



FREEDOM SUNDAY

GOD'S PEOPLE
WORKING TOGETHER
TO END HUMAN TRAFFICKING

SERMONS

SERMON #1

TEXT:

MARK 10:35 - 45

THE REQUEST OF JAMES AND JOHN

THEN JAMES AND JOHN, THE SONS OF ZEBEDEE, CAME TO HIM. "TEACHER," THEY SAID, "WE WANT YOU TO DO FOR US WHATEVER WE ASK."

"WHAT DO YOU WANT ME TO DO FOR YOU?" HE ASKED.

THEY REPLIED, "LET ONE OF US SIT AT YOUR RIGHT AND THE OTHER AT YOUR LEFT IN YOUR GLORY."

"YOU DON'T KNOW WHAT YOU ARE ASKING," JESUS SAID. "CAN YOU DRINK THE CUP I DRINK OR BE BAPTIZED WITH THE BAPTISM I AM BAPTIZED WITH?"

"WE CAN," THEY ANSWERED.

JESUS SAID TO THEM, "YOU WILL DRINK THE CUP I DRINK AND BE BAPTIZED WITH THE BAPTISM I AM BAPTIZED WITH, BUT TO SIT AT MY RIGHT OR LEFT IS NOT FOR ME TO GRANT. THESE PLACES BELONG TO THOSE FOR WHOM THEY HAVE BEEN PREPARED."

WHEN THE TEN HEARD ABOUT THIS, THEY BECAME INDIGNANT WITH JAMES AND JOHN.

JESUS CALLED THEM TOGETHER AND SAID, "YOU KNOW THAT THOSE WHO ARE REGARDED AS RULERS OF THE GENTILES LORD IT OVER THEM, AND THEIR HIGH OFFICIALS EXERCISE AUTHORITY OVER THEM. NOT SO WITH YOU. INSTEAD, WHOEVER WANTS TO BECOME GREAT AMONG YOU MUST BE YOUR SERVANT, AND WHOEVER WANTS TO BE FIRST MUST BE SLAVE OF ALL. FOR EVEN THE SON OF MAN DID NOT COME TO BE SERVED, BUT TO SERVE, AND TO GIVE HIS LIFE AS A RANSOM FOR MANY."

BACKGROUND TO PASSAGE:

Jesus took pains to show the contrast between kingdoms ruled by Gentiles (or unbelievers) and the kingdom of God. Pagans exercise two leadership principles: they lord it over others, that is, throw their weight around, and they exercise authority, or literally, play the power driven oppressor for their own means. In the kingdom of God, the one who is first (leader), takes the lead in serving others.

James and John want the privilege positions. The passage starts with... Then... it is connected to what Jesus had been talking about: his betrayal into the hands of the religious establishment, the death sentence, being handed over to Gentiles who would humiliate and kill him, and his victory over death after three days. James and John only hear the victory end and not the suffering so that humanity could be liberated. In the kingdom of God, knowing someone who can pull strings is not what determines honour. Honour comes from suffering, because of standing up for humanity against the powers, for the liberation of humans.

The meaning of discipleship is not power and privilege but service, and Jesus demonstrates this service. His highest service is finally that he gives his life as a liberation for many. As opposed to the mainstream thinking of Matthew and Luke-Acts, the ransom phrase is omitted in Luke 22:27 in favour of service as good deeds, in Matthew 20:28. This may be simply an inheritance from Mark. The idea of Jesus' death as an act of freedom and redemption is undeveloped in Mark, but it is certainly related to 1 Corinthians 6:19-20; 7:23; Galatians 1:4; 2:20. It is one way that Christianity expressed its conviction that Christ is God's action to liberate humanity helpless to the abuse of power created by sin. This principle may be a development of Jesus' own attitude, especially if it is an outworking of Isaiah 53:1.

INTRODUCTION

In the film Amistad (about the famous court case in early USA as to the state of the African slaves as humans or sub-human/slaves), Samuel Adams attacks the prevailing view that slavery has always been with us and is not sinful nor immoral. The prevailing view was that the natural states of humanity was war, antagonism and slavery. That slavery was a natural as it was inevitable. Samuel Adams argues that it might seem a radical thought but that the natural state of humans... is freedom! Human beings were created and destined for freedom! The proof is in the lengths that men, women and children will go to break

their chains, decimate their enemies and try and try and try, against all odds, against all prejudices, to get home.

One of the great questions we ask as we seek to follow Jesus is; “Why do we have freedom, yet others are trafficked and made slaves?” “Where does this notion of freedom come from?” “Why do we cry out, ‘This is not fair,’ when we are treated unjustly?” “Why do so many people strive for prestige and power that would dehumanise and enslave others?” “Why would we support a system that uses human trafficking so that we may buy cheap goods?” “Why would we support such practices that undermine the economy and will eventually cause it to collapse?” After all Jesus had taught; “What would it profit us if we could own the whole world but lose our ‘selves’ in the process?” (Luke 9:25)

POINTS AND QUOTES

1. James and John want the prime positions. These positions come from entering in the suffering which comes from standing up for what is right. They are not given, but are a by-product of suffering and righteousness.

“Keep feeling the need for being first. But I want you to be first in love. I want you to be first in moral excellence. I want you to be first in generosity. That is what I want you to do.”

“And he [Jesus] transformed the situation by giving a new definition of greatness. And you know how he said it? He said, “Now brethren, I can’t give you greatness. And really, I can’t make you first.” This is what Jesus said to James and John. “You must earn it. True greatness comes not by favoritism, but by fitness.”

Martin Luther King Jnr

(http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/doc_the_drum_major_instinct)

2. Power and authority is not for our benefit but it’s for the benefit of God and God’s ways and the common good. Slavery is evil as it devalues the God given value of a human being and elevates the power of the traffickers beyond their God given status.

“An ethic of neighbourliness, generosity, and the common good are rooted in the nature and salvation of the Lord of the exodus. The experience of liberation from Egyptian slavery is supposed to lead to an economy and society in which people are cared for.”

“It is a journey from slavery to covenant that we keep making over and over again... [because] Pharaoh has immense power always to draw us back into slavery.” Walter Brueggemann

(Brueggemann, Walter, Journey to the Common Good, Westminster John Knox, 2010.)

3. Disciples of Jesus cannot stand by and see slavery expand or even exist. We are called to be good, create good and do good.

“True freedom is the gift of the Spirit, the result of grace: but, precisely because it is freedom FOR as well as freedom FROM, it isn’t simply a matter of being forced now to be good, against our wills and without our cooperation, but a matter of being released from slavery precisely into responsibility, into being able at last to choose, to exercise moral muscle, knowing both that one is doing it oneself and that the Spirit is at work within, that God himself is doing that which I too am doing.” N.T. Wright

N.T. Wright, Justification: God’s Plan & Paul’s Vision, Intervarsity Press, 2009

John Wesley developed a Rule of Conduct of disciples of Jesus:

*“Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.”*

There is no place for human trafficking and modern slavery in the kingdom of God because we become brothers and sisters with all humanity and enter the process of redeeming all people to their created value.

STORIES

The Holy Man meditating in his cave opened his eyes to discover an unexpected visitor sitting there before him – the Abbot of a well-known monastery.

“What is it you seek?” asked the Holy Man.

The Abbot recounted his tale. At one time his monastery had been famous throughout the western world. But hard times had come on the monastery. There were only a handful of monks left and these went about their duties with heavy hearts.

“Is this because of some sin of ours?” questioned the Abbot.

“Yes,” said the Holy Man. “A sin of ignorance. One of your number is the Messiah in disguise and you have failed to recognize him.” Having said that the Holy Man closed his eyes and returned to his meditation.

The Abbot thought about this on his return to the monastery. The Messiah – the Messiah himself – had returned to earth. How was it he had failed to recognize him? And who could it be? Brother Cook? Brother Sacristan? Brother Treasurer? Brother Prior? No, not he; he had too many defects. But then, the Holy Man had said he was in disguise. Could those defects be one of his disguises? And one of them had to be the Messiah!

Back in the monastery, he assembled the monks and told them what he had discovered. They looked at one another in disbelief. The Messiah? Here? Incredible! But he was supposed to be here in disguise. Might it be Brother so-and-so? One thing was certain – if the Messiah was there in disguise, they would not recognize him.

So they took to treating everyone with respect and consideration. “You never know,” they said to themselves when they dealt with one another, “maybe this is the one.” The result of this was that the atmosphere in the monastery became vibrant with joy and kindness. Soon dozens of aspirants were seeking admission to the order – and once again the church echoed with the holy and joyful chant of monks who were aglow with the spirit of love. Adapted from Anthony de Mello. (<http://www.demellospirituality.com>)

SOKHA'S STORY

Sokha and Makara are from Poipet in Cambodia. When they were just 14 and 15 years old, their mother was ill with a liver complaint. The family needed money to pay for drugs to treat her. They also hoped to buy some land to build a home. A man promised good jobs for the girls in nearby Thailand, and offered the family some money if they would let them go. Sokha and Makara were excited at the thought of being able to help the family with the money they earned. The reality turned out to be very different. The man was a trafficker. There were no ‘good jobs’ for the girls in Thailand. Sokha’s mother died within a year, and the family couldn’t afford to buy the land that they had dreamed of. Sokha, who is now 17, says, ‘I felt cheated. The traffickers used us for slave jobs, and while they earned lots of money, we only got enough to feed ourselves each day.’

She explains how she and Makara, 16, were given jobs selling fruit, but it did not pay enough. So they were forced to work even harder and to do work that they didn’t enjoy. Sokha and Makara’s story has a happy ending because of the Cambodian Hope Organisation (CHO) that works with Tearfund, a relief and development agency. Sokha and Makara’s parents met with CHO and gave them photos to pass on to an organisation in Thailand that rescues trafficked girls from prostitution. The girls were found and rescued about a year after their ordeal started. Sokha says, ‘It’s good to be home. We are grateful to CHO who have brought us back to our home, provided us with counselling, taught us the skill of sewing, and brought us into the church.’ When asked what they hope for in the future, Sokha says she hopes to set up her own sewing business and employ and help girls in her situation. ‘We were scared all the time in Thailand,’ she says. ‘Now I’m happy, getting support, living with my family and free to work when I want.’

SOURCE: TEARFUND, STOP THE TRAFFIK

PRJUA AND AJAY'S STORY

Prjua, aged 9 and her brother Ajay, aged 7, lived on Thane train station in Mumbai, India. They lived with their parents who were both alcoholics and were not able to look after them very well. Prjua and Ajay loved to go to the Asha Deep Day Centre, run by Oasis India. They learned to read and write and were given the opportunity to play. Prjua and Ajay went to the centre every day for about three months and really enjoyed it. But suddenly they disappeared. The staff at the centre were worried about them and so they went looking for them. They found Prjua and Ajay’s parents and asked them what had happened. Prjua and Ajay’s father said that a man had come and offered money for them and that he had sold them for the equivalent of \$30. That was the last the father and the staff of Asha Deep ever heard of them.

SOURCE: OASIS INDIA, STOP THE TRAFFIK

SERGEY'S STORY

Sergey is 27 years old and is from Perm in Russia. In 2001, he saw an advert in a local

newspaper for a job agency. They were looking for construction workers to work in Spain. The salary offered was US\$1,200 per month. This was much more than his monthly salary of just \$200 and more than he could ever hope to earn in Perm. He applied to the agency who booked his plane ticket to Madrid. They said he would need to pay back the money for the ticket when he started work.

When he arrived in Spain, Sergey was picked up by a person from the “agency” who took his passport. He was taken to Portugal and forced to work on a construction site without pay for several months. The site was surrounded by barbed wire. Without his passport he was afraid that the Portuguese authorities would arrest him. One day Sergey managed to escape and begged his way to Germany. Because he did not have a passport the German authorities arrested him. He says that the police beat him and took away what little money he had. Then they sent him back to Russia.

Now back home, Sergey is very traumatised by his experience. He suffered psychological problems and for several months was unable to work. He received no counselling or support to help him overcome his ordeal. Meanwhile his traffickers remain unpunished.
SOURCE: ANTI-SLAVERY INTERNATIONAL

LINKING WITH HUMAN TRAFFICKING / MODERN SLAVERY

Slavery is the antithesis of serving others – slavery exists for the purpose of making immense amounts of money for the traffickers (an estimated US\$150 billion per year). We can make a difference by not buying the products produced by trafficked persons and supporting a system that keeps people enslaved. Look for certification in the products known to have slavery in the chain of supply. Ask the retailers you buy from if they know their chain of supply and if there is any human trafficking.

80% of the 30-35 million people in slavery around the world are female. 50% are young people and children. The absolute majority come from abject poverty. There are the most powerless. Are they not a priority for whom we would serve as the kingdom of God breaks in?

CALL TO A RESPONSE TO THE WORD

So let us follow in the name of Christ serving those whom Jesus would serve, loving those who God would love and open ourselves to the filling of the Holy Spirit to be empowered, not just to be hearers of the Word but doers of the Word.

SERMON #2

TEXTS:

JEREMIAH 34:8-16,

2 CORINTHIANS 3: 12-18,

LUKE 4:14-20

JEREMIAH 34:8-16

The word came to Jeremiah from the Lord after King Zedekiah had made a covenant with all the people in Jerusalem to proclaim freedom for the slaves. Everyone was to free their Hebrew slaves, both male and female; no one was to hold another Jew in bondage. So all the officials and people who entered into this covenant agreed that they would free their male and female slaves and no longer hold them in bondage. They agreed, and set them free. But afterward they changed their minds and took back the slaves they had freed and enslaved them again.

Then the word of the Lord came to Jeremiah: “This is what the Lord, the God of Israel, says: I made a covenant with your ancestors when I brought them out of Egypt, out of the land of slavery. I said, ‘Every seventh year each of you must free any other Hebrews who have sold themselves to you. After they have served you six years, you must let them go free.’ Your ancestors, however, did not listen to me or pay attention to me. Recently you repented and did what is right in my sight: Each of you proclaimed freedom to your own people. You even made a covenant before me in the house that bears my Name. But now you have turned around and profaned my name; each of you has taken back the male and female slaves you had set free to go where they wished. You have forced them to become your slaves again.

2 CORINTHIANS 3: 12-18

Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away. But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

LUKE 4:14-20

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He was teaching in their synagogues, and everyone praised him. He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

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

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him.

(Scripture taken from the HOLY BIBLE, TODAY'S NEW INTERNATIONAL VERSION®. Copyright © 2001, 2005 by Biblica®. Used by permission of Biblica®. All rights reserved worldwide.)

FREEDOM

Old Testament scholar Walter Brueggemann (Walter Brueggemann, *Biblical Perspectives on evangelism: living in a three-storied universe*, Abingdon Press, Nashville, 1993) states that evangelism for him consists of “attending to and participating in the transformational drama that is enacted in the biblical text itself.” The text, in turn, is “the articulation of imaginative models of reality in which ‘text-users’ .. are invited to participate.” Evangelism is “doing the text again.”

He suggests that the Bible revolves around 3 focal narratives:

- promise to ancestors,
- deliverance from slavery,
- the gift of land.

Evangelism means inviting people into these stories as the defining story of our lives, and therefore empowering us to give up other dominant stories that have shaped our lives, in false or distorting ways; to tell again the old story, but in ways that impact every aspect of our contemporary life, public and personal.

This deliverance from slavery has many aspects to it. It means deliverance from the slavery of the dominant cultures which demand that we are defined by what we own and by what we do. It means the deliverance of the slavery that we are not good enough and the slavery of self-worth. It means the literal deliverance of slavery where people are bought and sold - trafficked by illegal means.

Today there are over 30 million slaves in the world and slave trading is the second biggest illegal trade in the world. It happens in:

- Forced Labour
- Sexual Exploitation
- Domestic Servitude
- Drug Trade
- Child Soldiers
- Street Crime
- Benefit Fraud
- Organ Trafficking
- Forced Marriage

In the Old Testament slavery was a given; it was a part of the cultures and practices of the time. But it evolves. God brings salvation to the people of Israel when he brings them out of slavery. Because of his covenant with them God brings them to a land where they can be free. In Jeremiah 34:8-16 he makes a covenant with them again, that after 6 years anyone selling themselves into slavery must be freed. When they go back on the covenant God gets angry:

But now you have turned around and profaned my name; each of you has taken back the male and female slaves you had set free to go where they wished. You have forced them to become your slaves again "Therefore, this is what the Lord says: You have not obeyed me; you have not proclaimed freedom to your own people. So I now proclaim 'freedom' for you, declares the Lord—'freedom' to fall by the sword, plague and famine. I will make you abhorrent to all the kingdoms of the earth. Jeremiah 34:16-17 (TNIVI)

By 2 Corinthians Paul is able to state:

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit. 2 Corinthians 3:17-18 (TNIVI)

It was the mission of Jesus to bring humanity to this state of freedom. Not only are we free but we join with Jesus, the Holy Spirit and God in the acts of freeing the world. We have a whole new mindset about who we are and whose we are.

This story offers an imagination into this:

A holy man was engaged in his morning meditation under a tree whose roots stretched out over the riverbank. During his meditation he noticed that the river was rising, and a scorpion caught in the roots was about to drown. He crawled out on the roots and reached down to free the scorpion, but every time he did so, the scorpion struck back at him. An observer came along and said to the holy man, "Don't you know that's a scorpion, and it's in the nature of a scorpion to want to sting?" To which the holy man replied, "That may well be, but it is my nature to save, and must I change my nature because the scorpion does not change his?"

The notion of freedom has been in philosophy and theology from the beginning of the recorded thinking of these areas. It has been played within literature, through stories and in films by some of the most profound thinkers. One of the greatest is cleverly crafted by Dostoevsky in his novel *The Brothers Karamazov* (*The Brothers Karamazov* by Fyodor Dostoevsky, 1880) in the story of *The Grand Inquisitor* from Book Five: Pro and Contra, of *The Brothers Karamazov*.

Alyosha responds to Ivan, who tells this story to try and disprove God. It's in a cafe exchange between Ivan and Alyosha, Ivan being the sceptic and Alyosha the believer. Ivan says this: "It is not that I reject your God, Alyosha, I reject his system, his way of doing things." He then tells the story of the myth of *The Grand Inquisitor*.

In the myth of *The Grand Inquisitor*, Jesus, returns to earth in the year 1000 and he returns to Madrid. He wanders down the street. There is a blind man. He heals him. He goes a little further. There is a crippled girl. He heals her. He gets to the cathedral. Coming out of the cathedral is a funeral. They are carrying the corpse of a dead girl. Jesus walks over and raises the girl from the dead. The Cardinal, who is the grand inquisitor, looks down from the entrance of the cathedral and says to his soldiers: "Arrest that man!"

He arrests Jesus and is going to put him to death because he knows who he is.

The next scene is in the cell. Jesus never speaks but the Grand Inquisitor comes to the cells to visit Jesus alone and says: "Why have you come back? It has taken us, the leaders of the church, a thousand years to undo what you did. You came into the world Jesus and Satan showed you the hunger of the world and said: End the hunger! Turn the stones into bread! And you would not do it." There's a good question. Why? "If he had turned the stones into bread people would have followed him because he had given them bread, they would not be making the decision freely in love."

But Jesus was asked by the Grand Inquisitor: "How many people understand this freedom thing. All the starving people in Africa, the little children with their starving bellies, do they understand freedom? Do they understand the existential decision that people must make to be a Christian? Your faith was for a little elite group that understood freedom and how precious it is. Your salvation is for the elite. Our salvation is for the others. Those others who don't understand freedom, who don't understand what it is to make a decision. It is all beyond them. They are struggling for survival. Life is too basic for them to get into this lofty stuff. You are concerned about the elite. We are concerned about the others."

Do you see what is happening in the story? Jesus appears less Christian than the Grand Inquisitor.

The Grand Inquisitor continues, "He took you up to the pinnacle of the temple and told you to jump off and you would have followers. And you wouldn't do it because you didn't want people

to be dazzled into the faith. You don't understand how hard life is for people, how oppressive it is, what people need in the midst of their hopelessness. It is the belief that there could be a miracle."

"That's why people buy lottery tickets," he says. "Life is absurd and life is useless but maybe there will be a miracle. You didn't want to be a God who performed miracles all the time but that is exactly what people need. But what you wouldn't do, we do every morning at the mass, hocus pocus. We turn bread into flesh and wine into blood and people who never have a miracle have one every day. And that is the basis of their hope."

"You created freedom for the elite, we pretend to perform miracles for the masses. You are concerned about the few, you even said, 'Many are called but few are chosen.' We are concerned about the others."

And then the last accusation. "You went to the pinnacle of the mountain and Satan showed you all the kingdoms of the earth and said: 'Bow down and worship me and all these will be yours.' You could end all the wars which would ever take place if you would just go along with Satan. And you weren't willing to do it. You don't understand our church. We are willing to go along with Satan if it means peace. You are concerned about the elite, we are concerned about the others."

In the story that Ivan tells, Jesus gets up, walks across the cell, kisses the Grand Inquisitor and goes to heaven. And the story is over.

Always we have the idea that Jesus was the good guy and the church has messed it up. What Ivan tries to do in the myth of the Grand Inquisitor is to turn it around. Jesus is the hard hearted bloke and the church is trying to create something compassionate out of the mess that he created.

Then Alyosha comes around to the other side of the table and kisses Ivan like Jesus kissed the Grand Inquisitor. Ivan says: "Brother, you steal my idea and copy it."

"No, I do not copy it, my brother, the story you have told does honour to Jesus, it does not disgrace him."

Most people do not understand that. The Grand Inquisitor believes that only the elite are capable of lofty decisions and great commitments. Jesus believes in everybody.

The Grand Inquisitor was an elitist. All of us have the capacity for greatness and the kind of decisions philosophers dream about. The church is the community where we believe that everybody has the capacity to go 'beyond the norm.' We believe that when God breathed the breath of life into us God breathed freedom into us.

That freedom is not just for us individually but as we love our neighbour we uphold it for all people and bring it into reality for all humanity. The Grand Inquisitor has a mindset that justifies slavery. It is a mindset that would have power over people, manipulate people, it does not believe that people have the capacity to understand and appreciate freedom. But Jesus does, the Holy Spirit does, the creator God does. It can also become the attitude of the Ivan's of this world. But the Alyoshas of this world that follow Jesus deem freedom and love to be the motivation and end goal as Jesus mentions in his model Prayer (The Lord's Prayer) your Kingdom come on earth as it is in heaven.

Because we are followers of Jesus, because we are the body of Christ, we continue Jesus' mission in the world. So Jesus' mission statement in Luke 4 is our mission statement:

**THE SPIRIT OF THE LORD IS ON US, BECAUSE HE HAS ANOINTED US
TO PROCLAIM GOOD NEWS TO THE POOR.
HE HAS SENT US TO PROCLAIM FREEDOM FOR THE PRISONERS
AND RECOVERY OF SIGHT FOR THE BLIND,
TO SET THE OPPRESSED FREE, TO PROCLAIM THE YEAR OF THE LORD'S
FAVOUR.
(AN ADAPTION OF LUKE 4:18-19 TNIV)**

SO WHAT DOES THIS CALL MEAN?

- It means we can do something that will join us with others to stop slavery in our lifetime.

- Become aware and educated about the seriousness and extent of slavery
- Only buy chocolate which is Certified to be Traffick Free (Fair-trade, Rainforest Alliance, UTZ)
- When we buy clothes or cotton products, ask if cotton from Uzbekistan or any other places that uses slavery in the chain of supply is part of the garment
- Talk about it in our friendship circles, families and with our politicians

COME LET US CONTINUE THE MISSION OF JESUS, AS WE SEEK TO ABOLISH SLAVERY, SET FREE THOSE WHO ARE OPPRESSED AND PROCLAIM FREEDOM FOR THOSE CAUGHT IN THE IMPRISONMENT OF HUMAN TRAFFICKING AND PROCLAIM GOD'S KINGDOM IS COMING ON EARTH AS IT IS IN HEAVEN.