



# SUNRISE



Presbyterian Women

Presbyterian Woman Shenandoah  
Pat Armstrong, Moderator

<http://shenpres.org/presbyterian-women/>

January 2016  
Pat Armstrong, Editor

## GREETINGS FROM YOUR MODERATOR

Dear Sisters in Christ,

As I reflect on how quickly this year of 2015 has passed, I also think of the many significant events of the year--each event has had many blessings (even though many are challenges in our lives at the time of occurrence). Our sisters in Presbyterian Women with the wonderful fellowship, mission projects, support and encouragement for each other and worship of Our Lord have enriched our lives and been a true blessing. It's so exciting to think of a new year in our lives and all the opportunities to serve Our Lord in gratitude for all His many blessings. Also, we will have many opportunities to share our lives with each other and have true fellowship with our sisters in PW.

The PW **Spring Gathering** to be held at Massanetta Springs is scheduled for **April 9, 2015**. Be sure to save this date and let me or Mary Lou Cox (Chair of Planning Team for Spring Gathering) know if you would like to help with this uplifting event.

The **PW Summer Synod Gathering** is scheduled for **June 9-12, 2016 at Massanetta Springs**. The Planning Team is busy planning an awesome event including Horizon's bible study author for 2016-17, inspiring and fun workshops, beautiful worship music, fellowship time and so much more. Watch for more information and start saving for registration. You don't want to miss this time to join other PW as we worship our Lord.

Hope you are as excited about Horizon's bible

study, COME TO THE WATERS, as I am. I have heard many comments about how much this study is being enjoyed. If you go to PW web and click on HORIZON'S BIBLE STUDY you can find lots of resources to help you with this Study.

There are so many mission activities and ways of Glorifying Our Precious Lord, and trust you are involved in these. Please feel free to contact me with any questions, concerns, etc. My email is [armstrong.richpat@gmail.com](mailto:armstrong.richpat@gmail.com) and phone number is 540 437-8813.

I hope your New Year will be one of true joy and peace as we serve Him together.

Joyfully as we serve God together,

Pat Armstrong  
(PW Moderator for Shenandoah Presbytery)

## Craigsville Joy Circle

The Craigsville Church's Joy Circle was busy doing different projects for the congregation and community members in December. Fourteen lap robes were fringed and given to home-bound community members. Twelve Western State patients and five nursing home patients were remembered with various items.

Our Joy Gift and 4-Cents-A-Meal offerings were received on December 20. After worship, we had our Joy Gift lunch.

The church hosted the Christmas Eve Community Service with the Inter Church Council. The Council consists of the following churches: Southern Baptist, Methodist, Church of God, Joyful Sound Nondenominational Church, Brethren,

Nazarene and Presbyterian.

The members are looking forward to 2016 and all that God has planned for them.

Shared by Beverly Thompson

## CALANDER OF UPCOMING EVENTS

**February 6, 201** CT Meeting BLUE RIDGE ROOM SUNNYSIDE (HIGHLANDS)

**April 9, 2016** Spring Gathering at Massanetta Springs

**May 7, 2016** CT Meeting at Sunnyside Room

**June 9-12, 2016** Summer Gathering at Massanetta SPRINGS

**August 6, 2016** CT Meeting at Sunnyside Room

**September 10, 2016** Big Event at Massanetta Springs

PWCT meetings begin at **10:00 a.m.** in the Sunnyside Room in Harrisonburg, Virginia, unless otherwise stated.

Spring Gathering will have registration beginning at **9:00 a.m.** Meeting will start at **9:45 a.m.**

### Meet Ka Guinn from Massanutten Presbyterian Church

“A stitch in time saves nine.” Karen Toothman Guinn was born on September 20, 1947 in Front Royal, Virginia, and is the embodiment of this old proverb. When I was frantically looking for help in making a cape for my sister, Ka eagerly came to the rescue. At the time she was working on an advent calendar for her daughter-in-law that ended up taking over fifty hours, but was truly a creative and symbolic masterpiece. It also seemed such a resource-conscious and clever idea to have made a lovely baptismal gown for

her son, Jon, by recycling her old wedding gown. And I just learned that she has designed and sewn, along with a couple of other talented MPC ladies, Lenten and Advent banners, pulpit cloths, communion table runners and other items requiring transforming someone’s vision into an actual tactile creation.

Ka has a brother who is one year and nine months older than she. At age three, the family moved to Richmond where they lived until Ka was twelve. Thus, in Lexington, Virginia, Ka graduated from Natural Bridge High School. Although the family’s roots were Methodist, they eventually joined Ben Salem Presbyterian church. Her minister, Marvin Simmers, was the Presbytery’s youth council advisor and Ka credits him with fostering her involvement with youth from all over the state. Later, to further her interest in Home Economics education, Ka went to Madison College (during the first year of that institute’s coeducational status.) Ka went to First Presbyterian in Harrisonburg at the invitation of her friend’s parents. They became her “church mentors” and she enjoyed the services, meals at their home and fellowship for all four years of college.

Ka then moved to Woodbridge to teach home economics at Fred Lynn Middle school. Ironically, she met Mike, a P.E. teacher there, who actually hailed from Buena Vista, just up the road from her former hometown. Neither Mike nor Ka were particularly enamored with the northern Virginia area and so their goal was to get back to the valley area. They married in 1971 and finished paying off their college loans. So they moved their few possessions to their parents’ homes and spent the next seven weeks traveling in a van all over the country. Upon return, they began local job hunting with renewed fervor. Mike’s application with Rockingham County had inadvertently been left out in the personnel office, when they were scrambling to locate a driver’s education teacher. Mike had apparently gone to Bridgewater College with the interviewer, and so he was a “shoo-in” for the position. Ka substituted for a while and then was called to teach living skills at the Tech Center. Ka took off six years from teaching in order to care for Jonathan

(born in 1978) and Jeffrey (born in 1983). She also worked on her master's degree in early childhood special education, one class at a time. She enjoyed those years, but remembers telling her mother that she was getting tired of living in poverty on one teacher's salary. Providentially, she received a call from her former principal to see if she was ready to come back to work, teaching commercial sewing! Ka eventually went to work in a special education preschool at Pleasant Valley, and subsequently taught at John Wayland, and then at Grottoes until she retired at age 55.

In between a move back to Harrisonburg and retirement, Ka and Mike began seeking a church for their young family. The Newmans invited them to Massanutten and urged them to stay for the luncheon which followed. That food must have been really good, because the Guinns felt very comfortable and welcomed, and have now been members of MPC for almost 35 years! Ka's long list of service to Massanutten speaks volumes of her commitment to the church. When her children were young boys, she served in the nursery, taught the three year old Sunday school, and taught Bible school. Later she taught a multi-generational class, Lenten classes and helped to write curriculum for Faith Village. Ka has served on the session for two terms and has been involved in *mission and service*, as well as *fellowship and worship* committees. Since retirement, she has been cooking for first Wednesdays (previously WOW and LOGOS) and contends that the group fellowship there is amazing. Ka has had such a good time cooking that she convinced the choir that they needed to take her to Montreat as the cook. She told them she couldn't sing, but she could cook and she wanted to be with this fun-loving and enriching group! Ka also finds time to play in the hand bell choir, belittling herself with "I only have to play two notes and I can count to four." She often serves as a worship leader, storyteller for "Godly Play," and has thoroughly enjoyed participating in the liturgical art workshops where she recognized the power of group work.

Ka concludes our most enjoyable and animated chat by stating, "I could not live without the

church and knowing that Jesus Christ is here for me. It's been so nice to see others grow in their faith. Massanutten is our family and I think that came out when Jon got married in Savannah. My brother said he was somewhat jealous of the fact that many church members drove there on Labor Day weekend. When I looked out over the crowd, I was touched to see the Newmans and the Longs and many others from MPC. And when Kyle Long got married, we all piled in our cars to Indiana in a show of support for their family. I don't have a lot of family left and just like any other family; our church family doesn't get along perfectly all of the time. But we live together through crisis and hard times. That's just what we do!"

Shared by Marta Armstrong

## Massanutten Springs Announces New Executive Director



Massanutten Springs Camp and Conference Center at Harrisonburg, Virginia, has called **The Rev. Clayton T. Rascoe** to be its new Executive Director. Rascoe, who is currently pastor of the Calvin Presbyterian

Church of Norfolk, Virginia, will begin his new duties in February 2016.

Rascoe is a graduate of Appalachian State University and Columbia Presbyterian Seminary. He has worked with church camps in eastern North Carolina and with Mo-Ranch, the Presbyterian Conference Center in Texas, where he was Chaplain Program Director. He is married to The Rev. Kate Rascoe, Associate Pastor of the Bay-side Presbyterian Church in Virginia Beach, Virginia. They have two daughters, Ruth (7) and Carolina (5).

Massanutten Springs is a ministry of the Presbyterian Church (USA), sponsoring conferences and hosting retreats for churches and other groups.

Rascoe says, "Providing a place like Massanetta is important. With the pace most of us live today, the words of Psalm 46, 'Be still and know that I am God,' are as relevant as when they were first penned. Massanetta is a place set apart where people can come, be still, and know." He has been familiar with Massanetta Springs since coming there two decades ago for ski trips with his church youth group.

Information about Massanetta Springs Camp and Conference Center is available on its web site [massanettasprings.org](http://massanettasprings.org).

## **HORIZONS LESSON 5**

**Come on!**

*by Rosalind Banbury*

**HORIZONS BIBLE STUDY 2015-2016**

COME TO THE WATERS

Lesson 5 — Matthew 14:22-26

In my younger years, several adults and I took our church youth to a ropes course at a Presbyterian camp. A ropes course's purpose is to build up a team so they will depend on each other. There are a variety of challenges that the group must face together. At one station, for instance, a person had to make it up a 10-foot pole with the help of the whole team. At another station, we steadied each other to make it across large rocks in a stream. If you fell into the water, you were eaten by alligators, so your team-mates had to save you. (The alligators were imaginary.)

My least favorite activity was the "trust fall." The participants formed two lines and stood shoulder to shoulder with the people in their row. Then they linked arms with the person opposite them, each grabbing the elbow of the other. If you pictured us from above, we looked like a human ladder held four feet off the ground.

One by one, each team member stood on the hood of a monster truck and fell backwards into the waiting arms of the group. Now our youth group of 13- to 16-year-olds was not tall, nor into pumping iron. Indeed, on the

whole, they were rather slight in build. I thought about the fact that I outweighed them by a good bit. I looked at their thin arms linked to catch me. I balked, imagining that I would crash through their arms to the ground. I was scared.

"Come on, Rosalind!" "Come on, you can do it." I fell backwards. With the impact of my body, the line of arms gave way but did not break. I did it, but I didn't like the experience one bit. It is no fun to take such a risk.

The disciples are compelled by Jesus to get into a boat and set off across a huge lake to their next destination. Jesus has learned that his cousin John has been beheaded by King Herod. Jesus has been mobbed by people who are sick, hungry for his teaching and hungry for bread. He needs some alone time, some prayer time, some refueling in order to face the next day.

In the dead of night, a storm with strong winds and waves crashes down, torturing and battering the boat. It is a scene of chaos and understandable fear. Yet, whatever fear the disciples felt from the storm seems to be nothing compared to seeing Jesus walking across the water. They are terrified, believing that Jesus is a ghost.

Like God's voice coming through prophets, angels and dreams elsewhere in Scripture, Jesus says, "Take heart, it is I; do not be afraid."

Now we truly can't blame anybody for doubting that it is Jesus at that moment. I mean, really, it is a wild scene. So Peter, speaking for the rest of the disciples and for us, says, "If it is you, Lord, command me to come to you on the water." Like Moses and Gideon before him, Peter says, "If it is you, Jesus, give me a sign of your power, something that confirms that you are here with us."

"Come on," Jesus replies. God love him, Peter takes a big risk, moves away from his team and tries to go it alone. For a moment he keeps his eyes on Jesus and does indeed walk on the water. But then his fear of the waves and wind overwhelms him, and he sinks.

We as individual Christians and as the church are a lot like Peter. We doubt Jesus' presence because some-times he seems only a ghostly figure at best. Sometimes we do risk for Jesus, but then we focus not on Jesus but on the chaos and the storm, and we sink.

No doubt, you have heard the voices over the years that raise up the threat of chaos, rather than trusting Christ to provide: "Where will we get the money to do that?" "We have never done it that way before." "It won't make any difference." "The problems of poverty are too big." "I just don't have time." "I will do some Bible study or go on a mission trip after the kids are grown." "People will think that I am intolerant if I talk about my faith."

Peter sinks in fear. "Save me!" he cries out to Jesus, and Jesus immedi-ately reaches out his hand to Peter.

The great thing about Peter is that he takes a risk. He risks failure to follow Jesus. Peter fails often. Yet, we need a lot more people like Peter in the church today. Without risk, faith gets very stale. Without risk, we may never experience the power of Christ.

**ROSALIND BANBURY** is associate pastor for adult ministries at First Church in Richmond, Virginia.

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## Confronting the horrors of human trafficking

**Presbyterians step up efforts to end a global scourge that often occurs close to home.**

*by Krin Van Tatenhove*

*You may choose to look the other way, but you can never say again that you did not know. — William Wilberforce*

Joe grew up in the Dorchester district of Boston, where unemployment, crime, and poverty made everyday life a challenge. None of us choose our families of origin, and the forces within Joe's home were corrosive. His father sexually and physically abused him before vanishing. Both his grandmother and mother engaged in prostitution. A constant supply of drugs and alcohol fueled this furnace of family dysfunction.

By the time he reached adolescence, Joe found it hard to relate healthily to anyone, especially role models. He longed to fill the vacuum left by his absent father.

Joe was a prime target. An older "friend" began to "groom" him, buying him expensive gifts, taking him to dinner and sporting events. Eventually that man made sexual advances, and Joe was immediately introduced to a shadowy network of predators.

Joe is a victim of human trafficking, a criminal world in which victims are forced to work without freedom to leave. His name has been changed here to protect his privacy.

## Global Goliath

**Presbyterian World Mission takes on human trafficking.**

*By Tammy Warren*

Her father's plans, born out of poverty and desperation, would have been successful if Shona's mother hadn't reached out to the



Church of North India, a global partner of the Presbyterian Church (U.S.A.). The church intervened, protected Shona, and helped the family subsist.

“Her mother is very happy now,” says Sushma Ramswami, communications secretary for CNI and a 2015 International Peacemaker with the Presbyterian Peacemaking Program. “Shona is looking forward to finishing her courses, so she can get her degree.”

Though it is illegal in every country, an estimated 21 million people are victims of forced labor and sexual servitude worldwide, according to the International Labour Organization, an agency of the United Nations. Many, but not all, of those people have been trafficked.

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On the two-year anniversary of the 2013 gar-

ment factory collapse at Rana Plaza in Bangladesh, a man holds a picture of his wife, who was one of the more than 1,130 workers who died that day.

Joe is a victim of human trafficking, a criminal world in which victims are forced to work without freedom to leave. His name has been changed here to protect his privacy.

The sex trafficking that Joe got caught up in is only one face of an evil that has been present throughout history. Even as global human rights have advanced in many ways, trafficking has become, according to the US State Department, the fastest growing crime on the planet. The United Nations Office on Drugs and Crime estimates its total market value at \$32 billion.

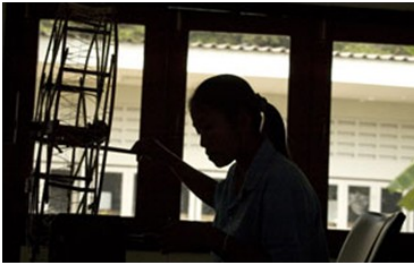
Estimates of the number of victims vary widely, but the International Labour Organization calculates that 21 million people are in forced labor.

The Presbyterian Church (U.S.A.), spurred by its General Assembly, is seeking to become more aware and involved at every level of the denomination.

“This is a *kairos* moment, a ‘right time’ for Presbyterians to engage human trafficking,” says Shannon Beck, PC(USA) reconciliation catalyst. “Our national and international work is colliding and forming a network of Presbyterians committed to it. So it isn’t so much about creating something new as much as channeling that work already being done to make it more effective. God’s river of justice is already roaring. We are just grabbing hands to jump into it together.”

The PC(USA)’s Human Trafficking Roundtable provides core leadership, resources, and partnerships with agencies around the globe. In addition, several presbyteries have hosted regional convocations on trafficking. A handful of congregations are now including trafficking as a primary mission focus. The momentum is growing.

At the same time, those seeking to end trafficking are stunned by the enormity and complexity of the problem, which includes:



This woman in her early 20s was trafficked into a blue jean sweatshop, where she and other young women were locked in and made to work 20-

hour days, sleeping on the floor, with little to eat and no pay. She managed to escape.

**(1) Forced labor:** The majority of human trafficking in the world takes the form of forced labor. Also known as involuntary servitude, forced labor may result when unscrupulous employers take advantage of gaps in law enforcement to exploit vulnerable workers. Often recruited through deception and coercion, men, women, and children find themselves held in slavery at jobs in agriculture, fisheries, construction work, hotels, and restaurants. They are kept enslaved through threats of violence, or as a way to work off exorbitant debts (also known as “bonded labor”).

**(2) Sex trafficking:** Comprising a significant portion of overall modern slavery, sex trafficking is when a person is coerced, forced, or deceived into prostitution. Sometimes, women, men, and children are lured by promises of employment into leaving home and traveling to a “better life.” Captors provide false documents, then funnel the victims into transportation networks. At the end, they face sexual slavery, inhumane living conditions, and constant fear. Sex trafficking can also occur alongside debt bondage, as a forced way to “pay back” unlawful debt incurred through their transportation and recruitment. According to UNICEF, as many as 2 million children are subjected to prostitution in the global commercial sex trade.

**(3) Trafficking for tissue, cells, and organs:** This happens in three ways. First, traffickers may force or deceive victims into giving up an organ. Second, victims formally or informally agree to sell an organ and are cheated by being paid less than promised or not at all. Third, vulnerable persons are operated on for an ailment, which may or may not exist, and organs are removed without their knowledge.

**(4) Child soldiers:** Child soldiering is a unique and severe form of trafficking. Perpetrators may be government forces, paramilitary organizations, or rebel groups. While the majority of child soldiers are between the ages of 15 and 18, others are as young as 7 or 8. Many are abducted to be used as combatants. Others are made unlawfully to work as porters, guards, servants, messengers, or spies. Young girls are forced to marry or have sex with male soldiers. Some children have been forced to commit atrocities against their families and communities. They are often killed or wounded, and survivors suffer multiple traumas and psychological scarring.

### Unwitting complicity

Americans who get involved in fighting human trafficking soon realize that trafficking flourishes not only in other countries but also in the United States, often in plain sight. Many of us contribute to it unwittingly.



Escaping desperate conditions of forced labor and political repression at home, these Burmese laborers look to commercial fishing in Thailand

as a way to a better life. They are prey to traffickers who, for a fee, sell them to ship captains.

“We hate the idea that we may be complicit, but we often are,” says Beck, “It can be by vacationing in hotels without policies to protect their workers. Or being unwilling to pay a fair market price for tomatoes or other produce. It can happen by purchasing cheap clothing made overseas, perusing pornography on the web, or remaining silent when we suspect someone in a restaurant or nail salon isn’t being treated fairly.”

Two years ago, Trinity Presbyterian Church in Woodbury, Minnesota, decided to form a Human Trafficking Task Force. Members of the task force began gathering resources, learning as much as they could about the subject.

“Many of us felt that because we live in a nice

suburb of St. Paul that surely trafficking didn't happen here," says Kathie Wilkinson, task force leader. "It was not until Washington County's attorney and the St. Paul and Woodbury police departments joined forces and staged several stings that we began to learn how deep the problem went."

Trinity Church now partners with Breaking Free, a nonprofit in St. Paul that assists women who were trafficked as girls and who are seeking to turn their lives around. The agency provides safe houses, financial grants, and educational assistance. The church has a member on the organization's board and provides supplies to the homes.

Breaking Free works with women like Jennifer Gaines.

Raised in a home without a father, Jennifer, like Joe, desired male attention. At age 14 she was "recruited" by a 21-year-old man posing as friend, lover, and benefactor. She became so dependent on him that he began to push her to make money with her body. Initially she objected, so he set up a ruse, claiming that if he didn't pay off a debt, gang members would kill him. She could help him earn that money by spending just a prearranged hour with some friends. He would be nearby, and if she got in trouble, she could call his name. Fearful of losing him, she consented. When she called out for him, he never appeared.

That began 28 years in the sex trade, a life that took Jennifer to New York, Chicago, Las Vegas, and San Francisco. When her first handler went to prison, others soon found her, sensing her vulnerability. Even after she returned to Minnesota, raising four children, she made money by working dance clubs in the oil fields of nearby North Dakota. Using her body to make money was all she knew.

"By the end, I was literally used up," she says. "That's when I found Breaking Free. These women introduced me to Christ. They offered empathy with no judgment. They helped me understand the victim side of what had happened to me and that God had created me for so much more. They empowered me, helped me find a

job, and now I live a life I'm proud of."

## Hearing those long silenced

The confession A Brief Statement of Faith contains these challenging words: "In a broken and fearful world the Spirit gives us courage . . . to hear the voices of peoples long silenced."

Listening to persons who have been trafficked can mean not only recognizing our complicity, but also breaking down our stereotypes.

Steven Procopio is a social worker and adjunct instructor at the Boston University School of Social Work. He has been an adolescent therapist, director of a shelter for runaway youth, and a family reunification facilitator. But it wasn't until nine years ago that he discovered his deepest calling.

He was one of the experts at a conference on the commercial sexual exploitation of children (CSEC). During the gathering, one presenter stated that victimized minors are overwhelmingly girls. This did not jibe with Procopio's experience in the streets. He began to compile statistics, which indicate that a rising percentage of CSEC victims are boys.

Today he works almost exclusively in helping boys heal from complex traumas. He has become an advocate, awakening the public to the voices long silenced.

"As a social worker with victims of CSEC," says Procopio, "I can't help but ask: Why aren't boys more central to the discussion? I recently consulted with End Child Prostitution and Trafficking, a leader in the global fight against CSEC. We produced a report titled 'And Boys Too.' It explores the sociological reasons why boys are often overlooked. In our heterogenic, homophobic society, there is still shame and stigma about being gay or perceived as gay that keeps boys from self-identifying as sexually exploited. And while boys are not always forthcoming, they are often not even asked. There's a false belief that male victims can take care of themselves."

Joe is making great strides as Procopio and other



advocates assist in his healing. Jennifer now works at Breaking Free as a trainer and group facilitator, freely giving back the grace and healing she received.

### Learn more

Human Trafficking Roundtable:

[pcusa.org/humantrafficking](http://pcusa.org/humantrafficking)

Trinity Presbyterian Church (in Woodbury, MN)

Human Trafficking Task Force:

[trinitywoodbury.org](http://trinitywoodbury.org)

They are two recovering victims of a global phenomenon, reminding us to hear the voices and to see the faces of those who are suffering. Reminding us to never again look away. As Beck says:

“Outrage is great. Compassion is important. Presbyterians are good at that. But if our response is limited to a Sunday morning prayer or a Facebook rant, we have missed the point. We are called into the world as partners and advocates, and often as healers. That river of God’s justice and reconciliation invites us to go deeper—deeper into our responsibility as global Christians, and deeper into the joy we can experience when we jump into that river together.”

*Krin Van Tatenhove is an honorably retired teaching elder in the Presbyterian Church (U.S.A.) who lives in San Antonio.*

## What to do if you suspect that someone is the victim of trafficking

Although the following is not a comprehensive list, these factors can indicate that someone is the victim of trafficking:

- Unexplained absences from school for a period of time
- History of running away from home or current status as a runaway
- References to frequent travel to other cities
- History or signs of emotional, sexual, or other physical abuse

- Inexplicable appearance of expensive gifts
- Communication with an older “boyfriend” or “girlfriend”
- Withdrawal or lack of interest in previous activities
- Significant substance abuse
- Submissive or fearful behavior
- Living with employer
- Poor living conditions
- Multiple people living in a cramped space
- Inability to speak to you privately
- Answers that seem scripted and rehearsed
- Assuming you can speak with someone you suspect is a victim of trafficking privately and without jeopardizing that person’s safety because the trafficker is watching, these sample questions can help you follow up on the red flags you become aware of:
  - Can you leave your job if you want to?
  - Can you come and go if you please?
  - Have you been hurt or threatened if you tried to leave?
  - Has your family been threatened?
  - Do you live with your employer?
  - Where do you sleep and eat?
  - Are you in debt to your employer?
  - Do you have your passport/identification? If not, who has it

If you think you have identified a victim of trafficking, do not attempt to rescue that person yourself. Instead, report it:

- In immediate emergencies, call 911.
- To report suspected trafficking crimes, call the National Human Trafficking Resource Center Hotline, which is open 24 /7: 888-373-7888. The center can help you determine whether you have encountered a victim of trafficking and can coordinate with law enforcement and social service agencies to help the victim. Another option is to contact the US Justice Department’s Human Trafficking Office: 888-428-7581.
- To report sexually exploited or abused minors, call the National Center for Missing & Exploited Children: 800-THE-LOST (843-5678).

**Sources:** *US Department of State, US Department of Education*