



# JOURNEYS

A new resource for Lent to inspire you  
in the fight against modern slavery.

 **WE SEE YOU.**  
THE CLEWER INITIATIVE



## FOREWORD BY THE RT REVD AND RT HON DAME SARAH MULLALLY, BISHOP OF LONDON

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During Lent, the Christian community recalls Jesus' time in the wilderness, when his life was stripped back to essentials and he wrestled with his calling. In that spirit of searching, we reflect on what really matters in our world now and how our lives might reflect the priorities of God's Kingdom of love, compassion, justice and hope. The Clewer Initiative's new resource Journeys will help us in that process.

The five victim stories are profoundly compelling and show us the different ways in which modern slavery manifests itself in the UK. Hearing from volunteers and church leaders on the frontline who have all had different modern slavery journeys provides clear examples to follow.

Journeys seeks to explore some of the complexities surrounding modern slavery and makes clear there are no simple solutions. Modern slavery is a global crime with sophisticated criminal organisations at its heart. However, there is hope. As the resource suggests, when people move from being bystanders to taking action, we can build resilient communities where modern slavery is noticed and prevented from getting a foothold.

Please watch the films, read the supporting material, and tell a friend – everyone has a part to play in making modern slavery a thing of the past.



# INTRODUCTION BY BISHOP ALASTAIR REDFERN, CHAIR OF THE CLEWER INITIATIVE

Every modern slavery journey is different.

Some people are targeted in their bedrooms in suburbia, others on a busy street in Vietnam or an internet cafe in Albania. Many British victims are approached when they are already struggling with other vulnerabilities such as homelessness or school exclusion. Through coercion, deception and sometimes force, victims are taken from their homes and exploited against their will. Many people are trapped in slavery for years, not knowing who to turn to or trust. Others successfully escape their captors, only to be retargeted and exploited by another criminal gang. Even when someone finds freedom from exploitation, there is significant trauma which means their modern slavery journey never really ends.

Similarly, every volunteer and campaigner has a different story. For some, it is deeply personal. For others, it starts in a professional capacity and moves into the personal. It usually begins with the shocking realisation that slavery is not a thing of the past. Knowledge and awareness leads to action and mobilisation.

In our Lent 2023 course, we try to tell these stories - the stories of victims and volunteers - and we reflect upon how the journey of Jesus to the cross can inspire and inform our action. As we “journey” towards Easter in this devotional resource, our hope is that everyone will take the next step on their modern slavery journey.

## HOW THE RESOURCE WORKS

Our five week Lent course will draw inspiration from the Stations of the Cross. Each week, we will look at a cluster of three stations and explore some of the central themes that arise from Jesus’ experience. We will also watch a mini film, finding out about a particular victim’s journey as well as the modern slavery journeys of churches and volunteers. We will have time for reflection and prayer - as individuals, groups or congregations. The devotional will include the Gospel reading for each Sunday in Lent.

This is an invitation and an opportunity to journey with victims and volunteers in a way that is honest about the challenges, possibilities and limitations of our endeavours, and yet calls us to trust the power of God’s grace to bring hope, healing and a greater sense of wholeness.

## CARING FOR YOURSELF



This resource is about a subject which is emotive and upsetting. Before you start, think about how you will care for yourself and others. If you are distressed by the subject matter or it has triggered painful memories, we would urge you to share your feelings with others who might understand.



## Modern slavery in the UK

Modern slavery is a term that includes any form of human trafficking, slavery, servitude or forced labour, as set out in the Modern Slavery Act 2015. This could be sexual exploitation, labour exploitation, domestic servitude and exploitation in criminal activity, such as county lines drug supply, shoplifting and cannabis cultivation. Potential victims of modern slavery in the UK are referred to the National Referral Mechanism (NRM).

NRM data doesn't tell the full story however because most victims in the UK never enter the NRM. They are either too scared to come forward, unaware of the process or fearful of deportation and authorities. The Global Slavery Index estimates there are around 136,000 victims of modern slavery in the UK.

## How victims get enslaved

There are many different ways in which people get drawn into modern slavery. Common to most is vulnerability. Victims may come from difficult family backgrounds, poverty or areas where there is little work. Criminal gangs prey on this vulnerability, offering victims work, a chance to get off the streets or build a new life for themselves and make money. In the case of children drawn into gangs and county lines, they are often attracted by a sense of belonging and identity.

Those who offer these opportunities may organise travel to a different country, controlling every aspect of their trip, but the job offered turns out to be a lie and victims are forced to work in difficult and degrading conditions, with little or no pay. The threat of violence, to themselves or their families, hangs over them and traps them in their situation. Even if their trafficker does not physically control them, a mistrust of authority may stop them from going to the police.

Exploiters may be part of a large criminal organisation, a smaller operation or lone offenders. Usually they are highly organised and adept at disguising their activities



# WEEK 1 THE JOURNEY BEGINS

We start our Lent pilgrimage thinking about Pilate's sentencing of Jesus. Nobody speaks up for Jesus. Nobody defends him. He is unjustly condemned to die.

## CONSIDER... THE STATIONS OF THE CROSS



1. Jesus is condemned – “Crucify him”
2. Jesus takes up his cross
3. Jesus falls for the first time

Jesus is mocked, spat upon and struck. The soldiers make him carry a cross to the place of the Skull. The cross is heavy and Jesus becomes weak, almost ready to faint. No one helps Jesus. He faces the agony of crucifixion alone.

As we recall the horror of Jesus' final day, we also reflect on the journey that many victims of modern slavery face today. We consider their isolation, mental anguish and physical pain, and the verbal abuse, injustice and abandonment. As we digest the true nature of the crime, we contemplate our own response and modern slavery journey.



WATCH  
THE JOURNEY BEGINS





## Film questions

- How did Mihail's journey begin? How was he condemned to slavery?
- What did the people around Mihail notice when he fell under the burden of his cross? How did they help him change the direction of his journey?
- Read Matthew 4:1-11 (the Gospel reading for next Sunday)
  - What temptations might you need to confront to get your modern slavery journey more aligned to God's call? (for example, the temptation to look for quick fixes, dramatic victories, or an easy path)
- What small steps could you take in response to what you've seen and discussed?



## CONSIDER... THE CONTEMPORARY STATIONS OF THE CROSS



- What do these contemporary stations communicate about how it feels to be a victim of modern slavery?
- How does slavery often begin?
- What sort of people do criminal gangs usually target?



## PRAYER



Spend some time in silence recalling the film.

*Gracious God, as we open our eyes to the cruel judgements and burdens which entrap so many of our sisters and brothers, give us the courage to look deeply and notice the cries for help, and to commit ourselves to respond with love and practical support. Through him, who came to lighten every burden, Jesus Christ, our Saviour. Amen.*

## NEXT STEPS ON YOUR JOURNEY



Three ways to deepen your understanding of modern slavery and raise awareness in your community:

1. Sign up for one of The Clewer Initiative's one-off seminars. We have a selection of free online courses which focus on different aspects of modern slavery, or are designed for different audiences. For example, we have County Lines seminars for teachers, foster parents and grandparents, or seminars about identifying modern slavery for people involved in social action projects.  
<https://theclewerinitiative.org/training-and-events>
2. Spread the word! Put up posters about spotting the signs of modern slavery in shared spaces such as your local library, swimming pool and church hall.  
<https://theclewerinitiative.org/resources/awareness-downloads>
3. Organise a seminar or film night for people in your workplace school or church to find out more about modern slavery. Use the five Journeys mini films to prompt discussion or invite a local charity to share information about exploitation in your area.  
<https://theclewerinitiative.org/resources/journeys>



**We all have a part to play. We're not all going to be investigators, looking into the crimes, but we can all be the eyes and ears on the ground.**

*Becca Faal,  
Diocese of Gloucester  
Safeguarding Officer*

## FURTHER READING FOR NEXT WEEK



### An introduction to Labour Exploitation

By Frank Hanson, Head of Prevention and Partnerships  
at the Gangmasters and Labour Abuse Authority (GLAA)

Labour exploitation is the most common form of modern slavery in the UK. Victims are forced to work for little or no pay, often under the threat of punishment. Thousands of people in the UK are potential victims of labour exploitation and are controlled by force, threats, coercion, abduction, fraud and deception.

Labour exploitation can take place in any sector. It is commonly found in a range of industries, including agriculture, food processing, construction, hand car washes, beauty, care, manufacturing and catering.

#### Someone may be a victim of labour exploitation if they:

- Show signs of psychological or physical abuse – they may appear frightened, withdrawn or confused
- Have their movements restricted and are always accompanied
- Are transported to and from work
- Lack protective equipment, suitable clothing, or training
- Work unusually long hours
- Do not have access to their passport or other identity documents
- Are forced to stay in accommodation provided by their employer
- Do not have a contract
- Are paid less than the National Minimum Wage
- Are afraid to accept money or payment

This is not an exhaustive list. Not all of the indicators will apply in every case, and some may not be immediately apparent.

Victims may be reluctant to tell their story through fear of reprisal or not being believed, or a feeling of shame about letting themselves be treated in this way, or because they do not know their rights and the treatment they are entitled to receive.

## VICTIMS OF MODERN SLAVERY REFERRED INTO THE NATIONAL REFERRAL MECHANISM IN 2021

# 12,727

potential victims of modern slavery were referred to the Home Office in 2021, a

# 20%

increase compared to 2020 and the highest since the NRM began in 2009

# 58%

of potential victims claimed exploitation had occurred in the UK only (as opposed to overseas)

## LABOUR EXPLOITATION

was the most common form of exploitation for adult potential victims.



## SION'S JOURNEY

In 2017, Sion Hall, a senior detective with the Lancashire Police, was asked by the Lancashire Police and Crime Commissioner's Office to use his imminent retirement to establish an Anti-Slavery Partnership. Having worked in policing for 30 years and set up the Human Trafficking Team for the county, Sion felt it was a perfect way to put his skills and experience to good use and work on something he was passionate about.

**“For probably the first time in my life, my faith and work were coming together.”**

Sion became the chair of the newly formed Pan Lancashire Anti-Slavery Partnership (PLASP) and quickly began drawing in other statutory agencies, NGOs, charities and faith groups to work together. As a committed Catholic, he felt strongly about the importance of the church being closely involved with the Partnership.

PLASP meets monthly and focuses on raising awareness amongst frontline agencies, churches and community groups and the wider public, providing training and encouraging victim identification and support.

<https://twitter.com/PLASPsupport>



**If you see something that doesn't feel right, it probably isn't right and you should report it.**

*Sion Hall, Retired Deputy Chief Inspector and Chair of the Pan Lancashire Anti-Slavery Partnership (PLASP)*



**If you work in a social action project such as a homeless shelter or a food bank, it's really important that you know how to spot the signs of both victims and perpetrators.**

*Becca Faal, Diocese of Gloucester Safeguarding Officer*



# WEEK 2 THE JOURNEY CONTINUES

This week, we recall the individuals that met Jesus on his journey to the cross. His mother, Mary, Simon, and Veronica become part of his story and help him in different ways.

## CONSIDER... THE STATIONS OF THE CROSS



1. Jesus meets his mother
2. Simon of Cyrene helps Jesus carry the cross
3. Veronica wipes the face of Jesus

Mary, Simon and Veronica show practical care to Jesus in his darkest moment. In the same way, we have an opportunity to show compassion to those who are suffering in our communities.

Our individual and corporate response can make a massive difference in protecting vulnerable people from exploitation and noticing those who are already in the grip of slavery.



## WATCH FIRST ENCOUNTERS



### Film questions

- What struck you about Emma's story?
- What part does Emma's mother play in the journey and how does this echo Mary, the mother of Jesus', experience?



- How can churches and communities play a role in protecting vulnerable people from slavery? In the way of Simon and Veronica, what practical skills can we bring to the task of caring for and supporting those carrying the cross of modern slavery?
- Read John 3:1-17 (the Gospel reading for next Sunday). Nicodemus didn't understand Jesus' journey. For him, his religion was about miraculous signs and what he could know. He needed to learn that it was about being born again into a faith that enables Christ to bring light into the darkness. How can our witness move from what we think we know, to what we need to do, in the way of Mary, Veronica and Simon?



## CONSIDER... THE CONTEMPORARY STATIONS OF THE CROSS



- What might it look like to show compassion to victims of modern slavery in your community?
- What is the first step? Who can you notice and reach out to in your neighbourhood?



**One of the tragedies of our time, which allows modern slavery to thrive, is the collapse of neighbourhoods.**

*Bishop Alastair Redfern, Chair of The Clewer Initiative*



“

**Right at the heart of any community is the church, which can act as a fantastic catalyst to mobilise the whole community to join together and tackle modern slavery.**

*Bill Crooks, artist and facilitator for The Clewer Initiative*

## PRAYER

Spend some time in silence recalling the film.

*Our Father, help us to reflect the deep concern you have for every child, and to raise up all those journeys of suffering with which you continue to be involved. May our practices be always caring, our hearts never lose hope, and our desire become ever more focused upon responding to the cries of those being exploited, so that we may work tirelessly to bring healing and hope. We pray in your name and for your sake that this Spirit may live in us. Amen.*



## NEXT STEPS ON YOUR JOURNEY

Churches can play a key role in developing and strengthening community resilience. If “community resilience” is a new concept for you and you would like to find out more, the best thing to do is sign up for The Clewer Initiative’s Breaking County Lines or Hidden Voices courses. Both of these courses consider in greater detail how a community can respond to modern slavery.

- Sign up for our Breaking County Lines course  
<https://theclewerinitiative.org/training-and-events/breaking-county-lines>
- Contact us about running a Hidden Voices course in your community  
[clewerinitiative@churchofengland.org](mailto:clewerinitiative@churchofengland.org)



## FURTHER READING FOR NEXT WEEK



### What is community resilience?

In the film, we talk about community resilience. This can sound a bit technical, but in reality it is a way of describing Simon, Veronica and Mary's response on Jesus' journey to the cross. They step in to help their neighbour in need.

According to the dictionary, "community resilience is the sustained ability of communities to withstand, adapt to, and recover from adversity." The Clewer Initiative is founded on a community resilience approach – we believe that modern slavery can only be eliminated at a community level, where relationships are strong and where individuals look out for their neighbours' welfare.

Find out more about community resilience on our website - <https://theclewerinitiative.org/what-we-do/working-in-communities-1>

### WHAT IS COUNTY LINES?

In the film, we hear the story of a girl drawn into county lines before her family can intervene. County lines involves the supply of illegal drugs from large urban areas to smaller cities, towns and provincial locations using dedicated mobile phones, known as deal lines, to take orders. Criminal gangs frequently target children and vulnerable adults to facilitate county lines - manipulating and coercing them into drug trafficking and distribution. Young women are sometimes specifically recruited because they are less likely to attract suspicion from law enforcement.



**Community resilience can sound slightly jargony. In essence, it means creating communities that are aware and feel safe and include all their members.**

*Hilary Lines, Executive Team Coach and volunteer with The Clewer Initiative*

## VICTIMS OF COUNTY LINES REFERRED INTO THE NATIONAL REFERRAL MECHANISM IN 2021

In 2021, **2,053** county lines referrals were flagged, a **23%** increase from 2020

The majority ( **76%** ) of these referrals were for male victims.



## BREAKING COUNTY LINES

By strengthening relationships within a community, we can help discourage the presence of county lines activity. There are many different things we can do to build community resilience – all of them take time, effort and perseverance. On The Clewer Initiative’s Breaking County Lines course, we think in detail about county lines and practical steps communities can take to grow in resilience.

## SUPPORTING FAMILIES

In today’s film, we saw how modern slavery affects a whole family. Sometimes parents, grandparents, foster carers and teachers can be unaware that county lines gangs are targeting children in their midst. For this reason, we have developed a range of county lines seminars for different groups.

<https://theclewerinitiative.org/training-and-events/breaking-county-lines>



**As human beings, we tend to form cliques and love to be in the “in crowd.” We often don't look across what can be quite a wide chasm. Sadly, human beings have always had the capacity to penetrate and exploit these gaps. If we are to tackle modern slavery in our communities, we must build bridges across these gaps and prevent them getting wider.**

*Hilary Lines, Executive Team Coach and volunteer with The Clewer Initiative*



## ROB'S JOURNEY

**Rob has been working for The Clewer Initiative for the last year as a part-time trainer and facilitator. He has developed some of our county lines resources and was recently asked to use them in a totally new and challenging setting.**

The senior management team at a local primary school knew of Rob's modern slavery work and asked him for help when they became concerned about four young boys who were involved in county lines.

Rob explains: "When I'm not working for The Clewer Initiative, I am a creative education specialist using art to get alongside vulnerable children. The staff at one of the schools I work in was worried about four boys who were at extreme risk of expulsion. The staff, social services and police believed that keeping the children in school was the best place for them because if they were expelled or sent to a Pupil Referral Unit, it would only lead them further into the criminal world they were already a part of. As I knew the children through the art work I had been doing in the school, I was asked to adapt The Clewer Initiative's existing county lines material and use it to educate the boys about the dangers of county lines and begin the long work of showing them they have choices.

"I am spending time with each boy, one -to-one, thinking about how you know who to trust; how county lines drug gangs operate; how the senior gang members are benefitting from their involvement and where it might lead in the long run.

"The children face huge pressure to work for the gang, delivering drugs, and it is hard for them to imagine any other life. I am hoping that by working together over an extended period, the children may begin to see that there are other options and know who to turn to and trust if they want to talk.

"As I work with these children, I am convinced more and more that early intervention is key. Once children are embedded in a county lines gang, it is extremely hard for them to leave. It is so important we give children the tools to resist county lines before they get groomed and manipulated. The Clewer Initiative has such brilliant resources for primary and secondary aged children and it is critical we get them into the hands of teachers, carers and social workers to help them in the vital work of caring for, supporting and equipping vulnerable children to avoid county lines."



## WEEK 3 FALSE STARTS AND NEW DIRECTIONS

As Jesus heads towards the cross, he stumbles twice and encounters the women of Jerusalem. Unexpectedly, he encourages the women not to weep for him but for themselves and their children. He changes the narrative and points to a deeper issue.

### CONSIDER... THE STATIONS OF THE CROSS



1. Jesus falls a second time
2. Jesus meets the women of Jerusalem
3. Jesus falls for a third time

In our modern slavery journey, we too must expect setbacks and challenges. Sometimes, we might be more complicit than we realise, and situations may be more complex than they initially appear.

### WATCH FALSE STARTS AND NEW DIRECTIONS



#### Film questions

- What struck you about Richard and Danny's story?
- What false assumptions did the father make?
- Read John 4:4-52 (the Gospel reading for next Sunday). How does the Samaritan woman journey from shame to new life to confidence? How is this reflected in Richard's story?





- What does that teach you about the complexity of modern slavery and getting alongside victims? What should our expectations be as we begin to take action?
- How might we be better equipped to deal with the hiddenness and intricacies of modern slavery? What should be our starting point? (Remember the challenge to the women of Jerusalem that we must always start with ourselves.)

## CONSIDER... THE CONTEMPORARY STATIONS OF THE CROSS



- How do these contemporary images help us be honest about modern slavery challenges and setbacks and how we can be complicit in victims falling back



“

**You need to take a holistic view when fighting modern slavery.**

**I learnt this when I was in the police. It's not just about one agency or organisation.**

**It is really important to get all the partners to the table to look at what part each can play.**

*Sion Hall, Retired Deputy Chief Inspector and Chair of the Pan Lancashire Anti-Slavery Partnership (PLASP)*



## PRAYER

Spend some time in silence recalling the film.

*Holy God, we recognise our own frailties and sinfulness. As we seek your healing and blessing, help us to appreciate and respond to struggle and sometimes wrongdoing in others – that we may become better able to recognise fear, offer forgiveness, and embrace all who are hurting because of abuse or hidden pain into a community sharing your grace and goodness.*

*Amen.*



into exploitation?

## NEXT STEPS ON YOUR JOURNEY — THINKING ABOUT PARTNERSHIPS

If you are beginning to think about what you can do as a church, a good first step is to find out what is already going on in your neighbourhood.

Consider mapping your community – put together some large pieces of paper and draw a map of your community, marking out the main roads, rivers, railways, key buildings such as shopping centres, churches, mosques, pubs, and clubs. Then add the resources that already exist, such as buildings, services, leisure activities, centres of faith, and youth and elderly focused activities. Consider the various needs or issues you have in your community and mark those on the map as well. As you add to your map, consider:

- What are the main priorities?
- Who do you need to work with to address



**It's not a smooth process doing this kind of work and there are a number of challenges. One of the main challenges is working with volunteers. At the beginning, volunteers are often very enthusiastic but as it gets difficult, people's enthusiasm can, understandably, wane. The challenge is how to keep the passion alive and people motivated. I think it's about trying to focus on the long term vision.**

*Bill Crooks, artist and facilitator  
for The Clewer Initiative*



this issue?

- Which groups, institutions, clubs and businesses could help?
- What charities or organisations are already working in the area?
- How could you volunteer / support their work? What are the gaps?
- Who are the key figures in your community who you could get to know?  
Local police / other statutory agencies / local head teachers.
- How could you convene people with an interest in modern slavery?
- How can you start a conversation?

Not everything will work but as you begin to move forward, you will see the gaps and where you can begin to make a difference.

This exercise is part of The Clewer Initiative's Hidden Voices course. If you would like to build on your initial mapping exercise, why not sign up for a Hidden Voices course?

<https://theclewerinitiative.org/training-and-events/hidden-voices>



**We are seeing a lot more cases of financial exploitation, where people are tricked into going into debt and then held in bondage. Once gangs have a hold over individuals, they apply huge pressure, threats and blackmail and coerce them into online crime.**

*Local police force involved in the case*



## FURTHER READING FOR NEXT WEEK

### What is financial exploitation?

In today's film, we hear the story of a boy drawn into a criminal network over the internet and forced to defraud his own father. This is an example of financial exploitation. We asked the Threat Leadership Command at National Crime Agency to explain more:

Financial exploitation is where offenders coerce victims into committing financial actions subject to penalty for the exploiter's gain. Exploiters may even set up accounts in the victims' name without their knowledge in order to conduct further transactions and illegal activity.



Financial exploitation is often observed alongside another form of exploitation, such as sexual or labour exploitation, and is used as a further mechanism to control victims and as an additional income stream for exploiters.

Victims are often targeted based on existing vulnerabilities such as age, disability, homelessness, inability to speak English, or any other characteristic that makes them easier to coerce and control, such as having the same nationality as offenders.

**In order to financially exploit victims, offenders may:**

- Coerce victims into opening bank accounts or providing bank account details that will then be controlled by the exploiter
- Coerce victims into taking out credit cards, loans, mobile phone contracts, overdrafts, or vehicle finance
- Use victims' identities and details for financial transactions linked to criminality so that offenders can distance themselves from criminality. This may include opening additional accounts in victims' names that they may later use to commit fraud against third parties
- Commit benefit fraud by forcing victims to fraudulently claim benefits or claiming benefits in the victim's name unbeknown to them.
- Force victims to have their identities and bank accounts used during the laundering of proceeds of crime.

Financial exploitation has a profound and lasting impact on victims, both psychologically and in terms of financial and credit damage, jeopardising their ability to obtain financial accounts and access credit once the exploitation has ended.



**When we investigated the evidence, it became clear that this local teenager had got sucked into an extremely dark and complex serious crime organisation. Criminals are working across the world, luring teenagers and vulnerable adults into unseen crime and leaving them frightened and trapped.**

*Local police force involved in the case*



## DAN'S JOURNEY

**Dan Pratt is the founder of The Together Free Foundation and helped to establish Southend Against Modern Slavery (SAMS) Partnership. He tells us more about the process and shares some of the challenges of modern slavery activism.**

“I started by having conversations with people who I already knew within the community - whether they were church leaders, charity workers, the council, or local police. We thought about what could be a more resilient response within our locality.

“Following lots of one-to-one conversations, we decided to form an anti-slavery partnership and gathered around 30 different community leaders from the third sector, statutory and faith groups, as well as law enforcement.

“There are always challenges in developing community resilience. I found one of the main issues was around awareness and people not realising that exploitation is happening locally. In Southend, there was a whole piece of work to be done around education.

“Overall, I think it was a case of not giving up if people pushed the idea aside but instead persevering. I kept asking people “what are we doing about this?”

“Often it is a case of finding people who are passionate about the issue and working with them. It is about going where the energy is and sometimes that entailed working with people I hadn't anticipated.

“Plans don't always work out as we'd hoped for. It is very much a sense of trying to do our best. And if something doesn't work, then we can just try again. For me, my faith has a massive role to play in keeping me motivated and a sense of me joining in with God's mission of bringing His kingdom and reign on earth. I know that ultimately His Kingdom is a place where there is no slavery, and all people are treated with dignity and respect.”



## WEEK 4 SYSTEMIC FAILURE

Jesus' final moments find him stripped of his clothing, nailed to the cross and in deep despair. There is no light or hope as Jesus breathes his last.

### CONSIDER... THE STATIONS OF THE CROSS



1. Jesus is stripped of his clothing
2. Jesus is nailed to the cross
3. Jesus dies on the cross

Many modern slavery victims face a lifetime of misery – exploitation, hunger, verbal abuse, threats, violence, and the belief that there is no way out. They often do not know who to turn to and government systems can fail them. Their suffering goes unnoticed and is fuelled by society's hunger for cheap goods and services, and a lack of care for the most vulnerable.

As we try to build slavery-free communities, we must grapple with the gravity of the situation and the systemic forces at large.





## WATCH THE FULL HORROR OF THE CRIME

### Film questions



- What were some of the complexities around Rayowa's situation that made it particularly hard for her to be noticed and rescued?
- Why is modern slavery such a challenging crime to identify and tackle?
- Read John 9:1-41 (the Gospel reading for next week). How do we see stubborn blindness in the Pharisees who refuse to notice and change because they are so attached to their systems? How is this a warning to us about how our existing structures and systems may limit how much light we can bring into the darkness of modern slavery?
- How does our contemporary approach to safeguarding help us open our eyes and say "we see you" in a way that is life-changing?



### CONSIDER... THE CONTEMPORARY STATIONS OF THE CROSS



When you look at these images, how do you see systems crushing the life out of this victim?



## PRAYER



Spend some time in silence recalling the film.

*Lord of heaven and earth, please help us to better recognise the weaknesses and blind spots of the systems within which we live, especially when they are used to mislead and mistreat people. May we learn to better safeguard those who are vulnerable, and develop our abilities to listen, understand and act for their well-being. We ask for Jesus' sake, who himself was crushed by the systems and blindness of those who believed they knew how best to behave. Amen.*

## NEXT STEPS ON YOUR JOURNEY – STAYING ON TOP OF SAFEGUARDING



There are increasing numbers of vulnerable people in our churches. From a safeguarding perspective, we need to know what to do if someone walks into our church or social action project and we see signs that are suggestive of slavery. The Clewer Initiative regularly runs the following courses:

- Refugees, safeguarding and modern slavery
- Safeguarding and modern slavery for diocesan safeguarding teams
- Safeguarding and modern slavery for food banks
- County lines training for diocesan safeguarding teams
- Safeguarding and modern slavery for parish safeguarding officers

Sign up for our next course -

<https://theclewerinitiative.org/what-we-do/safeguarding-and-modern-slavery>

Alternatively, you could learn at your own pace via our e-learning module on the Church of England's safeguarding training portal <https://safeguardingtraining.cofeportal.org/login/index.php>. We have developed an interactive, two part course which will give you a comprehensive understanding of modern slavery and help you learn how to recognise, respond, refer and record concerns. It is suitable for anyone.



## FURTHER READING FOR NEXT WEEK



### What is domestic servitude?

In the film, we see a young girl trapped in domestic servitude. Domestic servitude is a live-in employment arrangement where the employee cannot leave of their own free will. It is a form of forced labour which sometimes also involves debt bondage. It can be hard for authorities to inspect private homes and so this type of exploitation can be easier to hide. The 'employer' may hold the worker's travel or identity documents, use the threat of deportation, and exploit other vulnerabilities such as language barriers, as a means of control.



**Most of us are colluding with modern slavery as consumers. From the clothes we wear through to the phones we have, the coffee we drink and the chocolates we eat.**

*Rev'd Dr Dan Pratt, Founder of The Together Free Foundation*

## SIGNS OF DOMESTIC SERVITUDE



**DO THEY WORK VERY LONG HOURS?**

Or seem to be on call at all hours



**HAVE THEIR PASSPORTS OR DOCUMENTS BEEN TAKEN AWAY?**



**DO THEY EVER LEAVE THE HOUSE ON THEIR OWN?**



**DO THEY APPEAR AFRAID OR ANXIOUS?**



**WHAT CONDITIONS ARE THEY LIVING IN?**

Are there signs that they have been harmed or deprived of medical care, food, water or sleep?



**DO THEY STAND OUT FROM OTHER FAMILY MEMBERS?**

Are they wearing poorer clothing, quieter, more withdrawn etc?



**CAN THEY FREELY CONTACT FRIENDS OR FAMILY?**



## BECCA'S JOURNEY

Becca is the Diocese of Gloucester's Safeguarding Officer and delivers some of The Clewer Initiative's safeguarding training. She used to work as a children's nurse and for the NSPCC. We talked to her about her role and why she is passionate about safeguarding.

She explains: "I believe everyone has a right to flourish as an individual. I believe this from a human rights perspective and a Biblical perspective. Everyone is made in God's image and should be valued. Anything that goes against that, whether that be abuse or modern slavery, is wrong and anything I can do to protect and inform people of their rights is important to me. I feel I am called to work in safeguarding. I don't think I could do it without my faith. It's a really hard job to do sometimes.

"Safeguarding is so important. It is a key way in which we can protect vulnerable people from potential abuse and identify and support victims.

"All churches have safeguarding policies and processes in place. Modern slavery is just another form of abuse for people to know about. We are not asking people to do anything different or extra. It shouldn't be burdensome because the safeguarding processes are already in place.

"Safeguarding isn't just something for specialists or church safeguarding officers. Absolutely everybody needs to have a basic awareness of it and in that way, we can make our communities a lot safer.

"One of the things that really saddens me is when the systems don't work properly and people don't report. Someone might think "I only see this person once a week or maybe what I witnessed was just a one off." It is really important that we do something with that information. We must bring this darkness out into the light."



## WEEK 5 | A NEW JOURNEY BEGINS

The darkest day is followed by a new dawn. Jesus' unexpected resurrection brings hope to sufferers around the world.

### CONSIDER... THE STATIONS OF THE CROSS



1. Jesus is taken down from the cross
2. Jesus is laid in the tomb
3. Jesus is Risen!

Despite enduring unspeakable suffering, many victims of modern slavery find ways to journey forward. We can join them in this journey as friends and supporters.



### WATCH FINDING RESTORATION

#### Film questions



- What struck you about Jing's story?
- Read John 11:1-45 (the Gospel reading for next Sunday)
  - What journey do Mary and Martha go on to arrive at the tomb?
  - How do you see this same process happening in Jing's story?
  - How did Martha open the tomb she felt trapped in and fill her soul with new life?





## CONSIDER... THE CONTEMPORARY STATIONS OF THE CROSS



How do these contemporary images convey the experience of victims post rescue – living in the shadow of the tomb and the light of the future?



## PRAYER



Spend some time in silence recalling the film.

*Living Lord, we praise you for your gift of resurrection from the dead. We ask that this miracle of new life and richer walking together may be better shared amongst ourselves, and with all who long to be raised into the image you desire to bless. Guide us as we commit ourselves anew to the service of all who suffer, and especially those still being abused and exploited in our midst. Hear us Lord, we pray. Amen.*



## NEXT STEPS ON YOUR JOURNEY — SUPPORTING VICTIMS



There are a number of ways you can support victims in your community.

- Get in touch with local charities and organisations to see if they need volunteers
- Consider how you could use art to raise awareness or support victims in their recovery?  
Are there any local charities running therapeutic art projects?
- Start praying regularly for the vulnerable people in your community and asking God to prompt you to action.



**The top thing I would recommend is to look in your local community and find a charity that supports survivors of slavery or look to your local authority who will typically have a modern slavery lead.**

*Rebecca Helme, Hestia*



**Victims may not come forward for a host of reasons. Sometimes it is because they don't see themselves as victims. I've met men who are working 12 hours a day in a car wash, sleeping on dog blankets on a concrete floor and occasionally paid £5. It absolutely was exploitation but when we talked to them, their view was, 'our home country was a lot worse and at least we wake up in the morning here without being blown up'. They would never want to report themselves as victims because they didn't see themselves as victims.**

*Sion Hall, Retired Deputy Chief Inspector and Chair of the Pan Lancashire Anti-Slavery Partnership (PLASP)*



## FIONA'S JOURNEY

Fiona grew up in Scotland and worked for 20 years as a lawyer before embarking on a dramatic change of direction. Her voluntary work with destitute asylum seekers in Bradford helped her to understand that her focus should be on people who are marginalised.

In conversation with the Church of Scotland, she learned of its support for the Federation of Protestant Churches in Italy (FCEI). She was amazed to discover that the organisation was looking for a native English speaker with advocacy skills, ideally with some Italian and keen to work alongside migrants and refugees. It seemed like a divine match.

Fiona has been seconded to FCEI by the Church of Scotland since 2018. FCEI's refugee and migrant programme, Mediterranean Hope, has teams based in Lampedusa, Sicily, Calabria, Bosnia and Beirut, as well as Rome, where Fiona works. She supports her colleagues through her engagement with external institutions and policymakers, by helping to develop good practice, in particular, in relation to legal pathways such as the humanitarian corridors which FCEI pioneered in Italy, and through awareness-raising initiatives.

Fiona has seen first-hand the power and potential of therapeutic art in community projects amongst refugees and migrant workers in southern Italy. She explains:

“The process of recovering from an experience of modern slavery or exploitation is long and requires specialist assistance. But there are things that we, as communities, can do to help that process of recovery.

“The therapeutic art project, which we've run with help from The Clewer Initiative, involved people who had had different experiences of exploitation. It enabled them to detach from and start to process the trauma they've been through by reconnecting with a sense of self and fun. It was incredible to watch people who perhaps hadn't held a pen or paintbrush for a long time suddenly be afforded the opportunity and the time simply to play.

“We don't have all the answers, and nor should we imagine that we do. It is a process that requires specialist help and we have to be very careful when we're attempting to assist people who've been through such trauma. However, it has been a privilege to watch people open up and share something of their stories.”



## CONCLUSION

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### Caroline Virgo, Director of The Clewer Initiative

As you come to the end of your Lent journey, we hope you feel clearer on the next steps you can take. We have tried to flesh out what it looks like to join the fight and move from the side-lines to action.

We have talked about the importance of knowing the signs of modern slavery and what to do with your suspicions. We have discussed the incomparable value of community resilience and investing in our neighbourhoods so criminal gangs cannot target vulnerable people. We have explored the importance of strategic partnerships and robust safeguarding practices and have rejoiced in the power of therapeutic art and other community initiatives that help victims in their recovery. Our prayer is that these elements will become part of your journey.

You may be wondering : what is God calling me to do next and what do I need to take the next step? At The Clewer Initiative, we have developed a swathe of practical tools and resources to help churches, communities, partners and the public take action against modern slavery. We have posters, apps, training courses and seminars which have all been designed to equip and inform.

If you have been stirred by the material in Journeys and are looking for further support or have a question about next steps, please get in touch with us by emailing [clewerinitiative@churchofengland.org](mailto:clewerinitiative@churchofengland.org) We can connect you with your diocesan lead for modern slavery, who will let you know about projects in your area and support you as you explore the best way forward.

It may be that you are only just beginning to find out about modern slavery, and are unsure how to respond or what capacity you have to help. If this is the case, please don't despair or feel powerless! Remember the famous proverb, "a journey of a thousand miles begins with a single step."

As we take that single step, we can remember the Apostle Paul's prayer in 2 Thessalonians. He writes: "with this in mind, we constantly pray for you, that our God may make you worthy of his calling, and that by his power he may bring to fruition your every desire for goodness and your every deed prompted by faith."

This is our hope. As we face an enormous task, we pray that our good and faithful God will transform our efforts into something life-changing.



## WHO TO CONTACT

If there is an emergency and someone is in immediate danger, call **999**.

If you would like to report any non-emergency suspicious activity in your local area then call your local police on **101** or go to your local police station.

If you need advice or support on modern slavery, please call the **MODERN SLAVERY HELPLINE ON 08000 121 700**.

It operates 24 hour a day, 365 days a year.

If you are in England or Wales and suspect that you or someone you have come across could be a victim of modern slavery and in need of help, please call The Salvation Army's 24/7 confidential referral advice line on **0800 808 3733**. This is where to go to get adult victim specialist support.

We would like to thank everyone who has helped bring the Journeys project to life, particularly:

Becca Faal

Bill Crooks <https://www.theclewerinitiative.org/>

Dan Pratt <https://www.togetherfree.org.uk/>

Fiona Kendall [www.mediterraneanhope.com](http://www.mediterraneanhope.com) <https://www.fcei.it/>

Hilary Lines

Rebecca Helme <https://www.hestia.org/>

Sion Hall <https://twitter.com/PLASPsupport>

Bishop Alastair Redfern <https://www.theclewerinitiative.org/>

GLAA <https://www.gla.gov.uk/>

NCA <https://www.nationalcrimeagency.gov.uk/>

DH&Co

April de Angelis

And the team at The Clewer Initiative!



## APPENDIX

### The Stations of the Cross

The Stations of the Cross, sometimes known as the Way of the Cross or the Via Crucis, consists of a series of 14 images which were developed to enable Christians to enter into Jesus' final journey on the day of His crucifixion. In recent times, an image of the resurrection of Jesus has been included, to allow people to pursue the journey more fully.

The Stations of the Cross are widely used during Lent (and especially on Good Friday) in Roman Catholic, Lutheran, Anglican and Methodist traditions.

Not all of the images have a clear scriptural foundation, but the complete set of images provides a profound invitation to explore the mysteries of innocent suffering, harsh judgement, misplaced prejudice, courage, commitment, and the mystery of new life being received against every human expectation – the journey of Jesus to the cross and the miracle of resurrection.

### The stations are:

- 1st Station:** Jesus is condemned to death  
*Mark 15:1-15*
- 2nd Station:** Jesus carries His cross  
*John 19:6, 15-17*
- 3rd Station:** Jesus falls the first time
- 4th Station:** Jesus meets His Mother
- 5th Station:** Simon of Cyrene helps Jesus to carry his cross  
*Mark 15:21*
- 6th Station:** Veronica wipes the face of Jesus
- 7th Station:** Jesus falls the second time
- 8th Station:** Jesus meets the women of Jerusalem  
*Luke 23:27-31*
- 9th Station:** Jesus falls a third time
- 10th Station:** Jesus is stripped of his garments  
*John 19:23-24*
- 11th Station:** Jesus is nailed to the cross  
*Luke 23:33-34*
- 12th Station:** Jesus dies on the cross  
*Luke 23:44-46*
- 13th Station:** The body of Jesus is taken down from the cross  
*Luke 23: 50-53*
- 14th Station:** Jesus is laid in the tomb  
*Matthew 27:57-60*
- 15th Station:** Jesus is risen from the dead!  
*Matthew 28:1-10*