

**T**herefore [workers] stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain (1 Cor. 15:58).

As we have moved into a new year filled with overflowing with opportunities for ministry to children in crisis, the above verse is both a challenge and an encouragement. When confronted with opposition on all fronts of our ministries, it is not always easy to “stand firm, let nothing move you.” This truth is especially relevant when it comes to dealing with issues of injustice where perpetrators of evil and those whose job it is to protect children’s rights try to halt us from seeking justice for the children.

In this issue of Barnabas we seek to define the foundation of biblical justice and clarify our responsibility to incorporate justice issues into our ministry. If we are to practice holistic ministry, we must tackle the difficult issues surrounding injustice.

Rosemary Sabatino, introduced below, gives us insight into the thoughts and desires of justice in the lives of street children with whom she has just spent two months in Senegal.

Tehmina Arora, an attorney based in New Delhi, India, fights for justice for children. In her article she points out the imperative of advocacy when seeking justice for children. In the Caregiver’s Corner, Richard Hale, Interim Director of Rainbows of Hope, shares some personal experiences of caregivers in his life, inspiring those who are caregivers to value the importance of their ministry.

**F**or some time we have been praying for additional help in the CCTI office. We have especially been praying for a replacement for Marjorie McDermid who has so faithfully edited and done the layout and design for Barnabas since its inception many years ago. Marj officially retired from WEC a year and a half ago but has kept active in serving with CCTI. We thank God for her heart of compassion for the children that has kept her involved for so many years and will doubtless continue to keep her involved; we just cannot do without her skills! I now have the joy of introducing her replacement and the answer to your and our prayers, Rosemary Sabatino.

Beginning a new life as a missionary at the age of 61 was not something on Rosemary’s radar screen, but she was to find that often the Lord’s plans are so far from anything we could ever think or imagine. Her comfortable life as a wife of 36 years and a mother of two grown children changed drastically when, after a three-year battle with cancer, the Lord called her husband home in the fall of 2002. With a new grandson, active ministry at church and a long-standing

## IN FOCUS

—Phyllis Kilbourn

career as Division Manager for National Write Your Congressman, Rosemary was not at all wanting for something to do, yet the Lord planted in her heart a strong desire to formally study His Word. So, at the age of 58, after much prayer, she applied and was accepted to Columbia International University in the Bible Teaching Program.

At Bible College, in an intercultural studies class, God opened Rosemary’s heart to missions. Part of the class requirement was to read through *Operation World*, a book with information on and prayer points for every country on the globe. When she began to read about Sierra Leone, West Africa, she was struck with a passionate desire to respond to the plight of the children ravaged by the atrocities of war in that country. Two weeks later she met, quite by coincidence, the Directors of Rainbows of Hope, who had just returned from Sierra Leone. As they explained the healing effects of the holistic ministry espoused by Rainbows of Hope, a ministry of WEC International, Rosemary knew this was something God was calling her to do. She signed up to serve on a two-month summer team to Senegal, West Africa. There she worked at the House of Hope, a home for rescued street boys, and saw firsthand the transforming power of Jesus in the lives of these boys.

Upon her return to Senegal and the House of Hope during the summer of 2006, God confirmed to Rosemary that He was calling her to full-time service with Rainbows of Hope. After her graduation from Columbia, she attended WEC’s missionary candidate school, and returned to serve at the House of Hope for two consecutive two-month periods. Rosemary is now working full time at Rainbows of Hope Headquarters in Fort Mill, South Carolina as my assistant.

“Eye has not seen nor ear heard, neither has it entered into the heart of man the things that God has prepared for them that love Him,” (1 Cor. 2:9) quotes Rosemary. She says she is here by the “extraordinary grace of God” and is grateful to be given this “undeserved and unexpected opportunity.” Her prayer is to “serve the children ‘till Jesus comes.” Please keep her in your prayers as she assumes new responsibilities with “The Barnabas Letter” and other aspects of CCTI ministry. ☞

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# Justice Issues & Our Ministry

## How do they connect?

—Phyllis Kilbourn

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**T**o loose the chains of injustice and untie the cords of the yoke, to set the oppressed free (Isaiah 58:6).

Surely this verse doesn't describe ministry obligations to children? Chains, injustice, tied cords, yoke, oppression? They just are not normal childhood words nor do they fit into children's experiences.

Yet, as painful as it is to admit, for multiple millions of children these powerful words reflect the depth of their ongoing exploitive experiences, inflicting on them shame, discrimination, pain, terror, emotional wounding and violence. The root cause of these atrocities is injustice which has its source in the exercise of power.

Daily headlines tragically portray global acts of injustice, especially for women and children:

### Uganda: Justice system fails victims of sexual violence

Amnesty International today accused the criminal justice system in Northern Uganda of ignoring, denying and tacitly condoning violence against women and girls, while it protects suspected perpetrators.

### Slovak education system fails Romani children

Romani children in Slovakia are being denied the right to a proper education by a system that routinely discriminates against them. Huge numbers of children are being segregated into Roma-only schools, while others are being placed in "special" schools despite not having any mental or learning disabilities.

### Liberia demands justice for child soldiers

The Liberian people, including an estimated 21,000 child soldiers, must not be denied justice for the appalling human rights abuses they have suffered.

These few, brief examples show how children are being unfairly treated. A myriad of their unjust situations stem from poverty, street life, exploitation and society's loss of value for human life.

### Defining Justice

The nature of justice has two major aspects. First, it is the standard by which penalties are assigned for breaking the obligations of the society. Second, justice is the standard by which the advantages of social life are handed out, including material goods, rights of participation, opportunities and liberties.

Justice is the standard for both punishment and benefits and thus can be spoken of as a plumb line. "I shall use justice as a plumb line, and righteousness as a plummet" (Isaiah 28:17, REB). To say that God is a God of justice is to say that He is concerned about the right exercise of power or authority.

### Justice: A Biblical Concept

Social justice is a Biblical concept. In fact, justice is the central ethical idea of the Old Testament. Justice is fundamental to the holiness of God: "For I, the Lord, love justice" declares our Maker (Isaiah 61:8).

Scripture clearly teaches that God is the God of the oppressed, the innocent and the exploited. In the Old Testament, justice had primarily to do with conduct in relation to others, especially with regard to the rights of others. It applied to business where just weights and mea-

asures were demanded (Leviticus 19:35, 36; Amos 8:5; Proverbs 11:1). It was also demanded that in the courts the rights of the rich and poor, Israelite and sojourner were to be regarded equally (Deuteronomy 16:20).

Various needy groups were to be the recipients of justice. "Defend the poor and fatherless: do justice to the afflicted and needy," God said (Psalm 82:3). The "afflicted and the needy" included widows, orphans, resident aliens (also called "sojourners" or "strangers"), wage earners, the poor, prisoners, slaves and the sick (Job 29:12-17; Psalms 146:7-9; Malachi 3:5). Each of these groups has specific needs which keep its members from being able to participate in aspects of the life of their community. Even life itself might be threatened. Justice involves meeting those needs.

The forces which deprive people of what is basic for community life are condemned as oppression (Micah 2:2; Ecclesiastes 4:1). To oppress is to use power for one's own advantage in depriving others of their basic rights in the community (see Mark 12:40). To do justice is to correct that abuse and to meet those needs (Isaiah 1:17). Injustice is depriving others of their basic needs or failing to correct matters when those rights are not met (Jeremiah 5:28; Job 29:12-17).

### Injustice a Sin of Either Commission or Omission

In the Old Testament justice was not only giving to others their rights but also involved the active duty of establishing their rights. At this point, justice became mercy. To "seek justice" meant to "relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah 1:17; Jeremiah 22:15; Psalm 82:2-4). In the New Testament the word *justice* does not occur but rather *just* which is translated *righteous*. The idea of justice or righteousness (essentially the same) becomes more ethical in the New Testament; it is a matter of character where God's own Spirit is the standard (1 John. 3:7; Mat. 5:48). We are commanded to be merciful to all.

### Justice and Ministry

Children constitute almost one-half of the six billion people on the planet. Tremendous numbers of them are suffering and dying from circumstances over which they have no control. In

programs and strategies for ministry to children in crisis, compassionate ministry and social justice must go hand-in-hand. To engage in ministry to these children at risk is to connect with major social ills in our world and in the local societies in which they live: disease and domination, inequalities and injustices, poverty and pollution, weapons and wars. In most cases, these children also are deprived of access to legal, medical, social and psychological assistance; deprived of their basic human rights.

Workers must not only provide for a child's resulting needs from lack of just treatment but also must attack the roots of that which is causing their loss of rights to protection, education, equality, non-discrimination or a healthy childhood. Through advocacy and community education we must teach the churches to intentionally oppose injustice and fight for the children's rights.

Ideas of rights for children may be a strange concept to community leaders, yet they are inextricably linked to the concept of biblical social justice. Such justice is concerned with equality, needs and an individual's rights.

Social justice means all citizens—rich or poor, young or old, whether living on the streets or in a mansion—are entitled to the same rights and services.

### Hope in Seeking Justice

Gary Haugen (*Good News About Injustice*) describes the battle for justice:

*The battle for justice in the world is not fought where we think it is. The struggle against injustice is not fought on the battlefield of power or truth or even righteousness. There are pitched battles waged on these ramparts, but the war is ultimately won or lost on a more forward front. In the end the battle against oppression stands or falls on the battlefield of hope. The oppressor knows that the primary reason we do nothing is because we have lost any hope of making a difference.*

Nothing will challenge our faith more than the gross injustices heaped on children. We must find hope to seek fair treatment for those entrusted to our care. Reflecting on God's character of compassion, righteousness and holiness can give us hope to seek justice amid the brutalities and injustices we witness. We will only have the courage to attempt becoming involved with justice issues if we are convinced that expressing the compassion of Jesus in practical ways to the poor, widows, orphans, addicted, imprisoned, immigrants or otherwise marginalized in our ministry-based communities is central to the gospel and integral to the making of disciples. And we must be equally sure that courage stems from hope. With the Psalmist we must affirm, "I have put my hope in the word of God" (Psalm 119:147).

### ACTION STEPS

Following are some ideas you can use with your ministry team, youth group or community and church leaders to develop an awareness of justice issues and form a biblical response. Choose from the activities below those most applicable to your situation or plan your own.

- 1) Talk to the children and youth about their concepts of justice and what injustice means to them. Have them share experiences when they were treated unfairly and how they felt. Have them discuss their ideas based on a Bible story of someone, such as Joseph, who was treated unfairly. What can we learn from that person's response to injustice?
- 2) Talk with church and community leaders about their concepts of justice: what standards are assigned to their culture for breaking one's obligations to society or for distributing the advantages of social life (material goods, protection, equality, rights of participation, opportunities, etc.)? Who sets these standards? Are the standards biblically-based as well as culturally appropriate?
- 3) How do the leaders apply their concepts of justice (from #2) to the children?
- 4) Prepare an interactive Bible study on the biblical concept of social justice. (Don't forget the Scripture's inclusion of children!) In light of what they have learned, in what ways could they become engaged in seeking justice for all?
- 5) Share how injustices to children have challenged their faith. Then interact on Gary Haugen's premise that the battle against oppression stands or falls on the battlefield of hope. How can we obtain that hope? ☪

*Blessed is he whose help is the God of Jacob, whose hope is in the Lord His God, the Maker of heaven and earth, the sea and everything in them—the Lord who remains faithful forever. He upholds the oppressed and gives food to the hungry. The Lord sets prisoners free, The Lord gives sight to the blind, the Lord lifts up those who are bowed down, The Lord loves the righteous. The Lord watches over the alien and sustains the fatherless and the widow, but he frustrates the ways of the wicked. The Lord reigns forever, your God, O Zion, for all generations.*

*Praise the Lord.*  
—from Psalm 146

# From the Mouth of Babes

—Rosemary Sabatino

*“Out of the mouth of babes and nursing infants  
You have ordained, established, and appointed strength, power, and boldness,  
Because of Your enemies,  
That You may silence and stop the enemy and the avenger”  
(Psalm 8:2 NKJ amplified).*

Saturday night in Senegal and, as a usual occurrence, the electricity went out. I scrambled in the dark for the basket with the appropriate lighting material. Before I could strike the first match the boys spontaneously began to sing praises to the Lord, accompanying themselves with the tomtom drum, marimba, and anything else they could beat their little hands on. As the soft glow of the first-lit candle filled the threadbare room, my eyes riveted on the young boys seated in front of me. Their worship was beautiful and full of passion and continued for more than thirty minutes. It was hard to believe that their little hearts bore the scars of abandonment and abuse.

For the past two months I have had the privilege of caring for and sharing life with these 14 rescued street boys. They now live at *Maison d’Espoir*, The House of Hope, in Dakar, Senegal, West Africa. All but one are former *Talibé* boys, so-called because famine, poverty or death of parents had sent them—some as young as six or seven years—to live under the care of a Muslim leader, a *maribout*. As part of their training, they were forced to beg on the streets. Failure to meet their daily quota often resulted in severe punishment. They lived in deplorable conditions where disease, malnutrition and even death were common occurrences. Consequently, they fled to life on the streets where they were subjected to additional exploitation and cruelty. Although they are being transformed daily from children in crisis to children in Christ, the emotional effects of their former life are never far from them.

These boys could tell you what *injustice* is all about—and they will. The following is an excerpt from interviews held with each boy. As your heart is touched by their responses you may find, as I have, that God does indeed speak “out of the mouth of babes.”

## R.S. What do you think justice is?

### Responses:

- *Doing the right thing.*
- *Doing what God says we should do.*
- *It begins with trusting God.*
- *Jesus showed us what justice is — to think about others and not be selfish.*
- *To thank God for all the good you have and when you see others who are in need you should help them.*

- *To treat people the way God wants us to; treat people right and treat them all the same.*

## R.S. How do you think God wants us to treat others?

### Responses:

- *He wants us to help people in need, for example, to help the boys in the streets find their parents. If you can’t find the parents, then help him find a solution and help him have a future.*
- *He wants us to treat others like Jesus treats us.*
- *To give equally to others; do not keep more for yourself and not help others.*

## R.S. What do you think injustice is?

### Responses:

- *To disobey God’s Word and to do bad things against other people.*
- *Injustice is when two children are treated differently, the one not treated the same feels bad and will become selfish.*
- *Injustice is treating people badly and they become hurt in their hearts and want to do bad things to other people.*
- *Many people here in Senegal know and see and even say there is injustice to children, but they do nothing about it — this is the biggest injustice.*
- *When you are on the street, injustice controls your life because you are helpless.*
- *When those who do bad things go unpunished*

## R.S. Do you think more people do good things or bad things to others?

### Responses:

- *Overwhelmingly they all said that many more people do bad things to others, only a few do good things. One boy said that while he was on the streets he only met two people who were kind to him.*

## R.S. What kind of bad things happen to children who live on the streets?

### Responses:

- *Adults give the children drugs and force them to do bad things. Some force them to perform sexual acts, others force them to steal or to hurt other people. Those who force the boys are happy to do bad things, but this makes the boys very unhappy.*
- *On the street the bigger boys beat the little ones and steal money*



and food from them so most of the time you don't have anything to eat.

- You can't sleep because you are afraid that bad people will come to do the bad things to you. When you do find a place to sleep, some adults will throw cold water on you so you will go away.
- If you are with a maribout, he keeps all the money you bring from begging and doesn't give you food to eat. If you don't bring the right amount, he makes four boys hold you down, and he beats you with a switch until you bleed. Many boys will steal the money or do other things to get money so they won't get beaten.

#### R.S. What are some personal experiences of injustice you have had or seen?

- **I.K.** My mother did not want me, and my father went away and left me to my aunt. He left her money to send me to school and feed me, but she kept the money and did not give me food. So then I stole her money to get food and she beat me. Then I ran away.
- **P.B.** My mother gave me to a maribout. When she came to see me, she saw that he was beating me and the other boys. She said she would come back for me, and I waited but she never came.
- **A.U.** My Dad died and my uncle took me. I got sick and after that I couldn't hear out of one ear, so my uncle did not want me anymore. He took me to the maribout where I was beaten, so I ran away to the street. One night a man came and gave money to a little boy because he wanted to have sex with him, and in the morning the boy was dead — he was so tiny. After that I could not sleep. Now I am so thankful when I wake up in my bed at the House of Hope and I am safe.
- **B.C.** One time I went with the missionary to the village, and he wanted to give some clothes and food to a little abandoned child. The adults said "Why are you giving that bandit anything, his mother doesn't even want him? Why do you want to help this bandit?" Sometimes it seems the parents want the children to suffer. They know the maribouts are mistreating [the children] but they don't do anything about it. They don't care.
- **I.B.** My father would beat me all the time. Once, when I was 9 years old, I began to eat my clothes, and he beat me so badly my clothes were all torn and I was bleeding. So I ran away and took the train to Dakar. I tried to hide my wounds from the police because they would take me if they saw them. I got to a beach and tried to sleep, but a man with a big knife tried to get me so I ran. I could not sleep after that, even though I was so tired. I met the

missionary and he took me to the House of Hope. He gave me new clothes and wanted to give me food, but I said no and went away and ate my clothes again. Later I went back to the House of Hope and I accepted Jesus. The missionaries taught me how to take care of my clothes and how to be responsible. I never ate my clothes again.

#### R.S. What would you do differently if you had a son?

- I would take care of him and have compassion like Jesus is taking care of me and having compassion on me now. I would teach him to obey, to tell the truth and to believe in God.
- I would help him, take him to school and help him have a future. Being a father means you must know how to help your children, and you must want to help them.

#### R.S. How can people in the Church help the children?

- They need to pray and ask God how they can help and when He tells them what to do they must do it. If they do a little, God will give them bigger things to do. God wants the children to be fed, to be clothed and to be treated like they have parents.
- They must be open to what Jesus is asking them to do — to help the children.
- You must have a good heart for the children. Jesus said to let the children come to me. The children need to accept Jesus in their hearts then they will know to do good things and to act justly. Then they will love others like we love Jesus. You must become a friend to the children.
- You need to have patience if you want to help the children because they have many bad things in their heads and it takes time to get rid of them. Also, wait before you explain the Bible. Be their friend and they will trust you.
- God knows the children are suffering and He knows that many people won't help, that's why He is sending missionaries from other countries to help them.

The boys had a final word to give to all those working with children:

*Thank you for what you are doing—you are not just thinking of yourself, but you are thinking of others and how you can help them. You are not only thinking about what you should do but you are doing what God has put in your heart. You are following the will of God. Thank You!* ☺

## Updates on Crisis Care International Training

### Exceptional Training Opportunity

CCTI with World relief will co-host a training seminar at the La Quinta Hotel, Durham, North Carolina, May 14–17, 2008. This training opportunity is for the enabling of workers concerned about the sexual trafficking of children and will be based on the curriculum recently released by the Faith Alliance Against Slavery and Trafficking (FAAST). (See page 7 for curriculum details.) For more

information about the seminar contact Crisis Care Training at — <crisiscare@comporium.net>.

### Training Curriculum in Spanish

We are very excited to announce that the Spanish edition of the Street Children's Module of the curriculum *Offering Hope for Children in Crisis* has entered the production stage. Keep watching our Web site or e-mail us for more information about its release.

### Crisis Care Training's Web site

Back and current issues of this training newsletter soon will be available on the Web. Our Web site (crisiscaretraining.org) will be up early in the new year.

If you would like to receive the electronic version of "The Barnabas Letter" versus a hard copy, please let us know (crisiscare@comporium.net). Those receiving Barnabas on the Web site will receive an e-mail notice each time a new issue is published.

# The Justice in Child Advocacy

—Tehmina Arora

All across the globe, children are being abused and neglected. One does not need to travel far to find a child at risk. This problem is found in both developed and developing countries but is more prevalent in the poor nations of Latin America, Asia and Africa.

An estimated nearly 10 million children die annually before their fifth birthday, mainly in developing countries. Many who survive have to spend their lives as orphans. According to UNICEF, about 25 million children live on the streets in Asia and an estimated 10 million in Africa.

Africa today has 10.7 million orphans just as a result of AIDS and the numbers are growing, as per UNAIDS statistics. With fewer and fewer family members left to care for them, many—if not most—of these children will join the street children of Africa who are already there because of poverty, wars and ethnic conflicts.

In Dhaka, Bangladesh, 10,000 girls live in the streets (World Vision). About 10,000 street children survive just in Phnom Penh, Cambodia (World Vision). In the Philippines, the Department of Social Welfare and Development give estimates of 1,200,000 street children. Action International Ministries says 50,000 to 70,000 street children live in Manila alone.

India's Ministry of Social Welfare estimated that of the 10.9 million people residing in Calcutta, 75,000 to 200,000 children live in the streets. Agencies say the number is much higher, and deaths of parents from HIV / AIDS are likely to cause the numbers to rise more rapidly.

Poverty, family disintegration due to health or death, neglect, abuse or abandonment, and social unrest are all common factors that contribute to putting children at risk.

What can be my role in making life better for children? This question will haunt any aware and conscientious adult. How long can we ignore or turn the other way when a ragged and limp child is carried by her mother from one car to the next at a traffic light in the hope of some alms? Or turn a deaf ear to the loud and angry voices coming from a neighbor's home? As responsible adults, we are called to respond. The good news is that we can find many ways and levels to help make a difference in the lives of children.

I recently read the following story. It is an excellent example of making a small difference where you are.

A woman sitting at the back of a commercial plane repeatedly slapped her five-year-old for crying. The passengers were unavoidably aware of the situation. After about thirty minutes, a lady a few rows forward stood up, turned around and said "If you touch her again, I'll come and take her away from you." Everyone broke out into applause and the child was not touched again during the flight.

While this child may have been beaten more severely later because of the embarrassment to her mother, an undeniable fact remained: the child discovered that the world is not silent in the face of her abuse. This example is significant because the universal comment of abused children is "I couldn't understand why no one said or did anything. I thought grown-ups just didn't care."

Without doubt the story helped to highlight that for an

impressionable mind of a child the simple act of confronting her abuser provided a glimmer of hope that there are people in the world who do care and who will help. That piece of evidence makes it easier for the child to ask for help in the future.

However, many times, confronting the abuser is not enough. We may need to take a crucial second step of actually reporting the abuse. Yet, in spite of the widespread problem, few of us engage in a legal recourse on behalf of the abused child, often due to a lack of opportunity or fear of accusing someone.

We need to know that the law protects people who report suspected child abuse and neglect. Remember, also, the importance of reporting suspected abuse quickly, as soon as possible following the actual abuse. Delayed reporting will only make it difficult to prosecute the abusers as evidence would be harder to gather. Besides, physical evidence is easily corrupted over time.

Anyone who cares for children can play the high role of influencing State policies.

Anyone who cares for children can play an even higher role: to influence the State's policies.

The State is the largest and most powerful institution in a democracy. And the onus to ensure wellbeing of children is on the State. In fact, most democracies have a mandate to care for the child not only due to their respective constitutions, but also because they are signatories of numerous international covenants on the rights of children.

However, it would be naïve to expect the State and its agents to do their duty on their own. Unfortunately, but a publicly known fact, politicians and bureaucracies under them are not interested in serving the people but like to cherish the power and money associated with their offices. This situation does not mean the State does not fulfill any of its duties but that it acts only under compulsion. Here is where the role of advocacy can be effected.

Thanks to the checks and balances in the constitutions of democracies, and popular accountability by way of recurrent elections, the State can be compelled to do its duty. While courts of law have the power to pass orders directing the government and its bodies to act as per the provisions of the constitution, the media can be used to disseminate information on the condition of children and thereby pressure concerned government organizations to take appropriate steps. Organizing pressure groups, lobbying concerned ministries and parliamentarians, running awareness campaigns are also good tools of advocacy.

Let us remember, when we speak up for children they learn to speak up for themselves. ❧

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## International Justice Mission

The International Justice Mission (IJM) is the premier Christian organization working on a legal level as advocates for the oppressed. When the poor are hungry, homeless or alienated, the church has come to their aid by providing food, shelter and missionaries to meet the pressing needs. But when the poor have been oppressed, treated unjustly and suffered under the hand of someone more powerful, little has been done on their behalf.

An extensive study of the injustices witnessed by overseas missionaries and relief and development workers, surveyed more than 65 organizations representing 40,000 overseas workers. The research uncovered a nearly unanimous awareness of abuses of power by police and other authorities in the communities where they served. Without the resources or expertise to confront the abuse and to bring rescue to the victims, these overseas workers required the assistance of trained public justice professionals.

IJM was established to help fill this void, acting as an organization that stands in the gap for victims when they are left without an advocate. IJM staff members (human rights experts, attorneys and law enforcement professionals) receive case referrals from, and work in conjunction with, other non-governmental organizations and casework alliances abroad.

### IJM'S MISSION

IJM exists to protect people from violent forms of injustice by securing rescue and restoration for victims and accountability for perpetrators, ensuring that public justice systems work for the poor.

### IJM's Four-Fold Purpose

- **Victim Relief**—Relieve the victim of the abuse currently being committed.
- **Perpetrator Accountability**—Bring accountability and just consequences under the law to the specific perpetrator(s) of abuse.
- **Structural Prevention**—Prevent the abuse from being committed against others who are also at risk by strengthening community factors that are likely to deter potential oppressors, reduce the vulnerability of at-risk populations and empower local authorities to stop such abuses.
- **Victim Aftercare**—Provide access to services to help victims transition to their new lives and to encourage long-term success.

Gary Haugen, President of International Justice Mission, says, "The good news about injustice is that God is against it!" Offering his own and others' stories alongside proven, practical strategies, his book *Good News About Injustice: A Witness of Courage in a Hurting World* shows how you, too, can stand against injustice wherever it occurs.

Other recommended reading—  
*Terrify No More; Young Girls Held Captive and the Daring Undercover*

*Operation to Win Their Freedom*, Gary Haugen and Gregg Hunter

*Not for Sale: The Return of the Global Slave Trade--and How We Can Fight It*, by David Batstone

## Upcoming Conference Focuses on Justice

"Called to Justice: Preserving Human Dignity and Worth" is a conference hosted by the North American Association of Christians in Social Work to be held in Orlando, Florida February 7–10, 2008. One track is dedicated to children and trauma issues with a focus on sexual trafficking. For more information log on to [www.nacsw.org](http://www.nacsw.org).

## New Curriculum Available Now

The Faith Alliance Against Slavery and Trafficking (FAAST) has just released the curriculum: *Hands that Heal: International Curriculum to Train Caregivers of Trafficking Survivors*, Beth Grant and Cindy Lopez Hudlin, editors. FAAST offers two editions: Community-based and Academic.

**Community-Based Purpose:** to provide a community-based curriculum in an informal educational format that can be used in local communities and churches around the world,

- making people aware of the issue of sex trafficking,
- informing them of the multifaceted needs of trafficking survivors and
- training potential caregivers in introductory transformational care.

**Academic Edition's Purpose:** to provide an academic undergraduate course curriculum which can be used in Christian universities and seminaries around the world to introduce future ministers, teachers and social workers to the injustice of sex trafficking and the needs of its survivors,

- breaking cultural and spiritual ground in the hearts and minds of future leaders regarding an area of injustice that is traditionally taboo and frequently misunderstood,
- presenting Christian leaders with the connection between Christ's teaching, life and mission and the church's responsibility and mission to the enslaved and exploited in sexual slavery and
- developing in future leaders an informed understanding of the scope of survivor's needs beyond physical rescue and the dimensions of care required to help survivors begin a new life.

FAAST encourages groups interested in the Community-based edition to host a Training of Trainers (TOT) to teach users how to most effectively use the Curriculum. TOTs are being planned in Cambodia, India, the USA and the UK and have already been held in Sierra Leone and South Africa. If you would like to host a TOT in these or other countries and to receive your copy of the curriculum, please contact FAAST.

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# Caregiver's Time-out



## A Testimony of Praise for a special caregiver and for all caregivers.

—Richard and Dorothy Hale

**H**ow grateful I am for life from a caregiver whose name is unknown to me! My mother told me that, because I was a weak baby, I was given up to die at birth, and only through the determined care of a nurse did I survive. Then, of course, my mum became my caregiver.

I was brought up in England during the war and I know my mother in her care for the family gave up much due to shortages and rationing that occurred during that time. To escape Hitler's bombs and the V1 and V2 rockets we had to sleep at night under the kitchen table. Despite a "doodlebug" (V1) passing six feet over our chimney and exploding in the hospital grounds at the back of us, I do not recall her ever being scared or in a panic, although I am sure she must have felt that way. She would sew airman's goggles and gloves for the war effort, and the cash she received provided for the family budget.

I was fortunate to win a scholarship to an English grammar school, but sacrifice was again called for because I would require uniform, sports kit, etc. I think that many times the purse held only a few pennies, but my sister and I were never aware of a shortage.

When I married, Mother said to me, "You are leaving home and don't think you can come back." In other words "Make your marriage work." What wise advice!

My father died in his early sixties and it then became time for us (my first wife and me) to take care of Mum. We would have her to our home each Sunday for lunch and checked on her regularly. When she met her second husband, I remember her asking my permission to marry him. I said, "Yes, providing I may give you away!" What a precious memory of her standing in our hallway on her wedding day when I was able to pray with her before setting off to the church. When her second husband passed away after seventeen years of marriage, her step-children told us they were delighted that Gladys had taken care of Len for them.

Of course we then were back to taking care of Mum. We took her to church and shared meals with her, and our children became caregivers to her as well. When my wife died Mum told me she had not lost a daughter-in-law but a daughter.

Then I met Dorothy, and Mum loved her. She was soon visiting Dorothy's mother, planning our wedding before we were!

When she could no longer live on her own, we needed to care for Mum again. By this time we were serving with Rainbows of Hope in the USA, and although we offered to come home and care for her, she would not hear of us leaving our work for her. So, with the Lord's leading, we found her the very best home. Over the years that followed she needed nursing care and again the Lord led us to a beautiful caring home in which she spent her last few weeks before slipping into the care of her Savior and Lord in 2007.

When we think back, life is full of caregivers for us and caregivers for others. Often we are both—separately and sometimes simultaneously.

Dorothy has a ministry of encouragement and often when someone asks me where she is I will reply, "I am not sure, but when you find her she will have her arms around somebody for sure." We are grateful to the Lord for giving us those who care for us and those to care for (including our surrogate grandchildren) here in the USA as we are far away from home. We have experienced so much love and care from our ministry, through our church and others, and sometimes in the most unexpected places.

Caring for the caregivers is one of the most important parts of our lives. We who are from loving families learn this lesson from our parents as we see them care for family members with handicaps or for aging parents. How often have we ever thought that one day we may be in the same position?

As we reach out to hurting and needy children throughout the world, our hearts are broken, and we know that the Lord's heart is broken also. Children are so very special to our heavenly Father.

How can we minister to those who very often give up so much to serve and minister to the needy, whether at home with a family member or serving on a mission field? We can offer time out, and so take the load even if it is only for a short time. A card or letter is so often a joy to receive and will lift the black clouds that sometimes block out God's sunshine.

Matthew 25:40 reminds us that when we care for others, we are doing it unto Christ. ☞

*Richard and Dorothy Hale are interim directors of Rainbows of Hope, located in Fort Mill, South Carolina. Besides the plenteous "official" work, you may find them at the computers balancing the books and updating the mailing lists, remodeling the kitchen, painting the foyer, entertaining the guests—always caring for someone.*



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