Fall 12-17-2018

Until the Last Lock Breaks: A Training Curriculum for Ministry to the Sexually Exploited

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This ministry focus paper entitled

UNTIL THE LAST LOCK BREAKS: A TRAINING CURRICULUM FOR MINISTRY TO THE SEXUALLY EXPLOITED

Written by

JULIA SPECK ATTALLA

and submitted in partial fulfillment of the requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary

upon the recommendation of the undersigned readers:

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Date Received: December 17, 2018
UNTIL THE LAST LOCK BREAKS: A TRAINING CURRICULUM FOR MINISTRY TO THE SEXUALLY EXPLOITED

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

JULIA SPECK ATTALLA
DECEMBER 2018
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ABSTRACT

Until the Last Lock Breaks: A Training Curriculum for Ministry to the Sexually Exploited
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Doctor of Ministry
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2018

The purpose of this project is to develop an online training curriculum for those wanting to reach out to the sexually exploited as a volunteer with After Hours Ministry (AHM). Ministry to the sexually exploited is becoming very popular, but people can do more harm than good if they are not adequately prepared to holistically minister to the complexity of issues facing the sexually exploited. Through the development of an online training curriculum, AHM will be able to train and prepare volunteers by addressing the complexity of needs facing those who are sexually exploited.

Part One will look at the ministry’s context. It will begin with a history of how AHM was created. It will then look at the geographical context the ministry serves in, Los Angeles, to explore the challenges, joys, and opportunities the ministry faces as a result of the prevalent form of sexual exploitation they encounter, mainly street prostitution. The section will examine the history of prostitution and its current state in the United States. It will address the implications and complexities of outreach to men and women who are sexually exploited, focusing particularly on those who are prostituted.

Part Two will examine texts pertinent to the theological foundation for the project. Contemporary literature will be explored to understand a theology of humanity, violence against women, and a theology of compassionate justice as practiced through radical hospitality. It will then consider how these theological themes help inform a training curriculum for reaching out to the sexually exploited.

Part Three will focus on the creation and implementation of an online curriculum for training those wanting to reach out to the sexually exploited. It will review the theological implications of a new training, assessment of the current training, goals, strategy, target population, outline of the new online training, and plan for development and distribution. This section will also include an assessment of the initial piloting of the training curriculum and suggestions for future improvements.

Content Reader: Dr. Pamela MacRae

Word Count: 325
To my parents, Greg and Bonnie, who have prayed for me without ceasing and believed in my passions as I chased the dangerous and unique things God laid on my heart. And to Roberto, thank you for being my biggest cheerleader – and my biggest distraction. I love you.
ACKNOWLEDGEMENTS

I would like to thank After Hours Ministry staff, board, and volunteers for their invaluable contributions, encouragement, sacrifice and love throughout this project. Your commitment to the women of Los Angeles who are sexually exploited is inspiring. Thank you, Jen, for being my partner in this for over ten years, this would not exist without you. Thank you, Bryan and Amanda, for your countless hours of sacrifice and talent to see this project become a reality. Thank you to my reader, Pam, your gentle critiques made this better, thank you for not letting me settle for mediocre. Thank you, Kurt, for reading drafts, sitting at coffee shops to talk over outlines and ideas, and always believing I could get this done (and talking me into it in the first place!). And thank you to Melisa, it is no coincidence that the completion of this project falls on your one-year anniversary. You were the encouragement behind each chapter, thank you for helping me stay on course and being so authentic with your own story. Your courage humbles me daily and I am so proud of you.
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MINISTRY CONTEXT
INTRODUCTION

Social justice has become a popular concern of modern American culture. It is not difficult to compel people to care about poverty, AIDS, trafficking, terrorism, and a growing list of other issues facing the world. Today’s pop icons make it fashionable to wear bracelets or t-shirts and buy coffee that demonstrates concern for the issues of the world in a fashionable and comfortable way. But the statistics behind these grassroots movements, especially in the area of sexual exploitation, are staggering.

The United States’ Trafficking Victims Protection Act of 2000 defines sex trafficking as “the recruitment, harboring, transportation, provision, or obtaining of a person for the purposes of a commercial sex act, in which the commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such an act has not attained 18 years of age” (22 USC § 7102; 8 CFR § 214.11(a)). It is estimated that between 14,500 and 17,500 individuals are trafficked into the U.S. each year. According to the Polaris Project, which runs the National Human Trafficking Hotline, the hotline experienced an increase in calls of 259 percent between 2008 and 2012, and continues to increase yearly, with a 13 percent increase from 2016 to 2017. Of those calling for assistance, there were 9,298 unique cases reported of human trafficking (which includes both labor and sex trafficking). The most common form of sex trafficking reported was pimp-controlled prostitution (42 percent). Of those sex trafficking cases of pimp-controlled prostitution, 60 percent involved U.S. citizens as

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victims and 41 percent were minors. California was listed as the state with the most reports of human trafficking. In 2016 alone, the hotline received 2,166 phone calls from victims in California, which resulted in a total of 682 human trafficking cases. Of those cases, 535 were sex trafficking and the majority were from adults who were U.S. citizens or legal permanent residents.

 Trafficking is the one of the greatest sources of income in the United States. An estimated $150 billion in illegal profits is generated annually, with $99 billion alone from the sex trade. It is estimated that annual profits per victim of sex trafficking are $21,800. Human beings, once commodified, are a reusable resource. Unlike drugs or firearms, a person can be resold for sexual purposes over and over again. “Those who traffic in human lives treat people as easily expendable and highly profitable. But behind each dollar sign is a human tragedy.” Those who are enslaved today are cheaper than ever: “In 1850, an average slave in the American South cost the equivalent of $40,000 in today’s money. Today, a slave costs about $90 on average worldwide.” Traffickers are experts at what they do. They know how to make the sexually exploited dependent and vulnerable, instilling such great fear of possible ramifications that the sexually exploited

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6 Ibid.

7 Gilbert King, Woman, Child for Sale (New York: Chamberlain Bros, 2004), 22.

believe they can never leave or attempt to leave. Pimps know what a valuable commodity the sexually exploited are. A convicted pimp once said, “You can buy a woman for $10,000 and you can make your money back in a week if she is pretty and she is young. Then everything else is profit.”

An Expanding of My Call

Creating a curriculum for those wanting to reach out to the sexually exploited ties into the ongoing call God placed on my life in 2001. It was on a mission trip to Nepal that I originally learned about human trafficking. Before that it was only a concept that existed in my history books, and as far as I knew slavery had been abolished. I visited a rehabilitation center for women and children who had been rescued out of the brothels in India located just outside the city limits of Kathmandu. It was one of the very first places in Nepal to knowingly take, care for, and house AIDS victims. I sat and wept as I listened to the women and children tell their stories.

I do not hear God or even sense him all that often. But in this moment he was more near and clearer than I had ever experienced him before. In the midst of the pain, confusion, hurt, and anger I was in having just heard these heart-breaking stories, I sensed God say to me that this is what he has called me to do with the rest of my life. I had no idea what that meant at the time or what it would look like. But at the age of seventeen, I knew God had called me to something greater than myself, and to pursue justice and freedom for the sexually exploited.

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9 King, Woman, Child for Sale, 55.
In the summer of 2005, I moved to Pasadena, California, to pursue the Master of Arts in Theology and Master of Arts in Cross-Cultural Studies degrees at Fuller Theological Seminary. I did not want to hide away in a library for hours, week after week, and simply study concepts. I wanted what I was learning in my classes to be tested and I wanted it to tie into my call. I discovered a newly formed organization called After Hours Ministry (AHM), a street outreach to men and women involved in *The Game*, the term used to refer to the network of prostitution and those involved.  

In 2007 I joined AHM as a volunteer and continue to be part of the ministry today as its executive director. Through partnership with this ministry, I have discovered more deeply God’s heart for the marginalized and oppressed, as well as the difficulties that come with the good intentions people have in ministering to the sexually exploited. AHM’s mission is “to love until the last lock breaks by finding unique ways of building relationships with the men and women we meet on the streets of Los Angeles involved in street prostitution who are hurting and searching for a God that passionately desires to bestow on them a crown of beauty instead of ashes (Isaiah 58 and 61).”  

**A Holistic Focus**

The focus of this project will be on training others to minister to the sexually exploited. Throughout the project, the terms *trafficked, prostitute, or prostituted men and women* will be used because my experiences and research with the sexually exploited is specifically with those who are *prostituted, domestically trafficked, and working as*

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10 See definition of The Game in Appendix A.

There are times when these terms will be used interchangeably. The broader term, *sexually exploited*, will be used whenever possible, since it is the most comprehensive term, unless it changes the meaning or more specificity is needed.

While AHM was started as mainly an outreach to women who are being sexually exploited, specifically those who are prostituted, its scope and focus has expanded over the years. This is mainly due to the belief that trafficking can only truly be addressed when ministries attend to all areas that contribute to trafficking: buying, selling, and the product. There are three main demographics AHM focuses on in its outreaches: those who are sexually exploited, those who purchase sex, and those who sell sex.

First are those who are being sexually exploited. Every Friday night our team of staff and volunteers go to different *tracks* and hand out gift bags. The hope is to develop relationships with the sexually exploited and provide them with resources they may need. This curriculum will mainly address this aspect of our outreach, and specifically ministry to women, since this is where we spend a majority of our time and have gained experience. But this curriculum will also give a brief review of the other demographics in hopes of expanding into those areas in the future.

Second are those who purchase sex. Men who purchase sex are referred to as *johns*. In the work of AHM, johns are most often seen driving up and down the various tracks pulling over to solicit a man or woman for their services. AHM has the opportunity of a partnership with the 77th Los Angeles Police Department precinct that

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12 See definitions in Appendix A.
13 See definition in Appendix A.
14 See definition in Appendix A.
runs a prostitution diversion program (PDP), nicknamed “john school.”\[^{15}\] The school is a one-day class that seeks to educate those who have been arrested for soliciting prostitution. “Class topics include health issues related to sexual transmitted diseases, HIV/AIDS prevention and education, legal concerns, psychological aspects related to ‘johns’ and the effects on the local community. Among the instructors are health and criminal justice professionals, community members, sex addicts and a former sex victim.”\[^{16}\]

AHM is still in the process of finalizing a partnership with them; the main delay is the need to recruit more male volunteers so the ministry can handle the work that will be required once committed to this partnership. The goal is to attend the PDP once every month. The volunteers will be available for accountability, discipleship, and friendship to men who have been arrested for soliciting prostitution. The message the ministry wants to communicate to the men is that no matter how far they feel they have fallen, there is hope and redemption available and people who want to walk alongside them in healing.

Last are those who sell sex. AHM has a desire to reach out and minister to \textit{pimps}, but this is by far the most difficult demographic to reach.\[^{17}\] Just five years ago, the pimps were out on the street and more accessible, but now they stay hidden away. We are still in the brainstorming stages of deciding the best way to access and reach out to the pimps. For now, we have added a section to the ministry website to provide resources and let them know we are available for conversation, discipleship and accountability. We have

\[^{15}\] It is a similar concept to traffic school, but for men who have been arrested for soliciting prostitution.


\[^{17}\] See definition in Appendix A.
had two pimps reach out to us after finding our website. We have also had a few pimps interested in corresponding from prison. This leads us to consider that working with convicted pimps within the prison system may be the best avenue the ministry has for the time being in reaching out to pimps.

AHM provides training for local community members through a class we offer three times a year on The Game and reaching out to the three demographics discussed above. The goal of the training is to inform people on the realities of sexual exploitation, help them become familiar with signs to watch for, and empower them with next steps they can take to help address the issue. Our hope is that in raising awareness of the complex challenges facing many of these men and women, community members will address the issue from a different perspective than they did before. This is also how we recruit new volunteers, as anyone wanting to serve with AHM must attend this training first. The curriculum developed for this project will replace some of these in-person trainings in the hopes of making the training more accessible to a wider range of people.

One clarification is needed before going further into developing a curriculum or talking about sexual exploitation. The pronouns I will use throughout this project and throughout the curriculum are intentional. I acknowledge that both men and women are exploited for sexual purposes and that both men and women can be pimps and johns doing the purchasing and selling of humans for sexual purposes. However, I have chosen throughout this curriculum to refer to those sexually exploited as “women” or “she” and those who do the purchasing or selling as “men” or “he,” since this is what is most common in practice and in my experience. This is not intended to be a statement of exclusivity regarding the genders in these specific roles.
Structure of the Project

The purpose of this project is to develop an online training curriculum for those wanting to participate in outreach out to the sexually exploited as a volunteer with AHM. This project will address the fact that while ministry to this demographic is becoming very popular, people can do much more harm than good if they are not adequately prepared to holistically minister to the complexity of issues facing victims of sexual exploitation. Through the development of an online training curriculum, AHM will be able to train and prepare those wanting to volunteer in outreach by raising awareness to the complexity of needs facing those who are sexually exploited. The paper is divided into three parts.

Part One will look at the ministry’s context. It will begin with a history of how AHM was created. It will then look at the geographical context the ministry serves in, Los Angeles, to explore the challenges, joys, and opportunities the ministry faces as a result of the prevalent form of sexual exploitation it encounters, mainly street prostitution. The section will examine the history of The Game and the current state of prostitution in the United States. It will address the implications and complexities of outreach to men and women who are sexually exploited, focusing particularly on those who are prostituted.

Part Two will establish the theological foundation for the project. Scripture and contemporary literature will be explored to understand a theology of humanity, violence against women, and compassionate justice as practiced through radical hospitality. It will then consider how these theological themes help inform a training curriculum for reaching out to the sexually exploited.
Part Three will focus on the creation and implementation of an online curriculum for training volunteers for outreach out to men and women who are sexually exploited. It will review the goals, strategy, methodology, and plan for development and distribution. This section will also include an assessment of the effectiveness in equipping and training volunteers to do outreach through the initial piloting of the curriculum and offer suggestions for future improvements.
CHAPTER 1: MINISTRY CONTEXT AND CHALLENGES

This chapter begins by looking at the history and context of AHM. It is helpful to understand how a ministry began and where it came from in order to better understand how it works and what opportunities may arise for the future. Knowing its history will also be beneficial in understanding parts of the curriculum, such as why we present certain aspects of sexual exploitation in particular ways given the unique context in working with streetwalkers in Los Angeles.

History and Context of After Hours Ministry

Laurie Ishii and Daryl Bargy founded AHM in 2005. Ishii had been a prostitute to support her heroin and cocaine addiction. She described one of her early struggles as one with religion, “I saw God as a taskmaster, just a mean, judgmental, condemning God. If you’re not perfect, you’re gonna go to hell. So, I was like, ‘I’m gonna go to hell, and I’m going to earn my way there.’”\(^1\) Ishii joined a gang and was eventually shot by rival gang members. Through this experience, she thought more deeply about where she would spend eternity and decided to give up drugs and give her life to God. She got married and

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had a son. However, not too long after, the effects of her previous lifestyle caught up with her. She began dealing with extreme pain from fibromyalgia. She went back to heroine to relieve the pain. She describes that struggle and decision:

There’s something about when you’re a junkie and you’re truly dependent on heroin to survive… It’s so hard because you can’t do anything without having the drug. So, you will stoop to the lowest lows to just get what you have to get. By this time, I had been taking my son with me to the drug dealer — leaving him in one room to play with a toy and going to have sex with the drug dealer for drugs in the other room. I remember saying, ‘What have I become?’

She eventually left her son and husband and moved in with a friend who was also an addict. Ishii remembers, “When I was leaving, my son was holding on to me and saying, ‘Mommy, please don’t leave me.’ I couldn’t stay. I had to go and get high.” She eventually attempted suicide. She was not successful but ended up in a coma and had to learn to read, write, walk and speak all over again. Once healed, she was homeless and found herself on Skid Row in downtown Los Angeles. Eventually, God again got a grip on her and radically turned her life around. She began reaching out to those that shared her similar past of drug addiction and prostitution.

One of the people she met during one of her outreaches was Daryl Bargy. Bargy had worked as a runner for a pimp and had been arrested for soliciting prostitution. They eventually fell in love and got married. “They had a desire to see people who were living a similar lifestyle they came out of: sexual bondage, drug addiction, criminal activity, addiction to money or pornography, those in gangs, pimping or prostituting or any other

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2 Kithcart, “Saving Laurie Ishii.”

3 Ibid.

4 See definition in Appendix A.
type of bondage, to be delivered and set free by the power of Jesus Christ.”5 They established AHM, and in 2008 it formally became a 501c3 non-profit.

The Leadership Transition of 2010

In 2010, Bargy and Ishii separated and eventually divorced. Ishii ended up back on the streets and addicted to heroin. Because of the personal turmoil and transition they were in, they asked Jen Cecil and myself if we would prayerfully consider taking over the running of AHM. We accepted and have been running the ministry ever since. This was a great heartache for the ministry and a reminder of the deeply rooted hold drugs and prostitution can have on a person. This is sadly a normalcy of sexual exploitation, “exiting prostitution is not one event, but many – it often takes place over time and in many different phases.”6 Ishii’s story is much the same. She has struggled over the years, but God is not finished with her story of redemption. She worked hard to once again get clean and is now serving the homeless in Los Angeles.

The structure and mission of AHM stayed much the same once Cecil and I took over, but some of the essence changed since we did not have the same background of lifestyle as the founders. It was slightly more difficult connecting with the women when we did not have the ease of offering exact situational empathy, but God has been faithful in providing the resources and wisdom we need each week to continue reaching out to the men and women who may be seeking him.


Location: The Unique Gift and Challenge of Los Angeles

AHM is located in Los Angeles (LA). The city has its own unique opportunities and challenges for an outreach ministry to men and women who are sexually exploited. LA is the second largest city in the United States after New York City and the largest in California. It has a lot of diversity and opportunity, but also a high rate of crime and violence. “The crime rate in Los Angeles is considerably higher than the national average across all communities in America from the largest to the smallest, at 33 crimes per one thousand residents. The chance of becoming a victim of either violent or property crime in Los Angeles is 1 in 30. Relative to California, Los Angeles has a crime rate that is higher than 79% of the state's cities and towns of all sizes.”

Being the largest city in California and located by water as well as by the Mexican border, it has many access points. The main airport, LAX, is one of the largest and most traveled airports in the United States, with thousands of flights in and out each day. LA is within driving distance to Phoenix, Las Vegas, San Francisco, and Mexico. Each of these locations are also well-populated areas and the cities listed are in the top fifteen states for sexual exploitation and trafficking.

LA is home to Hollywood, one of the most iconic cities in America. While the film industry offers many wonderful benefits such as culture, entertainment, and job

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opportunities, unfortunately many pornographic films are also made in Hollywood each year.\textsuperscript{10} Psychiatric Services published an article titled “Comparison of the Mental Health of Female Adult Film Performers and Other Young Women in California” and the research reveals that women in porn are at a higher risk for depression, living in poverty, a history of child sexual abuse, domestic violence, and forced sex as adults.\textsuperscript{11} Many of the women who are used in these films are there by force, fraud or coercion. Many of them end up in prostitution as a result of or alongside their work in the pornographic film industry or find that the influence of the pornographic industry has a high impact on client requests during prostitution exchanges.\textsuperscript{12} “By ignoring the explosion of ‘adult’ obscenity, which helps drive the demand for adult and child prostitutes, [we] are undermining [our] efforts to curb sexual trafficking.”\textsuperscript{13}

**The History and Context of Prostitution and The Game**

AHM is a street outreach to men and women who are involved in The Game: pimps, johns, and men and women who are sexually exploited, particularly those who are prostituted. The Game is the term used to refer to the network of prostitution, those involved, and its rules. There are various rules regarding how a woman is permitted to act and who she can engage with when she is sexually exploited. If a woman breaks any of

\begin{itemize}
\item \textsuperscript{11} Corita R. Grundzen, et al., “Comparison of the Mental Health of Female Adult Film Performers and Other Young Women in California,” *Psychiatric Services* 62 (June 2011): 639-645.
\end{itemize}
these rules, she is considered *out of pocket* and is subject to punishment.\(^{14}\) There are, of course, women who are sexually exploited but do not have a pimp, and they are called *renegades*.\(^ {15}\) However, they are held to the same rules and standards of The Game when they are out on the street. The Game is the law out on the streets, and those involved are expected to know and follow its rules.\(^ {16}\)

The Current State of Prostitution in the United States

One of the most pervasive forms of sexual exploitation is prostitution. Many argue that prostitution is not a form of sexual exploitation or human trafficking and is more often than not a woman’s choice. “Prostitution has often been called the world's oldest profession, but it might be more accurate to say that, in a male dominated world, prostitution was almost the only way that many women, lacking a husband, father, or brother to support them or protect them, were able to survive.”\(^{17}\) When out on a track, the street where a prostituted woman works, there is a common language and understanding among those who work for or are caught up in The Game.

Many women who are sexually exploited were coerced into the industry by a pimp, “53% of women entered prostitution with a pimp, and more than 80% became involved with pimps over time, and 42% of women involved in prostitution in California’s Mary Magdalene Project (in 2001) reported having worked or were working

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\(^{14}\) See definition in Appendix A.

\(^{15}\) See definition in Appendix A.


for a pimp.”18 The main tactic that is used to recruit women into The Game is the fostering of a connection or special bond and relationship with the women, whether as a father figure, boyfriend, or financial provider.19 The pimp then builds on this relational foundation by providing basic needs, financial needs, gifts, job opportunities (such as modeling, acting, or dancing), offers of love and marriage, and a false sense of safety and security.20 The women then find it difficult, if not impossible, to get away because of a multitude of factors; they are unaware of what is actually going on or how they are being manipulated, they believe they are truly in love with their pimp, because of past trauma and abuse they normalize the actions and behaviors toward them and do not see it as abuse, because of past experience with police or other various forms of authority they have a distrust in authority and do not believe in their ability or desire to help, and still others are victims of blackmail and threats that make them fear leaving for the repercussions they would suffer at the hands of their pimp.21

There is a process a pimp goes through in order to turn out a woman after he has recruited her into The Game.22 Being turned out is the first time a newly recruited woman is forced into the acts of prostitution.23 The process of turning a woman out is a balance between control and freedom. The pimps want to make the women feel a sense of power

18 Williamson and Cluse-Tolar, “Pimp-Controlled Prostitution,” 1075.


20 Ibid.

21 Ibid.

22 See definition in Appendix A.

23 Stelter, “Know the Language of Human Trafficking”
and responsibility in the amount of money they are able to bring in in just a short period of time, but also prevent them from feeling too safe or independent on their own. They may even be able to keep a portion of the money they make in the first day or month of working in order to successfully phase them into street level prostitution. One woman describes her experience this way, “I knew this guy, and he brought me here and turned me out on the streets. He was a pimp…the first day, I was scared, but I got the money. And once I seen the money, I mean, my first day I made $600 in a 3-hour period.”

By encouraging the women to take responsibility for their part in The Game they establish a sense of loyalty and ownership and pride in the work they do. They find themselves wanting to do better, make more money, and learn the intricacies of The Game. Once a woman learns The Game and has become quite profitable, she is referred to as a thoroughbred, “A thoroughbred is able to handle customers, command money, and conduct business effectively and efficiently to maximize profits.”

Pimps are always on the look-out for the best women to work in their stable, the group of women all working for the same pimp. For this reason they can seek to entice women who work for other pimps to come and work for them. This process is called breaking a prostitute. If she is successfully broken, the pimp gets to take all of her

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25 See definition in Appendix A.

26 Williamson and Cluse-Tolar, “Pimp-Controlled Prostitution,” 1082.

27 See definition in Appendix A.

28 Stelter, “Know the Language of Human Trafficking”

29 Williamson and Cluse-Tolar, “Pimp-Controlled Prostitution,” 1083.
money and she will then come and work for him. A woman also has the option of choosing up.\textsuperscript{30} Williamson and Cluse-Tolar record the following from an interview, “you choose up. And if you’re with a pimp and you want to go with another pimp, you have to put the money in the other pimp’s hand and let your man know, you know, you’re leaving and going with somebody else…I’ve been with three.”\textsuperscript{31} Violence among pimps is a regular occurrence, “however, the most revealing form of pimp-related violence was an immediate attack following a violation of the rules.”\textsuperscript{32} Whether it was a woman not meeting her quota for the evening or keeping back some of her earnings for herself, pimps use violence to discourage women going out on their own or disrespecting the pimp and the rules he has established.\textsuperscript{33}

As I speak to people about sexual exploitation, a commonly held belief is that street prostitution is a choice and therefore any money, time or resources going to advocate for the women caught up in it is wasted. Many believe that prostitution is either a transcultural reality that cannot be avoided or a woman’s choice that should be respected or legalized. These responses, however common they may be, are misguided. Prostitution has been shown to be psychologically harmful and, in most cases, abusively violent to the majority of women involved in it.\textsuperscript{34} Prostitution is dangerous and studies have shown that “sexual and physical abuse and rape are prevalent among prostitutes. In

\begin{enumerate}
\item See definition in Appendix A.
\item Williamson and Cluse-Tolar, “Pimp-Controlled Prostitution,” 1083.
\item Ibid., 1086.
\item Ibid.
\item Institute for Women Policy Research, “The Economic Drivers and Consequences of Sex Trafficking in the United States,” 3.
\end{enumerate}
a study of 130 prostitutes, 82 percent reported that they had been physically assaulted, 83 percent had been threatened with a weapon, and 68 percent had been raped while working as a prostitute.” ³⁵ It is not only dangerous in relationship to the customers. Women often find themselves conflicted by the abusive relationship they find themselves in with their pimps:

Unless human behavior under conditions of captivity is understood, the emotional bond between those prostituted and pimps is difficult to comprehend. The terror created in the prostituted woman by the pimps causes a sense of helplessness and dependence. This emotional bonding to her abuser under conditions of captivity has been described as the Stockholm Syndrome. Attitudes and behaviors which are part of this syndrome include: (1) intense gratefulness for small favors when the captor holds life and death power over the captor; (2) denial of the extent of violence and harm which the captor has inflicted or is obviously capable of inflicting; (3) hyper-vigilance with respect to the pimp’s needs and identification with the pimp’s perspective on the world; (4) perception of those trying to assist in escape as enemies and perception of captors as friends; (5) extreme difficulty leaving one’s captor/pimp, even after physical release has occurred. Paradoxically, women in prostitution may feel that they owe their lives to pimps. ³⁶

A major problem facing advocates such as myself is the misconception that most sexually exploited, and specifically prostituted, women are not trafficked. While most people are aware of the dangers and misfortunes of women being trafficked against their will across the world in a brothel, those same people would consider the women they see on street corners soliciting men as making a free choice. “There is equally little sense to the notion that if she is coerced in a different way into prostitution in one location than when she is trafficked half way around the world, then that means that street prostitution

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³⁵ Nabila El-Bassel, “Correlates of Partner Violence Among Female Street-Based Sex Workers: Substance Abuse, History of Childhood Abuse, and HIV Risks,” in AIDS Patient Care and STDs, Vol. 15 No. 1 (Summer 2004), 41-51.

is freely chosen. The fact that some injuries and forms of force are more severe than others does not mean that the marginally less severe forms are not harmful and should not be recognized as such.\textsuperscript{37} Prostitution, in most cases, is trafficking, and the women on the streets have little to no way of getting free and simply walking away from their pimps. “The cruelty of prostitution intensifies when it is presented as something else, when the context has been radically altered, and its cruelty is exhibited as something humorous or sexy.”\textsuperscript{38} Many of the women that AHM volunteers meet out on the streets have been consistently moved around. It is common that a woman we see on a Friday night would have been in Las Vegas the week before, Chicago the week before that, Atlanta before that and New York before that. The pimps move these women around so it is difficult for them to become comfortable and knowledgeable with their surroundings or make connections and form relationships with people they can begin to trust or from whom they can receive help. In Jody Raphael and Brenda Myers-Powel’s article, one former participant in The Game states, “Nothing was permanent, we had to be a moving target.”\textsuperscript{39}

There are some significant differences between women who work on the streets under the control of a pimp as opposed to those who work as a renegade, someone who works as a freelance for themselves and not under the control of any pimp.

Pimp-controlled women in prostitution were more likely to be single (85\% vs. 70\%) and non-White (60\% vs. 53\%), were less likely to have completed high school (60\% vs. 53\%), and were more likely to have had no job experience in the legitimate economy (30\% vs. 10\%). Women who were not controlled by a pimp


\textsuperscript{38} Ibid., xiii.

were more likely to report that they had had some job-related experience (67% vs. 40%). All of the women surveyed were raised in families that had a number of dysfunctions, but the families of pimp-controlled women had more severe problems. Women who were controlled by a pimp were significantly more likely to be runaways (90% vs. 60%), to have run away by the age of 12 (56% vs. 33%), and to have run away more than 3 times (72% vs. 54%). Last, pimp-controlled women in the sex trade experienced more than double the amount of physical violence and sexual assault from customers than non-pimp-controlled women.40

It is often believed that women who are under the control or protection of a pimp out on the street are safer in the long run since someone knows where they are and is watching their exchanges with customers, but this appears not be the case.

The Role of the Pimp

Pimps come in many different shapes and sizes. In a study done by the Polaris Project, 51 percent of the women described their path into the sex trade as one of deception and manipulation by a man showing romantic interest and claiming to be their boyfriend.41 This is the most common type of pimp, referred to as a finesse or romeo pimp in The Game.42 He will attempt to gain her trust and affection, promising his love and care, then turn on her by asking her to move to a new county or state in order to isolate her from other relationships. Then the relationship will degrade into abuse where the woman is controlled and has little voice in any decisions made for her. Although starting out as a romantic relationship promising love and support, this pimp quickly becomes controlling.

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42 See definitions in Appendix A.
Another common type of pimp is the *benefactor*. He will recruit women, most often younger girls, into The Game by providing the essentials that she needs such as food, lodging and other financial support; 17.67 percent of the women in the Polaris Report’s study reported being recruited by this type of pimp. “The man dominated the woman and controlled where she stayed, when and what she ate, what clothes she wore, what she did, and when she did it. Even if the woman could call for help, she had no one to rescue her. The man told her that they needed money and that she would have to earn it.” This type of pimp is most common for younger women because their main demographic for recruitment is girls who are in the foster care system, group homes, or struggling to make ends meet on their own at home with no parental support.

Another common type of pimp is referred to as the *CEO pimp*. This type of pimp is one who uses money and legitimate business strategies to swindle women into The Game. Posing as legitimate businessmen offering a way into modeling, acting or dancing, they rope women in with compliments on how beautiful they are and how famous they could make them. Paying for headshots and auditions all across the United States, they then force them to repay that money by dancing in strip clubs and then

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43 See definition in Appendix A.

44 Polaris Project, “Human Trafficking Trends.”


46 See definition in Appendix A.

eventually prostituting themselves; 13.56 percent of women reported recruitment by this type of pimp.\textsuperscript{48}

Although most rare, 11 percent of women who are seeking help out of prostitution ended up there by abduction.\textsuperscript{49} There was no manipulation or trickery involved; they were simply taken and forced into servitude. \textit{Gorilla Pimps} use violence, manipulation and emotional abuse to keep women subservient to them.\textsuperscript{50} “These men burned the women with curling irons, strangled, and punched them. They told the prostitutes that their families would be ashamed of them for being a hooker and that no one else would care for them.”\textsuperscript{51} Since these women have been isolated from everyone and everything they know, they have no choice but to fully rely on their pimp for all food, shelter, health care, clothing and provision for any children they may have. “The most insidious and common pattern appeared to be young women being convinced to exploit themselves for the financial benefit of someone else. Betrayals by the people closest to prostituted women appeared to be only the first injustice in a path . . . rife with violence, degradation, and extreme physical stress.”\textsuperscript{52}

Women as Perpetrators

As explained before, this project uses “she” when referring to the sexually exploited and “he” when referring to pimps, johns, and other various perpetrators. But it

\textsuperscript{48} “Human Trafficking Trends,” Polaris Project.

\textsuperscript{49} Ibid.

\textsuperscript{50} See definition in Appendix A.

\textsuperscript{51} “Prostitution and Trafficking,” The Federal Bureau of Investigation.

\textsuperscript{52} Bullough and Bullough, “Female Prostitution,” “Feminism and Prostitution.”
is important to understand that these are not always completely representative of how
each gender plays a role in sexual exploitation. According to the United Nations Office
on Drugs and Crime in their Global Report on Trafficking in Persons, “the gender of
offenders in 46 countries suggest that women play a key role as perpetrators of human
trafficking. In Europe, for example, women make up a larger share of those convicted for
human trafficking offences than for most other forms of crime.”53 There could, of course,
be many reasons for this since they also found that most offenders were also citizens of
the country they were trafficking in and in which they were arrested. A small-scale study
was done by DePaul College of Law in 2010, interviewing twenty-five ex-pimps. In that
study 28 percent of the pimps were female.54 The study found that the majority of female
pimps had been coerced into the industry; 57 percent had entered pimping at the request
of their boyfriend. Many times these boyfriends were also pimps and these women were
required to take over the business when their boyfriends went to jail.55 Every female in
the study had begun their time in the sex industry by first selling their own bodies before
becoming pimps, many coerced by their own parent or guardian.56 When one female was
asked about her involvement in pimping, she responded, “I wanted to run every day, but
what would I do with a sixth-grade education and make the money I was making, and
who is to say they would let me walk like that? I just hope what I’m telling you can help
someone not end up feeling and looking like me.”57

54 Raphael and Myers-Powell, “From Victims to Victimizers: Interviews with 25 Ex-Pimps in
Chicago,” 1.
55 Ibid., 4.
56 Ibid., 3.
The Disconnection of Youth

One of the largest problems facing America today, and a great contributor to the issue of trafficking, is the disconnection of youth. According to a study done by the Polaris Project, 32 percent of recruitment for prostitution takes place in social settings among friends, 18.4 percent online, and 10.8 percent in some type of residence or shelter such as a homeless shelter, juvenile detention facility, foster home or rehab facility.\(^{58}\) According to a national study done on youth disconnection in America, “more than 5.8 million young people—about one in seven teenagers and young adults between the ages of 16 and 24—are neither working nor in school.”\(^{59}\) In LA specifically, 14.2 percent of the total youth population are disconnected, with 21 percent of African American youths disconnected.\(^{60}\) Most of the women AHM interacts with on the tracks of LA currently caught up in prostitution are African American females. According to the Minnesota Department of Health at the Center for Disease Control, African-American girls ages fifteen to twenty-nine have the highest rate of HIV/STD infection in the United States. “A lack of attention to reports of violence and sexual abuse has resulted in repeated failures of the health care system to provide adequate services to African-American girls and women in general, and specifically for those used in prostitution.”\(^{61}\) Disconnected

\(^{57}\) Ibid.

\(^{58}\) Polaris Project, “Human Trafficking Trends.”


\(^{60}\) Ibid., 6.

youth have a higher chance of being manipulated into trafficking than their connected counterparts. Circumstances that pimps seek out include but are not limited to: “undocumented immigrants; runaway and homeless youth; victims of trauma and abuse; refugees and individuals fleeing conflict; and oppressed, marginalized, and/or impoverished groups and individuals.” 62

This disconnection and lack of opportunity has a couple of implications for adolescent females in LA. First, they are not given the same developmental advantages as their peers that receive further education and thus stay connected, therefore their creativity and brain development are stunted. Cognitive neuroscientist Sarah-Jayne Blakemore gave a speech in which she explained how the frontal cortex, the part of the brain that handles tasks like planning, self-awareness, analysis of consequences and behavioral choices, did not fully develop until the age of twenty-five for most late adolescents. 63 This is why education is so important. “This is a period of life where the brain is particularly adaptable and malleable. It's a fantastic opportunity for learning and creativity. So what's sometimes seen as the problem with adolescents — heightened risk-taking, poor impulse control, self-consciousness — shouldn't be stigmatized. It actually reflects changes in the brain that provide an excellent opportunity for education and social development.” 64 But when a safe environment to process these changes is not

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64 Ibid.
available, these problems of adolescence can turn into larger problems resulting in disconnection and then, for many girls, sexual exploitation.

Secondly, they are at a disadvantage for finding healthy sustainable income and resources for providing for themselves. The recession caused devastating effects for those already at a disadvantage; for instance:

while median earnings dropped for all workers over the 2007–2010 period (by 5.3 percent), those who never completed high school saw a loss of earnings more than three times what those with a graduate or professional degree saw—9.8 percent vs. 2.8 percent. The unemployment rate for those without a high school diploma went from 9.5 percent in prerecession 2007 to 16.5 percent in 2010, and the unemployment rate for those with just a high school degree nearly doubled, from 6.2 percent to 11.8 percent.65

Without the opportunity to find more sustainable income for themselves or their families, many of these adolescents will turn to anyone who says they are there to help – thus the reason so many pimps are successful in recruiting disconnected females with no prospects of other connections or financial support.

Lastly, this disconnection prevents adolescent females from forming healthy attachments with adults other than parents in their lives. Because of a lack of attachments, great secrecy surrounds the difficult decisions they must make to provide for themselves, or the misinformed decisions they make falling into the trap of a manipulative pimp.

“Secrecy is the first and most serious obstacle to forming a therapeutic alliance. People engaged in prostitution, if they seek treatment at all, are likely to conceal or minimize their involvement in prostitution. The shame and stigma attached to prostitution are so severe that most people will go to great lengths to hide this aspect of their experience

even in a confidential therapy relationship.” These women are understandably cautious in trusting other adults with the truth of the situations they find themselves in.

Although they are cognitively mid-adolescents since that is when they were recruited and their developmental process was stunted at that stage, they are forced to participate in sexual activities with adult consequences such as prison records, pregnancy, AIDS, sexually transmitted diseases, and even death. For example,

Emerging adults have adult bodies and, by age eighteen, most adult rights (such as the rights to work, drive, vote, consent to sex, enter into contracts, and join the military); they also face adult consequences for their actions (parenthood, adult criminal sentencing). Yet brain research has now proven what a day spent among teenagers would suggest—namely that the part of the brain that makes decisions, weighs risk, assesses likely consequences, predicts the effects of actions on others, controls impulses, and plans for the future (the prefrontal cortex) does not fully develop until the mid-twenties.

When engaging in conversation with these women it is important to keep in mind the developmental capacities and the traumas that may have prevented healthy brain development that properly prepared them for decision making, risk taking, and general life decisions.

A training curriculum addressing ministry to the sexually exploited must address these aspects of disconnection to understand the scope of the challenges facing these women. If volunteers and groups like AHM do not understand their lack of access to education, their lack of resources and financial sustainability, or their lack of trusted adult attachments, then it will be more difficult to understand how they got where they are and what it will take to fully address their needs and challenges. These challenges shape the

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way we communicate with and minister to women who are sexually exploited, especially women who were sexually exploited at a young age.

The Challenges of Outreach to Men and Women who are Sexually Exploited

When establishing an outreach training curriculum for those wanting to volunteer with AHM, it is important to raise awareness regarding the aftercare aspects of ministry to the sexually exploited and not only focus on the Friday night outreaches. There are various challenges that one will face when attempting to reach out to men and women who are sexually exploited, and these needs will be addressed in a training curriculum. Although this section of the training is not comprehensive, AHM seeks to raise awareness surrounding the complexities of aftercare so volunteers are more empowered knowing how best to refer women to appropriate agencies that are able to meet their specific needs.

Those who are sexually exploited will need a wide variety of support when seeking restoration. These supports will include “housing assistance, legal assistance, physical and mental health services, counseling for psychological trauma, substance abuse treatment, education, and job training.” Any outreach program will need to have a network of referrals to resources that tend to the spiritual, psychological, material, and physical aspects of healing and restoration. The physical assistance can be the most challenging, “common physical health problems reported by victims of trafficking often include headaches, stomach pain, and back pain; mental health problems – which are

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often severe – including depression, anxiety, Post Traumatic Stress Disorder, and other psychiatric conditions.”  

Another significant need is for legal services, “A 2016 survey of 45 sex trafficking survivors conducted by the National Survivor Network found that 90 percent of victims had been arrested – 42 percent were arrested more than 10 times. Criminal histories prevented 81.5 percent of respondents from obtaining employment and 55.6 percent from getting housing.”  

Financial resources also go hand in hand with some of the initial needs of sex trafficking survivors:

financial assistance for food, shelter, health care, and legal aid can also help survivors meet basic needs in the short-term. In addition, victims need assistance with their education, including GED programs and enrollment in school, employment support such as job training and career guidance, and financial management and other life skills training. Job training and placement services in combination with integrated case management can be critical for survivors’ long-term economic security.

Women will also be helped in the long-term if they have strong relational connections that provide support outside of social work efforts from professionals. A relationship with the woman’s children provides one of the greatest incentives for change.  

Igniting a vision for holistic outreach to the sexually exploited by raising awareness of the various resources that are available to them is an important part of any training curriculum.

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69 Ibid., 3.
70 Ibid., 4.
71 Ibid., 8.
PART TWO

THEOLOGICAL REFLECTION
CHAPTER 2:
LITERATURE REVIEW

This literature review will examine texts pertinent to three theological themes that will help shape the foundation of a curriculum to train those wanting to reach out to the sexually exploited as a volunteer with AHM. The intent is not to give a comprehensive nor definitive review of the subjects. Rather, four specific texts have been chosen that provide a diversity of thought and perspective on the following themes. The first theme that will be developed is a biblical and theological understanding of humanity: both its created nature in the *imago Dei* and its brokenness. The second theme will look at violence against women as a biblical and theological issue that the Church needs to address. Finally, the theme of compassionate justice as practiced through radical hospitality will be explored. The chapter will then consider how these theological themes help inform a training curriculum for those wanting to reach out to the sexually exploited.

*On Being Human: Essays in Theological Anthropology by Ray S. Anderson*

Ray S. Anderson provides philosophical and biblical insight into the development of a theology of humanity. He lays out the argument for both the created nature of humanity in the *imago Dei* and the brokenness of humanity in his development of a theological anthropology. He then explains what implications some of these biblical and
philosophical ideas have on our day-to-day experience as humans, decisions we make, and our interactions with each other.

The first topic Anderson finds important to address in developing a theological anthropology is how humans as a creation of God differ from any other creatures. “The human may be differentiated from all that is of the sixth day, even its own creaturely nature, by the Creator’s summons to participate in the seventh day.”¹ The seventh day is an invitation into the enjoyment of creation and fellowship with God. No other part of creation is given this invitation, which is why our createdness in the *imago* is so unique.

Augustine refers to this as the *imago*, “a capacity for relation with God. Experienced as a sinful humanity, the *imago* has no positive contribution to make, but becomes a hunger for God, an internal appeal for fulfillment from and in a transcendent other.”² The ability to partner with God in the advancement of his kingdom and the vocation we were created for separates us from all other created things. The key difference between humans and other created life stems from human beings having been uniquely created in the *imago Dei*. Anderson points out that although the *imago Dei* is only referred to in three passages throughout Genesis, it has been a foundation of understanding humanity and our purpose, vocation, and set-apartness in the world.³ The first two references in Genesis are rather straightforward, stating that human beings are made in the likeness of God. But the third returns to the invitation of fellowship and

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² Ibid., 217.

relationship, which sets humans apart from all others due to our creation in the *imago Dei*.

This becomes clearer in a third text from the Genesis story. Genesis 9:6, which follows the judgment of the flood, says ‘whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image.’ Why is murder such an affront to both God and man? Because it is an affront to the *imago Dei* which is present as embodied humanity. God does not pronounce a judgment on murder because it involves the killing of a creatures, but because we ‘encounter’ the *imago Dei* in other persons in any act which affects their own existence in the world. Promiscuous killing of non-human creatures is certainly an offense against the sensibilities of humans with regard to creation as valued by God and upheld by human responsibility. However, it is not murder, because the life of a non-human creature does not bear the *imago Dei*. In the New Testament Jesus teaches that hatred of another person is tantamount to murder because it “despises” the image of God in another. In the same way, to withhold what another person needs for the well-being of his or her bodily or personal existence in the world is a denial of one’s own participation in the ‘love of God’, by which the redeemed humanity finds expression (cf: 1 John 3:17-18, James 2:15-17).4

A large part of the *imago Dei* is relational. Because we are created in the image and likeness of God, relationship is a possibility and a necessity to flourish in our true vocation.

Anderson then connects the *imago* to the person of Jesus, his act of taking on humanity and what that means for our own personhood. “Jesus’ resurrection authenticates humanity as creaturely humanity under the determination of the Word and power of God, fully able to live within the conditions of temporal and earthly existence but not finally subject to the determination of a creaturely nature.”5 Christ has shown the way in overcoming humanly conditions and through the resurrection has given his followers the same power to defeat sin and death. He has shown tremendous solidarity with humanity in taking on human form and sharing our struggle and suffering.

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5 Ibid., 18.
Anderson then gets practical in the description of what a theology of anthropology means in the life of a believer, both in relation to God and in relation to others. In relation to God, Anderson explains, “human persons…cannot be complete without ‘glorifying or enjoying’ God.”\(^6\) It is in this relationship that we discover ourselves as different from the creator which “is experienced as a creaturely awareness of the Creator as a covenant-partner, and consequently of the self as a being who exists only in this relation.”\(^7\) Humanity was created to exist in relation to God. It is through this existence that humans can see themselves in relation to the other, in life and death, in fear and trembling, in contradiction and in hope.

*The Day the Revolution Began: Reconsidering the Meaning of Jesus’ Crucifixion by N.T. Wright*

In this book, N.T. Wright addresses many misconceptions the modern-day Church has regarding the meaning of the crucifixion, sin and the resurrection. He discusses the implications of these misconceptions for our daily life in Christ. He argues that a revolution began on the day Christ died and that we are part of advancing that revolution today. His foremost argument is to steer readers away from a works contract reading of the crucifixion into a new understanding of our createdness as image-bearers and what this means for our vocational calling here on earth.

Although he does not spend time at length addressing the idea of humans being formed in the *imago Dei*, this concept of being image bearers forms the basis for much of his argument. He asserts that humanity needs to find its way back to its original vocation,

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\(^{7}\) Ibid., 38.
thus the reason the crucifixion happened in the first place: “His [Paul’s] point is that the cross has liberated people from sin, so that they can be God-reflecting, image-bearing, working models of divine covenant faithfulness in action.”8 The *imago Dei* is what gave humans our vocational call in the first place; it is sin, or idolatry, that gets in the way of this core identity. “The kingdom of God is established by destroying the power of idolatry, and idols get their power because humans, in sinning, give it to them. Deal with sin, and the idols are reduced to a tawdry heap of rubble. Deal with sin, and the world will glorify God.”9

N.T. Wright especially urges that believers not only focus on human brokenness as an issue or morality, but also look at the core issue of a straying from the original fellowship and vocation for which we were created.

The diagnosis of the human plight is then not simply that humans have broken God’s moral law, offending and insulting the Creator, whose image they bear – thought that is true as well. This law-breaking is a symptom of a much more serious disease. Morality is important, but it isn’t the whole story. Called to responsibility and authority within and over the creation, humans have turned their vocation upside down, giving worship and allegiance to forces and powers within creation itself. The name for this is idolatry. The result is slavery and finally death. It isn’t just that humans do wrong things and so incur punishment. This is one element of the larger problem which isn’t so much about a punishment that might seem almost arbitrary, perhaps even draconian; it is, rather, about direct consequences. When we worship and serve forces within the creation (the creation for which we were supposed to be responsible!), we hand over our power to other forces only too happy to usurp our position. We humans have thus, by abrogating our own vocation, handed our power and authority to non-divine and non human forces, which have then run rampant, spoiling human lives, ravaging the beautiful creation, and doing their best to turn God’s world into a hell (and hence into a place form which people might want to escape).10

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9 Ibid., 257.
10 Ibid., 77.
It is once we understand the true issue of sin that we can begin to understand what we have been saved from and saved for. Wright again corrects a commonly mistaken belief; most Christians today think they are being saved from this earth and humanly existence in order to be saved for heaven. This is not the case: “the ‘goal’ is not ‘heaven’, but a renewed human vocation within God’s renewed creation.”

He then explains what a renewed vocation looks like. First, it looks like the worship and glorification of God, for that is what we were chiefly created for. But it also looks like a love and care for others. Wright uses 1 John 4:10-11 as an example of this vocation: “John does not expect his readers to offer themselves as the sacrifice to atone for one another’s sins. That has already been done. They are expected to copy the self-sacrificial love through which Jesus did something unique, something that urgently needed doing.” Christ has done the sacrificing, sin has been broken, and we are set free to pursue our true vocation. Many have interpreted this as evangelism or a traditional telling of others about Jesus so they too can go to heaven – but this is not the best course given our call and vocation. “If we are talking about the victory over evil and the launch of anew creation, it won’t make much sense unless we are working for those very things in the lives of the poorest of the poor.” The work of loving others, Wright argues, is what it really means to join in the revolution.

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11 Ibid., 74.
12 Ibid., 48.
13 Ibid., 405.
Elizabeth Gerhardt, a professor of theology and social ethics at Northeastern Seminary in Rochester, New York, presents a theological response to global violence against women and children which she has termed gendercide. There are four key insights from her writing that will be helpful in looking at violence against women as a biblical and theological issue the Church needs to address. These will be developed further in chapter three.

First, she reviews a history of oppression and violence against women and children by going to the root of the issue. Gerhardt explores some of the systemic reasons why persistent violence still exists. “The fear of women as temptress, coupled with medieval theology increasingly emphasizing the necessity of works (celibacy was one way to achieve and maintain holiness) for salvation, increasingly silenced women and removed them from public leadership in the church.”

She argues that the connection between understanding our humanity in Christ and the broader human rights which this truth implies needs to be better understood as a biblical justice issue. The Church must address this connection in order for equality of life and dignity of women and children to be upheld.

Second, she suggests that a renewed understanding of the theology of the cross will help churches to begin addressing violence against women as a “theological and confessional issue,” rather than just narrowly a “moral and ethical problem…which

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15 Ibid., 78.
results in a partial response.”\(^{16}\) She is careful to remind readers, however, that as much as we are called to step into the oppressive cycle, “the apparent good of social justice can become another form of idolatry,” it is only the voluntary sacrifice of Christ that is redemptive, we are merely a reflection of that sacrificial love and sacrifice.\(^{17}\)

Thirdly, she develops a model for church response based on Bonhoeffer’s role of the church in *kerygma* (proclamation of the gospel) and *diakonia* (service to neighbor).\(^{18}\) Through looking at Bonhoeffer’s methodology; practical application of his theology of the cross and ethics; his beliefs on identity, unity and confession within the church; and his activism she has developed a helpful tool in creating a template for how the Church might respond to gendercide today.\(^{19}\) Gerhardt is careful to point out that although a key component of Bonhoeffer’s role of the church is confession, “confessing without action can lead to a paralyzing institutionalization of the gospel. Bonhoeffer’s confessionalism was alive because he applied it to the crisis of his situation.”\(^{20}\) The Church today is often guilty of confession with no action. Their theology does not inform their anthropology.

Fourth, Gerhardt spends a chapter on practical applications on how activism might look. She spends time attacking the social and patriarchal structures that many churches have in place, whether intended or not, that denigrate women and girls based on their gender.\(^{21}\) She urges “if every Christian church spent two adult education hours

\(^{16}\) Ibid., 15, 17.

\(^{17}\) Ibid., 100, 102.

\(^{18}\) Ibid., 18.

\(^{19}\) Ibid., 115.

\(^{20}\) Ibid., 143.

\(^{21}\) Ibid., 165.
becoming informed about these resources and tools, what a difference it might make in the lives of thousands of women and girls.”\textsuperscript{22} This combination of proclamation of the gospel and service to neighbor is the basis for a theology of compassionate justice played out in radical hospitality.

\textit{Doing It (Feminist Theology and Faith-Based Outreach) With Sex Workers – Beyond Christian Rescue and the Problem-Solving Approach} by Lauren McGrow

In this article, Lauren McGrow criticizes a traditional Christian motif for its sole focus on rescue and its unintended harmful consequences to women in the sex industry. She argues that “by focusing on the problem of prostitution and individual rescue as the primary solution, broader relationships of accountability are neglected and complicated sex worker identifications become impossible.”\textsuperscript{23} While McGrow has many important points to make, the difficulty with this article is its focus on prostitution as empowerment of women in a chosen path of life and work. McGrow draws from the work of T. Cooper arguing “that to engage in the issues of our time, theologies must work to ‘articulate what a fairly traded sex trade would look like, in individual relationships, in a community, and in the marketplace, on this planet.’”\textsuperscript{24} While there are women in the sex industry that are there voluntarily, many women in these circumstances feel trapped and would rather be doing something else. They are not choosing to commodify their body, but rather feel forced out of necessity. In a study done with over 850 prostitutes around the world, 89 percent said they wished they could leave prostitution, and 87 percent of the 111 women interviewed in the United States wanted a way

\textsuperscript{22} Ibid.


\textsuperscript{24} Ibid., 165.
In spite of these differences of approach and opinion, while the scope of McGrow’s arguments are too shallow and one-sided in many respects, she raises several important issues to consider when participating in or running a faith-based outreach.

The article is broken up into two main parts. Part one is an overview of the issues and challenges with the current Christian motif in viewing all women in the sex industry as victims that need saving. She argues, rightly, that the typical faith-based outreach problematicizes prostitution. While I believe that women can be (and are typically) harmed by participation in prostitution, it is healthy to look at the ways faith-based organizations have framed the work that they do.

Too often when outreach ministry is framed by victims and rescuers, power and status undoubtedly become involved. In many cases, the victim is not only oppressed, but their ability to have a say in their own rescue and healing is taken away by the perspectives of what the saving agency believes is best or most helpful. All too often in these scenarios, “the complex life situations of women in sex work is reduced” or completely ignored.26

Faith-based organizations tend to use what McGrow refers to as “mission” or “tragedy” porn in order to sell their philosophy of mission and finance their outreach programs.27 Typically, these stories and pictures of what work is like as a sex worker are presented in an overwhelmingly negative way to show the dangers of sexual exploitation and how a ministry has transformed and rescued the women they view as victims. “They

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27 Ibid., 152.
are all trapped, their identity is shrunken to the point that nothing else matters other than
the fact of prostitution. They are sad victims who need Christian rescuers and a loving
(usually) male God to save them.” 28 McGrow argues that this mentality does not
accurately reflect her own experience in working with sex workers. However, I feel this
does portray a certain level of truth in working with that demographic. As stated above, a
majority of women actually wish to exit this lifestyle and do view themselves as victims.
While I agree with McGrow that there needs to be more of a leveling in which we reduce
“a dehumanizing judgment which does not help to create a mutually enriching space for
creative, humane connections or understanding,” I do not think we can conclude that the
rescue motif is entirely unnecessary. 29 However, we need to be working with women in
their restoration rather than for them.

The second part of the article lays out “An ‘Other’ Way” to move forward in
ministry and outreach to the sexually exploited. McGrow incorrectly argues that most sex
workers see themselves as normal people doing normal work. My personal experience as
well as the research throughout the rest of this project argues against this idea. However,
she has raised several areas of caution that must be heeded. McGrow argues for a
different strategy in helping women, not based on rescue, but based on three approaches,
“the first is for Christians to hear and tell different stories, ones that are based upon
strength. The second approach is to bring to light subjugated knowledge of powerful and

28 Ibid.

29 Ibid., 153.
divine women in the Bible, and the final commitment is to support sex workers in organizing for labor rights.”

McGrow’s most compelling approach is the hearing and telling of stories based on a strength perspective which flips the paradigm of who is rescuing and who is victim. “By positioning yourself as assisting others you gain a role in society that would not be there except for the needy ‘other’.” When this type of rescue belief is enforced and practiced, there is a danger “that those who are marginalized are not liberated at all, but rather controlled and dominated again in the name of freedom.” McGrow argues that sex workers are the experts in their field and have great capacities within themselves to work to enhance and transform the quality of their lives. When organizations work together to truly hear the needs of sex workers and listen to what they believe would be most helpful for their restoration, then we help in a way that does not continue to put them in a position of weakness. Women in the sex industry are extremely strong, and many have resources the typical outreach worker would not consider or would tend to overlook.

Overall, McGrow has good advice for any faith-based organization wishing to reach out to sex workers. While she approaches the topic from a vastly different point of view from this project, her discussions of strength perspective, a reframing and imagination for “biblical imagery that brings depth, hope and a sense of freedom,” and a listening to the advice and experience of actual sex workers to see what it is they feel

30 Ibid., 157.
31 Ibid.
32 Ibid., 156.
33 Ibid., 158.
would be most beneficial in their own restoration are most helpful.34 “Listening to the voices and stories of sex workers, and joining with them in advocacy would deepen this discussion about human rights amid an ethic of Christian care, and take seriously the structural critiques offered so that those who have been victimized can also access justice and healing.”35 The importance of learning to listen to the voices and stories of the sexually exploited in order to journey with them in healing will be looked at more closely in chapter three and addressed in the curriculum.

The Informing of a Curriculum

These theological themes help inform the development of a training curriculum for those wanting to reach out to the sexually exploited as a volunteer of AHM. These themes will be more broadly explored in chapter three, which focuses on developing a theology of compassionate justice. However, a brief explanation here will help to connect the concepts found in these various pieces of literature to the development of a curriculum.

The first theme of a biblical and theological understanding of humanity, both its created nature in the *imago Dei* and its brokenness, is important to the development of the curriculum because of the nature of sexual exploitation. When working with the sexually exploited, the brokenness and complexity of humanity will become evident relatively quickly. It is important that anyone desiring to work in this field have a broad understanding of the psychological, psychosocial, and traumatic impact of sexual exploitation. There will be literal brokenness with the men and women who seek

34 Ibid, 160.

35 Ibid., 166.
assistance. But at the same time, to remain hopeful and seek longevity in ministry, volunteers must have the ability to see the *imago Dei* in the people they serve. Without seeing the divine createdness and love of the Father within each broken person, as well as within oneself and understanding that we all come to these relationships on a level playing field as the beloved of God, this type of ministry becomes very difficult to sustain.

The second theme of violence against women as a biblical and theological issue the Church needs to address is important to the development of the curriculum because it gives biblical basis to our mandate to care for this demographic and speak out against the violence they endure. Unless violence against women is established as an issue that is dear to the heart of God, it will be difficult to engage the Church in caring for this topic. It is through this belief in the deep care of God for the violence against women that organizations like AHM can build the foundation of the work that we do and sustain it.

Finally, the theme of compassionate justice through radical hospitality will be explored. The church must assess how it seeks to help those they see as victims and ensure that a healthy paradigm is taught and adopted in any project they wish to take on, especially in ministry to the sexually exploited. To see the sexually exploited only as victims and not as unique individuals each with their own story and own best path to restoration will hinder any outreach efforts. Although I wish to see men and women rescued from sex work, a curriculum for volunteers will focus on relationships and listening first.
CHAPTER 3:
DEVELOPING A THEOLOGY OF COMPASSIONATE JUSTICE

Chapter three will present the theological foundation for an online training for reaching out to the sexually exploited. It will focus on Christians’ call to radical hospitality in daily life, through intentional relationships, and on risky mission, and how that plays out in the development of an online training for those wanting to volunteer with AHM. This chapter will argue that radical hospitality is the basis of the biblical mandate to care for the oppressed, and it is a call on the entire collective church to compassionate justice. It will look first at radical hospitality in real life: a theology of humanity in both its created *imago Dei* as well as in its brokenness. It will then explore radical hospitality through intentional relationships: the biblical mandate to love one another as ourselves, particularly the sexually exploited. Finally, the chapter will look at radical hospitality on risky mission: the importance of proactivity in attacking the root of the problem, being advocates of compassionate justice, and the need to broaden our understanding of love and hospitality by addressing our embedded and assumed theologies.
Defining Hospitality

Hospitality is a term that is frequently misunderstood. Many have definitions that fit conveniently within their own comfort levels, but definitions tend to vary greatly depending on culture, socioeconomic status, and other such factors. Definitions can be as wide ranging as hosting a dinner at one’s home, housing foster kids, refereeing children’s soccer games, inviting someone to church, or walking the streets on a Friday night to talk and pray with the sexually exploited. Most agree that hospitality is a good thing and even something the collective church is called to, but as the church we must get to the root of its meaning as well as how it’s used in Scripture in order to cultivate practices and competencies of hospitality that work toward compassionate justice.

When understood and reflected upon well, hospitality can break down barriers between individuals or groups and can even help to break down societal structures and barriers that create oppression. But if not understood correctly, hospitality can be used in a way that reinforces barriers, seeing others as only projects to be worked on or tasks to be completed. These barriers can create space between individuals and groups, making ministry into simply an act of service rather than a genuine embracing of the other.

Quickly looking up hospitality online results in job postings for the service sector including hotels, restaurants, and resorts. Much of American society has reduced hospitality to mean merely good service or catering to a particular clientele. The church has too often taken on this definition by defining hospitality as merely an activity added to members’ already busy schedules, such as finding a day to go and serve food at a homeless shelter or inviting someone to church or over for dinner. While there is nothing inherently wrong with any of these activities, there is something deeper to the idea of
hospitality that must be considered in order to understand Christians’ call to embrace others as a form of compassionate justice.

The definition Miroslav Volf provides in his book *Exclusion and Embrace* is a basis for the understanding of hospitality needed in order to pursue compassionate justice. He uses the metaphor of embrace as the basis of his definition of hospitality:

> The will to give ourselves to others and “welcome” them, to readjust our identities to make space for them, is prior to any judgement about others, except that of identifying them in their humanity. The will to embrace precedes any “truth” about others and any construction of their “justice”. This will is absolutely indiscriminate and strictly immutable; it transcends the moral mapping of the social world into “good” and “evil.”

This definition encourages Christians by defining hospitality as more than just a service that we offer to the other, it is an attitude and identity change in how we understand the other.

**Taxonomies**

There are various ways the church classifies those who need help as well as how it gives that help. When focusing on radical hospitality, we must learn the distinction between working “with” versus working “for” others. In his chapel talk at Duke University, Samuel Wells discusses the difference between the words with and for.

> It seems that the word that epitomizes being an admirable person, the word that sums up the spirit…is “for.” We cook “for,” we buy presents “for,” we offer charity “for,” all to say we lay ourselves down “for.” But there’s a problem here. All these gestures are generous, and kind, and in some cases sacrificial and noble. They’re good gestures, warm-hearted, admirable gestures. But somehow they don’t go to the heart of the problem…“For” is a fine word, but it doesn’t dismantle resentment, it doesn’t overcome misunderstanding, it doesn’t deal with

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alienation, it doesn’t overcome isolation.²

When studying the Bible, it is evident that working for someone is not a model Jesus often took. Any acts of service he did were in the name of furthering the kingdom and entering into relationship with those on the margins. Jesus used the method of being with those on the margins in order to meet their needs. Wells continues,

God speaks a rather different word. The angel says to Joseph, “‘Behold, the virgin shall conceive and bear a son, and they shall name him Emmanuel,’ which means, ‘God is with us.’” And then in John’s gospel, we get the summary statement of what Christmas means: “The Word became flesh and lived with us.” It’s an unprepossessing little word, but this is the word that lies at the heart of Christmas and at the heart of the Christian faith. The word is “with.”³

This is at the heart of all Christ did. In Matthew 28 at the end of Jesus’ ministry on earth, as he sends his disciples out to continue working for the kingdom, he leaves them by saying “And surely I am with you always, to the very end of the age” (28:20b).

Being with requires a lot emotionally from the person who is trying to help another. “‘With’ is harder than ‘for’. You can do ‘for’ without a conversation, without a real relationship, without a genuine shaping of your life to accommodate and incorporate the other.”⁴ One of the hardest things people can do is choose to be with someone who is on the margins and oppressed, even when they feel they have nothing they can do for them. Too many hospitable relationships are reliant on what people can do for someone else, what skills and abilities they carry that can be used to contribute to someone or something. It is much more difficult to open up emotionally and become known by the

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³ Ibid.

⁴ Ibid.
other, to admit to having needs and weakness that others could pour into, fill, or assist.

Being with requires vulnerability and openness. People are often too fearful of their insufficiencies or the vulnerability it takes to welcome someone not only into their homes but their hearts and lives as well. There is a shame surrounding neediness in American culture, in receiving rather than giving, in depending on others rather than being the stronger one taking care of others. But when people ignore their own needs and vulnerabilities, or try to hide those areas, they lack the necessary empathy required to be truly understanding and effective in walking with others.

Christine Pohl writes about the ease with which well-intentioned programs end up only working for others rather than entering into relationship and working with them:

Some dimensions of hospitality were captured in the work of benevolence organizations which proliferated in nineteenth-century America. Devout Christians developed programs and projects to meet the needs of immigrants and migrants in the cities; sometimes they understood their work as offering hospitality to strangers. Inner-city missions helped ease newcomers' adjustments to urban life and rescued its castoffs, addressing problems of poverty, disease, and illiteracy. These institutions were often staffed by individuals who united around a particular concern. They were rarely congregational undertakings, and so there was no fundamental community base that could support multiple and reciprocal moral bonds. This meant, in part, that there was no internal press for equality or even for a real connection between hospitality providers and recipients. Voluntary associations allowed participants to focus on particular needs in a systematic and efficient way, but as they addressed needs for food, clothing, or shelter, rarely was the need for a place in the community fully met.\footnote{Christine Pohl, \textit{Making Room: Recovering Hospitality as a Christian Tradition} (Grand Rapids: Eerdmans, 1999)}

In his book \textit{Toxic Charity}, Robert Lupton talks about how charities and churches actually do more harm than good to the demographics they seek to reach when they treat them as objects to be worked on rather than unique people to walk alongside. He describes an
“Oath for Compassionate Service” that all charities should take to heart when seeking to assist the oppressed:

- Never do for the poor what they have (or could have) the capacity to do for themselves.
- Limit one-way giving to emergency situations.
- Strive to empower the poor through employment, lending, and investing, using grants sparingly to reinforce achievements.
- Subordinate self-interests to the needs of those being served.
- Listen closely to those you seek to help, especially to what is not being said—unspoken feelings may contain essential clues to effective service.
- Above all, do no harm.6

AHM is built upon a foundation of working with women rather than only working for them. While there is nothing wrong with doing things for the women, this can easily slip into treating them as objects of charity, objects to be rescued or saved, rather than unique women with their own stories to share. AHM desires to move toward relationship and mutual respect when working with women who are sexually exploited. There are often not many successes. The work is slow, life-long, and at times very frustrating. One cannot truly know how to work for someone, unless one has spent time with that person to know them in a personal and intimate way. Hospitality requires personal relationship. Above all, the women we meet need social capital and community the most. “What the poor lack isn’t competency but connection. The poor are very much able to overcome the problems they face; they just need to be given the resources. A key and vital resource is the network of social connections we take for granted.”7

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Hospitality in Real Life

If we are to successfully enter into relationships of hospitality, we must understand that acts of hospitality start with God. God sent his son to the earth as a human to advance his kingdom because of his great love for humanity. For Jesus, this mission required great risk and sacrifice. In Philippians 2:5-9, his mission is summarized as follows, “In your relationships with one another, have the same attitude of mind Christ Jesus had: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a human being, he humbled himself by becoming obedient to death—even death on a cross!” Christ came to earth as a servant, in sacrificial love for human beings. His followers are called to have the same mind as Christ, never taking advantage of our status or using it as an excuse not to engage with other different than us, but to humble ourselves and use whatever gifts, talents, and abilities we have in order to engage with others in service with them.

Human Worth

First and foremost, our understanding of the other must be grounded in their createdness in the *imago Dei*. God reached out for us because of his great love. Humans are valuable because we are created in his image.

Ministry to the sexually exploited must include a biblical approach to identity. Thus, it is important that significant time be spent establishing a woman’s createdness in Christ and God’s attitude toward us as his children. As a result of the sexual trauma that has taken place, many individuals will more than likely be facing severe feelings of being
damaged as well as guilt, self-hatred and depression. “Many victims feel as if they are responsible for the sexual activity which took place…[they] tend to feel guilty about their participation as soon as they perceive the societal response to their sexual activity.”

Therefore this theme based in one’s createdness is vital when applied to the identity of the sexually exploited. In Genesis 1:27 God created man and woman in the image of God, “So God created human beings in his own image, in the image of God he created them; male and female he created them.” Woman was made out of man, flesh of his flesh, and together they contained within them that element that made them human, connected them with God, and set them apart from the rest of creation. That element was the imago Dei.

This imago Dei and the choice of God to reach down and lovingly embrace humanity, is what makes humankind precious to God. This also speaks to the equality of men and women. They are together heirs to the kingdom of God and given worth and importance because they are image bearers of the divine. God created woman from man and set them on equal terms, both in his image. “Together, with no hierarchy noted, man and woman were given dominion or authority over the earth and its creatures.” This makes the sexually exploited woman essential to the body of Christ. Although she must take the necessary steps to choose Christ, and participate in the body, acceptance of her should not be predicated by her decisions and actions, but based on the fact that she is loved by Christ and made in his image. She is worthy and deserving of love.

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God records his purpose for creating another human in Genesis 2:18 where he says it is not good for man to be alone. ‘Helper’ or ‘help’ as used in this verse is also used in verses speaking of God as a help or helper, in a military sense, to the people of Israel, and expresses strength. Rather than connoting a person of lesser value or a subordinate, this word exemplifies God’s view of the female helper as one of strength and equality with man, both made in God’s image.10

Men and women were created for each other, for community, and for God.

Human Brokenness

Radical hospitality can be messy. It is messy because it embraces others in all of their humanity and brokenness. A full understanding of what being human means can have a great impact on one’s everyday life and decision-making. A discussion of compassionate justice must also acknowledge common human brokenness. All of humanity starts on a level playing field: “for all have sinned and fall short of the glory of God” (Rom 3:23). No one is more righteous or deserving than another. Once sin entered the world, life became a journey into discovering how to get back to our true selves, our original vocation, and live as best we can in the image of our creator. Johannes Baptist Metz says, “we must learn to accept ourselves in the painful experiment of living. We must embrace the spiritual adventure of becoming human.”11

In order for believers to fully become the humans we are created to be, we must first learn to love ourselves and then extend that same love to the other. The book of Mark describes it this way, “The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these” (12:31). God became human so that he could

10 Ibid.

conquer humanity’s depravity. Jesus was fully human and experienced the same limitations that all people do, but by following his human example we can see what it means to truly live into our humanity and love the other.

“Who, being in very nature God, did not consider equality with God something to be used to his own advantage” (Phil 2:6), Jesus did not consider equality with God something to be held on to, but emptied himself, embraced the struggle of humanity and loved others well. It is only through realizing our emptiness and depravity that God is free to come in, fill that space and empower us for the work of justice.\textsuperscript{12} Human brokenness tends to limit the justice we believe others deserve. Due to circumstances, upbringing and personality, we have certain standards that we think should be applied to all others. Cultural biases can blind us to the realities of others. It is not until we seek to empty ourselves, acknowledge our own poverty and allow only God’s love and power to work through our brokenness that we can truly love the other regardless of circumstance or worth. Volunteers with AHM do not need to go into a justice situation trying to change the person first. The sexually exploited woman does not need to leave the street immediately and start attending church before we can start loving her, providing her resources, and extending to her the grace of God. She needs community, a safe environment, unconditional love and time spent discerning if she can trust those around her (often this comes with various tests to see how reliable that trust is). Above all she needs to feel that she is truly known, loved, and understood in spite of the various ways she has been traumatized in order to begin to walk the road to recovery and understanding her own needs.

\textsuperscript{12} Ibid., 10.
Each Has a Part to Play

Every believer has a part to play in the furthering of God’s kingdom on earth through participation in the lives of those around us. Furthering God’s kingdom is every act we take on behalf of God in a call to biblical justice in order to bring humanity closer to reconciliation with God. 1 Corinthians 12:27 discusses the unity and diversity of the body, “now you are the body of Christ, and each one of you is a part of it.” Although we all have different parts to play, it is only when we fulfill our part, with whatever gifts the Lord has given us, that the church works together in harmony and unity. Part of the process of radical hospitality is figuring out where one’s own gifts lie so that each person can live out his or her fullest potential in embracing the other.

In Matthew 14 and 1 Peter 4, Jesus asks his followers to bring what they have and who they are to him, and he will do the rest. These passages apply well to the pursuit of compassionate justice particularly in an outreach program like AHM. In Matthew 14:16-19, Jesus says “‘They do not need to go away. You give them something to eat.’ ‘We have here only five loaves of bread and two fish,’ they answered. ‘Bring them here to me,’ he said. And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people.’ The Lord wants to use what we already have in our possession to bless others. Jesus directed the disciples not to make excuses for why they could not help or to disengage merely because they believed what they had to offer was insufficient. He wanted them to give what they had to him so he could produce the miracle. In the end, he gave his miracle back to the
disciples to disperse to the people. The Lord will work the miracle, his followers need only to be willing to participate however he asks. Next 1 Peter 4:8-11 states,

Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms. If you speak, you should do so as one who speaks the very words of God. If you serve, you should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

The basis of hospitality is love, and every person needs to use their gifts, poured out through love, to serve others. Nothing done on behalf of God should be done without dependence and awareness of his leading.

Hospitality through Intentional Relationships

In John 13:35, the disciple whom Jesus loved writes, “By this everyone will know that you are my disciples, if you love one another.” There is no greater sign by which others will know followers of Christ than by how we love those around us. Justice is seen in how we love and treat those around us that we come in contact with on a daily basis. “Hospitality is a million boring little things that expand the territory of our kindness in ways that open us up to welcoming the stranger God.”¹³ Not all believers are called to one specific form of justice, but we are all called to love. All throughout Scripture there is a plan unfolding that requires people to sacrifice for each other, love one another as ourselves, and put others before ourselves.

¹³ Beck, Stranger God, 133.
Social Trinitarianism

One of the most beautiful illustrations from the Bible that advocates for the importance of relationship within any hospitable interaction is the Trinity. While some views of the Trinity focus on hierarchy and authority, social trinitarianism suggests that the Trinity’s work flows out of the Father, Son and Holy Spirit’s relationship to each other. God invites people into the relational unity within the Father, Son, and Holy Spirit. Author and theologian Tim Keller describes the Trinity this way,

In self-centeredness, we demand that others orbit around us. We will do things and give affection to others, as long as it helps us meet our personal goals and fulfills us. The life of the Trinity is characterized not by self-centeredness but by mutually self-giving love. When we delight and serve someone else, we enter into a dynamic orbit around him or her, we center on the interests and desires of the other. That creates a dance, particularly if there are three persons, each of whom moves around the other two. So it is, the Bible tells us. Each of the divine persons centers upon the others. None demands that the others revolve around him. Each voluntarily circles the other two, pouring love, delight, and adoration into them. Each person of the Trinity loves, adores, defers to, and rejoices in the others. That creates a dynamic, pulsating dance of joy and love.14

Moltmann similarly describes the Trinity as follows,

They are not, either, three modes of being or three repetitions of the One God, as the modalistic interpretation suggests. The doctrine of the perichoresis links together in a brilliant way the threeness and the unity, without reducing the threeness to the unity, or dissolving the unity in the threeness. The unity of the triunity lies in the eternal perichoresis of the trinitarian persons. Interpreted perichoretically, the trinitarian persons form their own unity by themselves in the circulation of the divine life.15


The starting point matters because when one focuses on who is the head in a hierarchy, it creates a monarchy. But when one begins with the three in shared love and union, one discovers a community. Richard Rohr writes in his book *Immortal Diamond*,

> Conservatives so want God to smite sinners that they find every natural disaster to be a proof of just that, and then they invent some of their own smiting besides. Liberals reject God because God allows holocausts and torture and does not fit inside their seeming logic. If we are truly being honest, God is both a scandal and a supreme disappointment to most of us. We would prefer a God of domination and control to a God of allowing.\(^{16}\)

The loving relationship exemplified within the Trinity invites people into relationship with the godhead. People can argue, yell, praise and proclaim within a vivid and living relationship. So too, any just and hospitable relationship is not meant to be one of hierarchy but one of community and mutual self-giving.

### A Chance to Meet God

Throughout many of the stories in Scripture, practicing hospitality is a chance to meet with God. In Genesis 18, Abraham and Sarah host three strangers, providing them with shelter and food. Once the strangers had been fed and given a place to relax, they revealed that they were sent from the Lord and spoke over Sarah new life that would come from her womb. In the story of the road to Emmaus in Luke 24, two disciples walk along the road after Jesus’ death. When Jesus approached them, they had no idea who he was but accepted him as a companion on the journey. It was not until they invited him to stay with them for the night and broke bread together that they recognized him, “When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him and he disappeared from

their sight. They asked each other, “were not our hearts burning within us while he talked to us on the road and opened the Scriptures to us?” (Lk 24:30-32).

Hebrews 13:2 states, “Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.” Again, in Matthew 25:40 hospitality is emphasized, “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.” If Christians welcome all strangers as if they were Christ, then we switch roles. The host is no longer the one who has something to do for you, rather you as the host have become the guest of the Lord. This creates a space whereby we can enter in to a mutual relationship with one another.

Therefore, the old adage of “love the sinner, hate the sin” is not really possible. Unless there is a friendship or bond created with the stranger, it is simply not possible to truly love them while looking at the sin in their life. Since the core of hospitality is seeking to establish a bond that did not previously exist, one has to start with no conditions. One must see the other person as purely human, created in the imago Dei, with infinite worth. We not only serve and welcome the other, we are served by them when we see ourselves just as in need of grace as they are. It is in these vulnerable moments of admitting our own weakness and faults that we meet Jesus, and become a guest of the imago Dei in the stranger we seek to welcome.

Jesus’ Example

Jesus practiced this hospitality through intentional relationships throughout his life on earth. In his book Stranger God, Richard Beck argues that the practice of hospitality boils down to three main steps of seeing, stopping, and approaching. This is
what Jesus practiced. Believers must also practice seeing those in our daily lives that we would otherwise dismiss or look over. But more than just noticing them, we must practice stopping. Our lives are all so hurried, even if we noticed the woman at the bus stop sobbing or the woman on the corner with her head popped in a car window discussing terms, we do not often allow our lives and schedules to be disrupted long enough to stop. Beck writes, “I think our Christian witness hangs on these two words: Jesus stopped.” Once we stop, we must take the next step to approach the strangers in our lives by extending a greeting and kindness.

Jesus practiced and preached this throughout his life, encouraging his followers to leave behind comfort to notice and invite in others. In Luke 14:12-14 Jesus says, “When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.” We are a hurried culture that has forgotten how to be interrupted. Most of the time hospitality requires a sacrifice of time and energy which is not always convenient. Jesus was approached many times in his ministry and interrupted by someone in need. In Matthew 20:29-34, Jesus provides healing in such a situation,

As Jesus and his disciples were leaving Jericho, a large crowd followed him. Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted, “Lord, Son of David, have mercy on us!” The crowd rebuked them and told them to be quiet, but they shouted all the louder, “Lord, Son of David, have mercy on us!” Jesus stopped and called them. “What do you want me to do for you?” he asked. “Lord,” they answered, “we want our sight.” Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

The crowds could not see what Jesus saw because they were too worried about their schedules as well as the schedule of Jesus. It was difficult to see and humanize an outcast in their society. Jesus asked these men what they wanted instead of assuming and doing something for them; he engaged them in conversation and relationship to find out what they were seeking. Too often ministries assume what people need rather than taking a moment to see, notice, and approach with an open mind to what that interaction may hold. Again, Jesus stops and approaches someone in Mark 1:40-41, “A man with leprosy came to him and begged him on his knees, ‘If you are willing, you can make me clean.’ Jesus was indignant. He reached out his hand and touched the man. ‘I am willing,’ he said. ‘Be clean!’ Immediately the leprosy left him and he was cleansed.” In this interaction Jesus first stopped, welcomed and embraced the leper, and then said “be clean!” The interaction started with embrace before moving to action and service.

The Last Supper

The Last Supper is another example of radical hospitality. Jesus often spent his time with and issued invitations to those who were on the margins of society, those who were thought to be bad company. Coming to the table equalizes people, we are all humans in need of food and sustenance to continue life. The Last Supper was a radical example of hospitality in that Christ shared a table and meal with Judas Iscariot who he knew was about to betray him. The table of the kingdom is scandalously and wonderfully open to everyone; there are no qualifiers.

Beck writes, “Didn’t Jesus already give his body and blood for torturers when he died on the cross for them? If so, who are we to put up a ‘keep out’ sign around the body and blood of the Eucharist? Can we deny to others, even to torturers, what Christ has
already freely given away?**18 Jesus washed his disciples’ feet as an example of how they were to live their lives in humility and service to others. Jesus not only humbled himself by washing their feet, but expressed what he was feeling, what was to happen, and how he needed those closest to him to stand with him. This was not just a meal and a washing of feet, but a welcoming of people into his final hours of struggle. Hospitality requires true vulnerability with others. There were no boundaries around the communion table. The most outrageous and scandalous aspect about the table is that all were and are welcome. God draws no distinctions and sets up no regulations.

**Hospitality on Risky Mission**

Hospitality requires a sense of vulnerability and trust in the stranger one is engaging. Entering into radical hospitality involves a sense of risk. Many times, the environments in which AHM is seeking to be hospitable are risky just by their very nature. However, all are called to this kind of vulnerability and risk for the sake of hospitality.

**Command to the Corporate Church**

In most cases of justice throughout the Bible, hospitality was an act of community. People were called together as communities to love the oppressed, which took the weight of responsibility off of any one individual. Rohr writes, “I would say a very small percentage of Christians let the corporate Body of Christ carry both their goodness and their badness, both the weight of their glory and the burden of their sin, to use two of Paul’s felicitous phrases…Neither your worthiness nor your unworthiness is

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18 Ibid., 61.
yours alone, and it is a burden to try and maintain them as if they were.”19 Both the weight of loving others in the work of justice and the weight of allowing others to love you are meant to be carried communally. Rohr goes on, “most sermons remind us quickly of our unworthiness before first telling us of our inherent worthiness.”20 The church tends to think justice is calling people out for their sin when really justice is love. It is reminding someone of their inherent worthiness despite any sin or past mistake by which they may feel dragged down.

John Perkins speaks to the brokenness of American culture and the failure of our churches to bring about justice through love when he writes, “a whole lot of our churches have decided to outsources justice.”21 Believers feel overwhelmed by taking responsibility for our neighbors, so instead we convince ourselves that giving money or deferring to someone else is playing our part in the problem. We have turned the gospel into an offer of individualistic salvation when it was meant to be a communal one.22

Hospitality is not simply a concept, it is an action. Followers of Jesus are called to seek justice by acting in love through hospitality. No amount of biblical justice and no amount of loving can ever be achieved adequately by an individual. Truly loving someone the way God intends is not something for which we can muster the strength or desire to do on our own. God is the one who provides justice throughout the Bible, many times allowing individuals and communities to join his mission of bringing humanity


20 Ibid., 125.


22 This section adapted from a piece previous written for an online magazine The Salt Collective: http://thesaltcollective.org/a-greater-possibility-for-alternative-beginnings/
back to himself through calling them to great acts of justice. The work is motivated by love that is carried out by the power of God through a people wholly surrendered to him.

Boundaries

Any conversation regarding hospitality and love on risky mission must involve a note about boundaries. There are undoubtedly moments when hospitality will be taken advantage of or someone will not be trustworthy, but that cannot keep believers from serving and hosting. We must be aware of these challenges and learn to face them and build better boundaries when they arise. However, they are not an excuse to build permanent walls. Unconditional hospitality means unconditional love, not unconditional resources. True relationship and intimacy only work if there are boundaries.

It is also important while doing this work that one makes space for rest. Christ lead by example in this area. When ministry was intensifying, when the disciples were seeing results, Christ would say, stop and rest. Mark 6:30-31: “The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, come with me by yourselves to a quiet place and get some rest.”

Too often in today’s churches we have reduced the Sabbath to one more item on a checklist, or used it as an excuse for alone time. But in Hebrew times, the Sabbath was a celebration that took place in the midst of community. It was a break from work, but not a break from those around us. The church today has connected the Sabbath with shame. Our productivity is connected to our work, so taking time to spend with others or in seclusion with the Lord is seen as a lack of worth. Practicing the Sabbath is actively fighting against the endless drive to be productive. Kurt Fredrickson says: “[A Sabbath]
lifestyle is confession and declaration that we are not necessary. It is hard to admit, but we are dispensable. We are worthwhile and we do good work. We are loved and cherished, but we are not necessary. The work will go on without me. Paul said in 1 Corinthians 3, I planted the seed, Apollos watered it, but God made it grow. We need a more sobered attitude about our work and ourselves. Too much of what we do is wrapped up in us proving to ourselves, and others and God how valuable and necessary we are. Sabbath living declares my worth is not in what I do.”

The Little Way

A great historical example of what it means to practice radical hospitality in real life, through intentional relationship, and on risky mission is the life of Saint Thérèse of Lisieux. Some may find it difficult to recognize themselves in 1 Corinthians 12, with such noble works and gifts like apostle, prophet, teacher, miracles, healing, and speaking in tongues. Although each person has a part to play, one’s own part is not always clear. At times this can be an excuse to not practice hospitality or achieve great things for the Lord. Saint Thérèse of Lisieux felt the same way. But when she continued reading into 1 Corinthians 13, she discovered something new; she discovered that she would be love.

I finally had rest…I had not recognized myself in any of the members described by St. Paul, or rather I desired to see myself in them all. Charity gave me the key to my vocation. I understood that if the Church had a body composed of different members, the most necessary and most noble of all could not be lacking to it, and so I understood that the Church had a Heart and that this Heart was BURNING WITH LOVE. I understood it was Love alone that made the Church’s members act, that if Love ever became extinct, apostles would not preach the Gospel and martyrs would not shed their blood. I understood that LOVE COMPRISED ALL VOCATIONS, THAT LOVE WAS EVERYTHING, THAT IT EMBRACED ALL TIMES AND PLACES…IN A WORD, THAT IT WAS ETERNAL! Then, in the excess of my delirious joy, I cried out: O Jesus, my Love….my vocation, at

last I have found it…MY VOCATION IS LOVE. Yes, I found my place in the Church…I shall be Love.24

Saint Thérèse of Lisieux played this out in many seemingly mundane ways, trying to recognize the sisters no one else gravitated to or ignoring other sister’s annoying habits and seeking to make music out of them. In each ordinary day she sought to notice, stop and embrace those around her. In the words of Richard Beck,

Want a real spiritual challenge? Want to be a radical follower of Jesus? Want to try something truly heroic? Try The Little Way. Try doing every small thing you do this day with great love. Try waiting in line at the supermarket with great love. Try dealing with an irritating office mate with great love. Try sitting in traffic with great love. Try dealing with your screaming toddler with great love. Try reading your social-media feeds with great love.25

It is these same practices and competencies that are used in outreach ministry to the sexually exploited. AHM aims to work with women in small but meaningful and intentional relationships rather than simply working for them. The theme of radical hospitality aimed at achieving compassionate justice will be the basis for the development of an online training that equips and prepares new volunteers for AHM.


PART THREE

MINISTRY STRATEGY
CHAPTER 4: GOALS AND PLAN FOR ONLINE TRAINING CURRICULUM

Overhauling the entire training curriculum for a non-profit ministry is a big task. There are many opinions about what should be included, what individuals need from a training to be prepared, and letting go of old ways and practices that may now be unhelpful. There needs to be a balance between honoring volunteers who have been around for a long time, utilizing the aspects of training that work really well, and exploring the future God has for AHM through making itself more accessible.

Chapter four will explore the theological implications of a new training curriculum, assessment of the current training methods, goals, target population, strategy, and an outline for the new online training curriculum. The program targets individuals wanting to become more informed and begin volunteering with AHM. The purpose of this curriculum is to raise awareness, create new advocates and provide adequate resources so those who complete the training can feel fully prepared to begin volunteering with AHM.

Theological Implications for an Online Training Curriculum

AHM is not connected to any one church. This creates both challenges and opportunities. By not partnering with a specific denomination, AHM is freer to establish
discipleship models, frame a way of thinking about ministry to the sexually exploited, and make more fluid changes. But lack of connection to a specific church or denomination requires more careful thought when it comes to a statement of faith, requirements for participation, fundraising to sustain the mission, and regular steady interaction with the volunteer basis. It is necessary to have intentionality when growing volunteers in awareness and cultivating their spiritual formation as they integrate this service work in their growth as a disciple of Christ.

Robert Lupton wrote a book addressing the toxic nature of charity work when it is not done properly. He writes,

> Across the span of four decades I have observed many well-resourced, well-intentioned people attempting to help the poor. I have been among them. My church has been among them. Most of the time, these efforts have produced little lasting benefit for those ‘served’ with a few notable exceptions. For the most part, when those of us who serve are candid, we admit an uneasiness in our viscera, a largely unspoken concern that our helping might not be accomplishing what we had hoped. This is especially true when it comes to the new-routine practice of sending groups of youth or adults to do service projects.\(^1\)

AHM has the ability to create a culture centered specifically around serving, not as part of a church as an add-on program, but as an integrated part of discipleship in Christ. But cultivating that culture among diverse perspectives, beliefs, and cultures take intentional thought and preparation. Lupton discusses how some charities and assistance to the poor can serve the church or charity more than those they are attempting to help, and even worse, can create relationships of dependency where the poor are stuck exactly where they were, draining the resources and spirits of those who sought to help them. “Often, though, we miss the big picture because we view aid through the narrow lens of the needs of our organization or church – focusing on what will benefit our team the most – and

\(^1\) Lupton, *Toxic Charity*, 13-14.
neglecting the best interest of those we would serve.”

If all AHM brings are solutions and tasks to the relationships with those who are sexually exploited, we will rarely see growth, freedom, and redemption.

Keeping Lupton’s warnings and advice in mind, the training curriculum will flow out of the leadership’s belief in the Church’s call to radical hospitality. This starts in real life, in someone’s current state of exploitation. It continues through intentional relationships and a lifelong commitment to care about the individual and walk with them through the changes and decisions they must make independently. This is hospitality in risky mission, which is the very nature of an outreach program on the streets of Los Angeles. It is important that each volunteer know they have a part to play, however they are gifted, and AHM will work with them to develop their skills within their areas of passion and influence. We all have a part to play, and God will use us when we step out in faith. Since AHM is such a small organization, we rely heavily on volunteers to make the day to day operations work.

One of the biggest challenges AHM has had in the past is our lack of commitment from volunteers. It is a difficult balance to take care of volunteers who serve with us quite frequently – making sure they have good boundaries and step away when needed – and pushing passive volunteers who only show up once every three months who want to able to tell their friends they are out on the streets of south LA in the middle of the night. This type of ministry has a lot of sensationalism perceived in its involvement. Without proper commitment of volunteers, this ministry can turn into a toxic charity add-on in volunteers’ church-life experience.

\(^2\) Ibid., 15.
Spiritual growth involves discipline and intentionality. That is what AHM is seeking to do through a revamp of the training for new volunteers who want to join the ministry. The goal is to develop and train a group of volunteers so that they benefit from the leadership development aspect of AHM as well as ensuring that they are compassionate and knowledgeable about the women to whom we minister. The aim is also to create an atmosphere of vulnerability, sharing, accountability and discipleship as a normal part of AHM culture – and challenge all volunteers to step into that kind of growth and discipleship. AHM leadership knows that what we do for the poor can only flow out of who we are in Christ and the gifts he has given us. If we do not draw our strength from him, this ministry will burn out volunteers very quickly. This new curriculum will take into account feedback from past volunteers as well as add activities to prepare new volunteers emotionally, spiritually, mentally, and relationally.

Assessment of Current Training

The first step in creating an online training curriculum for new volunteers of AHM was to assess the strengths and weakness of the current training. An anonymous questionnaire was used to assess the effectiveness of the current training with current and past volunteers. This questionnaire was sent to seventy current and past volunteers in April 2018. The questionnaires were sent in two groups. Fourteen of the questionnaires went to those who have served with AHM for eighteen months or less. This was done in a separate but identical questionnaire to see if any differences were found among participants. Of those to whom the survey was sent, twelve out of fourteen responded to the questionnaire (86 percent response rate). The remaining fifty-six questionnaires were sent to volunteers that have been serving with AHM for eighteen months or longer, many
of whom are no longer involved with AHM but could still assess the effectiveness of the training from when they had participated. Of that group, twenty-one out of fifty-six responded (37.5 percent response rate). In total, thirty-three out of seventy responded to the questionnaire (47 percent overall response rate).

There were only minor differences between how long a volunteer had served and their general responses. Those who had served eighteen months or longer had greater difficulty remembering the different aspects of training and therefore marked the “NA – do not remember” response more often. All other responses showed no notable difference in the length of service and responses. Therefore, the rest of this paper will combine the two questionnaires and report the results jointly.

The results of these questionnaires were used to create a new curriculum. Each respondent answered seven questions regarding the usefulness of various aspects of the training, followed by one true or false question and four open ended questions. The full questionnaire as well as the full report of results can be reviewed in Appendix B.

The first question asked was “how helpful was the theology of justice section presented at the AHM training?” The results were as follows: twenty-one of the respondents (64 percent) marked that the section was either extremely or very helpful, another four respondents (12 percent) only found it moderately or slightly helpful, eight respondents (24 percent) marked the section NA- that they did not remember it, and zero respondents marked that it was not helpful at all. At the end of the survey there was a space for additional comments, one person noted that the theology of justice section could be better connected to the work of AHM rather than just an overview of human worth and God’s love for the oppressed.
The second question asked was “how helpful was the what we do section presented at the AHM training?” The results were as follows: twenty-nine of the respondents (88 percent) marked that the section was either extremely or very helpful, another four respondents (12 percent) only found it moderately or slightly helpful, and zero respondents did not remember it or found it not helpful at all.

The third question asked was “how helpful was the language of the game section presented at the AHM training?” The results were as follows: thirty-two of the respondents (97 percent) marked that the section was either extremely or very helpful, another 1 respondent (3 percent) only found it moderately or slightly helpful, eight respondents (24 percent) marked the section NA- that they did not remember it, and zero respondents found it not helpful at all.

The fourth question asked was “how helpful was the trafficking section presented at the AHM training?” The results were as follows: twenty-five of the respondents (76 percent) marked that the section was either extremely or very helpful, another six respondents (19 percent) only found it moderately or slightly helpful, two respondents (6 percent) marked the section NA- that they did not remember it, and zero respondents found it not helpful at all.

The fifth question asked was “how helpful was the self-care section presented at the AHM training?” The results were as follows: twenty-seven of the respondents (82 percent) marked that the section was either extremely or very helpful, another 4 respondents (12 percent) only found it moderately or slightly helpful, two respondents (6 percent) marked the section NA- that they did not remember it, and zero respondents
found it not helpful at all.

The sixth question asked was “how helpful was the rules of engagement section presented at the AHM training?” The results were as follows: twenty-nine of the respondents (88 percent) marked that the section was either extremely or very helpful, another two respondents (6 percent) only found it moderately or slightly helpful, two respondents (6 percent) marked the section NA- that they did not remember it, and zero respondents found it not helpful at all.

The seventh question asked was “how helpful was the what’s next section presented at the AHM training?” The results were as follows: twenty of the respondents (61 percent) marked that the section was either extremely or very helpful, another four respondents (12 percent) only found it moderately or slightly helpful, nine respondents (27 percent) marked the section NA- that they did not remember it, and zero respondents found it not helpful at all.

The eight question was a true or false question asking volunteers to respond to the statement “I felt well prepared for street outreach after the AHM training.” Thirty-one respondents (94 percent) marked true and two respondents (6 percent) marked false.

There were four open-ended questions sent to the volunteers, “what was the most valuable part of AHM training? Why?”; “what was the least valuable part of AHM training? Why?”; “what information do you feel you needed to be more adequately prepared for street outreach?”; and “If you have any additional comments or questions regarding this survey, or your experience with AHM training, please write them below.” Responses ranged quite a bit for the open-ended questions. Below is a summary of the responses that volunteers gave.
The most common responses to the most valuable part of training fell into two broad categories: the language of the game and understanding the situation of the women. Several other responses were given regarding the theology of justice, prayer, understanding of spiritual warfare, the methods of the ministry, meeting those involved in the ministry and making personal connections, the “observe only” rule when first starting outreach, purpose and mission, and safety.

The most common responses to the least valuable part of the training was “N/A” which means not applicable. Most respondents did not feel there was a least valuable section and affirmed that the training in all aspects was helpful. Several other responses were given regarding the concrete goals of AHM, prayer, the organization and flow of the training, the specificity of portions of the training to AHM rather than trafficking victims in general, and the language of the game.

The most common response to what information they needed to be more adequately prepared fell into three broad categories: nothing, one just has to participate in outreach to really understand what it is like and feel prepared; understanding the situation of the women; and safety. Several other responses were given regarding after care, dealing with rejection, understanding AHM goals and objectives, understanding how prostitution is a form of trafficking, the role of male volunteers within the ministry, and self-care.

The additional comments ranged in subject and had no definitive theme. Several of the respondents commented the following:

- I did not feel welcome on my first outreach and my specific skills were dismissed and not utilized
• Reminders every so often of what service are available
• The training does not match what happens on the street – you seem to place a large emphasis on relationships however on outreach you just hand a bag to a girl and walk away
• I felt trained and encouraged
• I love after hours!!
• It is vital volunteers understand the context they are walking into
• The more times you go out the better it will be
• You touch on self-care but you do not list out what a volunteer should do if they are experiencing burnout or vicarious trauma
• The AHM training was extraordinarily insightful and helpful
• The outreach on the street where you don’t talk for a month was really helpful
• This outreach is the best I’ve experienced. Actual interaction with people we meet on the streets is invaluable
• I found the experiential element after an on-paper and verbal training to be invaluable
• I’d like to grow in the area of connecting on a deeper level with the women

All of the responses given on the questionnaire were taken into consideration when building a new training curriculum. Although several of the responses referred more to actual outreach than the training, the close tie between them allows us to consider what kind of training elements should be included to better prepare volunteers.

**The Goals**

This section outlines the goals for an online training curriculum for those wanting to reach out to those who are sexually exploited. There are three main overarching goals to extend the reach of AHM from where it is currently while also making sure that those wanting to reach out to those who are sexually exploited are as well prepared as possible before engaging in this type of ministry.

The first goal is to prepare individuals to become volunteers with AHM. They need to know how to speak with the women, how to stay safe on the streets, the rules and regulations of street outreach, and the expectations of them as a volunteer with AHM.

The online training curriculum will address the logistics of an evening on outreach to
help individuals understand what goes on out on the streets and how they can be prepared.

The second goal for the online training curriculum is to raise awareness about the complexities of sexual exploitation. Human trafficking is becoming a popular topic in the wider culture, but many still believe this only happens overseas. Due to the stigmatization of prostitution in the United States as a job that many women choose, there is a lack of compassion for women who find themselves in unbearable situations. This curriculum will raise awareness about the issues of sexual exploitation, particularly in the form of street prostitution. It will provide key elements to look out for in being able to identify a victim who may be sexually exploited, tips on how to approach them and how to offer aid.

The third goal is to provide resources to those wishing to minister to the sexually exploited so they can raise their awareness level to knowledgeably and safely reach out to the men and women in their communities. AHM wants to empower those who go through our training with what resources are available, what questions to ask, and who to refer someone to if volunteers suspect that the person is being sexually exploited.

The Target Population

There are two main target populations for this curriculum. These populations are just the beginning of how I hope this curriculum will develop. After some time, it may be made available for wider audiences and able to address more aspects of sexual exploitation than just women who are prostituted, as well as be applied to more areas of the United States.
First, this curriculum is for those wanting to be volunteer with AHM. In order to participate in street outreach or any other avenue of service with AHM, an individual must first go through training so they are well-informed and know how the ministry operates. Most are welcome to join AHM as volunteers, however, they must be older than twenty-one to participate in street outreach, and all volunteers must sign the statement of faith. This is the primary population to which this curriculum is geared. The training seeks to adequately prepare and train new volunteers with AHM so they are mentally, physically, spiritually, and emotionally ready to participate in street outreach.

Second, this curriculum is for the church. AHM was started as a Christian ministry and we strongly believe that the church can be one of the greatest means for cultural transformation. It is through the love of Christ that we can meet people in their deepest suffering to extend help. Anyone wanting to increase their understanding and awareness of the issues facing the sexually exploited and how they can be empowered to advocate for them will benefit from this online training.

**The Strategy**

Changes were made to the current training in two broad ways: reformatting of current elements of the training and additions to the training. AHM leadership was pleased with the overall impression of preparedness by volunteers. Therefore we sought to keep the best elements of the current training while crafting a new online training to help volunteers feel as prepared as possible for street outreach and ministry to the sexually exploited.

The training was reformatted in several ways. The main adjustment was in the order of the training. One current volunteer on their survey response wrote, “I think all of
the information is valuable, but I’m just realizing that the format seems off to me. For instance, I didn’t know what the survey meant by ‘theology of justice’ until I was reminded about all of the verses about WHY we do what we do. But then the ‘what we do’ section kind of bleeds in with ‘rules of engagement,’ which has a ‘do’ list.” The new online training makes stronger connections between the sections and sets up a better flow of topics.

The section on trafficking was reformatted to include more information in general on what one can do on one’s own to address issues of trafficking in the community to seek to empower those taking this training. This section was retitled “What Can I Do?”

The training was also reformatted in the area of self-care. Most respondents appreciated the training on self-care, but wanted more information regarding vicarious trauma and practical steps to mitigate it. This section was retitled “Trauma and Self-Care” to give a broader perspective on the kind of vicarious trauma that tends to develop, how to pay attention to the signs of burnout, and to give volunteers steps of how to respond when experiencing vicarious trauma through their work at AHM.

AHM leadership realized that some of the areas respondents found most helpful could be emphasized more in the new curriculum, such as the methods of ministry and safety. We separated these into two sections in the new curriculum to be sure they were addressed fully since volunteers found this information helpful in the preparation for street outreach. Additionally, the areas in which volunteers felt they lacked information such as understanding the situation of the women, after care, emergency situations, and self-care were added to or expanded upon in the new curriculum.

A small number of the responses, rather than listing something least valuable,
mentioned something they wish would have been included such as: statistics, meeting more volunteers of AHM, the location of tracks in Los Angeles, and what more they can do. As a result, we have added an additional section on statistics to the curriculum as well as recruited a variety of volunteers to be involved so there was greater diversity of voices and perspective throughout the training rather than just the directors.

New Training Outline

This section will outline the new online training and review each of the fifteen sections. Each section will also include what potential volunteers need to learn and why. The new online training is structured as follows: Introduction, Mission, Theology of Justice, Statistics, Understanding the Situation of the Women, What Can I Do?, Language of the Game, Rules of Engagement, How To, The Perpetrator, Emergency Situations, After Care, Trauma and Self-Care, What’s Next?, and Additional Resources.

The first section is the introduction. This section simply introduces the general training; there is no specific learning objective other than why they would take this training. It is important for volunteers to understand why they are taking this training so they can decide if they want to continue. Under this section there is a short written introduction entitled “welcome” which introduces individuals to the training, gives a brief overview of the course, and asks everyone to download the attached handbook that is available in the resource folder. There is then a video lecture introduction from the directors of AHM, Jen Cecil and me. We share our stories of how we got involved with AHM and thank the individuals for taking the training. We remind them to download the handbook and let them know where they can ask questions.

The handbook that is available for download in the resource folder is a guide to
walk individuals through the course. It has questions to take them deeper in each section, links to resources that are used in each lecture, and activities to help prepare them for outreach. This should be downloaded at the beginning of the course and either printed or referenced alongside each section of the online course. A sample of the handbook is provided in Appendix C.

The second section is called “Mission.” In this section volunteers will learn the purpose of the ministry and where they might fit in. This section is important because it gives the overarching purpose for AHM. In this section there are two video lectures. The first lecture is called “Who We Are and What We Do.” This lecture covers a general overview of what AHM is, the mission and vision, the different ministry areas volunteers can be involved in, and a practical definition of street outreach. The second video is an overview of what goes into AHM’s gift bags and an encouragement that if the viewers do not want to volunteer on street outreach, they can still participate with AHM by donating gift bags. We reach out to around twenty to forty women in an average week which ends up being about seven hundred twenty to one thousand five hundred women every year. Therefore, a lot of gift bags are needed each year to do this kind of ministry.

The third section is called “Theology of Justice.” In this section volunteers will learn the foundation of why AHM does this ministry. This is important because AHM is a Christian organization with a belief in the transformative power of Jesus Christ. While many organizations do wonderful work without a belief in and reliance on Jesus Christ, AHM requires volunteers to sign a statement of faith. This section also covers the importance of a strength-based approach to ministry, as mentioned by McGrow in her article reviewed in chapter two. Volunteers need to understand that women who are
sexually exploited know themselves best and can do for themselves what we could never do for them. It is important that we allow them to be the agents of their own journey and change. In this section there is one video lecture. The lecture is called “Theology of Justice.” This lecture covers the biblical foundation of the world of AHM and the church’s call to radical hospitality and to work with women who are sexually exploited, not just for them.

The fourth section is called “Statistics.” In this section volunteers will learn the current trends for prostitution, sex trafficking, and sexual exploitation. This is important because many times those trapped in sexual exploitation are stigmatized. By shedding light on the cycle of oppression and statistical roots of the issue, greater empathy and compassion can develop and misconceptions can be broken down. This section has one video lecture called “Some recent trends and statistics.” This lecture covers recent trends and statistics when it comes to trafficking and sexual exploitation, particularly those women who are trapped in street prostitution enslaved to a pimp.

The fifth section is called “Understanding the Situation of the Women.” In this section volunteers will learn the background of a typical woman who is sexually exploited, how she gets caught up in The Game and what keeps her there. This is important because it breaks down misconceptions and helps volunteers understand the types of situations the women they meet will be facing and what obstacles prevent them from getting the help they need. This will also give volunteers some of the sensitivity training they need when speaking with the women as well as some of the over-simplified answers and solutions to avoid. There are two video lectures and one written lecture in this section. The first video lecture is called “understanding the situation of the women.”
In this lecture is a review of the obstacles many of the women face, the disconnection of American adolescence, and adolescent brain development. The brainwashing processes a woman goes through with a pimp and her dependence on him is reviewed. The written lecture is called “a victim’s perspective” and is a link to two posts from the AHM blog, written by a woman who came out of sexual exploitation. She wrote two posts titled “why do we go back” and “what we want you to know.” These posts give volunteers an inside perspective from a victim. The second video lecture is a dramatized spoken word called “he was just a boyfriend” to give volunteers another perspective into an abusive relationship between a woman and her pimp.

The sixth section is called “What Can I Do?” In this section, even if individuals taking the training do not volunteer with AHM, they will learn concrete steps they can take to address issues of sexual exploitation and trafficking when they see them happening. This is important because not everyone who takes this training will end up volunteering with AHM. Trafficking and sexual exploitation happen everywhere, and AHM wants to be sure we are empowering everyone who takes this training to make small changes. There is one video lecture in this section called “what can I do?” In this lecture we cover the difference between the terms trafficking, sexual exploitation, and prostitution. We cover ways to recognize a victim of human trafficking and what volunteers can do if they think they have come across someone who is trafficked, along with some examples.

The seventh section is called “Language of the Game.” In this section, volunteers will learn the background and hidden language on the street. This is important if volunteers were to volunteer on outreach with AHM. To make the women feel more
understood, it is important that volunteers know the lingo when they hear women reference their wifey or say they are a renegade. There is one video lecture in this section called “language of the game.” This lecture is a dramatized spoken word incorporating all the terms in the language of the game. The handbook provides all the terms and their definitions and the lecture puts them into a creative context.

The eighth section is called “Rules of Engagement.” In this section, volunteers will learn the rules of participation to be a volunteer with AHM. This is important because this type of ministry can be dangerous by very nature of the environment it takes place in. For this reason, we have strict rules of what volunteers can and cannot do. This section has one written lecture and one quiz. In the written lecture there is a list of instructions that volunteers must read through and learn. Once they have sufficiently studied the written lecture, they take a seven-question quiz to be sure they have comprehended the expectations and requirements for them as volunteers out on the street.

The ninth section is called “How To.” In this section, volunteers will learn how best to engage with the women on the street, how to approach them, what to say, and how to respond. This is important because many volunteers feel most nervous about this aspect of ministry. They feel unprepared to engage with and approach sexually exploited women and want to know how best to engage them in conversation. There is one video lecture in this section along with a case study exercise in the handbook. The video lecture is called “How to” and covers the basics in approaching a woman, giving her a gift bag, what to do if volunteers are rejected, conversation starters, gauging body language, and navigating requests for help. The case study exercise in the handbook has volunteers consider five real life scenarios that AHM has dealt with in the past two years out on the
track to see how they would handle it, and then gives a response for that scenario.

The tenth section is called “The Perpetrator.” In this section volunteers will learn about God’s heart for all aspects of the cycle of oppression. AHM believes that the only way sexual exploitation will truly be addressed with a lasting impact is if all aspects of The Game are addressed – those who are sexually exploited and those who are exploiting others, mainly pimps and johns. While we understand that not everyone is called to this type of ministry and not everyone has the capacity to do so, AHM is called to love the perpetrator, so volunteers need to know this is part of the ministry. There is one video lecture that is part of this section. The video lecture is called “The perpetrator” and covers AHM’s belief in God’s heart and love for the perpetrator, some stories of those with whom we have interacted, and our belief in needing to tackle every aspect of the cycle of abuse.

The eleventh section is called “Emergency Situations.” In this section volunteers will learn what to do on the street if an emergency happens. This is important because the area we are ministering in is unpredictable and we want volunteers to feel empowered and safe. There is one video lecture in this section. The video lecture is called “Emergency situations” and it covers the two types of broad emergencies we might face: when the women we interact with are threatened with physical and aggressive violence or when someone on our team is threatened. We walk through the steps of what to do, how to get to safety, and to whom to report the incident.

The twelfth section is called “After Care.” In this section volunteers will learn what we do if a woman calls for help and what assistance is available to them. This is important because volunteers need to know what we offer, the limitations of what we can
do for a woman, and what resources they can offer when out on the street in conversation. There is one video lecture in this section called “After care.” In this lecture we cover the typical obstacles that are faced when finding women help, the importance of relational connection, and the logistics of the steps that are taken when a woman calls AHM’s hotline asking for help.

The thirteenth section is called “Trauma and Self Care.” In this section volunteers will learn about vicarious trauma, signs to watch for and how they can practice good self-care. This is important because this is a difficult ministry. Volunteers see difficult things that tend to trigger any trauma in their own lives that they have not worked through. This type of ministry also easily leads to burnout. There is one video lecture and one written lecture in this section. The video lecture is called “trauma and self-care” and it covers the definition of vicarious trauma, the causes of vicarious trauma (the work that we do and the environment we are in), signs to watch for, and steps volunteers can take to prevent as well as recover from burnout or vicarious trauma. The written lecture is called “10 Ways to Prevent Compassion Fatigue” and was published by GoodTherapy.org. It is an excellent summary of good practices and techniques to prevent burnout and vicarious trauma.

The fourteenth section is called “What’s Next?” In this section volunteers learn next steps if they decide to volunteer with AHM. The online training is only the first step, and we want volunteers to have a clear understanding of what is expected of them. There is one video lecture in this section. The video lecture is called “Becoming a volunteer with After Hours Ministry.” In this lecture we outline the steps that are required to apply and become a volunteer with AHM, the expectations and time requirements of
volunteers, and where they can reach us with any questions.

The fifteenth and final section is called “Additional Resources.” In this section volunteers are connected to other resources they might find helpful if they want to continue their research on the topic of sexual exploitation. This is important because we know that one training cannot cover every topic fully, and this training is specific to AHM. There is one written lecture in this section. The written lecture is called “Additional resources” and it has a list of books, movies, TED talks, organizations, and movements that would be helpful if they want to continue to learn about sexual exploitation. This is also an area that is easy to continue editing and expanding.

The entire training takes approximately two hours to complete. Students can complete it all in one sitting or come back and complete it in separate chunks. The course is hosted on Udemy.com. For a fully explanation on how to access the course, please refer to Appendix D.
CHAPTER 5: IMPLEMENTATION, PROCESS AND ASSESSMENT

Chapter five describes the process for an initial online training curriculum for outreach to men and women who are sexually exploited. The chapter will explain the timeline needed to build a website, recruit volunteers, train them, and evaluate the success of the training. The implementation of this new training will require the development of a curriculum as well as videos, case studies and various exercises to train volunteers in a safe and well-rounded way. A pilot project will be executed and evaluated after the launch. This chapter will end with a summary of the pilot’s success and the implications for future preparation of well-trained volunteers.

Timeline and Development

The development of this curriculum started with an assessment of the current training, development of a new training based on feedback, and the assessment of the new training to determine effectiveness. The timeline of this project spanned from March 2018 to October 2018. The following is a breakdown of the timeframe of the project.

First was the assessment of the current training. A questionnaire was developed in March 2018 to assess the effectiveness of the current in-person training. Once the
questionnaire was developed, it was sent out to current and past volunteers in April 2018. Volunteers were given three weeks to complete the questionnaire.

In May 2018 the questionnaire results were studied and analyzed. The results were shared with the leadership board of AHM so they could study them and share their impressions of the data. Another email was sent to all current and past volunteers inviting them to follow up on any information they provided in the questionnaires in case they wanted to have an additional conversation since the questionnaires were anonymous.

In June 2018 the development of the online training began. The development started with scripts and recruitment and then in August and September 2018 moved into filming. Final editing was completed in September 2018. The online course was built between the end of September and the beginning of October 2018. It officially launched for beta testing on October 4, 2018. Anyone willing to complete the online course and fill out a survey by October 15, 2018 was given a coupon to take the course for free. Assessment took place from October 4-15, 2018, and interpretation of the results with analysis and future projections took place from October 15-October 20, 2018.

**Needed Resources**

There were many resources that were needed to develop a new online training curriculum. The first was a platform to host the online course. After doing some research into different platforms, Udemy was chosen to host the online training. This was mostly because of the user-friendly nature of the site, as well as the fact that it was free. Being a low-budget non-profit, it was important that hosting a course not cost too much in overhead for AHM.
One of the requirements for hosting a course on Udemy is that 60 percent of the course lectures be on video. Because of this, we needed to find high quality camera, lighting, and sound equipment in order to shoot the video lectures. We then needed to find editing equipment to finish and finalize the lectures. AHM is fortunate to have two volunteers on staff who are gifted in this area and have access to camera equipment. One staff member works full time with World Impact and had access to a filming studio that AHM was able to borrow for three days of filming. This was such a blessing because it kept the costs of filming very low.

I completed the majority of the script development and various exercises as part of this project. However, the “How To” lecture was written by the volunteer who also recorded it. She also developed the case studies that appeared in the handbook after that lecture. Volunteers of AHM were recruited to film the various sections and lectures of the training.

The handbook that accompanies the online training was developed alongside the scripts and video lectures. It was intended to be a strategic way to supplement the training, provide resources and explain where the information came from for our video lectures, and have creative ways to take the volunteers deeper in their thinking and test their knowledge during the course.

Assessment

Launching the online training to see how new volunteers experience the training and how well-prepared for outreach they felt was one of the final stages in this project’s process. The online training was completed by early October 2018 and a group of individuals on the waitlist to come to an in-person training were contacted so they could
choose to do the online training instead. We also posted about the training on all AHM social media accounts to see what other contacts would be interested in taking the training. I also reached out to personal contacts with no experience with AHM to see if they would be interested in taking the training.

Overall, twenty-seven individuals signed up to go through the training, with twenty completing it fully and filling out the survey. They were all given codes to take the training for free; in the future the training will be $19.99 per participant. Each participant was given a survey similar to the one that was sent to current volunteers in April 2018 in order to assess the effectiveness of the training in a comparable way. Each completed the training within ten days and then immediately filled out the survey.

As much as possible, the questionnaire sent to those taking the new training was kept identical to the questionnaire sent to current and past volunteers in April 2018. The following changes were made to the questionnaire to accommodate for the changes to the online training given the initial feedback from volunteers.

The order of the questions was changed slightly since the order of the training was adapted per the suggestion of volunteers. We asked the questions on the questionnaire in the order of the online training’s topics. We added six total questions for the six sections of the training that were added. Those six questions were on the sections entitled statistics, understanding the situations of the women, how to, the perpetrator, emergency situations, and after care.

We also changed the wording of “self-care” to “trauma and self-care” since we renamed and expanded that section. Additionally, we renamed “trafficking” to “what can I do” since we renamed it in the new training to further expand that section and make it
clear that we want to do more than define the issues. We want to empower those at the training to know what they can do when they see injustice in their own neighborhoods. The full questionnaire as well as the full report of results can be reviewed in Appendix E.

The first question asked was “how helpful was the *what we do* section presented at the AHM training?” The results were as follows: twenty of the respondents (100 percent) marked that the section was either extremely or very helpful. Zero respondents marked any other answer.

The second question asked was “how helpful was the *theology of justice* section presented at the AHM training?” The results were as follows: eighteen of the respondents (90 percent) marked that the section was either extremely or very helpful, another one respondent (5 percent) only found it moderately helpful, one respondent (5 percent) marked the section NA - that they did not remember it, and zero respondents marked that it was not helpful at all.

The third question asked was “how helpful was the *statistics* section presented at the AHM training?” The results were as follows: eighteen of the respondents (90 percent) marked that the section was either extremely or very helpful, another two respondents (10 percent) only found it moderately helpful, and zero respondents did not remember it or found it not helpful at all.

The fourth question asked was “how helpful was the *understanding the situation of the women* section presented at the AHM training?” The results were as follows: twenty of the respondents (100 percent) marked that the section was either extremely or very helpful. Zero respondents marked any other response.

The fifth question asked was “how helpful was the *what can I do* section
presented at the AHM training?” The results were as follows: nineteen of the respondents (95 percent) marked that the section was either extremely or very helpful, another one respondent (5 percent) only found it moderately helpful, and zero respondents did not remember it or found it not helpful at all.

The sixth question asked was “how helpful was the language of the game section presented at the AHM training?” The results were as follows: thirteen of the respondents (65 percent) marked that the section was either extremely or very helpful, another seven respondents (35 percent) only found it moderately or slightly helpful, and zero respondents did not remember it or found it not helpful at all.

The seventh question asked was “how helpful was the rules of engagement section presented at the AHM training?” The results were as follows: nineteen of the respondents (95 percent) marked that the section was either extremely or very helpful, another one respondent (5 percent) only found it moderately helpful, and zero respondents did not remember it or found it not helpful at all.

The eighth question asked was “how helpful was the how to section presented at the AHM training?” The results were as follows: eighteen of the respondents (90 percent) marked that the section was either extremely or very helpful, another two respondents (10 percent) only found it moderately helpful, and zero respondents did not remember it or found it not helpful at all.

The ninth question asked was “how helpful was the perpetrator section presented at the AHM training?” The results were as follows: eighteen of the respondents (90 percent) marked that the section was either extremely or very helpful, another two respondents (10 percent) only found it moderately helpful, and zero respondents did not
remember it or found it not helpful at all.

The tenth question asked was “how helpful was the emergency situations section presented at the AHM training?” The results were as follows: twenty of the respondents (100 percent) marked that the section was either extremely or very helpful. Zero respondents marked any other response.

The eleventh question asked was “how helpful was the aftercare section presented at the AHM training?” The results were as follows: seventeen of the respondents (85 percent) marked that the section was either extremely or very helpful, another three respondents (15 percent) only found it moderately helpful, and zero respondents did not remember it or found it not helpful at all.

The twelfth question asked was “how helpful was the trauma and self-care section presented at the AHM training?” The results were as follows: nineteen of the respondents (95 percent) marked that the section was either extremely or very helpful, one respondent (5 percent) only found it moderately helpful, and zero respondents did not remember it or found it not helpful at all.

The thirteenth question asked was “how helpful was the what’s next section presented at the AHM training?” The results were as follows: eighteen of the respondents (90 percent) marked that the section was either extremely or very helpful, another 1 respondent (5 percent) only found it moderately helpful, and one respondent (5 percent) marked N/A – not application or did not remember it.

The fourteenth question was a true or false question asking volunteers to respond to the statement “I felt well prepared for street outreach after the AHM training.” Nineteen respondents (95 percent) marked true. One respondent (5 percent) marked false.
There were four open-ended questions sent to the volunteers, “what was the most valuable part of AHM training? Why?”; “what was the least valuable part of AHM training? Why?”; “what information do you feel you needed to be more adequately prepared for street outreach?” and “If you have any additional comments or questions regarding this survey, or your experience with AHM training, please write them below.” Responses ranged quite a bit for the open-ended questions. Below is a summary of the response’s.

The most common responses to the most valuable part of training fell into two broad categories: statistics and understanding the situation of the women, and the biblical basis for AHM. Several other responses were given regarding the methods of the ministry, real life examples, trauma and self-care, and the methods and rules of outreach.

The most common responses to the least valuable part of the training was “language of the game.” This was mainly because most people had not found the handbook and not reviewed the terms before watching the dramatized spoken word. Therefore, the video came off as confusing, too fast paced, and frustrating.

The most common response to what information they needed to be more adequately prepared fell into three broad categories: actual situations that are dealt with, safety and security protocols, and what a typical night looks like. Several other respondents encouraged more quizzes or activities to help retain learning. The additional comments ranged in subject but most had to do with production quality of the videos and suggestions for music, lighting, and quality improvements. There were also two comments in disagreement with the Christian nature of AHM suggesting that good people
can do this type of outreach without having to be Christian. There were also several comments of encouragement and reiterating their appreciation of the training.

**Analysis**

It is possible that some of the differences seen in the responses of the online training could be contributed to taking the survey immediately after completing the training. While this provided some positive outcomes, there is a chance results were skewed in comparison to the initial survey because of the lack of time in between the training and the survey responses. First, the respondents were not given the time to apply to be a volunteer and attend outreach before responding. All initial respondents had been on at least one outreach. Secondly, there were very few “NA – do not remember” responses since the survey was taking immediately after training. The respondents also had the online course in front of them to refresh their memory on any sections they could not recall. Initial respondents did not have any materials to which to refer.

There are several changes that need to be made as a result of the assessment and feedback from those who tested the online training. Several of the videos would benefit from being re-recorded. First, the production quality of several of the videos needs to be improved. The eyeline of the volunteer in the video is off, so it is a distraction to those taking the training when they are not looking directly into the camera lens but obviously reading a script.

Second, it is apparent that a majority of those who took the training did not find the handbook that was provided for them under the introduction section. All the information, resources, and activities that are part of the handbook need to be
incorporated into the actual online course so students do not miss out on those aspects of the training. Many of the comments of what volunteers needed to be more prepared for outreach were provided for them in the handbook. This also ties into the least valuable part of the training which was the “language of the game.” This is curious and concerning since this has historically been the most highly favored part of the in-person training.

This leads the researcher to believe that most were not finding the list of terms to review beforehand in their handbook or need to be warned ahead of time to go back and review their handbook before watching that video. Creativity works only if someone is prepared for it.

Lastly, the training did not sufficiently explain a typical night of outreach or give all of the logistical details regarding an outreach evening. One respondent commented, “Questions: 1) How many volunteers do you have a night? 2) Do sometimes just your female volunteers go? No men? 3) A great need is the gift bags - if you don't have enough funds to purchase them, do you buy them with your own money?” These are great questions that AHM leadership takes for granted but new volunteers do not know or understand. An edit of the online training will need to incorporate logistical information like this.

Overall, participants had a good experience and moving the training online was determined a success. With making subtle changes to improve participants’ experiences, this online training will prepare volunteers well for street outreach with AHM. It will also potentially be an avenue for greater reach and expansion for AHM in the future.
SUMMARY AND CONCLUSION

This training curriculum was developed to provide meaningful and in-depth preparation for those wanting to minister to the sexually exploited as volunteers for AHM. I started this journey with hopeful optimism and am proud of and grateful for the product that came out of this project’s efforts. This project also helped me to realize how much further there is to go and how much more can be done in the area of training for ministry to the sexually exploited.

Sexual exploitation is common especially in large cities. The question is not whether or not an individual will encounter sexual exploitation at some point in their lifetime, but what they will do and how prepared they will be when they encounter it. There is so much the church can do to combat sexual exploitation in its own neighborhoods and even its own congregations. Ministry to the sexual exploited is something to which all believers are all called. It is a ministry that is difficult and long, but we are all equipped to do it. God will guide and sustain the relational work of walking with the men and women trapped in this kind of slavery.

As I sat down to write this conclusion, an acquaintance called asking how AHM might assist with an issue in his local community. A church in his neighborhood had just discovered that their lead pastor had been soliciting prostitution for over ten years. The church is in crisis. He wanted to know what next steps to take. What sort of legal or ethical responsibility the church might have in holding the pastor responsible. But even more, he wanted to know steps he could take in helping to bring healing and reestablish trust with the congregation and the surrounding community.

All aspects of society, and even the church, needs an awareness of and training in
ministry to the sexually exploited, including ministry to those who are perpetrators. This is an area that touches all areas of society. There is so much opportunity for this project to grow and expand in the future.

The first opportunity for expansion would be to focus more on perpetrators. This training had only one section and lecture on ministry to pimps and johns. An opportunity to expand on what accountability, ethics, ministry, and discipleship among this demographic might look like could be an ideal and organic expansion to this training. Some other hopes for the future are to expand this training to reach more people across the United States and be less specific to LA. AHM is contacted on a frequent basis by individuals across the United States, and occasionally from around the world, requesting training and materials to be able to do what we do. If we were to expand this online training to add a component for anyone wanting to develop an outreach ministry to the sexually exploited, we could multiply the impact of AHM and expand our reach.

Additionally, it is a future goal for AHM to develop this training further and add different sections. One section could be directed toward current volunteers to refresh what is required of them, emergency procedures, and requirements. We could develop a section on spiritual disciplines to walk through difficult times, help volunteers to debrief, and assist them in preventing compassion fatigue and burnout. I developed a spiritual disciplines curriculum previously titled “The Spiritually and Emotionally Healthy Volunteer” for a different course in the Doctor of Ministry program; this could be developed further and incorporated into a training so volunteers had access to it at all times. At the suggestion of my content reader, it will be helpful in the future to develop a section of the curriculum to train volunteers to lovingly share the message of the Gospel.
of Christ when given the opportunity. While AHM wants to focus on building relationships with the women we meet on the streets of Los Angeles, we always want to be ready to share with them the reason for the hope we have, and the foundation of why we do what we do. And making sure volunteers are equipped to do that when the opportunity arises is an important step.

Ministry to the sexually exploited touches the very heart of God. Radical hospitality is achieved through intentional relationships. AHM wants all who go through this training to understand that we care about them as an individual including the baggage, stories and victories they bring to the ministry. We want them to care about the women and men we minister to as individuals with unique stories of challenges and joys. We are not asking anyone to change the world overnight; we are asking them to take one step toward widening their circles of affections and vulnerably share their heart and life with others. Each person can make a difference.
APPENDIX A

DEFINITION OF TERMS

This appendix will define commonly used terms throughout the paper.

**Automatic**¹ – A term denoting the victim’s “automatic” routine when her pimp is out of town, in jail, or otherwise not in direct contact with those he is prostituting. Victims are expected to comply with the rules and often do so out of fear of punishment, or because they have been psychologically manipulated into a sense of loyalty or love. All money generated on “automatic” is turned over to the pimp. This money may be used to support his concession/phone account or to pay his bond if he’s in jail.

**Benefactor Pimp**² – A pimp who recruits women into “The Game” by providing the essentials that she needs such as food, lodging and other financial support.

**Bottom Bitch / Bottom**³ – A female appointed by the trafficker/pimp to supervise the others and report rule violations. Operating as his “right hand,” the Bottom may help instruct victims, collect money, book hotel rooms, post ads, or inflict punishments on other girls.

**Branding**⁴ – A tattoo or carving on a victim that indicates ownership by a trafficker/pimp/gang.

**Breaking a Prostitute**⁵ – A sexually exploited woman is not allowed to speak, look at or make gestures to any other pimp, if she does he can say she “chose” him and take all her money, jewelry, etc.

**CEO Pimp**⁶ – A pimp who uses money and business strategies to swindle women into the game.


² The Benefactor is not a commonly used term for a pimp yet, so there is no citation for this phrase. Most will lump this type of pimp together with the finesse pimp in how they operate. However, AHM sees a slight different in how a Benefactor pimp functions and the type of demographic of women they recruit.

³ Stelter, “Know the Language of Human Trafficking.”

⁴ Ibid.

⁵ Williamson and Cluse-Tolar, “Pimp-Controlled Prostitution,” 1083.

Choose up – The process by which a different pimp takes “ownership” of a victim. Victims are instructed to keep their eyes on the ground at all times. According to traditional pimping rules, when a victim makes eye contact with another pimp (accidentally or on purpose), she is choosing him to be her pimp. If the original pimp wants the victim back, he must pay a fee to the new pimp. When this occurs, he will force the victim to work harder to replace the money lost in the transaction.

Circuit - A series of cities among which prostituted people are moved. One example would be the West Coast circuit of San Diego, Las Vegas, Portland, and the cities in between. The term can also refer to a chain of states such as the “Minnesota pipeline,” by which victims are moved through a series of locations from Minnesota to markets in New York.

Date - The exchange when prostitution takes place or the activity of prostitution. A victim is said to be “with a date” or “dating.”

Domestically Trafficked - the trafficking of individuals (regardless of citizenship or nationality) within the borders of the United States.

Husband / Daddy / Boyfriend / Folks – The Pimp who sexually exploits a woman.

Finesse Pimp – One who prides himself on controlling others primarily through psychological manipulation. Although he may shower his victims with affection and gifts (especially during the recruitment phase), the threat of violence is always present.

The Game – The network of prostitution, those involved and its rules.

Gorilla Pimp – A pimp who controls his victims almost entirely through physical violence and force.

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7 Williamson and Cluse-Tolar, “Pimp-Controlled Prostitution,” 1083.

8 Stelter, “Know the Language of Human Trafficking.”

9 Ibid.


11 Stelter, “Know the Language of Human Trafficking.”

12 Ibid.

13 Ibid.

14 Ibid.
John / Trick\textsuperscript{15} – An individual who pays for or trades something of value for sexual acts. A victim is said to be “turning a trick” or “with a trick.”

Turned Out\textsuperscript{16} – First act of prostitution or pimping

Out of Pocket\textsuperscript{17} – When a sexually exploited woman breaks rules of the game, she is considered out of pocket and can be punished. (i.e. keeping any money, speaking to another pimp, etc.)

P-Partner / Runner – Someone who watches the girls on the street for the pimp, takes her money

Pimp\textsuperscript{18} - A person who controls and financially benefits from the commercial sexual exploitation of another person. The relationship can be abusive and possessive, with the pimp using techniques such as psychological intimidation, manipulation, starvation, rape and/or gang rape, beating, confinement, threats of violence toward the victim’s family, forced drug use, and the shame from these acts to keep the sexually exploited person under control.

Prostitution\textsuperscript{19} - The practice or occupation of engaging in sexual activity with someone for payment.

Prostituted - Offer (someone else) for sexual activity in exchange for payment. When a woman is sold for sexual purposes against her will, she is prostituted.

Quota\textsuperscript{20} – A set amount of money that a trafficking victim must make each night before she can come “home.” Quotas are often set between $300 and $2,000. If the victim returns without meeting the quota, she is typically beaten and sent back out on the street to earn the rest. Quotas vary according to geographic region, local events, etc.

Regulars – A trick that consistently calls and sees a specific girl

Renegade\textsuperscript{21} – A sexually exploited woman working in “The Game” that has no pimp

\textsuperscript{15} Ibid.
\textsuperscript{16} Ibid.
\textsuperscript{17} Ibid.
\textsuperscript{18} Ibid.
\textsuperscript{19} Dictionary.com
\textsuperscript{20} Stelter, “Know the Language of Human Trafficking.”
\textsuperscript{21} Ibid.
**Romeo Pimp**\(^ {22} \) – A pimp who plays the part of a loving boyfriend in order to coerce a woman into sexual exploitation.

**Sexually Exploited**\(^ {23} \) - Any actual or attempted abuse of position of vulnerability, differential power or trust, for sexual purposes, including, but not limited to, profiting monetarily, socially or politically from the sexual exploitation of another

**Social Justice**\(^ {24} \) - Justice in terms of the distribution of wealth, opportunities, and privileges within a society.

**Square** – Someone who is not in the life/game

**Stable**\(^ {25} \) – A group of victims who are under the control of a single pimp.

**Street-walkers** – Women who are sexually exploited and sold for sexual purposes on street corners.

**Thoroughbred**\(^ {26} \) - A thoroughbred is able to handle customers, command money, and conduct business effectively and efficiently to maximize profits

**Track / Blade / Stroll**\(^ {27} \) – An area of town known for prostitution activity. This can be the area around a group of strip clubs and pornography stores, or a particular stretch of street.

**Trafficked**\(^ {28} \) - the recruitment, harboring, transportation, provision, or obtaining of a person for the purposes of a commercial sex act, in which the commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such an act has not attained 18 years of age

**Turned Out**\(^ {29} \) - To be forced into prostitution (verb) or a person newly involved in prostitution (noun).

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\(^ {22} \) Ibid.


\(^ {24} \) Dictionary.com.

\(^ {25} \) Stelter, “Know the Language of Human Trafficking.”

\(^ {26} \) Williamson and Cluse-Tolar, “Pimp-Controlled Prostitution,” 1082.

\(^ {27} \) Stelter, “Know the Language of Human Trafficking.”


\(^ {29} \) Stelter, “Know the Language of Human Trafficking.”
**Wife in law / Wifey / Sisterwives**\(^{30}\) – What women and girls under the control of the same pimp call each other.

\(^{30}\) Ibid.
APPENDIX B

SURVEY AND RESULTS FOR CURRENT TRAINING

Thank you for your willingness complete this survey in helping to review After Hours Ministry current training. This training is completely anonymous and your answers will not be attached to your name in any way. The responses from this survey will be used by Julia Attalla, the Associate Director, in her Doctoral Project she is writing for Fuller Theological Seminary.

Below are 12 questions pertaining to the training you went through in order to become an After Hours Ministry volunteer. This survey should not take you longer than 10 minutes to complete.

The first 7 questions will ask about specific sections of the training. Please, to the best of your ability, recall the various sections of the training and how helpful they were to your preparation as a volunteer with After Hours.

1. How helpful was the **Theology of Justice** section presented at the After Hours Ministry (AHM) Training?
   1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

2. How helpful was the **What We Do** section presented at the AHM Training?
   1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

3. How helpful was the **Language of the Game** section presented at the AHM Training?
   1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

4. How helpful was the **Trafficking** section presented at the AHM Training?
   1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

5. How helpful was the **Self-Care** section presented at the AHM Training?
   1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

6. How helpful was the **Rules of Engagement** section presented at the AHM Training?
   1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember
7. How helpful was the *What’s Next* section presented at the AHM Training?
1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

8. I felt well prepared for street outreach after the AHM training.
   True
   False

9. What was the most valuable part of AHM training? Why?
   _______________ (open ended)

10. What was the least valuable part of training? Why?
    ____________ (open ended)

11. What information do you feel you needed to be more adequately prepared for street outreach?
    ____________ (open ended)

12. If you have any additional comments or questions regarding this survey, or your experience with AHM training, please write them below.
    ________________ (open ended)

Thank you for taking the time to complete this survey. We appreciate you helping Julia in the completion of her Doctoral Project, and in your assistance in helping us making AHM training the best it can be!
RESULTS FOR VOLUNTEERS SERVING LONGER THAN 18 MONTHS

How helpful was the Theology of Justice section presented at the After Hours Ministry (AHM) Training?
21 out of 21 people answered this question

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<td>1 - Extremely helpful</td>
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<td>6</td>
<td>5 - Not at all helpful</td>
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How helpful was the What We Do section presented at the AHM Training?
21 out of 21 people answered this question

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How helpful was the Language of the Game section presented at the AHM Training?
21 out of 21 people answered this question

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### How helpful was the Trafficking section presented at the AHM Training?

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### How helpful was the Self-Care section presented at the AHM Training?

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### How helpful was the Rules of Engagement section presented at the AHM Training?

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9. What was the most valuable part of the AHM training? Why?

Getting a better glimpse into the culture of working on the streets, understanding the language, and having a better idea of what to expect.

The focus on our personal relationships with Christ and that being a necessary part of preparation to go out each week. Also the language of the game.

Preparing for outreach by understanding more about what it would be like, and the people we would be reaching out to. That was the part that was most unfamiliar to me.

Prayer times. Prayer prepares us.

The packet has great information, but the most valuable part of AHM training was having four nights of observation. If the question is regarding only the information found in the packet, I think the vocabulary list was the most helpful.

It’s been a long time but the parts of the training that focus on what these women have gone through/are going through and how to have compassion for their situation really opened my eyes in a lot of ways and help me get rid of some assumptions I had before I met them face to face

The grace and overall wisdom demonstrated by those teaching.

There were many valuable parts but probably learning how to interact with the victims and learning the language were two key ones.
I would say, in short, that the most valuable element of the AHM training was the immediate transition from didactic information exchange (in the speaking portion of the training) to the direct "exposure" on the streets (when trainees are taken onto the streets to immediately begin witnessing what they have just been informed about). This combination, to my mind, is key to driving the initial information portion home.

Language of the game. Gives insight to the game. Not enough training regarding the girls. Recommend you have everyone watch IN PLAIN SIGHT On Netflix. Will give everyone a better understanding of who they are ministering too.

Discussing street terms and how to interact with people we came in contact with. I found it extremely beneficial to observe and not speak for the first four outreaches so I could process what I was seeing, ask questions, and learn to engage in the best way possible.

Hearing personal stories from outreach. Because it made it more relatable and seemed like something I could actually do.

going to know the group, understanding what we do, and what to expect on my first outreach

The Rules of Engagement section really shared what it would look like to serve with AHM. That was great because it let volunteers know what to expect. Also anyone with little to no experience learning about trafficking would be helped by the theology, what we do, and language of the game.

It helped me to understand the progression of how people who are trafficked get into those situations, and how the industry as a whole is able to run, sustain itself, and continue to flourish. It helped me to understand the potential mindset of a trafficking victim, and how we can potentially be of any help to them.

I found that learning about the manipulation process that the women go through was very valuable. Getting a more informed perspective on why so many women are stuck in that life really helped to educate me on why there is not a high "success" rate. It also informed me on what success should look like in that kind of ministry. This gave me more patience and understanding, as well as compassion towards these girls, and why they so often don't get out so quickly.

Hearing the specifics of what AH does and what an outreach looks like on a night.

Being with likeminded people learning about the Game

The love that was shown for the girls and how important we are to them.

Helping us understand how to reach out to victims of Human Trafficking with compassion.
I think the language of the game and understanding what we really do. Personally the language gave me more inside while the what we do allowed me to be mentally for my first outreach.

**10. What was the least valuable part of AHM training? Why?**

I don't recall anything as being particularly unhelpful

When I did training (back in 2011) I wasn't exactly sure what the concrete goals of each interaction were.

I don't remember a part that was not helpful.

Feeling like you have to pray a certain way.

I think all of the information is valuable, but I'm just realizing that the format seems off to me. For instance, I didn't know what the survey meant by "Theology of Justice" until I was reminded about all of the verses about WHY we do what we do. But then the "What We Do" section kind of bleeds in with "Rules of Engagement," which has a which "Do" list.

I honestly can’t think of anything that wasn’t valuable :)

NA

I felt everything I learned was extremely valuable and useful out in the field. It was hands-on material that really helped when the team was engaging with victims.

I'm not sure... Perhaps the unbroken initial duration of the speaking portion. This may have changed since though.

I don’t know

I don’t recall information not being useful. I remember the details of the training being spectacular and leaving feeling impressed and confident in joining this outreach.

N/A

n/a

Maybe the observation/questions section about how to identify a trafficking victim section could be reworded to be a bit more AHM specific. Although I recognize the need for awareness throughout our daily lives
While it was helpful to have the language of the game in my backpocket, so to speak, I don't ever plan on using that, nor do I hear it spoken very much. It does help me understand who or what a trafficking victim is talking about when they use a term like boyfriend or date, but for the most part, it is just helpful background info.

I've spent maybe 20 minutes trying to think of an answer to this question. I honestly don't know.

I think it was all valuable!

Can’t remember

N/A

none, it was all valuable information

I think all the areas were valuable they seemed essential to being prepared to serve

**11. What information do you feel you needed to be more adequately prepared for street outreach?**

Hearing first-hand experiences from women who have lived/worked on the streets would be very helpful if there was someone willing to do that. Also a clear understanding of objectives when going out, what we're trying to do and what we're NOT trying to do.

I would have liked to know more about resources available to the women.

More information about the criminal justice system, and more context about other organizations and other resources for people in the life.

I felt prepared.

I think all of the information is adequate, but I would love to have a section that specifically describes how prostitution can be a form of trafficking. And I would probably put that section (along with "Trafficking") towards the beginning of the packet to address the problem first, and then the solution of how we'd like to accomplish God's mission to help trafficking victims.

There are some things training can’t fully train you for. Talking about it in a class is completely different than actually being on the street approaching women. That was one way I felt unprepared but I don’t know that there’s any way the training can help with that. Only experience can help with any nervousness that comes with inexperience.

NA
The training was excellent and I felt adequately prepared for the street outreach. I felt confident in going out with the team and even when I was able to be at the forefront of reaching out to the victims for that night. The training was clear as to the things to say and do as well as the things not to say or do. Although there were what could have been some surprising situations, due to the training, we knew how to handle them without any problems.

Hmmm... Perhaps it would be helpful to have a larger network of resources and information for potential volunteers—possibly an online information network.

More info about the girls themselves—why they don’t leave and why they go back. The movie will explain all of that.

The information was there and helpful; therefore a volunteer needs to be consistent with attendance as much as possible to apply the knowledge and feel comfortable using it.

A lot of my questions were answered once I actually went on outreach.

what to say, common questions the women ask

As a male I think the roles of each volunteer (male or female) and the different available roles to serve would be helpful. It was unclear to me until I talked further with Julia.

I think the overall content is pretty comprehensive, and about as helpful as it can be without actually giving experiential training. Only so much can happen in a classroom setting. I think it might be helpful for people who are completely blank slates to understand the historical, socioeconomic, and racial elements that contribute to the flourishing of human trafficking.

Anything that helped me to understand the honest perspective of the women working out there. It’s tough to know how to communicate to someone when you don’t have an understanding of their life and worldview.

Maybe more details on what to expect and some samples of how girls respond. I liked the one time that all the “old volunteers” pretended to be girls in varying stages (ie: girls that were open, girls that were closed off, that were hostile) and the new volunteers practiced encountering those girls. I also liked the tips that you picked up from a seminar you went to - things like building common interests with girls and whoever connects should “take the lead.” I think even things like not jumping too quickly to prayer and spending more time connecting with girls is helpful.

Can’t remember

Just that I could do it.
everything was well covered

I think something to include and maybe you already do is how to be mentally prepared and explaining its okay to reach out to other members and your team lead to express feelings after outreach.

12. If you have any additional comments regarding this survey, or your experience with AHM training (particularly pertaining to areas you rated a 3 or lower), please write them below.

Vital to ensure that volunteers understand the context they are walking into, that they are aware of both their own privilege as well as the injustice in which they're stepping into. The experience should be "fun" in some regards but it's not a late-night youth group outing. Important to strike that balance.

I think the more times you go out, the better it will be. It just takes time to build relationships.

The Theology of Justice is TOTALLY necessary! I just forgot that the titled section "theology of justice" were the Bible verses. I also mentioned how to streamline the "What We Do" with the "Do" steps above. The MOST helpful part of training are the four observation nights, so please keep that! :) As for "Self-Care," the information was helpful- the bullet points certainly help prevent burn-out and identify a need for self-care. However, the section doesn't list out execution of what to do if you're in need of self-care (aside from taking a Sabbath). I think it might be nice to have the contact info of therapists on our team. It might also be helpful to provide instructions like: "If you're experiencing burn-out or vicarious trauma, please inform one of the co-directors. We're happy to help process with you, make recommendations, and if it's necessary, put you in touch with a licensed therapist (insert info here)." Lastly, I learned this year that we should have an emergency situation section, something like: "If you experience an emergency during street outreach, first call 9-1-1. Your team leader or an assigned member of the team should call an After Hours co-director. File an incident report. Have a phone interview and talk to the co-directors about the best course of action towards healing and recovery.

The sections I labeled as “n/a” might not have been a part of the training when I last went to a training so I wasn’t able to rate it.

The AHM training was extraordinarily insightful and helpful. It was thorough and covered everything that could be needed by someone going out into the sex trafficking environment. It prepared me to know how to speak with, pray with, and behave with victims in the midst of them being trafficked. It also equipped me with so much more including insightful and much needed knowledge and information about sex trafficking and its victims. The AHM training is effectively and excellently training AHM volunteers to reach out to victims in a loving, compassionate, and adept way.
The outreach on the street where you don’t talk for a month was really helpful.

This survey is great! User friendly and great questions. This outreach is the best I’ve experienced. Actual interaction with people we meet on the streets is invaluable.

N/A

I found the experiential element after an on-paper and verbal training to be invaluable. The chance to go out on the tracks with leaders and see how it all worked was invaluable and surprising. I also believe we should include an online element and more video segments or vignettes to break up the training from just talk.

As I’m filling out this survey it makes me think I’d like to grow in the area of connecting on a deeper level with the women (when possible). I’ve talked with Amanda about when we approach large groups of women to see if we can try and connect more individually with them vs both of us talking to a giant group in which they are much less apt to share. That’s just my random thought... maybe not related to your survey :)

None
### RESULTS FOR VOLUNTEERS SERVING 18 MONTHS OR LESS

**How helpful was the Theology of Justice section presented at the After Hours Ministry (AHM) Training?**

12 out of 12 people answered this question

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**How helpful was the What We Do section presented at the AHM Training?**

12 out of 12 people answered this question

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**How helpful was the Language of the Game section presented at the AHM Training?**

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9. What was the most valuable part of the AHM training? Why?

The most valuable part of training for me was getting to see and meet the people running the ministry, face to face.

language of the game

The most valuable part was the purpose of doing outreach because it helps understand AHM goal.

Understanding the industry more

Knowing what not to do in order to keep ourselves and the women safe

Learning the language of the game. It gave me a glimpse into the lives of women who are trafficked.

The reminder that this is a spiritual battle and that the first priority in preparing for this battle is praying for God's protection, guidance, wisdom, strength, and will overall to be done.

The section on spiritual warfare and the different ways spiritual attacks could manifest in our lives. It helped shaped how I pray for AHM and the women we meet.

The most valuable part for me was hearing the stories and experiences of people on the team in conjunction with the training. I receive well from stories and experiences rather
than just straight information. Hearing from Julia, Jen, Bryan and others was helpful for me to understand what street outreach was about, how I needed to prepare myself, and what I should expect.

Gaining a better understanding of what After Hours was trying to accomplish and what Outreach actually looks like. Also just learning the terminology of prostitution and the harsh reality that so many women are living in.

Learning the nature of this culture was very informative. From how women are groomed for the life to the language that they use. It was very helpful to understand the various ways these ladies are persuaded to join Prostitution. This is helpful when I’m in outreach and also in day to day life (i.e. protecting my kids and family for predators and looking for signs of trafficking in my community)

Understanding what to expect, recognizing how and why the game exists, meeting and getting to know the people who run the organization, feeling better prepared

10. What was the least valuable part of AHM training? Why?

I honestly did not find that there was a least valuable part. I think it was all necessary.

no statistics, not structured, training was extremely infrequent

N/a

Would like to have met more people in the ministry and would like there to have been a greater amount of people who sign up

No answer

The section on self care. I don't even remember what was said.

At this time and in all honest I can't recall anything that was not of value during the training.

I really can't think of anything that could be categorized as the least valuable.

Honestly, I don't remember a specific part that was generally not very helpful. The way the training is set up is comprehensive and very helpful. The only part that may have been somewhat of a repeat for me was the theology of justice section, but it's only because I'm currently in seminary so that is very familiar to me. I think it's very important in training to give greater context of how God is at work in the city.

Hard for me to remember a least valuable part. Prior to going to Outreach it was hard for me to visualize what we were going into. So maybe it would be helpful to have a map
showing where the "tracks" are. Maybe a couple more examples of success stories or women we are actively connecting with and praying for.

There really wasn’t one

I think it would be good to know more about how else to help, for example how we get the bags/stuff that goes in them, when and how they get stuffed, involvement on the hotline, etc

11. What information do you feel you needed to be more adequately prepared for street outreach?

The demographics of the women.

team approach, team trust-building, safety, condoms in kits

N/a

Conflict situations

Honestly you have to experience it. All the info was given. I learn better by doing

There is really only so much you can learn from a training. Most training occurs when you are actually doing outreach.

I think information on how best to deal with rejection and hostility from people we are reaching out to.

I think a section on how to respond if you find yourself in a potentially violent situation while on outreach would be helpful.

My only thought about addition to the training would have been spending some time in prayer for the women, for the city, or for each other with prayer training or more specific guidelines for prayer. My experience has been that sometimes the most well-meaning people can be very prescriptive in prayers or end up hurting/offending people or even be a bit bland or generic in their prayers. (this has not been my experience at After Hours, just in other ministry settings). I'm not sure how you might do it, but having some prayer training included might be helpful.

Until you do Outreach, it is hard to even have an idea of what you are going into. Unsure how to actually help people visualize until they do it.

I think I need to feel more connected to the women. Listening to the Holy Spirit to guide me in making a genuine connection with them and helping them through prayer and encouraging words.
That nothing can really prepare you for what you will see. Maybe pictures??

12. If you have any additional comments regarding this survey, or your experience with AHM training (particularly pertaining to areas you rated a 3 or lower), please write them below.

I did not feel welcomed at my first outreach by the team. There was no proper introduction of me, by the team, and each slot was so full that I had to wait a couple months to sign up for it. Also, more education on statistics and case management. The team seemed so limited with case management needs, including limited resources on the website, linkage to shelters, churches, no social workers available, etc. I personally offered my social work background, but I was dismissed and not utilized.

N/a

Reminders every so often of what services are available

I don't think that your training matches what happens on the street. You seemed to place a large emphasis on relationship building in the training. However, on outreach, people usually just handed women a bag and asked if they wanted prayer for anything. If the answer was no, volunteers just walked away.

Nothing comes to mind.

Overall, I felt trained but also encouraged about street outreach and the policy of observation for the first four outreaches is great because being on the street is one of our best teachers.

I'm pretty new and have only done 1 Outreach so at the time, I don't have any other comments on how it can be improved.

I love after hours!!!!
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**Introduction**

Welcome! I am not sure what brought you here to our training course, but I am so glad to have you. While our training course was primarily built for those wanting to become a volunteer with After Hours Ministry (AHM), you don’t necessarily have to want to volunteer for this to be a great course for you. Many take our training so they can raise their awareness of the issue of sexual exploitation and feel more empowered in how they can be involved and how they can recognize signs of trafficking in their own neighborhoods. Whatever brought you here, you are welcome and an important voice to the conversation. Thank you so much for your interest in AHM and for joining us for this online training. We have been in prayer for you and will continue to be so as you work your way through this material to discern how God might call you further into his compassionate heart for the sexually exploited.

We will cover many topics throughout this course including: a theology of justice, statistics, understanding the situation of the women, the language of the game, what can YOU do, the perpetrator, rules of engagement for outreach, the “how to’s” of actual outreach, emergency situations, after care, trauma and self-care, and more! Buckle up, because this is going to be a lot of information! But we are here for you each step of the way.

**How to Use This Handbook**

This handbook serves as the companion guide to your online training to become an After Hours Volunteer. Throughout this handbook you will find supplemental material to go with many of the lectures, space to take notes during the different sections, as well as some prompt questions to take you deeper into each section. During each section of the training online, grab your handbook to follow along and jot down some thoughts. Afterward, take some time to reflect on the questions provided. Feel free to print out this handbook and take physical notes along the way, or just journal along electronically. There will also be public forum posts you can participate in with the larger community going through this course with you – as often as you feel comfortable, we encourage you to share your ideas, questions, encouragements, frustrations, ANYTHING in these forums. It is when we engage with the community around us that we are strongest. And we find that many people have the same questions as you do – so by asking them there, you help others get to the same answers you are seeking.

But if you’re prefer to reach out to us privately and directly with some questions and not on a public forum, we are always available at afterhoursministry@gmail.com - so write us anything and anytime! We’d love to hear from you.

The final pages of the handbook are the works references throughout the handbook as well as in the videos. You can find the full reference citations for any works used or referenced in the appendix of this training. These are wonderful resources for you to use and reference further in your own learning and research.
NOTES: (What stood out to you? What do you still have questions about? What do you want to make sure you don’t forget?)

__________________________________________________________________________________________

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__________________________________________________________________________________________

GOING DEEPER:

1. What is your story?

2. What prior experience do you have? What were the three best parts of that experience?

3. What questions do you hope are answered in this training? (As a BONUS: feel free to share these online in the forums so we can be sure you get the answers you need!)

4. Why are you doing this? What parts of your story resonated with Jen or Julia’s?
WHAT WE DO (...MISSION)

After Hours Ministry (AH) is a street outreach to men and women who are involved in The Game; pimps, johns, and men and women who are sexually exploited. The Game is the term they use to refer to the network of prostitution, those involved, and its rules. (Don’t worry, we’ll cover all the terms you might need to know a little later in the course!)

Our mission is to LOVE until the last lock breaks. By finding unique ways of building relationships with the men and women we meet on the streets of Los Angeles who are sexually exploited and who are hurting and searching for a God that passionately desires to bestow on them a crown of beauty instead of ashes. Isaiah 61. Isaiah 58

Ministry Areas you can be involved with:
  Spiritual Formation
  Women’s Outreach
  Men’s Outreach
  Aftercare
  Community Relations
  Prevention
  Website and Social Media
  Fundraising
  Prayer

NOTES: (What stood out to you? What do you still have questions about? What do you want to make sure you don’t forget?)

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GOING DEEPER:
1. Which area of ministry stood out to you? Which would you most like to participate in?

   2. Which area of ministry seems least attractive to you; why do you think this is?

   3. Spend five minutes in prayer asking God to shed some light on these ministry areas as we continue through the training. What might he be calling you into? What would you need to sacrifice to participate?
**Theology of Justice**

RADICAL HOSPITALITY: In real time, through intentional relationships, on risky mission.

“The will to give ourselves to others and ‘welcome’ them, to readjust our identities to make space for them, is prior to any judgement about others, except that of identifying them in their humanity. The will to embrace precedes any ‘truth’ about others and any construction of their ‘justice’. This will is absolutely indiscriminate and strictly immutable; it transcends the moral mapping of the social world into ‘good’ and ‘evil’.” ~ Miroslav Volf

“God created human beings in his own image, in the image of God he created them; male and female he created them” (Genesis 1:27)

“For all have sinned and fall short of the glory of God” (Romans 3:23)

“The second is this: ‘Love your neighbor as yourself. There is no commandment greater than these’. (Mark 12:31)

“Who, being in very nature God, did not consider equality with God something to be used to his own advantage” (Philippians 2:6)

Jesus replied, “They do not need to go away. You give them something to eat.” “We have here only five loaves of bread and two fish,” they answered. “Bring them here to me,” he said. And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people” (Matthew 14:16-19)

Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms. If you speak, you should do so as one who speaks the very words of God. If you serve, you should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen (1 Peter 4:8-11)

NOTES: (What stood out to you? What do you still have questions about? What do you want to make sure you don’t forget?)

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131
GOING DEEPER:
  1. How do you define hospitality?

  2. How are your currently opening up your life to make space for the “other”?

  3. What are your thoughts on “with” vs “for” and what does that look like in your own life?
APPENDIX D

The online training course can be found by going to https://www.udemy.com/ahm-volunteer-training/

Landing Page for the Course:

Ministry to the Sexually Exploited
A training for those wanting to learn how to better reach out to the sexually exploited

★ ★ ★ ★ ★ 4.3 (12 ratings) 31 students enrolled
Created by Julia Speck Atalla Last updated 10/2018 English

What you’ll learn

✓ Students will be trained to volunteer with After Hours Ministry (additional application required after successful completion of the course)
✓ Students will be better trained and prepared to minister to the sexually exploited and take steps to fight human trafficking in their own neighborhoods
✓ Students will understand how to better address the complexity of needs facing those who are sexually exploited

Requirements

● Students must have a passion for reaching out to men and women involved in prostitution
● Students must have a desire to learn more about the situation of women caught up in sexual exploitation
● Students must have an open mind toward Christianity as the foundation of an outreach ministry to the sexually exploited

Description

Ministry to the sexually exploited is becoming very popular but people can do more harm than good if they are not adequately prepared to holistically minister to the complexity of issues facing the sexually exploited. Through this faith-based curriculum, you will be trained how to adequately prepare yourself in addressing the complexity of needs facing those who are sexually exploited. This is also a required training for those wishing to volunteer with After Hours Ministry

Who this course is for:

● Anyone over 21 years old living in Los Angeles wanting to become a volunteer with After Hours Ministry
● Undergraduate students interested in studying issues related to the sexually exploited
● Church and ministry leaders desiring to learn more about the situation of those who are sexually exploited
● Community members wanting to raise their awareness on domestic trafficking and sexual exploitation
APPENDIX E

SURVEY AND RESULTS FOR NEW ONLINE TRAINING

Thank you for your willingness complete this survey in helping to review After Hours Ministry current training. This training is completely anonymous and your answers will not be attached to your name in any way. The responses from this survey will be used by Julia Attalla, the Associate Director, in her Doctoral Project she is writing for Fuller Theological Seminary. If you have any questions about the project, you can contact her directly at julia@fuller.edu

Below are 18 questions pertaining to the training you went through in order to become an After Hours Ministry volunteer. This survey should not take you longer than 10 minutes to complete.

The first 13 question will ask about specific sections of the training. Please, to the best of your ability, recall the various sections of the training and how helpful they were to your preparation as a volunteer with After Hours.

1. How helpful was the What We Do section presented at the AHM Training?
1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

2. How helpful was the Theology of Justice section presented at the After Hours Ministry (AHM) Training?
1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

3. How helpful was the Statistics section presented at the AHM Training?
1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

4. How helpful was the Understanding the Situation of the Women section presented at the AHM Training?
1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

5. How helpful was the What Can I Do section presented at the AHM Training?
1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

6. How helpful was the Language of the Game section presented at the AHM Training?
1- Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

134
7. How helpful was the *Rules of Engagement* section presented at the AHM Training?
   1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

8. How helpful was the *How To* section presented at the AHM Training?
   1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

9. How helpful was the *Perpetrator* section presented at the AHM Training?
   1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

10. How helpful was the *Emergency Situations* section presented at the AHM Training?
    1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

11. How helpful was the *After Care* section presented at the AHM Training?
    1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

12. How helpful was the *Trauma and Self-Care* section presented at the AHM Training?
    1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

13. How helpful was the *What’s Next* section presented at the AHM Training?
    1 - Extremely helpful, 2 - Very helpful, 3 - Moderately helpful, 4 - Slightly helpful, 5 - Not at all helpful, NA – Not Applicable/Do Not Remember

14. I felt well prepared for street outreach after the AHM training.
   True
   False

15. What was the most valuable part of AHM training? Why?
    ________________ (open ended)

16. What was the least valuable part of training? Why?
    ________________ (open ended)

17. What information do you feel you needed to be more adequately prepared for street outreach?
    ________________ (open ended)
18. If you have any additional comments or questions regarding this survey, or your experience with AHM training, please write them below.
_____________________ (open ended)

Thank you for taking the time to complete this survey. We appreciate you helping Julia in the completion of her Doctoral Project, and in your assistance in helping us making AHM training the best it can be!
How helpful was the What We Do section presented at the AHM Training?

20 out of 20 people answered this question

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How helpful was the Theology of Justice section presented at the After Hours Ministry (AHM) Training?

20 out of 20 people answered this question

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How helpful was the Statistics section presented at the After Hours Ministry (AHM) Training?

20 out of 20 people answered this question

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How helpful was the Understanding the Situation of the Women section presented at the After Hours Ministry (AHM) Training?
20 out of 20 people answered this question

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How helpful was the Language of the Game section presented at the AHM Training?
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20 out of 20 people answered this question

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How helpful was the Trauma and Self-Care section presented at the AHM Training?  
20 out of 20 people answered this question

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<thead>
<tr>
<th>Rating</th>
<th>Description</th>
<th>Votes</th>
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<tr>
<td>1</td>
<td>1 - Extremely helpful</td>
<td>11 / 55%</td>
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<tr>
<td>2</td>
<td>2 - Very helpful</td>
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<td>3</td>
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<td>4</td>
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<td>5</td>
<td>5 - Not at all helpful</td>
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<td>6</td>
<td>NA – Not Applicable/Do Not Remember</td>
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15. What was the most valuable part of the AHM training? Why?
Real life examples made the training more realistic and tangible. I also really appreciated how it was tied to our Christian faith.

The statistics were fascinating.

The training covered everything that is to be expected if you decide to volunteer. I think the only thing that was missing is more personal stories. I think people would be able to relate and understand why the volunteers enjoy volunteering and why they're committed to this ministry.

The most valuable part of the AHM training was the statement made by Julia in one of the lectures, that we need to be doing ministry "with" people, and not view ourselves as doing something "for" them. Jesus ministered "with" people, Emmanuel means "God 'with' us". This is so valuable because this is the base belief that can make or break ministry. No one responds to being seen as a project. Approaching others knowing they hold dignity, ability, and unique gifts and purpose in God's eyes is vital to loving others successfully.

Description of life "in the game".... Because little was known.

I think the trauma/self care and 10 ways to prevent compassion fatigue was the most helpful.
Theology of Justice was very meaningful and helped me understand the mission and Bible basis.

Theology of Justice - A major breakthrough for myself in the idea of "for" versus "with"...focusing on the fact that we do not do this ministry for the woman, but build relationships "with" them. This video was also a helpful reflection on my own life and the things I do and how I change my perspective from "for" to "with" (example: marriage - I don't do this "for" me or my husband, but we do it together.) Trauma and Self Care - Having done a similar training with another ministry (Treasures), I don't recall them having this very important topic discussed. It shows that the leadership of AH cares deeply about the well-being about their volunteers and the emotional trauma they may face during outreaches.

Providing statistics and background of how and why young women and men end up in the sex work and human trafficking was really mind blowing but I also appreciated that common misconceptions or simplistic solutions are addressed up front as well. Most people who will engage in the training will be more sensitive but at the same time, we all walk in with myths or biases. I also appreciated the inclusion of theology and social justice in the training and the big why the mission of this ministry is so important. It really sets the tone of the entire training.

It reminded me of statistics I had forgotten and also brought up great points about after care, vicarious trauma - things I had forgotten about!

The entirety of the training was valuable, it was very comprehensive from including statistics to understanding the situation the individuals are in that After Hours is ministering to, to very practical information and guidelines for doing ministry with them, the theology behind it all, and ways to make it sustainable for the volunteers. As someone who has little experience in this type of ministry I found each section to be incredibly helpful. I have done street ministry to those involved with drugs in Latin America in the past and wish that I would have done this training prior to that as I believe it would have helped make our ministry there more effective.

Challenging the assumptions of the 'square' towards prostitution.

The most valuable part of the training was the section on what outreach specifically looked like. I appreciated all of the sections on self-care and what true acts of service actually look like and are defined as but I really appreciated hearing what an actual outreach night looked like. The practical examples of a conversation with a woman were invaluable. I also really appreciated reading the victim's perspective. That was incredibly helpful as I would never want to assume I understand their situation or mentality. It also realigned my heart into what my purpose would be serving with this ministry.

The personal stories of exploitation and the woman who rapped about street terms. Your overview of the Biblical call to the work was very well presented as well.
Understanding the situation of the women because it gives perspective about the people the volunteers would be directly working with. It also helps clarify what type of posture you should have as you volunteer. Also what can I do because it lays out the opportunities to get involved very clearly and shows all the different areas of the ministry.

Excellent training program! Very important, well organized topics, great selection of a variety of speakers. Very practical and made me feel like I can help in some way

Honesty about what After Hours does and why y'all do it. Seeing the real intentions of a ministry is a rare and beautiful find.

The most Valuable part of the training was the Dos and Don'ts written portion because it really gave you an idea of how volunteering will be and how to best keep everyone safe. I also thought the How To video was really informative and helpful in understanding what an interaction might go and what to say and do.

Most valuable was probably understanding this whole world of which I have very little knowledge. The theology of justice section was excellent and I particularly appreciated the with versus for explanation. Intentionality is so important. The section “He was just my boyfriend” was so well done! It helped me get a glimpse of how it can all happen and the girl finds herself in this life. I feel you were honest about how costly emotionally this volunteering could be so a person can make an educated decision before joining your ministry or one like it.

To have a better understanding of what the woman go through before going out on the street I feel is extremely valuable and much needed. You did a very good job of explaining the needs and what the woman go through physically, emotionally and mentally.

16. What was the least valuable part of AHM training? Why?

It was hard to understand the language of the game part and when it was talked about disconnected women it was hard for me to define what that meant exactly. Maybe adding a good def would be beneficial

language of the game

The bible verses. Only because i think that someone with a good heart can volunteer and they don't have to be Christian :)

The least valuable part of the training for me was the part talking about the Perpetrator. This was the least valuable for me because I was focused on learning about the women, and it was a break in focus from the women to something different. However, in a way,
my thinking of it as the least valuable could ultimately make it the most valuable. Sometimes the things we don't care about hearing are the things that need to be said.

Not sure.

Rules of Engagement

none

None. All of it was valuable. If I had to critique something, the title of "What Can I do?" I didn't feel match the content. Maybe "How to Spot a trafficking victim?" "Signs to look for?" "What Can I do?" matched mostly what AC said in the beginning of things you can do in the ministry.

There were production aspects of the video that were distracting like the lightning and sound quality. It's a small component compared to the overall content, but since your video is the first introduction donors or potential volunteers will have, it does make an impression.

I honestly think you only included what was valuable!

Truly I found it all valuable. Some elements that perhaps right now feel less valuable are the section of 'the language of the game,' simply because I have not been on the track yet and don't have a reference or understanding for everything she is saying. However, I find a section like this I would most likely come back to after actually doing the ministry and having heard some of these terms in context. Not all of it the meanings are clear in her discourse, however that is probably due to my lack of experience. Perhaps here would be a good place to highlight having people refer to their manuals to see the glossary.

I guess it would depend on what specific person the ministry is trying to find. If the ministry is trying to cast a narrow net for only extremely committed Christians to serve, then making many Bible references is understandable. But, in doing so, AHM perhaps should understand that your newer Christian who might wish to be challenged and people with good hearts who want to serve may be turned off by this as a bit 'preachy' and exclusive. By exclusive, I mean that the conflation of service to prostitutes and fundamental Christian beliefs are implied to be the only way to serve women on the streets. In addition, it might be worth noting that extremely committed Christians, just by their nature, might have already found another ministry to serve with.

I really found value in every section of the training. While I loved the creativity behind the language of the game, I didn't necessarily find it very helpful in learning the terminology.

Nothing specific was least helpful ... perhaps the lowest rank would go to After Care discussion because it seemed to say that After Hours would simply refer a woman to services and no really provide specific service.
It was hard for me to understand the language of the game portion. I really appreciate the artistic approach but I didn’t get a clear definition of the different vocabulary

none - all was valuable

I'm not sure honestly.

I thought that the Language of the Game video was not as clear as it could be but, it also gave me an idea of the fast pace in which terms may be referenced. Given that the handbook includes the terms written down I think it maybe best to suggest that viewers review this before watching or maybe have a small written portion/matching quiz could be helpful.

I felt it was all valuable and built on one another as it progressed.

Explaining about the johns. I don't really care to know their so called struggles.

17. What information do you feel you needed to be more adequately prepared for street outreach?

Maybe a mock night and schedule to give a more accurate picture of what it can look like because I understand that every night probably looks different

safety rules and guidelines

Real life examples, I think that would help the volunteer a bit more.

I really needed the information about "how to" do outreach, and the section that talks about the risks of going out on ministry, and examples of what might be experienced by volunteers on outreach.

An understanding of the situation with which people have to deal.

The spiritual preparation needed to deal with the circumstances we encounter with the ladies.

what really happens on the streets

Questions: 1) How many volunteers do you have a night? 2) Do sometimes just your female volunteers go? No men? 3) A great need is the gift bags - if you don't have enough funds to purchase them, do you buy them with your own money? Note: I think the case scenarios were a great example to show possible volunteers of things that could happen on the track, especially ones that may have nothing to do with the outreach (example, the man on the street who needed medical help)
I thought the training was thorough.

I do think it would be good to have a situational quiz after to see how much information was retained.

There is some logistical reference to team leads and going as groups, etc. I would find it helpful to have a section that explains what it all looks like logistically so I would know what I am stepping into. For example, after being accepted am I placed with a team lead? Then do they contact me about when and where, do we ride together, etc.? Knowing some of those details may help me know if I want to actually apply and volunteer, especially as it is a bit overwhelming/intimidating when looking at all of the information, dangers, etc.

I feel the training was very well produced, quite comprehensive and informative. I know that privacy is a concern, but some footage of the actual ministry area would probably be helpful. Also, some anecdotes and statistics of women who have broken free from prostitution through AHM or another secondary ministry might be uplifting. It is a great video, otherwise, and I can really see the volunteers' heart for this ministry! I wanted more specific examples of what an evening would look like and how to handle various situations. I'm sure those come during the four weeks of observation though. I just like to be overly prepared.

Safety and street protocols for the Friday night visits and the policies put in place to handle various problems.

Maybe an overview of what a typical night would look like. Even sharing about scenarios where you don’t interact with anyone or maybe there was a situation with a pimp. First hand experiences are always insightful.

No further information - if street outreach, then it would be experiencing that

Rapport prep for street outreach

I thought the training was very informative in preparing a viewer for street outreach. I think more quizzes/written material in between sections could help viewers to retain information.

The do’s and don’ts on the street as well as self awareness and care to prevent burnout.

I think y'all did a great job in explaining what to expect on the street outreach.
12. If you have any additional comments regarding this survey, or your experience with AHM training (particularly pertaining to areas you rated a 3 or lower), please write them below.

I am not sure if this is because I did the training on my phone or what but it took forever for videos to lead etc maybe give people a heads up that it is better to do it on a PC

The video production content was at times distracting from the message.

Enlightening

Great things: 1) Music selection matched the tone of the video - serious, lighthearted, etc. A great but small detail in the presentation of the video to make it more engaging 2) AC had a great camera personality 3) Favorite training videos were the ones on Theology, Trauma and Self-Care, and He was Just a Boyfriend and The Language of the Game. I loved the artistic vibe given by the two women in the last two videos I mentioned. Because they were African American made it more powerful for me - it was not until this training I recognized how much their demographic is affected by prostitution. Things I noticed: 1) One technical thing, when I printed out the booklet, it printed out the even, then the odd, and also pages were not lined up properly (I had to changed the settings to make it fit the page). Most people these days do not print, but you may want to adjust in case someone does (like me!)

You are the best!

I thought it was excellent, incredibly informative, and very thorough in preparing myself and other individuals for this ministry.

I have to say that I am quite conflicted when Christians use the term 'justice' in the context of ministry. This is because it is so close to the term 'judge', which I think most Christians would agree that they are trying to distance themselves from. Would the term 'compassion' be a better substitute, avoid unwanted implications and be more prescriptive in the Bible? I mean this feedback to be the most constructive for the betterment of AHM; please do not take this as harsh criticism.

I felt like I was unworthy to be involved in such an incredible ministry but was quickly reminded of how many times God uses those who think they are unworthy (Moses, David, Jonah) to bring about his plan and reveal his glory. I think that would be a cool addition to the training. I was also very inspired from the training. I now feel like I have a better grasp of the situation and am excited to begin volunteering.

It was a good overview and training. I like the creative variety of presentations, not just lectures. A couple of the audios were a bit faint or hard to hear one particular speaker clearly, but overall a very good training.

I actually watched a few of these videos on my phone but I realized there were no captions or transcript for the videos on the phone.
Just a note that there is a typo on the quiz, question #5 "if" should be "of"

I think the training is excellent and very comprehensive. I really like how it covers everything from statistics to self care. I think it is really important that self care is talked about and that everything seems really transparent. it is important that the risks are discussed and gives a greater understanding to the gravity of the situation. I learned a lot and enjoyed the training.

The video information was excellent and well written. The actual video was obviously not professional, which is understandable. Some of the volunteers were just reading script and did not appear to be looking straight at the camera which bugged me. The majority did very well though. The point of this is training and that was done well and thoroughly.
BIBLIOGRAPHY


