Vision Statement:

Every Child Free from Human Trafficking

Scripture Foundation:

Isaiah 58:6-11 “set the oppressed free and break every yoke…”
Isaiah 61:1-3 (“I have come to proclaim…” / Prevention, Intervention, Transformation”
Hosea 2:14-16, 19-20 – (restore the value of her soul, her crown of beauty, “shalom”)
Matthew 10:29-32 (sparrows…)
1 Samuel 3:1-11 (the call to action…will make the ears tingle)
Jeremiah 19:3 (disaster coming that will make the ears tingle…)
Phil. 3:15-16 15 All of us, then, who are mature should take such a view of things. And if on some point you think differently, that
too God will make clear to you. 16 Only let us live up to what we have already attained.
Col 2:15 “And having disarmed the powers and authorities … triumphing over them by the cross.”

Mission Statement:

To awaken, equip, and mobilize the Church and our community to dismantle child sex trafficking in our region.

To engage in prevention, intervention and survivor services that bring healing and wholeness.

To challenge each individual to recognize their personal contribution to a culture that distorts human dignity and worth.

Scripture Foundation:

Phil 2:2 “…being one in spirit and of one mind.”
Eph 4:3-4, 12-13 “.equip his people for works of service…”
Eph 2:10 “we are God’s handiwork…to do good works…which God prepared in advance…”
Luke 4:18-19 “…To proclaim freedom for the prisoners…to release the oppressed” for those enslaved by human trafficking
Isaiah 61:1-7 “to bind up the brokenhearted…to comfort those who mourn…to provide for those who grieve…to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair.”
Romans 8:31 “If God is for us who can be against us?”
James 1:27 “…to look after orphans…”
Luke 8:40-56 “Daughter…”, your daughter is dead,” he said. “Don’t bother the teacher any more.”…Jesus said, “Don’t be afraid; just believe, and she will be healed.”
Luke 8:17 (nothing hidden that will not be disclosed…)
Isaiah 60:19-20 (your days of sorrow will end…)
Mark 4:22 “…there is nothing hidden that will not be made visible.”
Matt 18:14 “…your Father in heaven is not willing that any of these little ones should perish.”
Matt 18:5-6 5 And whoever welcomes one such child in my name welcomes me. 6 “If anyone causes one of these little ones…
Values

- Restoration of the Hopeless
- Seeking God’s Leading
- Priority of the Church
- Teachable Heart Posture
- Transparent Accountability
- Professional Standards
- Integrated Community
- Mobilized Volunteers

Restoration of the Hopeless (Luke 4:18)
We believe broken things can be restored. This includes people, organizations, churches, systems, businesses and society as a whole. We believe this even in the face of seemingly insurmountable obstacles. Restoration is possible even for those people and systems that are on the margins, even for those who seem to be unlikely candidates for renewal. We are particularly interested in offering hope to those for whom it is in short supply.

In the arena of human trafficking, this means we believe that those who seem least likely to find restoration can, indeed, experience it. We believe in restoration for children that may seem too young or too broken. We believe in restoration for both the victims and the victimizers. We believe in restoration for those who buy trafficked teens and those who sell them. This belief is grounded in our faith in Christ, who came to seek and to save the lost and who offers true freedom through the power of the cross.

Seeking God’s Leading (Ephesians 2:10)
Araminta was started by eight people from five different churches who gathered together to pray. The founders of this organization sought after God and tried to discern* His leading from the very beginning. Before there was a vision or mission, there was a group of people seeking God in prayer.

This spirit of submission to God’s leading continues today. We’ve found that brainstorming sessions and vision casting are profoundly more effective and fruitful when they are preceded by significant times of prayer. In these times of prayer and discernment, team members have the space to surrender their own agendas and seek the Lord’s will. There is a comprehensive peace that accompanies significant times of prayer that diffuse the anxiety, stress and worry that can come from the group decision making process. Ultimately, a unique clarity of vision and mission as well as a precision in focus emerge from times of prayer that cannot be replicated by other group processes. Seeking God’s leading, rather than going our own way, is foundational to who we are.

*(see appendix for a more thorough description of the Discernment Process)
Priority of the Church (Philippians 2:1-2)
If the business of domestic minor sex trafficking is to be disrupted and the victims set free, we believe the Church in this region must lead the way. The awakening, equipping and mobilizing of our local churches must be the first step in accomplishing our mission. The Church not only has the sheer numbers of volunteers necessary to end trafficking but also has a unique calling to be Jesus’ hands and feet in the world. When brought together in unity, the Church is powerful.

Local churches are comprised of many different kinds of people who work and have influence in many different sectors of our society. Because our mission requires a holistic approach, where government, schools, nonprofits, businesses, families, law enforcement and concerned citizens all work together to address human trafficking, the Church represents a unique mobilizing force with the capacity to accomplish this kind of unified effort. That is why the Church must be on the frontlines of this issue and why local churches must find ways to break down old divisions that have kept them from working together in the past. The Church must continue to be our first priority.

Teachable Heart Posture (Psalm 25:9)
In order for various organizations, churches and volunteers with different personalities to work together, we must maintain an attitude of humility and teachability. Each person and organization must be willing to listen and learn from others. We must be able to submit to authority while never silencing the dissenting voice. We must be able to admit when we are wrong and seek forgiveness when we have wronged others.

This is more than just a way of operating an organization. This comes down to the heart posture of the people in the organization. A teachable heart posture is one that can receive critical feedback as a teachable moment. It is a willingness to give critical feedback to others in a way that is loving and relational. How we accomplish this mission is as important as the mission itself.

Transparent Accountability (Luke 8:16-17)
The dark world of human trafficking is inherently dangerous. It is not only accompanied by real physical danger, but also tends to invite the danger of hidden immorality, secret sin, and prideful independence.

To counter these often-unacknowledged dangers of anti-trafficking efforts, transparent accountability must be in place at every level. Being transparent means having a culture of openness and vulnerability. It is allowing others to see both your strengths and your weaknesses. Accountability means allowing wise and trustworthy people to speak into your life and the life of your organization. Accountability invites critical feedback and wise counsel.

Transparent accountability is when we allow trustworthy people and entities to see the good and the bad in us and allow them speak truth into our lives. The purpose of having transparent accountability is to hold ourselves to the standards that we have set. It is to become who we are called to be.
**Professional Standards** (Philippians 4:8)
Second-rate standards are not acceptable for us as an organization. We believe that God deserves our very best as we pursue this mission that He has sent us on. We believe that the victims of this atrocity deserve the most professional standards in care and recovery. We believe our government and business partners in this mission deserve a high standard of professionalism in organizational protocols and policies.

We intentionally and unapologetically ask a lot from both our staff and our volunteers in order to uphold these kinds of professional standards. We have found our people to be exemplary in their work and dedication. Only with professional standards will Araminta continue to maintain its reputation of credibility in the community.

**Integrated Community** (I Corinthians 12: 12-13, 27)
The only way the mission to end DMST in our region will be successful is if every sector of our community works together to accomplish this goal. This means the government, faith community, schools, nonprofits, law enforcement and businesses must all work together and be unified in their mission. When each sector of our community does its part, the business of trafficking will be suffocated to the point of losing its profitability. With each piece of the puzzle in place, the survivors of trafficking will be able to have the necessary resources and opportunities to rebuild their lives.

What is true at the community level is also true at the interpersonal level. We believe people of various backgrounds, socio-economic status, races, ethnicities, and faith practices must come together in unity for this mission to succeed.

**Mobilized Volunteers** (Galatians 5:13-14; Micah 6:8)
From its inception, Araminta has been driven by the idea of mobilizing a large volunteer base into action. The mission against DMST can’t be left just to law enforcement and social workers. The average concerned citizen must be awakened, equipped and mobilized into real, effective and courageous action in order for progress to be made. That is why so much of our organization is led by and engaged with volunteers. Margaret Mead once said, “Never doubt that a small group of committed citizens can change the world. Indeed, it is the only thing that ever has.”

**Unifying Principles:**

1. Count every individual we encounter as more important than ourselves.
2. Act, knowing that there are higher purposes at stake than our own comfort and safety.
3. Attract a diverse team and provide a foundation for unity among all those who join in the effort.
4. Stay informed by survivors, draw from their experiences, and offer platforms for their voices.

Following the legacy of abolitionist Harriet Tubman (born Araminta Ross, 1820-1913), and transformational leaders like Martin Luther King, Jr. and William Wilberforce, Araminta’s work stands on God’s call to justice articulated in Isaiah 61:1, which compels us “to proclaim freedom for the captives and release from darkness for the prisoners.” Though we find strength, guidance and encouragement in sharing a spiritual life together, we welcome partners with or without religious beliefs who share our common vision. Grounded in the belief that every person is created in the image of God, we provide assistance to victims of trafficking regardless of their religious beliefs, ethnicity, sexual orientation or gender.