

QUARTERLY



OBLATE WORLD MISSIONS

MISSIONARY ASSOCIATION OF MARY IMMACULATE – MAMI

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OBLATE WORLD MISSIONS
Missionary Association of Mary Immaculate - MAMI

THE EVIL OF HUMAN TRAFFICKING AND OUR CHRISTIAN RESPONSE

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THE EVIL OF HUMAN TRAFFICKING AND OUR CHRISTIAN RESPONSE



Dear Friends of the Oblate Missions and our Benefactors

Catholic social teaching proclaims the dignity of the human person and the sanctity of all human life. Each person is made in the image and likeness of God, is loved immeasurably by Him, and has inherent worth. Every person is precious. People are more important than possessions, and the measure of every institution is whether it threatens or enhances the life and dignity of the human person. Because every life is a gift from God and is sacred, it deserves to be protected and nurtured; we each have a responsibility to fight against the violation and degradation of our brothers and sisters.

Modern-day slavery—where men, women, and children are bought and sold like merchandise—inherently rejects this principle, showing absolute contempt for human beings. For this reason, eliminating human trafficking and empowering survivors has been a historic concern of the Catholic Church.

We each have a responsibility to fight against the violation and degradation of our brothers and sisters. Commitment to end slavery in all its forms is rooted in the Catechism of the Church, which forbids any act leading to the enslavement of humans—a sin against a person's dignity and fundamental human rights (2414). This commitment was reaffirmed during the Second Vatican Council in (*Gaudium et spes*), when the Church stated that "slavery, prostitution, the selling of women and children, [and] disgraceful working conditions where [people] are treated as mere tools for profit" are "infamies" and a "supreme dishonor to the creator."

Papal teaching prioritizes efforts to eradicate human trafficking. All three of the recent Popes, John Paul II, Benedict XVI, and Francis, have publicly decried trafficking in persons, calling for its eradication and for the protection of survivors.

Pope John Paul II highlighted the repugnant nature of the buying and selling of humans, "Such situations are an affront to fundamental values which are shared by all cultures and peoples, values rooted in the very nature of the human person. The alarming increase in the trade in human beings...presents a serious threat to the security of individual nations and a question of international justice which cannot be deferred." Pope Benedict XVI insisted on the need to combat "trafficking in human beings, especially women, that flourishes where opportunities to improve their standard of living or even to survive are limited."

Since the beginning of his papacy, Pope Francis has repeatedly urged Catholics and all people of good will to combat this "crime against humanity" which is "an open wound on the body of contemporary society, a scourge against the body of Christ". Archbishop Auza, the representative of the Holy See at the United Nations,

has outlined Pope Francis' general message on human trafficking:

- Human trafficking is a crime that is happening in our local communities
- Root causes are economic, environmental, ethical, and political in nature
- Trafficking takes advantage of a widespread culture of indifference and exclusion

Now is the time for action against modern day slavery. Action must involve everyone. To that end, Pope Francis has launched the Interfaith Global Freedom Network to fight human trafficking with Anglican Archbishop Justin Welby and initiated the Santa Marta Group, an international coalition of senior law enforcement chiefs and leaders of the Catholic Church working with civil society to end human trafficking. Pope Francis also developed the (<http://www.endslavery.va/content/endslavery/en.html>, movement to investigate how human trafficking can be eliminated.

The evil of sex trafficking is now on the radar of our national consciousness, as it should be. Our culture is morally outraged by this twisted industry, and we should thank God for that moral outrage. This has not always been the case, as we know from reflecting on the sad history of certain countries in this regard. But although slavery is illegal in our day, sadly, it still exists and unfortunately rapidly develops.

Let us summarize the Church's teaching with a question: What does the Christian worldview bring to the table in responding to sex trafficking? How should we, as believers, be thinking about this issue in a distinctly biblical manner? May these six points below help us to reflect upon this tragic situation of modern-day slavery and empower us with a renewed energy and willingness to pray and persevere in these efforts:

1. Sex trafficking is an offense to the sanctity of human life. All human beings are made in the image and likeness of God and are thus equally valuable, from conception to natural death, women and men, girls and boys, rich and poor, every ethnicity, regardless of education level. It is therefore a sin and an infinite offense against God to force another human being into slavery, and that is exactly what happens every day in the sex trafficking industry. (See Exodus 21:16 and 1 Timothy 1:10)

2. Sex trafficking illustrates the sexual perversity of our fallen world. The fact that sex trafficking is such a lucrative industry illustrates (in a very sad way) how immensely powerful sex is. Something created for good has been twisted into something deeply wicked. God's good gift of sex has been perverted and putrefied by sinful human beings in ways that bring about unspeakable misery.

On this point, it is important for Christians to recognize and publicize the connection between sex trafficking and pornography. To be vocal in opposing sex trafficking while also a consumer of porn is a deep contradiction. It's a simple matter of supply and demand. Porn users increase the demand side of the equation, which results in more women and girls forced into slavery.

Check out the “Defender” <https://sharedhope.org/takeaction/> Campaign which urges men to fight against sex trafficking, prostitution, and pornography.

3. Sex trafficking is an offense to the sanctify of marriage. God created human sexuality to be a powerful bond and a source of great pleasure to be enjoyed within the covenant relationship of one man and one woman in marriage. Before the Fall, Adam and Eve “were both naked and were not ashamed” (Genesis 2:25). And we can read Song of Solomon as a picture of sexuality redeemed. God is certainly not against sex. In His infinite creativity, He gives this gift to married couples, for the procreation of new life, His glory and their pleasure.

Marriage is to be an image of Christ and the Church (Ephesians 5:22-33) in which a husband sacrificially serves his wife, protects his wife, is faithful to his wife, honors his wife, loves his wife, as Christ does the Church. Sex trafficking grossly distorts this beautiful picture. And we should remind ourselves that there are many other forms of sexual immorality that likewise distort God’s intention in marriage, including sex outside of marriage and homosexual activity.

4. Sex trafficking is a picture of bondage to sin. “The White Umbrella” is a book written by a group of women who have worked in a recovery program for victims of sex trafficking. One of the things they have to work hard at is convincing these girls that the man who had been controlling their life is not a boyfriend, but a pimp, a slave master. They tell the story of a girl named Stephanie, who loved her “boyfriend” and felt a sense of belonging to him and his gang. Eventually she was arrested for prostitution and given the option of jail, or a recovery program called Wellspring Living. She opted for Wellspring but didn’t want to be there. She wanted to be back with her “boyfriend” and her “family.” In reality, this was a return to slavery.

Stories like this one vividly illustrate the struggle with sin, the bondage of sin, the deception of sin. Whether it’s materialism, ungodly ambition, greed, pride, bitterness, or sexual sin, sin deceives each of us like it did Stephanie.

As Christians, we can say to sin, “You are not my master any longer.

I don’t owe you anything. I have a new Master who loves me, and I will follow Him” (Romans 6:15-23)

5. Sex trafficking reveals our need for the gospel. For almost everyone we might talk to about this issue, it will be readily apparent to them that sex trafficking is a horrific evil. What most would fail to recognize is that sex trafficking is a natural, sinful culmination of various sins that are present in our own lives as well. We are guilty of lust, selfishness, and a desire to use others for our ungodly purposes. And thus, we too are guilty before the holy God of the universe. Apart from Christ, we would be condemned. But because Jesus Christ came into this world as a slave (Philippians 2:7) and suffered for us on the cross and rose on the third day, because He did that, we have hope, and liberation from the old slave master of sin

FROM THE EDITOR

and adoption by a loving Father. This is the gospel we all need. It is needed by both the perpetrators and victims of sex trafficking.

6. Sex trafficking will be completely eradicated when Jesus returns. Christians ought to labor for the cause of justice. In whatever ways we can, we should support causes and organizations that are working to uncover and prosecute those who are driving the industry of sex slavery (for example, check out the “International Justice Mission” – (<https://www.ijm.org>).

We need to persevere in these efforts, knowing that the Judge of the universe is coming back one day to set all things right. In the end, we will see the culmination of all that sex and marriage now foreshadow, namely, the marriage of Christ and the church. We will celebrate at the marriage feast of the Lamb (Revelation 19:7). And He will wipe away all our tears. There will be no mourning or crying or pain anymore (Revelation 20:4).

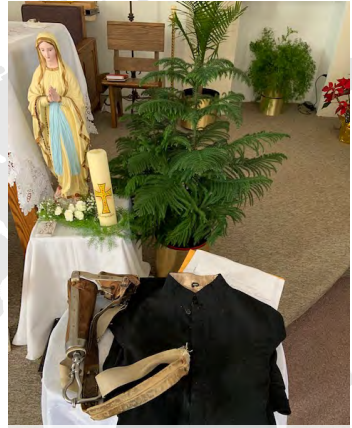
Have a fruitful Lenten season and a blessed Easter!



Fr. Adam J. FILAS, OMI
MAMI Director



FROM THE SERIES: MEET THE VENERABLE BR. ANTHONY (VIRTUE OF CHASTITY)



Br. Anthony's cassock and prosthetic arm

WE CONTINUE TO EXTEND OUR FERVENT INVITATION TO PRAY THROUGH THE INTERCESSION OF BR. ANTHONY!

Venerable Bro. Anthony Kowalczyk, OMI was born in April 4th, 1866 (a few years after the death of St. Eugene de Mazenod), in Dzierżanów near Poznań, and he died on July 10th, 1947 in Edmonton, AB. He was the sixth of twelve children in the Kowalczyk family.

Brother Anthony Kowalczyk often prayed for the virtue of chastity even before joining the Congregation of Missionary Oblates. According to Fr. Morabito, Brother Anthony even wanted to make a private vow of chastity. After beginning his religious life, the Brother valued the virtue of chastity very highly. Testimonies even speak of his angelic purity. When considering the practice of the vow of chastity by the Brother, it is necessary to pay attention to the means which, according to witnesses, served him to maintain perfect, heroic chastity. Thus, in the first place, it is necessary to mention the sacrament of Penance and the Holy Eucharist. Fidelity to these sacraments, in fact, was the guardian of the virtue of chastity of Venerable Brother Anthony. In order to preserve purity of spirit, heart and body, Brother Anthony had recourse to Mary through prayer. Father Boucher also states that: "The great devotion to the Mother of God guarded the Venerable Brother in purity." To preserve his virtue, Brother "Ave" (as he was called) used all the means given by ascetic authors. He was able to protect his virtue by escaping from inactivity through hard work. He also did this through frequent mortifications. He always refused wine and all other intoxicating drink. He stayed away as much as he could from the world and its pleasures. He nourished his virtue with long hours of adoration before the Blessed Sacrament, the Way of the Cross, frequent visits to the sick in the hospital or infirmary, as well as all the illnesses and constant ailments that he endured patiently and with submission.

VENERABLE BRO. ANTHONY KOWALCZYK, OMI

In his outward behavior, the modesty of his eyes that Brother Anthony kept is noteworthy: "he always walked with his eyes down". In his statements and conversations, it was never noticed that he used too loose words or insinuations, no ambiguous expressions were heard from his mouth. He also avoided mundane stories and unnecessary conversations. If he did not have to, he avoided talking to women; he did so only at the request of the superior. In such cases, the conversations were short, and the Brother never looked straight into the eyes. One woman testifies: "As a young girl ... I had little contact with Venerable Brother Anthony, so restrained was his modesty. He never looked into the face, and the answers he gave were very short."

The heroic practice of the vow of chastity was also manifested in the fact that he avoided with great care any occasion of sin, as well as meetings that would expose him to any danger. So, he rarely went outside the monastery and always did so for some pious motive, having obtained the prior consent of the superior. He made rare visits, and when he accepted the invitation with the permission of the superior, he would take another brother with him.

When he went to the hospital for a dressing, he would allow the nurse to be present only as much as necessary. In order to preserve the purity of his soul, he proceeded with extraordinary prudence. In winter, an excessively hot stove caused such pressure that there was a danger of cracking the radiators. Brother Anthony went to the bathroom to unscrew the radiators, but the bathroom was occupied. When the person heard the knocking and call of the brother, he covered himself slightly and opened the door. When Brother Kowalczyk saw him in such a state, he did not dare to enter; gave him time to get dressed. It was only when the bathroom was empty that he went in and unscrewed the radiator tap.

A witness to this event writes: "Brother Anthony kept an unblemished soul (...). This chaste Brother fulfilled the words of Jesus: "Blessed are the pure in heart, and for they shall see God." Venerable Brother Anthony was always reserved in his dealings with the nuns, never allowing himself to joke. Considering the practice of the vow of chastity by Brother Kowalczyk, it must be said that both the sacramental life, prayer and mortification served him as a means to preserve the vow. Modesty and prudent avoidance of occasion of sin meant that, in the opinion of witnesses, he remained pure to a heroic degree.

Do you have difficult and hopeless situations in your life, in your family, at work?

If your answer is yes:

- send us the intentions and we will place them beside the cassock and prosthesis of the Venerable Brother Anthony,
- we will pray with you for miracles through his intercession.
- in those intentions, the Holy Mass will also be celebrated every first Saturday of the month.

Bro. Anthony Kowalczyk,
the first Polish Oblate on Canadian soil

- pray for us.

**PRAY THE NOVENA TO VENERABLE BRO. ANTHONY KOWALCZYK, OMI
ASKING FOR THE GRACES IN YOUR LIFE**

LITANY THROUGH THE INTERCESSION OF THE VENERABLE
BROTHER ANTHONY KOWALCZYK OMI

(For private recitation)

Lord have mercy, Lord have mercy
Christ have mercy, Christ have mercy
Lord have mercy, Lord have mercy

Christ hear us, Christ graciously hear us,
God the Father of Heaven – have mercy on us
God the Son, Redeemer of the world – have mercy on us
God the Holy Spirit – have mercy on us
Holy Trinity, One God – have mercy on us

Brother Anthony, who listened to the voice of God –
Brother Anthony, faithful to God in all things –
Brother Anthony, who fulfilled the will of God –
Brother Anthony, who lived for God –
Brother Anthony, one with Jesus in His suffering –
Brother Anthony, who left everything for Jesus –
Brother Anthony, who lived in poverty for Jesus –
Brother Anthony, who came to Jesus through Mary –
Brother Anthony, who praised Mary by prayer and his entire life –
Brother Anthony, who had total trust in Mary –
Brother Anthony, burdened by daily work –
Brother Anthony, relentless in overcoming human weaknesses –
Brother Anthony, who serves the least of Christ's brothers and sisters –
Brother Anthony, who fought against the evil spirit –
Brother Anthony, untiring in prayer –
Brother Anthony, who forms those called to serve God –
Brother Anthony, bold in professing faith –
Brother Anthony, open to all people –
Brother Anthony, who shared the plight of immigrants –

Lamb of God, you take away the sins of the world – spare us, O Lord.
Lamb of God, you take away the sins of the world – graciously hear us, O Lord.
Lamb of God, you take away the sins of the world – have mercy on us.

V: Intercede for us, Brother Anthony.

R: That we may be made worthy of the promises of Christ.

Let us pray:

Almighty and Eternal God, * look graciously upon your faithful servant, Brother Anthony Kowalczyk † and through His intercession grant us the grace to be faithful * and pleasing to you. We ask this through Christ our Lord.

Amen.

Prepared by Fr. Tomasz Krzesik, OMI
Nihil obstat: Fr. Alfred Grzempa, OMI, Provincial

If you receive a favor through the intercession of Br. Anthony Kowalczyk, OMI, please let us know immediately by writing to: director@oblateworldmissions.org or by phone: 416-464-1216

We praise you, Lord and Father,
who in a wonderful
way have led
Brother Anthony along the path
of your Holy Will.
You gave him strength to imitate
Jesus Christ in carrying
faithfully
his many crosses
and fulfilling his responsibilities.

I praise you, Lord,
for his heroic faith
and trust, which have opened
the treasures of your goodness.
Grant me, O Lord, the grace ...
which I ask through
the intercession
of your Servant, Anthony.

May his sanctity be confirmed
and may I be ever more faithful
in fulfilling your Holy Will.
Amen.

Our Father ...
Hail Mary ...
Glory be ..

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TO ST. JOSEPH - MONTREAL

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FOR THE DECEASED - LAGIEWNIKI

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60402 Toronto

HAITI

Recent media reports have revealed that children from Haiti are being trafficked mostly to the Dominican Republic in large numbers, with girls mainly exploited for sex and boys forced to work.



- Though child trafficking from Haiti to the Dominican Republic has long been an issue, trafficking rings appear to be taking advantage of the recent catastrophic earthquakes and coronavirus pandemic, which have worsened poverty and hunger in Haiti, to target more children.
- Dominican human rights activist Jorge Galván recently told Listín Diario that the trafficking of children between the two countries has intensified, particularly in border regions such as Dajabón in the Dominican Republic and Belladère in Haiti.
- According to Haiti's Institution of Social Welfare and Research, more than 50,000 Haitian children cross into the Dominican Republic every year, often driven by Haiti's extreme poverty. The country is the Western Hemisphere's poorest nation, where more than 2.5 million people earn less than \$1 a day. The report highlights cases where officials have not screened Haitian migrants for human trafficking indicators, despite the high prevalence of the crime. Dominican police collude with Haitian mafias to sell children into sex trafficking networks, the report states.
- The government estimates 80 percent of the children living in orphanages have at least one living parent.

- In many cases, parents themselves are placing their children in institutions because they cannot afford to care for them. It is a practice that has long been common in Haiti, worsened by the 2010 earthquake that left tens of thousands of people homeless. Parents believe their children will be better off in an orphanage where they will be fed, cared for, and sent to school. Unfortunately, that is not often the case.

- The government's top anti-trafficking official says many orphanages are profiting off the backs of children.

- They are forced into labor, and they're allowed to live in squalor so that foreigners will give money out of pity."

- According to a report (by Lumos), released in June 2017 at Haiti's first national conference on child trafficking, an estimated \$100 million a year is being donated to orphanages in Haiti by church groups and non-profits, mostly from the United States and Canada. The non-profit that authored the report, says most of that money never reaches the children who lack basics, like food, water, medical care, and education.

- We have to educate the donors and the volunteers, for all of your best intentions, if you are giving money to orphanages, if you are volunteering in orphanages, you are helping to drive trafficking in Haiti."

Child finders' prey on the vulnerable. Haiti doesn't have an orphan crisis; it has an orphanage crisis. Unscrupulous people have seen that orphanages are a way to make money, and they prey on the most vulnerable people in their communities.

- They pay people called 'child finders' who go out into the community and essentially put pressure on parents to give them their children. They will tell parents, you are poor, you can't afford your child's education. Give them to the orphanage. We'll make sure they have an education, have healthcare, have opportunities that you could never give them.



HAITI: a mission, a future through disasters to overcome

Coming from North America and Europe, the Oblates came to Haiti once considered to be "the pearl of the Antilles" to work in the mission. The pioneers wanted to embrace a great variety of fields such as parish work, urban and rural schools to eliminate illiteracy, dispensaries, coffee coo-ops and credit unions. They were involved in a lot of mission fields looking for the integral development of the persons, in every place where they were working throughout the country. Today they continue the parish work and join the Jesuits at the border with Dominican Republic to help the undocumented Haitian expelled from this country defend their rights or to come home for those who decide to do so. They run around 20 secondary level schools and around 60 grade schools; 3 homes for the elderly poor with around forty members and 1 orphanage with fifteen members, composed of so called "street children" or "at risk children"; 3 dispensaries and 1 clinic offering pastoral attention to people afflicted by leprosy.

Today the difficulties created by the Covid-19 and the natural disasters are opening a new missionary field to our mission in Haiti: Migration. The earthquakes and hurricanes one after the other make the families poorer. They can hardly feed their children and pay for their education. Parents tend to give them more easily than in the past to adoption networks or putting them in the service of more well-off families in exchange for food. This kind of situation sometimes leads to exploitation of children or to sexual abuse cases. Another consequence of this poverty reality is migration. Many young people abandon their schools and their families to go outside the country looking for a better future. But some are dragged into prostitution and very few of them really find a good situation where they can work and help their families in Haiti. The Oblates try to help in this complex reality through reduced rate schools and education, but also organizing the basic economy through credit unions, helping the families and the young people to start a small business with the hope of a better future also possible in Haiti.



On the other hand, one can be confident that there will be people to continue the mission because of the blooming of youth in our houses of formation and those who are knocking on the door every year asking for admission. In our houses of formation in Haiti now there are 14 seminarians (philosophy and theology), 4 novices and 6 pre-novices (see the list in annex). We also have candidates from our Mission in Colombia (one of them studying theology at the Gregorian University in Rome). Our province is being enriched by the cultural and human diversity of its two Missions of Colombia and French Guyana. It is a living experience of interculturality in the Church. Unfortunately all these disasters that affect the world and our country are stopping the expansion and radiance of this mission.



First of all, the 2010 earthquake has destroyed or damaged some major infrastructures of the Haiti Province, located in Port-au-Prince and its periphery: Provincial house, houses of formation. Until now the theologate has not been rebuilt. And almost each year, we are hit by a hurricane. That was the case in 2016 with Matthew that has destroyed the gardens and food reserves in the southern part of Haiti. All this sad situation has been aggravated by the last earthquake on August 14th, 2021. It has killed the soul of the population in the South of Haiti. For us, the Oblates, it has been a real catastrophe. We have lost our major infrastructures located in the Diocese of Les Cayes considered until then the stronghold of our presence in Haiti, being the founding place of our mission in Haiti. We have lost most of the Oblate residences, the Juniorate, the pre-novitiate, many schools, our meeting houses. It's a disaster!



It is sad to see how the Oblates in Haiti, particularly those working in the South of the country, have been emotionally affected by the August 14th, 2021 earthquake. The reason is the magnitude of the destruction suffered by the De Mazenod community in Camp-Perrin, once considered to be the Alma Mater of the whole Province because of the presence of the Juniorate where most of the Members had studied, where all the Oblate meetings were taking place: congress, annual retreat, ongoing formation for priests and brothers. They say that the Province has lost its soul and its history with the destruction of nearly all the infrastructures: Juniorate, chapel, local community's buildings, the De Mazenod seminary-college, prenovitiate.

Now the challenge is to begin to address the many tasks that are all priorities: the reconstruction of 20 classrooms for the De Mazenod College in Camp-Perrin and 14 for the College Saint Jean; the reconstruction of the main chapel and Oblate infrastructures of the De Mazenod local community to be able to receive again the Oblates coming for congress, annual retreat and ongoing formation programs.

May the Lord help us find good Samaritans to assist us in these challenges and be blessed through them!

Fr. Ellince MARTYR, OMI - Provincial of Haiti



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BRAZIL MONTE CARMELO

- Flavour: vanilla, grape, dark chocolate, milk chocolate, blueberry
- Country: Brazil



BURUNDI BUJUMBURA

- Low caffeine content
- Aroma: plum and vanilla
- Country: Burundi



ETIOPIA DJIMMAH

- Flavour: full-bodied with a light accent of flowers
- Country: Ethiopia



INDONESIA MANDHELING

- Flavour: buckwheat honey, dried plum
- Country: Indonesia



COLOMBIA SUPREMO

- Flavour: citrus fruits, peach
- Aroma: clean, caramel
- Country: Colombia



KOLUMBIA EXCELSEO EP, LIGHT ROAST,

- 100% arabica bean coffee, short to medium roast.
- Flavour: a combination of chocolate, nuts and delicate refreshing citrus notes.
- Country: Colombia



PAPUA NEW GUINEA SIGIRI ELINBARI AA

- Flavour: notes of sweet fruit, ginger, cinnamon and cardamom
- Aroma: notes of roasted nuts, honey, flowers
- Country of origin: Papua New Guinea



CONGO KIVU

- Flavour: fresh and fruity
- Country: Congo



INDIA MYSORE NUGGETS EXTRA BOLD

- Flavour: pronounced orange, chocolate with citrus finish, fruity notes tasting wine
- Country: India



SLIM FIGURE

- Helps metabolism and digestion.
- Country: China

ADVENT PU-ERH TEA

- Flavour: almond pieces, cinnamon, orange peel, rose petals, cream flavor, cinnamon, tangerine. Supports fat burning
- Country: China

RED ORANGE

- Flavour: orange peel, safflor, natural red orange flavor.

GINKGO JAPANESE CHERRY

- Flavour: sencha green tea, cut ginkgo leaves (Ginkgo Biloba L.), rose petals, aroma
- Country: Sri Lanka

FESTIVE BURKINA FASO

- Flavour: hibiscus flower, candied pineapple, raisins, freeze-dried cherry, flavor
- Country: Sri Lanka

GRANDMA'S LIQUOR

- Flavour: apple, raisin, freeze-dried cherry, wild rose, hibiscus, rum flavor.
- Country: Burkina Faso

ROOIBOS VITAMIN EXPLOSION

- Flavour: Rooibos (Simple Aspalate), elderberry, orange peel, safflor, flavor.
- Country: SOUTH AFRICA

NATURAL ROOIBOS

- Taste: specific, honey flavour
- Country of origin: SOUTH AFRICA
- It is recommended for pregnant women: it is rich in iron and prevents nausea, supports the immune system, lowers blood pressure, slows down the aging process and inhibits the production of cancer cells, supports the treatment of allergies

JAPANESE SENCHA MINT

- Flavour: sencha green tea, peppermint
- Country: Japan

THE EMERALD AMBROSIA

- Flavour: sencha green tea, orange quarters, freeze-dried currant.
- Country: Japan

ANGELIC BURKINA FASO

- Flavour: apple, hibiscus, wild rose, orange peel, mango, papaya, raisins, rose petals, cornflower and sunflower petals
- Country: Burkina Faso

WINTER LEGENDS

- Flavour: sencha green tea, orange, almond pieces, cloves, cardamom, rose petals,
- Country: Japan

SNOW QUEEN

- Flavour: orange peel, cardamom cloves, cinnamon, ginger pieces, sugar snowflakes,
- Country: Sri Lanka

DOSKONAŁA SYLWETKA

- Flavour: Pu-erh, yerba mate, orange peel, cornflower, sunflower sunflower, aroma.
- Country: Brazil

CHINA MILK OOLONG

- Partially fermented, with a lactic aroma
- Country: China

SLIM FIGURE

- Flavour: Rooibos, ginger, green yerba mate, licorice, verbena, cardamom, toffee and caramel flavor.
- Country: Brazil



PHILLIPINES

Top 10 Facts About Human Trafficking in the Philippines:

- Prostitution is illegal in the Philippines, as stated in Article 202 of the Philippine Constitution.

However, many individuals in the Philippines in recent years have pushed to enact bills that focus less on punishing prostitutes and more on preventing and helping victims of human trafficking. Such bills have included: The Magna Carta of Women, the Quezon City Ordinance,



The Anti-Trafficking Persons Act and The Philippine Plan for Gender-Responsive Development. Each seeks to amend Article 202 in an attempt to end the unlawful exploitation of trafficked individuals.

- Super Typhoon Haiyan increased human trafficking. The destruction from Super Typhoon Haiyan displaced more than 6 million people and left 1.9 million homeless. The typhoon hit the provinces of Leyte and Samar the hardest, two provinces that people already knew as places in which trafficking was common. The resulting chaos and economic instability have resulted in an increase in human trafficking in these regions.



- Human traffickers use the promise of work to lure victims. Traffickers commonly target individuals who are either from indigenous communities or are living in more rural areas. They usually offer jobs as maids, waitresses or entertainers to trick individuals into trusting them. This tactic preys on the desperation of many economically disadvantaged individuals.



- Children are the most vulnerable. Children are at great risk for human trafficking in the Philippines. Estimates determine that 60,000 to 100,000 children are victims of human trafficking in the Philippines. These children either go to work in child sex rings in the Philippines or work abroad as prostitutes. To combat this issue, the Filipino government has begun to work with international organizations, foreign donors and NGOs to fund prevention efforts and increase awareness about human trafficking in the Philippines.
- Tourism thrives on human trafficking in the Philippines. Much of the demand for prostitution in the Philippines comes from tourists. Such commercial sex is popular in tourist cities such as Boracay, Angeles City, Olongapo, Puerto Galera and Surigao. While people do not advertise the locations where this prostitution occurs outwardly (due to the formal illegality of prostitution in the Philippines) the tourist prostitution system is unfortunately quite expansive and there are many individuals who have knowledge of these locations from other sources.
- Internet trafficking is very common. In some cases, relatives use children for profit and forced them to commit various sex acts in front of a webcam. The children committing these acts are typically no older than 12-years-old and each show can rake in about \$100. In total, there were over 45,000 reports of online child sexual exploitation in 2017. In response to this, the Filipino government has begun to divert more funds towards helping identify situations in which people are sexually exploiting children.

HUMAN TRAFFICKING - PHILLIPINES

- Traffickers traffick people both nationally and internationally. Traffickers send some human trafficking victims in the Philippines to Manila, the country's capital, while they traffick others abroad to countries such as Saudi Arabia, Kuwait, Hong Kong and Singapore. The Department of Foreign Affairs (DFA) and the Department of Social Welfare and Development (DSWD) have done good work recently in preventing this cross-border trafficking, but people must do more to ensure that these international human trafficking rings shut down for good.

- Destiny Rescue is helping to assist victims and catch traffickers. Destiny Rescue is an NGO that works with government officials and task forces that deal with human trafficking and the sexual exploitation of children. It works with former victims to help them heal both mentally and physically from their experiences. It also gathers intelligence regarding trafficking and exploitation rings around Southeast Asia. Recently, Destiny Rescue helped the Filipino National Bureau of Investigation (NBI) bring down a trafficking agency, freeing 159 women in the process.

- UNICEF has taken steps to help fight human trafficking. Many NGOs around the world have taken steps to help end the practice of human trafficking.

- The Filipino Government is taking the issue seriously. The government has taken huge steps to cut back on the amount of trafficking that takes place. The budgets of the Philippine National Police (PNP) and the National Bureau of Investigation (NBI) have increased with a specific interest in fighting trafficking.



CAMBODIA

• Svay Pak is an internationally known district for child sex in Cambodia's capital of Phnom Penh, where foreign men come to seek sex with young girls. According to a 2017 study by ECPAT Cambodia, around 75 percent of the victims of sex trafficking within Cambodia were children. The study also shows that the age of the victims has decreased over the years. Svay Pak was officially shut down in 2005, following pressure from international organizations. However, this only forced the sex trade underground.



• Victims of sex trafficking are often girls from poor families, who are tricked into working as prostitutes. Many girls are also sold to brothels by their own parents, often to pay off debts. A majority of the children taken into prostitution were students at the time, although children are vulnerable regardless of their school attendance. Girls who are forced to work in brothels endure regular rape and abuse and may be tortured if caught attempting to escape. Some of the girls in the brothels are just 5 years old. Trade in virgins is also a big market, with buyers paying from \$500 – \$4000 to purchase a young girl's virginity.

• This shocking trade can be linked at least in part to Cambodia's tragic history. The genocide during the Khmer Rouge era from 1975 to 1979 killed approximately two million people. The educated and religious communities of mainly Buddhists were nearly wiped out, along with social institutions, leaving behind a fractured society after the Khmer Rouge regime collapsed. Although the country has shown signs of development, there is a large wealth gap, and Cambodia remains one of the poorest countries in Asia.



- Cambodia ranked 160 out of 175 in terms of police corruption according to Transparency International's Corruption Perceptions Index. Since wages for police officers are so low, police officers are targeted for bribes by brothel owners to avoid arrest.

The situation is made more complicated by the fact that many young girls are not forced into the trade by criminals, but by family members. Children, especially daughters, are seen as property of the family, toward which they must contribute.



ADOPTION HEART

INDIVIDUAL SEMINARIAN ADOPTION - HAITI

The number of vocations in developing countries is a hope for the whole Church. Because of the lack of vocations in the West, let us help the regions where the are vocations:



**Iniace
MARC**

Birth date: 29.07.1987
Lives in: Port-au-Prince
FIRST YEAR THEOLOGY



**Abbel
JEAN**

Birth date: 4.06.1992
Lives in: Cap-Haitien
SECOND YEAR OF THEOLOGY



**Yorvens
FILDOR**

Birth date: 28.02.1992
Lives in: Rendel
SECOND YEAR OF THEOLOGY



**Saül
ANDRÉ**

Birth date: 14.04.1993
Lives in: Rendel
THIRD YEAR OF THEOLOGY



**Steve Dordy
GARÇON**

Birth date: 28.04.1993
Lives in: Delmas
THIRD YEAR OF THEOLOGY

If you would like to sponsor a seminarian particular information is found in the attached inserts.

INDIVIDUAL CHILD ADOPTION



**Feltine
RASOANANTENAINA**

Birth date: 31.12.2010
Lives in: Befasy
Class: 6



**Josiane
RENJO**

Birth date: 5.08.2011
Lives in: Befasy
Class: 9



**Fredia
RANDRIAMANDROSO**

Birth date: 7.06.2013
Lives in: Befasy
Class: 9



**Fierena
MIHARISOA**

Birth date: 5.03.2010
Lives in: Befasy
Class: 9

INDIVIDUAL CHILD ADOPTION



**Christine
NAMBOARY**

Birth date: 8.06.2011
Lives in: Befasy
Class: 9



**Jean Thomas
RAKOTOVALO**

Birth date: 17.11.2010
Lives in: Befasy
Class: 8



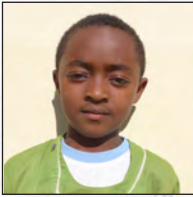
**Christiano
RANDRIAMIHAJAMANANA**

Birth place: Morondava
Lives in: Befasy
Class: 8



**Sarah
RAZANAJAFY**

Birth date: 10.05.2010
Lives in: Befasy
Class: 8



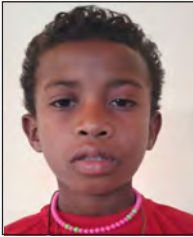
**Aristo
RAVONY CABILAT**

Birth date: 21.05.2011
Lives in: Befasy
Class: 7



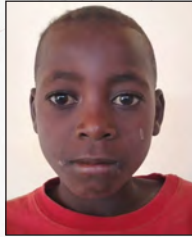
**Alexandra
RAVAONIRINA**

Birth date: 22.08.2010
Lives in: Befasy
Class: 7



Zafitia

Birth date: 2013
Lives in: Ambato-Est
Class: 11



**Norbert
REPOLAKY**

Birth date: 2012
Lives in: Ambato-Est
Class: 11



Mpanata

Birth date: 2014
Lives in: Ambato-Est
Class: 11



**Valimbavaka
TAFITASOA**

Birth date: 9.11.2013
Lives in: Befasy
Class: 11

ADOPTION OF HEART

TERMS AND CONDITIONS FOR THE "ADOPTION OF HEART" PROJECT

- 1. Monthly support for the child is \$33.00 CND. This sum should be used to educate the child, to buy food, clothing, and possibly for medical treatment. Children, as well as members of their families, are not to receive cash, but should receive the necessary items and materials for a total of \$33.00 CND. Every child should be treated equally and receive a payment equivalent to \$33.00*
- 2. Adoptive parents send letters to their adoptive children in English through the MAMI Office*
- 3. The missionary in the mission country is obliged to ensure:*
 - distribution of help in his country*
 - a letter from the adopted child to his adoptive parents, at least twice a year*
 - sending the certificate of completion of the class, at the end of the school year*
- 4. Once a year the missionary responsible for the project is obliged to compile a report on the adopted child and his family using the printed form. When is the end of school year? Is it possible to send a completed form and certificate of completion school year at the same time?*
- 6. Once every two years it is necessary to send a current picture of the child to Canada.*
- 7. Children are supported by this project until the age of 18. When a child reaches the age of 18 and ends his / her affiliation with the project, he or she is required to write a letter to the adoptive parents expressing their gratitude for the assistance received. If the child does not do so, then the missionary responsible is obliged to do so (write a letter of thanks). In case of special needs, it is possible to extend the assistance for the child even though he or she is 18 years old. In that case, the missionary responsible for the project and the child involved should write a cover letter explaining all the reasons why the aid should continue.*
- 8. The missionary responsible for the project is required to write a financial report (using the printed form) once a year, regarding the use of funds provided (transferred) by the MAMI Office.*
- 9. In order for the child to be included in the "Adoption of Heart" project, an enrollment form (see Appendix) must be completed and a current photo of the child attached. The MAMI Office will inform the missionary in the mission country by specifying the date (month) of the adoption.*
- 10. The MAMI Office will transfer funds to the missionary account in the mission country at agreed intervals.*
- 11. It is possible to adjust the conditions of operation of the project after consultation with the mission secretariat and the missionary in the mission countries.*

Fr. Adam J FILAS, OMI
MAMI Director
23. 01. 2022, Mississauga, On. Canada

Fr. Stanisław KAZEK, OMI
Missionary
23. 01. 2022, Madagascar

ADOPTION OF HEART

GROUP ADOPTION of HEART – RULES AND REGULATIONS

The "Group Adoption of Heart" is an extension of the "Individual Adoption of Heart", created to help many more children waiting for much needed education. The objective of the "Group Adoption of Heart " is to enable as many as possible children from Madagascar to learn, to read, to write and count as well as to get the basic knowledge from geography and history. Due to the fact that the Malagasy people move frequently, these groups will be organized each year, but the children who remain in the village will participate in this particular program for no longer than two years. After two years, new groups of children will join the program.

TERMS AND CONDITIONS FOR GROUP SPONSORSHIP:

1. The cost of sponsoring the education of a group of 70 students is \$ 4,000.00 CAN per year, we need 40 people to donate \$ 100.00.CAN, to sponsor one group in a given year.
2. The program covers the cost of running the school and the salary for teachers throughout the school year.
3. The preferred period of taking up "Group Adoption of Heart" is two years, which can be (if possible) extended for the next two years to help other groups of young people.
4. Checks (tax-deductible) should be made out to "Assumption Mission Centre".
5. Please indicate on the check or on a separate sheet that this donation is for the "Group Adoption of Heart "
6. The donation should be sent or delivered personally to the following address:

Oblate World Missions
St. Peter's Mission Church
6056 Ninth Line
Mississauga, On. L5N 0C1

7. If you have any questions
please call:
416-464-1216



THAILAND

Today, Thailand is not only a paradise for backpackers and honeymooners, but a key destination country for migrant workers, human trafficking and forced labour. In 2019, an estimated 3.9 million migrant workers were living and working in Thailand, both legally and illegally. Most of them came from neighbouring Cambodia, Lao People's Democratic Republic, Myanmar and Vietnam. 480,000 were estimated to be stateless, while 100,000 were refugees and asylum seekers.

- According to the Global Slavery Index, Thailand is home to about 610,000 human trafficking victims.



- For more than two and a half decades, the labour migration to Thailand has continued to increase and it seems unlikely that it will change in the coming years. The majority of the identified victims for the past year came from Myanmar, but historically Thai nationals have also been forced, coerced, or deceived into labour or sexual exploitation. Victims are trafficked for sexual exploitation domestically and to a number of countries internationally. Even though migrants from neighbouring countries constitute a large proportion of identified trafficked persons in Thailand, it is also clear that there are many more that have yet to be identified. The Thai Government needs support in doing so.

- Migrant workers and ethnic minorities are most vulnerable to trafficking and sexual exploitation



- To protect those that are most vulnerable to trafficking and sexual exploitation, the Thai government has enacted progressive policies that guarantee migrants access to many essential services regardless of legal status, including education and health care. However, barriers continue to hamper their use of these services in practice. Only 51 percent of all eligible migrants are currently enrolled in public health insurance schemes, while up to 200,000 migrant children remain out of school. The lack of access to these social safety nets, language barriers and low economic and social status contribute to the vulnerability of children to different forms of trafficking, especially sexual exploitation.

The Demand for Children Fuels Child Trafficking for Sexual Purposes. Southeast Asia has long been recognised as a significant source region for trafficking of children for sexual purposes. There are many reasons for this; high levels of regional migration, illegal migration, economic imbalances and local demand for the sexual services of children - to name a few. Children in the region are trafficked for jobs such as domestic services, factory work, agriculture, fishing, construction, begging, forced marriage and adoption, but the trafficking of children for sexual exploitation continues to be one of the most common purposes for trafficking.

BE PART OF OUR MISSIONARY FAMILY

MISSIONARY OBLATES OF MARY IMMACULATE (O.M.I.)

In the year of 1816 the Catholic Church in France suffered devastating consequences of the Revolution and was in great need of spiritual and religious re-birth and revival. Father Eugende de Mazenod, answering the needs and challenges of the era, gathered a group of priests and started spreading The Good News to the poor in southern France. Seeing the devotion to the cause and fruitful results, other priests began to join the de Mazenod's group. The Pope Leon XII in the year of 1826 approved their Constitution and Rules. As a religious order they took the name of Missionary Oblates of Mary Immaculate. Father Eugene de Mazenod in the year 1832 was appointed bishop of Marseille. When he died in 1861, there were 414 Oblates ministering in Europe, Asia, Africa and North America. At the present time there are over about 4000 Oblates, priests and brothers, in 68 countries throughout the world.

The word "OBLATE" has its origin in the Latin, noun "OBLATUS", meaning: dedicated, given, offered to God through the hands of Mary Immaculate.

THE FRIENDS OF THE OBLATE MISSIONS MEMBERSHIP BENEFITS

As a token of gratitude and merit, the members receive a diploma of being a part of the Oblate family and are entered into the book of the Oblate Missions. They also, via post mail, receive the Oblate magazine. Friends of the Missions take part in regularly scheduled meetings, lectures and pilgrimages to the Holy Places around the world. At least five Masses are celebrated in the intentions of all the friends of the Missions every day. Furthermore, the Oblates throughout the world pray for those who are, both spiritually and financially supporting our missionary work. The Father General himself designating particular Provinces and Delegations to fulfill these responsibilities.

WHO ARE "THE FRIENDS OF THE MISSIONS - OF THE MISSIONARY OBLATES OF MARY IMMACULATE"?

The group of Friends of the Oblate Missions is an organization through which lay people join the Missionary Oblates of Mary Immaculate in their cause and work. The friends become part of our religious family. They are co-workers, helpers and supporters of our missions. Through prayer and financial help, they, in a vital way, unite with the Oblates in the Church's mission, thus becoming missionaries themselves.

THE DECEASED MEMBERS REGISTRY

When friends of the Oblate Missions pass away their names are registered into the "Book of the Deceased Friends of the Oblate Missions". In addition the Missionary Oblates celebrate the daily Holy Eucharist in their intentions. This will be done for as long as the Religious Congregation of the Oblates exists. The Friends of the Missions can also register into the Book the names of non-members of the organization.

THE FRIENDS OF THE OBLATE MISSIONS MEMBERSHIP REQUIREMENTS:

As for the Soul:

- Daily prayer for the Oblate Missions and for all missionaries.
- Striving to live continuously according to the Gospel.
- True witness to Jesus who loves all people and died for them on the cross.

As for the Body:

- \$20 per year membership fee.
- Taking part in organizing the financial aid for the Oblate Missions.



ST. JOSEPHINE BAKHITA

PATRONESS OF THE ENSLAVED AND EXPLOITED
PRAY FOR US

THE YEAR OF THE HOLY FAMILY - 2022



ST. JOSEPHINE BAKHITA

Josephine Bakhita was born in Sudan in 1869 and died in Schio (Italy) in 1947. This African flower, who knew the anguish of kidnapping, slavery and torture, bloomed marvelously in Italy, in response to God's grace, close to the Daughters of Charity.

Bakhita, which means "fortunate one," is the name given her by her kidnappers. Sold and resold in the markets of El Obeid and Khartoum, she experienced the humiliations and the sufferings of slavery, physical, mental, and moral.

Fortunately, Bakhita encountered a good owner, who didn't use the lash when giving orders and treated her in a loving and cordial way. She later received the sacraments of Christian Initiation and was given the name, Josephine, on January 9, 1890. Bakhita joined the religious institute of the Daughters of Charity of Canossa on December 8, 1896.

On May 17, 1992, Josephine Bakhita was beatified by Pope John Paul II. On October 1, 2000, in the Jubilee year 2000 - Pope John Paul II, canonized a Canossian Sister from Africa, Saint Josephine Bakhita.

Since then, this holy woman of faith and forgiveness has been interceding for many, especially those who are sick, those who are in any form of slavery, and those who need to find peace, forgiveness and reconciliation in their lives. If you know someone who needs this kind of powerful intercessor, why not ask St. Bakhita?



OBLATE WORLD MISSIONS
Missionary Association of Mary Immaculate - MAMI

St. Peter's Mission Church
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www.oblateworldmissions.org