

Sisters of the Sacred Hearts of Jesus and Mary

STOP!

HUMAN TRAFFICKING



As witnesses to the liberating,
healing and empowering love of God,
we are called to bring an end to the
modern day slavery that is
Human Trafficking.



"At school they taught us slavery has been abolished, but do you know what? It was a fairy tale! Because in Buenos Aires slavery has not been abolished; in this city slavery is still common in various forms; in this city workers are exploited in clandestine workshops and, if they are immigrants, they prevent them from leaving; and in this city there are children who have been living on the streets for years ... In this city women are kidnapped and submitted to the use and abuse of their bodies, destroying their dignity. There are men here who abuse and make money from human flesh ... Dogs are treated better than these slaves of ours!"

*Archbishop Jorge Mario Bergoglio, September
2011*

Reprinted in the English Guardian Thursday 14

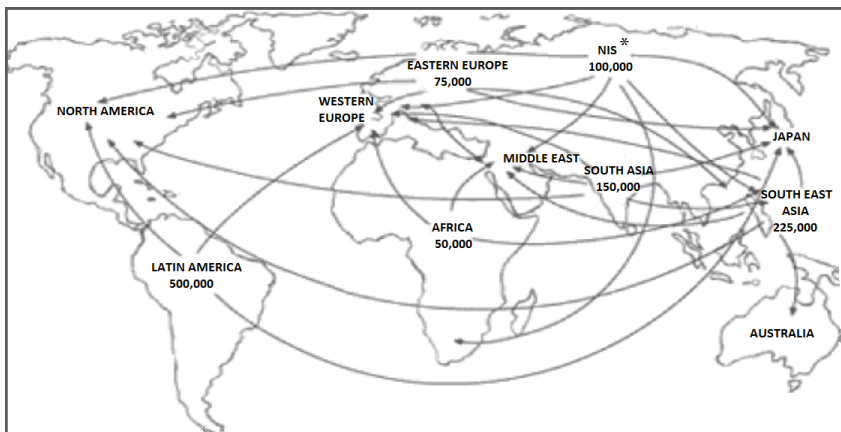
*Sisters of the Sacred Hearts of Jesus and Mary
committed to shaping a world without slavery.*

What is Human Trafficking?

Human trafficking is a form of **modern-day slavery** in which people profit from the control and exploitation of others. It is the trade in and the abuse of human beings by ruthless criminals whose only aim is to make money. Human trafficking occurs without the consent of the persons involved and may take the form of:

- o Forced labour (including child labour)
- o Sale of human organs (organ harvesting)
- o Sexual exploitation
- o Domestic servitude

Human trafficking involves the movement of people between countries but it can also occur within a country. It should be understood as a process rather than as a single offence — people are bought and sold as commodities, often over and over again.



* Newly Independent States

more detailed definition of Human Trafficking can be found at

www.palermoprotocol.com

MPOHO'S STORY - A TRUE STORY

Mpoho was a secondary school student in one of the poorest parts of Africa. Like most of her fellow students, she knew her parents had a very hard struggle to pay her school fees regularly. There was always the danger that she might be unable to continue her education if they failed to gather together enough money to keep her in school. Imagine her delight, then, when a male teacher from another African country offered her the chance to go to London to work during the school holidays. "You will be able to earn enough to pay your school fees for the rest of the year and maybe for the next year too" he told her. Her parents, who had little knowledge of the danger that might face her, trusted the teacher and gave permission for her to go. He promised to provide her with travel document and advance the air fare and secure employment for her a waitress in a hotel. He stipulated that she was not to tell her friends as they might be jealous that she was singled out, nor was she to tell the teachers in her School.

When the school holidays came, Mpoho was accompanied to the airport by the teacher and put on a plane to London. She was met by a posh couple from the same country as her teacher friend. They took her to their home and told her she would begin work the next day. At about 8pm the following evening both of them got into a car with her and drove her to a hotel. She was given a number of envelopes with room numbers on them and was told she would be shown what to do by a member of staff. The couple remained in the car and with some trepidation, she went into the hotel. A porter who had obviously been waiting for her, met her in the foyer and took her to a room where she was assaulted, raped and told the only work for her was prostitution. If she didn't visit all the rooms numbered on the envelopes she would be killed and no one would know what had become of her. Though she tried to resist she soon saw there was no escape.

In every room she entered, a client was waiting for her. Each one put money into the envelope she carried and she was obliged to hand it over to the couple who were waiting for her outside in the car. She was in a state of shock for the first few weeks as she was driven to various hotels by different routes accompanied by one or both of her 'owners'. Mpoho was an intelligent girl and she gradually began to take notice of her surroundings and began to remember landmarks on the journey to and from the house where she was held captive. She also managed to get the number of the car. Each time she went into or out of a hotel she looked for a chance to elude the porter assigned to supervise her. Her chance came one day when he was unexpectedly caught up with some guest requiring his services. She slipped away and managed to get out of the hotel by a side door, thus avoiding the car outside. After running for a long time she plucked up the courage to ask a passing woman for help. The woman took her to the police station where she told her story. The police contacted her embassy. A few phone calls to her country, her family and school verified she was missing. Mpoho was able to direct the police to the house where she had been held captive. The couple were questioned but they denied ever having seen the girl. They also said they did not possess a car and there was none to be seen. Although the police believed Mpoho, lacking hard evidence, it was her word against theirs and the couple went free. In her own country the teacher responsible for her abduction and harrowing experience was immediately arrested. With Mpoho's permission and under a pseudonym this story is used as a warning to young girls who might be tempted by offers of lucrative employment abroad.

What touched you most about this story?

What feelings did it evoke in you?

How does this story and plight challenge you?

Taken from Mission Alive

Why are *we* concerned?

From our very beginnings, we were called to respond to the poorest of God's people.



Father Victor Braun outlines the vision for
his new congregation in a circular letter
(Paris 1868)

....so many young girls in their inexperienced innocence who go headlong into traps set by the wicked, corrupt world of our cities, with no one around them to warn them and offer them refuge away from seduction.

I was hoping it would be you, dear daughters, you, the Poor Servants of the Heart of Jesus who, after drawing the zeal for souls from this divine Heart, would come and save them from shipwreck and offer them this Heart as a port of mercy and salvation....

For us Chigwell Sisters, one way of expressing in our own time the Devotion to the Sacred Heart bequeathed to us by our founder, is an ardent desire to help create through our apostolic service that civilization of love that our Saviour, Jesus Christ, came to promote

***I have come that you may have life
and have it to the full***

We cannot know how Father Braun thought or felt when he received that profound inspiration of the Holy Spirit which eventually led him to found a new religious institute whose first apostolate was the care and protection of young girls in moral danger.

However, through reading, studying and analysing the founding vision which he and our early sisters brought to birth, we find ample evidence of how they responded to the power and the presence of the Holy Spirit in their lives by their devoted service to the poor in so many cities, towns and villages.

Following their example succeeding generations of sisters did likewise in response to our Saviour's cry which still echoes down the ages

Come to me all you who labour and are heavily burdened and I will give you life.

Reflecting on our sacred story, as Sisters of the Sacred Hearts of Jesus and Mary, in human terms it was war that brought about the sudden spread of the young institute, founded in France by Father Braun.

In London the same social conditions prevailed as in the alleyways of Paris, where rich and poor experienced, each in their own way, the after effects of the developing industrial age that has since so polluted earth with devastating effects.



The earth theologian, Father Thomas Berry, declares that the 19th century began a period when human beings saw themselves as the glory of creation; the earth itself was there to be exploited for what it had to offer in order to provide some of its peoples with what they craved for. What happens to nature happens in turn to humans.

It is evident to those with eyes to see and ears to hear that the global exploitation of women and children in order to satisfy the prevalent debased greed for pleasure, is in line with the exploitation of those migrant factory workers of Paris. The 20th century mother and baby homes which our sisters first managed and later owned were the continuing response to a specific social situation.

Our task is to discern, in our day, our corporate response to what outwardly is the scourge of human trafficking but at a deeper level is a profound new response to play our part in creating that civilization of love where each person, whatever their state in life experiences the God-given desire to love and be loved. Only in this way will society develop a sacred reverence for all of God's creation.

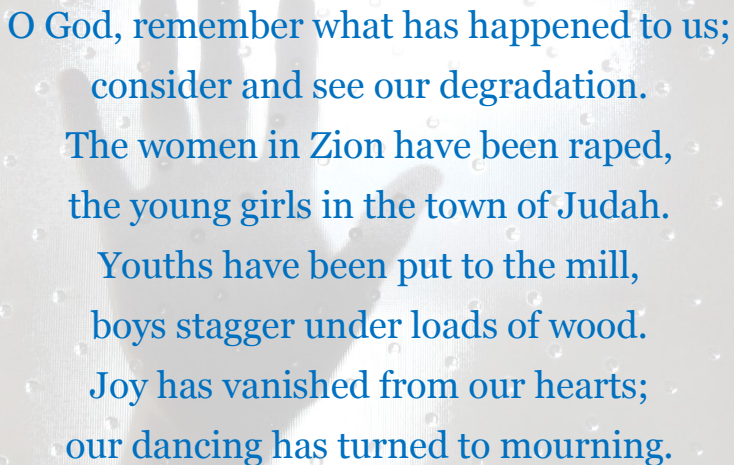
Pope John Paul II also wrote that if we are to recognise the face of God in each other, we must first ourselves contemplate that sacred face. In the same way if we are to build the civilization of love each of us needs to begin that task first alongside those who share our home and community.

Why don't
we carry out
good deeds,
where they
carry out evil
deeds?

Fr. Victor Braun
Cited in
A Woman for all Times
1980 - pg 150

Reflecting...

Lamentations 5: 1,11, 13, 15



O God, remember what has happened to us;
consider and see our degradation.
The women in Zion have been raped,
the young girls in the town of Judah.
Youths have been put to the mill,
boys stagger under loads of wood.
Joy has vanished from our hearts;
our dancing has turned to mourning.

In his encyclical to mark the new millennium, Blessed Pope John Paul II reminded us that our first duty as Christians is

to praise God.

In the fourth century, St, Irenaeus earlier wrote that

the praise of God is human beings fully alive.

A Prayer

Compassionate God,
we pray for a loving heart
that will heed the cries
of those who are bound
by the chains of slavery and exploitation.

May your spirit inspire us
to speak out for those
who cannot speak,
that their freedom and human dignity
may be respected and protected.

Give us the courage to walk
in solidarity, prayer and action
with our sisters and brothers.

We pray especially
for a change of mind and heart
in those who perpetrate
the evil of human trafficking.
May your light transform our world
and beckon us out of darkness
into a new dawn.

Adapted from a prayer by Sr Angela Cronin OSU

Our Position Statement

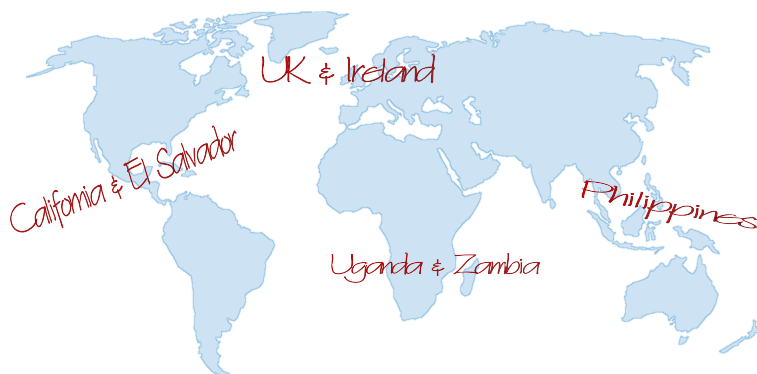
The Congregation of the
Sisters of the Sacred Hearts of Jesus and Mary
stand in support of human rights and human dignity
by opposing human trafficking.

We will continue to work — as individuals,
as a congregation, and in collaboration with others to
eradicate this evil form of modern day slavery.

If you have been moved by this leaflet and
would like to be involved in the ministry,
please contact: ahtt@sacredheartsjm.org

Anti-Human Trafficking Team:
Srs Maria Holly, Gabriela Korn, Mary Mangan, Ms Theresa

SSHJM throughout the world



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Responsive to the anguish of peoples and planet