

Apostolatus Maris

The Church in the Maritime World

Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Vatican City



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The Apostleship of the Sea, an unusual missionary « worksite »



The World of the Sea, Sea and Migration, Sea and Tourism, was the theme of the 15th Plenary Meeting of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, held in the offices of the Dicastery from Monday 29th April to May 1st, 2002.

The Members and Consultors present, a total of 30 persons, were Cardinals, Archbishops, Bishops, priests, a deacon and lay-people from various nations around the world.

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Address of John Paul II to the Members of the 15th Plenary Meeting of the Pontifical Council

*Dear Brothers in the Episcopate and in the Priesthood,
Dear Brothers and Sisters,*

1. I am pleased to give you a cordial welcome on the occasion of the Plenary Meeting of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, whose theme is "the world of the sea". I am happy to greet your Council's President, Archbishop Stephen Fumio Hamao, and thank him for his courteous words on your behalf. I express deep gratitude to each of you for your attentive care and the generous efforts with which in your daily activity you convey the Church's solicitude to all who are involved in this complex area of human mobility.

St Augustine writes: *"I contemplate the vast expanse of sea around me, I am filled with wonder and admiration; I seek its maker ..."* (Homily on Psalm 41,7). These words effectively sum up the Christian's attitude toward creation, God's great gift to humanity, and especially, toward the majesty and beauty of the ocean. I am certain that these same sentiments motivate all who are dedicated in their apostolate to the vast world of migration and tourism and deal with it as it takes place on the oceans of the world.

This is a very diversified social sector, where the challenges may be many and the opportunities for evangelization abound.

2. *The increase in human mobility and the process of globalization have had a notable effect on the flow of migrants and tourists and on the activity of the people who work at sea.* Opportunities for meeting are multiplied. However, along with the remarkable advantages that derive from this phenomenon, one must also observe the negative, which include painful separations and complex, difficult situations. I am thinking, for example, of the seafarers who are obliged to live long periods far from their families; of the stressful pace of work to which all sea people are subjected, interrupted only by brief calls at ports; of the many migrants who cross the seas and oceans in search of better living conditions and who often encounter harsh realities, different by far from those advertised by the media.

Nor can we forget those special offers to tourists of "artificial paradises" where, for mere commercial purposes, peoples and local cultures are exploited for the benefit of a tourism which in some cases does not even respect the most basic human rights of the local people.

3. It is important not to leave those who belong to the great family of the sea without spiritual support. They should be given an opportunity to meet God and to discover the true sense of life in him. It is the mission of believers to witness that men and women everywhere are called to live a "new humanity", reconciled with God (cf. Eph 2,15).

If they have the support of trained pastoral workers, tourists will better appreciate their holiday or cruises, because they will not just be pleasure trips. They will indeed enjoy their free time and well-deserved period of rest, but at the same time they will be helped to dialogue with the people and civilizations they come into contact with, and spend time in reflection and prayer. It is also important not to deprive migrants of a brotherly welcome and adequate religious assistance, to make them feel that their problems are understood and that they are being welcomed by societies that respect their cultural identity.

Clandestine immigrants who risk much on board ships of fortune, must not be left to themselves.

In every situation, it will be necessary to guarantee more just conditions of work that respect individual and family needs, and at the same time, efforts should be made to offer them adequate opportunities to cultivate their faith and religious life. This means promoting the pastoral care that is attentive to the variety of conditions and forms of apostolic presence that correspond to the variety of personal needs.

4. Your plenary meeting intends to focus better on these aspects, taking into account the need for a global approach to this complex human and social reality. Pastoral workers should act in collaboration and fraternal communion in order to face the great challenges posed by this unusual missionary "worksite".

To this end, it is useful to recall the norms already in force that were issued in the Apostolic Letter *Stella Maris (Star of the Sea)*, and in the Instruction *De pastoralis migratorum cura (On the pastoral care of migrants)*, of which an updated edition is being prepared, as well as the indications of the document *Guidelines for the Pastoral Care of Tourism (ORE 10 April 2002, insert)*. We should be conscious of the urgent need to provide a good formation for the lay faithful who are called to work in this apostolic sector and, by means of a constant updating, to inspire a renewed awareness of the problems of human mobility in Christian communities.

As I express the wish that your plenary meeting will contribute to greater understanding of these different social and pastoral situations, I encourage you to move forward with every valid initiative for the evangelization of this complex sector. I entrust the work of your meeting to the motherly protection of Mary, *Star of the Sea*, whom I ask to guide you to the port of a world of greater solidarity, which is more fraternal and more united. With these sentiments, I cordially impart my Apostolic Blessing to you all.

Monday, 29 April 2002



During the Meeting, Deacon Ricardo Rodrigues Martos, the Director of the Barcelona "Stella Maris", presented the situation in which sea professionals live and work – a complex reality which, all things considered, is not well known by the public at large – in a well documented presentation that had also to do with the seafarers' families and the response of the Church.

15th Plenary Meeting of the Pontifical Council

Conclusions

During the 15th Plenary Assembly of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, which took place from 29th April to 1st May in the Vatican, the Members and Consultors reflected on the pastoral opportunities and challenges arising from the world of human mobility that is intimately

Human mobility is an increased feature of globalisation. Because of this there are new barriers and challenges to be faced, in which God also offers us new pastoral possibilities.

bound up with the vastness of the sea and on the means to address them. Grateful to the Holy Father for his encouragement to recognize the many opportunities to bring the presence of Christ the Good Shepherd and his Good News into the roads and sea lanes of humanity as well as to promote respect for the dignity of the individuals, families, environment, and cultures that are linked to the sea, we publish the following conclusions:

1. *Human mobility is an increased feature of globalisation. Because of this there are new barriers and challenges to be faced, in which God also offers us new pastoral possibilities.* The Church

must accept these new challenges by being the good Samaritan on the roads and sea lanes of humanity, promoting solidarity in migration, likewise through the exercise of charity.

a) Taking into consideration the theme of our Plenary, *The world of the Sea, Sea and Migration, Sea and Tourism*, the sea stands out as the means of transportation in a new era of migration uniting people of all continents in fraternity, dialogue, and commerce but, at the same time, provoking xenophobic and even racist reactions, when it carries asylum-seekers and migrants, and hiding the daily human drama of seafarers and fisher folk.

b) Tourism – on the shores and at sea - is also constantly increasing as a feature of globalization, again with positive and negative aspects for the people and places that host tourists and for these visitors themselves.

2. Since human mobility is by definition a phenomenon of movement and change that expands almost uncontrollably beyond usually conceived boundaries, co-operation and solidarity on the international and regional levels needs to be newly emphasized. That applies also to the Church, whose Lord likewise calls every

one of her members to promote communion, solidarity, and cooperation, especially in this field, among particular and local Churches as well as in the ecumenical and inter-religious arena.

3. Ever more evangelization in the Third Millennium demands renewed thrust and pastoral planning according to the letter and the spirit of *Novo Millennio Ineunte*. In the growing world of tourism, that means assuring the Pilgrim Church is present, to make tourism more worthy of human beings, breathing a new spirit into it, offering occasions for new encounters with God and brothers and sisters of other cultures and religions. In this way tourism will contribute to the dialogue among civilizations. This could be considered a kind of new evangelization, in which the lay faithful will have special responsibilities, also with the contribution of the ecclesial movements.

4. *The Church in a globalized world is called in every way to intensify its role as promoter and animator of solidarity and respect for human dignity and fundamental rights, which are so often threatened also by new forms of slavery and*

(Continued on page 5)

exploitation. This role likewise extends to regard for cultures and cultural identities, sacred places, including those of other religions, and the environment.

5. The Pontifical Council, with renewed vigor, will take the lead in promoting solicitude for and animation of the pastoral

“structures” in the service of migrants, people involved in tourism, the maritime world and other people on the move by

- facilitating the implementation of the Apostolic Letter *Motu proprio Stella Maris* (1997) on the Maritime Apostolate, and of the *Guidelines for the Pastoral Care of Tourism*,

especially in cooperation with Episcopal Conferences;

- offering, in dialogue with other competent Dicasteries, instruments of formation for old and new pastoral agents in the field of human mobility;

- completing the project of revising the *Instructio de pastorali migratorum cura*.

“Urgent need in international relationship for solidarity to become the criterion underlying all forms of cooperation”

This was the wish of John Paul II in His Message to the representatives of the countries of the world gathered together in Rome for the World Food Summit, promoted by the FAO from June 10 to 13, 2002. The message was read by Cardinal A. Sodano, the first day of the meeting.

The words of the Holy Father marked the beginning of the Summit “five years later” that of 1996, where Heads of State and Government had declared their political willingness and their common commitment to arrive to food security for all people and to reduce by half, by the year 2015, the number of people who are undernourished.

“If the goals of the 1996 Summit have not been met, the Holy Father said, that can be attributed also to the absence of a cultural of solidarity and to international relations

often shaped by a pragmatism devoid of ethical and moral foundations. Moreover, a cause for concern is to be found in the statistics according to which assistance given to poor countries in recent years appears to have decreased rather than increased”.

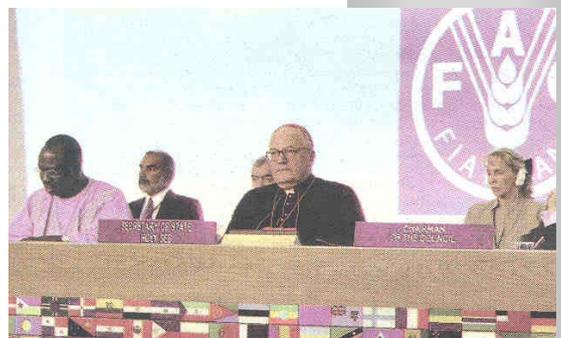
To respect of goal fixed in 1996, people who suffer from hunger should be 20 millions less every year. On the contrary, at present the decrease can be calculated around 8 millions every year.

The Governments reaffirmed the fundamental importance of the production and distribution of food coming from fishing.

“Poverty and hunger risk compromising even the ordered coexistence of peoples and nations, and constitute a real threat to peace and international security”,

affirmed the Holy Father.

H.E. Msgr. Agostino Marchetto, Secretary of the Pontifical Council, was present at the World Summit in his quality of Permanent Observer of the Holy See to the Organisations and the Organisms of U.N. for Food and Agriculture (FAO, IFAD, PAM).



Sea-related Professions and Globalization

The *Mission de la Mer* reports that the people of the Sea are upset. Their reflections on the effects of internationalization on trade and fishing made it possible to identify the following points:

Great disarray in the traditional practices:

- In trade, unemployment for the production personnel
- In fishing, the reduction of crews and the regulation of activities jeopardizing the enterprising plans.

Furthermore, *situations of exclusion* can be seen on the national level which affect the most disadvantaged categories of maritime people in particular (retired persons and widows), but also the seafarers from the poorest countries who are often extremely exploited (salary, rights, working conditions...)

The domination of the liberal culture as well as the culture of "more and more money", in defiance of the dignity of persons.

At the same time, *the obstacles to the spirit of enterprise*, particularly from regulations that are drawn up without sufficient concerted planning (no aid for renovating small fishing boats that are less than twenty years old...).

However, the people of the sea are not defenseless:

- They know from experience how to approach the international dimension; their professions have al-

ways put them in this area: 70% of resources are transported by sea; fishing is an essential element for the survival of many countries; there are more than a million seafarers who sail over the oceans every day.

- They have experienced solidarity deeply, both on board and on land.

- They live the differences between seafarers of diverse nationalities, races, cultures and religions, and they know how to respect them and be enriched by them.

- They have provided themselves with organizations so as to take part in the regulation of everyone's practices and protect everyone's dignity in ports of call, while for fishing they expect this resource to be protected and respected.

- On their part, the women have learned to get organized in order to take their place and contribute towards the promotion of the maritime world.

We reaffirm this conviction to the Mission of the Sea:

We are all brothers and we see the presence of the Risen Christ in every man.

Christ suffered because of men's cruelty, but through his Resurrection he reassured them and told them, "And know that I am with you always; yes, to the end of time". He promised them eternal life...to tell the truth, he promised that they

would meet the Father. At the same time, he sent them – and he sends us – on a mission throughout the whole world...on a real adventure fully in the heart of internationalization, to find and bring this news: "God loves you".

It is in this spirit that the *Mission de la Mer* intends to offer its contribution to the birth of a just and fraternal world of people of the sea.

Furthermore, in line with these observations and this conviction, the *Mission de la Mer* requests for the people of the sea:

- that the French government, in the framework of building Europe, will implement a clear, constructive policy for the sea and the people of the sea which:

- . makes the sea-related professions attractive to young people;

- . allows French seafarers to embark upon trade;

- . ensures the fair distribution of fishing rights among countries of the European Union

- that France will soon join the countries that have ratified Convention 163 and Recommendation 173 of the ILO regarding seafarers' welfare in ports.

- that it will favour the creation of "Welfare Councils" in trade ports.

From the port of Davao ... 4 May 2002

Two views of Globalization

Just another day on the docks in the Port of Davao

One night, a young Filipino seafarer was sitting at the bar in our Stella Maris in Sasa. He was watching a CNN-TV report on Globalization. All of the sudden he seemed to spring to life and shouted: "globalized na kami"!!!!

Some of the other Filipino seafarers at the bar did not seem to appreciate his outburst and shouted back at him "ano sinabi mo!!!!". The young seafarer was not to be silenced; he said: "my ship is owned by a Greek businessman, living in Malta. We are managed by a German Company. Our Insurance is from Lloyd's of London. Our manning agent is on United Nations Ave. in Paco, Manila. We are registered in Panama. We have a German Captain but mostly Croatian Officers and the crew is a mix-mix of Filipinos, Burmese and Indonesian. We go to Vancouver, Canada to pick up tons of wheat which we deliver to Davao City.... Count the countries: Greece, Malta, Germany, England, the Philippines, Croatia, Burma or Myanmar, Indonesia and Canada. At least 10 countries involved with one ship!!! Globalized na kami!!!!"

The young Seafarer was absolutely correct. These days "layers" of ownership, management, crewing, insurance and supply cover almost every ship. And many of the in-

dividuals and/or companies involved are "hidden" behind Post Office Box numbers or "brass plate" company names which may or may not give a true indication of who is actually responsible for this or that particular operation of the vessel.

Quite another aspect of globalization is evidenced in the experience of the crew of the MN Da Fa, a large container cargo ship which comes to Davao Port every two weeks from Singapore. The vessel docks at Davao Port - Sasa Wharf - for only about 12 hours and then moves on to Cuba and Subic Bay and then back to Singapore. It is a big cargo container ship with an all-Chinese crew. The crew spends most of their free time here at our Stella Maris Seafarers' Center. They are really a lively group and enjoy the Chinese movies we pick up on the Cable TV.

Just about a week ago at the end of April, the ship was "raided " in Cuba. Three of the containers marked "scrap materials" were found by the Customs

Inspectors to contain a total of three Mercedes-Benz luxury cars and six BMW motorcycles - all stolen from Germany, transported to Stockholm, Sweden and then shipped to Singapore.

In Singapore, the cargo was labeled "scrap materials" and prepared for trans-shipment to the Philippines. The shipment was loaded onto the MV Da Fa for delivery to Cebu. All the Cebu addresses were found to be phony. The cargo is now impounded by the Government but, happily, the crew is free.

Another example of "Globalization" -- a negative form of "globalization" involving an international syndicate operating in northern Europe to smuggle stolen luxury vehicles into the Philippines: an operation involving Germany, Sweden, Singapore and extending to a major port in the Philippines.

Jack Walsh



San Lorenzo de El Escorial (Madrid), May 14, 2002 (Zenit.org)

Towards Rio and Latin America ...

The first Social Congress on Latin America and the European Union ended with an appeal for "a more humane global society founded on solidarity". The meeting ended with the 150 participants' approval of a 6-page final declaration. It will be presented at the summit of the Heads of State and Government of the European Union, Latin America, and the Caribbean, to take place in Madrid on Friday and Saturday.

The final document is coupled with an open letter addressed to José Maria Aznar, Prime Minister of the Spanish Government and current President of the European Council. In the letter, the participants in

the Congress (Cardinals, Bishops, religious, and laymen) organized by the Episcopates of the two continents, highlight four decisive conclusions of their discussions:

- Give priority to the social dimension of economic development;
- Combat corruption by promoting an ethics of responsibility in business;
- Ensure the protection of the environment through effective political and legal instruments;
- Make structures of governance capable of meeting the challenges of globalization through the modernization of the State, more effective structures of regional integration and global co-operation, and

the strengthening of civil society. .

The congress was opened by José Maria Aznar, current President of the European Council, who told the participants that "the phenomenon of globalization is not a threat but a great opportunity". He emphasized that "Europe and Latin America share such values as defending the dignity of the person and personal freedom" and added that "separation with collaboration is the political and social principle of the common history of Europe and Latin America and is the system which best reflects the values of democracy and freedom".

António Guterres, the former Prime Minister of Portugal, said that the partnership between Latin America and the European Union should contribute towards a better system of global governance. "If we can create a coalition against terrorism, we should be able to create an international coalition against poverty", he said.

From the AOS National Director of Australia

I was asked by a Doctor at a Psychiatric Hospital earlier this month, to talk to him and his staff about Church, in particular, the Roman Catholic Church. This came about after an incident where the hospital called Elders from the Mormons and Latter Day Saints to pray over a Filipino seafarer. A Russian born Psychiatrist said to me why does it matter who comes to see the seafarers, so long as somebody is there?

This gave me an opportunity to explain what it is to be Catholic and how we differ from other religions, explaining the Eucharist and Communion Service, Reconciliation, and many other things that we often take for granted in our own Church.

Then last week my daughter was doing an assignment and in the assignment it had the statement that really puts Church and Hospital together in a clear and simple way: It started with the washing of the feet and said, "Unless we are prepared to wash the dirt from others' feet and allow them to wash our feet, we cannot be healed". Where seafarers are concerned, we receive as much from seafarers as we give them. Our Church is not the building we go to for prayer, but the Church is the people. Mass is not only a celebration of the lives of Saints and Martyrs. It is a place we go to for healing. Just before we go to Communion, we say, I am not worthy to receive you, but just say the word and I will be healed." What does healed mean? We may not be cut and bleeding on the outside, but it is the healing of our soul.

The seafarer who was in the Psychiatric Hospital had suffered a lot, from physical abuse to mental abuse, isolation and loneliness. He had been 18 months on the ship with no time away to contact family and only had the occasional letter. After having a nervous breakdown and setting fire to his cabin, crew felt the safest thing they could do with him was to tie him to a chair in the empty gymnasium. He was fed occasionally with one hand untied. He was not toileted or washed, but after all of this, when I met him in hospital, his

Managing cultural diversity

Currently, slightly more than 50% of the world fleet is mixed-manned, mainly with crew originating from different countries in the developing world. This shift in the maritime industry's traditional labour market demographics has resulted in the creation of a new, diverse maritime workforce that has now become largely more multi-cultural than ever before. This perhaps represents one of the most significant challenges facing the maritime industry today....

Managing cultural diversity can no longer be thought of as an organizational issue alone, but also an industrial responsibility...

One issue under this is shipboard habitability standards which have been found to impact on the crew's sense of well-being...

The potential exists to use cultural diversity to improve some aspects of social habitability standards on board...

The company I work for operates mixed manned ships. Six nationalities on a ship with a 23-men crew is the norm. My present ship

has nine nationalities and with an average port stay of 8 hours, a run ashore is a luxury we barely can afford. However the rich cultural mix on board probably provides a more relaxing environment than a run ashore could do. By encouraging social mixing, there is always something new to learn, something to keep one's mind occupied. Thanks to my Polish chief engineer for example, I know a lot more about Polish history and why Lech Walesa... My second engineer, from the former Yugoslavia, is learning how to eat curry, having the usual problems with foreign food, but thoroughly enjoying himself with what he terms 'all the exotic eastern cuisine'.

As I am preparing this article, my two Indian cadets are preparing for the coming Indian festival of colors; and when one visits the crew mess in the evenings, one is sure to come across some fantastic national costumes, from the Indonesian in their fez hats and colourful batiks, probably with a prayer mat under their arms, to the Burmese in their loin

cloths and the Sikhs in their colourful turbans, all relaxing and chatting after a hard days' work...

[After considering the barriers to change, the influence of culture, relationship issues and some existing cultural antagonisms, the Author has this to say in his conclusion:]

The maritime industry is now faced with a multicultural workforce which requires organizations to provide an environment that enables the crew to operate comfortably within it...

This requires providing diversity training for seafarers so they can do away with the subtle assumptions that differences equate to



deficiencies, an assumption that has been the root cause of much racial tension on mixed manned ships.

Extract from an article by Captain William Amanhyia, MSc, MNI, Shipmaster Pacific International lines, Singapore. (Seaways, June 2002)

We encourage you to read the whole article.

"More and more of the world's merchant ships now have crews of very mixed nationalities. A three-year study carried out by the Seafarers' International Research Centre (SIRC) in Cardiff has found that they can work as well, if not better, than ships with only one or two nationalities on board.

Focus on mixed crewing is the title of an interesting article that you can read on Flying Angel News, June/August 2002.

Catholic News Service, April-17-2002

Ministers to seafarers gather to 'start talking Catholic again

Who ministers to souls on the high seas? With no parish or priest to call their own, seafarers still need shepherds to whom they can turn when they're in port. This is the role of the chaplains of the Apostleship of the Sea.

For the first time in more than 20 years, the AOS ministry in the United States gathered for a national convention. The April 10-12 meeting in San Diego was a historic opportunity to "start talking Catholic again", according to Father Sinclair Oubre, president of the apostleship.

Among those attending was Vatican representative Fr. Gerard Tronche, of the Secretariat of the Apostleship of the Sea from the Pontifical Council for Migrants and Itinerant People (*an extract of his talk on following page*). More than two dozen chaplains attended the conference.

AOS chaplains work at 59 U.S. ports, located along the Pacific, Atlantic and Gulf coasts, the Great Lakes, Alaska, Hawaii, Samoa and Puerto Rico. Some work out of Catholic Stella Maris centers, some from ecumenical centers and others out of the trunks of their cars. Many work side by side with chaplains of other denominations. The apostleship is based at the U.S. Catholic bishops' headquarters in Washington. Bishop Jo-

seph L. Howze, who recently retired as head of the Biloxi, Miss., Diocese, has served as bishop promoter since 1996. This year Bishop Curtis J. Guillory of Beau-mont, Texas, succeeds him.

The network of port ministry forms a "parish" for Catholic seafarers that not only administers the sacraments, but also meets other basic needs such as spiritual renewal, welcome, communication with loved ones back home, recreation and assistance in establishing a safe work environment. These services are extended to Catholics and non-Catholics alike.

While some seafarers are able to come ashore and use Stella Maris centers, those without proper visas are not allowed ashore. When that's the case, chaplains go aboard ship to celebrate Mass, provide a cordless phone and meet any other needs the crew may have.

"We have an obligation and a responsibility not to neglect those that are passing through," said Fr. John A. Jamnicky, national director of the AOS. "It's a pretty basic command on the part of Christ to welcome them. They are not to be forgotten, neglected or overlooked".

One of the most important issues facing the organization, according to Father Oubre, is the reclaiming of Catholic iden-

tity. Catholic chaplains traditionally have attended ecumenical conventions for Christian ministers to seafarers, but in more than two decades, they have not sat down as a group by themselves.

"We really have to focus on Catholic issues", Fr. Oubre said. "When we're doing Catholic ministry, it's not just gathering people to pray together, it's bringing the sacramental life of the church to the people of the sea. If we're not doing that, we're not carrying out our mission".

Catholic chaplains to seafarers are great at providing for day-to-day needs, such as driving fishermen to Wal-Mart, advocating for improved ship conditions and helping seafarers earn fair wages, said Fr. Oubre, but these are secondary missions, and chaplains must focus more on bringing the sacramental life of the church to seafarers.



By Fr. Gérard Tronche

A few words on the place held by Apostolatus Maris within the Pontifical Council

Let me say frankly that it was not until I joined the Pontifical Council in 1994, that I learned about the Apostolic Constitution *Pastor Bonus* which Pope John Paul II wrote in 1988. It was his reform of the Roman Curia, by which he created, alongside the 9 Congregations and the 3 Tribunals, the 12 Pontifical Councils new dicasteries of the Roman Curia. The Pontifical Council for the Pastoral Care of Migrants and People on the Move is one of these Councils. It inherited the offices and the staff of the Pontifical Commission for Migrants and Tourism which Paul VI had created after Vatican II, in 1970 and put under the authority of the Congregation for Bishops. The art. 150 of *Pastor Bonus* gives a job description of that Council. We read there that he entrusted it with the highest responsibility over the Apostleship of the Sea, giving also to the AOS, in comparison with the other sectors of pastoral of mobility, a special character. It took some time before this would be recognised.

By 1993, Archbishop Giovanni Cheli, now Cardinal Cheli, who was then President of the Pontifical Council had made up his mind. On September 17, 1993, he presided an informal

celebration, without any form of protocol, which took place at the entrance to the Council offices, in the Palazzo San Calisto : - Msgr Cheli, accompanied by Jim Dillenburg, Fr François Le Gall my now deceased predecessor and Mrs. Antonella Farina, fixed a plaque with the logo of "Apostolatus

particularly through the *Opus Apostolatus Maris*, over which it constitutes the highest authority". Indeed, the text had triggered long canonical battles, aimed at defining what it said exactly. What was meant by saying that the Apostleship of the Sea is an Apostolic 'WORK', whose highest authority is



Maris" en-graved in marble, immediately under that of the Pontifical Council, outside the front door. It has been there since for all visitors to see.

This plaque is the symbol of a recovered, not to say regained, identity lost when the International Secretariat of Apostolatus Maris had been absorbed by the Pontifical Commission in 1970. The text of *Pastor Bonus* (art 150, §.2 1998) reads like this: "The Council also facilitates in particular churches, the pastoral ministry to Seafarers, both at sea and in ports,

the Pontifical Council"? Not every reading of the text favoured the recognition of a specific identity to Apostolatus Maris! In that context, the precisions offered by the Pope in his Apostolic letter *motu proprio Stella Maris* (1997) were most welcome: "Although it does not constitute an autonomous canonical entity with its own juridical personality, the Work (Opus) of the Maritime Apostolate, is the institution concerned with the specific pastoral care of the People of the

(Continued on page 12)

Extract from
a talk given
to the AOS-
USA in San
Diego,
April 10, 2002

(from page 11)

Sea; it seeks to support the work of the faithful who are called to witness to their Christian faith in this environment" (Stella Maris, Section 1, art. 1)

Without claiming a proper legal personality at the level of the Universal Church, the AOS is none the less a specific institution, which in many countries does have an autonomous ecclesiastical or civic legal status, and has its proper goals: promoting a form of pastoral ministering to Seafarers and supporting the commitment of the faithful in the maritime world. The Apostleship of the Sea has its own identity, and seeks to achieve its goals, under the highest authority of the Pontifical Council.

In November 1993, two months after the small celebration I talked about earlier, putting up the plaque, our Pontifical Council hosted for the first time a meeting of the Executive Committee of ICMA. (This would happen again in May 2000). I will recall here what Cardinal Cheli said to the ICMA Executive

Committee on that occasion, because it refers to what is happening here in San Diego through this meeting: "The AOS anticipates promoting membership among seafarers and its pastoral workers". And he informed them of another important decision, quite in line with what was said earlier about the AOS as an organisation: "The people who work here in the Vatican for AOS will comprise its General Secretariat. One of the members of the General Secretariat will represent the AOS on the ICMA Executive Committee". Six months later in Helsinki, Msgr Jim Dillenburg was taking the AOS seat in the ICMA Executive Committee which had been most successfully held before by Fr Leo Kreiss, National Director of the AOS in Germany.

In fact the highest vision of the Apostleship of the Sea is to be found in the Apostolic Letter *Motu Proprio Stella Maris*. This Document has been seen by many people as just another normative text empty of any inspiration. But in fact we

can find the vision which should inspire us today and tomorrow in the very first paragraph of John Paul's introduction of his Letter *Stella Maris*. It is a perfect example of latin/roman sobriety. Not one word too many or missing. Each word counts. Nobody could write a better "mission statement" for the AOS: After having recalled the memory of Mary, the Star of the Sea cherished by the People of the Sea, Pope John Paul goes on to say: "Her Son, Jesus Christ, accompanied his disciples in their vessels, helped them in their work and calmed the storms. And so the Church accompanies seafarers, caring for the special spiritual needs of those who for various reasons live and work in the maritime world". "Jesus Christ... and so the Church..." let me add: and so the Apostleship of the Sea, which is the Church in the Maritime World.

one need was for Communion.

The medicine that I gave out was not only the Communion Service, but we spoke of God's unconditional love for him, with lots of hugs and tears. We walked through all of the problems and abuses that he had suffered and all of the healing that he needed. After two weeks, he returned home to his family. He didn't need to go to Church to find this. He needed the Church to come to him, not unlike the Doctors that used to make house calls. The medicine is the same, either way, to cure the body or to cure the soul. It is amazing what medicine is contained in a hug.

While he was in hospital, the medical staff were able to take him off his medication. They were amazed at the change in him. The hospital staff cannot give the same medicine that we can give. To hold somebody and talk calmly and quietly to them, is not even allowed in medical ethics. Sometimes we make rules and restrictions that hinder recovery. So next time you go to your Parish, think of it partly as going to hospital. We all need our Doctors and our medicine to maintain a healthy mind, body and soul.

God bless you all, Ted

(The Beacon, April 2002)

AM World Directory

Don't forget to register your participation to the XXI World Congress of the Apostleship of the Sea (Rio de Janeiro, Sempter 29th to October 5th 2002).

Acronyms & abbreviations

A mariners' instant guide to some of the acronyms and abbreviations in use at sea and ashore.

Compiled by The Nautical Institute

DLat - difference in latitude	ETA - estimated time of arrival
DGPS – Differential Global Positioning System	ETD - estimated time of departure
DLong - difference in longitude	EU - European Union
DnV – Det Norske Veritas (classification society)	FCC - fully cellular containership
DOC - document of compliance (as per ISM Code)	FCO - financed, constructed and operated
DP - dynamic positioning	FTP - file transfer protocol
DR - dead reckoning	FNI - Fellow of The Nautical Institute
DSC - Dangerous Goods, Solid Cargoes and Containers, IMO	FO – fuel oil
DSS - decision support system	FPSO – floating production, storage and offloading system
Dwt - deadweight tonnes	FSA - formal safety assessment
ECDIS - electronic chart display and information system	GLA - General Lighthouse Authority
ECS - electronic chart system	GL - Germanischer Lloyd (classification society)
EEZ - exclusive economic zone	Glonass - Global navigation satellite system
ENC – electronic navigation chart	GMDSS - global maritime distress and safety system
Epirb – emergency position indicating radio beacon	GMT - Greenwich mean time
	GOC - general operators' certificate with regard to GMDSS
	GPS - global positioning system
	GT - gross tonnes

(To be continued)

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