



WORLD MARITIME DAY 2011

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29 SEPTEMBER 2011



A message from the Secretary-General of the International Maritime Organization, Mr. Efthimios E. Mitropoulos

As a manifestation of its overall concern about safeguarding human life at sea, the Organization has chosen, as the theme for this year's World Maritime Day, to highlight the efforts it has been making, over several years, to meet the challenges of modern-day piracy and, in so doing, generate a broader, global response to eradicate it. The intention has also been to complement and continue work in the spirit of last year's theme, which was dedicated to seafarers.

From the early 1980s until recently, the anti-piracy campaign of IMO was focused on the traditional hot spots of the Straits of Malacca and Singapore and the South China Sea. Through a series of measures, developed and implemented with the strong and much appreciated co-operation of the littoral States and the unreserved support of the shipping industry, the scourge of piracy in those waters has significantly reduced nowadays.

However, this thorny issue has lately manifested itself in other parts of the world, most notably – but not exclusively – in the waters off the coast of Somalia, the Gulf of Aden, the Arabian Sea and the wider Indian Ocean. Ships carrying oil out of the Persian Gulf and the Gulf of Oman are now firmly within the sights of pirates, who have become bolder, more audacious, more aggressive and violent and seem to be better organized than ever before.

All these disconcerting and worrying developments have, if anything, strengthened our determination to meet the challenge, as we believe that we can use the experience gained and the suc-



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cesses achieved in reducing piracy elsewhere in the world to good effect in the current arena too – but, to do so, requires a well devised and coordinated response.

Kidnap and ransom is the modus operandi in the Somali case and, in a continuously fluctuating situation, there are several hundred seafarers currently being held hostage on board hijacked ships, with their time in captivity averaging six months.

A recent study has revealed the shocking statistics that, during 2010 alone, 4,185 seafarers were attacked by pirates using firearms, even rocket propelled grenades; 1,090 were taken hostage; and 516 were used as human shields. No fewer than 488 were reported suffering significant psychological or physical abuse.

Moreover, while innocent seafarers bear the brunt of these crimes, the world economy suffers too – an annual cost that is now estimated to be between 7 billion and 12 billion US dollars. And, with more than 12 per cent of the total volume of oil transported by sea flowing through it, the strategic importance of the Gulf of Aden can be severely affected, while ships, electing to divert via the Cape of Good Hope to avoid being attacked by pirates, face significantly longer voyages with all the associated costs and environmental consequences.

It is for all these reasons that IMO has decided to make combating piracy not only the theme for World Maritime Day but also a central theme of its work this year and for as long as necessary. To this effect, we have developed a multi-faceted action plan designed to address the problem at several different levels and are proceeding with its implementation in an orchestrated manner – a reflection of the fact that the problem has become too entrenched and deep-rooted to be solved by any single entity.

The United Nations, alliances (political and defence) of States, Governments acting collectively or individually, military forces, shipping companies, ship operators and ships' crews, all have a crucial part to play in order to rid the world of the threat posed by piracy in the vast expanse of the Indian Ocean.

To alleviate this unacceptable situation, no effort should be spared. Shipping companies must ensure that their ships rigorously apply the IMO guidance and industry-developed Best Management Practices in their entirety, so that, when venturing into the western Indian Ocean region, they comply with all the recommended measures: no ship is invulnerable, in particular those with relatively low freeboards and slow steaming speeds. And Governments need to back up their oft-stated concern over the situation by deploying military and other resources commensurate, in numbers and technology, with the scale of the problem and with a realistic chance of dealing with it effectively.

While IMO has positioned itself in the epicentre of the concerted efforts being made, it cannot alone supply an instant solution to the issue – particularly since, although piracy manifests itself at sea, the roots of the problem are to be found ashore. Nevertheless, through our action plan and other initiatives, and in collaboration with other interested parties, equally determined and committed as ourselves, we feel confident we will be able to make a difference where the problem is being most acutely felt – at sea.

Some success in thwarting pirate attacks can already be claimed, as can be seen from the falling percentage of attacks that prove successful. Nevertheless, as the statistics so bleakly indicate, piracy and armed robbery against ships remain real and ever-present dangers to those who use the seas for peaceful purposes. So long as pirates continue harassing shipping, hijacking ships and seafarers, we are neither proud of, nor content with, the results achieved so far.

More needs to be done, including the capture; prosecution and punishment of all those involved in piracy; the tracing of ransom money; and the confiscation of proceeds of crime derived from hijacked ships, if the ultimate goal of consigning piracy to the realms of history is to be achieved. We hope that our choice of the theme for 2011 will provide an appropriate rallying point around which all those who can make a difference can focus their efforts.

In the meantime, our thoughts and prayers are with those seafarers, who, at present, are in the hands of pirates. May they all be released unharmed and returned to their families soon.



PIRACY: HELPING THE PEOPLE WHO SUFFER



The International Christian Maritime Association has, on behalf of all its members, signed the Memorandum of Understanding of the "Maritime Piracy: Humanitarian Response Program." In doing so ICMA has added its voice to the mari-

time community in vowing to stand by seafarers and their families when affected by piracy.

ICMA had long since resolved that it would support efforts to help seafarers affected by piracy. At the time ICMA called upon the industry to join its members in giving priority to the harm done to human lives when pirates strike. We are gratified that the industry has now come together as never before to battle the human tragedy of piracy. The program states:

An industry-wide alliance of ship owners, unions, managers, manning agents, insurers and welfare associations (maritime, labour, faith or secular) has come together to establish the "Maritime Piracy: a Humanitarian Response Program" (MPHRP). The objectives of this program is to address the three phases of "pre-, during and post incident" of humanitarian response, with the aim of implementing a model of assisting seafarers and their families with the humanitarian aspects of a traumatic incident caused by a piracy attack, armed robbery or being taken hostage.

The program is not an alternative to existing ICMA projects to deal with piracy in our ministries. The pastoral approach of ICMA member the Stichting Pastoraat Werkers Overzee, the Mission to Seafarers' linked-up care offered in conjunction with NATO's presence in the Gulf of Aden and the research into the psychological effects of violent crime and hostage taking in a maritime context being conducted by the Seamen's Church Institute of NY and NJ, will all benefit the Maritime Piracy Humanitarian Response Program. The Program intends to bring together ICMA's projects and the other known initiatives to address the humanitarian fallout of piracy, to enable coordination and collaboration.



Father Bruno Ciceri and Bishop Joseph Kalathiparambil represent ICMA at the launch of the Maritime Piracy: A Humanitarian Response Programme in London's Docklands

Most importantly, the Program will enhance the role of ICMA members' chaplains and centre staff as first responders: it is we who meet first and face to face the seafarers and families who need help after piracy. The program was launched officially on World Maritime Day, 29th September 2011, in the Docklands of London.

Bishop Joseph Kalathiparambil, Secretary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, visited London from the 27th to the 30th September, to see first hand the care of the Church there for seafarers. On the evening of the 28th September Bishop Joseph joined H.E. Msgr. Tom Burns SM, Bishop promoter of the Apostleship of the Sea in Great Britain, for mass in Westminster Cathedral to mark both the feast of Our Lady Star of the Sea, Patron of seafarers, and World Maritime Day. He was accompanied by Fr. Bruno Ciceri, CS, in charge of AOS International.

US WORLD MARITIME DAY OBSERVANCE

Port Arthur International Seafarer Center

September 29, 2011

For most in Southeast Texas modern day pirates are confined to news reports from Somalia, but for seafarers they are a very real threat and one that was discussed heavily during the World Maritime Day observance at the Port Arthur International Seafarer Center Sept. 29.

The day was filled with guest speakers from the shipping industry, the nautical institute and the maritime administration among others. Joe Cox, president of the Chamber of Shipping of America spoke about the realities of piracy.

"One thing this industry is not doing is debriefing on what to do when a ship is taken and how we proceed. We have a 18th century problem here, and we're responding in a 21st century fashion," Cox said.

During the May 2011 Annual Meeting of AOS USA in Duluth, the members voted to be a sponsoring organization for one of the two US observances of World Maritime Day. This has taken place at the Port Arthur International Seafarer Center on September 29, 2011. This is also the same day that the main observance has taken place at the IMO's headquarters in London.

Cox illustrated that the problem of piracy in the Somalia region is something that took the world by surprise.

"I remember one meeting I asked about these 'motherships' I had been hearing about on the news, and a general told me there was no such thing. A week later they were the first thing on the agenda. We are learning more everyday about these pirates and how to deal with them but it doesn't seem fast enough," Cox said.

Capt. Derek McCann, honorary chairman at the Nautical Institute – Gulf Branch, focused his talk on how these threats are perceived by the public and by governments.

"The real problem is indifference. It's indifference from the public and governments. If these attacks were taking place with aircrafts instead of ships there would be an outcry. But ships and seafarers, no one notices them," Capt. McCann said.

The real problem is evolving tactics, as noted by Owen Doherty, director of security for the Maritime Administration.

"Adapting is the key. As the industry at large takes steps the pirates also take steps. We must continue to keep one step ahead of them. We cannot afford to be in a situation where we're looking at what the pirates are doing and responding to that. We need to be ahead," Doherty said.

Robert Gauvin, executive director of piracy policy for the U.S. Coast Guard assured everyone that piracy was serious consideration for the government.

"The current administration is very interested in this. When an incident occurs there is a briefing sent to the White House. And it doesn't go to the vice president. It goes directly to the president. This is a very serious issue," Gauvin said.



Fr. Sinclair Oubre, President of AOS-USA, addressing the Conference

Mr. Jeff Dixon, Staff Writer for the East Texas Catholic,
Diocese of Beaumont

ENJOY THE TRANQUILITY OF OUR HOSPITALITY HOUSES

It is a 31,510 ton ship that flies a Panamanian flag, belongs to a Danish company and has an Indian and Filipino crew.

One evening at the club, in the midst of the hubbub, someone approached me and quietly, timidly, whispered in my ear. He was talking to me about Pakistan, Somalia and a small town, Bonny, 20 miles from the place where it anchored in Nigeria, at the entrance of Niger, in that place infested with oil rigs from all these foreign companies. I did not understand and he kept on explaining it to me over again, but I still did not understand. But when they told me there had been some injured persons on board, then I understood right away.

They were leaving for Pakistan to refuel. They came from Nigeria where they had refueled. And they were afraid. They had just been attacked by pirates. Once aboard, the pirates forced them to give them everything: shoes, cell phones, computers, money, everything that was most valuable to them, the gifts they wanted to bring back home, and then the money reserve the captain had to pay for salaries, provisions and materials. Two of them must have resisted and they were beaten with a stick. One seafarer's back was injured and the captain was beaten on the head. He was forced to leave to go to the hospital and then back home. Will he be able to go to sea again? They added that down there the pirates do not hesitate to kill.

They were afraid because to reach Pakistan, they had to pass far from the Somalian coasts and into the Indian Ocean where the pirates attack very far from Somalia.

I did not know what to do or say. Some picked up bibles without any enthusiasm. They were afraid and just wanted to stay in the seamen's club late into the night. They were in peace with us and with their family enjoying the tranquility of this hospitality house.

When I left, I could only say to them: « God bless you! ». In the evening, when I went back to my apartment, I hurried to entrust them to the Carmel of Lisieux and the Benedictines of the Abbey of Saint Marie de la Pierre qui Vire, as I always do in cases like this. Keep them in your hearts.



Bernard Vincent, retired seafarer, deacon for the poorest seafarers of the open sea
September 2011

2011 IMO WORLD MARITIME DAY PARALLEL EVENT ROME (ITALY), 13-14 OCTOBER 2011

The IMO Council having accepted, at its 101st session in November 2008, the offer of the Italian Government to host the 2011 World Maritime Day Parallel Event, the Secretary-General of the International Maritime Organization and the [Minister of Foreign Affairs] [Minister of Infrastructure and Transport] of Italy have the pleasure to announce that the celebration will take place at the Palazzo Colonna "Sala degli Arazzi" in Rome, on 13 and 14 October 2011.

The Parallel Event will focus on this year's theme: **"Piracy: orchestrating the response"** and the first day will consist of a seminar, divided into two sessions. The first session will address "Anti piracy Measures and Best Practices", while the second will focus on "International Co-operation against Piracy".

On the second day, various activities will take place around the Civitavecchia harbour.

THE PIRATES OF AFRICA

The challenge of piracy is a persistent and indeed a continuously growing African emergency despite the massive deployment of international naval forces, particularly in the waters off Somalia and in the Indian Ocean, along key routes for Eastern goods on the way to Europe and the American continent.

The African countries themselves are starting to join in these initiatives. While in the area of the Horn of Africa, especially in Somalia, local governments show little ability to intervene, something is starting to move on the Atlantic coast of the continent where the safety of commercial shipping risks being jeopardized by the pirates, as the Reports of the International Maritime Bureau bring out.

Last week, for example, the first joint military Beninese and Nigerian patrols took to sea from the port of Cotonou, Benin's main city. On board a fleet of seven ships they started to check the stretch of coastline overlooking the Gulf of Guinea which the pirates are targeting more and more. The initiative, called Operation Prosperity, will last six months during which the Beninese navy will have to get organized in order to provide direct surveillance of its narrow coastal strip.

The Foreign Minister of Benin, Nassirou Arifari Bako, in an intervention to the UN General Assembly denounced "the new threat of maritime piracy that has hit our shores and the waters of the Gulf of Guinea with violence". He called it a "real curse for the region along with drug trafficking and counterfeit medicines". President Thomas Boni Yayi has also expressed concern repeatedly about the direct damage to the Beninese economy and the risk that the port of Cotonou, on which 90% of trade with foreign countries depends, will be boycotted in the event of maritime insecurity. The government of Benin has also announced that a radar surveillance center will be created soon in Grand-Popo, the southwestern town on the border with Togo, to complete the already operational one on Cotonou that only controls the stretch of coast bordering on Nigeria to the east.

For some time, Nigeria, the largest African producer of oil, has seen ships carrying crude oil stormed by pirates, while as many as 19 attacks have been unleashed off the coast of Benin since the beginning of the year. The aim of the joint patrol, according to the Chief of the Beninese naval forces, Maxime Ahor, is "to stop any attempt to assault ships" that are often carrying oil and fuel.

While the phenomenon of piracy, at least on a large scale, is relatively recent in the Gulf of Guinea, the situation is very different in Somalia and the other countries in the Horn of Africa where attacks on ships have increased in recent years and produced a turnover of millions of dollars.

In Somalia, however, modern piracy on a large scale has been going on for at least two decades. In fact, in the 1990s, the collapse of the Siad Barre dictatorship and the disappearance of any governmental authority in Somalia made the country's waters a sort of free zone for everyone. The large industrial fishing vessels – especially Japanese and South Korean, but also Western ones – took advantage of the situation, entered Somali territorial waters with impunity, looted them and reduced the small local fishermen to poverty. So the latter started to attack foreign ships, demanding a kind of tax to compensate for their lost earnings. The dumping of toxic waste was soon added to this in the Somali waters and coasts by taking advantage of the absence of controls and the complicity of local clans and armed groups. In the end, this way of acting made a quality leap: piracy, an amateurish activity in the beginning, turned into a well-armed army equipped with fast boats.

In the beginning, the Islamic courts tried to oppose this phenomenon in the areas under their control, but now several local sources concur in reporting that radical Islamic militias are in fact allied with the Somali clans that directly control some groups of pirates.

In 2008, the UN Security Council authorized foreign warships to intervene. Since then, fleets involving the countries of the European Union and Nato, but also China, India and other countries, are sailing off the coast of Somalia and trying to keep piracy from becoming even more alarming. So far the result has been far from significant. The UN has reviewed 171 attacks just in the first half of 2011, and there are still about fifty ships in the pirates' hands and more than 500 hostages. They are mostly Filipino, Thai and Pakistani sailors who make up the most important part of the sea workers, one of the categories most exposed to the dangers that go along with the globalization of trade along the vital links of the global economy.

(Pierluigi Natalia – L'Osservatore Romano, 4.10.2011)



"WE'RE NOT ALL PIRATES!"

... Somali Fisherman To Be Issued ID Cards And Uniforms

Somalia's fishermen are hampered by their inability to reach foreign markets

Local fishermen in Somalia will now wear uniforms to differentiate them from the pirates, according to officials from Puntland, a semi-autonomous region of Somalia known for piracy.

Fishermen in Caluula, Mareero, Qandalla and Bargaal told *Somalia Report* that people are afraid to go fishing because of the threat from pirates who steal their boats, motors, and fuel and concerns international navies may mistake them for pirates. To remedy this, Puntland officers have initiated a program to identify legitimate fishermen by issuing uniforms and ID cards.

"We know that pirate activities in the region have caused fear among local fishermen, so we need to help them. We will issue them with uniforms and ID cards. First we will register all local fishermen in Puntland. We have already begun in Bosaso and all coastal lands in Bari region," Dr. Mohamed Farah Aadan, Puntland's minister responsible for fishing, told *Somalia Report*. "We will inform our coast guards and international warships that there will be a clear difference between the pirates and fishermen," he added.

By Jama Deperani, [*Somalia Report*](#)



STCW FOR FISHING VESSEL PERSONNEL TO ENTER INTO FORCE ON 29 SEPTEMBER 2012

IMO BRIEFING: The International Convention on Standards of Training, Certification and Watchkeeping for Fishing Vessel Personnel, 1995 (STCW-F 1995) is set to enter into force on 29 September 2012, after the required 15 ratifications were reached on 29 September 2011, with ratification by the Republic of Palau. The STCW-F Convention sets the certification and minimum training requirements for crews of seagoing fishing vessels of 24 metres in length and above. The Convention consists of 15 Articles and an annex containing technical regulations. According to Article 12 of the Convention, it will enter into force 12 months after the date on which not less than 15 States have ratified it. The STCW-F Convention has now been ratified by: Canada, Denmark, Iceland, Kiribati, Latvia, Mauritania, Morocco, Namibia, Norway, Palau, the Russian Federation, Sierra Leone, Spain, the Syrian Arab Republic and Ukraine.

IMO Secretary-General Efthimios E. Mitropoulos welcomed the entry into force of the STCW-F Convention as a significant development to enhance safety at sea, coming as the Organization prepares to hold, in 2012, a diplomatic conference in South Africa for the purpose of adopting an Agreement on the implementation of IMO's other instrument relating to fishing vessel safety, the 1993 Protocol relating to the 1977 Torremolinos International Convention for the Safety of Fishing Vessels. That Agreement aims at facilitating the entry into force of the 1993 Protocol, which was adopted to amend the original Torremolinos Convention of 1977.

"The safety of fishermen and fishing vessels forms an integral part of the Organization's mandate but the two instruments on fishing vessel safety, which have been adopted by the Organization, have not come into force due to a variety of technical and legal obstacles and unfortunately the fishing sector is still experiencing a large number of fatalities every year. Now, the entry into force of the STCW-F Convention, in 2012, and the ongoing work to bring into force the Torremolinos Protocol as a binding international safety regime, are expected to play a part in helping reverse that trend," he said, expressing the wish that the Torremolinos Protocol would also meet entry force requirements as soon as possible.

THE INTERNATIONAL CHAMBER OF SHIPPING TAKES A STAND ON ECOLOGY AND PIRACY



09/20/2011 London - In the Council held on 13 September, the International Chamber of Shipping (ICS) expressed great satisfaction for the adoption by the International Maritime Organization (IMO), in June 2011, of a set of technical regulations that will help the shipping industry to further reduce significantly CO2 emissions on a global level.

On that occasion, some rules were also established for the institution of a fund for environmental compensation, paid by the ships, the first consumers of fuel, instead of a system of emissions trading.

This regulation, which will be binding starting from 2013, aims to deter governments from pursuing CO2 abatement procedures under the UNFCCC (UN Framework Convention on Climate Change) or through regional needs, for example by the EU. These latter measures would affect only part of the world fleet and with minimum contributions, even if agreed with the IMO. In any case, both issues will be discussed during the first United Nations Conference on Climate Change to be held in Durban in December 2011.

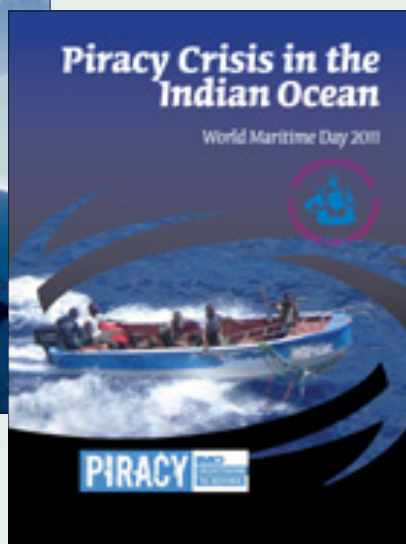
The EEDI (Energy Efficiency Design Index) which will be applied to new ships, will undergo exemptions for political reasons, approved by the ICS board and agreed with the IMO, in order to remove any fears among developing nations, said President of the ICS Polemis.

On that occasion, the Council has considered also the theme of "piracy". The President said that the combination of these themes with the tenth anniversary of the attack to the Twin Towers might seem ironic, but up to a certain extent, if you consider the fact that governments have made several attempts for a solution on this front. In addition to this, there is the suffering endured by the families of seafarers held hostage by pirates of all the seas.

About this scourge, all the members of ICS have agreed on the use of every opportunity to highlight the seriousness of the crisis and the abandonment by the international community, of certain sea areas, like the Indian Ocean, to date in the hands of pirates, despite the efforts and the in the area. A contribution, the latter, which is mentation by governments of the overall military and not supported by the political will.



presence of military navy insufficient: the implementation policy is still inadequate



The radical measures taken by the IMO are still valid (such as ISPS Code – International Ship and Port Facility Security), to reduce the possibility that shipping may be used by terrorists to attack several sectors of the society, already heavily targeted by pirates over the past 10 years, in what is shipping and the free flow of world trade.

Former Scottish National Director Dies

Leo Gilbert, former National Director of AOS-Scotland, died on Sunday 9th October 2011.

Leo served in the Royal Navy during the Second World War and following demobilisation worked with ex-serviceman. He became involved with the work of the Apostleship of the Sea on the Clyde becoming the Scottish National Secretary. Together with Fr Andrew Hosie, the then National Director, Leo established the Glasgow Stella Maris Seafarers Centre at Whiteinch. Following the death of Fr Andrew in 2002, Leo became the National Director of the Apostleship of the Sea in Scotland. In 2005, the Apostleship of the Sea in Scotland merged with the English branch taking on new port chaplains and recruiting volunteer ship visitors leading to an increased number of ships visited in Scottish ports. In 2006 Leo was awarded the Pro Ecclesia et Pontifice medal by the Papal Nuncio to Great Britain for his services to seafarers. Leo was 92 and leaves his wife Catherine and four children. The funeral will take place on Tuesday 18th October at St Leo's Church, Dunbreck, Glasgow, at 10.00am.

FROM GDYNIA TO ROME

XXIII WORLD CONGRES OF THE APOSTLESHIP OF THE SEA



We are pleased to announce that the **XXIII World Congress of the Apostleship of the Sea** will take place in the Synod Hall in the Vatican from **November 19-23, 2012**.

This important event returns to Rome after 30 years (in fact, the last one was held here in 1982), and it takes place 90 years after Pius XI signed the first Constitutions of the Apostleship of the Sea on August 17, 1922.

In tune with the Ordinary General Assembly of the Synod of Bishops to be held in October 2012, that is, one month before the beginning of our meeting, the theme of the Congress will be dedicated to the new evangelization. Through reflection, prayer and sharing, we will try to examine the current situation of our apostolate "to outline new ways and expressions of the Good News to be transmitted to contemporary man with renewed enthusiasm" (*Lineamenta* for the 2012 Synod of Bishops).

The "mission" that Jesus entrusted to his Apostles was, is and will be the one and only mission, everywhere and in every era. But the constantly changing circumstances in which we live our vocation as Christians – new problems, new challenges, the evolution of cultures, and new possibilities – make up the "newness" of our vocation as evangelizers of the maritime world.

Since the World Congress represents an important moment in the life of the Apostleship of the Sea, we would like to bring together people who are concerned with this pastoral area in different capacities. We are counting on everyone's cooperation so that the event will give the fruits hoped-for. Five years after the World Congress of Gdynia, we have to examine carefully and critically what the changes taking place in the seafarers' lives mean for them and analyze them in their most profound reasons. We have to be able to look to the future with farsightedness and have the courage to be the voice of the voiceless.

A clear analysis and deep reflection will help us make what emerges from our meeting really respond to the people of the sea's needs.

The participants will have their accommodations at the Hotel **Casa Tra Noi**, which will charge special rates for the Congress (www.hotelcasatranoiroma.com). We will send you more detailed information soon so that you can organize your participation in the best way possible.

ARCHBISHOP VEGLIO URGES RATIFICATION OF MLC2006



In a message sent on the occasion of the 16th National Seafarer's Day, held in Manila, Philippines, on the 25th September 2011, Archbishop Antonio Maria Veglio stated that a law providing protection and just treatment to seafarers is crucial to the Philippines. The ratification of the Maritime Labour Convention (MLC 2006) is an opportunity for the government of the Philippines to pass just such a law that would hugely benefit Filipino seafarers.

"As President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, it is a great pleasure for me to address you and offer my best wishes for the celebration of the 16th National Seafarer's Day, an important event coordinated by the Apostleship of the Sea – Manila in cooperation with a great number of governmental and nongovernmental maritime agencies involved in the different aspects of the seafarer's welfare.

With an average of more than 300,000 seafarers deployed every year, the Philippines is one of the major providers of seafarers to the maritime industry and, for this reason, it is rightly called the "manning capital of the world". However, there are several challenges that the government and the welfare agencies are facing in providing better protection and care to this category of workers who, with their remittances, contribute to a great extent to the national economy.

In order to overcome these challenges, it is important for you to apply the theme chosen for this celebration: *Marinong Pilipino: Lakas ng Pagkakaisa (Philippine Seafarers: Strength in Unity)*. The Filipino seafarers must work in unity with maritime welfare agencies to achieve strength in lobbying at the government for the ratification of at least these two important ILO Conventions: first the Seafarers' Identity Document (SID) Convention, 1958 (ILO 108) - C 185, that has created in recent months numerous problems in Brazil to many Filipino seafarers who were not allowed to get shore.

Second, considering that 20 per cent of the 1.5 million worldwide seafarers are Filipino, your government should understand the importance of ratifying the Maritime Labor Convention of 2006, which will provide seafarers with fair terms of employment and guarantee them safe, secure and decent living and working conditions on board ship.

I would also like to mention the special problem of piracy and its effects on hundreds and hundreds of Filipino seafarers and their families. Again it is of fundamental importance in this field that the AOS reinforces its national network and works in unity with other international organizations to propose itself as a welfare service provider to offer specific professional assistance to the victims of piracy and their families before, during and after the ordeal.

In order to achieve more results in lobbying at governmental level and providing welfare services to seafarers, fishers and their families, it is also necessary that the local Bishops, the AOS Bishop Promoter, the National Director and all the chaplains and volunteers of AOS Philippines strengthen their cooperation and assume a more responsible role in managing resources and generating local funds to support the different activities.

Finally, I invoke the intercession of Mary, *Star of the Sea*, for the people of the sea in the Philippines. May the Lord continue to protect them from any spiritual and material danger so that they can contribute to the development of the country".

✠ Antonio Maria Veglio
President

MARITIME THEOLOGY AND THE REALITY OF ICMA

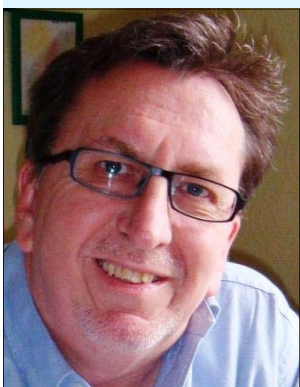
An inspirational speech from Hennie la Grange



ICMA General Secretary Rev. Hennie la Grange received the only standing ovation of the ICMA World Conference when he delivered his speech.

A story is told of a young academic visiting Cambridge University to deliver a paper. Being young and it being Cambridge, one of the universities internationally, the young professor would of course have been inclined to pull out all the stops to impress. The host professor at Cambridge, when introducing the visiting speaker, put his arm around the young man and said: "We're all clever here. As I'm sure you are. So don't

let's try to be clever. Just be kind. Be kind to us."



Well, I am today relying on your kindness. And I pray that you will forgive me for being more kind than clever. For what I have to say is more from the heart than from the head, and is perhaps less theology than faith. But then, I am reassured that if it was an academic treatise the

organisers wanted, they might have chosen any number of you for this presentation. I am aware that there are many gifted theologians in this room who would, then, have been better suited to this task. But I am also encouraged by a letter I received from Estonian Seamen's Mission's Eerik Joks, who composed that beautiful chant at the opening ceremony especially for our conference. Eerik is very involved with the ecumenical movement in Estonia. And what Eerik wrote was basically that I should be kind, more than clever. That today should be a celebration of the miracle of ICMA, rather than a cold-blooded academic exercise. Well, Eerik, I hope that I shall achieve that.

Let me also add that being at the ICMA Secretariat does not mean that I can speak on behalf of ICMA. Such is the nature of ICMA that none of us can really do that. So, these are my views which I am happy to share with you. Ever more reason then, for you to be kind...

Let me begin where ICMA begins and where ecumenism really happens. Strangely, ecumenism – that lofty biblically founded theology of the unity of the church, the body of Christ – ecumenism, when it happens right there where it matters most, is hardly even given a thought. Only in passing, perhaps, does a port chaplain contemplate ecumenism when setting off to the port for a regular day's work. If at all, the only reason for thinking theology that early in the morning is to remind oneself to be patient and toler-

ant towards the colleagues from rival societies. But even if we don't think about it much, it is there, in ports, at centres, on ships, where our shared Christian faith in one God is crucial. Here in ports ecumenism matters most. And the people most required to act upon this faith that we are one, are we, the port chaplains. We are required to believe we are one even while our daily reality contradicts that faith at every turn. It's where it matters most that ecumenism is most difficult to implement.

But that's where I learnt my lessons on the unity of our faith and the oneness of the church. Prior to that, working in a parish church I must admit I couldn't have been bothered all that much with ecumenism. Coming as I do from a country that was the pariah of the world, my church did not really care for ecumenical relations. At that time we were quite complacent. We were perfectly happy, thank you very much, at being isolated from the rest of the church, because we so staunchly believed that we were right, even if only we believed it.

It was friendship that changed all that for me. I walked into a chaplains' meeting to be greeted by friendship. That friendship was based upon simple acknowledgment of my faith – which, coming to think of it was in itself quite remarkable – respect for my work, tolerance to my church and acceptance of my society, and most importantly, love for who I am and caring about where I was at – because I was not in a good place right then. This relationship was carefully cultivated by weekly worship, regular meetings of the team, tea and biscuits and the occasional braai, and annual weekend retreats to a little resort down the coast at which we shared communion. The Durban chaplains' team has a special place in my heart and has shaped my belief in ICMA. Among them the unsung heroes of ICMA, Millen Adams (whom you might recall organised that fondly remembered ICMA World Conference in Durban), John Kunst (our chairman) and Mama Paddy Percival, none of whom, sadly, could be here this time. But their legacy is very real. They taught me that fellowship is where ecumenism is born.

For me doing is believing. I do best what I believe in. From doing something in faith, I believe, there develops a practical theology. I am a fan of Don S. Browning, by the way. He wrote a book called *A Fundamental Practical Theology* back in 1996 in which he famously stated that theology is fundamentally practical. He meant that practice informs our thinking as much as what we think and believe informs what we do. And that applies also to when we formulate theology. I think that from this point of view it might just be possible to write a descriptive practical theology for ICMA too. A descriptive practical theology would contemplate and interpret what we already do and how we do it, in view of the faith we confess. That's how I came to understand ecumenism: from the love that the tiny faith community that was the Durban port chaplains' team freely gave to me, developed my belief that friendship and fellowship (fellowship is friendship given and received through faith) are the first requirements of ecumenical working. This, I think, is practical theology...

There is some risk in such a "practical" theology though. And let me mention it now lest you think I missed it. Everything we are and everything we do, our being and our actions, are informed by faith. The danger in the focus on practice is that we could accept faith as always being there in the background somewhere, deeply embedded in all we do. For all intent and purposes faith could be ignored really, so that we might get on with the action, with the business of seafarers' welfare. Now that would be sad. Our work would cease to be faith-work, and port chaplaincy would be a secular enterprise. Really, we need the right balance. I like to say that our work is faith-based. But I hope to explain that later...

One more warning here at the outset, and a plea for your understanding: I am as committed a Calvinist as I am ecumenical. That might be contradictory, theologically, I really don't know. Philosophically I agree with Hegel who understands reality as beset with contradictory opposites, both being simultaneously true. And living life is the gentle art of negotiating one's own path between the two. Without going into that too much, let me just warn you then that my brand of theology will always be informed by my Protestant education, while I shall always seek unity in God's work among us and aspire to find unanimity in all our responses to God.

Structure

Now let me back track just a little to give you some idea of the structure of my presentation. I am no systematic theologian, but I want you to follow where I'm headed. I have said this before, and it is by no means a profound truth, but then again neither is it easy: that port chaplains have to be good at one particular daily balancing act. Well, two balancing acts if you count climbing gangways without holding on to

the railing to save your hands from getting greased. We have to be good at balancing in our minds three relationships simultaneously, or three contexts, if you like. Three different worlds seem to intersect in the

person of a port chaplain. In fact this conference was loosely based on the same principle. Going about our daily business we have to link up in our minds three realities:

1. Our own faith-world
2. A seafarers' life-world
3. The world of maritime trade and industry

Let's take them one by one to see if you agree.

Our own faith-world.

First of all, *our* faith and of course all that comes with our confessions of faith, all of it goes to make up our faith world. Our own personal grace-relationship with the Father, our dependence upon Jesus Christ, our reliance upon the Holy Spirit, all of that matters here. Being captivated by our own faith tradition, being committed to our own church and being loyal to our own faith community. This is our reality. But then to discover that we are neither unique nor alone. We share this work-place, even more fundamentally, we share the same calling from one God to care for seafarers... (Ah, let me say this again to make sure you get this, because 40 years ago I might have been ostracised for saying it! And yes, I could very well have said it 40 years ago, it's that recent. Sadly I am now older than 40! Only a little bit older though... Thankfully I am younger than a hundred, for there is just a chance that I might have been burnt at the stake then!) The point is: it's frightfully recent that we could not possibly have said publically: we care for seafarers because we share equally in God's mission to the world. Because, quite shockingly, those with whom we now single-mindedly share that mission of God to the people of the sea, come from the opposite side of the schism. I mean, these are people with whom we would not normally agree, nor share liturgically, and yet we have God in common. That in itself is a tricky piece of reality to get your head around. To make it work is even more difficult. But you and I know what, quite miraculously, it does. It works. Look around you. It's never easy. And proof of that is written in ICMA's mission statement: that it is ICMA's objective to inspire tolerance. Don't be mistaken, we are asked to pledge tolerance not to the world, but to one another. And tolerance is acquired by learning. Human relationships are never done and dusted. Like in marriage the hard work starts only after the wedding reception has been cleaned up. As in marriage, we the church and the bride of Christ is difficult to please.

Remember that we're still considering how important our own world of faith is to us. Ecumenism becomes an issue when this safe haven of our own little bubble is punctured by someone from beyond. Well



there you go, I have said it, haven't I? I have said what is most difficult for us. We are forced to deal with it when someone else from out there comes knocking: when we encounter the worlds of others our own world diminishes in size and importance: our own little bubble... Our world is smaller than we believe. We learn tolerance when our worlds collide. And ecumenism is how we deal with that existential crisis. Ecumenism needs more contemplation here in ICMA. Before I lose myself in ecumenism as though this first world in which we live is dominated by denominations, let me just for a moment return to what I have called our own faith. Our faith is a very personal reality. Yes it has theological precedence (our faith is the work of God's Spirit, and not our own achievement), and it even has communal origins (we believe because our parents believe, and our upbringing reinforces it) and yes our faith has public significance (there is no such thing as a faith that stays privately hidden), but in our experience faith occurs to us first in our inner being. Faith determines our being.

That's why faith is fundamental. Faith governs who we are as much as what we do, how we do things and why we do them. The metaphor Jesus uses of the tree bearing fruit is relevant here. Therefore, I believe that what we do in caring for seafarers reflects who we are. I have been repeating myself, but bear with me. Let's unpack this a bit because it is important to note both what I have said and what I have not intended to say at all. I want it noted that I have not said that our work is driven by whom we think seafarers are and what we expect them to become. Our involvement in this ministry is not due to seafarers' lack of faith nor is it due to an abundance of faith among people of the sea. We care for the wellbeing of seafarers because of who we are not because of who they are. It is we who have the faith that inspires us to serve God, not seafarers who lack faith so that we approach them only to change them. We are driven by our own faith to serve God's world unconditionally.

We start out with faith, faith and the conviction that God sends us to care pastorally for this particular community in God's world: hence faith-based. Faith is our foundation; faith comes at the beginning of what we do, not at the end. We're not in it to move seafarers to faith just as we believe. We are moved by God to follow God's movement into his world. God sends us as He has sent his Son into the world. We follow God's mission. That is why we call ourselves missions, and how we understand our mission ("sending" in my language).

Of course God's objective is to reconcile with all of humanity, I hear you object. But that only God himself can achieve and it's a job best left to God, through Christ and his Spirit. In being where God is moving

to, among the people whom he has declared he loves, we are fulfilling our part of the Great Commission. Now that, I know, is not yet the whole story, but I'll come to that. Let me first say that in terms of our first context, this world created for us by our own faith, it is here that God nurtures and equips us for the moment that we step out of our own world into the worlds of others. For step out of it we will. But the motivation to step into the world out there is not that the world over there is hopelessly lost. Our motivation to meet the outside world where it finds itself, comes from the new life God has given us in the new world created for us in Christ. Stepping out of our own worlds and entering the world of others is the move from the pastorate to the apostolate. It happens because "my cup runneth over".

A Seafarers' life world

The second of these worlds that we juggle is a seafarer's world; a seafarer's world. That, I think, is significant to note: it is a seafarer's world, not mine, nor yours, but someone else's world. The moment one



Hamburg Organising Team

ventures out from own world there are rules of engagement. So coming to think of it "juggling" is not the right word for what we do. Let's not take anyone lightly. There is something to be said for approaching someone playfully. But let's not play games with other people's lives. Our faith makes it simple: Love is how we live together. Enter other people's lives with love, no matter if they are much deserving of love. Love anyway. That's what we said in

getting to understand our own world, isn't it? That we do what we do because of what we are: we are faith-based, faith-driven. We love because God loved us even before we started loving Him back. So, when knocking on the door of a seafarer's world we wait to be invited in. And once inside we enter only the common rooms, not the private spaces if we are not invited there, and we sometimes leave our shoes at the door.

Why a seafarers' world? I believe that God has somehow identified for us the people to whom he wants us to direct his loving care: the people of the sea. Only you will know why you have dedicated your life to seafarers. But I am pretty sure most of us will have a story to tell of how God guided us to the people of the sea. For me it was a faith decision. I believe seafarers matter to God. I believe I should love seafarers, because God loved them first. That is what makes ICMA a valuable resource in the seafarers' welfare sector. We have good reason to deliver the best quality in care, even before we have managed to describe theologically our commitment to people of the sea, simply due to faith.

For me there is good reason for the roundabout reference to seafarers as “people of the sea”. I remind myself all the time that seafarers are people. Seafarers are whole people. Seafarers are not mere instruments of labour, nor merely the human element: that weakest link in the chain where safety fails. Nor are seafarers down and out, to be patronised and pitied and cared for because they’re dependent upon welfare; nor are they always victims of injustice, always in the right or never to be questioned. These are all intolerable reductionist views which do not correspond with Christian theology on human wholeness. We award seafarers their dignity when we engage with seafarers as we should relate to all people: acknowledging wholeness. We are staunchly critical, are we not, of any industry or political order that reduces our humanity to our useful parts. So then, let us be careful not to treat seafarers just as disrespectfully. We are from the religious industry. Our interest in seafarers could be easily construed as being only aimed at, or even limited to Christianizing them all. I would suggest that we in the business of faith should take care not to contribute to the perception that we relate to seafarers only to convert them. In fact we should not focus only upon their spirituality as though that is all they are and all they’ll get from us. Do that and we become self-serving, serving neither seafarers nor God. Our interaction with seafarers hinges on sound Christian anthropology. Human dignity is acknowledged in wholeness. That is how we have been created by God and recreated by Christ and the Spirit.

If our duty of care is to be rooted in our own faith, we must treat the people of the sea as neighbours (“naastes”): as persons who not only are fully human, but also the creation of the same God whom we serve. Even those who seem less worthy – perhaps precisely those who are not worthy – are recipients of God’s grace. Our being sent to meet them, is God on his mission. And here I am, sharing in it. That’s why I serve people of the sea.

But even God’s sanction to venture into another’s world, does not make it simple. Entering another’s world is fraught with risk and difficulty. One can do much harm. Moving into seafarers’ workplace is to venture into their life-space. If a ship is a seafarer’s home and we are, at best, their guests, however hospitable they might receive us, then entering into a seafarer’s mind and faith, life and loves, space and property, rights, labour relations and career prospects, is to tread on sacred ground. We would do well to remember where and why angels fear to tread. We must keep to our limited role.

Meeting seafarers where they are, in their world, is the minefield of pastoral care. Or is it even pastoral care?

Do let’s not assume that we understand fully pastoral care. We need to research the theology of pastoral care and we need ongoing training on spiritual counsel and brief counselling techniques. Not only because the discipline of practical theology is rapidly evolving, but also because this is where that little mat-



Delegates in St. Michael’s Church

ter of the Great Commission niggles at the conscience, right? ICMA members grapple with this theological question: Is working with seafarers really pastoral care or have we crossed the frontier to the apostolate? Are we in the church or outside of it? Are we discipling or not. If not, are we in breach of God’s Great Commission?

The controversy here exists among ICMA members and certainly also manifests itself in the slight discomfort of ICMA partner organisations. It exists in ICMA because we all have different answers to what the Great Commission requires of us, and we have different expectations of one another’s delivery of that outcome.

I would suggest that there is another way to look at seafarers’ ministry other than through the lens of the Great Commission. Perhaps the question to consider is: are there other biblical models for a ministry to seafarers besides mission (“sending” / proselytising)? Do we have to justify all our work among seafarers from this one paradigm of making disciples? Or could our engagement with seafarers also be diaconal care? Could we not simply be caring for the lowliest in God’s kingdom? Could we simply be obeying God’s command to be salt for the earth?

It was Ken Peters who said in Penang last year: “What we’re doing in engaging with seafarers is creating a moment of church”. To me it means that we bring God’s presence to people and situations which could not have felt less like church. But being church, besides apostolic witness and prophetic advocacy, is also about being loving and caring. We can be diaconal. In fact we are spoilt for choice of biblical models for seafarers’ ministry.

The Christian Seaman’s Organisation is perhaps a case in point of one who has acted upon this choice: it chooses to focus on ship visiting and pastoral care with an apostolic objective. While doing so, CSO acknowledges that what they do cannot be all that seafarers need done, that CSO can choose to focus on a spiritual agenda for its operations only because other ICMA members with whom they work closely in the same ports are doing what else is required to care for seafarers needs effectively. They call their design of ministry complementary. Does this mean then that ICMA members who focus on maintaining services at drop in and seafarers’ centres are less obedient to

God, or could they be simply delivering what else God requires besides the Great Commission? I think the latter. If the tolerance that ICMA's mission statement calls ICMA's objective is still relevant, then this tolerance applies not only to our complementary work alongside other faith traditions, but also to acknowledge the legitimacy of other *modus operandi*, no, the biblical foundation of alternative models of ministry. If parish churches offer tea after Sunday services (mine offers wine by the way: very civilised, I think!) then seafarers could be offered drinks at their "churches", our seafarers' centres.

In short, I do not think that we can justifiably limit our paradigm to serve seafarers to a single verse of Scripture, even if that verse is the Great Commission of Mathew's gospel, ignoring the rest of the Bible. That would be irresponsibly selective.

Significantly some of us call ourselves chaplains. Chaplains are found where you will not find parish priests and ministers. Fact is, you don't find chaplains in churches. You would encounter them in health care institutions, schools and universities, in armies, in corporate companies, local and even national authorities. And, lo and behold, in ports. Chaplains bring that moment of church to communities who are precisely not in the church. I wish I could read to you Naomi Paget and Janet McCormack's book, *The Work of the Chaplain*, from back to front. Matthew 25 is central to their paradigm on chaplain's ministries. Jesus there teaches on the value of all people, and the requirement that the righteous minister to all people, even the least in God's world. Marion Gibson pointed out to me this passage (page 81). If this is the care to be provided in crisis, then it could also be the essence of all care to seafarers. The point is: the paradigm of chaplaincy is as much a way of being and a means of engagement for seafarers' ministers as proselytising may be.

But entering a seafarers' world has its limitations, because of who and what we are not, in spite of what seafarers need. Seafarers very often do not need us, but need someone else. We are not doctors. We are not psychologists. We are not lawyers. We are not union representatives. We are not shipping agents. We are not travel agents. We are not bankers. And however much we want to be all these things, and even though we have much experience of so many things that seafarers want and need, we are pastors. We are religious and spiritual experts. But in spite of our expertise at the Christian faith's spirituality we may know very little, perhaps of Islam, Hinduism and the other great faiths among seafarers. But do Protestants fully understand Catholic spirituality? Or do Catholics fully understand the spirituality of charismatics? Do the evangelicals fully comprehend the ecumenicals? I think not. We are pastors, and we share with one another and with some seafarers the same Christian faith. But we are at best first responders. Heh, do not let that sound superficial. We are very professional at being first responders. "Today chaplaincy continues to provide for the spiritual needs of all people in a way that no other established religious group can." I quote

from Paget and McCormack (p 4). I think that applies to us! But we like to talk ourselves up: we like to present ourselves as counsellors, even trauma counsellors. Let's be honest, no amount of training we have had up to this point within ICMA make us able to deal with post traumatic syndrome. It is a described medical condition, and none of us are doctors. You would not attempt open heart surgery would you? Do not tamper with things you cannot understand. We are so well meaning though. We are so concerned for seafarers in crisis, after piracy and other tragedies, that we barge in pretending to know – even believing that we are able to provide – what they need. So somewhere in the process of the provision of care we need ourselves to have faith in the Holy Spirit's ulti-

ICMA
INTERNATIONAL CHRISTIAN MARITIME ASSOCIATION
Over 40 years of professional faith based care to seafarers

mate control of the process to refer seafarers to other better equipped professionals. Not only are we realising that we cannot make a person whole with pastoral care, that we have but a small part to play in their lives and others will continue the work and see its fruit, our limitations also require the interventions of other professionals from other disciplines.

It boils down to what you expect to find there, isn't it, in that other person's life and world. What do we go looking for there? What do we intend to do about it? Do we go looking for faith, and failing to find it, promptly proceed to hit the install button? Our expectation of what lies beyond our own world in another's life often governs how we treat others and how we conduct ourselves. I have experience of how God revealed my expectation to me, a rather crippling expectation it was too. Again I am back to my own story, forgive me, but I think it's relevant here.

I remember when I started port ministry. I had been given a tiny hatchback car by CSO to get around the port. Mornings I used to drive onto the quay (one could still do it in those days) park at the water's edge at the bow of a ship. I remember vividly sitting in my Opel Cadet looking up at the towering cranes and at the massive bulk of the ship several storeys above me. It was more than daunting: it was downright frightening. I would sit there and pray for longer than I would before stepping onto my pulpit on Sundays. The seafarers' world just seemed insurmountably huge. And I remember what I prayed for over and over again: God, don't leave me. God, go with me. I was overwhelmed by my responsibility: I was to take God on-board. And it never got better. Because the days that I went back home feeling a miserable failure were too many to allow me to become complacent. In 2004, my society sent me to New Orleans, to take a closer look at ICMA so that we might consider joining. Many people have criticism of that conference. It was my first,

and I remember my jaw dropping at the sight of so many port chaplains. Oh, I knew there were port chaplains elsewhere, but so many of them? Perhaps my feelings of isolation were delusional after all. There was a workshop in New Orleans to be led by Reverend Jaakko Laasio and Father Andre Quintelier. That day changed my life. And I can still remember the single sentence that did it. It was Father Andre who said: we do not go onboard to take God to seafarers. Because God is already there. We go onboard to meet God. That may not seem profound to you, but it changed my life. And perhaps it has helped me to make a few seafarers aware that they are not alone either. One more world remains to be juggled.

The world of the maritime industry.

This is not the welcoming world of friendly Filipino's, mind. This is the cold hard real world of business and money, loads of it, or the loss of it we're led to believe. It is the world of international trade, of profit and loss, of supply and demand, of greed, consumerism and ultimately materialism. It is a merciless environment. It is as unpredictable as its share price, as unscrupulous as its politicians and as violent as its pirates. It is not a place where human dignity thrives.

In this world there is a place for a prophetic witness to justice and advocacy. An independent voice, that speaks up fearlessly for the wholeness of people of the sea, their rights, their wellbeing, their very humanness.

It is a world where grace is a haven, hospitality is a miracle and dignity is a moment of church. These are the gifts we bear from God. Grace, love and faith.

It is in this world that we rise up for justice. But don't be mistaken, justice is not universally attractive. It is in this context that love is consistently crucified and rarely survives. Love on God's terms is not generally invited. ICMA is not always welcomed with open arms. In this world faith itself is suspect and shameful. Is that our cue to leave the stage? No. If there is a human side to this industry, we are it. But let's be frank: port authorities and shipping companies do not look favourably on port chaplains because we're Christian. Nor because we're admirably humane. If they look at us favourably at all it is because they gain from us a healthier and happier crew for very little investment. Most of the time we're a problem. There is here the theological conundrum of giving in to the world and disappearing into it, enslaved to its agenda, or to passionately fight it tooth and nail as though it is Satan incarnate, or to engage with it, to understand its agenda, to partner and to collaborate and to celebrate its achievements, walk the distance and a bit, but also to keep the distance, the identity and integrity of God's agent for justice and God's advocate for undeserving yet valued-by-God human beings. We all do this differently. Do let's not frown upon one another's relationship with the world to get the job done. But do let's make ourselves unmissable in a world where we're unique.

There are ways and means of engaging with this world of the maritime industry, from taking high office in the ILO and IMO to cultivating free access to the port captain's coffee machine, from getting through port gates to getting past the deck watch. There is need for an integration with the world, being not from it but most certainly in it.

Our members have forged relations with this industry. We are known as a resource, accepted as partners and even handsomely supported. But the terms are those set by the industry, whether ISPS Code, TWIC Cards, or grant conditions, we don't call the shots. It is here in this world that professionalism in chaplaincy counts. Our integrity is vital. Our service delivery is valued. Some members have been employed and are supported by the industry, having convinced the industry of the difference a chaplain makes. Costa uses AoS, the Dutch dredgers the SPWO, the United States Government the SCI. After recent earthquakes in New Zealand an ICMA chaplain sailed with a ship that was in the port of Christchurch when the city crumbled, in support of passengers and crew. The ties with the industry should be nurtured not for their own sake, but for the doors it opens to seafarers.

In closing...

I come to the end of my presentation. I realise again this is no theology, not even the descriptive sort, and most certainly not of the systematic variety either. But I warned you of that. I know I have not made any real contribution to our self-understanding. I have rambled on, perhaps, losing you somewhere after the second page. But I have today dared to call you my friends, and I have relied on your kindness to ask fundamental questions which could be as disconcerting as they are stimulating. I have been irritating, I know, besides talking for too long I have asked more questions than given answers, and perhaps you feel more discomfort right now than peace of mind.

But consider this: the miracle of ICMA is but 40 years old. Did you think that we would sort out our often violent past differences in just four decades? Surely not! This is the amazing thing: that ICMA exists at all, and that ecumenical working put ecumenism to work here as nowhere else in Christendom. You are participating in a miracle.

I pray that God the Father blesses us with his Holy Spirit's gift of faith in Jesus his Christ. I pray that love will have the last word among us. I pray that together we will be a voice for seafarers. I pray that seafarers and their families will learn to rely on the Christian ministries to seafarers gathered here. And I pray that the maritime industry will recognise our professionalism in faith-based care. I pray that the maritime industry will return dignity to humanity. And I pray for your fulfilment and for your peace in doing what you must do for God and seafarers. I pray that you never give up.

Hennie la Grange
22 August 2011

The Confraternity of Our Lady Star of the Sea

AOS USA enjoys a wonderful relationship with the Confraternity of our Lady Star of the Sea. AOS USA Vice President and Mariner Member, Mr Chris Fogarty recently compiled a history of the Confraternity, and would like to share this with the membership.

Humble beginning

The Confraternity of Our Lady Star of the Sea came from humble beginnings in Morgan City, Louisiana. Starting in 1970, a rosary group began meeting weekly in neighborhood homes. With the permission of the pastor, the group later assembled at Holy Cross Catholic Church, Morgan City to pray the rosary.

The flood crisis of

In 1973 a flood posed a serious threat to the area. During this crucial period, when many were praying, the rosary group invoked fervent appeals to God through the intercession of Our Lady Star of the Sea. Their prayers were answered. When the danger had abated, the rosary group decided their name would henceforth be Our Lady Star of the Sea Rosary Group. The group's efforts would be centered on fostering devotions to our Blessed Lady. The group then made the decision to place the entire area under the protection of Our Lady Star of the Sea. Members began a Novena to Our Lady Star of the Sea to seek protection from hurricanes and natural disasters in the Diocese of Houma-Thibodaux and to enable seafarers and those making their livelihood by the sea to seek her protection. Any and all other intentions would be included in the prayers, masses and good works of the group.

The statue

The rosary group commissioned a statue of Our Lady Star of the Sea to be carved from carrara marble by Italian artist Giorgio Salvi . Their first concern was funding. Leo Streva helped them obtain a side of beef which was raffled off, and the project was off to a successful start. Morgan City mayor, C.R. Brownell, gave his full support and helped in many ways in assisting the group with the state highway right of way and permission to place the statue in a safe location near the highway. Larry Bergeron aided the group by taking the job of preparing the foundation and pillar on which the statue would be placed. On July 27th, 1975, the life-sized white carrara marble statue of Our Lady Star of the Sea was erected in Morgan City. Archbishop Philip M. Hannan of New Orleans dedicated the statue and placed the entire area under the protection of Our Lady Star of the Sea.



Further growth

Holy Year services were planned for 1975, and on October 5th a benediction and candlelight rosary were held at Tiger Stadium in Morgan City. Archbishop Hannan. and Archbishop Maurice Schexnayder of Lafayette officiated at the ceremonies marking the closing of the Holy Year.

Striking a medal

On May 17, 1978 Bishop Warren L. Boudreaux of the Diocese of Houma-Thibodaux gave his permission to strike and distribute a medal in honor of Our Lady Star of the Sea. This was another step in furthering the efforts to promote dedication to Our Lady. On July 27, 1978, at Sacred Heart Catholic Church in Morgan City, Bishop Boudreaux dedicated and blessed the first medal struck in the diocese in honor of Our Lady Star of the Sea. The front of the medal has a design of Mary, Star of the Sea surrounded by the words "Stella Maris, Guide Me". The back of the medal has a rosary design with the words "Our Lady Star of the Sea help and protect us".

Becoming a Confraternity

On August 22, 1979, the Feast of the Queenship of Mary, Bishop Boudreaux officially named the rosary group the Confraternity of Our Lady Star of the Sea. The Bishop made the decree public on September 8, 1979, the Feast of the Nativity of Our Lady. His Holiness Pope John Paul II officially gave his Apostolic Blessing upon all the members of the Confraternity.

Purpose and works

One of the purposes of the Confraternity is to increase greater dedication to Mary under the title of *Our Lady Star of the Sea*. True to their beginnings, the Confraternity still meets on Tuesday mornings at 9 A.M. at Holy Cross Church to pray to Our Lady for her intercession for the many needs of the people of the area through one of her most powerful and favored instruments, the rosary. Every year in spring, the Confraternity joins in prayer with many others in the community for nine days to petition Our Lady for her protection during the coming hurricane and flood season. Again in autumn, prayers are said by the faithful in thanksgiving for her protection from the perils of nature. Members of the Confraternity make rosaries that are distributed to missionaries in the United States and through-

out the world, to local schools, nursing homes, hospitals and jails. Brown scapulars are made by hand and given out to the faithful. Food baskets are given to the needy at Christmas and throughout the year. The Confraternity has furnished a place to stay and food for homeless families until they find employment.

Worldwide Membership

Confraternity membership extends to many parts of the world. The Confraternity has members in twenty four of the fifty United States. Other members hail from Canada, the Philippines, India, Finland, Nigeria and Ghana. The Confraternity of Our Lady Star of the Sea is open to all practicing Catholics who are willing to follow the constitution that is outlined in the membership program. Those wishing to obtain further information concerning membership may write:

The Confraternity of Our Lady Star of the Sea, Central Headquarters, P.O. Box 609, Morgan City, LA 70381

An invitation

Our Lady Star of the Sea, Stella Maris, is the Patroness of all who sail the seas. Saint Bonaventure reminds us that she also "guides to a landfall in Heaven those who navigate the sea of this world in the ship of innocence or penance." Ships at sea might be guided by the North Star. Our Lady, Star of the Sea, aids not only the seafarers aboard those ships, she also aids all those who sail the stormy seas of life. If you realize that in the rushing tide of this world you are bobbing about amid storms and tempests rather than walking on land ... turn to the light of Our Lady Star of the Sea. Don't get lost in the storms of life. Call on Mary.

Dedication

This history is dedicated to the memory of Fr. John Paul Finke, S.M., whose love and devotion for Our Lady has aided the members of the Confraternity to keep the sextant of their souls fixed on the Star of the Sea.

Christopher Wm. Fogarty, Mariner Member, AOS USA Maritime Updates August 31 2011

www.pcmigrants.org
www.pcmigrants.org

The Pontifical Council for the Pastoral Care of Migrants and Itinerant People is pleased to announce the activation of its website. It will be useful to consult it for all those who in different capacities and for different reasons are interested or involved in the extensive phenomenon of human mobility.



PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE



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Il Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti è "uno strumento nelle mani del Papa" (Pastor Bonus, Proemio, n. 7) e "rivolge la sollecitudine pastorale della Chiesa alle particolari necessità di coloro che sono stati costretti ad abbandonare la propria patria o non ne hanno affatto; parimenti procura di seguire con la dovuta attenzione le questioni attinenti a questa materia" (Pastor Bonus, art. 149).

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9/11

THE DAY THAT CHANGED THE WORLD



Ten years have past since September 11th, 2011, a date that has sadly entered into history, ten years that have not alleviated the sorrow for the almost three thousand lives swept away by homicidal madness.

Since that day, security has changed. The terrorist attacks have had grave consequences worldwide. The first repercussion for the maritime world was the introduction of the ISPS Code ("International Ship and Port Facility Security Code"). Its provisions make up an international framework that allows coordinating ships and port installations in preventing acts that could represent a threat for security in the maritime transport sector.

These control measures run the risk of treating seafarers like "potential enemies" and relegating them more and more to the ships and within the confines of the port areas, and not only in the United States. The code has also made it difficult for the labor union representatives and chaplains to go on board. This situation contributes to adding pressure and stress to the crew members. For a seafarer, in fact, to go on land is not only a right but a necessity.

The States must surely protect themselves from the risks to maritime security, but the ISPS seems to restrict the margins of the seafarers' freedom of movement and dehumanizes even more the already harsh living conditions of the crews.



"Rescue at Water's Edge,"

The U. Merchant Marine response to 9/11

The heroism of merchant mariners who evacuated hundreds of thousands of people from Lower Manhattan after the Sept. 11, 2001 terrorist attacks is featured in a new video released today by the U.S. Department of Transportation's Maritime Administration. "Rescue at Water's Edge," includes interviews with vessel operators, emergency responders and passengers.

"The story of merchant mariners coming to the aid of those in need on September 11, 2001 is an inspiring one," said U.S. Transportation Secretary Ray LaHood. "On that terrible day, our nation's seafarers, with courage and selflessness, transported hundreds of thousands of people out of harm's way to safety."

More than 300,000 people were evacuated by water from lower Manhattan after the terrorist attacks in the largest unplanned water evacuation in the history of the United States.

"The men and women of the New York and New Jersey merchant maritime community provided a beacon of light on one of the darkest days in our country's history. They were among the heroes running toward danger and exemplify what it means to be a U.S. merchant mariner," said U.S. Maritime Administrator David Matsuda.

The Maritime Administration strengthens the maritime transportation system of the United States to meet the economic and security needs of the country. It also operates the United States Merchant Marine Academy at Kings Point, New York, which provides advanced education and training for professionals from the maritime community, private sector, government and military.

["http://www.youtube.com/watch?v=yc66PsnXPoA](http://www.youtube.com/watch?v=yc66PsnXPoA)

NATIONAL CONGRESS OF THE ITALIAN COMMITTEES FOR THE WELFARE OF THE PEOPLE OF THE SEA

From the end of 2008 until August of this year, no less than 37 ships have been abandoned in the Italian ports, and on board these ships almost 700 seafarers are confined to the wharfs with no salary, provisions or heating fuel. This is what emerges from the Proceedings of the National Congress of the “Committees for the People of the Sea's Welfare” which took place today in Rome at the Ministry for Infrastructure and Transport in the presence of the General Commander of the Port Authorities Corps, Admiral Chief Inspector Marco Brusco, and the President of the Italian Confederation of Shipowners, Dr. Paolo d'Amico, among others.

A complete welcome for seafarers, with no distinctions of any kind, not only ennobles the maritime port, but also the local community in the broadest sense which lives around the port”, said Admiral Brusco, President of the National Committee for Welfare. He recalled the abundant efforts made by the territorial Committees with the synergy of the Port Authorities, the Stella Maris National Federation, port workers, local bodies, labor unions and volunteer workers. The Admiral went on to say, “Now, unfortunately, in addition to the pressing emergency of the abandoned ships, there is the emergency (which also has grave humanitarian implications) of the seafarers who are prisoners of the ships seized by the pirates, as well as their families who are forced into long periods of anguished waiting and fear”. He added, “On this front the Committee for Welfare will also direct its efforts while it waits for Italy to ratify the Convention on Maritime Labor, MLC 2006”.

There are two intervention plans, according to the President of Confitarma, Dr. D'Amico: “An advanced welfare plan for the seafarers at sea and a territorial plan aimed at alleviating the suffering of those in the port who have lost their serenity on board”. Welfare and business, he added, must be able to coexist, and the common commitment of Confitarma and the Port Authorities strives for this objective. Rev. Giacomo Martino, the Director General of the AOS of the Migrants Foundation of the Italian Bishops' Conference, outlined the possible lines of development of the Committee for the People of the Sea's Welfare. They aim at an ever better connection between the port and the city (“the city does not always see its port”), with the essential involvement of volunteer workers. This, he clarified, is on the condition that volunteer work – although generous --will not be improvised but characterized by a targeted maritime professionalism (Adnkronos, October 4, 2011).

NEWS FROM THE PORT OF ODESSA

The **SS Admiral Nakhimov** (Russian: Адмирал Нахимов), originally named Berlin III, was a ship used originally by Germany, but later converted to a Soviet passenger ship. On August 31, 1986, Admiral Nakhimov collided with a large bulk carrier Pyotr Vasyov in the Tsesmes Bay, near the port of Novorossiysk, Russian SFSR. 423 of the 1,234 people on board died.

As it is done every year, on 31st August, the *Apostleship of the Sea* together with the *Mission to Seafarers* commemorated this event with a celebration dedicated to the people concerned in this tragedy. The ceremony began with a “requiem” organized by AOS e MtS at the Odessa port. The following day, 30 representatives of Ukraine, headed by Fr. Olexander Smerechynsky (AOS chaplain of Odessa), went to Novorossiysk (Russian Federation) where the tragedy happened. “Requiem” was celebrated and wreaths were floated. Fr. Smerechynsky later had a friendly meeting with Nikolay Motrenko (“Sailor Society” chaplain in Novorossiysk).

Fr. Oleksandr Smerechynsky, OAS Odessa, Ukraine



August 24, 2011

INDIA, FIRST LAWS AGAINST OLD SHIPS

All ships that are **more than 25 years old** have been forbidden access to the ports under the jurisdiction of Gujarat, a state in Western India. The local government made this decision after the **MV Rak Carrier**, a 27 year-old ship, sank recently off the coast of **Mumbai**. The ship was coming from Indonesia and sank while heading for the port of Dahej with 60,000 tons of coal on board. In addition to causing a dispersion of fuel, the accident also raised concerns about **coastal security** with the resulting tightening of the regulations that deal with port traffic. In addition to confirming the news, one of the persons in charge of the structure said that the regulation will be made official soon. Access will only be allowed to ships more than 25 years old if they are already registered, in navigation, or have particular permits and certifications. The person in charge of the structure also said that the purpose of the new limitation is not to impede trade but to make the country's coastal waters safer and to protect them. (Secolo XIX)