

# 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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“ ‘By opening our heart to the love of God, the love of our brothers and sisters will make us capable of shaping history according to God's plan’ (NMI, no. 34). Our Lord tells us, “*Do not be afraid, I shall be with you always*” (Mt 28, 20)”.

(XXI World Congress of the Apostleship of the Sea, Final Document, Conclusion)

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# Twenty-first World Congress of the Apostleship of the Sea



**Interviewed  
by Radio  
Vatican,  
Bishop  
Agostino  
Marchetto,  
Secretary of  
the Pontifi-  
cal Council,  
speaks  
about the  
Congress.**

## *Introduction*

Excellent work was accomplished, and all of us returned home satisfied with the results. Right from the start it was clear, for those working in the Apostleship of the Sea, that globalization was no mere theoretical concept but a reality to be measured up to in our pastoral concerns. Our deliberations, our dialogue and the contributions to the debate brought home to us how delegates perceived – and lived with – the globalization problem, and how its impact was felt and what effects it was producing on the daily lives of seafarers.

The Congress, moreover, was highly opportune: we needed to make a fresh scrutiny of the problems engendered by globalization, to be informed, to devise strategies and bring about a renewal of convictions to enhance our service to seafarers.

## **What are the positive and what are the negative effects of globalization on seamen, on their community and on the shipping industry?**

Globalization has emerged as an irreversible phenomenon. It can bring fresh job opportunities and novel technologies – especially for fisheries; it can help develop international cooperation, improve intelligence and communications in the sector and in this way overcome the isolation so characteristic of sailors' lives. Yet the benefits bring with them the risk of new forms of colonialism and the exploitation of many a seafarer looking for work.

The new technologies call for smaller crews but impose extenuating shifts on the job. Added to this, time in port is becoming ever shorter in the interests of competitiveness; and one can see how it is that fatigue – and thus accidents – are on the increase.

The cruise sector, too, gives rise to similar problems, with even larger numbers of persons – this time in a context of leisure and luxury. Here the stress is not only physical but emotional as well. In the past one had one crew member per two cruise passengers; nowadays the proportion is one to three or four.

## **What challenge does globalization represent for the Apostleship of the Sea?**

As Rio confirmed, globalization accords pride of place, if not the only place, to economics and, worst of all, puts Man in the second place. It is essentially a newfound view of the world and of values, values in this case in conflict with true values. There is a real danger that the Christian message will go unheeded. Yet the best way to fulfil our mission is in our witness, in the devoting of our time to others, with no thought of reward, in the attention we give, in the welcome and friendship we extend to others – in short in the unstinting giving of ourselves and of Christ's Gospel.

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The Congress also brought out how necessary it is for the Apostleship of the Sea to rethink its structure, strategies, methods and objectives at both national and international levels, and to strengthen our own network.

### **Rio, of course, came up with recommendations. Can you tell us about these?**

What we accomplished at Rio must not be allowed to remain simply paper recommendations but must be made into something vital and productive. Our spirit of service – our availability to the needy and a *culture* of solidarity – must be further developed. The Apostleship of the Sea must increasingly take up the defence of seafarers' rights; and it is here that the fishermen seem to be the most neglected. This is why it is necessary to strengthen relations between the Pontifical Council for the Pastoral Care of Migrants and Itinerant People and Christian bodies active in securing the welfare of sailors, among them, of course, the relevant International Non-Governmental Organizations, as well as Governmental organizations such as ILO, IMO and FAO.

### **What conclusions can we draw from the Rio meeting?**

The delegates came away with the conviction that the Apostleship of the Sea must devote its efforts to ensuring that the globalization process shall have a more human, more Christian face, and accord due place to solidarity. The Apostleship of the Sea must make its contribution to the drafting of rules for the governance of a New World Order, grounded in the values of the Gospel – and what are more humane than these? – on the Church's social teaching and on the inviolability and dignity of the human person. The Church, the Congress concluded, has nothing to fear from globalization, because she is universal and has her origin in the worldwide mandate enjoined upon her by Our Lord.

The Maritime Pastoral Sector of  
the Pontifical Council for the  
Pastoral Care of Migrants and  
Itinerant People wishes you a  
Joyful Christmas and a Happy  
New Year.



Homily of the Right Reverend Barthélemy Djabla, Episcopal Promoter for the Côte d'Ivoire

## No Peace without Justice



### XXI World Congress Rio de Janeiro

The memory never fades, of men and women caught up in their innermost being with the desire for justice and peace – champions of human rights, in the past and still today, these Good Samaritans, these heroes and heroines of the brotherhood of Man, their hearts resonant with the Beatitudes, their lives transformed by the message of the Sermon on the Mount:

*Blessed are the gentle, they shall have the Earth as inheritance.*

*Blessed are those who hunger and thirst for uprightness:*

*they shall have their fill.*

*Blessed are the peacemakers:*

*they shall be recognized as children of God. (Mt. 5, 4, 6 and 9).*

\* As Bishop Djabla was unable to attend the Congress, his homily was read by Archbishop Agostino Marchetto, Secretary of the Pontifical Council, on 2 October 2002.

With these words in their heart they have hastened to succour the needy and the suffering. These Raoul Follereaus, these Mother Teresas, these Martin Luther Kings, of yesterday and today, call upon us to fashion a world where all men are brothers. May the men and women of this third millennium, join forces to promote peace through justice.

Brothers and Sisters, let us, with Vatican II and in the words of the prophet Isaiah, proclaim loud and clear that “the product of uprightness is peace” – *Opus Justitiae Pax* (Is. 32,17). As this third millennium dawns, do we still need the pompous utterances, from the mighty of this world, about aid to poor countries, about world peace? It is not speeches we want but action – *acta non verba*. You great of this world, DO SOMETHING for justice, have respect for human rights! Western countries, put an end to your shameful arms trade; stop pillaging the wealth of our developing countries. People of the world, love and practice justice. As Pope Paul VI said, if you want peace, strive for justice (EA No. 117).

God made Man the king of creation. This means that every human undertaking, every human activity, must be directed to Man’s happiness – the happiness of every man, of the whole man. In other words, things must be ordered – subordinated – to the order of persons and not otherwise (cf. GS 26/3). Here we have the inescapable condition if there is to be peace; and Isaiah the prophet described it for us in today’s liturgy, Messianic peace through and through, where he says (32, 15 and

18): until the desert becomes productive ground, so productive you might take it for a forest ..., my people will live in a peaceful home. Man is meant to develop in a verdant, welcoming environment, with fertile soil, a sign of the time of the Messiah bringing sweetness and conviviality: How good, how delightful it is to live as brothers all together! (Ps. 133,1).

My Brothers and Sisters, is this dreaming? Am I just uttering pious hopes? Not at all, for brotherhood, justice and peace are possible provided mankind remains faithful to the Good Tidings – if we take the beatitudes into welcoming hearts.

*Blessed are the gentle: they shall have the earth as inheritance.*

*Blessed are those who hunger and thirst for uprightness:*

*they shall have their fill.*

*Blessed are the peacemakers:*

*they shall be recognized as the children of God (Mt. 5,4, 6 and 9).*

That being so, let the politicians and the businessmen, with their hungering after globalization, be equally disposed to hunger and thirst after justice. Let the great ones of this world bring globalization and jus-

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tice into a harmonious working relationship. To each and every one of you the Lord says, Do to no one what you would not want done to you (Tb. 4, 15a).

Let me tell you a little story from Africa. Time was, in the forest, when the spider and the panther lived together and got on excellently. They were such friends that the tiny animal took sly pleasure in teasing and making a fool of the panther over the tom-tom

heard by all in the neighbourhood. The panther got angry and went after the spider, and the spider hid in a termite colony. Brother spider, Sister spider, he pleaded: do to no one what you would not want done to you [again Tobit 4, 15a]. Let the great ones of this world see to it that globalization and justice are in harmony with one another.

Brethren, our Congress sets out to ensure that seafarers' working lives shall go for-

ward in the fullest respect for their human dignity. The leaders in the globalization process are under the bounden duty to do everything to see that the social order and progress may ever go forward for the benefit of the person (GS 26/3). Here you have a comprehensive programme for bringing about peace through justice – to recall those words of Pope Paul VI: If you want peace, strives after justice (EA 117).



## Action in favour of young seafarers

Jean-Philippe Rigaud, Deacon  
Pilot, Marseille-Fos

Chaplain, École Nationale de la Marine Marchande

*The French delegation to the XXI World Congress of the Apostleship of the Sea held at Rio de Janeiro had among its members a young officer cadet, and one that found himself in a quite unfamiliar situation there, the more so because in the naval schools there was never a discussion group, never a word about the presence of the Apostleship of the Sea. And yet the Apostleship of the Sea is essential, because these young people represent our future as witnesses in the maritime world. This is why our bishop, Bernard Panafieu, at the plenary meeting of French bishops, Lourdes, 2000, spoke of the chaplaincy of the Merchant Navy School, as a sign of hope for the future – the Mustard Seed, was his name for it.*

*At a time when evangelization in this context is very difficult – and I have any number of reports to confirm this – it is important that we should be strengthened in our mission by the appointment of chaplains and by this request of our bishops to the Pontifical Council – in terms of:*

- *a spiritual formation adapted to ensuring that seafarers shall have a genuine life of faith while on board ship, where they have no access to the Holy Eucharist and are often lonely;*
- *preparation in the faith and confidence in their future, as seafarers, when married and with a family, through witness and contacts with the maritime community in which they find themselves (sailors' families living in the port where the school is and also active in the Apostleship of the Sea and in the life of the diocese).*

*Our trainees also bring their fiancées or prospective fiancées to the chaplaincy. There these young women come to realize their future métier and get to know the members making up the community that will be able to welcome them and give them support, from the start of their happiness, or when difficulties arise. The witness of sailors' wives, while not underplaying the difficulties attaching to their future life as the spouse of a sailor, means they will be in a position to share with them what a special, unique way of life has to offer if one lives that life in faith.*

*This is where the life of prayer is important, where life, in God, brings into communion the husband at sea with his wife and his children. Attachment to prayer is essential and more important than any other form of life of the spirit. Accordingly,*

- *Thought needs to be given to the chain of command on board ship, whatever a chaplain's "rank" in it. (At the Marseilles school chaplaincy last year we discussed the theme: Authority in the light of the Gospel: Power or service?).*
- *A study should be made on shipboard life with foreign sailors crewing under flags of convenience, and experiences shared here.*

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A Project of the Pontifical Council

## Spiritual support for sailors and their families when involved in international regattas

*The Holy See is considering mounting a programme for spiritual assistance for those taking part in international ocean racing, including such events as the America's Cup. The Pontifical Council for Migrants is enlarging its range of activities beyond those in favour of migrants in the usual sense of the term to those far from home for months on end during the major international sporting events.*

*A note released by the Pontifical Council recalls that participants in competitions of this kind, numbering hundreds of sailors, their families and other groups accompanying the events such as journalists, spend from three to six months away from home. The recent transfer to Auckland, New Zealand is a case in point.*

*Among those participating in the America's Cup race for one reason or another, the Pontifical Council notes, there are many Catholics who deserve our pastoral concern. The project could thus represent a first step towards showing greater attention to an expanding sailing and tourist world. The project is still at an early stage. The intention is to approach persons having to do with these international races in order the better to understand the needs arising and the circumstances surrounding them. Contact will be made with parish priests and sailors, Christian associations and journalists specializing in these events. The Council hopes it will be in a position to initiate the second phase of the project at the time of the Louis Vuitton Cup, itself to be followed by the America's Cup. (ANSA)*

### Press Communiqué of the Pontifical Council

In order to fulfil the mission entrusted by the Holy Father to the Apostleship of the Sea (Ap. Letter *Stella Maris* 1997) to provide seafarers and their families with the specific practical, spiritual and pastoral support they need, the Apostleship of the Sea has, for more than 80 years now, shared "their sorrows and anguishes, joys and hopes" (Vatican II, *Gaudium et Spes* nr.1) so as to navigate together towards salvation.

The final Document of the XXI<sup>o</sup> World Congress of the Apostleship of the Sea, held in Rio de Janeiro, Brazil, from September 29 to October 5, 2002, is witness to this. This Congress was con-

voked by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People to examine the problems which the phenomenon of globalisation present to seafarers and their families in the merchant shipping, and in the fishing – small scale and industrial - and the cruise sector. The Congress decided therefore on pastoral objectives and methods better adapted to address this changing situation.

There is however another category professionals of the sea and navigators who can be included among 'migrants and itinerant' people: an event like the Vuitton and America Cup is today calling our

attention to them. This competition means for hundreds of seafarers, their families, their support groups, the accredited journalists, 3 to 6 months *abroad*, in this case in Auckland, New Zealand. How many such international events will they be called to attend along the years?

The Church is certainly already present there through the parish churches of the ports where those competitions take place. Participating Christians can join them. But do they all know towards whom they can turn for advice or support so that they may enjoy the full 'quality of life' which includes the avail-

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**Our readers are kindly requested to communicate to the Editor any information on the subject which could be of interest for this research.**

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ability of 'qualified' human, spiritual and pastoral care? How visible is the Church in that environment? If it is there and visible, is it a question of 'luck', does it only 'appear' from time to time or is it the fruit of a programme as well prepared as the races they are running?

Here are people, many of them Catholics, who deserve our pastoral attention, the particular attention provided by the Apostleship of the Sea. This could be the first step towards the world of sailing and coastal tourist navigation in great expansion. The Apostleship of the Sea should turn towards them also today.

The worldwide network of the Apostleship of the Sea seems to be best motivated and equipped to do something there and address this situation. A 'programme, as well prepared as the races they are running' however, needs to be preceded by a study of the race environment, starting with the Vuitton & America Cups Event, in order to find the best possible programme of adequate pastoral ministry in this field.

The President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People has now officially entrusted the task of conducting this study to the person responsible for the Maritime Sector of the Pontifical Council.

A first phase in this inquiry (November-December 2002) will consist of contacting the people who can describe this milieu which they know by having had access to the various competing teams and are therefore in a position to say what has been done (or not done) in pastoral care: the local *parish priests* and the *chaplains* - of the Apostleship of the Sea and of other Member



Societies of the International Christian Maritime Association (I.C.M.A.) -, and the *journalists* who in the past have been covering such events or are now doing so.

The second phase will consist of opening a dialogue 'in situ' during the Vuitton Cup Final (January 2003) with the *Local Church*, the *Record Management*, the *Media* and the *Support Groups*, making known to them also the Apostleship of the Sea and the other I.C.M.A. Member Societies engaged in this ministry.

All the information, suggestions, proposals or

offers assembled during phase one and two, should nourish the reflection, already initiated in this Pontifical Council, on how to proceed in the future. It will help the Diocesan Bishops "in determining the most suitable forms of pastoral care for maritime personnel" (*Stella Maris* art. XII, 2.1), and it will also help the leadership of the Apostleship of the Sea worldwide "in offering assistance to all who are involved in this pastoral work" (*S.M.*

art. XIII, 1.4).

*May Mary, the Star of the Sea, guide all the professionals of the sea so that they may, along their sea routes, enjoy the fraternal support of the Apostleship of the Sea.*

(Sonny Evangelista, *Popoli*, novembre 2002)

## Heroism day after day

The recognition accorded one fundamental feature of our day is paltry indeed – I am thinking of those Filipinos, like millions of other émigrés, who keep the economy of their country afloat thanks to their remittances, in hard currency, to their home country – to the point where even the government depends on them.

The Foreign Affairs Department of the Philippines has devoted a National Convention (Manila, 27 and 28 September 2002) to these people. The purpose was to discuss, and seek a solution for, the problems facing seafarers and, specifically, to draw up a charter for the protection of sailors and their families.

Filipino sailors are the best and are the most sought after in the shipping industry, as Professor Tony Lane of Cardiff University has recalled. To facilitate the coming together of supply and demand there exist 460

licensed agencies, many of them resorting to questionable, at times illegal, practices designed to elude the regulations governing the employment of Filipinos abroad. Practices of the kind entail additional expenses for these sailors, delayed payment of their wages, extenuating shifts and scarcely any protection from the law. Here an additional factor comes into play and one that characterizes the hard road to emigration, namely corruption. In the course of his odyssey, the emigrant must overcome obstacles, every one involving a cash outlay and, in many cases, a withholding of his prospective wages. Father Jack Walsh, a Maryknoll missionary of the Davao Stella Maris, says: if Filipino sailors are in demand all over the world, is this why they have to pay a recruitment fee in order to get work?

According to the French Jesuit, Roland Doriol, who

was himself a seaman for twenty-two years, the Philippine Government should set up a department of maritime affairs. “We are asking for ongoing protection for sailors and their families, especially to see that they get a pension.”

Next, the question needs asking as to what effects a fresh conflict in the Middle East might have.

“Probably the thousands of Filipino sailors employed in the Gulf would be adversely affected. Many of them work in Saudi Arabia, Kuwait, the United Arab Emirates and Iraq” – the answer comes from the Scalabrini Father, Savino Bernardi, who is responsible for the Manila Stella Maris. “The Government in Manila accordingly looks to other countries that might be interested in these workers, since the Philippines certainly cannot sustain further unemployment.”

**Modern heroes – as the Government of the Philippines calls those of its citizens working on all the seas of the world.**

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*The trainees of the school chaplaincy decided to set up an internet site making it possible: for future trainees, in choosing their school, to be able to discern the Christian dimension of the school itself; for present trainees, to follow the programme of activities (especially during the time they are at sea); for former trainees to maintain contact and attend, along with their families, the monthly Mass at their chaplaincy whenever they can.*

*Why not, once the Project has been accomplished, set up a link with the Apostleship of the Sea? Clearly the Apostleship of the Sea is not sufficiently present or active in the marine schools (for crew, fishing hands, officers). The fact that there are young Christians there is something wonderful - a treasure we must continue to discover so that they can contribute to an increasingly younger and more efficacious apostolate in the future.*

*It is to be hoped that our trainees might be able to participate in great numbers at the next World Congress of the Apostleship of the Sea.*

*This present Rio meeting has been something very splendid; our mission will be easier now that we know those who are praying for each other in this apostolate.*

Rev. Fr. Guy Pasquier

## The Ministry of the Seagoing Priest

The first seagoing priests – sailing chaplains – took this particular step in order to live the life and the conditions of the sailors and join their companions in misfortune – this in the immediate post-war period, in beginning 1945.



This has been a long-lasting experience, and one undertaken exclusively by France's Mission de la Mer in partnership with the Mission de France (whence many of these priests were recruited), beginning at a time when the country's merchant fleet was among the largest in the world. Today, now that priests with these duties are retired – and given the decline in vocations in France – I am the only remaining one to live the life of the sailor aboard ship, plus a deacon who is pilot in a big port.

I ask myself at what point I, too, should stop, though no date has been fixed for the moment. Is there still a justification for a ministry of this kind? If so, then isn't it time we brought in the other churches, since the Church of France has been hard put to it to supply men for this particular ministry?

The excellent study by Mme Catherine Berger on the history and sociological implications of French seagoing priests, which she conducted for the SIRC (an international centre for research on seafarers) of the University of Cardiff, is what prompted my question. There is indeed a considerable continuity between past experience and my own experience today, but the economic and human context, the position accorded the Faith in our society, have

changed considerably. What is more, ICMA, which brings together Christian churches engaged in the maritime apostolate, is sponsoring initiatives in seagoing chaplaincies. My question is well founded – am I really the last seagoing priest? Has the experience come to an end? Am I to be replaced by lay chaplains?

### Specificity of the maritime world

I must first trace for you the broad outlines of what the maritime world means today – beginning with my situation. I have been sailing, for some time now, on a ship transporting butane gas for the island of Réunion. The ship belongs to a German company that owns some sixty ships. Because the journey starts and ends in French territory we sail under the French flag, though the ship is registered in the Kerguelen islands. This is how France handles the flag of convenience side, whereby the owners can have the advantage of “extraterritoriality” and elude the regulations, just as with any other flag of convenience. In this way out of 13 crew members, four of us are French (captain, chief engineer, and electrician – my job, as it happens); the second engineer is Romanian, and there are eight Filipinos. There are three workers' statutes in opera-

tion aboard this ship – the advantageous one of the French seamen (three-month contract, followed by as many months' leave); for our Romanian chum the contract is for five months (with two months unpaid leave); as for our Filipino friends, the contract is for ten months. Then there are differing salary schedules and working hours.

### Yesterday and today; and what of the future?

The presence of the French Church in the seafaring world is no recent phenomenon, for was not Saint Vincent de Paul chaplain to the galleys? From the time of the distant water – Iceland and Newfoundland – fisheries, Franciscans were present in numbers and with courage. The coastal dioceses were considerably involved, especially in the fisheries. Many seafaring priests were from the secular clergy. Today this involvement of the local churches represents an honoured and constant commitment.

It was the Anglican Church that began setting up seamen's clubs for the welfare of their members. The idea has been taken up again, and these clubs are to be found in all the major ports of the world. The aim is to create a place of welcome where sailors can relax, and to provide them with facilities for keeping in touch with their kith and kin. The clubs also offer a friendly ear to sailors and keep them informed of their

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rights; and they are a place where their spiritual life can find expression. This activity is ecumenical and often extends to visits on board – something essential given the distance between oil terminals and the greatly shortened laydays. The visiting chaplains and others perform this service free of any charge and in a spirit of brotherhood, thereby affording sailors moral support along with certain help (e.g. providing them with telephone cards), so that the sailors can be nearer their families. The further aim is to offer specific help for Christian sailors, where any are present, so that they can live a Christian life on board.

What was particular in France's contribution was to send seafaring priests as missionaries to sailors continuing the earlier priest worker principle. It also stemmed from a realization as to the loss of faith among the people generally and among sailors as well. If equality of treatment was to be assured, then the work must be extended to the maritime sector. The Church's presence here was remarkable, and has left a legacy in that She is better placed to act and is accepted. The priests have awakened consciences and the Christian faith is now openly talked about. And this is no mean achievement. I also think the experience has considerably enriched the *Mission de la Mer* itself.

I, too, benefit from with this inheritance, and the Church's being so placed is very much a matter of the

here and now. I must add that, more than its unbelief, our age is characterized by *indifference* where the Christian faith is concerned, and by the growing number of religions "on offer", and strident offer at that. I am convinced of the need for authentic witnesses, who are firmly grounded in a well-defined context and showing solidarity in a human adventure and living somehow with the radicality of the Gospel. As I can personally vouch, a word said here and in this way can reach out to many of our companions and pave the way for progress which would not be possible if we are unconcerned or complacent – by posing the question as to the meaning of our existence and of what we are doing with our lives.

The apostolic ministry we are engaged in, as entrusted to us by our bishops, has its rightful place in the maritime world – to show that God's salvation is for all men. The mission is significant for the future of mankind, confounded as mankind is with globalization, where liberalism is rampant, and whence man emerges finally not enlarged but crushed. The Church is actively present here, in denouncing abuse and supporting its victims. The maritime world is also the context where there is an extraordinary meeting and rubbing shoulders of cultures, peoples and religions, a place of living experiment of a novel humanity, where we learn to live together with our differences but showing re-

spect and toleration towards the other person. It is a good thing that the apostolic ministry should stand in credit here and have an active role in the "management" of this maritime world and show that the Church is attentive to all mankind, respectful of each one's chosen way, and an active partner in everything to do with the promotion of man and his fulfilment.

The Church has gained by her engaging in the maritime world, in the diversity – ordained and lay – of her ministries. She thus gives witness to her worldwide, total commitment. By sending out priests and by the fact that these men join in what is the normal, habitual life of people, the Church seeks to witness to the fact that in so doing She expects to contribute to man's happiness, and not the contrary. It is the vocation of every human being to become a child of God.

Appointing priests for on-board duties was intended as a vigorous sign that the *Eglise de France* was there at the side of the seafarer. Today, now that I am the only ordained minister left in the situation of the man in a ship's crew, this sign is less in evidence. I do not think that by officially appointing more laymen the same results will be forthcoming. Chaplaincy services, therefore? – excellent. The ministry of a priest or deacon as crew members? – this is something in the universal mission of the Church, in a particular context, in the life of the maritime world.

*It is through this twofold anchoring – ordained ministers and lay workers – that the sign represented by the Church is particularly meaningful. For this reason, I call upon my colleagues with responsibilities in the Mission de France and in the Mission de la Mer, to see that consideration in their deliberations is given to the future where seagoing priests or deacons are concerned. There is no reason why one or more candidates for these ministries should not be forthcoming, and be given consideration, also, by the Pontifical Council. As I see it, the Eglise de France, which has paved the way here, should not be left alone to maintain this commitment, which is part of the Church's universal mission.*

## Shipboard Chaplains – a fruitful experience

**Don Giacomo.** Life aboard ship is a highly specific environment. It is made up of traditions, laws and a complex of disciplines that a chaplain has to be familiar with and go along with if he is to live fully in contact with seafarers – and also to live out the fact that he, too, is a sailor.

**In that case, does the AOS call for a specific type of pastoral care?**

To be sure. A person who lives aboard ship is a person living under conditions that differ enormously from life on land. In particular, there is the impossibility most of the time of being with one's family or with one's parish community. Either the Church is present there on board or, for from ten months to the year, the seafarer and the Church do not meet at all.

**What are the sailor's needs here, for so many months at a time?**

The first need is to recreate in some way a family environment. If a man is deprived of this, when by nature he is a community be-

ing and one attached to a family, he suffers greatly. Next there is the need to provide the crew, which is perfectly organized under the aspect of the work to be done, with a point of reference where their free time and their spirituality are concerned, and also some psychological support to help them overcome the frustrations of persons at such distances from their homelands.

**You yourself have experienced this as a shipboard chaplain – how do you describe the religion of seafarers?**

It is similar to other people's, and yet different – different especially because, on board ship, dialogue between religions, and ecumenism, are questions of the past. Seafarers have their gaze fixed on the infinite, on the sacrifice of being so far away from home, their having continual recourse to God, to religion and to this life of the Spirit, whatever their religious affiliation. To be sure, there are many Catholics aboard ship but, unquestionably, even

those who are not Catholic benefit from the presence of the chaplain, and look to the priest as a man of the Spirit.

**What other ways distinguish the devotion of seafarers?**

At times devotion may emerge once difficulties arise, or in moments of fear, for example when the sea is very rough; and it is a very deep-going devotion. The sailor, whatever his religion, is a decidedly spiritual man, a man who finds time for prayer.

**At the end of the day, who is this shipboard chaplain?**

Officially, for the port authorities, he is a higher echelon civil servant. For the rest of us, he is a priest who has chosen the sea in order to be available to those small, perhaps forgotten crews, which the ship's lights put in shadow. Thus he is a priest who has the courage to sacrifice himself aboard ship, to sacrifice his life and a corner of his heart together with seafaring

*In an interview with Vatican Radio, Giacomo Martino, priest in charge of the National Direction for Port and Airport Apostolate within the "Migrantes", speaks of the shipboard chaplains, who are providing inestimable spiritual help to the crews of ships engaged in cruise or mercantile traffic. (17.07.2002)*

### Prayers to Mary, Stella Maris

*"As we set forth upon the oceans of the world, and cross the deserts of our time, show us, O Mary, the fruit of your womb, for without your Son we are lost".*

(From Apostolic Exhortation *Ecclesia in Oceania*, given 22 november 2001 by H.H. John Paul II)

*"Ave Maria, Star of the Sea! We, poor people in this sea of the world, struck by waves, overwhelmed by the storm, far from God's eyes because of our sins, being close to death, we implore you all the time: save us through the power of your intercession".* (from "Il Messaggero di Sant'Antonio").

*“Memorial Act” at the Maritime Museum - Speech of Fr. Gérard Tronche, M.Afr.*

## 75<sup>th</sup> Anniversary of the Barcelona “Stella Maris” Seamen’s Centre

Eminence, Excellences,  
Ladies and Gentlemen,

H.E. Mgr Stephen Fumio Hamao, President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People entrusted by the Holy Father with the highest authority over the Apostleship of the Sea, and whom you had kindly invited to attend this celebration has asked me to express his profound regret that illness is preventing him from being with us on this festive occasion of the 75<sup>th</sup> anniversary of the “Stella Maris” Seamen’s Centre of Barcelona. It would have been a great pleasure for him to visit Barcelona again, congratulate you personally and share our joy to be here tonight.

The XXIst World Congress of the Apostleship of the Sea which was held only six weeks ago in Rio de Janeiro, Brazil, made some observations and took some resolutions as regards the need to adapt its structures, methods and objectives in order to give a better service to the People of the Sea. A Seafarers’ Centre is one of those structures which can be compared to the visible part of an iceberg of which most is hidden to the eyes. Visibility is most important for the Apostleship of the Sea. Three realities hidden to the naked eye

make the true value of a structure in our case:

- it is the spirituality of service shared by those who work in it or from it,
- it is the quality of the programmes of material, spiritual and pastoral assistance to people in the maritime industry, elaborated and implemented,
- it is the quality of relationships established between the various actors and decision makers at sea, in the port and in the City.

If the Museum where we meet tonight is witness to the contribution of the maritime community to the development of the City and to the recognition of this contribution by the City of Barcelona, the presence here today of Port and City Authorities witness to the quality of the relationship existing now to the benefit of those who work at sea.

The presence of seafarers and their representatives witness not only to the quality of the activities of this 75 years old Centre but also to their success in improving the quality of life of seafarers and seafarers families who visit it or are visited on their ships.

This Centre would not be what it is today, without the most hidden of all realities of the immersed iceberg, the spirituality of service which has been and is

today the source of the commitment and of the generosity of all those who have been running this Centre from 1927, with Padre Luis M Brugada its first Director, to 2002 and Deacon Ricardo Rodrigues Martos, its Director today.

Congratulations therefore, and “ad multos annos”, from our Pontifical Council and all the members and volunteers of the Apostleship of the Sea around the world, - those who can use a Centre similar to yours, those who work hard at improving the facilities they have, and those who dream about opening a “Stella Maris” of their own.



*On november 15, 2002 the Stella Maris of Barcelona celebrated its 75th anniversary of foundation. We publish the text of the message of congratulations from the Pontifical Concil.*

*A long time waited news!*

## The Cairo Five Go Home!

*Captain Jaime Dingding, 2<sup>nd</sup> Officer Orencio Trinidad, Chief Engineer Damian Antang, 2<sup>nd</sup> Engineer Angelito Monares, Chief Cook Bernardo Alfonso.*

*Five names that probably don't say anything to you, but if we call them "The Cairo Five" you will immediately remember the case of the five Filipino seafarers detained in the prison of El Cairo since 1982 and sentenced to life for drug dealing. Since then, many instances—not least the Holy See—have been working in trying to obtain a suspension of sentence or at least its reduction.*

*Karen Lai, AOS Galveston, USA, has been corresponding with these men for years. She also compiled a booklet that was sent to officials of the Philippine Government to urge them to press for negotiations, and to seafarers' agencies and others who would have an interest in this case. In the following lines she describes the news of their release:*

*"Now, after 20 years, 5 months and 28 days these five men once again joined their families. Their careers are ruined, they have to take time to rebuild and build relationships with wives and children, they lost precious time together, but they are now FREE.*

*I think about my involvement in this case. Of the 17 plus years I have been in this ministry, 16 of those years have been with this case on my mind and in my heart.*

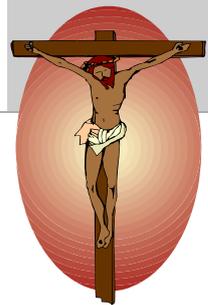
*I travelled to Brazil for the 21<sup>st</sup> World Congress of the AOS. There I met with Fr. Savino Bernardi, port chaplain of Manila to get the details of the seafarers' release. I heard a beautiful story relating to Capt. Jaime and his family. The night he returned to his family he met for the first time his daughter who was born prior to his arrest. That night when it was time to sleep, his 21 year old "little girl" curled up beside him and fell asleep. He held his baby girl for the very first time.*

*In the mail just today I received a letter from Capt. Jaime and a copy of his captain's license, which of course is now a souvenir.*

*When I told my children, who are now all in college, about the release of the Cairo Five, they said: 'We remember those guys! You've been writing to them since we were little!'*

*These are the stories that the general public don't hear about. They are part of our lives as maritime ministers. This is not a job. It is our life. WELCOME HOME!"*

*(Gangway, October 2002)*



### IN MEMORIAM

- **Mgr. Frans Lambrechts**, who had been Executive General Secretary of the International Secretariat of the Apostleship of the Sea, died on 12 August 2002, at Antwerp, Belgium.
- **Brother Yves Aubron** died, aged 54, after long suffering, at Nantes, France, his birthplace. He was a member of the Brothers of Saint Gabriel and had been national director of the AOS in Madagascar. The newsletter of the Churches of Madagascar and the Indian Ocean (No. 44, 25 September 2002) remembers him for his unremitting insistence on the value of the person, on human values, on the primacy of the individual in all his undertakings. He threw himself body and soul into his campaign to ensure that seafarers might enjoy their most basic rights, for the dignity and welfare of any and every sailor and fisherman and the entire maritime family.
- On 28 November 2002, the Lord called to himself **Pietro Farina**, father of Antonella of the International Apostleship of the Sea, and editor of this Bulletin. Antonella thanks all those who have written to her.

May the Lord welcome these our brothers in Christ, in the Kingdom of His love and grant them the reward of the just.

*Deacon Ricardo Rodrigues Martos, Director of the Stella Maris Centre of Barcelona*

## New Telephone Lifeline for Seafarers



The International Seafarers' Assistance Network (ISAN) is the result of many years' discussion about seafarers being able to get assistance through just one phone number, internationally. ISAN promotes the networking of welfare agencies and other organisations dealing with seafarers' welfare and rights. We act as a reference point and direct enquiries to the relevant agency and work in partnership with existing agencies and relevant welfare bodies on a co-operative basis in order to provide the best possible service to seafarers and their families.

The Board of Trustees works alongside a management committee which consists of representatives from various agencies throughout the world, including (but not limited to) the Apostleship of the Sea, Mission to Seafarers, Seafarers International Research Centre (SIRC), International Committee on Seafarers' Welfare (ISCW) and International Christian Maritime Association (ICMA).

The service is provided through an international free-phone number (00800-SEAFARER) and is open 24 hours a day, able to deal with any nationality of caller, and any type of problem. The

ISAN website (<http://www.seafarerhelp.org>) has a comprehensive database (aptly named SHIP) containing contact details for thousands of seafaring organisations throughout the world, and any seafarer can search the database to obtain the details they need quickly and easily. It is these combined that allow ISAN to provide a unique and comprehensive service, providing effective support for seafarers and their families, regardless of their problem, location, nationality or language. And what's better is that the service is totally free.

ISAN will be looking to work closely with as many

## THE PRESTIGE DISASTER

*A severe admonition from the bishops responsible for the Apostleship of the Sea for Spain, for Portugal and for France. We must combat interests "that have the power to pollute the sea and destroy it" – this referring to the recent episode of the tanker Prestige sunk off the coast of Galicia.*

*Santiago de Compostela.* The three bishops responsible for the Apostleship of the Sea for Spain, for Portugal and for France have spoken in no uncertain terms about the ecological – and social – disaster brought about by the tanker *Prestige* off the coast of Galicia. The three bishops, Luis Quintero Fuiza, who took possession of the diocese of Orense (Spain) on 22 September last, Pierre Molères, ordinary of Bayonne (France), and Januario Torgal Ferreira Mendes, of the vicariate of the forces of Portugal, do not mince their words in castigating unscrupulous shipowners. The "accepted" system is to fly flags of convenience in such a way that these "coffin ships" can elude the surveys needed to ensure compliance with the regulations. The *Prestige* is but the latest of a lengthy series of ecological disasters like the wreck of the *Erika*, three years ago, which polluted the coasts of Brittany. It is unfortunate that certain firms or shipowners, to save money – a paltry reason – are also responsible for the frequent cases of exploitation of sailors, who are in many cases recruited in third world countries because this is cheaper. The bishops point to the need for Christian communities to share in everything done by society in favour of seafarers and to see that all those who are opposed to the destruction and degradation of the sea do the same (Radio Vaticana, Radiogiornale, 23 novembre 2002)

**Respect for seafarers rights can prevent disasters like Prestige,** says a Press Release of November 20, of AOS England & Wales. The breaking up and sinking of the *Prestige* off the coast of Spain highlights once again the terrible consequences of both the lack of international legislation in globalised shipping as well as the failure of Flag of Convenience states to uphold basic standards. "This disaster— says Alexander King, Director of Fundraising and Media — demonstrates the clear need for organisations like AOS that focus on the dignity, welfare and rights of the seafarer. It is poignant that these were just the issues which were highlighted at the recent AOS World Congress in Rio".

# AM World Directory

- ARGENTINA** *(New Episcopal Promoter)*  
H.E.Msgr. Joaquin Piña Batllevell, sj, Bishop of Puerto Iguazú
- IVORY COAST ABIDJAN** *(new National Director)*  
Fr. Ignace Pemba tel +225 2125 6954
- SEYCHELLES** *(new Episcopal Promoter)*  
H.E.Msgr. Denis Wiehe, Bishop of Port Victoria

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*The first thing to do is to check names, titles and addresses belonging to your centre or Chaplaincy. For any corrections or additions, kindly inform our web staff, Mr. Andrea Marchini, Geneva, whose e-mail is: [webstaff@stellamaris.net](mailto:webstaff@stellamaris.net).*

*Any of you have not already done so please note and use for all official correspondence the address [...@stellamaris.net] which is available for you at the site by virtue of your being Chaplain, National Director, or Regional Coordinator as the case may be of the Apostleship of the Sea. For information on the correct procedure consult [webstaff@stellamaris.net](mailto:webstaff@stellamaris.net), who will provide you with the necessary details.*

*You are also invited to subscribe to the URL of our site in your address as in all documents or bulletins you publish on the Apostleship of the Sea.*

*Thank you.*

## Acronyms & abbreviations

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

*Compiled by The Nautical Institute*

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|--|--|
| <b>HHP</b> - high holding power (anchors)  | <b>IBC Code</b> - International Code for the Construction and Equipment of Ships carrying Dangerous Chemicals in Bulk, IMO |
| <b>HNS</b> - Convention on the Carriage of Noxious and Hazardous Substances by Sea | <b>IBCS</b> - integrated bridge control system   |
| <b>HO</b> - Hydrographic Office, observed height                                   | <b>ICAB</b> - International Cargo Advisory Bureau  |
| <b>HP</b> - high pressure  | <b>ICHCA</b> - International Cargo Handling Coordination Association   |
| <b>HSC</b> - International Code of Safety for High Speed Craft, IMO                | <b>ICS</b> - International Chamber of Shipping, Institute of Chartered Shipbrokers, international code of signals          |
| <b>HSE</b> - health safety and environmental Health and Safety Executive           | <b>IFSMA</b> - International Federation of Ship Masters' Association   |
| <b>Iacs</b> - International Association of Classification Societies                | <b>IGC Code</b> - International Code for the Construction and Equipment of Ships carrying Liquefied Gases in Bulk, IMO     |
| <b>IAIN</b> - International Association of Institutes of Navigation                | <b>IGO</b> - inter-governmental organisation   |
| <b>Iala</b> - International Association of Lighthouse Authorities                  | <b>IGS</b> - inert gas system  |
| <b>IAPH</b> - International Association of Ports and Harbors                       | <b>IHMA</b> - International Harbour Masters' Association   |
| <b>IASST</b> - International Association for Sea Survival Training                 | <b>IHO</b> - International Hydrographic Organisation   |
|  | <b>IIMS</b> - International Institute of Marine Surveyors  |
|  | <b>ILO</b> - International Labour Organisation   |

*(To be continued)*

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