



CHRISTMAS, A SPECIAL TIME FOR THE CHURCH

CHRISTMAS MESSAGE FROM THE PONTIFICAL COUNCIL



Giotto, Cappella degli Scrovegni, Padova

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Dear People of the Sea,

Christmas this year will fall within the Extraordinary Jubilee of Mercy, *"a special time for the Church, a time when the witness of believers might grow stronger and more effective"*¹. The words of Pope Francis in the Bull of Indiction *Misericordiae Vultus* of the Jubilee Year could assist us to understand and live more deeply the meaning of the celebration of Christmas now a days when our mind is still filled with the dramatic images of terrorist attacks in different nations and while many of us live in fear that something will happen again.

The message of the Angel addressed to the shepherds in the dark night is repeated to all of us in the darkness of our time and of our uncertainties: *"Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a savior has been born for you who is Messiah and Lord (Luke 2:9-11)"*.

Christmas is the day in which a Savior has been born and continues to be born in our hearts, if only we will allow it to happen. His name is Emmanuel, God with us. This is what we celebrate on Christmas!

Jesus our Savior, brings us a renewed sense of hope especially in this extraordinary Jubilee Year of Mercy in which *"mercy is the force that reawakens us to new life and instils in us the courage to look to the future with hope"*².



Jesus the loving Son of the Father, brings reassurance and security to our troubled and frightened hearts because *"the mercy of God is his loving concern for each one of us. He feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful³."*

Jesus the Prince of Peace brings us an overwhelming sense of peace, that allows us to live in solidarity with people of different nationalities, races and beliefs, calling all of us to *"...reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity!⁴"*

Jesus the Messiah and Lord, gives us strength to overcome our daily struggles to build a world without any divisions and barriers among people and nations and we should commit ourselves so *"...that the year to come will be steeped in mercy, so that we can go out to every man and woman, bringing the goodness and tenderness of God!⁵"*

Jesus with his exemplary life teaches us to care about others more than we care about ourselves. Therefore, following the invitation of Pope Francis starting with this Christmas: *"Let us rediscover these corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the spiritual works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead⁶."*

I know that many of you during the Christmas Season will be separated and far away from your families and loved ones, because you might be at sea or in a foreign port. I would like to remind you that you are never far away from the love of God and the maternal protection of Mary, *Star of the Sea*.

May each of you have a Blessed Christmas! With all best wishes,

Antonio Maria Card. Vegliò
President

✠ Joseph Kalathiparambil
Secretary

1) POPE FRANCIS, *Misericordiae Vultus*, Bull of Indiction of the Extraordinary Jubilee of Mercy, no. 3

2) Idem, no. 10

3) Idem, no. 9

4) Idem, no. 15

5) Idem, no. 5

6) Idem, no. 15

WORLD FISHERIES DAY

21st November 2015

MESSAGE OF THE PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE

World Fisheries Day was established in 1998 and is celebrated each year on November 21 to draw attention to overfishing, habitat destruction and other serious threats to the sustainability of our marine resources. Pope Francis in his Encyclical Letter *Laudato Si'*: on care for our common home, reminds us how important is to safeguard the source of food for a great part of humanity and of employment opportunities for over 50 million people worldwide:



STRINGER/AFP/Getty Images

"Oceans not only contain the bulk of our planet's water supply, but also most of the immense variety of living creatures, many of them still unknown to us and threatened for various reasons. What is more, marine life in rivers, lakes, seas and oceans, which feeds a great part of the world's population, is affected by uncontrolled fishing, leading to a drastic depletion of certain species. Selective forms of fishing which discard much of what they collect continue unabated. Particularly threatened are marine organisms which we tend to overlook, like some forms of plankton; they represent a significant element in the ocean food chain, and species used for our food ultimately depend on them (No. 40)."

We remain concerned and continue to work for the preservation of the marine ecosystem, even by recognizing the importance of the Code of Conduct for Responsible Fisheries adopted twenty years ago by the Food and Agriculture Organization (FAO) Conference. When implemented the Code of Conduct will lead to an improved and sustainable economic, social and environmental contribution of the fisheries sector.

However, in this special day we would like to focus our attention on the fishers and their families who every day with great sacrifices work to satisfy the unquenchable appetite for fish around the world.

We are all aware that fisheries is one of the most complex and vast industry and also one of the most difficult and dangerous profession in the world.

In recent months, because of the number of tragic happenings especially in South East Asia, the issues of trafficking, forced labor, exploitation and abuses of fishers have been reported in several mass media but sadly they did not attract much of attention and interest from the people in general.

The illegal recruitment and smuggling/trafficking of people with the intention of employing them for forced labor on board of fishing vessels are practices still widely used to trap poor and uneducated people from rural areas of developing countries.

Fake and illegal contracts or simple pieces of papers without any legal value stating the working

conditions and the ludicrous salary that the fishers receive for working long hours, are legitimizing their slave condition.

Occupational accidents, permanent injuries without any compensation and sudden death or disappearance at sea are the nightmares in which many young people and families found themselves while trying to improve their miserable life with a work on board of a fishing vessel.

This dramatic situation in which thousands of fishers are trapped, is caused by the logic of profit that drive many fishing companies owners and companies aiming at higher gain in the distribution of their seafood products.

Knowing this reality we cannot remain indifferent and using the words of Pope Francis, we would like to denounce that working in fishing is often: *"... the tragedy of work exploitation and of living under inhumane conditions. It's not work that gives dignity. Every community must fight against the cancer of corruption, the cancer of human and work exploitation. Against the poison of that which is illegal."* (Cathedral of Prato, 10th November 2015)

In order to restore the dignity in the work of fisheries, it is necessary that all the different social forces join hands, everyone fulfilling its specific responsibilities.

- We request the Flag States, Port Authorities, Coast Guard and the proper authorities in charge of maritime affairs to strengthen their control in the implementation of all the relevant national and international laws and Conventions to protect the human and labor rights of the fishers.
- We call on seafood companies to implement due diligence by applying strict guidelines/policies that will eliminate human and labor exploitation in their supply chains.
- We appeal to the consumers to be vigilant and more conscious not only of the quality of the seafood that they are buying but also of the human and labor conditions of the fishers.
- We invite the maritime NGO's to lobbying the Member States of ILO that have adopted the *Work in Fishing Convention*, 2007 (No. 188) to ratify it in order to guarantee a safe working environment and better welfare provisions for the fishers.



We encourage the Chaplains and volunteers of the Apostleship of the Sea to continue their pastoral ministry for fishers and their families offering material and spiritual support especially to the victims of forced labor and human trafficking in the fishing industry.

May Mary *Stella Maris* continue to be the source of strength and protection to all the fishers and their families.

Antonio Maria Card. Vegliò

Antonio Maria Cardinal Vegliò
President

+ Joseph Kalathiparambil

✠ Joseph Kalathiparambil
Secretary

HOUSE BUILT ON ROCK

*Pontifical Council's aid project to the Philippines,
for the damages caused by typhoon Hayan*

In recent years, we are becoming increasingly aware of how climate changes affects our daily lives and how the phenomenon can have devastating effects in different regions, often causing numerous deaths and extensive damages. Many times, we consider such news as being something that happens far away, but natural disasters can happen anywhere, and at any time.

In his Encyclical *Laudato si'*, Pope Francis states: "This century may well witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us." (n. 24) A little further he adds, "Its worst impact will probably be felt by developing countries in coming decades" (n. 25). In a similar way, the report published by the World Bank on November 8th, 2015, anticipates

that: "Without [good, climate-informed development], climate change could force more than 100 million people into extreme poverty by 2030".

The fund-raising campaign launched by the Apostleship of the Sea International of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, to help the Filipino fishing communities affected by the typhoon Hayan in November 2013, has reached a total of two hundred thousand US dollars.

Once again, we thank all those who, with their donation, have generously contributed to the rebirth of these populations.

Among the various consequences of climate change, the rising of the sea level and the warming of sea-water will have strong repercussions for people living along shorelines and those who earn their livelihood from fishing. Among them is the population of the Philippines, repeatedly hit by severe weather phenomena, such as the typhoon Hayan that hit 8 November 2013, and whose dramatic aftermath left over 6,000 people confirmed dead, affected another 14 million people and displaced more than 4 million people.

The heartbreaking images of such disasters often generate a real and literal outpouring of solidarity and generosity both economically and in volunteer relief efforts. Two years after the passage of typhoon Hayan, which devastated the central Islands of the Philippines and upset the lives of millions of people, the population is finally starting to rebuild their lives.

To assist fishers and to support reconstruction through sustainable projects run in a transparent and responsible manner, AOS International (under the guidance of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People), immediately mobilized a fundraising campaign that collected a sum of \$200,000 USD. Following the visit to the Philippines by the Secretary of the Pontifical Council, His Excellency, Bishop Joseph Kalathiparambil, in order to ascertain the situa-

tion, it was decided to support a number of projects that would benefit the fishers in the four Dioceses that were most affected by the typhoon: namely, the construction or repair of homes that were partially or completely destroyed in the city of Caridad Baybay (Diocese of Maasin); the construction of homes on the Island of Bantayan (Diocese of Cebu); the creation of assistance programs for families in Our Lady of the Immaculate Conception Parish (Diocese of Borongan); the implementation of a seaweed livelihood pro-



gram in the Apostolic Vicariate of Taytay Palawan. The task of coordinating the different projects was entrusted to the "National Secretariat for Social Action" (NASSA) - Caritas Philippines, which would work in collaboration with various local Diocesan entities.

To date, the project within the Diocese of Maasin has been completed. It specifically concerned the city of Caridad Baybay, which has a population of about 6,000 people. The city had been devastated, and the impression left on the members of the first rescue team was a panorama of unfathomable devastation! The Diocese of Maasin reacted immediately by deploying relief personnel with basic supplies from the Diocesan Social Action Centre located at the Parish of Our Lady of the Rosary. Having overcome the first phase of emergency, the Diocese started to consider the future and the need to rebuild the destroyed houses to provide protection and support to the city's families. Having verified the magnitude of the destruction, the local AOS members (in cooperation with NASSA) identified more than four hundred families who would benefit from the funds provided by the AOS to buy the materials needed to rebuild their homes.

In the rebuilding process, it was decided to involve people of the local community, such as the students of the "Youth Servant Leadership and Education Program" (YSLEP) and local skilled laborers and carpenters, with the hope that they would become authors of their own rebirth. All of the members of the beneficiary families were able to personally pick up the necessary materials in order to renovate their homes, make them safer against the forces of nature, and to make them more comfortable.

In Bantayan Island, located north of Cebu, the funds received are being used by the local AOS to rebuild 70 homes of poor families in the district of Sillon that were completely destroyed by the fury of the typhoon, whose effect also left fear and destruction in the local community of fishers and farmers of coconuts.

Meeting/ Consultation with the Sherwood Fisherfolks Association last May 12, 2015 at Bgry. 12, Guiuan, Eastern Samar



In the Diocese of Borongan, the AOS Aid Project consists of improving the living conditions of 53 families of fishers on the Island of Guian (the eastern region of the Province of Samar). These fishers earn their livelihood from artisanal fishing. This region was the first hit by the typhoon and was completely leveled to the ground.

The last project being implemented regards the Islands of Concepcion and Algeciras, located in the northern part of Palawan (in the Apostolic Vicariate of Taytay). The project is intended to provide financial sup-

port to the local population that earns its living from the production of seaweed and from the replanting of mangroves that protect the coast and create a favorable marine environment for fish reproduction.

With its generous response, the family of AOS International has put into practice the appeal of Pope Francis, addressed to all of us in his above-mentioned Encyclical: "There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference" (n. 52). Those who have had and who will have the opportunity to build a house on a foundation of cement will have no fear, because their house has been built on rock.



SEAFARERS'
RIGHTS

SRI AND ITF BACK NEW BOOK ON PLIGHT OF FISHERS

Seafarers' Rights International (SRI) and the International Transport Workers' Federation (ITF) are backing a new book on the plight of fishers that was published Thursday 30 July.

Fishers and Plunderers; Theft, Slavery and Violence at Sea, published by Pluto Press, explores the dark side of the global fishing industry – including exploitation, child labour, murder and human trafficking. It has been written with the active cooperation of the ITF and SRI.

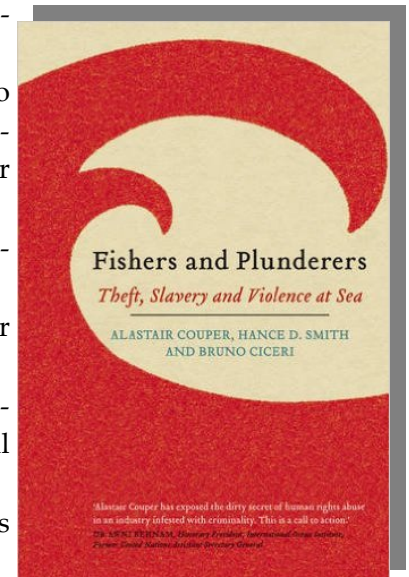
Written by Alastair Couper, Hance D Smith and Bruno Ciceri, the book carries out a wide ranging analysis of the industry, and reinforces the ITF and SRI's position that:

- Fishers throughout the world pay the price for the economic and environmental pressures faced by today's fishing industry.
- Greater competition and deregulation, including the use of flags of convenience, are squeezing fishers' wages and conditions.
- Overcapacity of fishing fleets and destructive fishing practices are depleting fish stocks, in turn increasing economic pressures on the industry.
- The fishing profession is the most dangerous in the world, and contrary to other sectors it is becoming more hazardous. In the United Kingdom, for example, the fatal accident rate for the fishing industry was 115 times higher than that of the overall workforce in 1996-2005.
- In deep-sea fishing, isolation, insecurity, accidents and violence are commonplace, especially involving migrant fishers from developing countries.
- More and more cases of human trafficking are coming to light, with poor people becoming slaves on fishing vessels.
- Small fishing communities, especially in developing countries, are suffering due to the proliferation of large commercial fishing companies and illegal fishing.
- Desperation arising from abhorrent conditions aboard fishing vessels has led to mutinies and even murder.
- Fishing vessels are used for criminal activities, including the drugs trade. They have also been taken over by pirates to launch attacks.
- The plight of fishers, as well as the lawlessness at sea, point to the urgent need for a strengthened international legal and regulatory framework that is well enforced.

Deirdre Fitzpatrick, SRI Executive Director, commented: "SRI readily supported the publication of this book as part of our mission to promote and advance the rights of those who work at sea. The merchant seafarers who bring goods and energy to the world's consumers are vulnerable to exploitation and abuse. Fishers who bring fish to the world's tables face much worse conditions every day. This book shines a spotlight on the real human cost being paid by fishers and the gross violations of their fundamental human rights and should be a catalyst for change in the industry. We believe that its message is so important that we are buying 500 copies for distribution to ITF member unions."

ITF fisheries section chair Johnny Hansen said: "These appalling findings underline the need for decisive governmental action to tackle these awful abuses. This book is a timely reminder of why there has to be rigorous oversight of the whole supply chain that brings fish to our tables, and why it is so important that countries ratify ILO Convention 188, which seeks to ensure decent standards on fishing vessels." For more details of ILO Convention 188 please see <http://goo.gl/UoZYM9>. It is also covered in chapter 14 of the book.

If you are interested to receive a FREE copy of the book, please send your mailing address to: aosbruno@hotmail.com



FISHERS AND PLUNDERERS: THEFT, SLAVERY AND VIOLENCE AT SEA

by Alastair Couper, Hance D. Smith e Bruno Ciceri

'It's no fish ye're buyin' – it's men's lives'

This quote, written close to 200 years ago, is the opening line to *Fishers and Plunderers: Theft, Slavery and Violence at Sea*. It sets the premise and tone for Alastair Couper, Hance D. Smith and Bruno Ciceri's exploration of our globalised fishing industry. Both Couper and Smith are accomplished researchers, having written an extensive number of papers and books on maritime activities ranging from international shipping to the development of communities. Moreover, Ciceri brings to the book approximately 30 years of experience working with migrants and seafarers around the world. Through this diversity in maritime expertise, the authors together weave the telling story of how global demand and corporate pressures are exploiting fish resources and those whose livelihoods depend on this industry.

The major strength of this book lies in how readers can delve into the story without a prior knowledge of the fishing industry. Each chapter lightly builds on the previous one, yet can still be read as an independent piece informing readers on different stages from recruiting fishers to distributing fish. Readers will come to appreciate the complexity of this supply chain and the difficulty that exists in securing and enforcing the rights of fishers. The book is divided into two sections with the first focusing on the nuts and bolts of the industry: fish supplies, national and international

Kathleen Chiappetta *welcomes* Fishers and Plunderers: Theft, Slavery and Violence at Sea, University of Chicago Press 2015, as a valuable introductory overview of the supply chain behind the 90 million tonnes of fish that are pursued and landed each year as part of the globalised fishing industry. Alastair Couper, Hance Smith and Bruno Ciceri draw upon their wealth of experience to address issues of over-fishing and sustainability as well as the often harrowing working conditions of fishers.

regulations and vessels and gears (catching apparatuses). In this section, the authors argue that the race to fish creates an unsustainable industry with detrimental consequences for fish stocks, maritime communities and the lives of fishers. With resources increasingly scarce, it is becoming more expensive to fish. To cut expenses, fewer fishers are employed, longer hours are the norm and older vessels are navigated further away from the coast. Coastal states have exclusive economic control of up to 200 nautical miles from their coasts, or up to the boundaries of adjacent countries. This system was supposed to allocate quotas first to a coastal state's fishers, then to foreign states. However, in practice, developing coastal countries 'sell' these fishing rights to developed countries, thereby diminishing the economic viability of small-scale fishers and their communities. Furthermore, there are a number of examples of over-fishing, damaging the environment and finding ways to maximise profits through laundering and marketing stolen catches.

This race to the bottom (in terms of labour costs) makes an already risky profession even more dangerous with cases of illegal, unreported and unregulated (IUU) fishing practices abounding. For certain west African countries, IUU fishing represents up to 40 per cent of catches in their exclusive economic zones (EEZ). This competitive environment forces some fishers, often unknowingly, into precarious situations including slavery, piracy and drug trafficking.

The second section focuses on how fishers are recruited and how they are treated once they are working in the industry. The authors provide an account of a number of ways in which agreements are created, altered and enforced to reduce labour costs of migrant fishers. These contracts are often dubious, with migrants (and sometimes their communities) having to pay recruitment agents for travel costs and documents with the promise that these expenses will be subtracted from a fisher's earnings, that is, if the fisher actually receives payment at the end of the day. The authors also discuss regional hubs for recruiting and trafficking fishers, including migrant Ukrainians fishing on Russian, Turkish or Japanese vessels and

South-East Asians being trafficked into Thailand, a topical issue today. While at sea, migrant fishers are at the mercy of the elements and the captain. The authors give a number of chilling examples detailing heinous abuse and slavery. Cases exist where children are used as labour and migrant fishers endure daily beatings, are denied medical attention and murdered. If they do escape, they usually do not have passports to prove their identities and are sometimes arrested and jailed. Some fishers do successfully strike, yet others turn to mutiny and murder to get out of their precarious situations. What becomes apparent in reading this book is that there are varying degrees of abuse and that increasingly outside help is needed. New Zealand, for instance, amended its law to state that even foreign-owned vessels fishing in New Zealand's EEZ, as of 2016, 'must operate under full New Zealand legal jurisdiction' (213), which includes enforcing labour standards. Moreover, there are a number of charities and welfare organisations that are helping fishers understand their rights and reclaim lost wages.

This book offers a variety of examples that shows the extent of the abuse and deplorable conditions that migrant fishers face around the world. Its richness lies in evoking raw emotions through the reality that, in some cases, fishers pull straws to see who will next be executed or are used as pawns for political boundary assertions in the Spratly Islands, a highly contested area marked as dangerous on navigation charts. There are so many examples of abuse that it leaves one to wonder whether there are many cases where fishers are treated humanely. The authors do give a few examples in this regard, such as how New Zealand is addressing and stopping abuse in its waters.

The authors are quite succinct when highlighting the different dimensions of their argument, but in doing so they do not delve too deep into any one particular issue. It is for this reason that this is an excellent introductory text to the global fishing supply chain. For those knowledgeable about this industry, this book is well organised in that it contextualises issues whilst always contributing to the bigger picture.

As stated in the second sentence of the first chapter, this book sets out 'to raise concerns about the deaths, dangers and deplorable conditions experienced by fishers who earn a living from the sea, and also above that the communities that depend on them'. Couper, Smith and Ciceri achieve this end by providing a wealth of examples that become the lens through which readers can peer into how 90 million tonnes of fish are pursued and landed each year in this globalised industry.

THE PLIGHT OF FISHERS, A CONCERN FOR THE CATHOLIC CHURCH

By Greg Watts 13.11.15

Scenes on TV of desperate men, women and children sailing across the Mediterranean in packed boats have become all too familiar to us, especially in the last few months. And so have stories about the traffickers in Turkey, North Africa, or elsewhere, who make money from human suffering and misery.

Yet trafficking is happening in many parts of the world and in a range of circumstances. For the maritime and fishing industries, it's now become a major issue, says Father Bruno Ciceri, a member of the Vatican's Pontifical Council for Migrants and Itinerant Peoples, which is responsible for overseeing the work of AOS around the world.

AOS port chaplains and volunteer ship visitors work in 207 ports in 38 countries, providing a lifeline to seafarers. Before joining the Pontifical Council Father Bruno spent 11 years in the Philippines and 13 years as port chaplain and director of the Stella Maris Centre in Kaohsiung, Taiwan.

"Trafficking is happening in many places. When we talk about trafficking we often think about migrants, prostitution and other things," he said. "But there's a lot of trafficking in the fishing industry and in the merchant navy. We have even had cases of ships coming to Britain and Ireland where the crews have been exploited." He also cited the case last year of 35 Afghans, including 13 children, who were dis-



covered inside a container at Tilbury docks in Essex grabbed the media headlines. One of the group was found to be dead when the container was opened.

Father Bruno is co-author of *Fishers and Plunderers: Theft, Slavery and Violence at Sea*. The reality for fishermen in many countries is far removed from the tranquil scene we might see on the British coast, he said. "The exploitation of the fishers start when many of them are illegally hired or trafficked into this work or they are obliged to sign a contract that do not guarantee any working and labour rights".

"Fishers are exploited because they must live always on board of the fishing vessel confined in very limited and noisy spaces. They are forced to work for long hours, in any weather conditions without proper clothing, for a very small salary and without any welfare provisions in case of accident or death."

Speaking at a meeting of the Christian Organisations Against Trafficking NETwork (COATNET) in Paris earlier this month [November], Apinya Tajit, deputy director of AOS in Sriracha, Thailand, said ports have been identified as transit points not only for goods and passengers, but also for potential victims of trafficking for forced labour and sexual exploitation.

"Fishing vessels often operate in deep sea, miles away from any form of government or recognised authority that is able to control and inspect the human and labour conditions of fishermen on board, as well as implement the law and impose sanctions.

"The operating costs of fishing vessels are extremely high and fish stocks are declining, so for many companies the only way to remain competitive and maintain a profit margin is to cut down labour costs." She added that consumers need to be more aware that seafood that is generally very cheap or is regularly sold at a very competitive price often can originate from companies that habitually make use of forced labour and human trafficking" **(for the complete text of the presentation, see page 11).**

According to the United Nations Office on Drugs and Crime, a growing number of migrant fishermen impoverished nations in south-east Asia, such as Cambodia, Indonesia and the Philippines, are trafficked to serve as "forced slave labour" on fishing boats.

The men often turn to AOS chaplains such as Father Isagani Fabito in Aklan in the Philippines for help. It was thanks to him that Vincente, a 34-year-old working 20-hour shifts on a tuna boat in the Indian Ocean, was able to escape. He had been initially promised a monthly salary of \$550 by a broker in his village but after paying close to \$560 in broker fees, he found out he was only going to receive \$200 when he arrived at a staffing agency in Singapore. "The first time I saw the contract I was shocked," he said. But it was too late and saddled with debt, Vincente signed off the next three years of his life to an uncertain fate. When, after 10 months, his boat docked at Cape Town, South Africa. For the first time since he set sail, he was able to call his family, who told him to come home.

His family contacted Father Fabito, who managed to find someone from the International Transport Workers' Federation in Cape Town to help Vincente get off the boat and on a plane home. When he arrived in Singapore, where he had to change flights, another AOS chaplain was waiting to meet him. "I was afraid someone from the agency would come and get him at the airport and put him on a ship again," said Father Fabito.

Roger Stone, AOS port chaplain to Southampton and Portsmouth, said trafficking is rare on ships that come into UK ports but when it happens it's very serious. "I have supported Filipino victims of human trafficking. Seafarers from other countries such as Ghana, for example, are also victims. Another seafarer I met who was almost certainly a victim was from Kenya. The victims don't necessarily realise that they are victims. They can be trapped and beholden to their traffickers."

He said ports need to be more alert to the possibilities of human trafficking. "Ports can be slow to realise that the seafarers who reveal the parlours conditions in which they have to work don't immediately recognise them as potential victims of trafficking. Sometimes not at all."

Last year, the International Labour Organization (ILO) adopted a new protocol to eradicate contemporary forms of slavery, a move welcomed by AOS national director in Britain Martin Foley. "Seafarers and



fishermen work in one of the most dangerous environments and yet all too often governments and authorities turn a blind eye to the appalling conditions many are forced to endure.

"We've read about the brutal treatment of workers in Thailand linked to seafood production. Sadly such appalling conditions are not confined to Thailand."

AOS has been in the forefront of the fight against trafficking at sea. In the early nineties, AOS in the Philippines spearheaded a campaign to educate the rural poor about trafficking and forced labour. More recently the Italian Federation of Stella Maris (AOS) centres in Italy implemented a project called "Haven in Harbour" at four Italian ports - Genova, Bari, Siracusa and Trieste (see **Apostolatus Maris Bulletin no. 117**).

Later this month [November 25] Father Bruno will be attending a meeting in Oslo organised by the ILO to discuss trafficking in the fishing industry. And there are plans to hold meetings next year in each of the nine AOS regions in the world to explore how best port chaplains can help victims of trafficking and what they can do to try and tackle it. "AOS port chaplains around the world are doing a lot of work and are helping the victims of trafficking," said Father Bruno. "But it's an issue that we all should be concerned about."

COOPERATION FOR COMBATING TRAFFICKING OF SEAFARERS

BIENNIAL MEETING OF THE COATNET AFFILIATES

Paris, 9-11 November 2015

Apinya Tajit (AOS – Caritas Thailand)



Generally when we talk about trafficking or smuggling, naturally we tend to think about trafficking of women and children mostly for the sex industry and sometimes as forced labor in certain type of factories in industrial cities. Furthermore we associate smuggling and trafficking of goods with the maritime industry but not with the one of people. However, few of us think that the trafficking/smuggling of people could be strongly associated with the maritime industry. We have seen

in the news how sometimes containers are used as means to transport people from one country to another, but it is specially in the fishing industry where the trafficking/smuggling of people for all kind of purposes reaches its height.

A few months ago the Indonesian Government started an offensive against Thai's fishing vessels operating in their territorial waters, and found a large number of fishers (Thai, Vietnamese, Cambodian and Burmese) trafficked/smuggled from their countries with the promise of a job abroad. In the islands of Ambon and Benjina (Indonesia) campsites were discovered in the jungle, the victims were held prisoners and fed with wild animals and little else. When were needed these people were brought to work on fishing boats and then brought back into the jungle. They were also many tombs with no name, only the nationality, presumably people who died or killed for reasons we will never know. This tragic and incredible situation made the headlines in many international newspapers, as previously articles, reportages and videos were denouncing the exploitative human and labor conditions in which many fishers, not only in Asia, were living in order to provide cheap seafood to the big distribution chains around the world.

This kind of international exposure is producing very little results or not at all. Firstly because fishing vessels are operating in the middle of the sea miles and miles away from any form of Government or recognized authority that could control, inspect the human and labor conditions of the fishers and implement the law and impose sanctions. Secondly, the operating costs of a fishing vessel is extremely

high and the catch is progressively declining for several reasons. For many fishing companies the only way to remain competitive in the market and maintain a margin in their profit is to cut down on the cost of labor. The main reason why people are trafficked/smuggled in the fishing industry for forced labor is profit!

The Apostleship of the Sea (AOS) is the Catholic pastoral ministry that since its foundation in 1920 provides pastoral care to seafarers, fishers and their families has being in the front line in the prevention of trafficking/smuggling of people and in fighting the exploitation and abuses within the maritime industry. Many of the around 350 *Stella Maris* Centers strategically located in ports all over the world, has offered shelters to whom tried to escape the lethal trap of trafficking and the net of smugglers. Chaplains and volunteers has welcome and supported (materially and spiritually) the victims that have denounced and exposed the methods used by the traffickers and smugglers to deceive their victims.

AOS has been in the front line to prevent and fight trafficking since early nineties when in the Philippines it started an "*Anti-Illegal Recruitment Consciousness Year Program*", a campaign aiming to educate people especially in rural area to prevent that they would fall prey of trafficking.

More recently from June 2013 to November 2014 the National Federation of Stella Maris in Italy realized the project "**Haven in Harbour**" within the European programme "*Prevention of and against Crime*" (ISEC) - *Trafficking in Human Beings* in four Italian ports (Genova, Bari, Siracusa and Trieste). In this project for the first time the ports were identified as "transit points" for potential victims of trafficking/smuggling. If you want to know more please visit this website: <http://www.haveninharbour.com/>

As AOS International we are looking forward to closely cooperate with the "Migration and Refugees Service" of the United States Conference of Catholic Bishops (USCCB/MRS).

However, I feel that if we would like to achieve some results in the prevention, protection and prosecution within the trafficking/smuggling specially in the maritime industry it is necessary to strengthen our cooperation and collaboration not only among us COATNET members but also with governments, seafood companies and consumers.

- We should invite the Governments through the proper authorities (Port State Control, Coast Guard, Flag States, Port Authorities, etc.) to intensify the inspections and controls not only when the fishing vessels are in ports and patrol at sea, to inspect fishing vessels checking their compliance with maritime conventions and regulations in regard to the human and labor treatment of the fishers.
- We should request that the seafood companies should train staff/personnel to identify vulnerable or weak spot within their supply chains where trafficked/smuggled people might be used and choose suppliers that clearly declare that in their fishing operations are not using forced labor and trafficked people.

We should organize campaign to raise awareness of the consumers about the to the exploitation and abuses happening in the fishing industry and how often cheap products are the results of forced labor and trafficked people.

As AOS we are committed to prevent and fight trafficking and forced labor within the maritime industry by providing education to vulnerable people living in situation of poverty. The *Stella Maris* Center will continue to offer shelter and support to the victims and assist them to rebuild their life once free from slavery. Our chaplains and volunteers will continue to visit the ports and be attentive to detect possible victims of trafficking/smuggling and forced labor.

We hope we could do all of this together with all of you.

Ms Apinya Tajit, Deputy Director, Apostleship of the Sea (AOS)
Sriracha, Chanthaburi Diocese, Thailand



INTERNATIONAL CONFERENCE ON LABOUR EXPLOITATION IN THE FISHING SECTOR IN THE ATLANTIC REGION

An international Conference on Labour Exploitation in the Fishing Sector in the Atlantic Region was held in Oslo, Norway, on 25-26 November to discuss forced labour and human trafficking in the fishing industry.

The objective of the Oslo Conference was to discuss good practices, innovative solutions and recommended ways to tackle labour exploitation in the fishing sector. Issues explored include the responsibilities of flag states, coastal states, port states and fishers' national states.

The discussion was intended to promote effective national and international action to end forced labour and human trafficking and promote decent work in fishing. The meeting focussed on the Atlantic region, but brought together experts and knowledge from around the world to facilitate cross-fertilisation.

Participants to the Oslo Conference were:

- representatives of Governments and Workers and Employers representative organizations;
- experts on illegal, unreported and unregulated (IUU) Fishing and fisheries crime;
- experts on labour exploitation in fisheries (law enforcement, protection of migrant workers and /or repatriation of victims of trafficking);
- observers from other International Organizations, NGOs and media.

Participants came from all the regions of the world and varied countries such as:

Argentina, Austria, Belgium, Brazil, Cambodia, Colombia, Denmark, Ethiopia, Finland, France, Germany, Ghana, Iceland, Indonesia, Italy, Myanmar, Namibia, Netherlands, New Zealand, Nigeria, Norway, Panama, Papua New Guinea, Philippines, Romania, Russia, Spain, South Africa, Switzerland, Thailand, Ukraine, United Kingdom, United States, Uruguay and Vatican City.

OSLO,
25-26
Nov.
2015



**International Conference on Labour Exploitation
in the Fishing Sector in the Atlantic Region**



Thailand—migrants fishers

AOS INTERNATIONAL

VISITS THE CREW OF 'MV BRITANNIA'

The 'MV Britannia' was christened by Her Majesty Elizabeth II in Southampton March 10, 2015.

After having completed the clearance procedures to board the ship Msgr. Joseph Kalathiparambil, accompanied by Fr. Bruno Ciceri and Mrs Antonella Farina, the persons in charge of AOS within the Pontifical Council, was welcomed on board by Commander David Pembridge and in a brief ceremony they exchanged the crests of AOS and Britannia.

Because of the rough seas, the ship arrived late in port, thus delaying the departure of the passengers for the tour of Rome. Therefore, a substantial number of 1,350 crew members were busy in the ordinary housekeeping services and were not able to attend the Holy Mass celebrated by Bishop Joseph in the ship's theater. Many of the crews originate from Catholic countries, mostly Indians and Filipinos, and that for them was a particularly touching moment.

Then Msgr. Kalathiparambil, before taking the lunch in the crew mess room, was treated with a exceptional tour of the ship and was received with special warmth by the crews on duty in the different parts of the of the ship.

Deacon Roger Stone, chaplain of the port of Southampton, the ship's home port, was also on board and stated how this visit highlighted the special concern of the Church for the people of the sea through its network of chaplains in many ports of the world and on board of the cruise ships of the P & O cruise.

Deacon Roger affirmed that "the unique partnership between the company P & O and AOS is much appreciated by the crew, who know that the chaplain is someone you can count on for spiritual and emotional support". Deacon Roger had blessed this ship, the flagship of the fleet of P & O Cruises, on the day of the maiden voyage from Southampton in March.

The visit was a unique opportunity to reiterate to the cruise liner companies the Church's commit-

Bishop Joseph Kalathiparambil, who for nearly five year has been the Secretary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, which coordinates the international activities of the Apostleship of the Sea (AOS), visited the crew of the new P&O cruise ship Britannia (141,000-ton) on Friday 16th October, in the port of Civitavecchia, before it would sail to the Carribean for the winter season.



ment and interest in the welfare of seafarers; to express the solidarity and friendship of the Church to all those who, for various reasons, are sailing and especially to the crew of Britannia; to bring the comfort of faith to the Christians crew members and finally support and reaffirm the work and commitment of all chaplains on board.

HOMILY PRONOUNCED DURING THE MASS ABOARD THE 'MV BRITANNIA'

Bishop Joseph Kalathiparambil

As stated in the preamble of the Apostolic Letter *Motu Proprio* on the Maritime Apostolate: "*Stella Maris*" ("Star of the Sea") has long been the favourite title by which people of the sea have called on her in whose protection they have always trusted: the Blessed Virgin Mary."

For this reason we have chosen the mass in honor of Mary, *Star of the Sea* and I would like to invoke upon each one of you and all your family members wherever they are, the blessing and protection of our Mother Mary.

We are all very familiar with the Gospel story that we just heard. Mary a young and simple girl in Nazareth is chosen by God to be the Mother of the Savior of the world.

Mary was caught by surprise by the greetings of the angel of the Lord. She was even more confused by the plan that was presented to her. She had doubts and was afraid, but nonetheless she answered "YES" to the Lord. From the moment that the Angel left her, Mary started living by faith trusting in the Lord, even when she didn't understand what was happening. In this way she was able to fulfill the mission entrusted to her to bring Jesus Christ to the world.



Seafarers' prayer room in the MV Britannia



When we reflect on the Annunciation to Mary and on her cooperation with God to realize his plan of salvation, we also reflect on our vocation and on the calling from God for each one of us to be a collaborator to bring Christ in our world today.

Often we think that God's calling is reserved only for priests and nuns who consecrate their lives to Christ. We forget that God is calling all of us to do His will and be His witnesses whatever profession we choose and whatever be our state of life.

We all know that to do the will of God sometimes is not easy because God asks us to be sincere, honest, faithful, kind, generous, etc., and we tend to do the opposite because it is easier. In our prayers and especially when we recite the Our Father we say: "Thy kingdom come, Thy will be done on earth as it is in heaven", we can ask God's help to assist us to be like the Blessed Virgin Mary who did the will of God even when it was difficult. In doing the will of God, we become credible witnesses of Jesus Christ.

In this particular world in which you are working there is a great need of Christian witnessing. You should bear in mind that you are not on board only to earn money for your family (which of course is important!) but also to give witness of Christ. With your love for one another, with your patience and kindness for everyone on board, with your smile and gentleness in spite of the difficulties, you proclaim that Christ is in your heart and, joyfully following the example of Mary, you bring Jesus to all the passengers and crewmembers.

May the Lord be always with you and Mary, *Star of the Sea*, always support you in this mission.

AOS NORTH AMERICA MEETING AT THE NAMMA CONFERENCE

(Montreal, Quebec, Canada, September 2015)

EBBS AND FLOWS

BY KAREN PARSON

During the NAMMA Conference there was an opportunity to have a meeting of the AOS North America and Caribbean. There never is enough time to meet as a denomination in such a setting so the topics I prepared for discussion were shortened so that we could all go to dinner together and spend time enjoying one another's company. I decided to include the discussion topics in the newsletter rather than spend so much time on them in the meeting. In preparing for the meeting in Montreal I pulled out the questionnaires I asked chaplains of North America to complete last year prior to our AOS NAC meeting in New Orleans last March. One of the subjects we didn't get to in New Orleans but was on the questionnaire was "Issues of Aging Chaplains."

Port ministry has been around for a very long time. In the earliest forms it was less organized and more of an impromptu type ministry. There are many historical accounts written about port ministries by different denominations. Our own AOS history formally begins in Glasgow, Scotland in 1920 but as Catholic port ministers we can trace our roots back to the Sea of Galilee and our Lord ministering to the fishers and fishing community. AOS became a formal ministry in the United States in 1943. I have not been able to find a history of the AOS in Canada yet to know when the first AOS chaplains began their work there. In the Caribbean as well, there is a very sketchy history. I vaguely remember some AOS activity in San Juan back in the 1980s or 90s but as far as I know there is very little AOS activity there today.

Over the years we have seen the seafarers' needs change. When I began ship visiting over 30 years ago the most important thing was to get the seafarers from their ships to our centers so they could make a phone call home- land line to land line -or so they could buy an international stamp to mail their letter home. Hands down that was what they asked for and what they need most. They also wanted books and magazines by the box loads!

Those of us who have been around awhile have seen the changing of the guard a couple of times. So many have gone before us: Fr. Rivers Patout, Br. Anthony, Br. Jim Horan, Fr. Vince Patrizi, Fr. Jim Keating, Fr. Mario Balbi, Alice Malloy, Deacon Tom Hunter, Capt. Steve Smokovich, Charlotte Smith, Fr. Marc Caron, Fr. Guy Bouille, and so many more. They walked the path before us and with us. Those I named are no longer with us on earth. There are others who have walked this path before us and are still here but no longer active in this ministry.

WELCOME BISHOP DOWD!

As the North American Maritime Ministry Association came together in their annual conference in Montreal, Quebec, it was a great time for us to come together first with AOS Canada to meet and greet the new Episcopal Promoter, Bishop Thomas Dowd, Aux. Bishop of Montreal. And to congratulate Fr. Andrew Thavarajasingam on being named the Canadian National Director! Pictured here is Fr. Bruno Ciceri welcoming Bishop Thomas Dowd into the AOS family.

The week began with an evening together at the residence of the bishop having time to get to know one another. Among the guests that evening were U.S. Bishop Promoter Kevin Boland, AOS Representative from the Pontifical Council Fr. Bruno Ciceri, Regional Coordinator for AOS North America and Caribbean Karen Parsons, Canadian National Director Fr.

Andrew and Canadian AOS chaplains. The following morning Bishop Dowd, Fr. Andrew, Fr. Bruno and the Canadian chaplains met to discuss the plan for moving forward with AOS Canada. It was a very productive meeting. The meeting ended with Mass celebrated by Bishop Thomas Dowd. We are very happy the AOS in Canada is in the hands of Bishop Dowd and Fr. Andrew. May our Lady Star of the Sea bless them and guide them in the years to come!



One such person is Fr. Rick Hartmann, former port chaplain for Detroit, Michigan. He was the priest who invited me and 50 other lay ministers from all over the Archdiocese of Detroit to serve the seafarers in the Port of Detroit because he was overwhelmed with a parish and many social justice programs being in an inner city parish. Fr. Rick now lives in a retirement center and remains a big part of my family. He celebrated the Resurrection Mass for both my father and mother and married my son, Dan and his wife, Amy. Recently I received a letter from him reminding me of the roots of my own ministry in Detroit.



He wrote: *Karen, I know you are going to present something in Montreal about those who came before us in this ministry. I want to remind you of the Redemptorist priest named Fr. John McCormick. He was the associate pastor of Holy Redeemer Parish in Detroit from 1955-1965. He quietly took on the extra ministry of visiting seafarers while they were in the port of Detroit. He was not an AOS port chaplain. He did not know about the AOS. He just saw the need and did the work. And while praying this morning I remembered another name influential in getting the AOS ministry started here in Detroit. It is Mrs. Florence Edelbrock. She was the one who kept "hounding" Cardinal Szoka to get this important ministry started here. That is when the Cardinal named me the port chaplain since my parish, All Saints, was near the docks. Mrs. Edelbrock came to the parish and spoke at all the Masses encouraging the lay faithful to get involved with the AOS. We sent out an invitation to all parishes in the Archdiocese and had 50 lay ministers who showed up to be trained to be ship visitors. Among them was you! "Catholic" truly took on the original meaning of "universal" as we ministered to people from all over the world. And the people who served them had their hearts and eyes opened through a simple "yes" given by a Redemptorist priest, a Lay Woman, and others who listened to the call. Thanks, Lord! Amen! - Fr. Rick*

We must always remember our history. All of us now are walking the path together at least for a time. When I entered the ministry in 1985 I was the youngest AOS minister in the US at the time. The old guard showed me the ropes. I learned so much from the expertise of those chaplains. I am now on the shorter end of my career. Most of my gangway climbing days are behind me and, although I still have probably about 10 years before retirement you never know when the Lord might just say, "Enough."

A ministry like this one is definitely challenging. And as long as we are healthy and feeling good it doesn't matter how old we are, right? Well- right and wrong. I have known port chaplains who have worked well into their 80s. Some continued to climb gangways and visit ships. Some opted for more "in center" duty time. And some chose to do invocations at maritime luncheons more than ministry to seafarers.

Work is a blessing. As long as we can do it and do it well we should continue but in the meantime plan for that inevitable day when we can no longer climb a gangway or be effective in the ministry. Be a mentor to someone so they may catch your enthusiasm for this beautiful ministry. Bring younger Church members in to share this ministry well before you are planning to leave. If possible, work with your bishop in helping to identify the person who will step into your shoes.

Even before you start to think about retirement you may need to rethink how you do things differently in your ministry as your body ages. Are your knees beginning to ache while climbing gangways? Do you fatigue more after a long day on the docks or driving the seafarers around? Are you finding yourself more winded when climbing ships? Do you hesitate more at questionable (dangerous) gangways?

Some things to think about and ask yourself: What issues do you face now that you didn't have 10 years ago? Where do you see yourself and your ministry in the next few years? At some point we will join the ranks of "those who came before" - how will we prepare the next generation to carry on this ministry?

COMMUNITY PARTICIPATION

Going from the previous subject of aging issues for chaplains we can make a natural progression to this subject of Community Participation. This was another subject important to chaplains who filled out the questionnaire last year. Many of us work in ecumenical centers. So community participation could come from many different sources such as churches from all denominations, schools, scout troops, maritime academies, civic groups, etc. And their involvement could be everything from making Christmas boxes, volunteering a night or two at the center, being a van driver, being involved in the Center's fund raising, etc. What I'd like to focus on is community participation in the form of ministry partners specifically with our Catholic communities (i.e. parishes). Again – in the old days it was much easier because ship visitors did not need TWIC

cards or other governmental ID. Now a ship visitor who is willing to make the commitment must come up with the \$130 fee for the TWIC or equivalent in Canada or your center must cover the cost and hope the volunteer lasts more than a week or two. Parishes near the port are the best sources for the Catholic Community participation but as Fr. Rick Hartmann pointed out (in the previous story) he sent a letter to all parishes in the Archdiocese and got 50 willing lay people to be trained and serve. So it doesn't have to be just the parishes near the water. By speaking to Church groups such as young adult ministries, RCIA graduates, or women's and men's clubs you may find a few people – or even just one- who may be interested in helping with your ministry. Start out with an orientation in your center. A good foundation in Scripture, lessons in empathic listening, taking time to get to know each lay minister through informal interviews, instruction on cultural diversity, and practical application are always good. The lay minister will not need a TWIC card right away as they need to be shadowing you for a while. You need to teach them and then stand back and watch their style. We must know who we are sending out to the ships representing the Apostleship of the Sea.

Talk with your diocesan deaconate director to see if you can speak about the AOS with new deaconate candidates. They cannot discern about serving in port ministry if they do not know it exists. Ask local pastors and/or if you are a pastor or deacon in a parish near the docks, to identify a lay minister in the parish who stands out as a possible fit for this ministry. That's what happened to me. I went from being a lay faithful in the pew praying for Jesus to show me where He needed me to serve His people to being an Ecclesial Lay Minister appointed by my bishop to serve as a port chaplain for the past 30 plus years.

This ministry is not for everyone. But there are Catholic people out there who would find a passion for this ministry. Here are some questions to think about: Have you ever recruited Catholic lay minister volunteers? How did you find them? How did you train them? Do you recognize that the pastoral care of seafarers can be ministered by the laity in conjunction with the sacramental care of the seafarers being ministered by the priest?



Two AOS CANADIAN CHAPLAINS WHO WILL BE MISSED

Canada has lost two beautiful people who served as port chaplains for many years.

Fr. **MARC CARON** (Quebec City) passed away at Quebec on June 10, 2015 at the age of 93 years and 9 months. He was a member of the Community of Brothers of the Seminar of Quebec. After his studies at Quebec he was ordained priest on June, 1946. He obtained his license in theology in 1947 and his permit and letters to teach in 1956. His career commenced at the Petit Séminaire de Quebec where he taught French and English until 1984. His main duties included: Chaplain of the Petit Séminaire, Confessor of students and Professor of Catechism until 2002, Chaplain of the Missionary Circle 1956-1964, Director of the Diocesan Centre of Cap Rouge. Between 1975 and 2002 he was Chaplain of the

Catholic Women's League and the Children's Adaption Centre, as well as being priest of the Latin American Parish of Quebec. Finally he will always be remembered by the members of La Maison du Marin (Quebec Seamen's Club) and by the many seafarers who visited it between 1986 and 2011 where he was a most active and well loved Chaplain of the Port of Quebec.

Fr. **GUY BOUILLE** (Montreal) passed away October 5, 2015 at the age of 89. Karen told us: "he was a member of the Society of Mass and served as port chaplain of Montreal for many years. When I visited him in the hospital, I found him sleeping but eventually he opened his eyes and smiled. I held his hand and he squeezed it to answer me. I told him that all his friends were gathered for the NAMMA conference and asked him if he wanted me to tell them hello and that he loved them. He squeezed my hand hard. Fr. David Mulholland, Anglican priest from Toronto, was also with me that day. We prayed together and I blessed him. Before we left he drew all his strength to pick up his arms to give me a hug. He whispered, "I love you, Little Sister." It is what he always called me. I returned to the hospital on Friday following the end of the conference. Fr. Guy was no longer conscious. I knew the end was near. I sat beside him and said a rosary. I kissed his head and left him for the last time. I received word from Fr. Andrew, National Director of Canada and port chaplain of Montreal, that Fr. Guy has passed. May his soul rest in peace. Amen."



TRIBUTE TO THE « ADMIRAL »

The passing away of Msgr. André Lefeuvre

Msgr. Lefeuvre was born in Auray, France on September 10th, 1921. He died on July 19th, 2015, in Le Croisic, Nantes, where he lived until his death.

Initially, he was chaplain of a sailing school, the chaplain of seafarers in Loire-Atlantique, and the chaplain of the port of St. Nazaire. Then, in 1954, André was appointed to the “Mission de la Mer” in France. In 1966, he was called to Rome where, in February of that same year, he became General Chaplain of the Apostleship of the Sea (AOS) and member of the AOS Supreme Council.

With the creation of the Pontifical Commission for Migrations and Tourism in 1970 (where he worked for almost 30 years), he was made responsible for AOS International for Francophone countries, along with Msgr. Francis S. Frayne from Liverpool, who was responsible for Anglophone nations.

He was called “The Admiral”, a nickname given him for the sailor’s cap that he wore on his head.

Endowed with a lively spirit, and moved by the concern to meet his fellow man, he was a prelude to that “outgoing missionary Church” called for by Pope Francis. So mentioned His Excellency, the Most Rev. Jean-Paul James, Bishop of Nantes, during the Funeral Mass in the Cathedral of Nantes on July 22nd.

André dedicated his priestly life to seafarers, to migrants, to all of humanity “on the move”. We entrust him to God and wish to express to his family and his community assurances of our heartfelt prayer and our most sincere condolences.

Homily pronounced during the funeral Mass of Msgr. André Lefeuvre

We have just listened to the words of the Apostle John: “Children, let us love not in word or speech but in deed and truth” (1 John 3:18). These words are not a command that the Apostle gives us, but rather they are the fruit of his reflection, that flows from his daily companionship with Jesus Christ over many years.

It seems right to let these words resonate at this moment, here, where the friends and family of André have been gathered together by him for one last time. It is with emotion that, because of him, I wish to describe how these words we just heard influenced and guided his life... with emotion, because it is the first time I speak in this Cathedral since the day of my baptism, right here!

“Let us love not in word or speech but in deed and truth.” This “love in deed” was lived by André. All of us here were witnesses to this, and benefited from it. It was on a daily basis that he practiced this invitation of the Apostle John: through his welcoming widely opened arms that embraced us warmly, with a smile that was both kind and mischievous at the same time, with beaming eyes and face, but also with a kind and cheerful heart.

For André, “to love in truth” particularly took the form of hospitality: in Rome for many years, but also here on Malherbe Street or, in the most recent times, in his small abode at Le Croisic. We were the beneficiaries of that hospitality and welcome; we, the four priests of the *Mission de France* that arrived in Rome to learn Arabic and undertake Islamic studies, invoking fears among some of the regulars at the Church of St. Louis of the French. André and Roger Etchegaray (who told me yesterday that he is present here with us today in prayer) offered us this hospitality. It was a hospitality that he practiced among seafarers and the sailing priests who landed at the “*Mission de la Mer*” on Quintinie Street in Paris. A hospitality that reached far beyond his circle of friends, and which permitted him to create the St. Louis Pastoral Centre of Welcome so that all French pilgrims could feel welcome in Rome.

“To love in deed and truth,” declares the Apostle John. Meanwhile Pope Francis has invited the Universal Church to embark on the Year of Mercy; André has already shown us the way. He was a man of reconciliation – a man of welcome – for the men and women who were mistreated by life and who came to confide in him. André knew how to witness to the Mercy of God, similar to the way that the Father welcomed his son when he returned to him, as we read in passage of the Gospel known as the “Parable of the Prodigal Son”. He sought to imitate that same loving glance, with which Jesus gazed upon Mary Magdalene (a Saint honoured today by the Church), upon Zacchaeus or the Samaritan woman. It was an approach where “love and truth meet each other”, as we sing in Psalm 84; an approach that Christ manifested in its fullness; an approach that André, follow-

ing the example of Jesus, gave witness to.

The source of this love, that so filled the life of André, is revealed to us by the Apostle John: *"The way we came to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers"* (1 John 3: 16). This is how André lived his life as a priest of Christ, following the example of Jesus. He lived the Gospel. For a young priest from the *Mission de France*, to spend two years in Rome was a great trial. But I have always admired the way in which André remained both profoundly human and a priest who sincerely lived the Gospel of Christ. From this perspective, his witness has inspired many generations of young priests who studied after him in Rome.

André lived this attachment to Christ on a daily basis, simply, in prayer. He loved the "ordinary people" who were always knocking on his door... a door, which he opened to them! Without a doubt, this everyday love of ordinary people made it possible for him to come to know well Madeleine Delbrêl – a woman who, as a social assistant in Ivry on the Seine ("the Marxist city, mission territory" where I currently live), lived the Gospel and knew how to bring out the "extraordinary of God in the ordinary of every day".

Trust in Jesus, as was sung in Psalm 26, which we just heard: *"The LORD is my light and my salvation; whom should I fear?"* (Psalm 27: 1) The source of this trust he found in his every day encounter with Jesus in the Eucharist, the same Eucharist that he celebrated in the great basilicas of Rome, in the Church of St. Louis or simply, in his home on a simple table. And so, thus remains engraved in my memory the celebration of the Eucharist on Pentecost Sunday of 1982 or 1983 with our group, as we were preparing to leave for Egypt – a Eucharist celebrated under the open sky at Assisi, above the "Prisons" of St. Francis. That Eucharist sealed the bonds of friendship and solidarity within the Mission between him, who remained in Rome, and those who left to live in Egypt.

The Eucharist, sign and Sacrament of the Kingdom – the Kingdom of which the passage from the Gospel of Matthew, chosen by the nieces and nephew of André for this liturgy, states: *"Come, you who are blessed by my Father. Inherit the kingdom prepared for you... [For I was] a stranger and you welcomed me, (...) ill and you cared for me, in prison and you visited me..."* (Matt 25: 34.35.36).

In this parable of Jesus, the amazement of the just tells us that what counts in the eyes of God is our love for our neighbour; our love for the person for who he is, without thinking twice; to love one another out of love, for who they are.

And, in the parable, the King said: *"Whatever you did for one of these least brothers of mine, you did for me"* (Matt 25: 40). "Brothers" – we find this same term in both, the Letter of St. John and parable of Jesus in the Gospel of Matthew: in fact, every human being is regarded by Jesus as his brother; the prisoner and the ill, the stranger as well as he or she who isn't exactly up to par as everyone would expect (orig.: *"n'est pas dans les clous"*).

This invitation is addressed to each one of us: to become brothers of those who God places on our path; to become "brothers of the way"; to become brothers of those people who are distant to us... but who, for Christ, are close; to become brothers of those men and women who are at the "peripheries", as Pope Francis often states. That is how it was with André from the beginning of his ministry to seafarers, often at the peripheries of our land; then in Rome where, at the heart of the Catholic Church, he brought the concern, the lives and the dignity of those seafarers who were so far from their homes.

John Paul II wrote: *"Precisely because within the Church's life the priest is a man of communion, in his relations with all people he must be a man of mission and dialogue"* (Pastores Dabo Vobis, 18). This was the theme of the life of André Lefeuvre who, following the example of Christ, wove together the threads of humanity and of faith.

"Come, you who are blessed by my Father. Inherit the kingdom prepared for you..." By following the example of Christ, by his life given for others, and by that brotherhood he showed towards simple and humble people, the Father today welcomes André.

What are we going to do with all that we received from André – that is, his witness and example? Priests, Christians, men and women of different faiths: how do we hear this call to love in deed and truth? For us, we must continue the hospitality and brotherly love with that same humility, that same freedom and that same simplicity that the world expects from us, the disciples of Christ. Amen.

Fr. Christophe Roucou

“SEAS BUT JOIN THE REGIONS THEY DIVIDE”*

“Seas but join the regions they divide”. Although it was long time ago when the famous Alexander Pope wrote these few words in 1713, today the great truth behind them remains the same. This is particularly true in reference to the Mediterranean Sea, which is recognized for its strategic geographical position, and which is the main route of escape for its peoples. Immigration can be reductively attributed to the movement of individuals, in other words, to the permanent or temporary transfer of persons to a location different from their place of origin.

Like any other phenomenon, immigration is characterized by a number of motives: first and foremost, by the need to leave the places of our origin with the intention (or at least the hope) of finding a way out of a life of misery, either to return home at a later time or never return to it at all.

In Italy, in recent years, this phenomenon has taken on a particular connotation of the serious aspect of illegal immigration.

In terms of migration, Italy appears to be a very unique country because, having experienced both emigration and immigration throughout its history, the country has experienced the two sides of the same coin and is a prime example of how history is characterized by cyclicity.

Italy has become a country of immigration not only because of its geographical position, but also because the country is characterized – almost in totality – by coastline, and thus resulting in borders very difficult to control. Positioned as it is in the middle of the “Mare Nostrum”, Italy has become the very first (and easiest) destination of intense illegal migration by sea. As a matter of fact, almost all the clandestine entries occur on our shores on board “derelict barges” in which, with nothing to lose and without illusion, thousands of illegal immigrants try to secure a place on dilapidated boats, accepting poor hygienic conditions, in order to reach what they believe is salvation. Nevertheless, the phenomenon of human mobility and the movement of migrants from one country to another can often be attributed to the illegal operations of international organized crime.

As has been noted, the irregular arrivals by sea in Southern Europe have significantly grown over the course of the past decade; so much that the Mediterranean basin has been identified as the main gateway for illegal entry into Europe.

It therefore becomes necessary to provide adequate and particularly tailored responses to the need to



Oil & Chemical Tanker COSTANZA M

While sailing from Tunisia to Libya,
the ship rescued 350 castaways
off the shore of Libya,
who were then carried to Augusta
on April 30, 2014

Oil & Chemical Tanker DATTILO M

While sailing from Tunisia to Libya,
the ship rescued 150 castaways
off the shore of Libya,
who were then carried to Augusta
on March 20, 2014



protect human life at sea. In compliance with what is mandatory by Article 489 of the Italian Navigation Code, which states that: “assistance to ship or aircraft at sea or in inland waters, which are in danger of being lost, is mandatory in as far as without serious risk of the rescue ship, its crew and its passengers; in addition to the case provided for in Article 485 when, on board the ship or aircraft, there are people in danger”, our seafarers have always been prepared to give assistance to those who, lost at sea, are asking solely to be rescued. There is, in fact, a moral duty in the hearts of seafarers to humanitarian solidarity, being always ready to help and to welcome people in a state of need. This duty can often be exercised, insofar as it is realistically possible.

Not without reason the term “crew” is translated in Spanish using the word “tripulación”. I believe the adjective, and the verb that derives from it, best describe the continuous moral torment of seafarers and their knowledge of how to react in difficult situations.



It is necessary to keep in mind that each rescue has its particular history, its own problems, difficulties and unexpected events that rescue workers must be able to cope with by taking operational decisions in a rapid, coordinated and, at times, risky way. At times, rescue operations take place in rough sea conditions that can surprise even the most professional and experienced seafarer. But whoever goes out at sea must be prepared for everything, and it is this knowledge that shapes the behavior of every single crew member. We are speaking of men who are always prepared to intervene;

who, in these particular conditions, demonstrate readiness, willingness, and great skill and have a lot of courage, humanity and sense of duty. However, at the same time, they complain about the situation of a complete state of abandonment, especially in coordination and in the support of such interventions, expressing in this way the bitterness and disappointment for the negligence of the State to their needs – needs overcome only by the intervention of the shipping company that takes care of them.

The obligation of rescue at sea and the rescue of migrants is executed on ships with limited space, designed to sail with a limited number of crewmen. To provide space for thousands of people on vessels of this kind is not only dangerous in terms of navigation, but also for the health of seafarers, who are without the necessary equipment for the prevention of possible disease.


It will be difficult to solve the problem of immigration as long as it will solely be discussed as a matter of public policy or of welcome, given that the increasing migratory flows have to be managed with determination, farsighted prudence and with financial resources, and not only through a generalized solidarity or with a simple proverbial iron fist.

And so, the moment has arrived to put an end to the criminal business connected with illegal migration, which assures millions of Euro each year to criminal organizations. Furthermore, the time has come to give tangible and palpable support to crews to better guarantee their safety; and support the shipping companies who, due to the delays and changes in navigation that assistance to migrants at seas imposes, are forced to suffer huge economic losses.

Raffaele di Francia (Operational Manager), Augusta Due s.r.l.

*Speech given during the **International Seafarers’ Day**, organized by the CSER (*Centro Studi Emigrazione Roma*), *Confitarma* and the National Federation *Stella Maris*.

Rome, June 25th, 2015

 Augusta Due s.r.l.
Raffaele Di Francia
(Operational Manager)

SUB-REGIONAL MEETING OF THE APOSTLESHIP OF THE SEA CHAPLAINS

Abidjan, Ivory Coast, Seamen's Club, 27th - 31st May 2015

Theme: *Organization and animation of an AOS or port chaplaincy*

The meeting was organized by Fr. Célestin Ikomba, chaplain of the port of Abidjan, as Regional Coordinator of the Apostleship of the Sea for Africa Atlantic.

Were present the chaplains of the ports of the 5 countries of the sub-region (Nigeria, Benin, Togo, Ghana and Ivory Coast), the AOS members of Abidjan port and guests from the maritime industry. The meeting started on Wednesday, 27th May 2015, with the Eucharistic celebration followed by the opening ceremony including the screening of a film on the history and activities of the local and international AOS.

After the airing of the documentary, the President of the organizing committee and the Regional Coordinator took the floor. Then Fr. Jean Baptiste Diahou, Episcopal Vicar representing H.E. Cardinal Jean Pierre Kutwan of Abidjan, delivered the message of the President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, H.E. Cardinal Antonio Maria Vegliò.



The second day of the meeting, Thursday, 28th May, 2015, the works were reserved for chaplains and members of AOS. In the morning, the delegates of different countries were heard: Ivory Coast (Abidjan and San-Pedro), Nigeria (Lagos), Benin (Cotonou), Togo (Lome) and Ghana (Tema). The sharing facilitated the knowledge of the existing realities and the state of our ministry. As a sign of unity among the delegates and religious authorities from whom the chaplains receive their assignment, the work ended with a questions and answers session with H.

E. Cardinal Kutwan. After a presentation of Fr. Célestin, the Cardinal shared with delight the experience of AOS in the Diocese of Abidjan. At the end His Eminence was gifted with *The Proceedings of the 50th Anniversary of AOS in Abidjan (1962-2012)*, a volume that he much appreciated.

The afternoon session focused on the organization and animation of a chaplaincy, and was facilitated by Fr. Célestin reflecting on three official documents, namely the *Motu Proprio Stella Maris*, Apostolic Letter of John Paul II on the maritime ministry; the *Manual for chaplains and pastoral workers of the AOS*; and the *AOS Directory*.

The second theme "*The funding of a chaplaincy*", was presented by Fr. Emmanuel Aka, fc, taking in consideration the 2nd Chapter on funding of the Manual for Chaplains. The third presentation was "*Sharing the experience of Fr. Cyrille Kete from Togo*", who has been Regional Coordinator of the African Atlantic Region. The discussions, in English and French, have enriched the participants on issues related to the organization and funding of an AOS chaplaincy.

Friday, 29th May, 2015, the third day was opened to guests and to all the AOS members, allowed to listen to the different religious players and other partners within the maritime and port environment cooperating with AOS. The speakers were:

- Fr. Jean Baptiste Diahou, Episcopal Vicar (topic: *The place of AOS in the Diocese*); Fr. Moïse Aka, Superior of the Sons of Charity in Ivory Coast and pastor of St. Anthony of Padua of the port (topic: *Involvement of the Sons of Charity in the work of the AOS*); Mr. Omel Ambe, an official of the Autonomous Port of Abidjan (topic: *The welfare Committees*); Commanding Officer Lath of the Port Authority (topic: *The management of ships and people*); Commanding Officer Baby, of the Maritime Affairs (topic: *The involvement of the state in the welfare of seafarers*); Mr. Zeze, representative of ITF (topic: *Introduction of ITF to the people of the sea*).

These presentations were of great help for mutual understanding and for the ministry of port chaplains present, who must gain the knowledge to carry out their activities within the varied area of the maritime world, where different organizations operate for the seafarers welfare.

To help the faithful to discover the universality of maritime pastoral care, the closing ceremony took place on Sunday, 31st May 2015, with a thanksgiving Mass attended by all members of the AOS and the parish community. Fr. Cyrille Kete presided the celebration; with his many years of experience as priest and as Regional Coordinator, he urged the community to integrate the specificity of the Church's evangelization and charity in the maritime environment and in the port, which should be a concerns not only of the chaplain and the team but for all members of the Church.

On behalf of the Church we thank the community for its involvement. These five days (May 26th to 31st) showed that the AOS occupies a definite place in the port and in the maritime world. In most of the ports and Dioceses, we took note of the weaknesses of the ministry. AOS exist in name, but without a real organization it remains invisible and unknown. In some ports, the chaplains lack of training and formation, in others the work falls only on the shoulders of the chaplain without any financial support or workplace.

P. Célestin Ikomba, fc, AOS Regional Coordinator Africa Atlantica
and Olivier Akachiby, Secretary of AOS in Abidjan.

LET US NOT FORGET ...

<http://oceansbeyondpiracy.org/pirate-hostage-ticker>

26 CREW MEMBERS OF THE FV NAHAM 3

LENGTH: 3 YEARS 157 DAYS

On March 26th 2012 the Omani flagged fishing vessel Naham 3 was hijacked roughly 65 nautical miles south of the Seychelles. Of the 29 member crew, 1 died during the hijacking and 2 others died of illness while in captivity. The other 26 crew members remain in captivity in Somalia.

19 CREW MEMBERS OF THE FVs SIRAJ

LENGTH: 0 YEARS 157 DAYS



On March 26th 2015 two Iranian fishing dhows, the Siraj and the Jaber were hijacked off the coast of Hobyo, Somalia. A total of 39 crew members were captured between the two vessels. On August 27, 2015, the Jaber and its crew escaped from pirate captivity. The 19 crewmembers of the Siraj are still being held at sea, anchored near the village of Ceel Huur in Somalia's Galmudug region.

2 KENYANS (LAND-BASED KIDNAPPING)

LENGTH: 0 YEARS 279 DAYS

On November 24th 2014, two Kenyans were taken hostage in the Mudug region of central Somalia while conducting an herbal medicine mission. While their kidnapping was not maritime related, it has been confirmed that they are currently being held by a pirate group. The hostages are believed to be in poor health.

MAURITIUS BISHOP MAURICE PIAT:

« GOD CREATED THE SEA AS A PANTRY FOR MAN »

LE MAURICIEN, JULY 13, 2015

This year's mass marking the International Prayer Day for Sea People – better known as 'Sea Sunday' – was celebrated yesterday morning at Poudre-D'or village. This is a regular special event held on the second Sunday in July by the Apostolate for Sea People, an international organisation under the aegis of the Catholic Church, whose mandate is to provide assistance to seafarers and their families.



The fishermen of Poudre-D'or village entered their boats to receive the bishop's blessing.

"The hallmark of a good fisherman is not only the size of his catch for the day but also the respect he shows for the sea environment as a whole," Mgr Piat stated in his sermon to the gathering made up mainly of fishermen folk. Fishing is a noble calling, and both the faithful and the Port and Civil Authorities were called upon to offer prayers in solidarity with those who carry on this profession.

Bishop Piat led the religious celebration, flanked by the chaplain of the Sea Apostolate, Father Jacques Henri David and the vicar of the parish, Father Robert Dalais. Right from the start the Bishop said: "God has bestowed to man the sea route which is actually the finest of all transport ways. It is the means whereby sundry goods are conveyed to their destinations on this vast stretch of salt water which makes up the greater part of the Earth."

He thus considers that God designed the sea as a 'larder'

for man and "entrusted to fishermen the duty of providing food for his brothers through his catch."

Father David read the Gospel and in his sermon announced that the International Labour Office maritime convention which was signed in 2006 would come into operation this year in several signatory countries. "It is the outcome of an arduous process of sensitisation to place all maritime treaties under one roof." Henceforth, proceeds from the sale of seized vessels will first be used to pay the seamen's wages and their repatriation. This means that they will have priority over the fishing companies and insurers. "Solidarity with sea people is built with partners who care about improving the working conditions of sailors and fishermen." The priest mentioned that the Apostolate for Sea People has an ongoing programme meant for seafarers who are victims of piracy on the high seas.

Father David testifies: "Being a fisherman in Mauritius is very hard." This is compounded by the depletion of the fish population in the lagoon as a result of overexploitation. He concedes that laws are in place to protect professional fishermen but adds that "these should extend to their non-professional counterpart, as is the case in several countries."

Father David welcomed the Fisheries 2015 Bill which reinforces fishermen's safety. "Protection at sea is an invitation to adapt to new fishing modes." During the celebration two fishermen, France Andy and Gérard Edouard, talked about their training at Rimini in Italy, where they learnt new fishing techniques.



FISHERMAN'S REFLECTION ON POPE FRANCIS' ENCYCLICAL "LAUDATO SI"

By: Capt. Pietro Parravano,
President of the Institute for Fisheries Resources, USA



The connection between the significance of fish and our faith is well documented in the gospels. The connection between the consumption of fish and our health is also well documented. The Bible has several references to gospels of the importance of fish and fishermen. The recent Papal encyclical has several references to the consequences of environmental degradation to our natural resources that are important for food resources.

In the gospel of Mark, Chapter 1, Jesus is walking along the Sea of Galilee and notices Simon and his brother Andrew, James and his brother John casting nets into the water. Jesus calls out to the four men and asks them to follow him. He tells them that he will send them out to fish for people, instead of fish. So they left everything and followed Jesus.

In the gospel of Mark, Chapter 6, Jesus feeds a multitude of people with 5 loaves and two fish. He gave this food to his disciples to distribute amongst the crowd. They all ate and were satisfied with their meal.

In the gospel of John, Chapter 21, Jesus offers hope to some of his disciples who were unsuccessful at catching fish. He suggests to them to throw their net on the other side of the boat. When they cast their net according to directions from Jesus, the net was swollen with fish and they were unable to haul it into the boat. They towed the net to the shore. On the shore, they noticed glowing coals. Jesus asked the fishermen to bring Him some fish and have breakfast together.

On June 18, 2015, Pope Francis issued an encyclical (*Laudato si*) calling for dialogue and action on the continued adverse impacts of human activities on the habitat and resources needed for sustenance and quality of life. He writes: "*Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day.*" Pope Francis warns of an "*unprecedented destruction of ecosystems, with serious consequence for all of us*".

Pope Francis uses his encyclical to illustrate the consequences of increased exploitation and destruction of our natural resources. Our adjacent oceans are a major source of food. Issues like ocean acidification, ocean warming, ocean pollution, and algal blooms are detrimental to healthy and productive oceans and consequently reduce access and dependence on food supplies. We cannot afford to witness this decline of seafood harvest and ocean quality due to environmental impacts. Pope Francis reminds us "that human beings destroy the biological diversity in God's creation; that human beings compromise the integrity of the earth and contribute to climate change, stripping the earth of its natural forests or destroying its wetlands; that human beings pollute the water, soil, air; all these are sins."

These references in the gospels and in *Laudato si* illustrate the importance of fish as food and are very significant and important in our lives today. Many times we take for granted that food will be always available and plentiful. Many times we do not understand the source of food and how food arrives in a market. Commercial fishermen bring you a variety of seafood which is unique to the region. We do this with pride using skills that we have learned working on the back deck of fishing boats. The role of fishermen is deeply rooted in the gospels and is affirmed with *Laudato si*. Its significance continues today in our coastal communities and the Great Lakes. Often catching fish is a spiritual way of life and serves as a symbol culture and heritage.

Fish is one of the most nutritious foods available. Fish is packed with Omega 3 oil, protein, vitamins, and nutrients that can lower blood pressure and help reduce the risk of a heart attack or stroke. Fish is rich in calcium and phosphorus and a great source of minerals, such as iron, zinc, iodine, magnesium, and potassium.

Both the gospels and the Papal encyclical uses fish and oceans to give credit to fishermen as food producers and to healthy oceans as food providers. Both remind us "Don't mess with our faith, our fish and our oceans".

July 6, 2015

XXVI ASAMBLEA NACIONAL DEL APOSTOLADO DEL MAR

El “hoy” del Apostolado del Mar en Pesca, Mercante y Pasaje

Del 2 al 4 de septiembre se celebró en el Seminario Diocesano de Corbán de Santander, en España, la XXVI Asamblea Nacional del Apostolado del Mar. La reunión, que llevó por tema “El hoy del Apostolado del Mar en Pesca, Mercante y Pasaje”, contó con la presencia de Mons. Luis Quintero Fiuza, Obispo de Tui Vigo y responsable del Departamento del AM del Episcopado Español; y el Obispo de Santander, Mons. Manuel Sánchez Mongue; además de los responsables de esta pastoral de las jurisdicciones del país europeo.

Al inaugurar la Asamblea, Mons. Quintero Fiuza instó a “estar cerca de las gente de la mar”, especialmente de las familias y de las cofradías de pescadores, y llamó a los laicos a colaborar con los sacerdotes para que la Iglesia retome su presencia en las cofradías, puesto que ellas fueron fundadas por la misma Iglesia, muchas de las cuales con mil años de antigüedad, como es el caso de la cofradía de San Martín de Laredo.

En otro momento el prelado señaló que las gentes del mar son personas privilegiadas ya que tienen una manera “eficaz de acercarse a Dios” al estar en constante contacto con la naturaleza. Dijo que marineros y pescadores tiene una “particular sensibilidad” para hallar a Dios, como lo recuerda una frase que se encuentra en la capilla de la Escuela Naval de Marín que señala: “Si no sabes rezar, adéntrate en la mar”.

Varios fueron los temas que se trataron durante la Asamblea, uno de ellos fue el papel de la mujer en la familia marinera, abordado durante una mesa redonda en la que participaron los párrocos de las ciudades costeras de Castro Urdiales, Laredo, Santoña, y San Vicente de la Barquera, además del diácono de Colindres.

Sobre esto, Julián García Liaño, delegado del Apostolado del Mar de Santander, destacó que es necesario valorar la labor que realiza la mujer, ya que ella “lo hace todo”, por lo que llamó para que desde la Pastoral de la Iglesia se le ayude “en la formación pastoral y religiosa de sus hijos”.

Durante la Asamblea también se realizaron varias visitas, entre ellas a las cofradías de Colindres y Castro con jornadas en los puertos marinos. Los participantes también visitaron Santoña y Laredo, primera villa marinera. Ya en la Cofradía de San Martín se celebró una solemne Misa presidida por Mons. Quintero Fiuza. Tras clausurar los trabajos, también se visitó la emblemática iglesia de la Virgen del Carmen del Barrio Pesquero de Santander.

El Departamento de Apostolado del Mar de la Conferencia Episcopal Española tiene la misión de acompañar a los marinos y gentes del mar haciendo visible la labor que ellos realizan entre las comunidades cristianas, generando conciencia del duro trabajo y sacrificios que realizan para hacer la vida más fácil a los demás. Como lo recordó en una ocasión el Cardenal Antonio María Vegliò, Presidente del Pontificio Consejo para la Pastoral de los Migrantes e Itinerantes: “No son trabajadores como los que se encuentran en tierra firme, porque no les vemos acudir al trabajo todos los días. Su contrato les exige dejar durante un largo periodo de tiempo a su esposa, a sus hijos y a sus familias y amigos. Navegan de puerto en puerto, a menudo en lugares aislados y con poco tiempo a disposición para bajar a tierra antes de embarcarse nuevamente y hacerse a la mar. El perímetro de la embarcación es el límite de su mundo, el espacio circunscrito de la cabina es su hogar, y comparten el trabajo con personas, de diferentes nacionalidades y religiones, empleando a menudo una ‘Babel de idiomas’ para comunicarse”.



CLIMAT CHANGE WILL REDISTRIBUTE THE FISHING INDUSTRY'S RESOURCES AROUND THE WORLD

Teresa Guerrero, El Mundo, Madrid, 01/09/2015

Adapt or die. The rise in temperature already forces many species to change their habits and to develop new feeding strategies. For example, as Arctic ice gradually melts, polar bears are forced to travel long distances to find food and shelter. Having to swim long distances places their lives at risk because the toil and the low amount of fat stored on their bodies makes them more vulnerable (as evidenced by Kerstin Langenber's photo of a malnourished polar bear, taken on the Svalbard Islands of Norway last summer), and because their cubs also a greater risk of drowning. It has also been documented how new species (such as dolphins) have become, in recent years, a part of the polar bear's diet.

All living creatures must learn to adapt in order to escape extinction. A recent study published in *Nature Climate Change* examined the impact that climate change will have on marine species.

Concretely, the study prepared projections until the year 2100 for almost 13,000 species (12,796 to be exact), twelve times as many species as any other study has examined thus far. The authors claim that the warming of ocean waters will provoke profound changes in the distribution of marine biodiversity around the world and will heavily hit the fishing industry's resources, despite the fact that the same study predicts that many species will be able to adapt and survive the changes. The marine species living in tropical regions, or areas near them, carry greater risk of extinction.

"The message that our study wishes to convey is that the warming of our oceans will provoke the relocation of many species. Some regions will experience a great loss in biodiversity, particularly in the Tropics, meanwhile other will gain more than they will lose," explained to the newspaper EL MUNDO Jorge García Molinos, one of the co-authors of the study and researcher for the National Institute of Environmental Studies (NIES) of Japan.



This phenomenon, he added, "will result in the homogenization of marine communities across several regions and will put in contact species that, until now, have occupied distinct ecological niches."

One of the effects of these changes will be the redistribution of the fishing industry's resources: "As a result of the warming of ocean waters, species will move from one body of water to another, producing changes not only in the waters of every country, but also in the allocation of fishing opportunities among nations. This will require new common and international accords regarding the mutual management and access to fishing resources. For example, the predicted migration of Atlantic cod to the colder, more northern waters of Europe, such as Iceland and Norway (the result of an already observed trend), will make fishing accords with, and imports from these countries increasingly more important for Europe," clarified García.

TWO DIFFERENT CLIMATE SCENARIOS

For their projections, the researchers took into consideration two different climate scenarios until 2100, published by the Intergovernmental Panel on Climate Change (scenarios RCP4.5 and RCP8.5), as well as data available in the archives of AquaMaps concerning the thermic tolerance of organisms, their preferred habitats and the current distribution of different species.

"The RCP4.5 is a moderate scenario of stabilization based on the hypothesis that a maximum level of greenhouse gas emissions will be reached in 2040, after which the levels will decrease gradually until the end of the century. The RCP8.5 is a more extreme scenario based on the hypothesis of a continual increase in greenhouse gas emissions throughout the entire century."

Although the researchers note that it is not possible to speak of exact timelines or precise changes in terms of degrees Centigrade, "what is clear is that, although climate change will have an effect on marine biodiversity in

both scenarios, the effects will be of a lesser intensity in the more moderate scenario (RCP4.5). This gives proof to the importance and urgency to limit greenhouse gas emissions”.

THE IMPACT ON SPANISH TERRITORIAL WATERS

According to the researchers, in the case of the Iberian peninsular waters and the Mediterranean Sea, “there is a clear difference noted between the two climate scenarios, with a more localized and limited loss of species in the more moderate scenario, and a more extensive and significant loss in the more extreme scenario.”

“In general, for the Southern coastal regions of the Mediterranean, there will be a net loss of species by the end of the century (summing together the total number of extinctions and the invasion of new species), particularly in scenario RCP8.5. The opposite is true for the Northern coastal regions of the Mediterranean (of countries such as France or Italy). This is due to the fact that they are regions not connected thermally to warmer waters, and therefore no new species will arrive,” explained García Molinos.

“However, the Cantabrian Sea and the peninsular Atlantic are the two sea regions in which the projections anticipate a net increase in species in both scenarios, with the exception of some specific regions, such as the Bay of Biscay,” he emphasized.

The scientist pointed out, however, that the final result does not depend solely on the changes in temperature, but that there are also other environmental and ecological parameters, such as type of habitat, resource availability and light: “Although our study includes information on a global level regarding some of these elements (depth, thermal tolerance thresholds of species), in order to predict results on a regional or local level requires great prudence for lack of a more detailed study.”

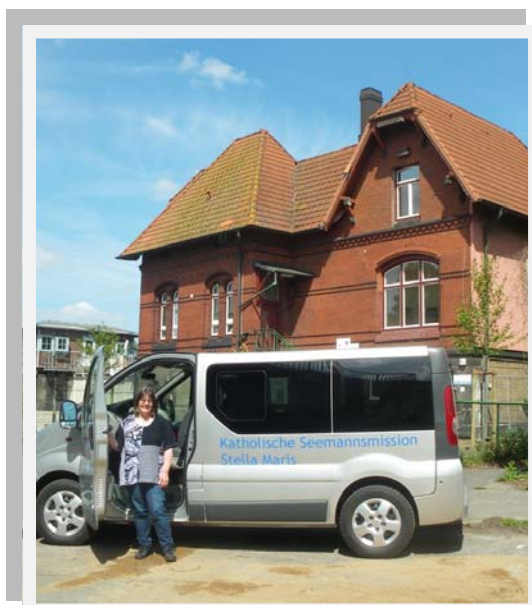
On the one hand, as summarized by John Pandolfi – a researcher from the University of Queensland (Australia) and co-author of this article, the study is an invitation to hope because it demonstrates that species have the potential to detect changes in the climate and to react. On the other, “it gives us reason to worry, especially concerning the Tropic regions [where projections predict] great losses in biodiversity.”

“The effects of climate change will go beyond jurisdictional boundaries,” stated the authors. For this reason, in order to limit the loss of species, it is necessary that nations cooperate with each other and implement mitigation programs that will anticipate these changes that will affect ecosystems.



PATZAN

NEW STELLA MARIS CENTER IN HAMBURG



Ute Grosse has informed us that the *Stella Maris* Center in Hamburg has moved to another location.

Ute, who is the person in charge of the “Stella Maris”, said that the Center received financial support from the “Ministerium of Work and Social”, of Germany. Thank to ILO, the German Government helps the seafarers mission and Ute is very glad and thankful about it.

The new Center is located in middle of the port and near the old tunnel which connects the port to the city.

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