



Catholic Maritime News



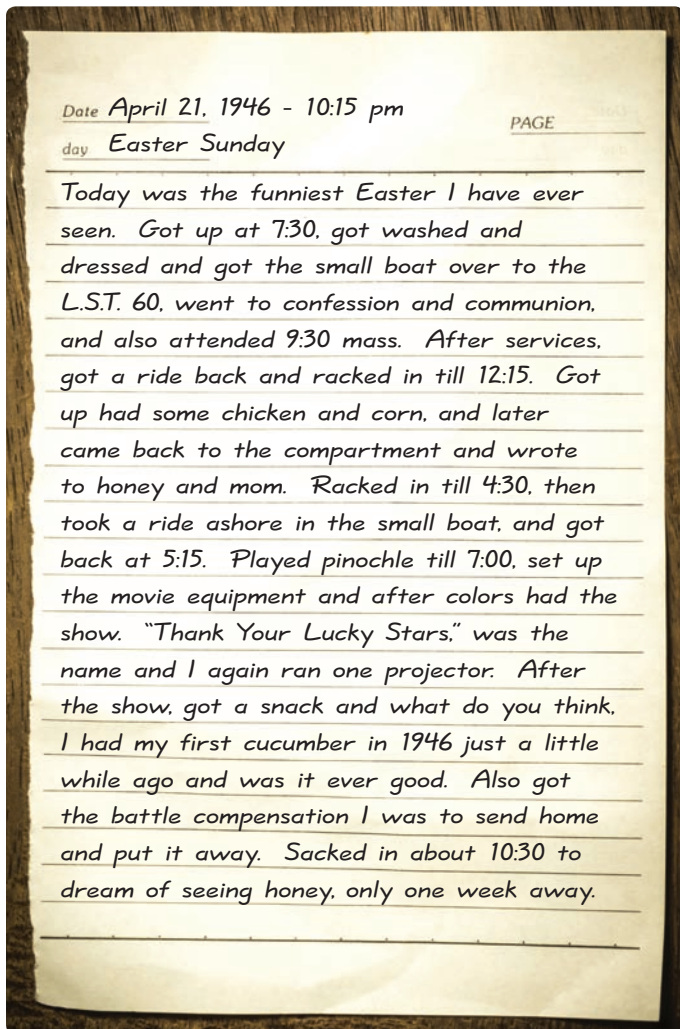
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My message reaches back to Easter Sunday of 1946. The letter is taken from the diary of a sailor who is relating his activity for that Easter Day. He is 19 years of age. It records his religious activity as to how he went to confession and communion and attended 9:30 Mass. This extract from a sailor's diary speaks for itself. It relates the centrality of religious practice. You will note he dreamed of seeing his "honey" and we historically know he married her shortly after this entry. The marriage took place the weekend of the Kentucky Derby.

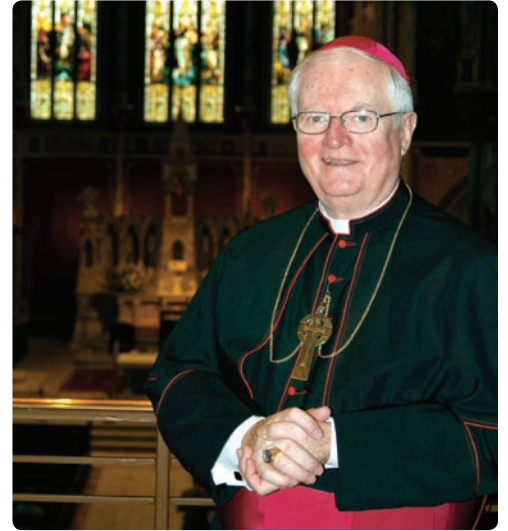
The letter is as follows:



May all seafarers
have a blessed
and holy Easter
season.

+ J. Kevin Boland

Most Reverend J. Kevin Boland
Bishop Promoter Apostleship of the Sea



United States Conference of Catholic Bishops, Secretariat of Cultural Diversity in the Church
Pastoral Care of Migrants, Refugees & Travelers / Apostleship of the Sea National Office

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Secretariat of Cultural Diversity in the Church
Pastoral Care of Migrants, Refugees & Travelers

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AOS National Office web address has been changed. **If you have linked to us previously using the old www.aos-usa.org address, please remember to change your link to www.usccb.org/aos**

We encourage you to visit our website which has user friendly navigation tools. Check out our interactive map with a list of AOS chaplains and contacts, know about news and events and other relevant information. If you want to know about Mass schedules in parishes around the country, there is even a link to MassTimes.org.

Contact Catholic Maritime News

We welcome your comments, feedback and suggestions.
Tell us what you think by sending an email to aos@usccb.org.

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Apostleship of the Sea of the United States of America (AOSUSA) is a professional membership association of chaplains/associates, cruise ship priests, mariners, student mariners and affiliate members.

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From the National Director Changing Seasons

After what seemed to be a long winter, spring is finally here. Spring's opening days though were greeted with snow, sleet, and cold in several parts of the country. It was unusual. But seasons change. As they say, no matter how long winter is, spring is sure to follow.

With spring there is transformation in nature - flowers bloom, the trees and grass turn green and birds are singing. Spring is a time of new beginnings, renewal and rebirth. The Song of Songs aptly reminds us:

"For see, the winter is past, the rains are over and gone. The flowers appear on the earth, the time of pruning the vines has come, and the song of the dove is heard in the land. The fig tree puts forth its figs, and the vines, in bloom, give forth fragrance" (Song of Songs 2:11-13).

These past few months have been difficult times for AOS. We mourn the loss of some of our AOS colleagues. They journeyed with us in the ministry of caring for the people of the sea. They will be missed. We pray for them, may they reap the glorious reward of eternal life Jesus promised to those who follow Him.

It is Easter! We rejoice because Christ is risen, he has conquered death. Pope Francis in his Urbi et Orbi message for Easter says:

*"The Church throughout the world echoes the angel's message to the women: "Do not be afraid! I know that you are looking for Jesus who was crucified. **He is not here; for he has been raised...** Come, see the place where he lay" (Mt 28:5-6).*



This is the culmination of the Gospel, it is the Good News par excellence: Jesus, who was crucified, is risen! This event is the basis of our faith and our hope. If Christ were not raised, Christianity would lose its very meaning; the whole mission of the Church would lose its impulse, for this is the point from which it first set out and continues to set out ever anew. **The message which Christians bring to the world is this: Jesus, Love incarnate, died on the cross for our sins, but God the Father raised him and made him the Lord of life and death."**

Spring is bursting with new life, it is a time of new beginnings. **May this Easter season be a graced time of peace and joy for each of us. May we bring the Good News to those we are called to serve, especially the people of the sea.**

Sr. Myrna Tordillo, mscs

† IN MEMORIAM †

*"Come, you who have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world."
Matt. 25:34*

Bishop Raymond James Boland, 1932 - 2014

He was Bishop Emeritus of the Diocese of Kansas City-St. Joseph. He passed away on February 27, 2014 in Cork, Ireland. Bishop Raymond Boland is the brother of Bishop Kevin Boland, AOS Promoter.

Khiem Nguyen, 1980 - 2014

Khiem, 34, was a long time volunteer and former employee of the Port Arthur International Seafarer Center. Khiem is survived by her parents, Don and Chuoc Nguyen; brothers, Tony Nguyen and Kenny Nguyen and wife, Vy Nguyen.

Bro. James (Anthony) Ornelas, SSS, 1955 - 2014

Bro. Anthony was AOS chaplain of the Archdiocese of Galveston-Houston, TX. For 22 years, he was a member of the Congregation of the Blessed Sacrament and was based out of Corpus Christi Parish in Houston where he lived with his religious community. Bro. Anthony passed away on March 20, 2014.

Dorothy Smokovich, 1923 - 2014

For many years she was married to Captain Steve Smokovich, who sailed the laker ships in the Great Lakes. When Steve retired he became AOS ship visitor in the port of Alpena, Michigan. Steve died several years back... The Apostleship of the Sea was very close to her heart because the AOS took care of her husband, Steve, and his crews for many years. She is survived by her daughter, Paulette and family and son, Mike and family.

Deacon Edward Vargas, 1948 - 2014

Deacon Ed served as chaplain of AOS in the Diocese of Honolulu and at St. Jude Parish in Kapolei. He was a deacon for 13 years and a US Navy veteran. Deacon Vargas is survived by wife Lana, daughters Lanita R.M. Vargas and Shannon N.M. Gates; brothers Jose, Noel, Samuel and Roberto; sisters Gladys, Maria, Milagros and Yvette; and four grandchildren.

Alice Milloy, 1915 - 2014

Alice Marthe Milloy, founding member and former Executive Director of the Corpus Christi International Seamen's Center, died on Easter Sunday, April 20, 2014 at the age of 99. "The Seamen's Center became her 40 plus-year ministry and life's work. In her role as Executive Director, she welcomed, cared about, cooked for, raised funds for, coordinated the activities of and made the Center a home away from home for the thousands of seamen visiting the Port of Corpus Christi from around the world each year. Over the years, Alice received many awards recognizing her dedication to the seafaring community."

WELCOME ABOARD!!!

Reverend Joseph Callipare, AOS Diocesan Director, Pensacola-Tallahassee

Father Callipare, rector of the Basilica of St. Michael the Archangel, was recently appointed to AOS ministry by Most Rev. Gregory Parkes, Bishop of Pensacola-Tallahassee.

Rev. Mr. Kevin C. Dwyer, AOS Tampa

In addition to AOS ministry, Deacon Dwyer also serves the Parish of Most Holy Redeemer, Diocese of St. Petersburg, whose pastor is Father Allan Tupa.



Visiting Tampa Port Ministries Seafarers Center in January 2014. Left to Right: Deacon Kevin Dwyer, Deacon Max Montayre, Sr. Myrna Tordillo and Steve Finney, director of Tampa Port Ministries.

CONGRATULATIONS!!!

Paul Rosenblum, Ph.D., AOS Charleston, South Carolina

On May 9, Paul will be ordained as a Permanent Deacon by Most Rev. Robert E. Guglielmo, Bishop of the Diocese of Charleston.

ST. ELIZABETH SETON *Patron Saint of Seafarers*

(Navy, Marines, Coast Guard, Merchant Marines, Fishermen, Shrimpers, Recreational Boaters and Sail Boaters)



St. Elizabeth Seton prayed for her seafaring husband William and her seafaring sons William & Richard. Today we seek her heavenly intercession for OUR beloved seafarers, living & deceased.

This beautiful faux bronze resin stone cast sculpture (11-1/2"H x 7-1/2"L x 4-3/4"W) was fashioned by renowned Canadian sculptor, Timothy P. Schmalz. Cost: \$70 + S&H \$9 (lower 48 states) or \$15 elsewhere.

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An Ecumenical Network to Promote Excellence in Ministry to Seafarers

by Dr. Jason Zuidema (Executive Director, NAMMA)



As the title of her recent best-selling book, *Ninety Percent of Everything*, suggests, English journalist and author Rose George reminds us that we rely on seafarers to transport 90% of all the goods we need to live our daily lives. Yet, for all they do, seafarers are largely invisible to the majority of North Americans who do not daily see ships sailing out to the vast oceans that surround our continent and down the mighty rivers that cut through it. These dedicated men and women work long and often lonely contracts to build better lives for families that might otherwise have few resources for daily life.



Despite being largely off the radar screen of our society, the men and women who sail on ships hunger after a kind of hospitality, a care for soul and body, that Christian ministries have so much experience in giving. Though others might forget to welcome seafarers, a diverse network of Christian ministries—some founded in the 19th century, others more recently—exists in ports across North America to meet their needs. As our ports evolve with turn-around times for ships ever diminishing, our ministries are at the forefront of helping seafarers contact their families by phone or the Internet, transporting them to a seafarers' center and shopping, or providing friendly conversation about the challenges of work and life.

Yet, as seafarers' work is often unseen by most North Americans, so the ministries that serve them are less visible in public than other organizations the average parishioner might pass on the way to work. Though denominational or regional support networks existed to help promote the work, these local ministries long ago saw the benefit and need of working together on a national and international level to build their public profile. To avoid an unfortunate kind of 'competitive' chaplaincy or, more commonly, a poor coordination of resources in a local port, chaplains from a diverse range of Christian traditions—Catholic, Episcopalian (Anglican), Lutheran, Baptist, Reformed and others besides—came together in an ecumenical network, now called the North American Maritime Ministry Association.

A centerpiece of NAMMA's work for the last half-century has been the organization of an annual conference, hosted by one of our member agencies and featuring speakers from the broad range of traditions represented. This past year in Ft. Lauderdale, for example, our keynote speaker was Father John Crossin, head of the USCCB's Ecumenical and Interreligious Secretariat. His speech underlined the importance and necessity of our ecumenical work.

Yet, for all the work NAMMA does to coordinate the work of members from a variety of backgrounds, we are aware that a network should not squeeze them into a one-size-fits-all type of chaplaincy. We are not a cookie-cutter association that forms people, willingly or not, into one mold. It is great to see that each member ministry brings with it a long and sometimes distinctive history of thinking about the care of seafarers in body and soul: each chaplain, administrator and volunteer has differing abilities and experience. Our network, then, does not try to force agreement between the members, but, rather, create a 'safe space' for dialogue, disagreement even, but also space for those wonderful moments when you can learn something profound and practical from someone whose tradition is quite different from your own.

In the last several years, NAMMA undertook a strategic review which ended in the happy conclusion of major funding from the ITF Seafarers' Trust. This funding has allowed the hiring of a full-time Executive Director, which, in turn, has allowed more coordination of NAMMA activities throughout the year. NAMMA will have a strong presence at the CMA's SHIPPING 2014 conference in March, an increased role in worldwide conversations through the International Christian Maritime Association (ICMA), the ability to help member chaplains and agencies build their online presence, and an increased chance to influence the kinds of public conversations in government or industry that directly affect seafarers' welfare.

Yet, as the capacity of NAMMA to hold meetings and participate in conversations increases, we know that these goals are not ultimate. Indeed, we are not together simply to talk and have pleasant meetings (though our annual conference is loads of fun!). Our work needs to respond to the real day-to-day needs of those who make up our network. And, therefore, we are delighted when we see that NAMMA's programs have equipped and are equipping our members to better serve seafarers with joy and professionalism.

About the author: Dr. Jason Zuidema was chaplain with the Montreal Ministry to Seafarers and Professor at Concordia University, Montreal, until taking up his post as Executive Director of NAMMA in 2013. He continues to work from his office in Montreal and on the road around North America. You can contact him at: executivedirector@namma.org or (514) 993-6528.

The Apostleship of the Sea of the United States of America

By Captain George McShea, President, AOS-USA

The Apostleship of the Sea of the United States of America (AOS-USA) is a Catholic ministry composed of cruise ship priests, port chaplains, maritime ministers, and Catholic mariners. We minister to all people who work and travel on the sea.

I have now served as President of the Administrative Board of the AOS-USA for less than one year. I came into the position from a unique perspective as a former mariner, ship's Captain, and ship owner/operator. I was tasked with increasing our membership among Catholic mariners – essential to our future.

As a mariner, I utilized the services of seamen's centers of many faiths all over the world. They were a safe haven to call home, have a drink, and get some private time away from the ship. At a Catholic center, I could attend Mass (a rare opportunity for a mariner aboard ship), seek reconciliation, or just shoot the breeze with the port ministers.

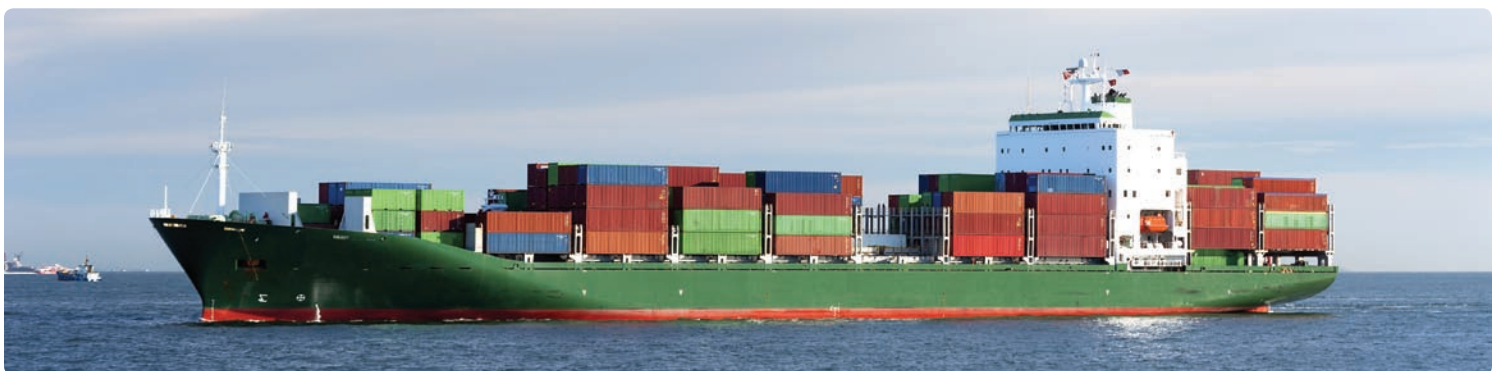
As a ship's Captain, it was an asset to have a place for my crew to go ashore and relax and call their families. I will confess, however, that there were days when there were so many demands on myself and the crew that a visit from a port ministry representative was the last thing we had time for. Today's port state control and international regulatory inspections put constant strains on a ship's crew time and required rest periods. Present day stringent security rules put many restrictions on mariners, even to the point of sometimes not allowing them to go ashore through the facility at which the ship is moored. In this circumstance a port ministry can transport mariners through the facility to the seamen's center or to a mall to do some shopping. The seamen center can facilitate calls to families back home, and the port chaplain can counsel, pray, or arrange a Mass for the Catholic mariners onboard.

As a ship owner and operator, I saw the value that port ministries brought to the mariners sailing on the ships of my company. Unfortunately, many owners see port ministries as an interference with ship's business and an unnecessary port cost. Crew morale is negatively impacted by demands on their free time and being restricted to ships by security regulations. This eventually affects their efficiency and attention to their duties which can, and does, become a safety issue. A port ministry can provide shore time away from the ship and a relief from the 24/7 pressures a seafarer's job entails.

A perfect example of how we ministered to Catholic mariners was after Typhoon Haiyan. Many seamen centers allowed free phone calls and emails to the Philippines so that mariners could find out news of their families. Many ship owners with Filipino mariners asked organizations like ours and the International Apostleship of the Sea to send priests to their ships to counsel the mariners and say Mass onboard to pray for their relatives back home. This was a world-wide effort and brought tremendous value to the owners and crews of those vessels.

A primary function of AOS-USA is the Cruise Ship Priest program. We provide Priests, who are in good standing, to cruise ships so that the Mass may be celebrated and the Eucharist be available for Catholic passengers and crew. A challenge for us is that many cruise lines see no value in providing this service to their customers. We have had a few cruise lines stop using our service completely, or asking for priests just during Christmas or Easter. Another disturbing trend is cruise lines using "manning agencies" (who normally supply singers, speakers and dancers) to now supply priests. There is no way to know that priests provided in this way are valid, in good standing with the Church. An incident occurred in 2013 of a man pretending to be a priest saying mass onboard and giving "communion" to Catholics and non-Catholics alike. A Catholic passenger onboard wrote to us inquiring about the individual and an investigation showed he was not even a priest.

I have spent this first year with AOS-USA understanding the challenges ministries like ours face in this ever more secular world in which we live. Many times port chaplains are refused access to ships and crews because the ship's workload cannot afford "distractions". Some crew members are just looking for free transportation to malls, movies, or bars, and could care less about any religious aspects of a port ministry. Moving forward, I wonder whether the nature of the modern shipping business with its short port stays, hi-tech onboard systems, increasing regulations, and reduced manning will demand that ministries like ours change how we meet the needs of mariners. Are seamen's centers being utilized or just services like transportation and ship visits by chaplains. Perhaps I'll have an answer next year.



Testimony of Dr. Angela Sanfilippo

*President of the Gloucester Fishermen's Wives Association &
Board Member and Executive Director of the Massachusetts
Fishermen's Partnership &*

*Board Member and Director of Support Service of the Fishing
Partnership of Support Service Organization*

*Before the Subcommittee on Oceans, Atmosphere, and Coast Guard
Regarding the Reauthorization of the Magnuson – Stevens Fishery
Conservation and Management Act*

November 4, 2013

Massachusetts State House, Boston, MA 01930

Mr. Chairman, distinguished members of the Committee, thank you for the opportunity to share my thoughts on the reauthorization of the Magnuson Stevens Act (MSA). My name is Angela Sanfilippo. This testimony is about the need of the reauthorized MSA to contain new provisions that will protect the fishermen, their families, and the fishing community as much as the Act protects the fish.

I was born into a fishing family and spent my young years on the shore of a small fishing village in Sicily. I came to the United States at the age of 13, attended Gloucester High School and graduated in 1969 with honors. In the same year a group of women of the Gloucester fishing community formed the GFWA with the purpose of establishing the MSA. In 1970 I married my husband John, a Gloucester fisherman and so I too became the wife of a fisherman. In 1974 we bought our own first fishing boat.

As the President of the Gloucester Fishermen's Wives Association since 1977 and the Executive Director of the Massachusetts Fishermen's Partnership since 2008, I accepted the invitation to testify here today on behalf of the people that I represent. I believe that the MSA needs to be reauthorized because it **lacks some very fundamental provisions to sustain this important way of life for present and future generations**. Specifically the new reauthorized MSA must contain:

Flexibility, Stability, Responsibility and Accountability

The lack of these identified provisions has been the cause for 36 years of turmoil in the New England Fishing Industry and this turmoil continues today.

After a promise of prosperity with the implementation of CHATCH SHARE we find ourselves with a declaration of Natural Disaster for the NE ground fish fishery by the Secretary of Commerce in September 2012. 13 months later the NE fishing industry has not seen very little assistance for this declared disaster.



The past year has been very painful for fishermen, the fishing community and those of us who work with the fishing industry in Mass and New England. The socio economic effect on their lives has been devastating. I can speak to it because there has not been a day that I have not been visited by a fisherman or a fisherman's wife with tears in their eyes to ask for financial or some other kind of help due to the fact that he has not been able to fish since May 2013.

I am grateful to the generosity of individuals and local foundations such as the Shaw Fund in my community that have donated to the GFWA to

help the fishing families. After comforting them and guiding them to the different agencies that they can go to for assistance I make sure that they do not leave my office without at least my handing them a \$100 food card. However, this is not the solution, it is a band aid. The solution is a new MSA that contains the fundamental changes that I recommend here today.

FLEXIBILITY

The council must have the flexibility to implement alternative management strategies that are not entirely founded on traditional stock assessments and arbitrary ten year deadlines for recovery.



STABILITY

Stability must be included in the new MSA, as it will stabilize the seafood price. As we work in promoting underutilized species through education of the public and institutions, we will develop more community supported fisheries which will allow fishing people to be able to make business plans based on stability of the fisheries.

The GFWA started a CSF in 2009, now the largest CSF in the country, but because of the instability of the present regulation the project operates on the edge. The CSF operates by a just economy giving the fishermen a fair price for their catch, but we need more stability in catches and prices.

The USA is importing over 95% of its seafood from foreign countries that operate with fewer fishing regulations than the USA. However we are forced to accept this unregulated seafood because fish buyers cannot count on local seafood to fulfill their business needs. In addition we continue to be dependent on foreign imports because we have also failed in protecting the fishing ground from other destructive use such as oil drilling. The BP oil spill has caused the destruction of the fisheries in the Gulf. I have been to the Gulf and have seen the devastation of the spill. The next imminent danger is the proposed Pebble Mining in Bristol Bay, Alaska the richest salmon fishing grounds in the world. If it happens, another natural protein will disappear from the world and we will have to rely on farmed Salmon. The fishing grounds within the MSA should be sacred and protected.

RESPONSIBILITY

The new MSA must take responsibility in providing mechanisms to be activated to deliver social economic provisions for the fishermen and the on shore fishing infrastructure in the community during these down turns.

It was the implementation of Amendment 5 in 1994 that brought strict fishing regulations to the fishermen of New England. The government assisted us by providing a boat buyback program, set up three assistance centers in MA and one in Maine. These centers provided assistance for career transition. The EDA provided opportunities to communities to diversify businesses, modernize the waterfront and the infrastructure of the fishing dependent community.

The Fishing Partnership Health Plan was established through funding by the boat buyback program. This historic program developed in Massachusetts provided the first health plan coverage for fishermen and their families. In addition on separate occasions from 1999 - 2008 boat owners and crew received small monetary compensation for their loss of days at sea. Some of these services allowed people to leave the industry with dignity and allowed the ones to stay with a sense of hope.

Today if you are a commercial fisherman in NE and live in a fishing community, there is no hope. The new reauthorized MSA must contain the new recommended provisions that will protect fish and fishermen and fishing ports.

Today fishermen are fishing with no boat insurance, outdated safety equipment, and with unskilled crew to work in a dangerous profession.

The new MSA must require and take responsibility to **PROFESSIONALIZE AND INVEST IN** the commercial fishing industry. It must include provisions for keeping fishing fleets and ports afloat during the period of recovery. Specific actions include:

- Expanded collaborative fisheries research and management with a focus on making it more industry-driven. Research priorities should be set by close consultation with commercial fishermen, because such activity is lacking. The MFP in collaboration with Univ. of Mass. Dartmouth submitted a grant application for \$7 million with 1,100 collaborative fishing days to NOAA under their Broad Agency Announcement (BAA) to do collaborative research between researchers, and fishermen using NE fishing boats. This project will redeploy fishing boats for useful activities until stocks have recovered, will substantially increase the reliability and scope of stock assessments, will advance ecosystem-based studies and ocean science, and will help rebuild a collaborative partnership between the fishing industry, academic institutions, and the NMFS.
- Support fishermen to receive adequate safety training for fishermen prior to going to sea. Prioritize better health care and shore side support and aid for fishermen and their families. Begin to transition our fishery to one that relies once again on professional, well-trained and educated fishermen to combat the danger that the oceans are and to understand and respect the law that requires their cooperation to make the fisheries sustainable.
- Re-prioritize our local seafood system by establishing a National Sustainable Fishery Certification Program so that any fish caught in US waters by a boat participating under the strict rules of MSA is considered sustainable. Promote local markets and branding efforts, and encourage the development of community supported fisheries where fish flows direct from local boat to local consumer. A significantly expanded Saltonstall-Kennedy grant program will help in this regard, along with assisting in product development and other research and development for the fishing industry.



ACCOUNTABILITY

Regulators must take responsibility for their actions and not blame the fishermen when a mismanaged regulation causes destruction of the stock and the ocean environment.

Thank you for allowing me to the opportunity to testify before you today. It has been my honor. I sincerely appreciate your time and thoughtful consideration on these important issues related to transitioning to and sustaining a sustainable fishery.

Gloucester Fishermen’s Wives Association Protecting the Oceans that God Created

By Angela Sanfillipo

It was 1996 and the North West Atlantic Ocean (NWA0) was being vacuum cleaned by large factory trawlers from around the world. These trawlers were as long as 450 feet in length compared to the 50 to 60 foot fishing vessels of the New England fishing industry. Ports like Gloucester, Boston, New Bedford and Cape Cod, Massachusetts saw their catches dwindling and their fishing grounds like Georges Bank and Stellwagen bank destroyed by these large vessels. The fishermen could not do anything to stop them because the United States only had jurisdiction out to 12 miles from the U.S. coastline.



In the port of Gloucester, Massachusetts—the city of “Captains Courageous”—the wives, sisters, mothers and friends of the fishermen decided to do something about this destruction of the NWA0 and its resources. They were tired of worrying

about their loved ones being injured (or worse) if hit by these large trawlers (many lives were lost due to those accidents) and concerned that after 10-15 days at sea were coming home with very little catch of fish. They came together and formed a nonprofit organization under the name of “Gloucester Fishermen’s Wives Association” (GFWA). Their first goal was to petition the U.S. Congress to establish the Magnuson-Stevens Fishery Conservation and Management Act, which would allow the U.S. to have jurisdiction out to 200 mile from its coastline around the country including Alaska and Hawaii. For seven years they worked with the rest of the country and testified in front of the U.S. Congress and in March of 1976 the Magnuson and Stevens Act was passed and the U.S. took control of the Exclusive Economic Zone by forcing all of those foreign trawlers to leave the area within 200 miles of the coastline and never to come back within these limits.

During those seven years they also discovered that there was another threat to the resources of the NWA0. The issue at hand was that there were several species of fish that were not known to the American people as food; for example, Pollock, Squid, Cusk, Catfish, Whiting and more. The fishermen told them that they caught these little known species along with Haddock, Cod and Flounder. Since there were no markets for those species, they were throwing them overboard. Most GFWA members were of Italian and Portuguese descents and some were first generation immigrants. Because of their heritage, they knew that all those fish species being thrown back in the ocean were good food fish fit for human consumption. With the support of the Gloucester League of Women’s Voters, the GFWA wrote a cookbook named, “The Test of Gloucester” which contained seafood recipes for the species that were unknown and no one would eat. The cookbook was published in 1976, the same time the Magnuson-Stevens Act was passed.

With the new cookbook and the new law, the GFWA started to educate people how to cook and eat these other species of fish. They held cooking and testing events in schools, senior centers, hospitals, bazaars, and local and out of town happenings. They also had fundraising events for the elders, Downs Syndrome kids, open door kitchens and churches. They were very well on their way to fulfill their mission.

Continued on page 8 >

Protecting the Oceans that God Created

Continued from page 7.

Their joy was short-lived because the U.S. took over the management of the fisheries resources of the NWA0. They were also responsible for rebuilding the resources that had been damaged by the excessive fishing that had been done by the foreign fleet. The only way to achieve this was by imposing regulations on local fishermen by establishing a total allowable catch quota for cod and other species. By August of 1977 the New England fishermen had caught the quota that was established by the Department of Commerce who had the responsibility to regulate fisheries at the recommendation of the New England Fisheries Management Council. This council was established because of the new fisheries law. Their function was to be the middle body between fishermen and government. When the time came for the Department of Commerce to inform the fishermen that they had to stop fishing because they had reached the quota, they set up a public meeting between them and the fishermen. The GFWA invited Angela Sanfilippo, a young and bilingual fisherman's wife, to attend this meeting so she could translate between the fishermen (whom most of them did not speak English) and the regulators. At that time, 99% of the Gloucester fishing community was Sicilian immigrants. Translating for this meeting was not an easy task. Angela was very eloquent in her translation of the issues at hand and by the end of the meeting she was asked by fishermen and regulators to stay involved. She accepted and became a member of the GFWA. For the next three months the GFWA worked tirelessly with Gloucester city officials to ensure that fishermen could keep on fishing until the end of the year. At that time Angela Sanfilippo was elected President of the GFWA, a position that she still holds today. In December of 1977, the GFWA felt that they had achieved most of what they set out to accomplish, and they could take a rest. It was not meant to be. In the middle of the month, the organization received information that the Department of Interior would like to see Oil Drilling on Georges Bank, the richest fishing ground in the world. The same fishing ground where every fishing species spawns and where New England fishermen have fished for 400 years. The GFWA became the leading organization to oppose Oil Drilling on Georges Bank. Angela Sanfilippo was asked to testify at a Senate hearing in Washington. She communicated with all the commercial fishing communities in the USA, and met with politicians and environmental groups. Others were working with the media and educating people about type of devastation that could happen if oil drilling were to take place on Georges Bank. It took 11 years for US Congress to establish a moratorium against oil drilling on Georges Bank to protect the Ocean that God Created.

Since then GFWA has become a world famous organization and the oldest fishing organization in the country. They have worked tirelessly to protect the fishing communities in New England, the country and the world. They have worked to stop ocean dumping, sand and gravel mining on Stellwagen Bank, the placement of a tire reef thirty (30) miles from Gloucester Harbor, fish farming in the open ocean, and the placement of two LNG deep water port pumping stations on fishing grounds. They also worked with the US Coast Guard on safety education for commercial fishermen and worked with the Commonwealth of Massachusetts for funding. These funds were to assist fishermen when they were hit by bad fishing regulations and to make sure that there were fair and equitable fishing regulations to allow some fishermen to remain in the fishery.

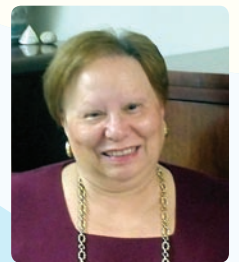
GFWA was also instrumental in the establishment of the Fishing Partnership Health Plan - the only health insurance program for fishermen in the U.S.A. It is now known as Fishing Partnership Support Services which provides many services to fishing families. They were also responsible for the declaration of Stellwagen Bank as a Marine Sanctuary, the creation of the Gloucester Fishermen's Wives Memorial on Stacey Boulevard in Gloucester in 2001, the millennium Quilt, which tells the story of their achievements with the title Protecting the Oceans that God Created in 1999, the new Gloucester Fishermen's Wives Cookbook (Stories and Recipes) in 2005 and in 2009, the Cape Ann Fresh Catch (A Community Supported Fisheries) Program.

Today the Gloucester fishing community, as well as other New England Fishing communities, is in peril. Since 2010, new fishing regulations have decreased the amount of fish that fishermen are allowed to catch. Last year alone their landing quota of fish was cut by 75%. The U.S. imports 98% of their seafood from foreign countries who have fewer fishing regulations than the U.S. fishermen do. People who have fished all their lives have been forced to sell their boats for the fear of losing their homes. In September, 2012 the Governor of Massachusetts put in a request to the Department of Commerce to declare the Massachusetts commercial fishing industry a natural disaster. Other New England states followed suit. In early 2013 the Secretary of Commerce finally declared the N.E. groundfish industry a Natural Disaster. The declaration should have allowed for all kinds of assistance, but nothing was attached to that declaration. After a long battle with U.S. Congress, \$75 million in aid was approved for the New England groundfish industry. However, as of today no funds have been disbursed to the fishing people. A new fishing quota year starts on May 1, 2014, but many fishermen will not be able to participate because of such little quota. Some of them do not have enough money to buy fuel for their boats to keep them fishing and provide for their families. The GFWA has been assisting fishermen by providing some financial assistance and referring them to Catholic Charities and other human services agencies, but there is not much to go around.

The members of the GFWA and the fishing families of Gloucester are people of strong faith. For the last 87 years the fishing families have celebrated Saint Peter's Fiesta, in honor of Saint Peter, the patron saint of fishermen. On the last weekend of June, a three day celebration lifts up their spirit with their faith. The festivities come to an end on the Sunday of that weekend with the celebration of an outdoor mass on the waterfront. The mass is celebrated by the Bishop of Boston and is followed by a procession down the streets of Gloucester with the Statue of Saint Peter and the Lady of Fatima, as well as many other images of the Blessed Mother and other Saints. Thousands of people line the streets to ask for a blessing. On Sunday afternoon, the traditional blessing of the fleet takes place. This year for the first time after 35 years of being in the fishing industry, the fishing vessel Padre Pio will not be there to be blessed because the owner had to sell it due to lack of allowable quota. The celebration ends at 11:00 P.M. and the Statue of Saint Peter is carried on the shoulders of young men of the community back to its resting place. There is always a large crowd of people as the statue passes around the old Gloucester waterfront with a continuous shout from the crowd saying, "Viva San Pietro" and a silent prayer in their hearts for a safe and prosperous fishing year.

The GFWA still remains very much committed to preventing stricter fishing regulations that will further reduce fish landings, as well as all other threats to North West Atlantic Ocean. The GFWA wonders "What will happen of the NWA0 resources, if fishing should come to an end due to the strict regulations?" "Will it all go back to the large factory trawlers that vacuum cleaned that ocean 38 years ago?"

*About the author: **Angela Sanfilippo**, president of the Gloucester Fishermen's Wives Association (GFWA), comes from seven generations of commercial fishermen. She has been the president of the Association for the last 36 years. Presently she is also the Project Manager for the GFWA Cape Ann Fresh Catch Project that the GFWA is operating. She was also the Project Manager of the Commonwealth Corporation Gloucester Fishermen and Families Assistance Center for 12 years. In addition, Mrs. Sanfilippo has served as a board member of many commercial fishing organizations at local, state, national, and international levels. She has also worked with environmentalists and public officials to promote and preserve the Gloucester and New England commercial fishing industry and assist active and retired fishermen and their families to live better lives.*



Managing Our Nation's Fisheries for the Future as a Public Resource

By Pietro Parravano



If we did a historical research on the links between fishing and religion we would find out how deeply rooted and connected they really are. Fishing is part of our religion; fishing is part of our social fiber; fishing is the backbone of our coastal communities; and fish is food for the soul and body. The Bible has taught us the religious connection between fish and humans. Ocean policy provides us with the guidelines of a triple connection: Fish->Oceans->Humans. We are taught that faith is a virtue in our religion; we also have learned that faith has been like a virtue in America's oldest profession—fishing.

Fish are a public trust resource. They belong to all the people of the nation. As such they do not belong to any agency or to any individual, despite efforts of management entities to divide a fish stock or stocks into shares that can be freely traded and treated de facto as private property. It seems that this public resource should provide for the greatest overall benefit to the nation. For commercial fishing this should mean providing the most jobs, including employing the most vessels possible, balanced by the need to assure fleet flexibility. It should also support the economic viability of fishing families and their communities—while always living within the basic biological constraints necessary to maintain abundant stock levels.

We should be looking at what our fishing community needs are and basing our future planning on addressing those needs.

We should be looking at what our fishing community needs are and basing our future planning on addressing those needs. What type of fleet makes the most sense? As future conditions in the oceans become less and less predictable, it is far easier for smaller boats to distribute broadly within a fishery, thus spreading out effort geographically to avoid undue environmental impacts in any one area, than it is for a handful of large capital investment vessels. With major shifts in migrations, composition and distribution of fish that are likely due to global climate change; we need a resilient management that will make all the difference between economic survival and bankruptcy. Another way to understand this is to ask how many boats and fishermen can we reasonably employ, achieving at least a middle class income for participants, with the available stocks? Fisheries in the U.S. are no longer a growth industry. It is a mature industry constrained by the stringent biological limits of sustainability. We need economic models—and planning mechanisms—that takes that basic fact into account. The economics of the future fishing communities must be based on economic and biological sustainability.

There needs to be an increase in fishery diversity. We have heard the lectures from financial planners about diversified investment portfolios. The same holds true for our fisheries. Fishermen need to have access to more than one fishery—they need their own diverse portfolios. The path of management—whether through fixed quota or limited entry systems, and now via designated catch shares that are being promoted or implemented for some fisheries—has been to lock fishermen into a single fishery. This type of management works directly against the kinds of flexibility we will likely need. We need to create management mechanisms that allow fishermen to have their own diversified fish portfolios so they can participate more easily in multiple fisheries managed by biological limits. Such diversification is even more important in the face of a major biological fact: all fisheries are cyclical. Each stock has its own up and down swings, often depending on biological connections that are subtle or even largely unknown. Just like in evolutionary theory, it is the more flexible business operations that survive under changing economic conditions.

Likewise, fishing ports need to have a diversity of fisheries to sustain them over the long term. A variety of local fisheries, harvested by an assortment of gear types carried within a larger and more diversified fleet, is by far the best way for our ports and

fishing communities to remain economically viable and to buffer themselves against the vagaries of nature and the marketplace. The infrastructure of our ports, including dredging and channel maintenance, along with the marinas and wharves, the processing plants, fuel docks, ice houses, gear stores and boat repair yards cannot continue to survive as fishermen and their vessels disappear. It is difficult enough during shorter seasons or complete closures or hard economic times for fishing operations to survive. Without a critical mass of working vessels in each of our ports, then port infrastructure itself begins to collapse. Once lost, it may be lost for good as working waterfronts give way to other types of development.

As the number of fishermen and vessels begin to disappear, so does our political influence. The real danger is not that we lose some special influence fishermen never really had, but in our ability to make the case politically for our protection from any number of threats including offshore oil drilling, aquaculture, water diversions affecting the health of salmon and estuarine-dependent stocks, ocean dumping or pollution. The preservation of coastal communities should not be influenced by politics. This preservation should be governed by our religious cultures and beliefs, which enhance our quality of life. The Catholic doctrine has taught us to have faith. We also have learned to respect the natural resources. The combination of faith and respect offers us the guidelines for sustaining our religion and oceans.

Another component for our future fisheries is developing a sense of place and understanding. This is all about the preservation of our fishing history and heritage. Having access to the science and other information that is used in fishery management decision-making can help understand those decisions and possibly become a participant. Without this information, how will we judge what is justified and what is unjustified? Preserving our own history is essential for our future. Fishing in America has a rich history we have every right to be proud of. Fishing fed the first European settlers and made their first colonies viable. Education for fishermen has to go well beyond mere reading, writing and arithmetic to include history and science. The first three allow us to function in society; the latter two help us to understand who we are and why we are here doing this today.

Fishing communities should have a greater say over their own fisheries, including habitat restoration projects and marketing. The lifeblood of so many fishing communities is tied to the abundance and harvest of fish stocks found off their shores. Community-based fishing is a form of co-operative management. Fishermen, after all, are the ones on the ocean with the experience to help guide and advise fishery management. Bringing the first hand experience of fishermen into the management process should only help to improve and understand it. Improved and increased community participation in local fisheries, cooperative management of those fisheries with agencies or councils, and collaboration with scientists in research and data collection is a more realistic and acceptable method for developing a sense of stewardship. The fishing communities possess the conservation ethic that is needed for the protection of fish stocks and maintaining the health of the oceans.

Fishing is truly our nation's oldest profession and still is extremely important to our economy, ocean health and human health. If we take care of the Oceans, then the Oceans will take care of us. We indeed are grateful for goodness of God's creations.

Pietro Parravano is chair of the fishing committee AOS—USA; President of the Institute of Fisheries Resource; Commissioner Joint Oceans Commission and a former member of the Pew Oceans Commission. He lives with his wife, Joan, in Half Moon Bay, California.

For more information please refer to: www.pewoceans.org • <http://www.ifrfish.org> • <http://www.cfafish.org> • www.oceancommission.gov • http://www.whitehouse.gov/sites/default/files/page/files/2009ocean_mem_rel.pdf • U.S. Ocean Action Plan: <http://www.jointoceancommission.org>

New Measures to Protect Seafarers from Abandonment and Cover Claims for Death and Long-term Disability

The international maritime community has adopted measures to protect abandoned seafarers, and to provide financial security for compensation in cases of death and long-term disability.

News | April 11, 2014.

Reprinted with permission, ILO

GENEVA – More than 300 representatives of seafarers, shipowners and governments, meeting at the International Labour Organization (ILO), have taken concrete steps to protect abandoned seafarers and provide financial security for compensation in cases of death and long-term disability due to occupational injury or hazard. The new measures are also aimed at improving the world's shipping industry.

"These legal standards will provide relief and peace of mind to abandoned seafarers and their families wherever they may be," said Cleopatra Doumbia-Henry, Director of the ILO Labour Standards Department. *"In addition, by adopting these amendments to the Convention, shipowners and governments are also strengthening its provisions aimed at ensuring a level-playing field for quality shipping around the world."*

Under the new provisions, ships will be required to carry certificates or other documents to establish that financial security exists to protect seafarers working on board. Failure to provide this protection may mean that a ship can be detained in a port.

The ILO Maritime Labour Convention, 2006 came into force on August 20, 2013. To date, 57 ILO Member States representing more than 80 per cent of the world's global shipping tonnage have ratified the Convention. As of March 2014, the ILO's Abandonment of Seafarers Database listed 159 abandoned merchant ships, some dating back to 2006 and still unresolved.



"The adoption of the Maritime Labour Convention in 2006 was an historical milestone that heralded a new era in the maritime sector," said ILO Director-General Guy Ryder. *"This latest step, building on international tripartite cooperation, is a very significant and inspiring example for other economic sectors."*

"When they come into force, these measures will ensure the welfare of the world's seafarers and their families if the seafarers are abandoned, or if death or long-term disability occurs as the result of occupational injury, illness or hazard," he said. ***"These steps will certainly help improve working and living conditions for seafarers, doing what is right for the women and men in this sector who play a central role in keeping the real economy going with some 90 per cent of world trade carried on ships."***

The measures come in the form of amendments to the ILO's Maritime Labour Convention, 2006, which were adopted without opposition. They will now be sent to the ILO's International Labour Conference in May for approval.

The amendments were developed over nearly a decade by a Joint Working Group established by the ILO and the International Maritime Organization (IMO) in 1998 and will strengthen the 2006 Convention. They establish mandatory requirements that shipowners have financial security to cover abandonment, as well as death or long-term disability of seafarers due to occupational injury and hazard.



"The new measures will guarantee that seafarers are not abandoned, alone and legally adrift for months on end, without pay, adequate food and water and away from home," Ms. Doumbia-Henry said. *"They also clearly make flag states responsible for ensuring that adequate financial security exists to cover the cost of abandonment, and claims for death and long-term disability due to occupational injury and hazards."*

A Comprehensive Ministry

The AOS Ministry to the People of the Sea, Port of Charleston, South Carolina.



Fr. Bob Higgins, a priest of the Diocese of Charleston, offers at least one Mass at one of the five terminals serving the greater Charleston area on a different ship every day, after offering a 7:00 am Mass at a local parish and a 12:00 noon Mass at the Ralph H. Johnson VA Medical Center. Most recently, a great amount of effort has gone into grief counseling for the many Filipino seafarers who are concerned about family and friends in their homeland, after Typhoon Haiyan.

In addition to the cargo and shipping industry, a great amount of resources are used in ministering to the local military who make use of the surrounding waterways; United States Coast Guard, Navy, and Marines. Fr. Bob, by nature of working as a Chaplain to the Ralph H. Johnson VA Medical Center in Charleston, is also cosponsored by the Archdiocese of Military Services, allowing him to provide sacraments and pastoral services to all branches of the military. The attached photograph is of one of the most recent baptisms performed on a USCG ship stationed in Charleston.

Reflecting on the ministry, Fr. Bob has been quoted as saying:

"It was when filling in for a brother priest, who was medically disembarked from a cruise in South America, that I recently realized that 'the World' is my parish. When I arrived on board, the winds were at eighty miles per hour, the waves were at thirty feet, and the passengers were terrified, having just lost their priest. Arriving on board seemed to calm the nerves of many of the passengers, Catholic, and otherwise. I have been fortunate over this last year to have been able to respond to several emergency situations where a priest has been needed at the last minute on a cruise ship. Most recently, it was on a Christmas cruise in the Caribbean when the value of our ministry on cruise ships was revealed to me. At Communion time during the Christmas Eve midnight Mass, an eighty-nine year old

gentleman had fallen down the stairs in the balcony, hit his head and broken his arm. After the closing prayer, I asked the congregation to join me in praying one Our Father, one Hail Mary, and one Glory Be for our injured brother. After the dismissal, I went directly to the balcony to check on the condition of the injured gentleman and offer support. His wife was greatly stricken with grief, in fear of what had happened to her husband. Consequently, I stayed with the injured gentleman and his wife for several hours, offering spiritual and pastoral care and support. It was there, in the early hours of the morning in the ships' infirmary, holding the hands of both the gentleman and his wheelchair bound wife of sixty-nine years (on December 27th, they were planning on celebrating their 69th wedding anniversary), that I gave thanks to God for this ministry, and for the honor and privilege (of which I am not worthy) to serve. I had to leave their side to go and offer the 7:30 am Christmas morning Mass. It has been special moments like these when I have been able to sense the presence of God and work as his messenger, 'in persona Christi', that have made this last year and a half, the happiest time of my ten year priesthood of service."

We would like to take this opportunity to thank Bishop Robert E. Guglielmone (Bishop of Charleston) for having the vision, wisdom, and generosity to recognize the God-given gifts, strengths and talents of Fr. Higgins, and for sharing his resources with the Apostleship of the Sea and the world. This is truly a missionary and charitable act by Bishop Guglielmone, in the spirit of Francis.

Fr. Higgins is constantly looking for new, exciting, and creative ways to enhance, grow, and enliven the ministry to the People of the Sea in the Port of Charleston. In May of 2014, he is looking to do a sabbatical to learn more about the culture of the Filipino seafarer. Always open to and welcoming suggestions, Fr. Bob may be reached at:

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