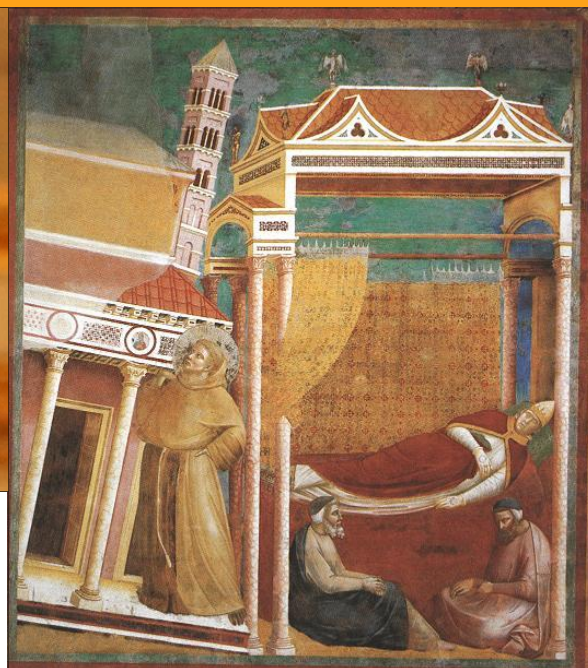




## TO WALK - TO BUILD - TO PROFESS



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Pontifical Councils ...](http://www.vatican.va/Roman_Curia/Pontifical_Councils...)

With great joy, the Apostleship of the Sea International welcomes His Eminence, Cardinal Jorge Mario Bergoglio – elected Pope on March 13<sup>th</sup>, taking on the name of Francis.

The choice of his name calls to mind the love of St. Francis for the poor and for peace, along with the Saint's effort to rebuild the Church in accordance with the command he received from the Lord in a vision.

In the homily during his First Mass as pope with the Cardinals in the Sistine Chapel, the Holy Father stated: "*We can walk as much as we want, we can build many things, but if we do not profess Jesus Christ, things go wrong. We may become a charitable NGO, but not the Church*".

Echoing these words, the Apostleship of the Sea wishes to be not just one of many NGO's that work in the maritime sector, but a presence in which the Church walks together with seafarers, in which she builds a Christian community so as to profess the name of Jesus Christ to seafarers of every nation.

We entrust the new Petrine ministry of Pope Francis to our Lady, the *Stella Maris*, so that she may guide and sustain him at the helm of the Church of Christ.

# EASTER MESSAGE 2013



Dearest People of the Sea,

the hearts and on the lips of Christians.

Even today, in present times of uncertainty and in anxiety for the future, we must proclaim with fortitude: “Christ, our Hope, is risen”! Christ, who is our Hope and our Resurrection – these two words must always go together.

In the Risen Lord, we rediscover the enthusiasm and the sense of our life as a testimony of the love and fidelity of God. In the Risen Lord we pass on a new hope to all seamen and fishermen, along with their families.

In the Risen Lord, we rediscover the strength to build global solidarity between all people of the sea, with the faith to build a community of humankind that is less egoistical and more a communion of ideas and intentions.

In the Risen Lord, we transform the solitude of the crews and their families into a living presence that revives our hearts and carries the hope of a sincere love that knows no boundaries or distances.

In the Risen Lord, everyday difficulties and problems, united with the sufferings of Christ, become a hope of redemption.

In the Risen Lord, the darkness and desperation of our lives are filled with light, so as to announce the hope of a new life, guided and sustained by Christ.

In the Risen Lord, we become new creations, reborn to a new humanity, and called to repeat to the entire sea world the great joy of Easter: Christ, our Hope, is risen!

A Blessed Easter to all!

Antonio Maria Card. Vegliò  
President

✠ Joseph Kalathiparambil  
Secretary



# POPE FRANCIS' COAT OF ARMS AND MOTTO

*"miserando atque eligendo"*



## THE SHIELD

Pope Francis has decided to keep the essential elements of his earlier coat of arms, chosen at the time of his episcopal consecration and essentially a simple one.

The blue shield is surmounted by the symbols of pontifical dignity, the same as the one used by his predecessor, Benedict XVI (mitre and between keys in gold and silver, with a red cord). Standing out above is the emblem of the Pope's Order, the Jesuits or Company of Jesus: a flaming sun with letters in red, IHS, monogram of Christ. The letter H includes a cross; this has three nails in black immediately below it.

Below is a star and a grape-like plant (nardo). The star, according to ancient heraldic tradition, represents the Virgin Mary, mother of Christ and the Church; the other plant, which flowers like a lily, represents St Joseph, patron of the Universal Church. In Spanish iconographic tradition, St Joseph carries what looks like a lily in his hands. By including these images on his shield, the Pope has understood how best to display his devotion to Our Lady and to St Joseph.

## THE MOTTO

The Holy Father, Francis' motto comes from a homily by the Venerable Bede, a priest (Om. 21; CCL 122, 149-151), commenting on the Gospel passage of St Matthew's call, where he writes "*Vidit ergo lesus publicanum et quia miserando atque eligendo vidit, ait illi Sequere me*" (Jesus saw a publican, looked upon him with love and feeling and said to him: follow me).

The homily is a tribute to Divine Mercy and can be found in the Liturgy of the Hours for St Matthew's feast day. It takes on a special role in the spiritual life of the Pope. It was on St Matthew's Feast in 1953, that the young Jorge Mario Bergoglio experienced, when he was but 17, the special loving presence of God in his life. Following confession, he felt his heart touched by God's mercy, and that God was looking at him lovingly, calling him to religious life, following the example of St Ignatius of Loyola.

When chosen as a Bishop, Bishop Bergoglio recalled this moment of the beginning of his special consecration in the Church and decided to choose St Bede's expression as his motto and programme for life: "**miserando atque eligendo**" (he showed mercy on him and called him), which is now in the Papal Coat of Arms.

# UNDERSTANDING THE FILIPINO SEAMAN: HIS VALUES, ATTITUDES AND BEHAVIOR

*Author: TOMAS D. ANDRES*



Dr. Tomas Quintin Donato Andres is an intercultural consultant who conducts cross-cultural orientation on Philippine culture for expatriates of multinational and international organizations. Having worked as counselor and consultant in several prestigious institutions in Europe, United States, Asia and Philippines, he has advised and given cross-cultural education to thousands of seamen and migrant workers Filipinos, Americans, Indians, Spaniards, Puerto Ricans, Mexicans, Cubans, Japanese, Nigerians, Iranians, Nepalese, British, Danish, etc., in their moments of culture shocks in foreign lands. Dr. Andres holds a doctorate degree in educational management from the Far Eastern University, a diploma in labor and industrial management from the Labor Management College of New York in Buffalo, a master's degree in philosophy from the University of Santo Tomas, and five baccalaureate degrees in Education, Liberal Arts, Oriental Philosophies, Behavioral Sciences and Industrial Technology from India, Spain and Philippines. He is presently pioneering on a Philippine-based management and training system called *Management by Filipino Values* and an internationally-based management and training system called *Management by Humor* in his Values and Technologies Management Centre of which he is president and general manager. He is a professor of the Ateneo de Manila University and is consultant to multinational as well as local companies and organizations.

**GIVEN ITS LENGTH, WE PUBLISH THIS ARTICLE IN 3 PARTS,  
WHICH YOU WILL FIND IN THE NEXT EDITIONS OF THIS BULLETIN.**

## 1. UNDERSTANDING THE CULTURE, PERSONALITY TRAITS AND CHARACTERISTICS OF FILIPINO SEAMEN

The Philippines is composed of 7,107 islands with a total area of 296,912 square kilometers. The country is bounded on the west by the China Sea, on the east by the Pacific Ocean, and on the

south by the Celebes Sea. It lies a little above the equator and is 965 kilometers off the southeast coast of the Asian mainland.

The Philippines has for its languages Filipino, English and Spanish; it has 87 different major dialects ranging from Tagalog, Sugbuanon, Hiligaynon, Samaron, Bikol, Pampango, Ilocano, Maguindanao, Maranaw to Tausug. English is widely spoken; in fact, this country is the third largest English-speaking nation in the world. The Filipino seamen have a good grasp of the English language and high levels of secondary and tertiary education.

The biggest islands of the Philippines are Luzon, Mindanao, Mindoro, Samar, Panay, Cebu, Palawan, Leyte, Bohol and Masbate. Its largest cities are Manila, Quezon City, Davao and Cebu. A big number of Filipino seamen come from Luzon and Visayas.

Filipino seamen are a happy blend of several races, basically Malay with Chinese, Spanish, Indian and American admixtures. Their values and ways of life were shaped by several, sometimes conflicting



cultures, and the resulting blend is what makes their own uniquely Filipino. In their veins run the rich Christian values of Europe, the pragmatic and democratic values of America, and the spiritual values of Asia.

To the predominantly Malay Filipino seaman, frankness is a breach of courtesy, righteousness and eccentricity. Thus, he says nothing negative of anything that he does not approve of. The best man for him is one who is "easy to get along with." He is trusting as a child, naturally tolerant, forbearing and kind but belligerent when provoked.

The predominantly Chinese Filipino seaman has the values of patience and perseverance, hardiness and foresight, frugality and thrift. The Chinese ideal of filial piety, the emphasis on man as a social being and "sageness within and kingliness without" ideal have been carried over into Filipino seaman's life. Relations between parents and children and lateral relatives is a matter of ethics and honor. Getting along with one's fellowmen is a fundamental prerequisite to prosperity, happiness and human existence.

The predominantly Spanish Filipino seaman, is generous but arrogant. For him, the emphasis is on appearance, reputation, privilege and status. He observes the family rituals of Sunday worship and follows social standards.

The predominantly American Filipino seaman is trained to ask two questions: "Does it work" and, "What has he done?" He possesses the modern mechanics and the techniques of Westernized democracy, the Protestant ethics of rationality, of ques-

tioning, of independent thinking, and of direct communication.

### *Regional Difference among Filipinos*

There are 111 linguistic, cultural and racial groups in the Philippines. The major linguistic groups are the following: Tagalog, Cebuano, Ilocano, Hiligaynon, Bicol, Waray, Pampango, Pangasinan and Maranao.

The Filipino seaman is known to be a spendthrift if he comes from the Tagalog region, the Visayas or Pampanga, but an incorrigible tightwad if he comes from the Northern provinces. Filipino seamen from the sugar area in Visayas and Luzon are generally loose with their money, whereas the Ilocanos are generally industrious and thrifty with their hard earned money.

Ilocanos, Pangalatocs, Cagayanos, and Igorots, are God-fearing, hardworking, enduring, humble, self-disciplined, and frugal. They are serious in their jobs and are aware that it is the source of livelihood for them and their loved ones. Being frugal, they have few vices, if any. Their lives are kept simple and basic. As they accumulate honest-savings, they invest in something worthwhile such a house and lot, education, productive machines before spending for luxuries. Being God-fearing, they are humble, honest, loyal, and just. In their work, they can be relied upon. They put their best efforts and talents.

The Tagalogs and Pampangos are also God-fearing people, intelligent and well-informed, possessing the same virtues as the Ilocanos. They likewise have a high sense of honor but are at times tempted by material gains. The Bicolanos and Visayans are likewise God-fearing, have a sense of clannish pride, adventurous, and very gregarious. They take a challenge, reasonable or otherwise. The Moslems are brave warriors and are adventurous in a different way. They are proud of their Malay heritage and conscious of their noble blood. They believe and profess faith in the oneness of God or Allah and the Prophet-



hood of Mohammed.

### *Cultural Differences and Similarities*

A Master or officer in dealing with people of other cultures must know two important points regarding culture: first, it is important that he accepts that there are no intrinsically "right" or "wrong" solutions, no objectively "better" or "worse" ways of meeting basic needs; secondly, every culture is and has always been ethnocentric, that is, it thinks its own solutions are superior and would be recognized as superior by any "right-thinking," intelligent, logical human being.

For the Westerner, for example, to eat with bare hands is "dirty"; for the Filipino, it is the usual thing to do.

The Filipino, compared with Westerners, prefers a "structured" way of life rather than one in which he can be assertive of his own individuality.

Filipinos compared with Westerners are more sensitive and easily humiliated. One must never ridicule a Filipino seaman. He considers with a great deal of resentment, a ridicule coming from a foreigner or stranger, though not so much from a fellow Filipino or townmate. He is sensitive to hard words and aggressive behavior. One must avoid showing signs of conflict when relating to a Filipino seaman. As much as possible never show a sour look, nor utter harsh words to him.

For the Filipino, smooth interpersonal relationship (SIR) is the rule for any relationship. A smile, a friendly lift of the eyebrow, a pat on the back, a squeeze of the arm, a word of praise or a friendly concern can easily win the friendship of a Filipino.

The Filipino tends to be a poor loser. He is unable to take defeat gracefully. If he wins, he is exceedingly jubilant; if he loses, he is exceedingly bitter. In athletics, he is deeply sports minded but tends to be unsportsmanlike. To him, to be defeated is to be humiliated. Thus, the Filipino, when he loses is apt to put up an excuse or alibi.

Westerners tend to regulate their contact with people of other culture by failing to observe the gap; the Filipino tends to regulate his contact with people of other cultures by a clear recognition that

differences exist and a shallow and incurious notion of what these consist of. The Filipino limits his contact with people of other culture in their midst partly by shifting to the Tagalog dialect, and by a variety of other defensive measures whereby he tries, understandably, to evade the experience of difference.

A Filipino may interpret the frankness of the Westerner as rudeness, and in the way Westerners view the Filipino's reticence at saying a direct "No" as indecisiveness. To the Filipino, "I'll try" could either mean "No" or that he'll really try.

Westerners conceive of time in linear-spatial terms: the past, present and future. The Filipino has two concepts of time: first is the linear where time is a succession of moments with a fixed starting point and a fixed ending point; the second is the cyclical concept of time where time is a succes-

sion of moments without a fixed starting point nor a fixed ending point Thus the "manana habit." The Filipino considers time flexible and unlimited. What cannot be done today can always be accomplished tomorrow. Among friends, meetings are not held promptly.



## **2. THE IMPORTANCE OF RELIGION TO FILIPINOS**

Historically, the Filipinos have embraced two of the great religions of the world: Islam and Christianity. Islam was introduced during the 14th century, shortly after the expansion of Arab commercial ventures in Southeast Asia. Catholic Christianity was introduced as early as the 16th century with the coming of Ferdinand Magellan in 1521. However, it did not become firmly established until the 17th century when the Spaniards decided to make the Philippines one of their colonies. Catholic Christianity is the predominant religion.

Protestantism was introduced to the country in 1899 when the first Presbyterian and Methodist missionaries arrived with the American soldiers during the Spanish-American War. Following closely were the Baptists (1900), the Episcopalians, the Disciples of Christ, the Evangelical United Brethren (1901) and the Congregationists who

came in 1902. Since then, many other Protestant denominations have come.

Locally, two Filipino independent churches were organized at the turn of the 20th century and are prominent today. These are the Aglipay (Philippine Independent Church) and the Iglesia Ni Cristo (Church of Christ) founded in 1902 and 1914, respectively.

A Filipino is very religious but at the same time very superstitious. Some superstitions and beliefs that can influence the behavior of the Filipino seaman are the following: 1) One must not organize teams of 3 or 13, otherwise one member will die. 2) If someone smells the odor of a candle when there is no candle burning, one of his relatives will die. 3) When a group of three have their picture taken, the one in the middle will die first. 4) If one meets a black cat while crossing the road, a misfortune will occur. 5) When a duck flies it is a sign of bad luck. 6) When a cat washes himself, a storm is coming. 7) Sweeping the floor at night one to lose all his wealth. 8) If one breaks a glass, a plate or a cup during a banquet, something bad will happen. 9) One will have bad luck if he breaks a mirror. 10) Whistling in the evening is bad. Common among Filipinos is the belief that sickness is the work of some evil spirits.

The Filipino worldview is personalistic and he explains the physical reality in a religious and metaphysical manner. He looks at the world and nature as controlled by other beings different from himself and governed by forces above him. His fatalism leads him to believe that one's life is shaped and directed by superior forces beyond control. He interprets success or failure, health or sickness, life or death, a good or bad harvest on the basis of the supernatural and trust and reliance on a divine providence. Thus Filipinos believe in lucky and unlucky dates and numbers.

The Filipino articulates the presence of God through symbols. He is fond of rituals and external manifestations of piety. Candles, incense, processions, statues, medals, ritual dancing, ritual devotion to the invisible dead, etc. are the more common visible articulations of the Filipino's contemplative sense of the invisible. This the Westerner and other people of other cultures may never understand but must respect.

Fiestas may be held any time of the year but the most celebrated are Christmas (December 25), New Year (January 1), the Feast of the Black Nazarene



(January 9), Holy Week (March-April), Santacruzans (May), and All-Saints' Day (November 1). For the Filipino, the fiesta is the ultimate gesture of respect and esteem. He who does not celebrate it is taken to be rude, for the fiesta is a time for showing appreciation to the saints for favors received, for favors done. The fiesta is an occasion for a party. Officers may be invited to participate in the celebrations by way of being offered a drink and a little food. Have the drink and the food offered. It is in good taste to inquire as to the reasons for the celebration but it is not advisable to enter into a discussion as to the relevance of such celebrations in a modern world. What may seem out of date and superstitious to a Westerner may be very important and sacred to some Filipinos.

Religion plays an important role in the lives of Filipino seamen. Worship is essentially a communitarian affair and Filipinos go to church every Sunday and Holydays to celebrate the Holy Sacrifice of the Mass. Freedom may be given to Filipino seamen to go to Mass or their churches whenever possible. Representatives of the crew ashore may be allowed to find a priest or a pastor to administer the Sacraments of the Word of God to Filipino seamen.

To be continued .....



## HIS EMINENCE, CARD. ANGELO BAGNASCO TO THE STELLA MARIS IN GENOA.

### *THE CONSECRATION OF THE ALTAR OF THE STELLA MARIS CHAPEL.*

On February 21<sup>st</sup>, 2013, at 6pm, His Eminence, Cardinal Angelo Bagnasco, Archbishop of Genoa and President of the Italian Bishops' Conference, celebrated Holy Mass with the rites of the dedication of an altar in the Chapel of Stella Maris in Genoa.

Among those who participated in the celebration were: the Commander of the Coast Guard, Adm. Angrisano, Captain Ivo Guidi of Assoagenti, Dr. Boffelli and Dr. Bianchi of the Port Authority of Genoa, Dr. Micheletti – Regional Consul of the “Maestri del Lavoro” Foundation, Commander Lettich of the Pilot Corps of Genoa, Adm. Laici – Director of the Hydrographic Institute of Genoa, Antonio Cosulich – President of the MCL, Don Silvano – pastor of St. Theodore Church, Don Canepa – Master of Ceremonies, representatives of the Filipino community, along with many friends, volunteers and staff of the National Federation of Stella Maris.

In his greeting to the Cardinal and to all participants, Deacon Massimo Franzi, President of Stella Maris and President of the National Federation, recalled the words of Card. Giuseppe Siri, whom he personally knew well and who had supported Stella Maris: *“We will be able to rest only when we have sufficiently reached all of the seafarers that dock in Genoa... They are souls – and we are all placed on their path to salvation. It is our turn now to think of them without hesitation, without fear, with perfect trust and serenity, in truly courageous perseverance.”*



Underlining the importance of the care of seafarers, Card. Bagnasco spoke with words of comfort and trust and blessed the chapel altar – a chapel dedicated for all seafarers that are in transit at the port of Genoa that have a need for prayer and reflection, and who find a home far from home at the Stella Maris.

During the meeting, the great importance of the services done on behalf of seafarers, such as the *News on Board* or international calling cards, was called to mind. It was recalled that they are useful instruments in reducing the social hardship due to the long distances and long periods of time, spent away from family and from one's country. They are instruments that assist in building human and social relations in a Christian spirit of assistance, and are characteristic of the Stella Maris welcome.

President Massimo Franzi also recalled the audience with the Holy Father Benedict XVI during the World Congress of the Apostleship of the Sea, and reiterated the Holy Father's words which he directed to all volunteers: *“[...] Show the attentive face of the Church that welcomes and that is near to these members of the People of God, respond without hesitation to the people of the sea that waits for you on board, so as to ease the profound longing of their soul and make them feel part of the Community”*.

Consequently, it is a concrete proposal to demonstrate this “face of the Church”: *“In a maritime world, ever the more heterogeneous, in ports that have become a crossroad of humanity, and on ships with crews made up of members from different faiths and nationalities, Christians must proclaim the Good News of salvation not only in words, but also with that enthusiasm that is proper to those who wish to share in the existence and in the plans of Jesus. We proclaim this news to the new world, recognizing in the face of others a person to love and respect”*.

After Mass, refreshments were served, and friendly greetings with His Eminence, Card. Bagnasco were exchanged, who conversed with volunteers of the Stella Maris, and, in this way, shared these moments of joy for the Association of Genoa.

(stellamaris.tv)



**YALE UNIVERSITY SCHOOL OF MEDICINE**

**PRESENTS PRELIMINARY RESULTS OF SEAFARER'S HEALTH STUDY**

By MarEx

In a presentation conducted in the Union League Club in New York City, Yale University Occupational and Environmental Medicine Program in collaboration with Future Care, Inc., reported the initial results of the pilot study on the health of seafarers internationally, initiated in March 2012.

Using Future Care's unique experience as internationally recognized managed care specialists for seafarers and its extensive database drawn from its Caring for the Crew® Program, the study has focused on injury and acute illness in seamen, a unique group for which there are few published studies.

Dr. Carrie Redlich, Professor of Medicine at the Yale University School of Medicine and Program and Clinical Director of the Yale Occupational and Environmental Medicine Program, and Marty Slade, MPH, Director of Research of the Yale Occupational and Environmental Medicine Program, presented their findings based on the analysis of Future Care data documenting 6,724 cases of illness and injury over a span of four years. Results were analyzed based on a number of variables, including age, rank, nationality and type of illness/injury. Average costs per case and type of medical incident were also presented along with statistics on resource utilization and type of medical care rendered.

Among the findings presented, the following are of particular interest:

- Illness and dental claims comprised 66.7% of the total.
- Illness claims alone, as distinguished from injury claims, accounted for almost half of all medical events (49.8%) with an associated direct cost of \$18.5 million, 56.4% of the total direct costs of \$32.8 million.
- Cardiovascular disease, while accounting for only 4.1% of claims, had an associated direct cost of \$5.7 million (17.3% of total direct costs.)
- With regard to point of service, hospital admissions accounted for only 2.4% of all medical encounters, but 56.8% of all medical expenses.

Dr. Carrie Redlich, MD, MPH, Professor of Medicine noted "We are pleased with the progress of this important study. The results of this project should provide a sound basis for the development of better strategies to reduce and better treat injuries and illnesses to seafarers while at the same time reducing the health care costs to the maritime industry."

Christina DeSimone, CEO of Future Care, Inc. commented, "I am confident that this joint effort will assist in policy development and health prevention strategies for the maritime industry, which will benefit seafarers worldwide."

These preliminary findings led to lively exchange of ideas and raised questions regarding strategies for risk management and prevention of illness and injury onboard. Some of the industry's opinion leaders presented their views and experiences in an interesting discussion which followed the presentation.

Attending this important event was Mr. Gerry Buchanan, President of Genco Shipping, and a representative from China Shipping Lines, representing commercial blue water vessels operations and management for over 300 vessels. Representatives of Maritime P&I Clubs Thomas Miller/UK Club, The Standard Club, and Skuld were also present.

([www.icma.as](http://www.icma.as))



## ROYAL GRACE CREW FREE

Friday, 08 March 2013 05:27:58

We are happy to welcome the release of 21 crew members from the captivity and are equally saddened to hear the loss of one Nigerian crew member during captivity days.

The M.T. Royal Grace, a Panama registered Chemical oil product tanker which was captured by Somali Pirates on 3 March 2012 with a crew of 22 (17 Indians, 4 Nigerians, 1 Bangladesh).

The Owner had abandoned the vessel which added to the trauma of seafarers and their families. Many of the crew have not been paid any salaries during the captivity period. MPHRP with assistance of its partners will provide for medical assistance to the crew on their return.

On breaking the news Chirag Bahri the Regional Director of MPHRP in South Asia said, "The Indian and Bangladesh families were very relieved and excited to hear the news of the release of their loved ones after 371 days. We are happy to be in close contact with them and been able to provide with humanitarian support and assistance during their ordeal".

Roy Paul programme Director said, "Sadly at the time of release the families had spent the day sat outside the Shipping Ministers Office. The ministry has done everything possible to help the seafarers held hostage and have provided financial support to the families. No other government department anywhere else in the world has done this and it is a pity the families don't appreciate this. The families anger should be aimed at the owner who abandoned the ship and above all the criminals behind the pirate act".

Released by MPHRP see [www.mphrp.org](http://www.mphrp.org)



## MULTI-NATIONAL CREWS

**Helen Sampson, the Director of SIRC at the Cardiff School of Social Sciences, Cardiff University, has written a book on seafarers' experience of exposure to multi-cultural environments.**



ICMA has been invited to attend an event to mark the publication of Sampson's book 'International seafarers and transnationalism in the twenty-first century'. The event is set to take place at Cardiff University between 12pm and 2pm on Thursday the 11th of April. Following a buffet lunch, five speakers from industry and the academic world will briefly discuss the book and its relevance to them and to their 'constituencies'.



The book will be available at the event to anyone who is interested in buying a copy. In support of the launch event, the publishers are offering copies at half price if collected at the event.

Sampson, H. (2013) *International seafarers and transnationalism in the twenty-first century*, Manchester University Press (MUP), ISBN 9780719088681.

## RESPONDING TO EMERGENCIES AND CRISIS SIMPLIFIED



The Seafarers Emergency Fund was set up by The TK Foundation and is supported by the ITF Seafarers Trust. The fund is used to provide immediate, essential aid to seafarers and the families of seafarers who are directly involved in sudden and unforeseen crises.



Welfare organisations can apply to this fund when responding to people in crisis. The fund will help responders to purchase goods and services to relieve the need brought on by such crises. A panel of advisers including Reverend Hennie la Grange (ICMA General Secretary) and Mr Douglas B. Stevenson (ICMA's Chair and Director of the Center for Seafarers Rights) considers each application in confidence and on its own merits.

Applications for assistance should be sent to the International Seafarers Assistance Network (ISAN) and the International Committee on Seafarers' Welfare (ICSW).

In the past the rules and guidelines for applying for a SEF grant meant that the process was not easy and that, as a result, it often took a long time to deal with applications. The rules and guidelines for the SEF have now been simplified to make the application process much easier so that seafarers, or their families, who find themselves in trouble can be assisted quickly and easily. The stringent requirements that applying organisations had to meet in the past have been relaxed and the administrative processes have been changed to reduce the time it takes to get a decision on a grant.

Applications will now go to [help@seafarersemergencyfund.org](mailto:help@seafarersemergencyfund.org) which is a dedicated 24 hour, 365 day per year administrative centre run by ISAN and the ICSW. There is a 24 hours target to deal with applications. However, transferring funds internationally normally takes a few days.

Applying organisations need to submit a report within 2 months of receiving the grant. The report should include the receipts and an account explaining how the grant was expended.

Take a look at the [Seafarers Emergency Fund page at ICSW](#). Or, for more information, please email [help@seafarersemergencyfund.org](mailto:help@seafarersemergencyfund.org).



Peter Callais

### ABDON CALLAIS LAUNCHES OFFSHORE VESSEL IN HONOR OF A GREAT FRIEND OF THE AOS

In 2007, I was honored to travel to Rome with Peter Callais, and members of his extended family. While there, Peter and his mother were able to meet Pope Benedict XVI at the Wednesday General Audience, and to offer substantial gifts to both the Holy Father and the Pontifical Council for the Pastoral Care of Migrants and Itinerants. A portion of the Pontifical Council's gift was used to meet the expenses of last year's World Congress.

It was with great shock that I learned in 2008, that Peter died unexpected while on a hunting trip. He was 44 years old. This past October, Abdon Callais Offshore, which Peter headed until his death, honored him by naming their newest vessel after him. The *OSV Peter Callais* will join the "Holy Fleet" that includes vessels named after Blessed John Paul II, Mother Theresa, Martin de Porres and Pope Benedict XVI.

By naming vessels after significant Catholic figures, Abdon Callais carries on a very special maritime evangelization. Twenty-four hours a day, 365 days a year, mariners working among the rigs and platforms in the Gulf of Mexico can hear radio messages like: "Mother Theresa calling John Paul II." How can this not help focus our brothers and sisters at sea on Christ and His Church. If you would like to see the launching of the *OSV Peter Callais*, go to: [www.youtube.com/watch?v=6GMdwQJwDv4](http://www.youtube.com/watch?v=6GMdwQJwDv4)

Fr. Sinclair Oubre  
(AOS-USA Maritime Updates, February 2013)



## New ITF app releases to aid seafarers and charterers

4 March 2013

The ITF is launching a new generation of free apps, including one to help seafarers and charterers support and build on the fair employment provisions of MLC2006. A second app helps seafarers find a trade union and their nearest ITF inspector, while the organisation's charity arm, the ITF Seafarers' Trust, is offering an app to put users in touch with the nearest seafarers' centre.

ITF acting general secretary Steve Cotton commented: "The Look up a Ship app for the first time allows seafarers to easily find out about a ship before embarking on it and allows charterers to check that a ship has an ITF agreement in place before proceeding with a charter. The Look up an Inspector app offers immediate sources of help and advice, while its Seafarers' Trust sister app Shore Leave does the same for seafarers' centres and missions."

He continued: "These new tools put key information in the hands of users with just a few clicks. They reflect the opportunities offered by new technologies, the real advances that the Maritime Labour Convention offers, and the changing needs of those working at sea."

*Look up a Ship* has been developed to provide seafarers and charterers with the ability to look at basic information about the vessel they are sailing on, intend to sail on or are considering chartering. It will show:

- Ship name
- IMO number
- Ship's flag
- Whether or not an ITF agreement is in place on the ship

Where an ITF agreement exists or has existed, the application will show:

- The status of the agreement
- When the agreement starts and ends
- Who the agreement is signed by (company and union)

It will also show the latest:

- Crew list summary (date, number and nationality)
- ITF Inspection details (visit date, port and country)

*Look up an Inspector* informs seafarers where they can obtain assistance from an ITF inspector or Union. Each entry lists the country, port, inspector's name and contact details including:

- Mobile and office telephone numbers
- Fax number
- Email address

The apps can also be accessed via [www.itfseafarer-apps.org](http://www.itfseafarer-apps.org)

### IMPORTANT NOTICE

**AOS International would like to inform you that any grant applications, BEFORE being presented to international funding agencies (ITF-ST, TK Foundation, etc.), should be sent to the Pontifical Council in Rome for evaluation and issuing of a letter of endorsement and support of the project.**

**The letter of endorsement and support from the Pontifical Council is essential to fulfill the requirements, requested by these agencies, for the approval of the grant.**