

MARE

A MAGAZINE FOR SEAFARERS' WELFARE PROFESSIONALS



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NAMMA exists to provide a network for encouragement, training, and coordination of ministries that serve port communities in North America.

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FROM THE EDITOR

Now in its sixth year, *The MARE Report* is an initiative of the North American Maritime Ministry Association in partnership with the International Christian Maritime Association (ICMA). NAMMA's core objectives are to connect, provide opportunities for training, and encourage seafarers' welfare professionals in North America and with our partners around the world. *The MARE Report* title (pronounced mar-A) means "the sea" in Latin, the ancient ecumenical language. Though produced in North America, we have designed *The MARE Report* to reflect conversations happening around the world. The stylized E also acknowledges that we live in an electronic age. We hope this magazine will be informative and inspire its readers to become more involved in caring for seafarers, fishers and their families.

DR. JASON ZUIDEMA, EDITOR
NAMMA Executive Director

To keep up-to-date with all our activities and find out how you can be involved in seafarers' welfare, sign up for NAMMA's email newsletter by contacting executivedirector@namma.org.

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PHOTO: LOUIS VEST

The flight home

SUSAN HUPPERT, NAMMA

Dotted around the globe are people drawn by compassion to care for those who work at sea. An interlocking of hands and hearts provides hope and encouragement to families of seafarers, spiritual nourishment to those who request it, professional support to those who need it and personal comfort to those who seek it. The tradition of caring for seafarers is as old as the profession, yet often due to the brief time a seafarer is in port, the care is limited. But in Hamburg, Germany, the story is different.

Fidel Labrador, A Filipino seafarer, began his seafaring experience as a young man when he traveled to Germany. There he completed his seafaring education and secured work as an able-bodied seaman. Fidel sailed for seven shipping companies during his career under the German flag. As is common for the Filipino seafarers, Fidel lived physically apart from his family but remained strongly committed to them, sending much of his earnings home for their care over the years.

Working at sea provides ample challenges for even a seasoned worker like Fidel. Seafarers are trained to navigate unique and tumultuous situations. But, no manual, map or previous experience could prepare Fidel for the personal challenges he faced in the early autumn of 2017.

Thousands of miles from his home or family, Fidel suffered a severe heart attack while ashore followed by an emergency heart surgery. He remained in intensive care for an extended time. The humble worker of the sea suffered other medical complications and “dangers for his life”, according to Dr. Wolfgang Baumeier chair of Stiftung

Seemannshilfe, the aid foundation of the German Evangelical Seamen’s Mission.

“After a long time in the Hamburg hospital he was transferred to a foster home in Hamburg. Due to a stroke, he was forced to stay in bed,” reported Dr. Baumeier. The courageous seafarer, dedicated father and husband could not use his arms properly or eat and drink by himself. He was unable to walk or care for himself. Even speaking was difficult.”

Throughout his career at sea, Fidel had frequented the Seaman’s Mission in Hamburg, where, among other services, hotel-like accommodations are available. The mission serves 25,000 seafarers annually with a view of supporting their dignity. The strong relationships built between Fidel and the mission staff exemplified this purpose.

“I knew him for a long time,” said Felix Tolle, a manager at the mission. “He was a very friendly, humorous and life-affirming person.”

The crew of the Hamburg mission humbly took over the tasks of his daily living, sustaining his dignity as they cared for Fidel during his long recovery. Grateful for his care, Fidel still longed to go home.

After nearly a year, a pastor of the Northern Church of Germany who had heard the story contacted Dr. Baumeier inquiring about the costs of an ambulance flight from Germany to the Philippines. Dr. Baumeier, a former flight doctor, understood Fidel’s need to be with his loved ones. He provided his personal knowledge with medical evacuation and international repatriation as a cross-section of church and medical partners coordinated efforts to reunite a sick sailor with his family.

The Hamburg mission started a public donation campaign including a GoFundMe

account to finance the ambulance flight. Local media began to cover the story of the struggling seafarer and people began donating money for the cause. Ultimately, the funds raised were not enough for an ambulance flight, but did provide almost 13,000 euros for a business class flight for Fidel and his caregivers. All seemed to be progressing well, but when the flight was booked, an obstacle arose: Fidel was declared unfit to fly because of his failing health.

Weeks later the seafarer’s mission reached out to Dr. Baumeier asking for help and advice.

“I visited Fidel in the foster home and checked his situation and found out that with some physical education he should be able to sit in the business class aircraft chair,” wrote Dr. Baumeier. “I declared him fit to fly under my supervision and responsibility. It was mandatory that a person with medical experience should assist during the flight. I also offered my voluntary escort.”

The seafarer center had organized everything with the foster home, the care provided, the administration, flight booking, and media “in a perfect manner,” according to Dr. Baumeier.

On November 7, 2018, the 69-year-old seafarer boarded by wheelchair an Emirates aircraft with two volunteers heading for his homeland. The team flew about 12 hours to Clark Airport in the Philippines, where family members greeted their ailing father and spouse in the cover of night.

The frail seafarer was transported to AUF Medical Center in Angeles City, Philippines, where his family began assuming his care. After his status was stable and confirmed, his wife and children were updated and briefed by Dr. Baumeier. Fidel



Fidel Labrador with Susanne Hergoss, Felix Tolle, and Dr. Wolfgang Baumeier: Deutsches Seemannsheim Hamburg – Krayenkamp.

The seafarer center had organized everything with the foster home, the care provided, the administration, flight booking, and media

spent an overnight in the hospital. The following day, his doctor revisited him, and Fidel was released to the home care of his deeply grateful family. The Hamburg Seaman’s mission paid the bill.

What causes us to care about people outside our family or even our country? People who are not members of our organization or on our family or patient-care list? Under

the invisible orchestration of a loving God, outreach which appears random often finds roots in personal histories.

Dr. Baumeier was himself a former seaman. Early in his life he worked as an electrician on ships, often with a Filipino crew. He found them a kind people and easy to develop relationships with. The doctor developed such connections that

during 1982, he backpacked for 3 months throughout the Philippine islands visiting seafarers he knew and their families.

“For me, it was mandatory to escort Fidel home as a volunteer,” Dr. Baumeier wrote.

Thanks to healthy human connections, staff and professionals provided a strong recovery and safe journey home for one man who gave his life to the sea.

ICMA WORLD CONFERENCE 2019

What we achieved and the fun we had along the way



KEVIN WALKER, NAMMA

ICMA's 11th World Conference was held over the week of 21-25 October in the Taiwanese port city of Kaohsiung, hosted by the Presbyterian Church in Taiwan's Seafarers' and Fishers' Service Center (PCT SFSC). By all accounts a great success, the conference gave us an opportunity to celebrate ICMA's 50th anniversary, strengthen our work together for seafarers, fishers, and their families; get to know our Taiwanese colleagues and their ministry to the Taiwanese fishing fleet better, and of course talk and worship together.

50 YEARS OF WORKING TOGETHER

ICMA was founded in 1969 by the organizations now known as NAMMA, the World Council of Churches, the Apostleship of the Sea, the Sailors' Society, the Mission to

Seafarers, the Deutsche Seemannsmission, the Dutch Zeevarendencentrale, and the Nordic Council, and since then has added many new members and held eleven plenary conferences all over the world. With this in mind, it was natural that we spend a fair bit of time celebrating. On day one, we launched Paul Mooney's book *The History of ICMA*, watched a video on our history, and had a presentation by General Secretary Jason Zuidema about our mission, vision, and future. On the final night we celebrated in a slightly more raucous fashion: a multi-decker cake, dancing dragons, and an indigenous Formosan dance line with audience participation, to name just a few of the festivities. For this 50th anniversary we were lucky to have many ICMA veterans, but we are equally lucky to have many, many first-timers – hopefully portending a vibrant ICMA to come.

ACCOMPLISHMENTS WORTH CELEBRATING

This conference saw ICMA members make new partnerships with ministries that share their region or work, learn best practices from each other, discuss the welfare of seafarers and fishers with the governments and commercial and labor organizations responsible for them, and establish a new focus on the oft-underserved area of fishers' welfare. Even as we have much to already be thankful for and maritime industries continue to transform, ICMA and its individual members have been well-equipped by this conference to more effectively advance the welfare of our seafaring and fishing neighbours and to more dearly love them as ourselves.

The structure of ICMA has now for many years included both international and regional associations – indeed, regional associations of seafarers' ministries like NAMMA and the Nordic Council were some of the founding

members of ICMA – and this international conference also made time for the members of each region to meet together. This was of particular value because, in some regions, the members had in large part lost contact with each other and new ministries had come up, so this was a new chance for ministries to exchange contact information and appoint a director to coordinate. Over the course of their meetings, the ICMA regions discussed their unique challenges, what they could offer the rest of ICMA, and their priorities for allocating resources. Besides this, there were of course the informal times of conversation where colleagues from the same region got to know each other as friends. Ministries working closely together within a region is one of the most important kinds of collaboration that ICMA can foster, since they are more likely to deal with the same vessels and issues, and the priorities that regions set are likewise important for deciding the direction ICMA takes as an international body.

A fair bit of the conference's formal programming was dedicated to professional development and the nuts and bolts of maritime ministry. Presentations like Gavin Lim's on the Sailors' Society's Wellness at Sea program, Deacon Ricardo Rodrigues-Martos' on port communities, and Dr Nelson Turgo's on how seafarers practice religion on ships gave new tools and ways of thinking about our service and will hopefully prompt even more interesting discussions as time goes on. Smaller workshops were also held in which ICMA members presented to small groups based on their professional experiences in areas like cruise ship ministry, social media use, prayer, and active listening. The smaller group setting for these workshops meant more interaction and discussion, and attendees got to talk about the professional problems facing their ministries and work through them with their colleagues. It was also interesting to learn about the different approaches that others take to the same work.

Presentations and question times with politicians and industry representatives connected with ICMA's mission of sharing knowledge about the plight of seafarers and fishers and advocating for them. These interactions ranged from ceremonial meetings, like with the Vice President Chen Chien-jen of Taiwan and the Deputy Mayor of Kaohsiung, to exchanges of information and respectful challenges to do more. Prof. Dr. Max Johns of the Hamburg School of Business and Association of Shipowners, and Capt.



Hari Subramaniam of the Shipowners' Club presented about the financial challenges of the ship ownership and the working policies of P&I clubs, equipping maritime ministers to better understand the industry and advocate for seafarers within it. Su Yu-Kuo of the Ministry of Labour and Liu Chi-chao of the Fisheries Agency presented on the Taiwanese government's accomplishments for fishers and the rights on which migrant fishers in Taiwan were able to draw, and they were in turn challenged by ICMA members and guests about the effectiveness of the measures taken and where they had fallen short. As members observed, advocacy is not always straightforward, but the more informed advocates we are and the better we know our partners the more progress can be made.

One final accomplishment of this conference to mention here is dedicating so much programming to ministry to fishers. Most of Thursday's programming was dedicated to fishers, including information on their legal and medical situation and a conversation-style panel on the things maritime ministries and the ICMA network already do for fishers. Still more of our members involved in ministry to fishers participated in a workshop where the plight of fishers was discussed, contacts were made, and next steps proposed. ICMA members who work with the shipping industry also got to meet fishers and the conditions under which they often work firsthand at a visit to the Cianjhen fishing port and the PCT SFSC. Regrettably, ICMA as an organization is playing catch-up on fishers' welfare issues, but we are lucky

to have member organizations like the PCT SFSC, Biblia Ministries in South Africa, the International Lutheran Seafarers' Mission in Singapore, many AOS ministries all over the world, and others leading the charge. While long-time fishers' advocate Fr. Bruno Ciceri was unable to join us due to a recent medical procedure, this conference's work for fishers is especially indebted to his outspoken care for fishers both at large and in ICMA itself.

MANY MEMBERS, ONE BODY

Besides programming to strengthen our service to seafarers and our relationships with each other, the other great constant of the 2019 ICMA Conference was corporate worship. This included partnering with local churches – a nearby Presbyterian church and the Taipei Glee Club on the first day, the local cathedral for the closing event – and also many of our other members. These corporate acts of devotion are moving reminders of why we are together and what we have been called to do – His Eminence Luis Antonio Cardinal Tagle of the Philippines, president of Caritas International, said it well in his sermon on seafarers' ministry and the example of the early Church: "In the Scriptures, we find this thread running through: God calling us to come together. And it is a coming together that associates us with God's action of justice, caring, compassion, mercy, and love." May we continue to come together and to be instruments of God's justice and love for seafarers and fishers until the next world conference.







HOUSTON SCHOOL 2020

Maritime Ministry Training

KEVIN WALKER

THE HOUSTON SCHOOL'S 2020 SESSION

A weeklong course on maritime ministry has once again been hosted by the Houston International Seafarers' Center (HISC) and NAMMA with the endorsement of AOS United States and ICMA. Instructors taught on a range of topics, some focused more on connecting with seafarers, others on the organizational aspects of seafarers' ministry, and others on religious, legal, and historical topics. Students got chances to learn, and, as importantly, to make connections: they quickly became their own miniature network of friends, stretching from across the coasts and lakeshores of North America to as far afield as Lagos, Nigeria, Felixstowe, the United Kingdom, and Mumbai,

India. Our hope and theirs is that, through these connections, they learn from and teach each other, and we hope in years to come to ourselves to hear back from them at future NAMMA gatherings.

The 'Houston School' is a long-standing program for teaching and reflecting on ministry to seafarers, taught by experienced chaplains and other maritime experts. Many chaplains currently in NAMMA's membership are graduates of the Houston School, including some of those now involved in the course itself. Originally taught for two weeks in-class, the course has now been made more accessible by reducing the in-class portion to one week and supplementing it with online lessons on NAMMA's online learning platform, MARE Training,

which has been developed with support of the TK Foundation.

Students came to this course with all kinds of motivations: some were new volunteers, hoping to learn more about how to do ship visiting well; some had experience advocating for seafarers in other capacities but wanted to better understand the religious and ministry components; one was a recently-hired centre director; another had been asked to recruit volunteers and wants to learn about what he is recruiting them to do. Some have been ministering to seafarers for years and were simply interested in comparing their approaches with others'. Whatever their experience level, all benefited from the opportunity to share perspectives and build relationships.

ADDRESSING CHALLENGES IN SEAFARERS' MINISTRY

At the beginning of the in-class course, students shared their greatest struggles with seafarers' ministry: conversations across cultures, travelling long distances in large ports, keeping a ministry funded, and moments when it seems like seafarers don't actually need what we're offering them. Many were surprised to learn, that about the different problems that their fellow students faced and were able to carry on their ministries in spite of. Students shared advice with each other in that opening session, and in the sessions that followed many of the lessons taught directly pertained to those original questions.

One example of course material addressing the difficulties shared by students came later on that day, with Apostleship of the Sea US Director Sr. Joanna Okereke's presentation on cultural sensitivity and communication. She taught students about cultural differences like individualism and collectivism, the appropriateness of humour, and the attitudes, skills, and knowledge needed to do intercultural communication well. After the lecture component, the students gathered into groups to discuss what steps they could take to improve their intercultural skills. Important themes that emerged during the discussion included the value of "doing one's homework" when it came to the cultures of seafarers and listening carefully for what is important to the seafarers we talk with.

Another chance to work through the problems of seafarers' ministry came with General Presbyterian of New Covenant Lynn Hargrove's sessions. Lynn began by sharing about a critical pastoral incident during her training, and then asked the class what they thought was good about what she had done, what was bad, and how they might have done differently. The group was affirming of Lynn, while also thoughtful in discerning some of the issues at play in her story. Then, she turned the question on the class: when have you had moments in your ministry when you didn't know what to do?

Students came forward with stories of serving alcohol to seafarers when they didn't feel comfortable with it, seafarers who had been abandoned by their companies, and seafarers who had asked them for help finding prostitutes.

We heard expertise in these issues: a former bartender talked about the rules around serving alcohol commercially, and a lawyer

talked about liability for seafarers' centers. We also heard differences in each others' perspectives: we worry about personally contributing to prostitution, about talking with seafarers about their marriage commitments, and about protecting pastoral relationships with seafarers. These differences were opportunities for us to prepare ourselves for difficult situations, change our approach, and think about how we might work with people we disagree with on them.

As with every NAMMA gathering, every day featured a worship service with readings, prayers, and a homily given by an experienced seafarers' chaplain. As homilies, these were in themselves good testimonies to the love of God expressed in seafarers' ministry, but they were also useful instruction in advocating for seafarers' ministries to congregations and potential donors – Fr. Jan Kubisa of the HISC related an apparent miracle witnessed by seafarers that testified to the mental and physical dangers of life at sea, and Karen Parsons of the Galveston Seafarers' Center shared about a time when a seafarer demonstrated to her the lows of isolation and the highs of service to others. When seafarers' centers go looking for volunteers and sources of funding, their best resources are often churches, but it is not always so easy to find the right words to say in front of them – these homilies and other moving stories are blueprints for testifying to seafarers' ministry.

On the second day, I got to talk about about preaching on ministry to seafarers during a lecture on the spiritual significance of the sea in Scripture and ancient religion. After going through examples of the sea as a manifestation of God's power in the Old and New Testaments and comparing the Biblical accounts with Mesopotamian and Greek myths, I presented the students with Bible verses discussing the sea and watched them consider how they might interpret them through a seafarers' welfare perspective. In exercises like these and in invitations to pray for seafarers, the students practiced connecting seafarers' ministry with their own spiritual convictions and those of others.

THINGS TO BE THANKFUL FOR

The 2020 Houston School was enriched by many more lessons and activities: lectures on active listening by Denice Foose and Ted Smith, corporate efforts for seafarers' welfare by Anuj Chopra, the MLC, 2006

by seafarers' rights advocate and amateur svedomycologist Douglas Stevenson, and on collaboration by representatives from the Coast Guard and Maritime Association. There were planned excursions, including trips to the Norwegian Seamen's Church in Houston, the Seafarers' International Union, steak dinner with the Houston Propeller Club, and informal gatherings like dinner at local restaurants and evening worship at local churches. The hospitality of the Houston port and church communities has always been excellent, and this year in no way broke from that pattern. The Houston International Seafarers' Center and its staff are particularly to be thanked, especially chaplain Tom Edwards, executive director Dana Blume, and perennial school volunteer and friend of the HISC, chaplain Marshal Bundren.

As this new generation of maritime ministers enters our ports and seafarers' centers, we as NAMMA look forward to seeing the fruits of their work, and we look forward also to continuing to partner with the HISC in equipping more people for seafarers' welfare work in future.

HOUSTON SCHOOL QUICK FACTS

- Hosted by the Houston International Seafarers' Center in Houston, Texas
Coordinated by NAMMA with endorsement of AOS United States and International Christian Maritime Association
- \$500 USD, inclusive of room and most meals for out-of-town students and \$275 USD for local students
- One week in-class + online lessons via maretraining.com system
15 students, all backgrounds welcome
- Daily ecumenical worship
Worship Together and Seafarers' Ministry in Religious Life

STEVEDORES, LONGSHOREMEN, & DOCKERS

REV. DAVID REID MA AFNI

Rose George, the British author of *Ninety Percent of Everything* (Henry Holt, 2013) describes the business of shipping as the system that delivers food on your plate, clothes on your back and gas in your car. Seafarers manage and guide the ships from port to port, but for the most part when ships are in port the task of loading and unloading cargo rests with a shore-based workforce. There are some exceptions where specialized ships are capable of self-unloading, but even in these cases the ship has to liaise with a shore terminal. Tankers are the most predominant self-unloading type of ship because they use shipboard pumps to send their cargo into the pipelines that flow into the shoreside tanks. However, even though the ship is controlling the flow, the refinery or tank farm will dictate the rate at which they can receive. Even tankers and self-unloading bulk carriers rely on the shore terminal to provide the business of loading cargo.

Since the days of wooden ships driven by sail, the cargo carried by ships has required the skills of stowage and the art of stevedoring to fit cargo safely and efficiently inside the compartments of a ship. This work began as a physically challenging task of manual labor, with cargo being carried onboard or passed across the ship's rail. This process was improved by the use of rigging a derrick with a lifting tackle, allowing for heavier lifts and

faster work. However, the early iterations still required manual winching of the tackle to raise and lower the hook.

With increased world trade came the need for more and more shipping capacity, giving rise to steel-hulled cargo ships in the early 19th century still powered by sail and the fast clipper ships that plied the ocean routes into the early 20th century. The four-masted steel barque *Moshulu* now in service as a restaurant at Penn's Landing in Philadelphia represents a perfect example of the cargo ship of one hundred years past.

The *Moshulu* could carry 5,300 tons of cargo. This represents a miniscule volume compared to the 12,000 teu capacity container ships that frequent our modern container terminals in 2020 with a deadweight capacity twenty-five times greater than the *Moshulu*.

The relationship between seafarers and the small army of people that load and unload the ship has always been a symbiotic arrangement: the business of stowage, while performed by the stevedores, is performed at the direction of the ship's deck officers. Stevedore managers are often former seafarers who left the sea for a shoreside job. Seafarers interact with the stevedores as they come onboard and when hatches need to be opened or cargo lights are needed for night work. The relationship between seafarers and stevedores is universal because it works in every port in every nation.

The system of handling cargo has changed dramatically with the introduction of mech-

anized handling systems that have reduced the need for the physical labor which was predominant until about the past fifty years. Today the movement of "general cargo", the term given to all manner of goods, is the domain of the shipping container and its unit of measure the "teu" stands for "twenty-foot equivalent unit", and the original and the original "teu" was a steel container measuring 8 feet high by 8 feet in width with a length of 20 feet.

The history of the shipping container leads back to unitization systems on the railroads, who had recognized that it was more efficient to move cargo inside a unitized container. In the early 1950's the US Army created their CONEX box system, a system of unitized loads that enabled military supplies to be moved efficiently. The patriarch of today's Container Revolution is Malcolm 'Malcom' MacLean, the owner of a US trucking company who in 1955 worked together with design engineer Keith Tantlinger to create a rectangular shipping container with twistlock fittings at each corner. The twistlocks allowed the containers to be easily lifted and secured – they remain the keystone of every facet of the global 21st century container handling system. MacLean's first containers were only 10' in length. MacLean's initial interest in shipping was to create ships capable of transporting his truck semi-trailers up and down the US Atlantic coast corridor. However, MacLean realized that if he could separate the box from the chassis of the trailer this



Longshoremen on a New York dock loading barrels of corn syrup onto a barge on the Hudson. Photograph by Lewis Hine. c. 1912 [Public Domain]

would be far more efficient, the invention of the twistlock to make a simple connection between box and chassis also provided a simple system for lifting and securing. To further his dream in 1956, MacLean acquired two World War II T-2 tankers and he converted them to carry his intermodal containers on deck. The first voyage took place in April 1956 with the *SS Ideal-X* which sailed from Port Newark to Houston carrying 58 of MacLean's intermodal containers. In April 1960, MacLean's shipping company became Sea-Land and went on to become one of the great leviathans of the global container industry. MacLean's gift to the world was making his patents for standardized container design available at no cost to the International Organization for Standardization known simply as ISO. In so doing, MacLean enabled a super-efficient system of intermodal transport that is now

embraced by the railroads, with double-stack container trains weaving across the western US and trains connecting China and Europe under the Chinese Belt and Road network. The system of unitized containers that began with the railroads has now come full circle.

MacLean's intermodal revolution began 65 years ago and life on the docks around the world changed forever. Prior to the ISO container, all cargo was shipped either loose in boxes or crates or made up into unit loads on pallets. The task of loading and unloading the individual boxes and crates and pallets was the work of stevedores, longshoremen and dockers. The English word, "stevedore", originated in Portugal as the word "estivador"; in the United Kingdom the word for the work of stevedores was "dockers." In the United States and Canada, the word for a stevedore was "longshoreman." In the 21st century the role of the stevedore, docker and

longshoreman remains, however, today the size of the workforce is greatly diminished, and the physical labor has been largely replaced by mechanized handling methods. By some estimates employment in the ports dropped by 90% following the intermodal revolution. In the 1970's redundancy threatened all of the port workers as the use of MacLean's ISO containers expanded rapidly. The cost of handling cargo reduced dramatically due to a dramatic reduction in the need for large gangs of labor, in addition the efficiency increased making time in port less and reducing the time to market. Further savings came from reductions in damage and loss since the cargo was now sealed inside the ISO container from shipper to receiver.

In 1969, I joined a British general cargo ship in Brooklyn, New York. The *London Statesman* was under charter to the American shipping company States Marine Lines



The barque *Moshulu* pictured at Penn's Landing, Philadelphia. Photograph by N. Johannes. c. 2005 [Public Domain]

and employed in their US to Far East liner service. Each round trip from New York lasted five and a half months and no ISO containers were carried; every piece of cargo was loaded and discharged by multiple gangs of stevedores or longshoremen. The design of the docks in Brooklyn was similar to many US ports, the dock warehouse was sited close to the edge of the wharf and had two levels for receiving cargo. The outboard ship's derrick was swung out to enable the cargo net to land at either the lower or upper level of the warehouse. Cargo in the net was then manhandled on to hand (In trucks and moved into the warehouse. later years, a wooden pallet would be used so that a small forklift could replace the use of hand trucks.) Onboard ship we could work up to nine gangs of longshoremen, each gang consisting of the ten men in the hold of the ship plus the two winchmen and hatch tender, four men on the dock and a foreman, eighteen in total. Every morning at 8 am, as many

as 120 burly longshoremen made their way up the ship's gangway to take up position in our holds and on deck. At midday they left for lunch and returned at 1 pm for the afternoon shift. This small army took over the ship every day, in the summer of 1969, we spent three weeks alongside in Brooklyn, with no night or weekend work due to the high cost of overtime for the longshoremen. The bulk of our 15,000 tons of cargo was consumer products, with each cardboard box carrying the description of contents. We carried transistor radios, 8-track players, all manner of consumer goods from Christmas decorations to plastic flowers and clothing. This was the supply line that fed the main street stores of the time; Sears Roebuck and Woolworths – the forerunners of today's Walmart and Costco.

Labor supply in ports is predominantly represented by trade unions with the pay, terms and conditions negotiated under master agreements with the shipping lines and ste-

vedoring companies. The use of the beyond the individual dock worker, then, the word "stevedore" can also be used for the companies and labor gangs actually performing the work.

Employment in the ports has always fluctuated, and as a result the demand for labor can ebb and flow as the number of ships in port rises and falls. For this reason, the labor supply is managed from a labor pool or hiring hall. Longshoremen and dockers are paid only on the days when they work, they are not on a salary system, (although some labor agreements have contained guaranteed annual income protection.) To cope with surges in labor demand, the union members are the first to receive work from the labor pool, and once they are fully employed, the workforce can be supplemented by the use of "casuals", workers who are outside the union membership. The method of hiring varies, but as a general rule those with the lower hours to date are called first, so that there is a fairness of earning capability. Some ports used the "parent gang" system, where each stevedoring company sponsored a number of gangs known by the name of each foreman. The company had first call on their sponsored gangs, ensuring that they had continuity of skill for their particular operation. If that company needed more gangs, they could pull from the other available gangs not called out. Other ports use an "hours-worked" dispatch system and gangs are made up from the hiring hall on an ad-hoc basis. When I worked in the port of Long Beach, California, at the start of a ship unloading the first shift was always a challenge because the individuals making up each gang had to assemble and get to know each other as they formed into a gang to work the ship. Something that the parent gang system did not require. In my own experience having worked with both systems, the parent gang system was safer because the members of the gang always worked together just like seafarers do onboard a ship.

In our ports today, we have a much smaller workforce than the pre-MacLean intermodal revolution days of the 1950's. The radical change has been the capital investment and quantum of mechanical handling equipment that now operates in the ports from the post-panamax gantry and mobile harbor cranes to reach stackers and high capacity fork-lift trucks. In the port of the 21st century the stevedores, dockers and longshoremen have traded in their cargo hook for a seat in a multi-million-dollar machine.



PHOTO: LOUIS VEST



MARE TRAINING

DEVELOPING SKILLS TO SERVE SEAFARERS

KEVIN WALKER

There is a lot to learn in welfare and wellbeing service to seafarers. It is a unique occupation that requires unique skills: listening, social service or pastoral care are harder for many of us than we would like to admit; a port community is a busy, commercial environment in which human needs can easily be lost in the shuffle; and the sea has told stories of traumatic crises which a land-dweller can hardly anticipate. No one is naturally good at everything in seafarers' welfare, and even the most experienced of us stand to learn new things.

What's more, almost everyone who works in seafarers' welfare has come to it from a different background – there is no universal training or accreditation system, and many organizations are too far apart to share ideas and experience with each other regularly. Chaplains, ship visitors, academics, and volunteers have discovered lots over the years about what approaches and techniques in their work best serve seafarers, but too often this information remains inaccessible to new welfare workers.

The North American Maritime Ministry Association and some of its essential partner organizations have developed online courses to equip seafarers' welfare workers and share knowledge across distances and experience levels. The first such project – the Ship Welfare Visitor Course (shipwelfarevisitor.com), offered by the UK's Merchant Navy Welfare Board and produced by NAMMA – has been a great success in giving newcomers to seafarers' welfare some of the basics of their

work, and has recently passed 500 students enrolled. Now NAMMA has built on its mission of seafarers' welfare education with MARE Training (maretraining.com), an online learning platform with courses for everyone in seafarers' welfare, whether center workers, ship visitors, or board members, new or experienced.

“Our mission talks about education, encouragement, and professional development. All these aspects of the mission of NAMMA are found in MARE Training” says NAMMA Vice President Michelle DePooter. Having sampled some of the courses, Chaplain DePooter also testified to MARE Training's value for her own ministry: “we have been looking for training programs and courses for our volunteers for awhile, and are happy to see this training which is easy access and all in one place, and provided and endorsed by NAMMA.

MARE TRAINING – A COLLABORATIVE VISION

One of MARE Training's strengths is bridging the gap between those who want online training and those with the resources to make courses, a gap which in the past resulted in polished courses going untaken and pressing training needs going unmet. The ideas for courses come directly from workers in seafarers' welfare – NAMMA members, ICMA members, and partner organizations are all encouraged to host their courses on MARE Training, and we are also happy to use our team to help individual ministries turn their ideas for online courses into realities. This all makes sure that course content is about the skills proven useful by chaplains', center



tise the field of seafarers' welfare has to offer are easily accessible to those interested. We are excited that the ITF Seafarers' Trust has licensed the use of ten modules from the MARI-Wel course library developed with the World Maritime University. As an ecumenical organization committed to improvement in welfare for seafarers, we value boosting seafarers' welfare organizations and putting them in contact as ends in themselves.

The courses currently on offer include crisis response, board membership, port welfare committees, and the relational aspects of ship visiting, as well as organizational intro courses to NAMMA and other organizations. The MARE Training team curates content to make sure it is valuable and engaging, and is happy with third parties' permission to work to improve the courses hosted.

ANATOMY OF A MARE TRAINING COURSE

A typical MARE Training course runs is short and includes a mixture of text, video, and test questions. This is to ensure that students with different learning styles and preferences get to learn the information in multiple ways and to demonstrate and check their knowledge. Video lessons are usually three to ten minutes long and feature experts from the world of seafarers' welfare – for example, the Crisis Response Course is presented by trauma expert Dr. Marion Gibson and features stories given by crisis survivors, and the effective ship visiting course features NAMMA members reflecting on how they approach their work. Aside from benefiting from the personal touch added by presenters, a chaplain watching a course video may well recognize a colleague from a past conference or collaboration.

Text lessons usually present the same topic as videos, but in a more systematic way – items on lists are put into bullet points for comparison with each other rather than simply flashing by one after another, key points can be explained in fuller paragraphs, and links are included for sources and further reading. Some courses include sections of the Maritime Labour Convention, 2006 so that students can learn the laws and recommendations that apply to the subject.

The majority of test questions are multiple choice or drag-and-drop, and these are meant to quickly check student comprehension. Other questions are short-answers, giving students an opportunity to reflect on how the content relates to their own practice. In the Crisis Response course, for example, students are asked to think about their own experiences with crises and what preparations they wish they had had. At the end of the course, students are given a digital token representing course completion. Our hope is that they thus come away not only with knowledge of the course subject, but also with some personal engagement in the relevant questions and concrete demonstration of that fact.

THINGS TO COME FOR MARE TRAINING

MARE Training is already succeeding at providing accessible learning to seafarers' welfare professionals – more than 200 users have taken courses, and the platform's instructor tools are giving us feedback about how the courses are being used. Over the coming year, we plan to develop more courses and to continue to research how to make existing courses more engaging and informative. Right now, our hope is that NAMMA members look at what is available on MARE Training and take courses that are interesting to them; long term, our hope is that this sharing of knowledge can help seafarers' ministries make their ports better places for those they serve.

directors', and volunteers' experience.

MARE Training also gets support from organizations like the TK Foundation and ISWAN's International Port Welfare Partnership Program, as managed by the Merchant Navy Welfare Board (MNWB). The IPWP program managed by the MNWB shares NAMMA's vision of strengthening ministry to seafarers through the sharing of experience and innovation. The joining of the MNWB's vision and resources to members of networks like NAMMA, ICMA, and ISWAN was key to the success of the Ship Welfare Visitor Course, and that collaboration is the example after which MARE Training is modelled.

Peter Tomlin, CEO of the MNWB, said: "It was a privilege to work with NAMMA to develop the Ship Welfare Visitor online training course, an excellent example of how close collaboration can help support hundreds of Christian organisations working for the welfare of seafarers around the globe. We are delighted that the IPWP Programme has the full support of organisations such ICMA and NAMMA, who, like the MNWB, understand the benefits of partnership and how it helps to better support our roles."

Past well-financed online training attempts have failed due to lack of connection with the learners, and other learning ideas have failed because of lack of finance behind them. MARE Training is meant as a solution to these problems by connecting the course makers with seafarers' welfare providers in the NAMMA and ICMA networks, so that the money and resources to make useful courses are put in the hands of those who best know where the need is. With financial backing from these partner organizations, we also look forward to being able to take on more ambitious projects in future.

In MARE Training, NAMMA continues its policy of collaboration not only with the MNWB, but also extends the invitation to collaborate on courses to other organizations; most recently we have drafted an introductory course for a local member mission, and hope to make similar courses for others. One of our great hopes for MARE Training is that the one website will be able to host courses made that other organizations have put together with or without NAMMA's help, so that all the different courses and areas of exper-

STANDING AT A DISTANCE

Connections and disconnections in the maritime world



LINCOLN PAINE

A paper delivered by Lincoln Paine to the 2019 NAMMA Annual Conference in Charleston, South Carolina on August 15, 2019.

At first blush, the conference theme of “connections and disconnections in the maritime world” might feel like we are addressing a new problem, an unintended but perhaps predictable result of globalization run amok. Yet the plight of the seafarer is an

old one, though in our lifetime it has been exacerbated by technological efficiency and economic urgency. If the essentially maritime phenomenon of globalization is not a novelty, we do have a new vocabulary with which to think about and describe it. From my perspective, the more dramatic sea change of the past two or three generations has been in how the public at large perceives the maritime world. For while technological change has had a demonstrable impact on the lives of sailors, for both good and ill, it has shrouded the maritime world with a cloak of invisibility.

Maritime trade has expanded enormously in the past sixty years, and in so doing made possible the wildly materialistic world we live in. At the same time, people have become increasingly disconnected from the mariners' world. To put it in stark, numerical terms, while the volume of goods carried by sea has expanded by 7.5 times in the last sixty years (three times faster than the global population), thanks to larger ships and vastly more efficient approaches to handling cargo, the number of people engaged in the shipping industry has remained essentially flat.

We are all familiar with the statistic that 80 to 90 percent of goods in international trade is carried by sea.¹ There are many ways to contextualize these figures. For our purposes, the best way is to apply more concrete numbers. The share of goods carried by ship comes out to about 10.3 billion tons of cargo.² Worldwide, there are about 1.6 million seafarers. This means that 80 to 90 percent of world trade is handled by a mere 2/100s of a percent (0.0002%) of the world's population.³

Even if the numbers of seafarers had grown substantially, the development of containerization and bulk loading facilities has forced shipping out of the urban centers that grew up around working waterfronts, places like Manhattan and Baltimore and San Francisco. Some oil and liquefied natural gas facilities have moved offshore and even out of sight of land altogether.

Even in ports where facilities remain, since 2001 we have had unprecedented layers of security to contend with. In New Orleans, the wharves and ships that my father took me to visit in the 1960s are completely closed to the public. My brother lives just across Tchoupitoulas Street from the Napoleon Avenue Wharf, and while you can hear trains and trucks inside the barriers, all you can see are the tops of stacks of containers; the ships themselves are hidden.

The point is that the connections and disconnections we have to deal with are not only those within the circumscribed world of the mariner—between the sailor at sea and his or her home, for instance, or the sailor and his or her ultimate employer, which is too

often a shell corporation. We also have to consider the disruption in the relationship between the general public that mariners serve and the sea itself. Gone are the days when people immigrated or traveled by ship, and who had at least some familiarity with working waterfronts and ships

One challenge for you in maritime ministry as much as for anyone working in any of the maritime industries today is to educate

This is not hyperbole. Whether we are talking about the present or the past, our common debt to mariners is immeasurable. A world without the sailors of the merchant marine is simply inconceivable.

the public so that they understand that few occupations have a greater and more immediate influence on their day-to-day lives than seafaring, this most ancient and honorable, but also dishonored, of human endeavors. Perhaps none does.

This is not hyperbole. Whether we are talking about the present or the past, our common debt to mariners is immeasurable. A world without the sailors of the merchant marine is simply inconceivable.

The status of sailors viewed historically

As a maritime historian, I find it fascinating that in recent centuries especially, sailors have been so readily despised, their histories ignored, and their accomplishments overlooked. There are a few well-known names—and I would guess more of those belong to ships than to people—but for the most part, what happens at sea stays at sea.

The simplest way to think about maritime history is to consider it as a branch of human ecology, the study of how people interact with the social environment, the technological environment, and the natural environment. In each of these, sailors have been in the vanguard of some of the most dramatic changes in human history. To take one sequence from prehistory: At least 50,000 years ago, sailors

began crossing between intervisible islands, which is how people got from Southeast Asia to Australia. About 29,000 years ago, people were sailing between islands that were not visible from one another, but that could be seen from a point in between. Then, about 13,000 years ago, people made the first voyages completely out of sight of land.

Each of these milestone types of 50,000, 29,000, and 13,000 years ago required social

skills that enabled people to collaborate on the development of the technology to move people and goods over the water—that is, to build a vessel; to actually get it from one place to another—to propel and steer it; and to do so with deference to the natural environment—winds, currents, seamarks and landmarks, and exposure to the natural elements.

All this mind-boggling building and navigation took place over the course of 37,000 years, give or take. Open the average world history text book and you'll find that for most historians, meaningful human history begins with the agricultural revolution, when people began settling down to grow things rather than hunt them, which also led to the evolution of the sort of hierarchical societies we have today. Notice, however, that the agricultural revolution happened at roughly the same time as people first sailed out of sight of land, or even a little later, and tens of thousands of years after people started going to sea in earnest.

If the written record is anything to go by, it's obvious that sailors in the earliest societies held a privileged place. Among the oldest and most revered works of literature involve seafaring or river going, the oldest of them being the Mesopotamian Epic of Gilgamesh,

¹ 80 to 90 percent: unctad.org/en/pages/PublicationWebflyer.aspx?publicationid=1890

² 10.3 billion tons: unctad.org/en/PublicationChapters/rmt2017ch1_en.pdf

³ 2/100s of a percent The worldwide population of seafarers serving on internationally trading merchant ships is estimated at 1,647,500 seafarers, of which 774,000 are officers and 873,500 are ratings.



Liberty Ship Memorial, South Portland, Maine

which dates from about 2500 BCE. Gilgamesh is the source for the biblical stories of Noah's Ark and Moses in the basket of bulrushes, and for Homer's *Odyssey*, among others. Another is "The Tale of the Eloquent Peasant," an Egyptian story that is the first to employ the metaphor of the "ship of state." This dates from about 2100 BCE, also more than 4,000 years ago.

In the latter, a peasant named Khunanup is wrongly accused of theft and appeals to the pharaoh's chief minister for justice. In so doing, he draws a parallel between the justice of his plea, the stability of a ship, and, by extension, the integrity of the kingdom of Egypt itself: "Behold, I am on a voyage without a boat. / You who are safe harbor for all who are drowning, / Rescue one who has been shipwrecked," he pleads. Later, he chastises the pharaoh's minister for being "Like a city without a governor, / Like a people without a ruler, / Like a ship on which there is no captain."

This idea of the ship of state reached a highpoint nearly two thousand years later, when the Romans took the Greek word *kubernan* meaning "to steer" and gave it an additional meaning: "to govern." The Latin *gubernator*, or "helmsman", eventually became the English word "governor."

In the ancient Near East, religious establishments were deeply involved in foreign trade, and temples were routinely used as warehouses, and adorned with evidence of foreign trade. In fact, many

temples were built and decorated with materials obtained through foreign trade. The Book of Kings tells us that Hiram of Tyre negotiated with the Israelites to furnish cedar and cypress for the house of David and the temple of Solomon in Jerusalem. In exchange for allowing Solomon to send people to the Lebanon Mountains for wood, Hiram received 4,500 tons of wheat and 4,600 liters of fine oil "year by year."

If you have wondered why there were moneylenders in the temple, it is because they were probably always there. Today, instead of working in temples and churches, moneylenders build their own temples, which they call trade centers.

Religion and its impact on trade

The relationship between temple complexes and seafaring merchants was entangled in other ways, too. Religious ritual often required rarities that had to be imported—like frankincense and myrrh from the Arabian Peninsula to the Levant and Europe, and sandalwood from South and Southeast Asia for Buddhist rites in China. Maritime trade also helped spread religion: We find this in the export of Buddhism and Hinduism to Southeast Asia in the fifth century, and the planting of Islam from the coast of India to Southeast Asia and China, on the one hand, and to East Africa on the other, starting in the eighth and ninth centuries.

Some people, perhaps most of them, convert to a religion for the promise it holds for salvation, for providing moral guidance, for comfort to the sick or poor or disenfranchised, perhaps because God speaks directly to the convert. But there are more pragmatic reasons, as well. If someone is coming to your town and willing to pay top dollar for, say, incense, converting to their religion might give you a leg up on your competitor in the next town. And that mutual religion may pay other benefits. This is well attested around the world and in all faiths.

In the 820s, for example, a pagan Danish king named Harald Klak asked the king of the Franks, Louis the Pious, for support against his rivals. Louis sent Harald back to Denmark with a young monk named Ansgar who, according to Ansgar's biographer, was able to convert Harald because "a Christian people would more readily come to his aid and to the aid of his friends if both peoples were worshippers of the same God."

After preaching in what are now Sweden and Germany, Ansgar returned to Denmark to build a church and school in the port of Hedeby, which "was especially suitable for this purpose and was near to the district where merchants from all parts congregated." The Danes' willingness to accept Christianity proved profitable, and thanks to Ansgar's evangelizing, Frisian, Frankish, and other merchants "made for the place readily and without any fear," as his biographer wrote, "something which was not possible previously."

Of course, the greatest transfer of religion in history was that by European seafarers, especially the Portuguese and Spanish, who planted Christianity in sub-Saharan Africa, the Americas, Oceania, and Asia starting in

the fifteenth century. The Portuguese were motivated by an especially strong blend of commerce and crusade, and their ships of discovery are routinely depicted with a red cross painted on the sails.

A more remote connection between religion and European expansion stimulated English and French voyages of exploration in the North Atlantic. As the Christian calendar loaded up with meatless fasting days in the early modern period, fishermen took ever greater risks—of lives and investments—to get cod, which was relatively easy to preserve. As they overfished one fishery after the other, even with the relatively primitive technology available to them, they followed cod from the North Sea into the Norwegian Sea and then west to Iceland, Greenland, Newfoundland, and down into the Gulf of Maine, at the southern boundary of which lies Cape Cod.

What happened?

After thousands of years in the vanguard of human progress on the face of the waters, what happened to sailors' reputation? It's difficult to say. But it likely began with the appearance of sedentary agricultural communities alongside those of sailors and hunter-gatherers 13,000 years ago. Going abroad for adventure, profit, and discovery is all well and good, but once people began settling down to become farmers living in hierarchical societies, they began to look askance at foreigners. Far from seeing itinerant nomads as adventuresome breadwinners, as people doubtless did when they were dependent on hunting and gathering, sedentary people developed an ingrained suspicion of strangers, who could be hostile, infected with disease, or—perhaps worst of all—full

of foreign ideas, languages, and beliefs that might upset the established order of things.

We can see this hostility in the writing of the ancient Greeks, starting with the historian Herodotus, who noted that Egyptians, Greeks, "and almost all foreigners" took a dim view of commerce, most of which was conducted by sea. The Greeks' relationship to mariners was especially complicated, however. The elite disdained seafaring, but it was only thanks to the tens of thousands of commoners—the *demoi* of "democracy"—that Athens was able to man the triremes that turned back the Persian fleet at the battle of Salamis.

Newly emboldened, the people won a measure of political representation previously denied them, and in so doing, helped launch the golden age of Athens—with the Parthenon, democracy, and all that. When less than a century later the rival city-state of Sparta defeated the Athenians, the oligarchs blamed the loss on the city's democratic political system. Among those who attributed Athens' problems to the "naval mob" were Plato and Aristotle, and Plato went so far as to recommend that cities should be at least fifteen kilometers from the sea so that their citizens could avoid the inevitable corruption that comes from foreign trade. Not surprisingly, when Plato turns to the metaphor of the ship of state in *The Republic*, the crew are presented as quarrelsome, mutinous, and murderous.

Anti-mariner sentiment went well beyond seafarers to include people who lived and worked on rivers and canals. Up until the nineteenth century in Europe and North America, and somewhat later in China and elsewhere, large numbers of people lived on boats: as many as 100,000 bargemen and their families on English canals, and an estimated 40 million Chinese on the water "in some shape or form." Public sentiment towards boat people has traditionally been one of antipathy if not outright hostility. We can get a good idea of landmen's attitudes from their treatment of the boatmen who worked the Erie Canal in the 1800s. Notwithstanding the fact that many were farmers who took jobs on canal boats to make money in the slack months between planting and harvest, landmen tended to view boatmen as muscular simpletons given to drunkenness and idleness, uninterested in the cardinal virtues of punctuality, speed, and diligence that the increasingly mechanized workspace of the factory encouraged at the time.



Grain-Boat on the Erie Canal.

As in today's era of globalization, technology helped frame perceptions of people who worked on boats and ships. For both blue-water sailors and canal boatmen, long stretches of relatively boring, relatively simple, and apparently unproductive work were punctuated by periods of strenuous physical activity. And in seaports, river ports, and canal ports, many sailors and boatmen were given to belligerent and licentious carousing that offended the morals of the local gentry. Not all sailors were pugnacious drunks, but there were more than enough to color public opinion of their occupation.

Social and religious change also influenced people's perceptions. The opening of the Erie Canal coincided more or less with the climax of the Second Great Awakening, and in the 1820s and '30s, social and spiritual reformers were keen to improve the lot of boatmen, among other downtrodden members of American society. Interest in that project eventually declined for three reasons. The first was that the initial reaction to boatmen was tempered by experience and familiarity. Their faults had been exaggerated. If some did live on the margins of poverty, drank, stole, and fought—mostly among themselves—the majority of them were inoffensive.

On the technology and labor side of things, there was little incentive to improve boatmen's habits in the interest of efficiency and discipline. The speed limit on the Erie Canal was capped at 4 miles per hour, to keep wakes from eroding the banks of the canal. In essence, the boatmen were as efficient as they could ever be. Moreover, the railroad had taken most of the freight carried by the canals, so there were fewer boatmen to worry about.

Finally, there were shifts in the spiritual orientation of society at large. The decline in the religious fervor that characterized the Great Awakening made most people less interested in the moral and spiritual improvement of others. On top of that, an increasing number of benevolent societies had turned to more exotic causes. If the alternative was to take up the White Man's Burden in Asia or Africa, the plight of canal workers in upstate New York was just not that interesting. Besides, many boatmen were Irish and German Catholics, and the Protestant elders of the Great Awakening probably thought them beyond redemption.

The upshot was that the very real problems that truly impoverished boatmen faced were

not simply ignored, they were completely overlooked. As one historian put it, they were "viewed as quaint though incorrigible relics from the state's pristine past."

We can see in the initial attitudes towards people who worked on canal boats the genesis of an idea that got its fullest expression in the work of the French philosopher Michel Foucault. Not content with the Platonic idea of sailors as purveyors of unfamiliar and noxious ideas from somewhere else, Foucault saw ships themselves as incubators of strange and exotic notions, a concept he captured in the word "heterotopia," meaning "other spaces." Heterotopias are physical spaces that operate by their own rules. They are not utopias, where everything is good, and they are not dystopias, where everything is bad. They are simply "other"—alien. Heterotopias run the gamut from brothels and colonies to prisons and insane asylums.

Yet for Foucault, the heterotopia par excellence is the ship, "a floating piece of space, a place without a place, that exists by itself, that is self-enclosed and at the same time is given over to the infinity of the sea." The captain was master under God and the crew subject to his every whim. And with their four-hours-on, four-hours-off watches, their very schedules distinguished sailors from the solar rhythms of the landmen.

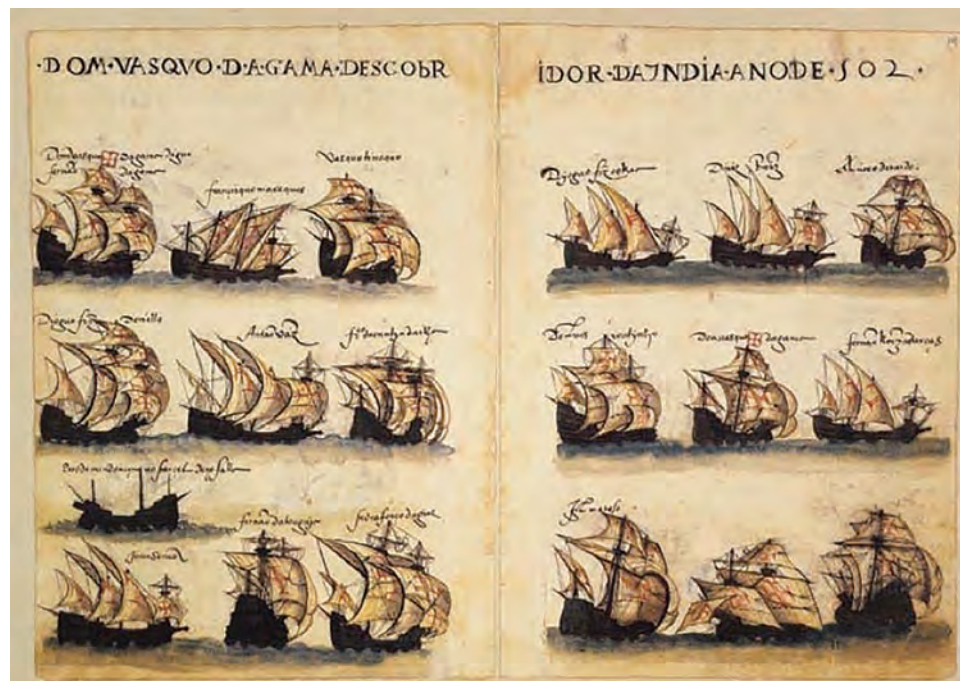
Unfortunately, Foucault's pairing of ships

and prisons perpetuates a centuries-old identification of sailors with criminals, one given its plainest expression by Samuel Johnson, who declared "No man will be a sailor who has contrivance enough to get himself into a jail; for being in a ship is being in a jail, with the chance of being drowned." On another occasion, he claimed "A ship is worse than a gaol. There is, in a gaol, better air, better company, better conveniency of every kind; and a ship has the additional disadvantage of being in danger. When men come to like a sea-life, they are not fit to live on land."

Even without a British moralist and a French philosopher laying it out for them, people knew that ships were not just vectors for strange ideas, but alien spaces in and of themselves. This is part of the allure of the sea, and helps explain why as a society we can romanticize and condemn the sailor's life almost in the same breath. To quote Foucault again,

From the sixteenth century until the present, the boat has been for our civilisation not only the greatest instrument of economic development...but also the greatest reserve of imagination. The ship is the heterotopia par excellence. In civilizations without boats, dreams dry up, espionage replaces adventure, and the police [replace] the pirates.

As we know, however, while the ship as heterotopia can be viewed in a positive light, as in the quote from Foucault, or in the coming



19 ships of Vasco da Gama's fourth armada, of 1502. From the Livro de Lisuarte de Abreu, sixteenth-century.



Port Klang, Malaysia.

of age story of Harvey Cheyne, Jr., in *Captains Courageous*, as often as not, things end badly, as in *Moby-Dick* or the *Titanic*.

Thus far I have focused on the shifting connections and disconnections in cultural and religious visions of the mariner because popular opinion about them is socially constructed. The duality of the seaman and landsman is even foreshadowed in Genesis, where it is written, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.” In much of the world, the distinction between land and sea, between freshwater and salt, is not so clear as all that.

These concepts and notions take on a different character altogether in the hands of legislators, and while the United States was founded on the idea that all men were created equal, this equality excluded not only slaves and women, but also sailors, and for a surprisingly long time. From the found-

ing of the Republic, sailors were treated horribly—not necessarily in physical terms, although there was that—but in matters of law. The condescension is apparent in Justice Joseph Story’s 1823 ruling that seamen were “thoughtless,” “credulous,” “easily overreached,” and “requiring indulgence.” As a result, he considered them to be “emphatically the wards of the admiralty.” This meant that although technically speaking they were not incapable of entering into a valid contract, like the ship’s articles setting out the terms of their employment, they needed to be treated in the same way as minor beneficiaries of a trust—without the actual trust fund, of course.

If being wards of admiralty suggests that sailors were cosseted recipients of judicial largesse and special protection, however, they weren’t. Sailors were actually treated as third-rate citizens, at best. In 1790, Congress enacted the Fugitive Sailor Law, the language

of which is clearly echoed in the more infamous Fugitive Slave Law passed three years later. Justice Story may well have questioned sailors’ qualifications to sign a contract on their own behalf, but once they had done so, there was no going back.

In 1895, thirty years after the Thirteenth Amendment outlawed slavery—and thus the Fugitive Slave Act—the Supreme Court ruled that the concept of involuntary servitude did not apply to sailors. Anyone, even if they had been shanghaied or otherwise coerced, who attempted to leave their ship’s employment was subject to prosecution and imprisonment. So while factory hands, store clerks, and maids could quit their jobs without fear of reprisal, sailors could not.

Eradicating seablindness

The point of this sketch of the long rise and precipitous fall of the mariner is partly to establish the fact that, with respect to the

problems sailors face today, we are not in uncharted waters. The barriers to getting the public to contemplate the work you do and the people on whose behalf you do it have been in place a long time. Sailors in the popular imagination today.... Well, for the most part, contemporary sailors don't really figure in the popular imagination today. While the problems sailors face today are not necessarily new, the public's ignorance of the existence of sailors, much less the outside role they play in our day-to-day lives, or the hardships they face, is new.

Everyone likes cheap tennis shoes and foreign cars, or New Zealand lamb and Icelandic butter, but the fact that our access to them depends entirely on those 1.6 million mariners is completely unknown. When sailors pop up on the public's radar, the story invariably involves a disaster, but the story is rarely something the average person can get their heads around.

Distilled to its essence, the hard question before us seems to be "How do we reframe the mariner's story so that it has relevance and immediacy?" I don't pretend to have any answers. If I did, all my books would be best sellers. But I do have a personal anecdote that might suggest a way of reframing our orientation. When my first book, an encyclopedia of historic ships, came out in 1997, I gave a presentation about the book to my daughters' classes—because what could be more interesting to seven and nine year olds than an encyclopedia? I spent most of the time talking about the mechanics of writing and making the book rather than the contents, but when the students started asking questions and offering comments—and seven year olds can be very pointed—one girl piped up to say that her father was a ship captain and what did I think about that. I asked her what kind of ships he sailed in and she said he ran car carriers between South Korea and the West Coast. I said he must be an amazing man, because I could only drive one car at a time, and not very well, but he could drive 4,000 cars at a time.

I didn't think much about it at the time, but her teachers later told me that my answer had been transformative, because instead of being the girl with the father who was mysteriously gone for weeks at a time doing who knows what, she now had the dad with the coolest job ever, a fact that had been objectively confirmed by a third party. Quite by accident, I had as they say, seized upon a teachable moment, one of those serendipi-

tous opportunities to explain an important and often complex idea in an unexpected but easily comprehended way.

Those fleeting moments happen all the time, but we can only seize them if we have a body of ideas to draw on. And history is nothing less than a body of ideas that enable us to contextualize our work and livelihood so that we can talk about them with people who do not work, much less live, in our wheelhouse.

To make only the most general observation, history helps explain the paradox that nineteenth-century sailors were disdained because they were too visible and too connected to the tidy world ashore, while today mariners are so disconnected from the tidy world ashore that they can be safely ignored. It's a clear case of damned if you do; damned if you don't.

There are countless lessons to be learned from the long history of our engagement with the sea as sailors and fishers, but three strike me as especially pertinent to our efforts to explain the role of the mariner in contemporary society.

The first is that in the popular imagination, the separation of the maritime world from the terrestrial world is completely artificial. As one proof, I offer you this: Laid end-to-end, all the containers handled at the three biggest ports in China—Shanghai, Shenzhen, and Hong Kong—would circle the equator 12 times, so most traffic jams can be chalked up to containerization. Just because you can't see the ports and ships doesn't mean they're not there.

The second is that people's view of sailors, to the extent that they have one, has been tainted by centuries of disdain for their occupation, a contempt derived from that shown by shipowners and officers who viewed their employees as barely human and unworthy of the merest humanity. Nonetheless, they made possible the discovery and settlement of the world, together with the diffusion of religion, philosophy, concepts of law and governance, flora and fauna, including people, language, music, fine arts, fashion, and so on. Try to imagine, if you will, Italian cuisine without tomatoes from the Andes, or American jazz without African influence, or today's lunch without Asian pepper.

The third is that mariners are the keystone of contemporary society. Without them, the whole edifice would collapse. We can celebrate designers and entrepreneurs like Malcolm McLean, William Francis Gibbs, and Robert Fulton, captains like "Bully" Hayes, James Cook, and Christopher Columbus, or ships like the United States, *SS United*

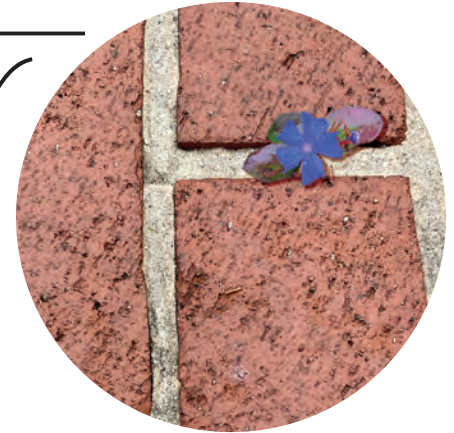
States, *USS Constitution*, and the *Flying Cloud*. But without the companies of sailors who manned the ships, and who died in their thousands to bring us into the present, the world as we know it would vanish.

Common sense and self-interest as much as morality and common decency demand sailors and mariners be treated with dignity and honor.



Dr. Lincoln Paine is the author of five books and more than a hundred articles, reviews, and lectures on maritime history. His books include the award-winning *The Sea and Civilization: A Maritime History of the World* (Knopf, 2013), *Down East: An Illustrated History of Maritime Maine* (Tilbury House, 2018), and *Ships of the World: An Historical Encyclopedia* (Houghton Mifflin, 1997). From 2009 to 2012, Lincoln was the guest curator and archivist of the Norman H. Morse Collection of Ocean Liner Materials at the Osher Map Library, University of Southern Maine in Portland, Maine. He has lectured on maritime history and taught writing workshops nationally as well as in India, China, Australia, and Europe. He was on the editorial board of *Itinerario: International Journal on the History of European Expansion and Global Interaction* and was editor of *Sea History* magazine, published by the National Maritime Historical Society. He currently serves on the board of the Maine Maritime Museum in Bath (one of the ten best maritime museums in the world, according to *MarineInsight*). He and his wife live in Portland. Their daughters happen to be named for ships.

A MINISTRY OF SMALL MIRACLES



DCN. PAUL ROSENBLUM

At the end of Luke's Gospel, he describes how Jesus commissions his disciples to go out to the world with the message of the Good News. He gives them the power to perform great miracles: driving out demons, healing the sick, speaking in new tongues, handling venomous serpents, drinking deadly liquids in safety. These would be the signs that Jesus has given the disciples the authority to preach and baptize in his name. And out they went, Luke tells us, performing these great miracles as they spread the Gospel.

We have all received a commission from Jesus, too, the exact same commission that those first disciples received. Now I can't speak for you, but I'm pretty sure that I have never actually met a demon, let alone performed an exorcism. I haven't miraculously healed anyone of a disease. I have never spoken in tongues. I have no great love for snakes, certainly not enough to handle the venomous kind, and I think it smart to avoid drinking potentially deadly fluids, at least not to excess, if you catch my drift. So sometimes I wonder, if I can't do those things that the first disciples did, how good a disciple am I? Reflecting on this, though, I realize that I am performing miracles. I say this not to boast, not to make myself into something that I am not. I say it because I believe that all of us in this wonderful ministry are miracle workers. They may not be spectacular miracles like the Lord himself and those first disciples did, but they are miracles all the same. Small miracles. That is what seafarers' ministry is at its very core. It is a ministry of small miracles.

Why do I call it that? Think about what we do every day.

Every time we meet and talk with a seafarer in our center or on board their ship, every conversation about their home and family, their work, their life at sea, every time we take the time to listen to them tell us about their joys and sorrows, we perform a miracle of healing by lightening their load, by letting them know someone cares.

Every time we transport seafarers for shopping or medical help or any other need, every time we console and pray with a seafarer who has lost a family member, every time we do anything that shows them that they are people, not just equipment on board their vessels, we perform a miracle of healing by treating them with the dignity they deserve. Every SIM card we sell and every Wi-Fi connection we provide is an exorcism, driving out the demons of loneliness and disconnection from family and friends that often plague them. Seemingly small gestures, yes, but all small, yet very powerful miracles.

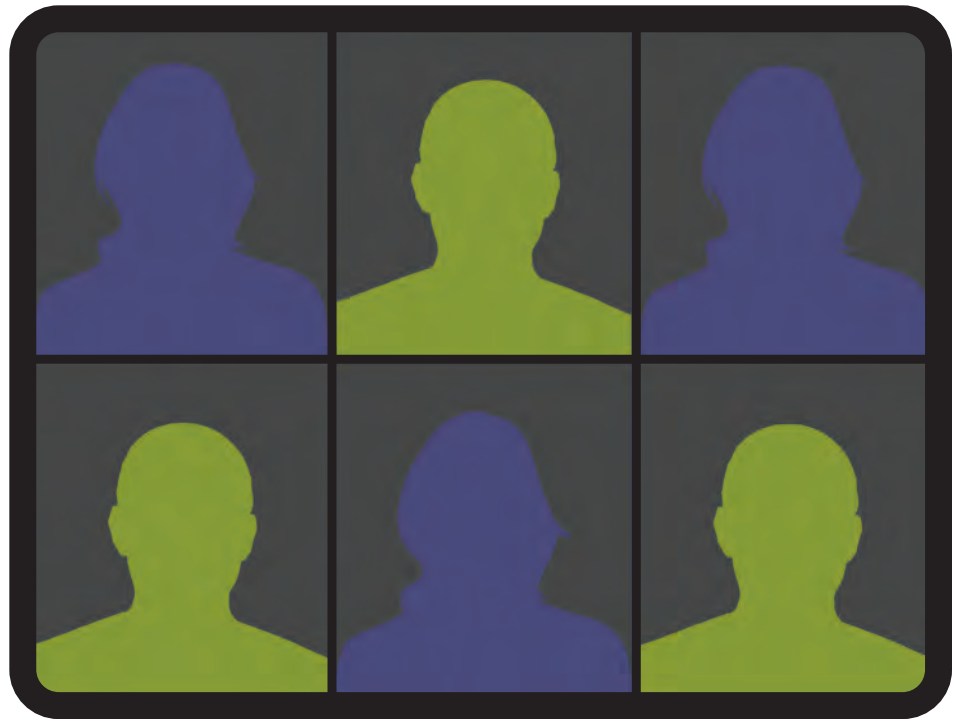
And I believe that this is also true: This flow of small miracles is not a one-way street. The men and women we meet perform miracles for us, too. I think about how often I smile when I am sitting in my office trying to figure out how I am going to get back and forth, and back and forth, and back and forth again from Walmart in time to get all of the seafarers back on board their vessels before their shore leave expires, and I hear a seafarer in the next room talking to his family via Skype or FaceTime, not understanding a word of what is being said, but just knowing that there is a feeling of joy on both ends of that call, a feeling of joy in just being able to spend that

brief time in conversation with loved ones.

That is a miracle of healing for me that cures me of the worry and anxiousness I am feeling. The greeting at the top of the gangway as if the seafarer and I are old friends even if we have never met before, the invitation to lunch on board, the smile and words of thanks on returning from a shopping trip, these are exorcisms that drive out the demons of frustration and futility that I, and I suspect you, too, sometimes feel. Seemingly small gestures, yes, but small and powerful miracles performed for our sake. These odd days have certainly altered the way we go about this ministry of small miracles. But we persist as best we can, confident that social distancing and facemasks have no power to stop these small miracles from taking place. This ministry of small miracles is how the Lord has called us to show the world that we are his disciples. May he continue to bless us and strengthen us each and every day. Peace be with you.



NAMMA MEMBERSHIP MEETS ONLINE

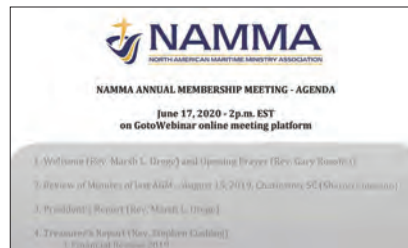


DR. JASON ZUIDEMA

On June 17, our membership gathered via GoToWebinar for the first online annual general meeting in our history. The meeting had to be taken online because of Coronavirus; earlier in the year the NAMMA Board had cancelled the 2020 annual conference, where in-person AGMs had traditionally held. At the same time all other in-person meetings were cancelled until further notice. The conference was to have been held in Ottawa during the month of April.

Outgoing Board President Rev. Marsh L Drege (New York) welcomed participants to the meeting, and Rev. Gary Roosma (Vancouver) serving as Chair of NAMMA's Ecumenical Committee, opened the meeting in prayer. Outgoing Secretary Sharon Emerson (Corpus Christi) presented her minutes which were reviewed and approved, and then Treasurer Rev. Stephen Cushing (Boston) presented on finances. We can be deeply thankful to have stable finances during the present pandemic.

Voting for the meeting had happened in the previous 48 hours via the SurveyMonkey online system, which allowed a secure way to give every member an equal and anonymous vote. Dcn. Paul Rosenblum (Charleston) was elected the new President and Dana



Blume (Houston) the new Secretary. Board positions went to Rev. Eric Phinney (Saint John) and Sharon Emerson. We expressed thanks to Rev. Daniel Phannenhour (Hamilton) for running in the election as well. Hearing about the importance of our collaboration from each candidate's own voice and experience was one of the meeting's greatest highlights.

Executive Director Dr. Jason Zuidema then gave updates on various NAMMA programs, especially developments in using new technologies for online meetings and professional development. He drew attention to the maretraining.com initiative that began last year and has grown in size this present year. Jason spoke about the renewed link with the Houston School, which we have now managed for the past two years. In an important development for our Canadian

members, he shared that regular online meetings were taking place in Canada to organize seafarers' welfare.

Following the business portion of the meeting, we had several important program updates. Rev. Canon Andrew Wright, Secretary General of the Mission to Seafarers, joined the call from his home in Oxford, UK to give greetings on behalf of the International Christian Maritime Association (ICMA). As Chair of ICMA, Andrew expressed thanks to NAMMA for its continuing relationship with ICMA and for sharing Dr. Zuidema's time as General Secretary of ICMA.

We also had a chance to honor some of those who have given significant support to seafarers and the NAMMA network. This year, the Distinguished Service Awards were presented to Karen M. Parsons OFS and to Kathleen "Kate" Hunt. Karen is Stella Maris chaplain in Galveston, Texas, having served now over 35 years in seafarers' ministry. Kate served as a seafarer and has been deeply involved in seafarers' labor representation for most of her career. Since 2014 Kate has also served as the Labor Representative on the Board of NAMMA. Both award recipients were sent a certificate and the special NAMMA Challenge Coin.

The meeting ended with a word from the incoming Board President, Dcn. Paul Rosenblum.

TRANSPORT CANADA AND MARINE STAKEHOLDERS ESTABLISH SEAFARERS' WELFARE BOARD

A PRESS RELEASE FROM TRANSPORT CANADA

Now, more than ever, the importance of seafarers' welfare is recognized as critical to the global supply chain. Seafarers are responsible for safely operating the vessels that move 80 per cent of global cargo. To optimize the welfare of these seafarers in Canada, including the ability to work safely, obtain shore leave and switch crews, Transport Canada, along with representatives of Canada's marine industry, including unions, marine missions, ports and shipowners, have joined to establish the Seafarers' Welfare Board.

"Canada is a maritime nation that is enormously reliant on global trade and, seafarers keep this global maritime trade moving," said Canada's Minister of Transport, Marc Garneau, "so, I am pleased to see the establishment of this critical multi-stakeholder board for seafarers' rights in Canada, under the Maritime Labour Convention (MLC, 2006)." The Board is part of Canada's commitment to the Maritime Labour Convention (MLC, 2006), and sets out minimum requirements for seafarers' health and welfare, employment, facilities and food on board.

Transport Canada will provide the permanent secretariat of the new board. The first meeting will be in October 2020, with meetings held quarterly. Debbie Murray of the Association of Canadian Port Authorities (ACPA) will be the first Chairperson, with co-chairs held by Peter Lahay of the International Transport Workers' Federation (ITF) and Dr. Jason Zuidema of NAMMA. Membership is composed of marine industry, labour and welfare organizations.

The Canadian marine community has come together to help seafarers, whose needs have become more pronounced with the restrictions of COVID-19. "The establishment of the Seafarers' Welfare Board, facilitated by Transport Canada, will be an important and much-needed mechanism for systematically integrating the ongoing collective efforts of Canada's shipping industry, ports, maritime trade unions, and seafarers' welfare organizations, and government to improve seafarers' welfare in Canada," said Debbie Murray, Chairperson, Seafarers' Welfare Board, (Association of Canadian Port Authorities).

The needs of seafarers, many of whom spend weeks and months on board vessels moving global cargo, include access to recreational, cultural, and medical services and shore-based welfare facilities. "Having a national, multi-stakeholder forum, with the support of Transport Canada, dedicated to improving Seafarers' welfare," says the incoming Co-Chair, Peter Lahay of the International Transport Workers' Federation (ITF), "sends clear and positive signals to the mariners I interact with daily that Canadian marine stakeholders care."

A vital link for visiting mariners, and present in many Canadian ports, are seafarers' welfare charities. "These seafarers' welfare charities work hard to support seafarers' access to physical, mental and recreational resources," explains the incoming Co-Chair, Dr. Jason Zuidema, Vice-Chair, (the North American Maritime Ministry Association (NAMMA)), "so having a means to formally connect with marine stakeholders through the Welfare Board will enhance these efforts.





PHOTO: LOUIS VEST

Together in spirit

NAMMA members praying online

KEVIN WALKER, NAMMA

Prayer together is central to what NAMMA is. Ministry to seafarers, like every work of love, begins and ends with the love of God; likewise, our ecumenical collaboration begins and ends with our shared supplication, in spite of our differences, to God's love for seafarers. Therefore, whenever NAMMA members are gathered, we make a point of not only talking together for the sharing of ideas and resources, but also worshipping together for the sharing of our devotion. That we were not able to gather and worship together, then, has been one of the more poignant losses for NAMMA as an association. But it is so encouraging to see many NAMMA members sharing meditations and praying for seafarers together through 'Maritime Prayer', our monthly online worship service.

"Sometimes we forget that an important part of our mission is supporting each other, because only when we are strong can we give the seafarers what they need," says NAMMA President Dcn. Paul Rosenblum. "Maritime Prayer is a wonderful resource in that regard. It gives us a way to pray together, but more than that, it lets us know that we care about each other. We all need that kind of strengthening in these difficult times."

How Maritime Prayer started

As early as Summer 2019, Jason Zuidema had been wondering with me about how NAMMA's values of faith and fellowship could be reflected in what it did between conferences. Worship services via video chat seemed like the way to do it, but there were obstacles, too: NAMMA already had plenty of projects on the go, and preparing a service was a task in itself, not to mention finding people to preach and read and making sure all traditions were included. So these services were thought of more as a longer-term goal, for some time in the distant future.

When COVID-19 hit in full force, however, much of everyone's thinking needed

to be reordered: the annual conference was cancelled, and many of us were cut off not only from the rest of NAMMA, but even from our own local co-workers and places of ministry. While we all continued to look for ways to be present for seafarers in isolation, being present to each other took on a new importance. So plans were formed for bi-weekly services, particularly as a way to support each other through the lockdown.

Rev. Gary Roosma, as Chair of the NAMMA Ecumenical Committee, willingly took the lead. A former missionary and teacher of theology in Indonesia, now a Christian Reformed chaplain in Vancouver, Gary has been coordinating with NAMMA members of all sorts and drawing up interesting and challenging liturgies.

Gary says of his experiences with Maritime Prayer: "Leading these services over the past months has been a real pleasure and joy. I've been especially blessed by those praying alongside me from other confessions, right across the ecumenical spectrum. Most importantly, we've shared experience, encouragement, and God's Word, and we've held each other and our ministries up in prayer. I'm glad we are carrying on in this spirit of mutual care and comfort. To God be the Glory!"

Attendance at the beginning of the pandemic was usually about 20 people for both weekly sessions, with lots of volunteers to preach and read – the spirit of supporting each other in hard times was felt also in the homilies given, which often took on a Lenten theme.

"The Maritime Prayer has been such an anchor for me during these turbulent seas of the pandemic," says former president Rev. Marsh L. Drege. "Each time we gather I receive encouragement, hope, and the assurance that as maritime ministry personnel we are together in God's faithful hands."

NAMMA Vice-president, Chaplain Michelle DePooter, too, commented on the power of regular prayer together to give comfort in the pandemic: "It's been wonderful taking space regularly, even twice a

week, to relax the mind and concentrate on coming together as a community to pray for each other and for seafarers. Being able to participate as a preacher and hear others from diverse backgrounds each week was a good reminder that we are a community. This was especially important at the beginning of the pandemic, when everything else was changing rapidly and we had to adjust to different realities on an almost daily basis."

The present and future of Maritime Prayer

Services are held on the first or second Wednesday of each month, first through GoToWebinar and then uploaded to NAMMA's Youtube channel. One volunteer composes and delivers the homily and chooses a set of scripture readings and a hymn to go with it; another composes and delivers an intercessory prayer and reads the scriptures and hymn. Both are in coordination with Gary Roosma, who composes the liturgy and reads the opening and closing prayers, and me, Kevin Walker, running the slides and the webinar itself. The services run for about 15 minutes and typically are attended live by more than a dozen NAMMA members.

We look forward to continuing with Maritime Prayer, even as new stages of this crisis along with many other challenges has made us busier than ever. We look forward to trying new things in Maritime Prayer as well: services that are more "flavored" by individual traditions, services that showcase recent Houston School graduates and other new faces in maritime ministry...maybe even a hymn that is actually sung! Most important to us, however, is that we not cease to listen to each other, build friendships in our shared calling, and uphold each other and seafarers in prayer.

"I'm glad that Maritime Prayer is one of NAMMA's regular programs going forward," concludes Vice-President Michelle DePooter. "So many of us feel isolated in our ministries where we are, even with local church colleagues who don't understand our work. We do each other such good when we connect in shared worship, and I'm glad we're continuing."

Great Podcasts for those in Seafarers' Welfare

DR. JASON ZUIDEMA

I have been looking forward to writing this list for a long time. I love podcasts – listening to great audio is one of my favorite pastimes.

Though we might think of the 21st cen-

ture as a time of the image or the screen, it is equally, I think, the golden age of radio, or, more specifically, podcasts. Whether listening with our Apple or Android device or via Spotify, Soundcloud or Google podcasts, there are hundreds of podcasts and thousands of hours of

content that can fit our tastes and moods. The past years have brought a number of fantastic podcasts on shipping and seafarers' welfare. The following is a roundup of some individual stories and podcast series that those interested in seafarers' welfare might enjoy.

AS THE CROW FLIES, REV. LANCE LUKIN, THE MISSION TO SEAFARERS.

Ongoing series of 40 minutes episodes



Rev. Lance Lukin is the port chaplain for Wellington, NZ and the New Zealand Regional Director for the Mission to Seafarers. Created through funding from the Mission to Seafarers, this is for anyone working in maritime ministry. The first episodes are on digital chaplaincy, self-care, advocacy and seafarers' mental health. It is a great podcast – highly recommended.

99% INVISIBLE (PRES. ROMAN MARS) EP. 376 "GREAT BITTER LAKE ASSOCIATION", VIVIAN LE.

One 30min episode

99% *Invisible* is a podcast about the thought that goes into the things we don't think about – the unnoticed architecture and design that shapes our world. This episode begins with a mysterious stamp with the letters "GLBA", and turns into a story about a convoy of ships that were trapped after the 1967 Six-Day War on a section of the Suez called the Great Bitter Lake. The ships banded together to provide a sense of stability in an incredibly unstable place.

THE LAST VOYAGE OF THE PONG SU, RICHARD BAKER.

Ten 40min episodes

A North Korean dictator, bags of heroin, drug lords, spooks, sailors, Australian cops and a web of lies. North Korean cargo ship the Pong Su comes dangerously close to Australia's Great Ocean Road shoreline as part of a high-risk, high-reward operation to import a record amount of heroin. This podcast is an amazing story, but also is a window into the lives of North Korean merchant mariners. A local Korean-speaking Mission to Seafarers chaplain features at several intervals in the story. Highly recommended.

CONTAINERS, ALEXIS MADRIGAL.

Eight 30min episodes

Containers is an 8-part audio documentary about how global trade has transformed the economy and ourselves. Host and correspondent Alexis Madrigal leads you through the world of ships and sailors, technology and tugboats, warehouses and cranes. *Containers* provides an illuminating, deep, and weird look at how capitalism actually works now.



50 THINGS THAT MADE THE MODERN ECONOMY (PRES. TIM HARFORD) "COLD CHAIN", BEN CRIGHTON.

One 9min episode

The global supply chain that keeps perishable goods at controlled temperatures has revolutionized

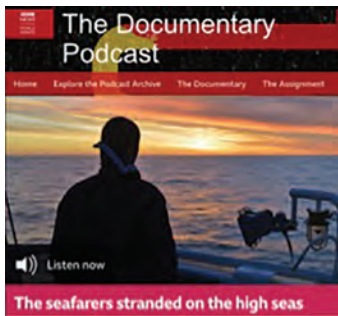
the food industry. It widened our choice of food and improved our nutrition. It enabled the rise of the supermarket. And that, in turn, transformed the labor market: less need for frequent shopping frees up women to work. As low-income countries get wealthier, fridges are among the first things people buy: in China, it took just a decade to get from a quarter of households having fridges to nearly nine in ten. The "Shipping Container" episode from the same podcast is also recommended.

THE SHIPPING PODCAST EP. 140 "LESLEY WARRICK", LENA GOTHBERG.

One 60min episode

The *Shipping Podcast* features many interviews with leaders in seafarers' welfare. Episode 140 was released on Thursday, June 25, 2020, since that was the International Day of the Seafarer, the day when we celebrate the seafarers who serve us during the pandemic by keeping trade lanes open. Listen to Lesley M. Warrick, Executive Director at the Seafarer's House at Port Everglades and former Vice President of NAMMA, on how they serve the seafarers visiting them and

what support they have been able to give during the COVID-19 pandemic. Seafarer's House at Port Everglades is open throughout the year as a safe, friendly place where mariners can connect with their families, relax, or get emergency assistance if needed.



THE DOCUMENTARY PODCAST (BBC) “THE SEAFARERS STRANDED ON THE HIGH SEAS”, ESTELLE DOYLE.

[One 30min episode](#)

There are currently 200,000 seafarers stuck working on vessels across the globe and unable to be relieved of their duties. These are the men and women responsible for transporting 90% of the world's trade, from the food we eat to the clothes we wear. While goods are still flowing, the people transporting these goods are struggling. Every month, 100,000 seafarers leave their ships and are replaced by others. But due to COVID-19, most of these crew changes have been cancelled for several months. Seafarers are in effect prisoners unable to leave the ship. An account of the current crew-change crisis from the well-respected BBC, giving a clear and shocking sense of the severity and scale of what life is like for seafarers (200,000 at the time of recording).

The 2017 episode “Chaplains of the Sea” is also worth listening to.

SOUL SEARCH (ABC RADIO, PRES. MEREDITH

LAKE) “STORIES FROM THE SEA: FROM ANCIENT MYTHS TO MERCHANT SHIPS”, MARIAM CHEHAB.

[One 60min episode](#)

Soul Search is hosted by Dr. Meredith Lake in conversation with Deacon Patrick Moore, director and chaplain at the Stella Maris Seafarers' Centre in Fremantle, Western Australia and Dr Tamara Prosic, Senior Lecturer at the Centre for Religious Studies, Monash University. Deacon Moore reflects on many years attending to the needs and wellbeing of shipping workers that pass through the port. Dr. Prosic tells Meredith about the Mesopotamian myth Enuma Elish, and examines the sea as a threatening and transformative place in the biblical story of Jonah.

THE LLOYD'S LIST PODCAST “CREWING CRISIS REACHES BOILING POINT”, RICHARD MEADE AND MICHELLE WIESE BOCKMANN.

[One 30min episode](#)

Lloyd's List is the world's leading source of news, analysis and data for shipping businesses and professionals. Governments have this week pledged to speed up efforts to get hundreds of thousands of stranded merchant sailors home, but this comes after months of similar rhetoric and limited action. So can we expect things to change? International Maritime Organization Secretary General Kitack Lim says yes. We are, he argues, in a wartime situation with the pandemic. Government responses have required time to heart up, but they have now reached boiling point, and the recent pledges are more than just promises.

And a few honorable mentions

THE DOCKER PODCAST.

[Ongoing series of 30-60min episodes](#)

Produced by the International Longshore and Warehouse Union. “Rank and file longshore workers taking on local, national and international labor struggle.”

MÆRSK PODCAST.

[Ongoing series of 30min episodes](#)

“Bringing you closer to container logistics and insights from experts across the business.”

INTELLIGENCE SQUARED “THE UNDERWORLD OF THE HIGH SEAS, WITH IAN URBINA AND RAZIA IQBAL”.

[One 40min episode](#)

A discussion of the “vast, lawless and rampantly criminal world that few have ever encountered - on international waters.” (Ian Urbina's book is reviewed in the ‘Book Reviews’ section of this issue).

PODCAST AT SEA (DANISH SEA HEALTH & WELFARE).

[Twelve 20min episodes](#)

Interviews with experts on things that affect seafarers - only four out of the twelve episodes are in English, but they include discussions of leadership, diversity, apps for monitoring the health and wellness on a ship, and an interview with me on ship visits and the meaning of welfare.

BEHIND THE CREW DOOR.

[Ongoing series of 30-60min episodes](#)

“What really happens behind the crew door of cruise ships”.

IN THE KNOW (THE MARITIME EXECUTIVE).

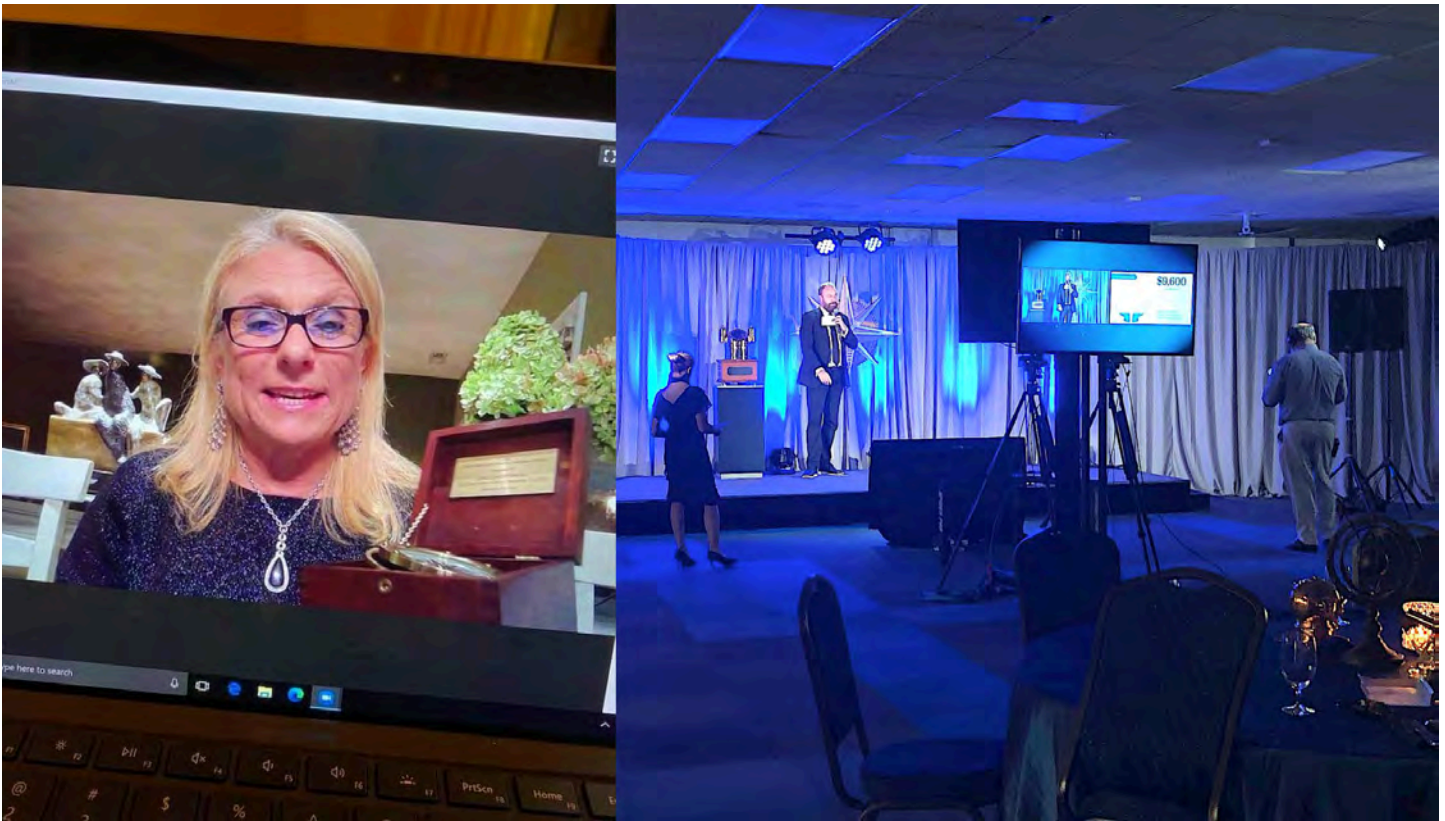
[Ongoing series of 30min episodes.](#)

News and interviews from the world of maritime business.

TAPESTRY (CBC, PRES. MARY HYNES) “HOME/ AWAY FROM HOME”.

[One 60min episode.](#)

An episode on the concept of home, from refugees to architecture to meditation apps. Features a segment in which CBC correspondent Jeff Goodes interviews Rev. Judith Alltree of Mission to Seafarers South Ontario.



Seafarers' House in Fort Lauderdale held its 2020 Golden Compass gala on September 26 online. The dynamic MC, Nick Weir, Senior Vice President of Entertainment at Royal Caribbean International, was live in studio as the guests watched online. The Golden Compass honoree, Lisa Lutoff-Perlo, CEO of Celebrity Cruise Lines, joined from her home via video link. Images courtesy of Seafarers' House.

FUNDRAISING FOR SEAFARERS' WELFARE DURING COVID-19

SUSAN HUPPERT, NAMMA

Familiarity brings comfort. Due to the global pandemic, this year's fundraising for seafarer centers, ministries and those who support mariners was critically challenged. The normal ways of attracting donations have no longer been possible. Large group banquets and galas are out, but budgets still need to be met. Options that engage with people at home and that rely heavily on the internet are the in the mix of what to do next.

The Rev. Mark Nestlehatt assumed the role of president and executive director of the Seamen's Church Institute of New York & New Jersey in February, 2020, unaware that an international pandemic derailing his ability to hold in-person fundraising events would shortly follow.

"It is very stressful trying to raise revenue from special events in a world when you cannot do special events," said Nestlehatt.

The SCI serves the seafaring community in three specific areas: the Centers for Mar-

itime Continuing Education in Paducah, Kentucky and Houston, Texas; the Center for Mariner Advocacy, supporting seafarers with professional legal advocacy; and the Ministry on the River, which supports chaplains and those who work on the river systems. SCI also supports seafarer outreach in the Port of Newark, New Jersey.

In pre-COVID times the SCI benefitted financially from three major fundraising events annually. Social distancing coupled with government and industry COVID-19

regulations means formal luncheons and galas require more than an upgrade of previous years. It's a complete makeover.

"We are working on how to create an event people will want to attend and enjoy," said Nestlehutt. "We have to understand that donor fatigue is real."

SCI cancelled its 21st annual River Bell Awards Luncheon scheduled for December. Instead donors will be offered a modified experience with an online auction and a direct appeal letter explaining the inability to hold its event and the remaining need for support. Nestlehutt is realistic about SCI's strong history with many of its supporters.

"There is a lot of goodwill for SCI out there," Nestlehutt said. "Yet, we don't know what this will look like."

Events like SCI's Silver Bell Awards Dinner or the annual International Golden Compass Gala of Seafarers' House in Fort Lauderdale's offer guests cocktails, seated dinners, formal dances or programs. Gatherings like these create energy for the missions and opportunity to meet donors face-to-face with genuine thanks. SCI normally hosts 800 industry associates at its Silver Bell Awards Dinner. Seafarer's House, Fort Lauderdale serves about 400 at its gala. This year both events were converted to virtual experiences. SCI will include a 2-day online auction with generous support for its auction items and an additional option for online donations. They hope to raise \$400,000USD.

According to Development Director Jennifer Stewart, converting the Seafarer's House gala to a virtual event was "nerve-racking."

She and her team accessed professionals in the trade, reviewed multiple webinars and used resources from their cruise industry.

"Our goal was to make sure the online event had the same look and feel as our regular gala," she said. "It took a lot of learning and a lot of practice. Stressful? Multiply by ten."

Organizing the pre-event Meet and Greet portion via Zoom called for virtual meeting rooms specific to each table's guests.

The enlistment of Royal Caribbean Cruises, VP of Entertainment, smoothly bridged the gap between guests and computers. A huge addition was the successful effort to invite crews from Celebrity ships to participate electronically, virtually bringing seafarers into the homes of gala guests.

Give from the Heart, a program that operates in the style of a Jerry Lewis telethon was incorporated for additional virtual funding.

Still another format was used to manage fundraising from their silent auction.

"What you give up in the costs of food and drinks shifts to your audio-visual production company," said Stewart. "Our virtual crew was great and stayed with us until the end."

The Florida mission covered its details. Training opportunities for guests to practice logging in to the event, staff dress rehearsals and pre-produced portions of the event allowed for tweaking and the goal of a flawless delivery.

"We did a lot of learning, a lot of practice and a lot of communication with our attendees," said Stewart.

The comfort of the guests was essential. Executive Director Lesley Warrick created electronic commercials the week of the event to prepare guests and promote the gala. "Happy Hour with Lesley" helped guests challenged with the logging in process and "Bagels with Lesley" created a practice session for those planning to attend.

In Texas, the Houston International Seafarers' Center would normally net about \$200,000USD from its annual gala. Prior to shifting it to a virtual event, \$140,000USD in table sponsorships were committed and thankfully remained. According to Executive Director, Dana Blume the event went well. It was clearly a team effort among their 32 board members and business development chairperson.

Diversified streams of income help ministries during the COVID-19 pandemic. Houston receives a \$100,000USD donation from its port and typically more than \$250,000USD from voluntary tariffs billed by the port throughout the year and paid to the center monthly. These remain consistent.

Other methods of fundraising that require less coordination than a gala may not only increase revenue but expand exposure.

The Houston center creatively employs an outdoor flagpole resembling a ship mast as a fundraising tool. Organizations or agencies compete to fly their flag for one year and gain exposure. Establishments like the U.S. Merchant Marine Academy rival universities for bragging rights. Each organization pays \$200USD to be nominated. Voters pay \$25USD to register through the virtual auction. Creating competition fosters momentum and the opportunity to extend the mission to a larger audience.

Grant funding also provides income unobstructed by the pandemic. Thanks to emergency grants of the ITF Seafarers' Trust

and the TK Foundation, the Houston center benefited from \$40,000USD in grant funding. Seafarers International House, New York, benefitted from the same.

"We closed our guesthouse in March and laid off 23 employees, some being there more than 30 years," said Rev. Marsh Dredge, Seafarers International House. "These people are like family."

The guest house began in 1873, later meeting the needs of seafarers and homeless men during the depression. Housing the "unseen" and adapting and refocusing has been part of its history. It has been a financial engine – but not now.

In addition to the guesthouse, the Seafarer's International House gala fit well among its New York counterparts.

"Our gala event is a very high-profile elegant event that routinely nets around \$120,000[USD]," said Dredge. It has been postponed.

As executive director he is thankful for the leadership surrounding him during these uncharted times.

"The support of our committees is life-giving to me. We meet a lot and pray a lot, always trying to figure out how. We struggle everyday with where is God leading us. We are really in deep trouble. There is no getting around it," said Dredge. "I am a person of faith. The pressure is great."

The COVID-19 shutdown on worship gatherings shakes donations too. Patricia Sarazen, administrator of the Montreal Ministry to Seafarers is grateful for the annual support of The Christian Reformed Church which designates \$55,000CAD regionally and \$45,000CAD through local churches to the ministry. Individual donations drop as churches are not meeting in person and private incomes have changed.

Centers with endowment funds or foundations may begin to resource these as the second wave of the pandemic is now upon us.

Nestlehutt says the SCI endowment fund is for lean and challenging times.

"I can't imagine a more lean and challenging time," he said.

A bright note remains the knitters across the nation, strongly behind their respective missions are not slowing down. Whether confined to home or not, they continue to produce hats and scarves for the various seafarers' Christmas programs. Boxes of gifts and handmade items being shipped to the centers verifies supporters are personally connected, committed and still there.

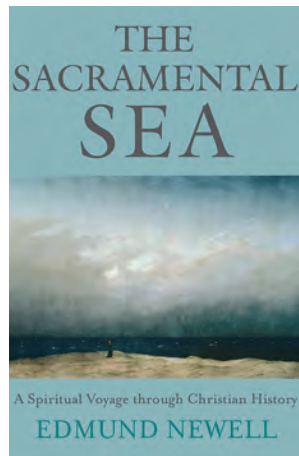
BOOK REVIEWS

Books that help understand seafarers' welfare and maritime ministry

EDMUND NEWELL. THE SACRAMENTAL SEA: A SPIRITUAL VOYAGE THROUGH CHRISTIAN HISTORY. DARTON, LONGMAN AND TODD. 2019.

There are a number of good reasons why new people come to seafarers' ministry: wanting to meet people from different cultures; wanting to give a religious service; having friends already involved. Common to most, however, is wanting to alleviate seafarers' hardship: ministering to seafarers means getting to give unique, tangible help to people who often are not helped. All of these different dimensions of ministry are typically woven together in mission and vision statements on websites and strategic plans, making the case for ministry to prospective volunteers and donors. Yet many of us are pulled in part by something else, something no other ministry has but which we often take for granted: the nature of the sea itself. Edmund Newell helps us explore this God-given mystery in his new book, *The Sacramental Sea*.

Newell is a historian and priest in the Church of England. In 2007, while Canon Chancellor of St. Paul's Cathedral in Lon-



don, he was challenged to understand modern urban life and was struck anew with the importance of the River Thames. From this single, city-building river, he soon started thinking about his childhood along the Bristol Channel and his lifelong attraction to the sea. He found the same thing in his reading about different times and cultures: whenever and wherever people are on the sea, they cannot help but wonder at it and consider it special.

The book's chapters trace a history of the understanding of the sea through the thought of priests, prophets, philosophers, and poets. According to Newell, all have agreed that "there is a deeply sacramental quality to the sea." He distills a number of points to support this claim:

* The sea's 'sacramentality' is its being "widely perceive[d] as 'other'."

* "The sea has been used by numerous theologians and spiritual writers who have gleaned from their own experiences images and metaphors for what is ultimately inexpressible – the nature of God."

* The sea seems to have a special connection to God, in that "the primordial ocean lies mysteriously outside what was understood as the created order."

* Throughout Scripture and history, the sea is clearly dangerous, but also revealing of the power of God (e.g., Jesus calming the storm).

Though the nuances of our thought about the sea have changed and changed again over the centuries, it continues to evoke mystery. Newell concludes, "The sea, then, affects us in many and varied ways and can create images that are allegories of the spiritual life... Eternal, unfathomable, elusive, powerful, mysterious, apparently infinite, life-giving, yet fearful: in its very essence the sea speaks of God." (137)

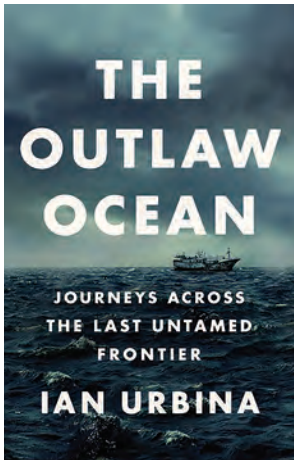
The book is useful to read on its own merits, especially the earliest chapters on a biblical understanding of the sea. Sadly, it says

very little about seafarers and does not mention seafarers' ministry at all. Newell's book would have profited from an exploration of the Mission to Seafarers, or of the Seamen's Church Institutes in the Anglican communion, not to mention writings from other ecumenical partners. Likewise, the perspectives on the sea of seafarers and ministers to seafarers are surely as spiritually rich a source as anyone's.

Nevertheless, the book still does give those in maritime ministry a starting point for discussions on motivation for the work. Apart from helping seafarers because of their particular challenges, ought we to help simply because they are seafarers? If seafarers had better pay, shorter contracts, free wifi, etc. would we not need to be just as committed to ministry among them? This is an important question, as improving technology and increasing safety and security commitments in the world's ports and maritime companies will continue to raise the standards of shipping. If a key to our day-to-day mission in the past generation has been WiFi provision, what happens in the coming years when seafarers no longer need us for a connection? Newell's book helps us under-

stand that a key consideration going forward is a theology of the sea itself. Beyond the needs of transportation, WiFi, and local knowledge, one reason that seafarers ought to be given special care is because of their particular and daily connection to the sea, this mysterious place that reflects the power of God. This motivation will continue no matter what new challenges or improvements we see in the coming decades.

IAN URBINA. THE OUTLAW OCEAN: JOURNEYS ACROSS THE LAST UNTAMED FRONTIER. ALFRED A. KNOPF: 2019.



Based on a series of articles for the New York Times on crime and vulnerability at sea, Ian Urbina's new book is a must-read for all those interested in the injustices seafarers and fishers can face. Much of the book focuses on seafarers and fishers, with a few essays also focusing on some of the other individuals who test the flexibility of law at sea.

Any one of the 15 chapters makes for fascinating reading on its own, but it is when they are taken together as a whole book that the size of the problem comes through with real clarity. As Urbina writes, "For all its breathtaking beauty, the ocean is also a dystopian place, home to dark inhumanities." (xii) The

inhumanities covered in the book are wide-ranging: debt bondage, poaching, abandonment, piracy, human trafficking, violence, rafting stowaways, and general disregard for laws. Summarizing it all, Urbina says he is most impressed by how "woefully unprotected" the ocean is and by "the mayhem and misery often faced by those who work these waters." (xvi)

Urbina shows the connections between maritime crime and the phenomenon, familiar to many of us, of 'sea-blindness': though 90% of goods are transported by sea, 56 million people work globally as fishers, and 1.6 million as seafarers, "for most of us, the sea is simply a place we fly over, a broad canvas of darker and lighter blues." (xiii) Not seeing the true realities of work on the water has made it easy for us to leave it a very vulnerable place. As Urbina puts it, "while the sea was an escape for some people, it was a prison for others." (129)

The focus of Urbina's criticism is not so much on the laws that exist, but their enforcement. Most countries cannot or do not enforce all the laws in all the maritime spaces they need to protect. Even some of the largest maritime countries allocate precious few resources to this task.

A critic might say that Urbina has put too much focus on bad actors, with little appreciation for the vast majority of solid, law-abiding companies, individuals, and government agencies. There might be some merit in that critique if this was the only book available on the shipping and fishing industries. It is certainly true that the majority of fishers and seafarers are safe and treated well. But there are already many other books and trade magazines that tout the real merits and improvement in the maritime world, and the stories Urbina tells do not contradict them.

Rather, the purpose of this reporting is to go to the fringes of the industry and uncover the challenges. And the conclusion is that the so-called "fringe" of the industry is quite a bit more substantial and challenging than anyone might wish to admit.

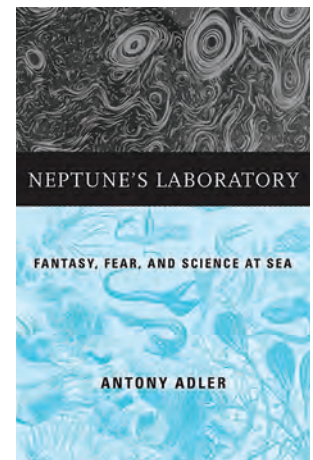
The balance of reporting in the book is on fishers' welfare; Urbina notes with appreciation the many other good investigative reports by journalists and academics on this topic in the past number of years. He adds to their voices by pointing to the common driver of misery: we as consumers want lower costs, whether of fish or shipped goods. So long as we consider cheapest best, we will encourage bad actors to find cost-cutting measures, and these cuts will usually come at the expense of crew health and welfare. Urbina usefully explores the so-called 'tragedy of the commons': the idea that we naturally abuse communal resources to maximize our individual gain. He suggests that governments fail to cooperate in protecting workers because we all have an assumption that someone else is taking care of it. (199) If, as Urbina says, the high seas belong to 'everyone and no one', it is all too easy to forget our responsibility for them. The outlaw ocean is not someone else's problem – it is mine, and it is yours.

I appreciated the thanks Urbina gives in the book to seafarers' and fishers' welfare agencies. He relied on a number of non-profit groups to help him get close to the action he reported on and teach him about special cases. The story of how one fisher's freedom was bought by the Catholic charity Stella Maris in Thailand (chapter 10) is moving and worth reading again.

For those involved in maritime ministry among seafarers and fishers, Urbina's book is important for two reasons: first, it

gives depth and breadth to the issues that we may have seen only one side of in our local settings. Hearing more stories and more detail about the challenges that are faced by seafarers and fishers around the world should redouble our efforts to be at their service. Second, it should help us break the grip of the 'tragedy of the commons'. Seafarers' and fishers' ministries are tangible proof that we can be responsible. We do not need to simply stand by and assume others are taking care of these issues. We have a direct opportunity to care for those who are in peril on the sea, and it is on each of us to take advantage of it.

ANTHONY ADLER. NEPTUNE'S LABORATORY: FANTASY, FEAR, AND SCIENCE AT SEA. HARVARD, 2019.



Adler is Research Associate in the History Department at Carleton College. This book tells the history of ocean exploration and exploitation. Adler wishes to show how that exploration was guided not only by technological or scientific capacity, but by the imagination of the explorers themselves, that is, how ocean exploration has been motivated as much by painters, writers, and poets as by scientists.

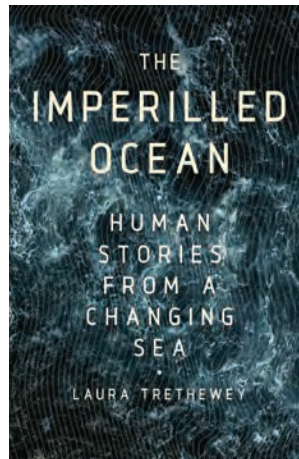
Adler begins in the early 19th century showing how the ocean

became an interest of the general public. To that point, naturalists acquired information about the oceans through second-hand testimony. But, now they could explore for themselves. As technology improved, more people became acquainted with the ocean, and could imagine new reasons to understand it and travel across it. Yet, as the ocean was understood and traffic increased, nations needed many more resources to manage it. Nations began to work together in the 20th century since the vast scale of the ocean was too much for one nation to handle on its own. The mid-20th century saw the tension between the desire to exploit the resources of the seafloor and the technological capacity to work at depth. Aquanaut programs underwater paralleled those by NASA in space. Yet, for cost and political will, manned habitats in the world's oceans were not pursued long-term. Yet, short term exploration became widespread. The second half of the 20th century opened the oceans wide for individual explorers with much improved submarine and scuba gear. The 21st century continues on the trajectory of understanding and exploiting the sea with fiber-optic cables, remotely operated vehicles, satellites and robots.

The general topic of the book might be of relevance to anyone interested in the maritime world. Yet, the book unexpectedly helped me understand how to find resources for maritime ministry as well. Adler's argument is that the history of ocean exploration is not just about tracing the history of technology and money, but also about politics and desire. Most projects were done not simply because they were technologically possible, but because they captured the imagination of the time. Persuading large-scale

funding, then, was not only based on information, but on inspiration. This large-scale lesson is useful for our own local maritime ministries. We can learn that overcoming 'sea blindness' and finding new resources for our work is not just about having a slick operation and good tools, but about helping spark the imaginations of donors and volunteers.

LAURA TRETHERWEY.
THE IMPERILED OCEAN:
HUMAN STORIES FROM A
CHANGING SEA. PEGASUS
BOOKS, 2019.



Laura Trethewey is a Canadian journalist now based in San Diego, California who specializes in stories about the sea. Her first book, *The Imperiled Ocean* is a collection of essays that explores the human relationship to our blue planet. The book is divided in seven chapters focusing on the various reasons people live or work on water, as a series of well-written stories that direct our attention to our precious oceans and the need to take care of them. The ocean is something few think about, yet it is so vital for our lives. She writes, "Something huge and shadowy and important is going on out there in the lifeblood of this planet, the world's greatest ecosystem, the hidden force behind infrastructure, weather, and our daily small talk about

weather. The watery surface is a place of transit and trade; the seafloor a place of connection, finance, communication, and untold riches. All these unfathomable connections lead to a greater story of change just beyond the horizon." (xi)

Most of her reporting results from spending time with and listening to people who have a deep connection to water. For reporting on the book, in 2015, she started an "extended listening tour to find out what people were doing in this vast space that we know so little about." (xi) Her basic question, "what do people want from the ocean?" The resulting chapters offer insight into the varied ways the ocean becomes central to the lives of so many, yet is unknown by others.

The first chapter focuses on how water is portrayed in film. Filming water scenes is incredibly complex, but can be compelling when done right. However, as technology increases, Hollywood is heading more towards CGI water, removing movie-goers even further from ocean experiences. The second and third chapters contrast the challenges of sailing and the experience of migrants crossing the Mediterranean, juxtaposing in both cases the freedom and the dangers the ocean offers. Chapters four and five talk about those who live offshore and the challenges of plastic pollution in the oceans. Both chapters speak deeply about environmental concerns and how our shores are changing.

The seventh chapter might be the most interesting for those in seafarers' welfare, as it traces the final days of a seafarer working on a cruise ship whose life ends in what seems to be a suicide. This chapter is insightful for many reasons, revealing relationships to other crew members, family, and the cruise company. A final chapter circles back to ecology, tracing

efforts to conserve the white sturgeon.

Trethewey is a great writer – the book is an easy read, and should be of interest to a wide audience. Like similar books, the focus might be too tightly on what is wrong than on what might be improving. She speaks, for example, about the UN Law of the Sea:

"Reading the two-hundred-page-document, it seems as though the ocean is under control. There are rules and regulations against polluting, overfishing, and human trafficking. We support monitoring the safety of ships and protecting the marine environment. But on the water, it's a different story." (xviii)

and about the idea of the sea as a place of 'freedom':

"Why does the freedom of the sea persist when it actually looks more like chaos? Perhaps it's because freedom seems to fit with our long-running historical and cultural concepts of the ocean. Perhaps it's because we never had the ability to control the ocean, so we call this lack of control 'freedom' instead." (xix)

Some in the maritime industry might take issue with these statements. Does the different story or lack of control she describes in the seven chapters describe the ocean in general, or the problem areas at the edges? Perhaps more dialogue with the best of maritime companies might have been positive in her book. For example, does the story of the apparent suicide of one seafarer on a cruise ship reveal something about the cruise industry in general, or is it a symptom of some other cultural problem that has a non-maritime origin?

The book should be read and shared by those in seafarers' ministry. It is a great book to combat 'sea blindness' and can be a good place to start conversations among staff, volunteers or other supporters.

ROELI ELBERS-HEIJ. ON THE WAVES. THE BEREANS, 2019.



This book shares the experience of an evangelical mission among seafarers in Alaska. The author, Roeli Elbers-Heij, is from the Netherlands and worked as a missionary in Suriname with her late husband before undertaking seafarers' mission in Alaska (and more recently, Norway). Inspiration for the book came as the Seward Seamen's Mission celebrated its 25th anniversary. Elbers-Heij writes,

"In this book are also included stories of bears, salmon, and the habits of the native population. But mostly one will find the testimonies which are the fruit of the many years of encounters with the seamen who have come to the gorgeous, vast, wild country of Alaska, whether in Juneau, in Whittier, in Anchorage or in Seward."

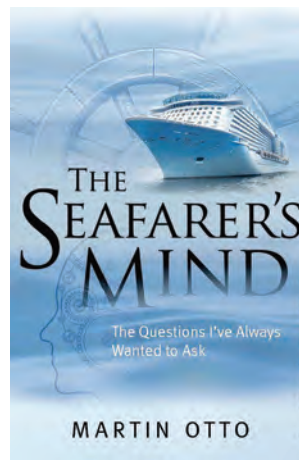
She hopes that "At the end the reader will have a better idea of the difficult work circumstances of these people, who so often are confronted with dangers and have to live far away from their families for long periods of time..."

The book's chapters move from the Mission's earliest days in Juneau to the years of work in Seward. Many of the stories are about how the Mission assisted seafarers with diaconal or spiritual needs. A consistent theme

throughout is how the Mission's needs were met providentially time and again: in the early years, it was support from other organizations like the Seamen's Church Institute and the ITF Seafarers' Trust that helped them get their footing, yet, over the years, they cultivated a wide group of volunteers and staff who tell their stories in chapters 54 to 56.

Learning the motivation of volunteers and staff, especially those who would move to a remote location like the ports of Alaska, should be of interest to those who wish to understand motivation for maritime ministry in general. The book's stories might be of interest to those wishing to understand another perspective on maritime missiology.

MARTIN OTTO. THE SEAFARER'S MIND. REFORMATORISCHER VERLAG BEESE, 2020.



The seventh in a series of books produced for the Seamen's Christian Friend Society, *The Seafarers' Mind* raises common questions and challenges that seafarers face and seeks to provide answers. Rev. Martin Otto and his wife Monika have been involved in seafarers' ministry in the Port of Hamburg for the last 32 years and are affiliated with the UK-based Seamen's Christian Friend Society, one of the member organizations in the International Christian Maritime Association.

The book is divided into 15 chapters on things like loneliness, career stress, and the responsibilities of husband- and fatherhood. Each challenge is described from a few perspectives: seafarers' real correspondences with Otto (reproduced with their permission), the perspective of a "generic" seafarer as adopted by Otto, and Otto's advice for seafarers as a pastor.

Otto's pastoral advice represents that of one minister working within the Seamen's Christian Friend. Different readers from different traditions and organizations will have different philosophies about this, and Otto does not claim to be the authority. As he says at the start,

"There's no end to all the questions and doubts that can plague seafarers. I don't know the answers to these questions, and I realize that some questions are very hard to answer. However, I hope to help and encourage you with a few ideas, suggestions and guidelines and the testimonies of other seafarers from which there is much to be learned. Moreover, I will show you a few guidelines from the Bible."(9)

He also recommends other resources from other ICMA members and ISWAN in his appendices.

The undisputedly best bits of the book, however, are the parts written by seafarers themselves. Heartbreaking and encouraging, the words of husbands and wives about how they overcame relationship struggles and infidelity were moving to read (see especially 32; 59), showing the real power of repentance and forgiveness. Seafarers' words about loneliness (especially 35) were painful but helpful reminders. Otto comments on loneliness that it is:

"[...] a burden on the heart for almost every seafarer. [...] An experience of isolation for those away from home for the first time which continues to be

felt down the years by those leaving a wife and children behind. Many seafarers go as far as to say, that loneliness is the number one problem among them." (36)

The seafarers who open up to ministers about their personal struggles show real spiritual courage - doubly so these who have consented to have them printed and shared, as in this book. As Otto says, seafarers' correspondences published are a "testimony" - to their faith, and to their own deep desire to help each other and those who minister to them.

LALEH KHALILI. SINEWS OF WAR AND TRADE: SHIPPING AND CAPITALISM IN THE ARABIAN PENINSULA. VERSO, 2020.



Laleh Khalili, Professor of International Politics at Queen Mary University in London, UK, traces the history of maritime infrastructures in the Arabian Peninsula in the 20th and 21st centuries in *Sinews of War and Trade*. As Dr. Khalili, notes, the "machinery of capital [that necessitated and built these structures] has been made inaccessible, invisible, hidden behind the veils of security and bureaucracy and distance." (3) Her end goal is to draw attention to the laborers, migrants, seafarers, and locals who were cut out of the real power structures and profit that

the growth in maritime brought about in the last century. For her research, she traveled twice on a CMA CGM container ship into ports of the region. Her experience on these vessels helps bring perspective to the research at a few key junctures.

Khalili paints a rather dreary picture of the Arabian Peninsula's history and its contemporary role in oil export and other international trade.

She explains how some of the challenges in the maritime space that already existed before the transformative discovery of petroleum in the early 20th century: before petroleum and the international market, the Arabian Peninsula was already being shaped by colonial interests. These colonial interests, especially British, intensified dramatically after the opening of the Suez Canal in 1869. The construction and placement of ports, then, was not done in a way meant to benefit local economies, but to benefit the British Empire and other colonial powers. When oil was discovered, new foreign powers – particularly American – continued the tradition of building infrastructures that prioritized their investments and profit. The spectacular wealth flowing from oil went to foreign investors and a smaller group of “secretive family-owned firms, sovereign funds, and state-owned firms”. (153)

Khalili then shows how the pursuit of profit from oil, and the protection of that profit by war, left a burden on the poor, workers, and migrants from many labor supply countries. Though jobs were plentiful, workers have never had even modest protection. In the mid-20th century labor unions tried to gain a foothold, but were banned in most countries (in Saudi Arabia, since 1956). More recently, migrant workers have attempted to find representation by alliances with foreign unions, but not entirely

with success. There are still a number of ports on the Arabian Peninsula where abuses are taking place.

Khalili's book presents a labor perspective on how seafarers and port workers are treated in the region. Though no mention is made of seafarers' welfare organizations in the text, she does mention other NGOs. Indeed, in this context she shares her position that it is labor unions that maritime workers on the Arabian Peninsula most need:

“In the absence of trade unions, human rights organizations, both transnational (like Human Rights Watch and Amnesty) and more regional or local ones (like the Filipino Migrant International), have also taken up the cause of the workers, but naming and shaming only goes so far. Long-lasting organisations in which the workers themselves take the reins and engage in sustained disruptions of production and circulation are far more effective in the long run.”(210)

Similarly, in talking about a 1963 worker's protest in Abu Dhabi, she writes, “In the absence of labour unions or oppositional political parties, such staggeringly courageous action could not be sustained and very often resulted in ever more repressive measures against the organisers.” (209)

The book should be useful for all in maritime ministry to get a sense of the history of shipping in a key region of the world, but also how and why the current trade corridors exist.

VIVEK H. MURTHY. TOGETHER: THE HEALING POWER OF HUMAN CONNECTION IN A SOMETIMES LONELY WORLD. HARPER WAVE, 2020.

If the Coronavirus Crisis in 2020 can be said to have any positive takeaway for seafarers' welfare, it might be that why and how

social isolation has adverse effects on mental wellbeing no longer needs to be explained. Isolation and its dangers are very familiar challenges to us. However, it is important to understand the contours and possible consequences of social isolation. For example, the objective state of social isolation does not necessarily lead directly to the subjective feeling of loneliness.

For these reasons, seafarers' welfare charities would do well to take note of *Together* by Dr. Vivek Murthy, who served as the 19th Surgeon General of the United States. The book was written before the lockdowns started, but Murthy did have a chance to slip in an author's note before the book went to press in March 2020 to acknowledge what was just then going into force across the globe, and his insights remain pertinent.

During his tenure as surgeon general, Murthy focused on urgent challenges like the opioid epidemic and alcohol abuse, but he also came to see a common theme underlying or making them worse: social disconnection. As he listened to his patients and the public, he saw that the problem of loneliness was common: “Loneliness ran like a dark thread through many of the more obvious issues that people brought to my attention, like addiction, violence, anxiety, and depression.” This book is

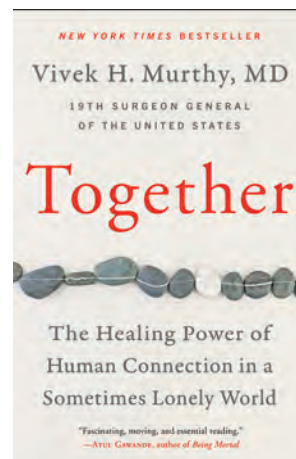
intended to describe the extent of the problem of loneliness, and propose solutions:

“This is a book about the importance of human connection, the hidden impact of loneliness on our health, and the social power of community. As a physician, I felt compelled to address these issues because of the rising physical and emotional toll of social disconnection that I've watched throughout society over the past few decades.”

Murthy presents his case in two parts: one is for making sense of loneliness, and one is for proposing solutions to build a more connected life. Loneliness, he writes, “is the subjective feeling that you're lacking the connections you need.” Yet, Murthy explains, loneliness can come in different forms. It can be intimate loneliness, longing for a close confidante or intimate partner; relational loneliness, yearning for quality friendships; or collective loneliness, a hunger for a network or community of people who share your sense of purpose and interests. These forms of loneliness are all distinct from isolation, which is the objective physical state of being alone. Isolation is a major risk factor for loneliness, but it can also be chosen when one wants solitude. Solitude, as distinct from loneliness, can be a great opportunity for self-reflection and a chance to connect with ourselves without distraction.

Murthy cites a wide range of research and examples to explain the contours and challenges of loneliness and isolation. This research shows that loneliness has a real impact:

Quite simply, human relationship is as essential to our well-being as food and water. Just as hunger and thirst are our body's ways of telling us we need to eat and drink, loneliness is the natural signal that reminds us when we need to connect with other people. There's no cause



for shame in that.

In the second half of the book, Murthy proposes methods and examples to create community and connection. These examples show what we need to do even during the current pandemic: “Healthy relationships are as essential as vaccines and ventilators for our global recovery.”

One key challenge addressed in most of the chapters of the book is the rise of communication technology and social media. Murthy does have a great deal of good to say about social media and communication, giving great examples as to how it can create community in surprising and helpful ways. Yet, Murthy is strident in his call to be aware of and to limit the overuse of screens, especially for children. Murthy suggests that loneliness has always been a problem, but that the pace of change in technology has intensified the challenge:

“The biggest challenge we face in staying connected may be the sheer pace of change. Humans are built to adapt and evolve, but we need time to process new information and systems of behavior, to adjust to new societal rules and expectations. New technologies used to take a long time to test, develop, and catch on.”

Communication tools and social media are shown to connect us in novel ways while also separating us from the relationships we really need. Murthy claims that these tensions “make modern loneliness different than anything previous generations ever experience.”

Murthy has lots of great examples about how to build community, a surprising number from religious traditions. In our personal lives, the book can be a good read for any of us to build community where we are. Murthy writes, “I think many of us feel pushed by modern society to be more independent, even as, deep down, we crave the inter-

connectedness that our ancestors depended on.” So, we can all do our part to connect with others, even in small actions: “The truth is, we can never tell when small interactions with others might be significant to them—or to us.”

For our professional lives, the book can give us a vocabulary and a vision for seafarers’ ministry – it can show us how best to use the tools we have been given, and also how better to create community for seafarers, fishers and their families.

LISA OTTO, ED. **GLOBAL CHALLENGES IN MARITIME SECURITY: AN INTRODUCTION.** SPRINGER, 2020.



This volume edited by Lisa Otto brings together essays on maritime security. There was a time in maritime ministry when security was something in the background. But since the turn of the 21st century, with incidents such as the September 11 terrorist attacks and maritime piracy off Somalia, those involved in seafarers’ welfare have become more aware of security. Security is an issue that increasingly impacts the lives of seafarers. No doubt, the growth in focus on maritime security is positive – seafarers endure the burden of increased security restrictions because it makes their lives safer and brings them home happy

to their families. Yet, security restrictions can also run amok, projecting the feeling of safety, but having protocols that are not actually effective. This book helps put maritime security into perspective, examining the many ways in which security has grown in the maritime world.

Otto begins the collection with an essay to introduce maritime security in our time. She explains that the sea has always been a place where economics, politics, security, and strategic interests merge. However, in more recent times, many more states have sought to expand their maritime footprint. The seas continue to become a geostrategic space that states need to protect. She explains:

“From the most basic perspective, states rely on the ‘freedoms of the sea’ to be able to conduct trade given that the vast majority of the world’s trade (around 90%) traverses the seas, and are increasingly drawing on their rights to exploit sea resources for their economic development.” (2)

The first group of chapters in the volume talk about challenges: exploiting the blue economy, fisheries crimes, smuggling, irregular migration, stowing away, piracy and armed robbery, boundary disputes, cybersecurity, and maritime terrorism. The second group of chapters speak to means of addressing challenges: the importance of multilateral cooperation, the role of navies, and also the roles of private actors.

In her chapter on smuggling and trafficking of illicit goods, Carina Bruwer helps frame the challenges for maritime security. She writes, “The oceans provide a vast, uncontrolled arena to those engaged in illicit trade and transnational organised crime.” (49) Further, “While the oceans are utilised to connect people and things, they are also used for their ‘disconnected’ qualities to allow undetected, clandestine

activities through the medium of a vessel.” (54)

A fascinating section in a chapter by Lisa Otto gives an overview of the history of maritime security in four periods. From 1450-1600, the sea was claimed as it was discovered by powers such as Spain and Portugal. All who sailed or fished were required to have a license and pay tribute. The second phase, 1600-1850, saw the rise of the trading companies seeking freedom of navigation. This was fueled especially by the *Mare Liberum* text of Hugo Grotius, who rejected state-based claims of sovereignty and jurisdiction over the seas. The third period, 1850-1990, saw the decline of trading companies in the wake of the increased cost of protection. In this period, imperialist nations of Europe dominated the sea, especially Great Britain, but also France, the Netherlands, and the United States. The final period, starting in 1990 at the end of the Cold War, saw a reduction in naval capacity for most states, but greater prominence for the United States. This period also saw the extension of the 200-nautical mile Exclusive Economic Zones (EEZs) which gave responsibility for the sea to many more states.

A pair of chapters in the middle of the volume concentrate on issues of special relevance to maritime ministries. Amaha Senu outlines the current challenges of irregular migration at sea and stowaways. He explains, “Seafarers often find themselves entangled between humanitarian, security and economic regimes when they meet migrants at sea.” (89) An untold story of the Mediterranean migrant crisis has been how ships have had to rescue and care for refugees in distress. Because of these conflicting pressures, the “long-established tradition of humanitarianism at sea” is undermined. (89)

In the next chapter, Lisa Otto and Leaza Jernber explain mar-

itime piracy and armed robbery. Noting that piracy is “one of the oldest threats to maritime security” (95), it was thought to have been eradicated in the 1830s. However, in the late 20th and into the 21st centuries, it has emerged as a significant threat to international maritime safety and security. Somali piracy is best known, but incidents in the Gulf of Guinea and Southeast Asia are now common. A challenge to confronting piracy, however, is that it legally is distinct from armed robbery despite being practically quite similar. The distinction is important because it informs whose problem piracy is to solve.

In the concluding chapter, Lisa Otto and Anja Menzel present a summary of key take-away points. Among the most important is cooperation to overcome problems. As maritime threats are transnational, working together across borders and agencies is important.

This collection of essays is recommended for anyone in seafarers’ welfare agencies trying to understand the security threats that seafarers face on a daily basis. No doubt, seafarers’ centers and ministries are part of the complex that keeps the maritime space secure and ensures seafarers are safe, and their security and peace of mind is our concern - these essays are valuable for taking that role of ministry seriously.

JASON DEPARLE. A GOOD PROVIDER IS ONE WHO LEAVES: ONE FAMILY AND MIGRATION IN THE 21ST CENTURY. VIKING, 2019.

Jason DeParle, reporter for The New York Times, clarifies the complex subject matter of migration through personal history in *A Good Provider is One Who Leaves*. The book is sweeping but remarkably intimate, following three generations of the same family from the Philippines as

members of the family navigate moving to a slum in Manila, getting a job in the Middle East, and finally settling in Galveston, Texas. Though focused on Filipino migration, it is a superb introduction to the past several generations of migration in general. As DeParle writes, “This is not a book about one family. Their experiences across three generations can only be understood as part of a broader epoch of migration that is transforming much of the world.”

The central pillar of this book is DeParle’s 30-year relationship with the family, beginning in 1986 when he was a Henry Luce Foundation fellow living with them in the *Leveriza*, a shantytown in Manila. He wrote about them at the time, and kept in touch, visiting them over the years, until he started working on the book in 2012. To research the book, he visited family members in different places around the globe frequently and was given access freely to private written and social media correspondence. He admits that “At times my presence shaped events, but I don’t think it altered them greatly.” One could challenge the claim: at one key juncture he helped facilitate last-minute paperwork for one member of the family at the American Embassy in Manila. If he had not intervened (and how can we not be glad he did?), the move to America might not have

happened. His description of the families is gracious, but sounds and seems to be genuine.

DeParle writes of Filipino culture: “No country does more to promote migration than the Philippines, where the government trains and markets overseas workers, whom presidents celebrate as ‘heroes.’ More than two million Filipinos depart each year [...] About one Filipino worker in seven works abroad, and the \$32 billion that Filipinos send home accounts for 10 percent of the gross domestic product. Migration is to the Philippines what cars once were to Detroit: the civil Religion.”

But the desire to send workers only works when other governments are set up to receive them. Much press has been given to illegal migration, but the larger story is economic migrants who wish for a better future in countries that want their labor. In the book, DeParle speaks extensively about the welcoming countries in the Middle East, Europe and especially the United States. Economic migrants often are called to fill ‘temporary’ jobs, but come to stay in many places. DeParle writes: “The migrant worker might have been temporary; the migrant workforce was not.”

The book reveals much about our time of global migration. DeParle notes that “A defining feature of modern migration is its geographic reach: migrants go to places unaccustomed to receiving them.” The book breaks down the simplistic narratives of migration typically shared: “We usually think of migrants as people who move from poor countries to rich ones. But nearly as often migrants move from one poor country to another.” The book is about one family for more reasons than that it is a great story: family and ethnic networks are drivers of migration. “Migration is a story of connections [...] The persistence of ethnic connections in hiring

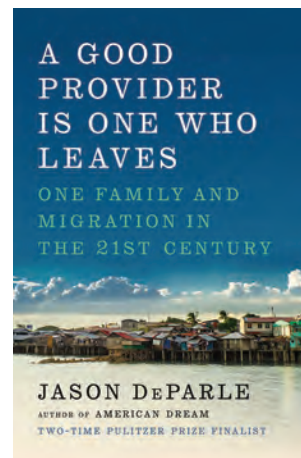
defies expectation about how the modern world should work.” DeParle is clear about the problems with mass migration, but also the good results:

“[The daughter]’s escape from *Leveriza* is a minor miracle. Migration was her vehicle of salvation. It delivered her from the living conditions of the nineteenth century. It respected her talent, rewarded her sweat, and enlarged her capacity for giving. It made her life deeper, fuller, and more filled with hope. It’s great that migration helped her help others.”

DeParle also offers special insight into the lives of seafarers, devoting one chapter to the story of an uncle and aunt who work on cruise ships. It is an important chapter about a serious injury and reveals the often-precarious situations Filipino seafarers find themselves in because of the details of current contracts. The chapter cites lawyers Douglas Stevenson of the Seamen’s Church Institute and Richard Dodson of Dodson & Hooks in Baton Rouge. In the acknowledgement section on this chapter, DeParle also lists Chaplain Karen Parsons of Galveston as one of his sources.

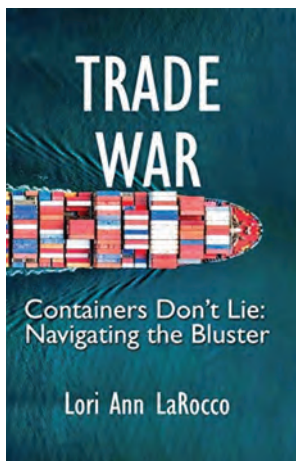
Another theme running across the chapters is the use of social media and technology by migrants. DeParle says that migrant workers who leave family behind, especially Filipino mothers, use technology extensively: “Not all migrants have the same digital access or use it with such energy. But as migration feminized and digitized at the same time, millions of migrant mothers seize on technology to try to be two places at once. [The daughter] embodied a migrant vanguard—the Facebook Mom.” Yet, DeParle notes, “The marriage of migration and technology is too new to be certain just how much the latter keeps families close.”

DeParle’s book is great reading for anyone involved in seafarers’



welfare work. It is an excellent introduction to the world of migrant workers in the past several generations. As Filipinos form a third of the world's seafarers, a book especially about Filipino migrants is revealing. The sections on the history and motivation of the Philippines to "market" its people around the world are also well-worth studying.

LORI ANNE LAROCO,
TRADE WAR:
CONTAINERS DON'T
LIE, NAVIGATING THE
BLUSTER. MARINE
MONEY, 2019.



By virtue of her position as senior editor of guests for CNBC business news, Lori Anne LaRocco has access to the key leaders of business and politics, including those in the shipping industry. In previous books – especially the two volumes of *Dynasties of the Sea*, published in 2012 and 2018 – she introduced us to the most famous names in shipping of the past generation. In this new book, LaRocco helps us understand the contours of the current trade dispute between the United States and China. LaRocco contrasts the intentions of protecting American producers and consumers with the reality of decreased trade. As argued in the epilogue, “While the aim is to rebalance trade and decrease the ballooning U.S. trade deficit with China, the evidence

shows that the trade war is not decreasing the trade deficit but rather disproportionately hitting American exporters to Chinese markets.” (160)

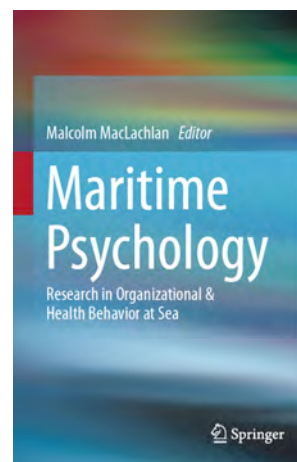
LaRocco sketches the history of the trade war, and looks deeply into specific cases including agricultural products and steel. Her claim is that looking directly at the flow of goods is the best vantage point to see the results of the ongoing trade war. “With 90 percent of the world's economy moved by maritime transport,” she writes, “the ocean highway is the best way for anyone to monitor the flow of trade and gauge the status of trade talks.” (xi) To cut through the bluster of pundits and political rhetoric, LaRocco suggests we “see what the tea leaves of maritime are telling us” with data providing “the unvarnished, unbiased reality of the trade war.” (xi)

The trade relationships between China and the rest of the world, particularly the United States, grew rapidly in the decades after 1980. The “One Belt, One Road” initiative unveiled in 2013 has brought additional infrastructure funding to more than 60 countries around the world to enhance China's geopolitical influence. The trade war was launched, LaRocco notes, when “President Trump pledged that his trade strategy over the long term would ‘rebalance the global economy’ through the imposing of tariffs for national security reasons, pursuing and inking new trade deals with strategic partners, and firmly enforcing U.S. trade laws.” (xxiii) LaRocco spends most of the book detailing the announcements and responses of the various sides, trying to understand if those announcements had their intended effect.

Though some in maritime ministry might be interested personally in the politics and economics of the trade war, the book's value for maritime ministry in general is in helping us understand cur-

rent trends in maritime traffic to inform our plans for the future. As a point of comparison, all maritime ministries have had to scramble to refocus their mission and services in the context of COVID-19 after March 2020. We could not simply do “business as usual” when the fundamental realities of our ports and shipping traffic changed. In a similar way, the trade relationship between the United States and China has a direct influence on the types and numbers of ships coming into the ports we all serve. We do well to keep abreast of economic realities, as the increases or disruptions in world markets have an impact on our ports. We also do well to remember the human beings who are impacted more than us, the ones engaged in the physical work of trading - LaRocco shows us the human side of current events.

MALCOLM MACLACHLAN,
ED. MARITIME
PSYCHOLOGY: RESEARCH
IN ORGANIZATIONAL &
HEALTH BEHAVIOR AT
SEA. SPRINGER, 2017.



This volume, “the first volume of its type in this rapidly developing area”, brings together “organizational, social and health psychology research concerned with the maritime.” (v) It is especially helpful for those in seafarers' ministry, as its focus is on commercial maritime transport, not

on naval or pleasure craft. The editor, Malcolm MacLachlan, is Professor of Global Health and Director of the Centre for Global Health at Trinity College Dublin. Maritime ministries have benefited from the study of maritime wellness and mental well-being, and have also contributed to the dissemination of findings - this volume is a welcome addition to the conversation.

Chapters are multi-authored by an impressive team of 30 researchers with a global understanding. Chapters treat such topics as well-being at sea, transferring learning across safety-critical industries, the psychology of ship architecture and design, occupational stress, fatigue, motion sickness, risk communication, and psychometric assessment.

MacLachlan notes that though maritime psychology as an academic discipline is young, many have been ‘doing’ maritime psychology for centuries. He writes, “much of our most engaging fiction literature has narrative steeped in the psychology of maritime experiences (e.g. Joseph Conrad.” (2) As a broad definition, MacLachlan proposes that maritime psychology is “the study and practice of the interplay between human behaviour and the maritime environment.” (2)

The need for this kind of study is pressing, as the work of a seafarer can be “very cognitively demanding, require extensive teamwork, astute judgement and considerably manual skill.” (2) MacLachlan relates that “with larger ships, greater mechanization and reduced manning levels, more is required of seafarers and there are fewer outlets for the sort of affiliation that sustains both a sense of collective identity and individual worth and supports.” (4) He also emphasizes a point on which seafarers' ministries themselves reflect: “the key point for our discussion here is the recognition that while inter-

ventions focused on individuals may be of some benefit, such interventions in the absence of systemic change may be ineffective, or, worse, see systems' failings as failings within individuals—which may be unfair, inefficient and unsafe.” (8)

What the authors are trying to understand is the impact of these systemic changes in the maritime world on seafarers' mental health.

Several other chapters in the volume can be useful on their own for those in seafarers' ministry. The chapter by Joanne McVeigh et al. on “Positive Psychology and Well-Being at Sea,” is perhaps the most relevant in the volume. This chapter surveys the many different mental, psychosocial and physical stressors for seafarers, some of which may be chronic in nature. (22) It is noted that seafarers may be reluctant to seek medical and psychological assistance for fear of disrupting their careers, yet, because of the higher risk factors specific to shipping, interventions to mitigate stress and support seafarers' psychological well-being are all the more important. In particular, positive psychology promotes relationships as key to improving mental health.

Another special gem in this volume is the chapter by Margareta Lützhöft et al. on “The Psychology of Ship Architecture and Design.” For any ship visitor trying to understand the impact on crew wellbeing of a particular ship design, this chapter is useful. The authors relate that “presently, ships appear to be designed without fully taking account of the ideas put forth by ergonomics.” (72) Though “human interaction is a crucial factor for the safe and efficient operation of the ship,” the authors argue “the gap between human and system is continually increasing due to lack of appropriate Human Factors consideration when introducing (new) complex technological systems.” (73) The authors support findings that “‘operator errors’ can often be traced back to the design and construction states of a ship, primarily because the operator is excluded from the design process.” (73) The chapter mentions a number of attempts to increase safety, but also crew interaction and social life. The authors suggest that “maritime design practice has to better include the psychology of ship design.” (75) Yet, they also report that “most of the design engineers involved in the ship design process seem to be unaware of the psychological and operational dimensions which ships' crew face during their sea time.” (75) The problems will not be fixed by regulation alone, but by the knowledge and skill of the designers. A key need is that more focus on human factors should be included in university curricula teaching naval architecture and marine engineering.

In the past generation seafarers' ministries have made the mental well-being of seafarers an important part of their mission. This is accompanied by a shift in language that has, no doubt, been influenced by trends in positive psychology: instead of talking only about seafarers' ‘welfare’, there is much more emphasis on seafarers' ‘wellness’ or ‘well-being’. This volume can help us understand the larger issues in maritime psychology and give us words and categories that could help us ground our work.





PHOTO: LOUIS VEST

YEAR IN REVIEW

Activities to promote work together in NAMMA and ICMA 2019-2020



JULY 2019

On July 29, the Bermuda Sailors' Home inaugurated its new dockyard seafarers' center for crew on cruise ships. The new facility gives seafarers free WiFi and a place to sit quietly a few hours away from their ship. The opening ceremony was attended by a number of Sailors' Home supporters and management from the dockyard area.



SEPTEMBER 2019

NAMMA's ICMA colleagues in the UK participated in the UK Merchant Navy Welfare Board (MNWB)'s inaugural Port Welfare Conference 4-6 September in Southampton. The MNWB dedicated this conference and those to follow entirely to the provision of front-line welfare services for seafarers and

AUGUST 2019

The 2019 Annual Conference of NAMMA was held in Charleston, South Carolina, August 13-16. The theme was "Connected//Disconnected". Attendees workshopped skills, discussed important issues like internet use and isolation, active listening, and ecumenism, and, of course, grew in friendship and collegiality. We were also privileged to worship together, including in Charleston's historic Episcopal Grace Church Cathedral, and with members of South Carolina's African-American Gullah community.

fishers. Over 80 delegates attended, from heads of societies and port welfare committee (PWC) chairs to chaplains to volunteers. Items on the agenda included modern slavery, understanding the culture of Chinese seafarers, updates on mental health and wellbeing services for seafarers, and other MNWB projects. NAMMA members curious about PWCs are encouraged to contact the MNWB or take their online course on PWCs on MARETraining, NAMMA's learning platform.



OCTOBER 2019

ICMA's 11th World Conference was held over the week of 21-25 October in the Taiwanese port city of Kaohsiung, hosted by the Presbyterian Church in Taiwan's Seafarers' and Fishers' Service Center (PCT SFSC). The conference gave those gathered an opportunity to celebrate ICMA's 50th anniversary, support each other in their shared ministry, and get to know their Taiwanese colleagues and their ministry to the Taiwanese fishing fleet better.

The conference was the brainchild of Fr. Bruno Ciceri, calling ICMA to more seriously consider the many needs of fishers worldwide and ministry to them. Keynote speakers included Taiwanese Vice President Chen Chien-jen and Luis Antonio Cardinal Tagle, President of Caritas International and unofficial "Asian Francis". Many of the thoughts shared, including Tagle's and NAMMA's Dcn. Rosenblum's, have been edited by NAMMA's Jason Zuidema and Kevin Walker and can be accessed in the 218/2020 issue of Studi Emigrazione, the publication of the Missionary of St. Charles.



NOVEMBER 2019

On 19 November 2019, the International Seafarers' Welfare and Assistance Network (ISWAN) held its annual seminar in Mumbai, attended by Jason Zuidema and many Indian colleagues of NAMMA's in ICMA. The theme was "Working together to protect and promote the mental wellbeing of seafarers", featuring Brandt Wagner, Head of the International Labour Organization (ILO)'s Transport and Maritime Unit. Jason Zuidema spoke to those gathered on the shift from thinking about 'welfare' to 'wellbeing' and the importance of human contact to it.



DECEMBER 2019

Seafarers' ministries around North America were busy extending seafarers a Christmas welcome, a highlight of the year for many. Especially worthy of celebration among these is a newly-formed AOS ministry in Point Comfort, Texas, which delivered 926 packages to seafarers. Every thanks and blessing on Rhonda Cummins for organizing this new ministry, and to Bishop Brendan Cahill, Apostleship of the Sea Bishop Promoter in the United States, for promoting this work in the Victoria Diocese.



JANUARY 2020

Throughout the year NAMMA has been working on its online course platform, maretraining.com, in partnership with ICMA. MARE Training's goal is greater wellbeing for seafarers through the sharing of experience and resources between those who serve them. Course development partners include the International Port Welfare Partnership and the ITF Seafarers' Trust. Support for the platform comes from the TK Foundation. All who want to serve seafarers in whatever capacity are encouraged to create a user profile and start taking courses.



FEBRUARY 2020

From February 16-21, students met in Houston, Texas for the Introduction to Seafarers' Welfare and Maritime Ministry course, aka the 'Houston School'. Hosted by the Houston maritime chaplains and the Houston International Seafarers' Center and managed and taught primarily by NAMMA members, the school brought together a group of 15 students from North America and overseas. Programming included workshops, a port tour, and daily worship and shared meals. Lessons taught included communicating with seafarers, seafarers' rights, religion and seafaring, and active discussion with peers about the joys and challenges of seafarers' ministry. To all of 2020's graduates, we say welcome aboard!



MARCH 2020

The future of seafarers' ministry was the central question March 9-11 for around 50 of NAMMA's Oceanian colleagues through ICMA at their 2020 Regional Conference. The conference was held in beautiful Wellington, New Zealand, with the theme "The Winds of Change". The point was both to understand the challenges and open our eyes to solutions. Participants included the Mission to Seafarers, Apostleship of the Sea, and other partners from New Zealand, Australia, and Tahiti. Many were newcomers; others knew each other from 2019's Regional and World Conferences. All reflected on how their current identity and partnerships could transform and grow. Representatives from Maritime New Zealand, the ITF, and ICMA all spoke.



APRIL 2020

Late March and April witnessed the lockdown and social distancing policies of governments around the world to 'flatten' the steeply-increasing count of COVID-19 cases. Most cargo ships continued to transport goods around the world to keep our store shelves stocked, often simply extending the contracts of those onboard. On cruise ships, meanwhile, crews were quickly being pared down to minimum levels as the industry ground to a halt.

Seafarers' welfare charities around the world felt all these effects, as their work became harder, their resources thinner, and the seafarers' isolation much direr. Ship visitors and chaplains looked for new ways to care for seafarers and protect their safety. Ship visiting, seafarers' centres, and transportation for seafarers all became very suddenly impossible, even as the hazards of isolation became clearer than ever in land-based communities. While staff remained at home, however, they were busy in prayer, talking with each other, and thinking about methods to help seafarers in person when that again became possible.



MAY 2020

Many ministries took up digital tools to be in contact with seafarers. Privately, individual chaplains redoubled efforts to be available online. Webinars and recorded video messages abounded online, as did conversations with seafarers through social media. NAMMA staff researched electronic tools, COVID-19 preparedness, and other ministry responses to the pandemic, and built courses on COVID-19 preparedness.

At the organizational level, many tools were developed that made it easier for seafarers in trouble to reach out. Our partners at ISWAN were already running the Seafarerhelp phone line and website. The Sailors' Society had a chat feature built into the Wellness at Sea e-learning program. The Deutsche Seemannsmission launched DSM.care website. The Danish Seamen's Church began offering Samtaler Til SØS. The Mission to Seafarers partnered with other ICMA organizations to launch Chat to a Chaplain, accessible through the ICMA website, on which many NAMMA members serve.





On June 17, NAMMA's membership gathered via GoToWebinar for the first online Annual General Meeting in its history. The meeting had to be taken online because of Coronavirus; earlier in the year the NAMMA Board had cancelled the 2020 annual conference, where in-person AGMs had traditionally been held. Results were announced for the elections of president (Dcn. Paul Rosenblum, Charleston), secretary (Dana Blume, Houston), and two board members (Sharon Emerson, Corpus Christi; Eric Phinney, St. John). Thanks also to Rev. Daniel Phannenhour (Hamilton) for his willingness to stand for board member. Voting had been done securely

and anonymously in the previous 48 hours via the SurveyMonkey online system.

During the meeting, Jason Zuidema gave updates on online meetings, online professional development, and other NAMMA programs. Karen M. Parsons and Kate Hunt received Distinguished Service Awards for the significant support they have given to seafarers (and their colleagues). Outgoing President Rev. Marsh L Drege (New York) welcomed participants to the meeting, and the incoming President Dcn. Paul Rosenblum concluded the meeting by speaking to the assembled membership.



PHOTO: LOUIS VEST

THE CHRISTMAS SPIRIT

119,000
christmas packages
to seafarers

19,000
non-alcoholic
drinks

48,000
souvenirs and gifts
for kids

62,000
snack foods

40,000
religious items and
devotionals

12,000
homemade snacks

92,000
had fresh toiletries

30,000
bibles

97,000
hand-knitted items

93,000
notes of greeting or
encouragement



In September 2020, a survey on Christmas was circulated to ICMA members, especially focusing on Christmas shoeboxes or “ditty bags”, and how such programs did in 2019. 105 ICMA member ministries responded (and we know that there are more such programs besides).

More than **35,000** seafarers’ welfare workers (paid and volunteer) were involved in giving seafarers Christmas packages last year. Collectively, they distributed more than **119,000** Christmas packages to seafarers.

More than **105,000** packages with clothing items were given to seafarers, including at least **97,000** with hand-knitted items.

At least **93,000** packages had notes of greeting or encouragement.

At least **92,000** had fresh toiletries, and at least **48,000** had souvenirs and gifts for kids. At least **19,000** had non-alcoholic drinks, and more than **62,000** with snack foods, including **12,000** with homemade snacks.

These programs are also significant forms of outreach on behalf of seafarers: ministries reported **3,600** community partners that helped with Christmas packages, and at least **25** seafarers’ Christmas gift programs were featured on news websites, **16** in newspapers, **10** in radio spots, and **5** in tv spots.

Many ministries also reported expressions of gratitude from seafarers - invitations to eat with them, emails of thanks, photos, and even postcards.

Granted that 2020 will be more challenging for many ministries’ Christmas programs than in the past, we also know that 2019’s same spirit of care for seafarers and desire to celebrate Christmas with them is alive and well in all of you. We look forward to seeing how you serve seafarers this Christmas, whether it be with shoeboxes or something entirely new.



ALSO THANKS THESE PARTNERS



Seafarers' Trust



STELLA MARIS



North American Marine Environment Protection Association



WEST GULF
MARITIME ASSOCIATION





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