



Looking Ahead:

Setting the Course

Annual Awards Banquet
Thursday, April 27, 2017
New York Athletic Club

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WE STAND CAMPAIGN

With
Refugees, Immigrants & Seafarers

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With
Advocacy-Prayers-Support

(See Page 2)

Seafarers International House

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Seafarers International House serves seafarers and immigrants with pastoral care, hospitality, social assistance, advocacy and prayer in the ports in Baltimore, Philadelphia, New Jersey, New York, Connecticut and Rhode Island, and in an 84-room Guesthouse in Manhattan.

Isolation At Sea and Ashore

"I miss my family."

It is a common seafarer lament. Most crew contracts call for the seafarer to work the ship for nine months before being repatriated.¹ That's a long time away from home and family. If the ship is delayed from entering port or held at anchorage, even a few additional days or weeks aboard ship can be devastating to the seafarer whose repatriation is delayed.

Shore leave and the opportunity to disembark and mingle with society in shopping malls or other destinations in port offers a brief, but important respite from the monotony of the sea. All too often, shore leave is denied in the United States due to port security protocols and practices.

What is the impact of this social isolation?

There is a dearth of research on seafarers and the impact of prolonged absences from home.² Most studies have focused on seafarer injury and illness, but health is better understood as "a state of complete physical, social and mental well-being."³

One of the aggravating factors is that the ship is both a workplace and a home. Yet one is never really at home aboard ship. The ship spends most of her time at sea and turn-around

times in port are short. Moreover, crew sizes are diminished with the result that seafarers are often too fatigued to enjoy shore leave.

Not only do these factors inhibit a healthy socialization among the members of the crew, ship operators have become partial to multi-national crewing. While this may contribute to lower operating costs, it also deprives seafarers of a shared culture, language and background that would otherwise facilitate socialization.⁴



On the eve of bankruptcy, Hanjin kept the fleet away from ports and creditors, with little regard for the impact on her crews

This can be seen in the growing pattern of seafarers quickly eating their meals and retiring to their quarters with little or no interaction with their crewmates. It's not home at all. It's depressing.

A telephone call or Skype visit is a poor substitute for physical presence with one's spouse

and children. Even this modest platform for socialization is generally limited to the few hours the ship is in port. For the far greater time that the ship is at sea, seafarers experience a nearly total communications blackout.

In the meantime, the seafarer's wife also struggles to maintain a home and raise a family which most likely was envisioned as a joint undertaking. Not surprisingly, there is evidence that groups whose occupation necessitates frequent and protracted separation from spouses have higher than average divorce rates.⁵

And the isolation doesn't magically disappear when the seafarer returns home. There is a period of adjustment. The energy and excitement of spouse and children isn't immediately shared by the seafarer.

Transitioning between a family separated to a family together creates some stress: "How dare this man come into my home and disrupt things!"⁶ It's a form of jetlag. After a few days, the marital relationship is restored, only to be upended in the days before the seafarer ships out again. Then, on-board the ship, the isolation begins anew.

From voyage to voyage, the isolation is cumulative, and the

Continued on page six

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Port Everglades Funding Threatened

In the wake of President Obama's historic trip to Havana last March, several ports on the Gulf and Southeastern Atlantic coasts explored increased trade and travel with the Cubans. Ports in Mississippi, Virginia, Alabama and Louisiana signed agreements. Port Everglades and Palm Beach were planning similar agreements, until the Governor of Florida stepped in

and threatened to withhold port development funds.

The Governor tweeted that he was "disappointed" that Florida ports would enter into any agreement with the Cuban dictatorship. "I will recommend restricting state funds for ports that work with Cuba in my budget. We cannot condone Raul Castro's oppressive behavior. Serious security/

human rights concerns."

The funding included a \$110 million investment in Port Miami's harbor deepening project. Accordingly, the two Florida ports put the agreements on hold.

The governor later clarified that he was only concerned about seaports and not Florida's airports. Curious distinction!

We Stand Campaign

Seafarers International House has stood with seafarers and immigrants for 144 years. At various times those folks have faced more than their share of injustice.

Remember the Chinese Exclusion Act of 1882? After the completion of transcontinental railroad, Congress barred the entry or re-entry of Chinese into the United States.

Remember the refusal by this country to accept over 900 Jewish refugees who escaped aboard the M/S ST. LOUIS in 1939?

Or the internment of over 100,000 people of Japanese ancestry (most of whom were U.S. citizens) in crude, crowded

barracks without plumbing or cooking facilities in 1943?

These are not proud moments in our nation's history, and we seem to be re-living that history.

On January 27th, the Republican President signed an executive order banning Syrian refugees indefinitely and travelers from Iran, Iraq, Libya, Somalia, Sudan, Syria and Yemen for three months, maybe longer.

We are a Lutheran mission to a multi-national, multi-faith group of seafarers and immigrants. The Presiding Bishop of the Evangelical Lutheran Church in America, to which Seafarers International House belongs, has asked that the Republican President "not stop the U.S.

refugee admissions program or stop resettlement from any country for any period of time. . . I am convinced that temporarily banning vulnerable refugees will not enhance our safety nor does it reflect

our values as Christians."¹ We stand with refugees and immigrants, and we urge you to stand with us in advocacy, prayer and support.

Advocate – Log onto www.senate.gov or www.house.gov and in the top right-hand corner, click "Find my Senators" and "Find my Representatives". Tell them that the executive order is tantamount to libel and ineffectual.

Pray – Raise up a prayer for refugees, immigrants and stranded travelers, and post it on our Prayer Board² to share with other concerned Americans.

Support – Help us recruit staff and volunteers to visit the expected increase in detained refugees and immigrants (www.sihnyc.org/WeStand).

To do nothing is unacceptable. As the late Elie Wiesel pointed out, "The opposite of love is not hate, it's indifference."³

1. Rev. Elizabeth A. Eaton, Pastoral Message, January 30, 2017, www.elca.org

2. www.facebook.com/Seafarers-International-House

3. Elie Wiesel, US NEWS & WORLD REPORT, October 27, 1986



For whose benefit are the handcuffs and leg shackles?

Always Have, Always Will



Rev. Marsh Luther Drege
Pastor and Executive Director

I knew that “xenophobia” meant fear of the stranger, but I had monetarily forgotten the counterpart Greek word “philoxenia”, meaning love of the stranger. It’s featured in two very transformative passages in the New Testament: Romans 12:13, where Paul talks about “saints practicing hospitality” and Hebrews 13:2, where he tells us to not “neglect to show hospitality to strangers”.

The last weekend of January the newly inaugurated President of the United States signed an executive order barring all travelers from seven different countries from coming into the country.

these folks who had already been granted asylum? Does it mean that the U.S. government can change anyone’s documented status overnight?

I assured our asylees that they were among friends here at Seafarers International House, and that for 144 years we had always cared for the vulnerable immigrant and always would.

We have a Biblical mandate to do whatever we can to stand with the immigrant and the refugee. Indeed last year, we housed 23 asylees for over 800 nights.

I believe this reflects biblical hospitality to strangers. This

is core Lutheran teaching. As Presiding Bishop Elizabeth Eaton, has said, “Temporarily banning vulnerable refugees does not guarantee our security nor does it reflect our values as Christians.”

“Philoxenia” is a two-way street. We are blessed by those we welcome and they, in turn, are blessed by us. The picture below shows one of our asylees who hails from Ethiopia and had never seen snow, much less shoveled it. When the blizzard came a few weeks after

the executive order, he was the first to help clear the sidewalk. When I asked him what he thought of snow shoveling, he replied “This country has already given me so much it’s the least I can do to help shovel snow”.

Seafarers International House has welcomed seafarers and immigrants for 144 years with Biblical philoxenia. Always have. Always will.

Blessings,

Marsh Luther Drege



Detaining A “Suspicious” Diplomat

Fear robs us of our humanity and our intelligence. Nothing better illustrates that than the immigration policies and practices of the United States, most recently the Executive Order issued last January 27th.

That may explain how Kjell Magne Bondevik was refused entry into the United States.

Mr. Bondevik was traveling to attend the National Prayer Breakfast in Washington, DC last February. He is the founder and president of Oslo Center for Peace and Human Rights. More significantly perhaps, he was a member of the Norwegian Parliament from 1973 to 2005 and served as Norway’s Minister of Foreign Affairs from 1989 to 1990 and its Prime Minister from 1997 to 2000 and again from 2001 to 2005.

While travelers from Norway are not required to have visas to visit here, Mr. Bondevik carried a diplomatic passport, showing that he

had traveled to Iran in the past. Prime ministers often visit foreign countries. That fact eluded the Custom Border Patrol officers at Dulles International Airport. He was ordered to wait in the airport for 40 minutes, before being questioned by CPB officers for another 20 minutes about his trip to Iran, which he had taken to speak at a human rights conference.

Given the amount of time it took CPB to vet Mr. Bondevik, we should probably be grateful that he was a dignitary and Lutheran pastor, not one of those “bad honchos” about whom we hear so much.

In 2006, Mr. Bondevik was appointed UN special envoy for the humanitarian situation in the Horn of Africa. In 2007 Bondevik was elected moderator of the World Council of Churches’ commission on international affairs, representing the Church of Norway.

It’s a rather embarrassing start to making America great again.

Shore Leave? Maybe

Only a small fraction of the seafarers arriving in the United States hail from Iran, Libya, Somalia, Sudan or Syria, so arguably the impact of the revised executive order banning



To Stand Ashore, if Only Briefly

immigrants and travelers from these countries will not have much of an impact on seafarers or shipping.

On the other hand, it isn't as if these seafarers haven't been thoroughly vetted.

On the recommendation of the

United States, the International Labor Organization amended ILO 185 to provide a state-of-the-art seafarer identification document (SID) with biometric identifiers. Each member nation is required to maintain a current record of SID's issued, suspended or canceled for any member state to access when a merchant ship has docked and its seafarers wish to enjoy shore leave. With a properly issued SID, the seafarer is entitled to shore leave without the

necessity of a visa, unless the port state has reason to refuse permission on the grounds of public health, public safety, public order or national security.¹

Having recommended this amendment of ILO 185, the United States has chosen not to ratify it, and requires an SID, a

passport and a visa. Before the recent executive order, Custom Border Patrol routinely refused to allow even visa-carrying seafarers off the ship if they came from a predominantly Islamic nation.

The visa usually needed by seafarers is the C-1, allowing foreign nationals to enter the U.S. while transiting to another country. It's needed to join the crew of a merchant docked in the United States at the beginning of the crew contract; it's needed to leave the ship to be repatriated home at the conclusion of the crew contract; and it's needed for shore leave at all times in between.

The shore leave under a C-1 visa is limited to 29 days. If the seafarer's ship is detained in port for repairs or financial issues for longer than 29 days, the seafarer loses his ability to disembark beyond that time.

A seafarer seeking a C-1 visa must complete an application, present a passport, a health cer-

tificate a company employment letter, a sea time certificate, bank statements or bills to verify residence and a resume, along with a \$160 fee. Then, the seafarer must be interviewed by a consular official and have the biometric prints taken.

The offending executive order was enjoined in federal district court and affirmed by the Court of Appeals in San Francisco. It is difficult to predict the outcome of the legal proceedings. Even if the executive order is withdrawn or permanently enjoined, the many thousand seafarers seeking to embark or disembark their ships in U.S. ports will continue to be severely restricted as imagined port security threats.

1. *C185 - Seafarers Identity Documents Convention (Revised) 2013 (No. 185)*, NORMLEX, International Labor Organization, www.ilo.org, July 19, 2003

2. *C-1 Visa - Frequently Asked Questions*, VISA PRO IMMIGRATION ATTORNEYS, www.visapro.com

Knitting At Albion

It's been said that seafaring is like being in jail, with the chance of being drowned. The better association may be that of Albion Correctional Facility and the women there who knit. Last December, Seafarers International House received over 115 watch caps for its Christmas-at-Sea program. These hats were knitted by the inmates at Albion as part of their community outreach.

Over forty women knit hats with twelve ladies producing the bulk of this incredible gift. The project was made possible by Albion's superintendent Sheryl Venzen and its

chaplain, Christine Kesterson, along with several community groups, providing knitting instructions and materials.

The Albion knitters regularly knit baby blankets for local hospitals and family service organizations.

On behalf of the 115 seafarers who are now better equipped to manage the North Atlantic in Winter with their new knitted hats, we offer a warm and heartfelt "thank you" to each of the folks at the Albion Correctional Facility for their generosity of time and talents. Blessings on all your outreach initiatives.

ALDE Servant Event

The Association of Lutheran Development Executives (ALDE) is an international community of fundraising and communication professionals, rooted in the Lutheran tradition of the Christian faith and dedicated to serving God's people in the church and the world.

ALDE holds a four-day conference each year designed to ignite Lutheran and other Christian missions through effective fundraising, marketing and communications.

The annual conferences feature master classes, workshops, networking opportunities, worship services and servant

events. The servant event gives attendees a chance to support the local community, helping answer a need as they answer God's call to care for those in need. This last February at the IGNITE Norfolk 2017 Conference, ALDE selected Seafarers International House to support as "a unique ministry that complements the unique setting of the conference."

Seafarers International House is honored to have had this opportunity to share a message of its ministry to seafarers and immigrants. We are so very thankful to the members of ALDE for their generosity.

M/V Newlead Granadino: The Problem

NewLead Holdings Ltd. is an “international, vertically integrated shipping, logistics and commodity company”, based in Piraeus, Greece. In 2014, the

company acquired the M/T NEWLEAD GRANADINO, an eight-year old asphalt-bitumen tanker, flagged in Togo, and “invested in the maintenance, improvement and upgrade of the vessel’s condition.”¹

It is a little surprising then, that just over one year later, the NEWLEAD GRANADINO suffered a broken boiler and a damaged drive shaft.

NewLead has faced other problems. Its CEO resigned last October due to a “strictly personal legal matter”, and another one of its ships was auctioned off in Savannah, Ga., over unpaid debts. The creditors described the company as “little more than a hollow shell.”²

Then, a default judgment was entered against NewLead Holdings and its former CEO for breach of contract and fraud, involving the plaintiff’s purchase of coal that allegedly NewLead never owned from mines that didn’t belong to it.³

A spokeswoman for NewLead said that the GRANADINO’s

breakdown left the company facing unexpected costs, but “the firm remains in control of the situation.”⁴

The ship’s crew of 14 seafarers – Filipino, Romanian and Greek – might not concur with that assessment.

1. “NewLead Holdings Announces Time-Charter and Commercial Performance of MT Newlead Granadino, Press Release, September 15, 2015, www.prnewswire.com
2. Ian Duncan, “Coast Guard Orders Unsafe Ship to Stay in Baltimore, Stranding its Crew”, THE WASHINGTON POST, November 6, 2016.
3. “TranAsia Commodities Wins Judgment Against NewLead Holdings”, PR Newswire, February 23, 2017



M/V Newlead Granadino: The Rescue

The M/V NEWLEAD GRANADINO limped into the Port of Baltimore in September 2016. After unloading her cargo of asphalt, she failed the Coast Guard seaworthiness inspection and was detained. The shipowner lacked funds to undertake the repairs and rather than incur daily dockage fees for the vessel, she was towed out to anchorage.

The crew hadn’t been paid in over three months and the ship was low on food and water.

The bank holding the ship mortgage promptly paid the crew their back wages, effectively preventing legal proceedings by the seafarers to force the sale of the ship for unpaid wages and repatriation.

Consequently, the seafarers were unable to enjoy shore leave from the anchorage site, and after docking, they continued to be detained aboard ship due to the seafarer visa restrictions. One seafarer, whose contract aboard the NEWLEAD GRANADINO had

finished and hoped to spend Christmas at home, could not be repatriated.

So, the NEWLEAD GRANADINO remained at anchorage for four months with her crew collecting drinking water from the HVAC condenser and food by fishing over the gunwale. Seafarers International House’s ministry partner in the Port of Baltimore, the Baltimore International Seafarers Center (BISC), initiated efforts to secure food, water, communications equipment and pastoral care, calling on several members of the maritime community, including the International Transportation Workers’ Federation (ITF), Seafarers International Union (SIU), Association of Maryland Pilots (Maryland Pilots) and other members of the greater Baltimore community.

ITF endeavored to communicate seafarer welfare issues with NewLead Holdings Ltd. and its bank. SIU handled the flow of goods and supplies from the labor union community.

The Roman Catholic Apostleship of the Sea donated a television and the Maryland Pilots and a few tugboat operators provided transportation to and from the anchorage site.

Altogether it was a remarkable, collective effort of business, labor and NGOs.

BISC’s Rev. Mary Davisson, visited the crew at least nine times at anchorage and at dock, offering prayers, delivering various goods and checking on the crew’s welfare.

Our port chaplain, Rev. Bill Rex and a volunteer, Mark Staples, also boarded the ship to provide a ministry of presence, a listening ear, pastoral care and worship services.



Rev. Mary Davisson and folks from BISC providing hospitality and assistance to a stranded crew

Several weeks ago, the NEWLEAD GRANADINO was allowed into port, and six of her crew were repatriated. Twelve of the original 18 crew members have now been repatriated, including the captain.

At this juncture, the fate of the NEWLEAD GRANADINO is not clear. We’re left to pray for speedy repatriation of the remaining crew members.

Appreciation to Mark Staples who provided background information

Isolation At Sea and Ashore (continued from page one)

damage is done. It is no wonder that many seafarers search for employment shore-side.

As one seafarer observed, "When you're out there on the Pacific Ocean, you're isolated from everything and you do not know a . . . damn thing about whatever's going on, even though you get the papers now and then . . . this bothers me, that you cannot be a part of what's going on around the world."⁵

Of course, there are ways to lessen the social isolation of the seafarer:

- Communication access at sea and ashore, affordable to the entire crew, not just the officers.
- Tours of duty no longer than four months in duration with at least two months repatriation between tours

- Increased opportunities for spouses and children to sail.

- Greater reliance on single nationality crews and greater continuity of employment on the same ship, as well as better allowance for family-emergency leaves.

- Improved contact between the ship operator and the seafarer's spouses, and the promotion of social contact among the families of seafarers.

- Balancing cost reductions of smaller crews and greater administrative duties against detrimental health consequences for seafarers.

- Adequate shore leave for the entire crew, including seafarer visas arranged and paid by the ship operator, as well as better disciplined application of shore leave protocols and practices by Custom Border Patrol officers.

- Adequate communal space, whole-crew dining, and sensible alcohol regulations instead of total alcohol bans.

Seafarer welfare has and will continue to improve under the Maritime Labour Convention 2006, but its provisions demonstrate just how much more needs to be done.

1. ITF Uniform Total Crew Contract Collective Agreement, 2015-2017. Lesser ships not covered by ITF often have longer crew contracts.
2. Michelle Thomas, "Lost at Sea and



Lost at Home: the Predicament of Seafaring Families, SEAFARERS INTERNATIONAL RESEARCH CENTRE, CARDIFF UNIVERSITY, 2003

3. Ibid

4. Dr. Olivia Swift, "Social Isolation of Seafarers", ISWAN, 2016

5. Thomas, op cit

6. Ibid

7. Birgit Larsen Jensen, "The Isolated Seafarer, 2002 <http://soemandskonerk/billed/iso-soemand.pdf>

Somebody Out There Who Cares

"... I was in prison, and you came to me."

We have the opportunity both to practice Matthew 25:36 and to restore our national heritage when we spend a couple of hours on a Saturday morning in an immigration detention center to visit an asylum seeker or other detained immigrant.

Not only are you offering your time as a stewardship gift, you have an opportunity to witness firsthand the impact of this country's immigration policies.

Even before your visit starts, you will see the worry and dismay etched on the faces of family members whose parent or child has been torn from their homes and communities. Quite possibly, you will feel compelled to lift up these folks in your prayers the next Sunday.

When the asylum seeker enters the visiting center, you see the cautious anticipation etched on the faces of the asylum seekers who have just been informed that they have a visitor.

And you're that visitor! You may be the first visitor that asylum seeker has had in months. In the early minutes of your visit, the air of caution rapidly dissipates and the flow of conversation increases. You'll be asked about the United States and your asylum seeker likely will want to tell you a little about his or her homeland. But we don't ask; remember this is the country where he suffered persecution.

You may never fully know how important your visit was to the asylum seeker. The letter to the right will give you a glimpse, but you really have to be there.

Paul M
15-02-2017

Dear Roehrer,
greetings in the name of our Lord ~~Jesus~~ Jesus Christ. I am filled with great joy and happiness to know that there is somebody out there who cares. I just wish to thank you and say God will continue to bless you and your family for what you people are doing for the needy. I received the money and I was able to talk with my wife and my three children. They all sent greetings and said they are also praying for my God Samaritan that will hand a helping hand to their father. I have three children, the first is Ruth and Ruben and his goal they are all doing good. Thanks again my dear sister in the Lord for what you did to me. I now know that I have a family here in America. God bless you.
your faithful Paul

One of our volunteers received this letter from Paul [for privacy, his last name has been hidden]. Paul was sitting in the visitation center alone, having been called mistakenly by the guards. Before the guards discovered the mistake and sent him back to his dormitory, our volunteer introduced herself and chatted briefly. Later, she got his name and ID from the guard. Every Saturday, he is visited by her.

Between The Two Kingdoms

The fierce backlash against immigrants and very nearly all non-Anglo-Saxon people, including the foreign seafarers whom the maritime industry has chosen as a cheap source of labor, makes the front pages of our newspapers on nearly a daily basis.

For Seafarers International House and many other church organizations, it seems as if the marginalization of the foreigner, the poor, the sick, very nearly everybody named in Matthew 25:36, has ratcheted up in the last few weeks and months.

What is the role of the church and its agencies here? It has been said that we are on a tightrope between the two kingdoms, and being cautious folk, we're likely to remain motionless until the rancor has died down. The problem with tightropes, of course, is that if we try to remain stationary, we will surely fall off the rope.

While Martin Luther's "two kingdoms" theology has been debated by theologians for some time, the polarization of socio-political thought in the United States in the past several weeks, if not longer, provides a basis for reviewing the debate.

The line drawn by Martin Luther between spiritual and temporal authority has been criticized by some as leading to the secularization of society on the one hand, and the abdication of the church from any social problems on the other hand.¹ Defenders of the "two kingdoms" argue that God rules in both. "The temporal is not foreign to God, and Luther does not regard as such. To him there is nothing which is profane and no sphere in which God is not at work."² What is the proper role of the church in response to travel bans, to border walls and to "alter-

nate facts"?

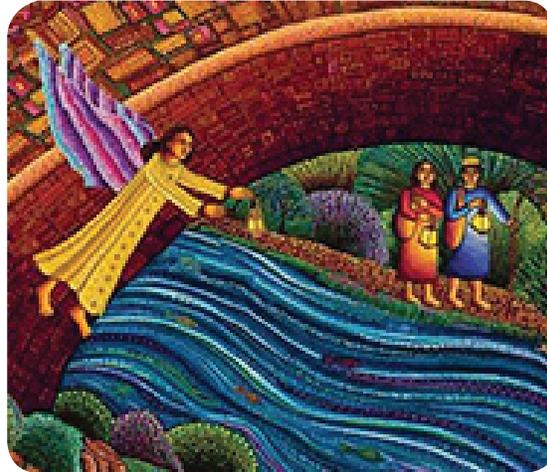
The church has been criticized for not having "a theology of holistic mission which includes social justice,"³ stemming in part from the view that protests, even peaceful ones, are unchurch-like. What is "unchurchlike", however, is doing nothing.

We are called to be prophets, exposing and combating societal lies, and "[o]ne of the oldest lies in our country is the belief that some people are worth more than others; that some are made to serve and some are made to be served."⁴

The truth is relative affluence and technology have fostered our expectation of being served. Why make dinner when you can order ready-made meals and have them delivered. Why step outside to go shopping when you can order everything from your smart-phone. And why stand in the polling lines to vote?

Democracy is a participatory form of government, and yet too many of us refuse to be bothered. We'd rather just carp about our political leaders than spend any time or effort to select them.

Not surprisingly, the Bishop of the Metropolitan Washington DC Synod frequently travels throughout Capitol Hill as a part of his Lutheran public advocacy ministry. "However, we also need the members in our churches to speak in Washington, and in state capitols



and in city council chambers."⁵

Bishop Graham suggests that we advocate with humility, presenting ourselves as faithful people sharing information and asking for help. After all, they too are God's children, and we pray for them regularly.

Without becoming entrenched in particular legislation or regulatory proposals, we might better call attention to worrisome trends — xenophobia and the plight of the working poor, to name but a few.⁶

"We can do justice in a way that is completely guided and shaped by our faith. We can do it — and we have no excuse for not doing it."⁷

1. Andres Nygren, "Luther's Doctrine of the Two Kingdoms", *JOURNAL OF LUTHERAN ETHICS*, August 1, 2002

2. *Ibid*

3. Alexia Salvatierra, "Loving Mercy - Doing Justice", *JOURNAL OF LUTHERAN ETHICS*, DECEMBER 1, 2015

4. *Ibid*

5. Richard Graham, "A Lutheran Bishop's Reflection on the Church's Public Work of Advocacy", *JOURNAL OF LUTHERAN ETHICS*, OCTOBER 1, 2016

6. Robert Benne, "Lutherans and the Political Challenges of 2016", *JOURNAL OF LUTHERAN ETHICS*, OCTOBER 1, 2016

7. Salvatierra, *op cit*

Christopher V. Roehrer, Director
Development and Communications

Mission Rationale

Within the shipping industry there is often little concern for seafarer welfare beyond recruitment and productivity, and within the government, any concern for their welfare is displaced by fear and homeland security.

Within the prison industry, there is little concern for the welfare of immigrants beyond very lucrative government contracts to warehouse people with little accountability and minimal cost. Again, within the government, any concern for their welfare is displaced by fear and homeland security.

Mission Highlights

Our seven port chaplains visited over 16,680 seafarers last year. Our Guesthouse was ready and able to offer accommodations to far more asylum seekers than the government was willing to release from private prisons, due in part to intense lobbying by the prison industry. So we have inaugurated a program of regular visitation to immigrants in their prisons and warehouses.

Sleep Well By Doing Good

Our Guesthouse accommodates not only seafarers and immigrants, but church gatherings, civic groups and individuals in need of safe, affordable lodging. It helps them accomplish their goals and missions, and their patronage helps us support our missions to seafarers and immigrants.

Book online at www.sihnyc.org.

144 Years of Service



Harbor of Hospitality

In This Issue

Isolation At Sea and Ashore
Port Funding Threatened
We Stand Campaign
Always Have, Always Will
Detaining A Suspicious Diplomat
Shore Leave, Maybe

Knitting At Albion
ALDE Servant Event
NEWLEAD GRANADINO: The Problem
NEWLEAD GRANADINO: The Rescue
Somebody Out There Who Cares
Between the Two Kingdoms



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