

HOPE INSPIRES AND MOTIVATES THE APOSTLESHIP OF THE SEA'S COMMITMENT

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Hope is a beautiful subject to speak about in Poland! It is also a daunting mission when one is familiar with the courage of the Poles in History, their indomitable pride, and their Faith in Christ who despite any dismemberments or dictatorships enables them to be born again each time like a phoenix from its ashes.

To speak about Hope is to speak about the future, happiness and salvation. It is to speak about people whose living conditions are what they are, not as we imagine them to be, and which we must take into consideration. So it was that Saint Augustine was not afraid to reach the members of his diocese of Hippo at the heart of their life and adopt colorful language to evangelize them. Let us join them, and let us listen to Augustine's meditation on the passage from Saint Luke, Chapter 11, verses 10-13: "*For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. What father among you would hand his son a snake when he asks for a fish? What father among you will give his son who asks for bread a stone? Or hand him a scorpion when he asks for an egg? If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the holy Spirit to those who ask him?*".

The fish, the egg and bread, as Saint Augustine comments allegorically,² are the three theological virtues: the fish is Faith, the egg is Hope, and the bread is Charity.

- A fish is good like Faith: it lives in water without drowning in it. Like us, believers, baptized in the waters of baptism, we are saved from the tempests of the world.

- Bread is the best of foods, just as Charity is the best of virtues. As to a stone, it represents hardness of heart.

- An egg is the symbol of Hope: an egg is not a chick, it is waiting for a chick; with its shell, it does not see what it is working for; it waits with patience for what will happen to it.

Augustine concludes: "*Do not look back; fear the scorpion, for the scorpion is the enemy of the egg, just as the world is the enemy of hope*".

"*Do not look back; love hope!*". In fidelity to Augustine's instructions, and without presuming to say everything, I propose:

- to present theological hope and its components to you;

¹ *Matthew* 7:9.

² *Sermon* 105, c4 n6.

- to see how the Apostleship of the Sea can, and even must find in hope an inspiration, the motor of its commitments, and its ability “to give a reason for this hope”³ in the maritime realities.

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A. What is hope?

Before recalling the usual way in which hope is described, allow me to quote the last phrase from a premonitory letter written by Father Christian de Chergé, a Cistercian monk from Tibhirine, Algeria, who was decapitated with his community precisely ten years ago. In meditating around Christmas 1993 on his possible assassination and his assassin, he wrote: “*And you, too, friend of the last minute, who may not have known what you were doing, yes, for you, too, I want these Thanks and Farewell. And may we meet again, good thief, in paradise, if it pleases God, the Father of us both. Amen! Inch Allalh!*”.

This is an admirable text that glows with the Christian hope we learned about as little children in the catechism in these words: “*O my God, relying on Thy almighty power and infinite mercy and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer*”. It is a somewhat abstract formula for children but it made sense. We understood intuitively that between this world and the other world there was a link, that we walk together with Jesus, and that we, the children, could trust in Jesus because he always kept what he promised.

The components of Hope

We already know the essentials about hope! Here it will be good for us to bring out four elements, four components of theological Hope in order to explore its mystery.

1. **We address the desire for God:** the object of Hope, its aim, is God himself. Hope responds to the aspiration to happiness which God, in creating us in his image, put in our hearts made for him: “Our heart is restless, Lord, and it will not rest until it rests in you!”, Saint Augustine said. Hope takes on our human hopes that inspire our particular activities; it purifies them, directs them to the Kingdom of God, and even takes a distance from them when it involves expanding our hearts, freeing them, and helping them to desire the vision of God, everlasting beatitude.⁴
2. **On the other hand, being inseparable from time, Hope implies waiting:** the active waiting of the good servant;⁵ we are all cut from the cloth of time; held to prepare the future in our present without getting stuck in it, without escaping from it. We are held above all to welcome the future in our present because theological hope introduces into the heart of the world an anticipation of the world to come of which the Church is in some way the sacramental presence. This is the reason why the Eucharist can be called “the sacrament of Hope” because it nourishes a Christian with the glorious Body of the Lord, our future that comes ahead of us, in us. So through this divine viaticum, every disciple is someone who hopes, a pilgrim on the way to the Promised Land. “*Always think of yourself as a ship*”, as a seafarer wrote on his logbook.

³ 1 Peter 3:15.

⁴ CCC 1817 – sq.

⁵ Luke 12:35-39.

3. But we know through experience **that walking also means obstacles; crossing means pitfalls, hence a call to perseverance**: this is the third characteristic of hope, which includes both courage and prudence. Saint Paul understood this well. On the margin of his letters he tells us about the difficulties he encountered both inside and outside himself.
- **Inside?** He cites the “law of contradiction”: “*What I do, I do not understand. For I do not do what I want, but I do what I hate... Miserable one that I am!*”⁶

Difficulties that came **from the outside?** In the Second Letter to the Corinthians, he lists a long litany of these difficulties in two passages: “*In everything we commend ourselves as ministers of God, through much endurance, in afflictions, hardships, constraints, beatings, imprisonments, riots, labors, vigils, fasts*”;⁷ “*Who is weak, and I am not weak? Who is led to sin, and I am not indignant? If I must boast, I will boast of the things that show my weakness*”.⁸

All of us are familiar with these obstacles along our way. They make the goal seem farther away and even unattainable. So what can we do? Here Paul presents Abraham to us as a model, the “*father of us all*”,⁹ “*hoping against all hope*”,¹⁰ God’s tireless pilgrim. On his part, the author of the Letter to the Hebrews, after mentioning God’s irrevocable promise to Abraham, advises us to have hope, which he says is “*an anchor of the soul, sure and firm, which reaches into the interior behind the veil*”.¹¹ The Lord is our anchor that is already tied to the port of salvation; it allows our ship to stay fixed without drifting despite the storms, or to continue sailing with prudence and lucidity. “With our eyes fixed on Jesus Christ, let us enter into God’s battle”, as the Lenten invitational suggests. So hope appears as “*the helmet of salvation*”,¹² that protects the fighter’s head who is also covered “*with the breastplate of Faith and Charity*” in order to pit his strength valiantly against his enemies and the obstacles along the way.

4. Such perseverance would soon be depleted without trust in the Lord

Trust is an essential component of Hope, the theological virtue that is always tied to the other two. In his phrases that undulate like waves, the poet Péguy describes hope as a little girl who is walking between her two taller sisters, Faith and Charity.

“*Little hope, he says, walks between her two taller sisters and no one notices her, but it is she, the little one, who leads everything because...hope sees what is not yet and what will be. She loves what is not yet and what will be!...*”¹³

The poet’s insight stresses the communion of the three sisters. But it is important to add that there is no hope without the Faith that deepens; there is no hope without the Charity that makes one “*burn with love*”. Hope is believing in Love; it means being moved by Love. Hence our humble trust in Christ, the conqueror of death; the One who promised to prepare a place for us, to return in glory, and to be with us every day until the end of time. He is the One who gets into our boat and

⁶ Romans 7:15, 24a.

⁷ 2 Co 6:4-5.

⁸ 2 Co 11:23-30.

⁹ Rm 4:16.

¹⁰ Rm 4:18.

¹¹ He 6:19.

¹² 1 Th 5:8.

¹³ Charles Péguy, “La Porte du mystère de la deuxième vertu”.

gives us his Spirit in order to avoid the two obstacles where hope can run aground: presumption, which consist in taking advantage of God's goodness in order to sink into evil... "*Sin doesn't matter if God is good*", or to count on oneself too much, like the Apostle Peter... The other obstacle is *despair*, to let oneself flounder because a despairing person wrongly believes that God has abandoned him or can no longer sustain him in such a difficult situation or forgive his sin, as Judas believed.

Hope rectifies the line of fire: it turns us towards God and gives us peace, even in trials; it teaches us the Beatitudes again and the Our Father, which the *Catechism of the Catholic Church* tells us is "*the summary of everything that hope leads us to desire*".¹⁴

Christ said, "*Take courage, I have conquered the world*".¹⁵ In other words, God leads us to God, the Son to the Father in the impulse of the Spirit. To hope is to expect God from God, and to receive him from Him. This is the most beautiful gift, the mobilizing force through which the Holy Spirit prods the Church towards God's future.

B. For a Christian Humanism of Hope

Now let us see how the Apostleship of the Sea finds in this virtue not only its inspiration and motor, but also its ability to introduce into the maritime world what I will call "the Christian humanism of Hope".

First, let us make this remark: fundamentally, before being this dynamic disposition that puts us resolutely on the way to God, theological hope comes from the positive and inviting way in which God looks over us. It is of the order of grace; it is one of the best surprises in the history of the Covenant; the creation of the couple, man and woman, is a divine act of Hope; God hopes in his creature. So a believer who hopes consequently hopes in this initial, permanent commitment of God, which is his Promise, and prays: "Lord, since you cannot deny your promise or your covenant, since you cannot be unfaithful, I come to You. I take advantage of the rights you have given me to dialogue with you, to intercede with you, to discuss with you, to battle with you, to take you as defender and even as Savior, to risk my life for You and for others because of You".

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Based on this, without being exhaustive, let us try to bring out some characteristics of this "marine humanism" of Christian Hope lived in the Apostleship of the Sea.

I. A God "on the road" who leads us to follow Him

It seems to me that the first characteristic is the following: **God and Hope incite us to take the road**. He is the nomad God who launches us along the dangerous roads of the Exodus; the God of the Burning Bush, of the surprising paths that He takes in order to reach us. As a Portuguese proverb says, He is "the One who writes straight with curved lines", the one who gets inconvenienced and unsettled for us.

¹⁴ CCC, No. 1820.

¹⁵ *Jn* 16:33; *Jn* 16:22-23.

- a. In other words, Hope always finds its logbook in the angel's catechesis at Mary's annunciation: "*daughter of Abraham*"; "*Rejoice full of grace, do not fear...you will have a son...your son will be great, he will reign forever...for nothing is impossible for God!*".¹⁶ It is a catechesis of hope expressed by the angel in the future; a permanent catechesis made to the Church, to every disciple of Jesus; a catechesis of happiness that the Church has the joy to propose to all. It allows us to get our bearings to the port and avoid the deadly obstacles to Hope: the obstacle of vanity that made Peter break down, and the obstacle of defeatism that made Judas despair.
- b. With Abraham the history of biblical hope really begins through the Promise which this nomad, who had no children from his wife Sara, received from God at an advanced age: a prosperous land and numerous descendants.¹⁷ The author of the Letter to the Hebrews describes his spiritual attitude and says: "*Abraham obeyed when he was called to go out...he went out, not knowing where he was to go...for he was looking forward to the city with foundations, whose architect and maker is God*".¹⁸
- c. A hopeful life, according to God, is thus a risky life: it forges people who are exposed to the wind. The Church is well aware that in all the stages of her history, including today, she is called to take up the road, trusting in the Holy Spirit. He continues to blow where he wants,¹⁹ even beyond the visible limits of Christ's Church.²⁰ Our Pontifical Council, and surely the Apostleship of the Sea get their missionary vitality from this conviction. Without this desire to take up the road to follow Christ, every Christian community and the Church lose their tonus, strengths and perspectives, whereas their mission is to be the "road of man". Two new figures emerge again along this road of humanity and sanctification today: that of the catechumenate and that of the pilgrim. "*On the move!*", says the Jew Chouraqui to translate the Beatitudes.

I.' As to the Apostleship of the Sea, it frequents the coasts and maritime routes that are frequented and sometimes even overcrowded. But for all that, are they human?

To respond to this urgent question, one of the first objectives of the Apostleship of the Sea moved by Hope consists in knowing the state of these routes and also making an analysis of the situations that are lived there: shipwrecks, collisions, disappearances of seafarers, difficulties of boat people, exploitation of seafarers, abandonment of crews, upheaval of fishing rules, pollution, etc., but also human encounters between continents, cultures and religions, technological progress and better scientific knowledge about the sea.

The Church always begins her evangelization approach with an outlook of this kind: a circular, in-depth outlook like Christ's outlook in the Gospel. It is a lucid outlook, but also the most positive one possible because along these very dangerous routes, Hope makes it possible to discover the causes of so much unhappiness and make out some initial solutions. In this way, the Apostleship of the Sea, thanks to hope, can make an assessment more easily of:

- the resources of solidarity between the people of the sea
- the importance of the wives of seafarers and their associations

¹⁶ Lk 1:26-30.

¹⁷ Gen 12:1; 15:5.

¹⁸ Heb 11:8a-10.

¹⁹ Jn 3:8.

²⁰ LG 16; GS 38.

- the urgent need to adapt, improve or change the formation of the people of the sea in view of their new living conditions
- the need to take the time and to create places for listening to the poorest and most exploited, to favor exchanges between generations, young and old
- the need to be open to others in a globalized world so that the people of the sea of the five continents, the most vulnerable or the most perceptive, can compare their experiences, take their destiny into their own hands, and dare together to fulfill their human vocation.

How nice it would be if thanks to these international meetings, we could progressively bring out some specific characteristics of each maritime region of the world and some complementary pastoral approaches! Intercultural, interreligious and ecumenical dialogue would find a privileged terrain in them and encourage new breeding grounds for people of good will. They would contribute to letting other voices be heard, educating public opinion, and outlining maritime paths that are more human and left less to the sharks. Theological hope is an inspiration to humanity, a road of humanity!

As you can see, in all this the Apostleship of the Sea plays the role of a Christian compass and marine radar.

I. A provocative God who frees us

The second characteristic of a marine humanism of Christian Hope is the following: the biblical God is not only the one who ensures Israel's passage through the Red Sea and sets it off on dangerous roads. He is also **a God who defends Man, to the point that he incites him to freedom and supports his demands when life becomes too burdensome.**

Hope makes a believer a protester who is "in the world without being of the world"; he is capable of issuing God a summons before situations that crush the human person and refusing to give up before these injustices. Paradoxically, God blesses this attitude. From his burning bush, he sees the misery of the Hebrew people enslaved by the Pharaoh; he hears their cry; he comes down to deliver them and let them go up to the land of freedom,²¹ and he enlists the hesitant Moses as their leader. There is a parallel in the popular account of the book of Job. God turns against Job's friends who came to advise him to confess his sin which, in their opinion, earned him such a divine sanction. God rebels against these gossipers: "*I burn with anger against you...for not speaking truthfully about me as my servant Job has done*".²² And what did Job say? What had he done to deserve God's admiration? Job just accused him of abandonment and infidelity to his role as God, but when he looked for a lawyer in this case against God, he found nothing better than to ask that same God to be his defender.²³

The biblical Job had many descendants, but today's Job has legions of descendants because there are many who turn against God before the enigma and scandal of evil.

There are many who turn away from him in revulsion and accuse him of being both cruel and impotent.

²¹ Ex 3:7-10.

²² Jb 4:27.

²³ Jb 19:25sq.

Others gradually discover that God is not on the side of the Enemy, but the vulnerable, the crucified, those who have nothing.²⁴

As to theological Hope, far from keeping a believer in a dream, illusion or resignation, it transforms him into a man or a woman of action who protests against such situations. In his prayer to God and in his initiatives with those who are responsible, in trying to remedy these situations with others, a disciple asks God, who “wants all men to be saved”,²⁵ for his strength and support. He knows that God rises up against injustice and expects his own to mobilize against it. So in the well-known vision of the dried bones of the prophet Ezekiel, God cannot bear to hear the lament of his people: “Our bones are dried up, our hope is lost, and we are cut off”.²⁶ He echoes this in these words: “When I open your graves...I will put my spirit in you that you may live”.²⁷

II’ – The Apostleship of the Sea, with its modest means, tries to keep this breath of hope alive and spread it. It is not satisfied with pleasant contacts or humanitarian aid for urgent needs, however necessary they may be. It intends to take on a Mission of hope in the name of the “voiceless” of the sea. If it did not, even the fish would cry out...

So it wants to proclaim loud and clear, together with others:

- that it is not possible to brave the raging sea or send poor people out in all kinds of weather, from one end of the planet to the other, on old, rotting boats for the speculators’ sole purpose of making money, or for the poor to survive.
- It becomes a duty to denounce tirelessly—with others—the mafia-like networks of new slave traders and new slaves; the scandal of the boat people.
- It tries to act—with others--with governments in order to devise an international fishing policy that is respectful of the environment, seafaring resources, the equilibrium of the marine species, the destiny of the people of the sea, their working conditions and their formation.²⁸
- It wishes to make known and respected the existence of a culture of the sea that is often unknown by “the terrestrials”, but which is ahead on many points that interest the future of the world. For the sea is a kind of laboratory of the future that has not finished revealing its secrets, its resources and even its values.
- The Apostleship of the Sea encourages everything that is being done by the different leaders of society for the sake of the people of the sea and the sea.²⁹ As stated on December 21, 1999 in the communiqué of the French Apostleship of the Sea when the “Erika”, an oil taker laden with 25,000 tons of crude oil, got stranded and broke in two off the Atlantic coast: “Tell me how you treat the sea and its seafarers, and I will tell you who you are; tell me how the sea and its people of the sea are getting on and I will tell you the state of the world, its becoming and yours with them!”.

The Apostleship of the Sea knows that from the beginning of the Gospel, the sea had its prophets; from the beginning of Christianity Hope embarked on the ships of the ports thanks to the diaspora to go and bring the Good News of the Risen Christ to the world, and with it the discovery of a new world. So theological Hope, with its prophetic breath, is at the origin of an immense

²⁴ *Jb* 4:25; *Mt* 25.

²⁵ 1 *Tm* 2:4.

²⁶ *Ez* 37:11.

²⁷ *Ez* 37:13-14.

²⁸ While the project of the European Commission’s green book is a positive task, it should insist much more on this last point.

²⁹ See Note 14.

tsunami of Faith and love at the service of humanity, which, without hope, would be delivered to the tidal wave of destructive interests.

II. The God of the End Times, the God of today.

Lastly, the God of Hope, since he is the one of the “End Times” asks us to live this hope in daily life, which means many things.

- a. First, the God-Man Jesus refuses to be a magician. To all those who ask him for astonishing wonders that would let them recognize him as the Messiah, Jesus answers: “*You cannot judge the signs of the times...but no sign will be given it except the sign of Jonah*”.³⁰ That is, an event that includes first being swallowed up, disappearing into the abyss and accepting our mortal destiny.
- b. In the same sense, Paul fights strenuously against the enlightenment whose damaging effects he soon perceives. The first Christians of Salonica were waiting for Christ’s imminent return in glory, which dispensed them from working. As to the Colossians, they thought that in addition to Christ there were terrifying celestial forces in the hereafter, angelic powers that would move the stars and human destinies to the point that no one could escape them: “*Let us not sleep as the rest do, but let us stay alert and sober*”,³¹ says Paul to the former. “*but Christ is all and in all*”,³² he writes to the Colossians. Paul thus conforms to Jesus’ teaching found in Mark’s eschatological discourse: “*See that no one deceives you...False messiahs and false prophets will arise...do not believe it*”,³³ because this kind of enlightenment that presumes to know everything about the end of time, its date and signs, and wants to impose its rules and practices is not the more realistic, humble and confident theological hope.
- c. In this way Jesus refers us back to our daily life. The sign of the coming of the End Times is manifested in two very modest attitudes, which are the same for everyone, everywhere and always: “*You shall love the Lord...and your neighbor as yourself*”.³⁴ These are the End Times lived in daily life; eschatology in everyday life; the seriousness of every human act that commits the future. Today everyone must live with Jesus and thus benefit from eternal life. Down here, it is grace in view of glory; hope is lived now, “*hic et nunc*”, and this changes everything.
- d. For Hope agrees to carry its cross like Simon the Cyrene in following Christ. At Gethsemane Jesus ordered Peter to put back his sword and refused to call “*more than twelve legions of angels*” to his rescue.³⁵ He did not want to give credit to the idea of a God-Father-Avenger who would put us outside the harsh conditions of history. If Theological Hope sprang from Christ’s tomb at dawn on Easter, it is because it accepted the trial of the agony and darkness of Good Friday, an unavoidable course of action! Theological Hope never skips over the Cross. It is at this price that it is transformed into an anchor of salvation, “*now and at the hour of our death*”. It is through the Cross that we live the End Times today and can take for ourselves the last words of the Apocalypse, words of Hope from the book of Hope: “*Yes, I am coming soon.*” Amen! Come, Lord Jesus!”³⁶

³⁰ Mt 16:1-4.

³¹ 1 Th 5:6.

³² Col 3:11.

³³ Mk 13:5-sq.

³⁴ Lk 10:27.

³⁵ Mt 26:52-sq.

³⁶ Rev 22:20.

III' – This same outlook of lucid, positive hope on the maritime realities and their important challenges is part of the Mission of the Sea's commitment today. Recently, Pope Benedict XVI wrote: "*Hope has its roots in practice in the virtue of patience...and in that of humility which accepts the mystery of God and has confidence in him even in darkness!*".

So the Apostleship of the Sea gets its dynamism and mobilization from the theological Hope lived "at tide level". This is the reason why:

1. The Apostleship of the Sea provides a function of memory. In an era in which the difficulty of transmitting its values and its Faith is noted, it is important for the Apostleship of the Sea to preserve its missionary experience and maritime history with its reports, accounts and testimonies. It would be really desirable to write the "gospels of the sea" by questioning the people of the sea from our countries and dioceses. We would be astonished to see the Acts of the Apostles continuing in them today before our eyes, at sea, on the coastal zones, in the professions that live from the sea. There are so many lived values, silent prayers, and acts of hope, devotion and fraternity! Yes, let us continue to write the Acts of the Apostles of our times. Let us also respect, while educating it, what we call "popular Catholicism".

May the Apostleship of the Sea always be able to say: "*Whoever has ears ought to hear what the Spirit says to the churches*".³⁷

2. The Apostleship of the Sea is not just memory; it is also vigilance. It develops the faculty of perceptiveness and questioning. By using the new communication technologies, it strives to spread its message. It repeats tirelessly, and we with it, that the people of the sea are human beings, not slaves or merchandise; that the sea is not a toy, a rubbish heap, or just a place for beaches and tourist or religious vacations, but a wonderful gift of God that must be respected. It is a place that prefigures what the universe can know one day, and, as of now, in good as in evil (Cf. the sea of Aral). We have to say this at gatherings, feasts of the sea, blessings of ships, processions with the saints of the sea, and pilgrimage cruises. The message of the Apostleship of the Sea is neither conventional nor folkloric, but evangelical. It is not sprinkled with sugar but seasoned with salt. "*If your boss is not interested in us, how can we believe in your God?*", said a seafarer to a priest friend.

3. The Apostleship of the Sea provides a function of accompaniment and presence in regular life and outstanding events. In its modest place, it inspires new ways of life on all levels. Through the theological Hope that animates it, it proposes to blow a new breath among professionals of the sea, generations, maritime nations, Christian Churches and religions, and among people of good will so that ties based on law, justice and solidarity will be established more and more. It has a passion for contacts, visits on board or to the quay or the families. It thinks that the sea should bring peoples and continents together rather than separate them.

4. Moved by Hope, the Apostleship of the Sea provides a mission of formation. It strives to give rise to coastal teams where the maritime events are re-read and shared in the light of the Gospel; teams that want to sensitize the dioceses, their leaders, policies, youth from maritime schools, etc. about the maritime realities. Through them, it raises fundamental questions about situations both to the Christian communities and to the professional environments. This often takes courage and perseverance.

³⁷ Rev 2:7.

For the men and women who wish to go further in deepening Faith, participating in the liturgical prayer of the Church, and responding to the Lord's call to carry out certain positions of responsibility or ministries, the Apostleship of the Sea tries to propose intense moments and some well-fitting "instruments". This requires a lot from it, but it does not want to avoid this because Hope lets it find real witnesses to Christ on the spot and prepare them progressively. But this is asked for in prayer...because Hope makes us constantly go back and forth between today and tomorrow.

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It is time to conclude. Through all this, we see that the Apostleship of the Sea has the mission first of all to be a sign of the Church in maritime realities. Without becoming circumscribed or smothered into overly rigid structures, it has to be a sign of the ship-Church which despite its fragility, pursues its path in history through storms, drifts and obstacles. It takes on this mission day after day in Hope, with Christ as its compass, the Holy Spirit as its favorable wind, the Eucharist as its viaticum, Mary as its star, and the Church as its visible support. "*Master, we fished all night without catching anything!*", says Peter to Jesus who answers: "*Put out into deep water and lower your nets for a catch*".³⁸ This is the program of the Apostleship of the Sea. A Breton monk commented on this with a smile in these brilliant words: "*There are only two great trades in the world: fishing for fish in the depths of the sea, and fishing for pearls in the depths of God*".³⁹ This is what Hope inspires and lets us live: to discover what the Lord has destined for us.

Like a diver who goes down deep to bring back the wonders of the ocean depths, theological Hope, through the projects and commitments of the Apostleship of the Sea, gives rise to a Christian maritime humanism. It enables us above all to discover in these maritime galilees of the oceans the One who proceeds us there and to which the Risen Christ calls us: "*the Hope of glory*".⁴⁰

³⁸ Lk 5:4.

³⁹ "Mer en Ré mineur", Father François CASSINGENA, monk of Ligugé – Ed. Gerfaut.

⁴⁰ Col 1:27.