

# Sharing Hope: A Textual Analysis of Hope Content in The Encountering Jesus Series

By: Patricia M. Stout Swanson

February 3, 2020

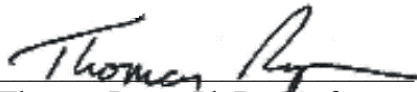
Submitted in Partial Fulfillment of the Requirements for Doctor of Philosophy in Practical  
Theology

St. Thomas University  
Miami Gardens, Florida

Approved:



Mary Carter Warren, D.Min., Associate Professor, St. Thomas University  
Committee Chair



Thomas Ryan, Ph.D., Professor, Loyola University New Orleans  
Committee Member



Nathaniel Samuel, Ph.D., Assistant Professor, Loyola University Chicago  
Committee Member

ProQuest Number:27740859

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent on the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



ProQuest 27740859

Published by ProQuest LLC (2020). Copyright of the Dissertation is held by the Author.

All Rights Reserved.

This work is protected against unauthorized copying under Title 17, United States Code  
Microform Edition © ProQuest LLC.

ProQuest LLC  
789 East Eisenhower Parkway  
P.O. Box 1346  
Ann Arbor, MI 48106 - 1346

Copyright 2020 Patricia M. Stout Swanson  
All Rights Reserved

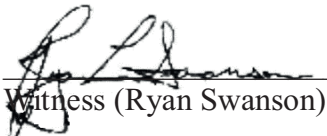
**Copyright Acknowledgement Form**

**St. Thomas University**

I, Patricia Stout Swanson, understand that I am solely responsible for the content of this dissertation and its use of copyrighted materials. All copyright infringements and issues are solely the responsibility of myself as the author of this dissertation and not St. Thomas University, its programs, or libraries.

  
\_\_\_\_\_  
Signature of Author

2-20-20  
\_\_\_\_\_  
Date

  
\_\_\_\_\_  
Witness (Ryan Swanson)

2-20-20  
\_\_\_\_\_  
Date

**St. Thomas University Library Release Form**

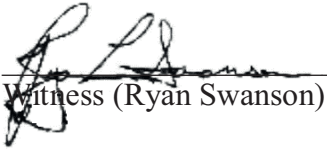
Sharing Hope: A Textual Analysis of Hope Content in The Encountering Jesus Series

Patricia M. Stout Swanson

I understand that US Copyright Law protects this dissertation against unauthorized use. By my signature below, I am giving permission to St. Thomas University Library to place this dissertation in its collections in both print and digital forms for open access to the wider academic community. I am also allowing the Library to photocopy and provide a copy of this dissertation for the purpose of interlibrary loans for scholarly purposes and to migrate it to other forms of media for archival purposes.

  
\_\_\_\_\_  
Signature of Author

2-20-20  
\_\_\_\_\_  
Date

  
\_\_\_\_\_  
Witness (Ryan Swanson)

2-20-20  
\_\_\_\_\_  
Date

## Dissertation Manual Acknowledgement Form

By my signature below, I Patricia Stout Swanson assert that I have read the dissertation publication manual, that my dissertation complies with the University's published dissertation standards and guidelines, and that I am solely responsible for any discrepancies between my dissertation and the publication manual that may result in my dissertation being returned by the library for failure to adhere to the published standards and guidelines within the dissertation manual.

<http://www.stu.edu/Portals/library/HowTo/docs/Dissertation-Manual.pdf>

  
\_\_\_\_\_  
Signature of Author

2/20/20  
\_\_\_\_\_  
Date

  
\_\_\_\_\_  
Signature of Chair

2/20/2020  
\_\_\_\_\_  
Date

## Abstract

The high-school aged demographic of young people in the United States of America, from the ages of approximately fourteen to eighteen, needs hope. Hope is needed to help strengthen them as they face the struggles of life particularly as they go through the adolescent stage of development. This research places the need for hope within the context of Catholic high school religious education and examines *The Encountering Jesus Series* of textbooks published by Ave Maria Press in accordance with the U.S.C.C.B. curriculum approved framework for the development of catechetical materials for young people of high school age. The goals for this research are: to present a mainline Catholic theological understanding of hope; an analysis of the adolescent stage of development; a profile of Generation Z; and a textual analysis of hope in the selected textbooks. Textbook analysis which uses elements of content analysis is employed to answer the question, “What is the content of hope as presented by the selected Ave Maria textbooks?” The virtue of hope is an essential aspect of sustaining an individual through life’s difficulties and challenges. Young people in this generation and in their stage of development face many obstacles and challenges and are in need of a message of hope. Generation Z is looking for communities of love and acceptance which aid them in developing their authentic selves. The Catholic Church has a rich tradition of hope and recently Pope Francis has made special effort to encourage the need for hope in the lives of young people. This research discovers that there is a gap between what the Catholic Church has to offer young people in terms of hope and the textbooks being developed to inform and instruct them.

Keywords: *Gen Z, hope, teenagers, catholic, religious education*

## **Acknowledgements**

The words, “thank you,” will never be enough to fully acknowledge the amount of gratitude which is in my heart for all those who have believed and supported me in this theological endeavor. I am forever grateful to my committee for their contributions to this work and to my formation as a person of hope. Thank you Mary Carter Waren, Tom Ryan and Nathaniel Samuel, this is not possible without you! I want to acknowledge my classmates in the Ph.D. program; I enjoyed our time in class together. Thank you to all my students and fellow co-workers at Pace High School especially the theology department: Nelson Bonet, Ricardo Gonzalez, David Masters, Andres Novela, George Rodriguez and Jeff Sanchez. A special acknowledgement to my long- time friend and co-Encounter moderator, Marcel Navarro, (chocolate me buddy) for our conversations and your support. Thank you to my friends who have supported me even though it meant sacrificing our time together. My long-time friend Romina, and my awesome god-daughter Mia, my bandmates Teddy and Mikey, sorry for the missed practices, I promise I’ll make it up to you. Thank you to Jeff Caballero, Mike Patin, Val Lloyd, Nancy Sullivan, and everyone else who asked, “How’s the dissertation coming along?” Your words of encouragement and kindness and special prayers are so appreciated. Finally, I would like to acknowledge all those teachers and people in my life who were and are sources of hope and inspiration. To anyone who took the time to believe in me and encouraged me to always be the best I can be, thank you for your love!



## **Dedication**

This dissertation is dedicated to my family. The pillars of faith who inspired and taught me what it means to be a person of faith starting with my grandmothers, Joan K. Stout and Madeline McAree. Grandma Stout you continue to demonstrate what it means to be a strong woman of faith. Your life long dedication to the work of God in the love and service of God's people has impacted me more than you will ever know. Your example has contributed greatly to who I am today. Grandma McAree you are woman of unwavering faith and prayer. I want my prayers to be like your prayers. You pray every day for our family and knowing that gives me great comfort. Your dedication to the spiritual life and God's continual presence in our lives is deeply ingrained in who I am. My uncle Frank whose dedication to the faith as a Catholic priest is the ultimate example of answering God's call and living out that call, faithfully every day. To my mom and dad who always taught me to be the best I can be and for always believing in me, your love, support, and encouragement have helped to keep me going in hard times. Thank you for the gift of faith and for making this an important part of our family. To my sisters Kathleen and Maureen, thank you for your love and support and for always having my back. Sister time is the best time. To my husband Ryan, thank you for your endless support, encouragement, and hugs. Thank you for reminding me to believe in myself and for being patient during this long process. Thank you for taking the time to proofread my work throughout my time in school, I am so grateful. I love you so much, thank you for everything! To all my family: Jean, Joan, Walter, Lola, Anne, Pat, John, Elizabeth, Ray IV, and Jessica. This is dedicated to my family in heaven: My grandfathers, Frank and Ray Jr., my uncle Ray III, and my brother John Jr. Thank you everyone, I am who I am because of your love.

## Table of Contents

|  |      |
|--|------|
| Copyright Acknowledgement Form .....             | ii   |
| St. Thomas University Library Release Form.....  | iv   |
| Dissertation Manual Acknowledgement Form .....   | v    |
| Abstract .....                                   | vi   |
| Acknowledgements .....                           | vii  |
| Dedication .....                                 | viii |
| Table of Contents .....                          | ix   |
| List of Tables.....                              | xi   |
| Introduction.....                                | xii  |
| CHAPTER ONE. DEFINING HOPE .....                 | 1    |
| Hebrew Scriptures.....                           | 1    |
| Christian Scriptures.....                        | 14   |
| CHAPTER TWO. THEOLOGICAL HOPE.....               | 29   |
| Thomas Aquinas .....                             | 29   |
| Karl Rahner .....                                | 39   |
| CHAPTER THREE. CATHOLIC CHURCH AND HOPE .....    | 51   |
| Catholic Contemporary Spirituality of Hope ..... | 51   |
| Contemporary Catholic Church Documents .....     | 64   |
| Lumen Gentium (1964).....                        | 65   |
| Gaudium et Spes (1965).....                      | 68   |
| The Catechism of the Catholic Church (1992)..... | 71   |
| Spe Salvi (2007).....                            | 73   |

|  |     |
|--|-----|
| Christus Vivit (2019) .....                          | 79  |
| CHAPTER FOUR. TEENAGE DEMOGRAPHIC AND EDUCATION..... | 84  |
| Adolescence.....                                     | 84  |
| Gen Z.....   | 90  |
| Education.....                                       | 100 |
| Religious Education .....                            | 103 |
| CHAPTER FIVE. ANALYSIS AND CONCLUSION .....          | 106 |
| Textbooks and Content Analysis .....                 | 106 |
| Content Analysis.....                                | 111 |
| Textual Analysis .....                               | 113 |
| Conclusion.....                                      | 120 |
| Appendix A. Analysis of Citations.....               | 130 |
| BIBLIOGRAPHY .....                                   | 192 |

## List of Tables

|   |     |
|---|-----|
| Table 1. Textual Breakdown with Frequency Across Series ..... | 114 |
|---|-----|

## Introduction

“It’s a tough time for Generation Z. Mental health problems, specifically mood disorders like depression and anxiety are skyrocketing. Gen Z is the least likely to report good or excellent mental health and the most likely to report poor or fair mental health. Suicide rates for U.S. teens and young adults are the highest ever.”<sup>1</sup> The complex issues surrounding mental health and the attention paid to these issues has risen in recent years. The evidence is seen in the abundance of commercials which advertise medication for depression as well as celebrities who have publicized their own struggles with mental health. Insider.com, spotlighting this issue, provides a list of twenty-eight celebrities who have made their struggles with mental health public. Some high profile names shared are: Chrissy Teigen, Prince Harry, Dwayne “The Rock” Johnson, Demi Lovato, Chris Evans, Ryan Reynolds, Kendrick Lamar, Emma Stone, James Franco, Kristen Bell, Lady Gaga, Shawn Mendes, and Billie Eilish.<sup>2</sup> The conversations surrounding these issues were not nearly as prolific ten years ago, as they are today, with social media and the ability to share directly with others playing a role in the acceleration of these discussions. There is no simple solution to these problems but this is the reality teenagers must contend with on a daily basis. The first day of January 2020 for South Florida began with the report that a seventeen-year-old young man was killed after stepping in front of a train. This young man had a football scholarship and was about to start classes at Georgia Tech.<sup>3</sup> This crisis affects

---

<sup>1</sup> Tyler Brandt, “3 Harmful Ideas That Are Weakening My Generation,” *Life & Tradition, The Epoch Times*, January 02, 2020, [http://theepochtimes.com/3-harmful-ideas-that-are-weakening-my-generation\\_318946.html](http://theepochtimes.com/3-harmful-ideas-that-are-weakening-my-generation_318946.html).

<sup>2</sup> Olivia Singh, “28 Celebrities who have opened up about their struggles with mental illness,” *Insider*, May 24, 2019, <https://www.insider.com/celebrities-depression-anxiety-mental-health-awareness-2017-11>.

<sup>3</sup> Minyvonne Burke, “Florida high school football star hit by train in suicide was under pressure, uncle says,” *NBC News Miami*, January 01, 2020, <https://nbcnews.com/news/us-news/florida-high-school-football-star-hit-train-suicide-was-under-n1109276>.

everyone and while there is no easy answer to offer in response to this, a part of the conversation starts with hope.

The message from Pope Francis on January 1, 2020 is to have hope. “Hope is the virtue that inspires us and keeps us moving forward, even when obstacles seem insurmountable.”<sup>4</sup> This message from the pope, which comes on the first day of the year as well, represents a starting point for the conversation regarding hope. The logical place to start is with defining hope. The conversation begins with defining hope.

Hope is difficult to define. If you asked a group of ten people to define hope in their own words, you might have ten different definitions of hope. Hope can be aspirational or encouraging. Others might define it as wishful or positive thinking. Hope might be defined as something that keeps you going. Hope is hard to describe, but people know it is important. The events and challenges of life are the opposition to which hope is the answer. Hope is about never giving up. Francis emphasizes this aspect of hope proclaiming to young people,

Keep following your hopes and dreams. But be careful about one temptation that can hold us back. It is anxiety. Anxiety can work against us by making us give up whenever we do not see instant results. Our best dreams are only attained through hope, patience and commitment, and not in haste... Even if you make mistakes, you can always get up and start over, for no one has the right to rob you of hope.<sup>5</sup>

---

<sup>4</sup> Francis, *Message of His Holiness Pope Francis For the Celebration of the 53<sup>rd</sup> World Day of Peace, Peace as a Journey of Hope: Dialogue Reconciliation and Ecological Conversion*, accessed February 4, 2020, Vatican.va.

<sup>5</sup> Francis, *Post-Synodal Apostolic Exhortation Christus Vivit of the Holy Father Francis to Young People and to the Entire People of God*, accessed June 01, 2019, Vatican.va, §29.

One of the greatest gifts the Catholic Church can offer its young people is hope. The Catholic Church has a lot to offer in this regard and young people need it. The author's personal experience, witnessing students' lives over the last thirteen years teaching in a Catholic High School, along with the recognition of the impact of theological education in the lives of young people, is the catalyst for this research.

The question guiding this research is, "What message of hope is conveyed to young people attending Catholic High Schools through the use of the United States Conference of Catholic Bishops (USCCB) curriculum-approved textbooks, specifically the *Encountering Jesus Series* published by Ave Maria Press?" The scope of answering this question includes: defining hope from a mainline Catholic Christian perspective; summarizing a generational profile of high-school aged young people in the United States; evaluating the textbooks published by Ave Maria Press according to the definition of hope presented in this research, and offering pathways to hope as a result of this research.

Several key sources are essential in order to develop a working definition of hope: biblical sources, theological sources, and spiritual sources. Chapter One, examines biblical source. Biblical sources, for the sake of this research, includes an overview of the Hebrew words for hope in the Hebrew Scriptures<sup>6</sup> and how those words are used to indicate hope. A Hebrew word study on hope and a summary of the thematic ways in which hope functions within the Hebrew Scriptures, which is not limited to the use of the

---

<sup>6</sup> This author chooses to use the term Hebrew Scriptures and Christian Scriptures but does not change the term used by authors cited. This is done in order to be respectful of faith traditions who also consider these sacred scriptures.

word hope, is offered. A study on the words for hope in the Christian Scriptures, as well as how they are used to convey the meaning of hope follows next.

Chapter Two develops a Catholic Christian theology of hope as virtue and focuses on the work of Thomas Aquinas and Karl Rahner. These two authors are chosen in order to develop a traditional Catholic approach to hope, which is appropriate given that Catholic High School textbooks are based on traditional Catholic theology. Chapter Three develops a contemporary account of the spirituality of hope. The authors referenced are: Paul Griffiths, James Martin, Joan Chittister, and Peter Kreeft. These authors contribute different perspectives regarding a Catholic spirituality of hope while building from traditional Catholic theological understandings of hope. Chapter Three presents an understanding of hope as presented in selected Vatican II and Post Vatican II official church documents: *Lumen Gentium* (1964), *Gaudium Et Spes* (1965), *The Catechism of the Catholic Church* (1992), *Spe Salvi* (2007), and *Christus Vivit* (2019).

Chapter Four provides a profile of teenagers in the United States. The profile includes a breakdown of the adolescent life cycle stage. The authors largely informing this subject are Donald Capps and Chap Clark. Donald Capps works from Erik Erikson's theory of life cycle stage development and applies those stages to the decades of life. Chap Clark's work contributes to this research by placing in context the hurts adolescents face while going through adolescent development. The sociological profile of teenagers in the USA is completed using a summary of research on Generation Z, conducted by the Barna Group. The Barna Group's study is the most comprehensive, current research on Generation Z which includes information regarding Christian faith and Generation Z, as well as a detailed presentation of Generation Z.



The research then turns its focus to the value of hope and its impact for education. This brief discussion guided by the work of David Halpin leads into the discussion regarding hope and religious education. Harold Horell's work on hope in religious education guides the conversations as it turns to one of the primary tools of educators, textbooks. Lisa O'Keefe and Stuart Foster guide the explanation of textual analysis. These are authors who are contributing to the international conversation regarding textbook research. Chapter Five, describes the method of textual analysis which guides this research. Textual analysis utilizes the method of content analysis. The method of content analysis is described as it used for this research. Chapter Five concludes with the textual analysis of the USCCB curriculum approved texts.

The USCCB curriculum approved texts from the *Encountering Jesus Series* published by Ave Maria Press are: *Jesus Christ: God's Revelation to the World*, *Jesus Christ: His Mission and Ministry*, *Jesus Christ: Source of Our Salvation*, *Jesus and the Church: One, Holy, Catholic, Apostolic*, *Meeting Jesus in the Sacraments*, *Your Life in Christ: Foundations of Catholic Morality*, *Sacred Scripture: A Catholic Study of God's Word*, *The History of the Catholic Church*, *Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, and *Marriage and Holy Orders: Your Call to Love and Serve*.

As a result of the research, Chapter Six offer a conclusion and summary of this dissertations research, and offers possibilities of future research which may lead to life-giving ways that hope might be offered to Catholic high school age young people, both through the curriculum and beyond.

## CHAPTER ONE. DEFINING HOPE

### Hebrew Scriptures

A primary source for understanding hope is the Sacred Scriptures, starting with the Hebrew Scriptures. There are five Hebrew words meant to indicate hope. “Hebrew has several verbs and nouns that cover the semantic domain of hope and expectation. Besides *qwh*, these include →תָּקָה *hākā*, →יָהַל *yāḥal*, →שָׁבַר *šāḇar*, and, last but not least, →בָּטַח *bāṭaḥ*, most commonly translated with *elpizein* by the LXX.”<sup>7</sup> The first word, תִּקְוָה *tiqwā* is used to describe hope in terms of expectation. “Just as the vb. *qwh* denotes an act of expectant hoping that is always goal oriented, the noun *tiqwā* denotes the hopes and expectations associated with the duration and quality of human life.”<sup>8</sup> Hope in the Hebrew Scriptures is seen within the context of everyday life. An aspect of hope, key to grasping the Hebrew Scriptures understanding of hope (*tiqwā*), is that it is tied to an individual’s lifetime. “In the most general sense, *tiqwā* characterizes a human life that can be considered secure on the social level and ethically meaningful.”<sup>9</sup> Acquiring wisdom is the key to hope for a long life; from the Hebrew Scriptures viewpoint, those who are not wise will have a short life, a limited future. Wisdom here means doing what is right according to the law of God.

The fundamental principle of education and conduct formulated in Prov. 19:18-20 is characteristic of all sapiential counsel. In association with *tiqwā*, the contrast between expectation of life and loss of life can be expressed in terms of the antithesis “righteous/wicked:” “The fear of Yahweh prolongs life, but the years of

---

<sup>7</sup> J. Waschke, “תִּקְוָה *tiqwā*,” *TDOT* 15:760.

<sup>8</sup> J. Waschke, “תִּקְוָה *tiqwā*,” *TDOT* 15:760

<sup>9</sup> J. Waschke, “תִּקְוָה *tiqwā*,” *TDOT* 15:761.

the wicked will be short' (Prv. 10:27). From this fundamental insight it follows that the hope (*tōhelet*) of the righteous ends in gladness, whereas the expectation (*tiqwâ*) of the wicked comes to nothing (v.28)... Only wisdom and the fear of God can safeguard the prospect of the future, making room for a hope that cannot be accidentally 'cut off' (*krt* niph'al, Prov.23:18; 24:14)."<sup>10</sup>

God, hope, and long life are connected linguistically in the Hebrew Scriptures, this understanding equates foolishness with those who commit evil acts and who do not fear God. A major portion of the Hebrew Scriptures use of the Hebrew word for hope (*tiqwâ*) emphasizes hope within an individual's lifetime. This understanding means death ends hope. "That death puts an end to all hope and that expectations for the future relate exclusively to this life are fundamental principles of the OT, never abandoned in the context of *tiqwâ*. Hope and happiness will not go down to Sheol (Job 17:15-16)."<sup>11</sup> Emphasizing the end of hope and happiness at death shifts the focus of hope in the Hebrew Scriptures to a present-oriented mindset which has specific goals related to it and which is expected to be fulfilled within one's lifetime. It is noteworthy this hope or expectation comes directly from God. Focusing on hope in the present means each day matters. The guidance for life in the Hebrew Scriptures is contained in Wisdom literature. Wisdom literature contains information and inspiration necessary for daily living.

While wisdom literature assesses and debates the extent to which human beings can safeguard their own future, so as not to rely on false hopes, the supplicants of the Psalms speak of their own hopes in the light of their own sufferings and afflictions; these hopes focus exclusively on God. Here the verb is much more

---

<sup>10</sup> J. Waschke, "תִּקְוָה *tiqwâ*," *TDOT* 15:761-762.

<sup>11</sup> J. Waschke, "תִּקְוָה *tiqwâ*," *TDOT* 15:761.

frequent than the noun. The noun *tiqwâ* describes the hope that emanates from Yahweh, the God of Israel, and can be expected only from him.<sup>12</sup>

The Hebrew Scriptures understanding of hope is not limited to *tiqwâ* and while it is the word which directly translates to hope in Hebrew, it does not give a complete understanding of what it means to hope in the Hebrew Scriptures. “Therefore the noun *tiqwâ* does not even begin to cover the full range of ideas associated with hope in the OT; at best, it covers certain aspects of this dimension of human existence, which is expressed by a highly differentiated cluster of linguistic tools.”<sup>13</sup> *Tiqwâ* makes the point that hope comes from God and God is the source of hope. Hope has other aspects including hope which is connected to waiting as well.

The meaning of hope in the Hebrew Scriptures is further understood by examining the word, *chākhāh*. *Chākhāh* is mainly associated with waiting. “OT usage exhibits the general meaning ‘wait.’ Depending on the context the waiting can have the sense ‘stay, persist,’ or the more future-oriented ‘await.’”<sup>14</sup> This word extends the meaning to connect God and God’s people as it relates to God acting on their behalf. The Israelites knew the promises of God. Hope in this sense means Israelites had to wait for the realization of what God’s promises entailed.

The use of *chākhāh* is theologically significant primarily where the waiting and hoping is somehow concerned with the preservation or restoration of the historical solidarity between Yahweh and ‘Israel.’ It is in this sense that the devout wait ‘for Yahweh,’ i.e., for a demonstration of his help (Ps. 33:20; Isa. 30:18b; 64:3[4]) or

---

<sup>12</sup> J. Waschke, “תקנָה *tiqwâ*,” *TDOT* 15:760-763.

<sup>13</sup> J. Waschke, “תקנָה *tiqwâ*,” *TDOT* 15:760-761.

<sup>14</sup> C. Barth, “חָכַח *chākhāh*,” *TDOT* 4:359.

judgement (Zep.3:8) for his counsel (Ps. 106:13) or the fulfillment of his word (Isa. 8:17; Hab. 2:3; Dnl. 12:12), or are called upon to wait (Hab 2:3; Zeph. 3:8).<sup>15</sup>

Whereas *tiqwâ* is used to denote hope as expectation for an individual, *chākhāh*, is tied to the people, Israel, who wait for God’s help. The prophetic books employ this usage.

The prophets beginning with Isaiah made use of the expression; here “waiting for Yahweh” often means waiting for the fulfillment of the prophetic message. What distinguishes *chākhāh* from other words for waiting and hoping is just this prophetic use of the idiom: what is needed is patient “waiting” and “endurance” with Yahweh.<sup>16</sup>

*Chākhāh* expands the concept of hope as waiting to not only include “waiting for God,” but also waiting for a specified time.<sup>17</sup> Waiting for a specific time adds the dimension of looking forward to, which is further developed with the word *yāhal*.

*Yāhal* combines the elements of hope as “expectation” as well as “waiting.” “The usage of *yhl* often involves the notion of expectant ‘looking.’”<sup>18</sup> The “expectant looking,” refers to the object waited upon. “As in the case of other verbs of waiting and hoping, *yhl* frequently has an object or goal in view.”<sup>19</sup> While the majority of passages in the Old Testament make reference to how long and what is being waited for, there are some passages which focus on the waiting as the subject.

---

<sup>15</sup> C. Barth, “חָכָה *chākhāh*,” *TDOT* 4:362.

<sup>16</sup> C. Barth, “חָכָה *chākhāh*,” *TDOT* 4:363.

<sup>17</sup> C. Barth, “חָכָה *chākhāh*,” *TDOT* 4: 361.

<sup>18</sup> C. Barth, “יָהַל *yāhal*; תֹּהֵעֵת *tōhelet*,” *TDOT* 6:53.

<sup>19</sup> C. Barth, “יָהַל *yāhal*; תֹּהֵעֵת *tōhelet*,” *TDOT* 6:51.

Even smaller is the group of passages in which neither the object waited for nor the duration of the waiting is mentioned. In this “absolute” usage even more than in the second group the attitude of “waiting” itself becomes the focus of attention. According to Ps. 71:14, the Psalmist will “hope continually” in the midst of “scorn and disgrace” (v.13). The same patient endurance and waiting is expressed in both Lam 3:21 (“therefore I have hope”; cf. 3:24: therefore “I will hope in him”) and Job 6:11 (“What is my strength that I should wait?”).<sup>20</sup>

There is a small group of passages which focus on waiting as the subject with the word *yāḥal*, and others which focus on the good expected. Hopeful waiting implies waiting for something good; however, not all waiting ends with the expected good. “All waiting expects as its object something good; the corresponding concepts therefore also belong in the semantic field of *yḥl*. But not all waiting is fulfilled. That someone awaits good only to receive evil is a frequent complaint [.]”<sup>21</sup> The word *yāḥal* extends the meaning of hope to include the patience involved in waiting as well as any suffering that takes place during the time of waiting. The ability to withstand in the midst of suffering is linked to a relationship between someone who waits and God.

The use of *yḥl* without an object, often too quickly termed “secular,” also has theological relevance. In several instances the “waiting” is motivated by a specific relationship between the one who waits and God...the “endurance” of the devout in the face of alienation, persecution, and suffering is grounded in an ongoing relationship with God.<sup>22</sup>

---

<sup>20</sup> C. Barth, “לַחֹלֵץ *yāḥal*; תְּהַלֵּל *tōḥelet*,” *TDOT* 6:52.

<sup>21</sup> C. Barth, “לַחֹלֵץ *yāḥal*; תְּהַלֵּל *tōḥelet*,” *TDOT* 6:54.

<sup>22</sup> C. Barth, “לַחֹלֵץ *yāḥal*; תְּהַלֵּל *tōḥelet*,” *TDOT* 6:55.

*Yāḥal* adds another dimension to understanding the word “hope” in the Hebrew Scriptures. *Yāḥal* demonstrates that waiting requires strength, specifically strength based on a relationship with God. Hope is relational.

*Šāḇar* is used in the sense of hopeful waiting. “Passages using *šbr* in the piel and the derivative *šēber* refer to hopeful waiting, though only twice in secular contexts (a); in the majority of cases the reference is to Yahweh (b).”<sup>23</sup> The Hebrew Scriptures do not use this form very often; however *šāḇar* is included as it makes reference to hopeful waiting for God.

The vb. *šbr* occurs altogether 8 times, including 6 in the piel, the remaining 2 in the qal, which corresponds to Aramaic peal (Dnl 7:25). The term *šēber*, deriving from *šbr*, occurs twice. Compared to other verbs of waiting and hoping, it is striking that *šbr* is used so infrequently and never parallel to those other words.<sup>24</sup>

While *Šāḇar* is not used as much as the other words for hope in the Hebrew Scriptures, it broadens the definition to include the element of “hopeful waiting.”

Until now the words used for hope in the Hebrew Scriptures have involved the concepts of expectation, waiting, and waiting for God. The following word, *bāṭach*, explicitly refers to the aspect of hope implicit in the previous words: trust. While expectation and waiting are key elements of hope, what is needed to withstand waiting is trust.

*Bāṭach* denotes a sense of trust; however depending on the context it can have both negative and positive connotations.

---

<sup>23</sup> M. Beyse, “שָׁבַר *šāḇar*,” *TDOT* 14:32.

<sup>24</sup> M. Beyse, “שָׁבַר *šāḇar*,” *TDOT* 14:32.

The derivatives of the root *bḥh* first of all have the meaning “to feel secure, be unconcerned,” or, specifying the reason for the security, “to rely on something or someone.” However quite often this general meaning has a negative ring: the thing on which one relies turns out to be deceptive, so that the words derived from the root *bḥh* are actually used to indicate a false security, a *securitas*. But these words are also used to convey the idea of complete security in God alone.<sup>25</sup>

When *bāṭach* is used to describe a feeling of security or trust in terms of anything other than God, it describes a false hope or security which fails. This word includes the idea of hope that is separate from God. Hope that is separate from God is hope that disappoints.

But the word use here is *bittachon*, and the context includes the idea that this “hope” also will be disappointed in the end, for all life ends in death, as the context states quite clearly... When one has the kind of “self-security or trust” suggested by this sense of *bḥh*, it almost always leads into error and will be disappointed or will result in apathy, whether the object of trust is riches or weapons, princes or friend, powers and authorities or man himself, his strength and righteousness. Nor can one rely on idols or even on the temple of God. No matter what a man trusts in, he will be confounded!<sup>26</sup>

The contrast in the meaning of *bāṭach* emphasizes the importance of relying solely on God. This two-fold meaning also provides a distinction for the word “hope.” Hope exists both in and outside of God; however, it is the hope in God which provides true security, especially in times of struggle.

---

<sup>25</sup> Alfred Jepsen, “בטח *bāṭach*,” *TDOT* 2:89.

<sup>26</sup> Alfred Jepsen, “בטח *bāṭach*,” *TDOT* 2:91-92.



We find similar expression in Ps.40:4(3) and 9:11(10), the latter of which adds the reason, “for thou hast not forsaken those who seek thee,” and in Jer 49:11 and Isa 50:10, the latter of which says: “Who walks in darkness and has no light, yet trusts in the name of Yahweh relies upon his God,” Thus in distress and darkness also, one is to seek security and support in God.<sup>27</sup>

This is one of the keys to understanding hope. It is precisely when times are tough and things may be at their worst in which trusting in God is essential. However this may also be when it is hardest to trust God. In fact, the scriptures often observe a lack of trust. “It is quite difficult as well to find objective statements in the OT concerning present trust in Yahweh. It is easier to find statements concerning present lack of trust.”<sup>28</sup> Scripturally speaking when Israel places its trust in God it lives with the assurance of God’s guidance. “Thus, the feeling of being secure in God is the only certain support for human life. When Israel lives securely, it is a result of divine guidance [.]”<sup>29</sup> Despite the circumstances, the feeling of safety rests in the people of Israel’s ability to trust God.

Hope as presented so far involves an expectation of accomplishing a goal. The Hebrew words for hope place hope within everyday life. The source of hope in the Hebrew Scriptures is God. The relationship of hope in God required waiting. Israelites waited for what God promised to come true. Hope in the Hebrew Scriptures is both individual and communal and involves a relationship with God. The relationship with God, which requires waiting, is built on trust. The Hebrew Scriptures note a different

---

<sup>27</sup> Alfred Jepsen, “בָּאֵיֶךְ bā’iach,” *TDOT* 2: 92.

<sup>28</sup> Alfred Jepsen, “בָּאֵיֶךְ bā’iach,” *TDOT* 2: 93.

<sup>29</sup> Alfred Jepsen, “בָּאֵיֶךְ bā’iach,” *TDOT* 2:93

type of hope which is separate from God. The hope that is separate from God is hope that disappoints. Those seeking true security in times of struggle, must hope in God.

This brief exploration of the main words used for hope within the Hebrew Scriptures begins to illustrate how the people of Israel described hope in their sacred writings. In order to deepen the understanding of hope within the Hebrew Scriptures, it is necessary to examine the overall narrative of the group of people called, Israel. Walter Brueggeman's work on the Hebrew Scriptures, while emphasizing these concepts, provides a more nuanced perspective on biblical hope. Brueggeman discusses Jewish hope presented in the scriptures as a gift of action.

The great gift of Jews to the world is the practice of hope. The Jewish practice of hope is rooted in the Old Testament that is indeed a book. That book witnesses to a God who is future-creating, who promises, creates, and gives new offers to life in the world that are not derived from or extrapolated from the past, but are genuine newnesses that arise "fresh from the word" and from the faithful action of YHWH. In the long intellectual history of the West, the Jewish gift of *hope* stands in powerful tension with the Greek gift of *order* that offers coherence and continuity but imagines no agency that can give a *novum*.<sup>30</sup>

Brueggeman's "novum," is more than something new; it is the authority of God to change situations and circumstances. The hope of God as portrayed in the Hebrew Scriptures is about God changing things, from bad to good, creating newness and life where there was none before.

---

<sup>30</sup> Walter Brueggeman et al., *A Theological Introduction to the Old Testament* (Nashville: Abingdon Press, 1999, 265.

Hope in the Old Testament concerns God, God's power and God's generosity.

Hope is confidence that God can and will *make new*, because God has the power and will to override all that is old, failed, and deathly, and because God has a generous intention to act on behalf of those whom God loves. Thus it is, that my consideration of *hope in God* follows an exposition of the *God of miracle and order* and concerns the community (Israel and the world) whom God loves.

Because YHWH is a future-promising, future-giving God, there is hope for Israel whom YHWH loves. Because YHWH who loves Israel is creator of heaven and earth, there is hope for all creation, which YHWH loves. There is a promise from YHWH that the powers of evil, whether historical or cosmic, will be defeated so that a generous creation may be restored. Where evil is defeated, all creatures—including Israel—will be able to be their true selves in response to YHWH the creator.<sup>31</sup>

This hope, based on God's love for Israel and by extension all of creation, becomes hope for everyone.

The focus point of hope thematically in the Hebrew Scriptures is the Exodus story. "Israel's birth story as God's people does not begin in a chronicle of national heroism and triumph or in testimony to cherished hope in divine providence. It is significant that the central redemption story of the Old Testament begins in the context of oppression and suffering marked by the absence of God from the narrative."<sup>32</sup>The setting of oppression and suffering in the context of the treatment of the Israelites in Exodus is so

---

<sup>31</sup> Brueggeman, *A Theological Introduction to the Old Testament*, 301.

<sup>32</sup> Brueggeman, *A Theological Introduction to the Old Testament*, 108.

terrible practically no hope exists. It is in precisely this situation God will act, bringing both hope and new life.

We are forced to the recognition that human history includes exploitation so cruel that it extinguishes even the possibility of hope: “they would not listen to Moses, because of their broken spirit and their cruel slavery” (6:9). Theological meaning in the Exodus story grows out of this social context in oppression. When human resources seem defeated by the oppressive and self-serving power of the empire (Pharaoh), there is yet the power of God as a source of hope and possibility for new life. Yet, the first signs of hope and life in the story comes not from God but from unexpected human agents—through the courage and resourcefulness of five women, the antithesis, in the ancient world, to the Pharaoh’s power...The actions of these women precede and foreshadow the saving activity of God on behalf of the Hebrews in bondage and preserve the life of God’s agent, Moses.<sup>33</sup>

Hope is first demonstrated through the actions of five women. Hope takes shape in the courage these women show by saving Moses. The courage they have is the strength to fight against Pharaoh’s commands, considered god on earth and all powerful. Their courageous act demonstrates there is still a spark of hope as they do all they can to make sure Moses lives. Moses then serves as the primary instrument of hope and saving action on God’s behalf for the Israelites.

The Exodus narrative serves as the primary reminder of God’s saving action and thus a source of hope for the Israelites. It becomes a source of hope when the Israelites remember that when all seemed hopeless God acted. Remembering God’s saving action

---

<sup>33</sup> Brueggeman, *A Theological Introduction to the Old Testament*, 108-109.

is the source of hope for a future which is better than the suffering and difficulties being faced. Bernard Olivier writing about Christian hope clarifies it is not God's goodness alone which forms the foundation of hope for Israel rather it is God's promise to Israel which aids in sustaining their hope.

Yet the fact that God is omnipotent and kind is no absolute guarantee that He will fulfill a specific hope. Rather, His power and goodness are but the foundations for a general indeterminate hope, and before we can confidently await a definite object from God's hands, He must have committed Himself to giving it, that is, He must have promised it to us. Hence, God's formal promise was the immediate motive for Israel's hope.<sup>34</sup>

The formal promise in which God commits to giving hope is significant especially considering the cultural context and understanding of this promise and relationship established between God and Israel.

It is necessary to examine the cultural context in which these words were initially received; in order to effectively understand the Hebrew words and theme of hope in the Hebrew Scriptures. John J. Pilch in the *Collegeville Pastoral Dictionary of the Bible* explains how the Mediterranean concept of patron and client is the basis for the way Mediterranean peasants come to understand God.

Mediterranean peasants are primarily oriented to the present moment. They are much too concerned about subsistence (food to eat, rain and sun for the crops, a decent harvest or sufficient catch of fish, etc.) to think beyond today. Landowners and other elites can ease that concern for some peasants by establishing a

---

<sup>34</sup> Bernard Olivier, *Christian Hope*, trans. Paul Barrett, (Maryland: Newman Press, 1963), 24.

distinctive benevolent relationship with them. They become patrons and these “chosen” peasants become their clients. In return for the patron’s assurance that the client’s needs will always be taken care, the client sings the praises of the patron far and wide. Such a caring patron is the peasant-client’s hope for survival and for the future. This human, Mediterranean experience guides and shapes the way Mediterranean peasants think about and perceive God.<sup>35</sup>

It is this concept of the patron-client relationship that God establishes with the nation of Israel. “In making promises and establishing covenants with the first parents and Abraham among other leaders and their descendants, God takes the initiative to become a divine patron to Israel, the clients. God is all powerful, and God alone knows the future.”<sup>36</sup> The patron-client relationship is rooted in a Mediterranean understanding of family. “In the OT, there is no other basis for believers to consider themselves as kin to God except through patronage. The essence of the patron-client relationship is that the patron elects to treat the client ‘as if’ the person were a family member. In the Mediterranean world, family never fails a family member.”<sup>37</sup> This understanding invites Israel into an adopted familial relationship in which God promises not to fail them. The people of Israel still needed to make sense of current realities of suffering in the context of this patron-client relationship.

In response to such experiences the prophets sought to shore up hope by proposing the redemptive value of suffering: “by his stripes we were healed” (Isa 53:5). The just person who suffers innocently will see “that the will of the Lord

---

<sup>35</sup> John J. Pilch, “Hope,” *The Collegeville Pastoral Dictionary of Biblical Theology*, 435-436.

<sup>36</sup> Pilch, “Hope,” *The Collegeville Pastoral Dictionary of Biblical Theology*, 436.

<sup>37</sup> Pilch, “Hope,” *The Collegeville Pastoral Dictionary of Biblical Theology*, 436.

shall be accomplished through him” (Isa 53:10) and will receive from God the patron “his portion among the great” (Isa 53:12). Not all were convinced by this line of thinking. At the dawn of the NT era, Israel’s hope took many different forms. For the most part, however, Israel still hoped that God would somehow keep the promises made.<sup>38</sup>

The transition from the Hebrew Scriptures to the Christian Scriptures continues with the Israelites trusting in the hope of seeing the fulfillment of God’s promises.

### **Christian Scriptures**

Jesus is the fulfillment of these promises for Christians, and for this reason, the understanding of hope in the Christian Scriptures is not far removed from the understanding in the Hebrew Scriptures. “The NT concept of hope is essentially determined by the OT.”<sup>39</sup> Hope continues into the Christian Scriptures specifically in the context of the Messiah. Although the word hope itself does not occur very often in the Gospels or in the Christian Scriptures, the concept of hope understood through the various Hebrew words in the Hebrew Scriptures is evidenced thematically throughout the Gospels and the rest of the Christian Scriptures.

Even if the noun “hope” (Gk *elpis*) is not found at all in the Gospels and the verb “to hope” (Gk *elpizein*) is found only five times in the Gospels—with OT sense of “to trust” (Matt 12:21; John 5:45) or with a purely secular and nonreligious sense (Luke 6:34; 23:8; 24:21)—the idea of hope as confidence in God “whose

---

<sup>38</sup> Pilch, “Hope,” *The Collegeville Pastoral Dictionary of Biblical Theology*, 436.

<sup>39</sup> R. Bultmann “ἐλπίς,” *TDNT* 2:530.

goodness and mercy are to be relied on and whose promises cannot fail” is everywhere presupposed in the NT.<sup>40</sup>

The foundation of hope in God as evidenced in the Hebrew Scriptures remains present throughout the Christian scriptures. “Hope is the underlying and supporting theme of the whole of the Old Testament, and the history of Israel is like a veritable incarnation of hope.”<sup>41</sup> The next section explains such presuppositions.

“As in the Bible generally, so also in the NT, hope is rooted in God.”<sup>42</sup> The Christian Scriptures continue with the Hebrew Scriptures concepts of expectation and trust woven into the understanding of hope. In the Christian Scriptures these concepts take on new meaning through the preaching of Jesus as he announces the coming of God’s kingdom. “In Jesus, the promised and long-awaited reign of God is made present and has already begun. ‘For behold, the kingdom of God is among you,’ says Jesus to his contemporaries who were still looking for it (Luke 17:21). Hope, which always involves a future dimension, is so rarely spoken in the Gospels because their future is now.”<sup>43</sup> Jesus being the actualization of God’s promises and his own emphasis on the present as the time of fulfillment point to the hope Jesus brings through his ministry.

The Synoptic Gospels express hope through Jesus’ announcement of God’s kingdom. “In the Synoptic Gospels the notion of hope is conveyed through the sense of ‘expectation’ (Gk *prosdexomai*) generated by Jesus’ preaching of conversion in the face of the imminent arrival of the kingdom of God.”<sup>44</sup> Jesus proclaims he is the fulfillment

---

<sup>40</sup> Terrance Prendergast, “Hope,” *Anchor Bible Dictionary* 3:282-283.

<sup>41</sup> Olivier, *Christian Hope*, 10.

<sup>42</sup> Prendergast, “Hope,” *Anchor Bible Dictionary*, 3:285.

<sup>43</sup> Pilch, “Hope,” *The Collegeville Pastoral Dictionary of Biblical Theology*, 437.

<sup>44</sup> Prendergast, “Hope,” *Anchor Bible Dictionary*, 3:283.



of their expectations, which gives way to a new hope and fulfillment of God's promises which requires belief. Bernard Olivier postulates faith and hope become tied together in the Christian Scriptures precisely because of Jesus arrival.

The word *elpis*, meaning "hope," is not found in the Synoptic Gospels, a fact which at first may seem strange. However, the omission is understandable when we remember that with the word *pistis* ("faith"), the Synoptic authors express both the idea of hope and the idea of faith. In fact, in the Synoptic Gospels faith is almost always accompanied by that feeling of confidence in God and absolute abandonment to His care which we associate with the idea of hope. Indeed, faith, properly so-called, has a very close connection with hope because belief in Christ primarily means acknowledging Him as God's envoy, as the Messiah; and this is to acknowledge that He is the object of the Jewish people's hope and that He personifies the great hope of the Old Testament. Hence, although the Synoptic authors do not use the actual word "hope," they certainly do express the reality.<sup>45</sup>

Believers in the Gospel of Matthew are reminded of one of the promises Jesus made to them, which is used in order to inspire hope. "Matthew is quite serene in encouraging members of the Church to face the future with hope, for Christ promises. 'I am with you always' (Mt 28:20; cf. 1:23; 18:20)."<sup>46</sup> The expectation woven in this message is Christ is ever present and no matter the circumstance one should never abandon their faith.

Only those who divorce their faith from their deeds need to be concerned about the future (Mt 7:21-23), for Matthew knows with the OT that "hope in the sense of confident expectation of future well-being proved to be ill-founded whenever it

---

<sup>45</sup> Olivier, *Christian Hope*, 26-27.

<sup>46</sup> Prendergast, "Hope," *Anchor Bible Dictionary*, 3:283.

was divorced from the perfect and upright character and will of God and applied instead to merely self-regarding matters of well-being, escape from distress and so forth—even when these were dressed up in respectable religious phrases.”<sup>47</sup>

Hope for Matthew requires complete trust in God in the form of loyalty, through faith in Jesus. Faith and hope become connected in this way. Paul furthers this connection by making faith the foundation of hope.

In St. Paul’s eyes, faith is the necessary foundation of hope. By its very nature, hope requires faith as its beginning, for it can exist only in relation to a good which is not yet possessed, which not yet seen, and which therefore must first be an object of faith. Then, too, it is the imperfect nature of faith, which is actually knowledge without sight, that allows hope to exist and gives birth to it: “For in hope were we saved. But hope that is seen is not hope. For how can a man hope for what he sees?” (Rom. 8:24)<sup>48</sup>

Paul’s explanation of faith and hope connects both the present and the future. Believers know what is waiting for them but have not reached what is expected. Hope lives in the waiting. “Hope’s tensile dynamic stretching between the ‘already’ and the ‘not yet,’ and found in Jesus’ heralding of conversion, gets taken up by Paul in his proclamation that ‘by faith we wait for the *hope* of righteousness’ (Gal 5:5) and in ‘this *hope* we were saved’ (Rom 8:24).”<sup>49</sup> Hope is the necessary disposition for the promised yet still not realized object of faith in God. The disposition to hope means trusting in the promise of God which is yet to be obtained and requires waiting for fulfillment. “If hope is fixed on

---

<sup>47</sup> Prendergast, “Hope,” *Anchor Bible Dictionary*, 3:283.

<sup>48</sup> Olivier, *Christian Hope*, 35.

<sup>49</sup> Prendergast, “Hope,” *Anchor Bible Dictionary*, 3:283.

God, it embraces at once the three elements of expectation of the future, trust and the patience of waiting.”<sup>50</sup> This relationship with God is based on and demonstrates hope as stated by Jerome Neyrey, in his analysis of Paul’s letter to the Romans.

Our new relationship with God is characterized by *hope*: “Through Christ we have obtained access to God’s grace, and we rejoice in our *hope* of sharing the glory of God” (5, 2). Lest such a future seem, far off and unreal, proof is offered by the present experience of *love*: “Hope does not disappoint us, because God’s *love* has been poured into our hearts through the Holy Spirit which has been given to us” (5, 5). Our entire life with God, then, is marked by *faith* (past mercy), by *hope* (future mercy) and by *love* (present mercy), that is, God’s consistent mercy.<sup>51</sup>

Neyrey highlights the three theological virtues, connecting them through an understanding of time to God’s past, future, and present mercy towards humanity. According to Neyrey hope is founded upon, and therefore is, God’s mercy.<sup>52</sup> Neyrey builds upon this concept as he focuses on Paul’s statement regarding Abraham’s hope in Romans 4:18-20,

He believed hoping against hope, that he would become “the father of many nations,” according to what was said, “Thus shall your descendants be.” He did not weaken in faith when he considered his own body as [already] dead (for he was almost a hundred years old) and the dead womb of Sarah. He did not doubt

---

<sup>50</sup> R. Bultmann “ἐλπίς,” *TDNT* 2:531.

<sup>51</sup> Jerome Neyrey, “Hope Against Hope,” *The Way* 27, no.4 (1987): 265.

<sup>52</sup> Neyrey, “Hope Against Hope,” 265

God's promise in unbelief rather; he was empowered by faith and gave glory to God.<sup>53</sup>

By focusing on this passage, Neyrey constructs the makeup and essence of hope. After summarizing the above scripture verses he explains,

In this story, moreover, Paul suggests the structure of hope, as well as its content. Since God entered Abraham's world, speaking a word of promise, Abraham based his trust on that promise, a trust that looks to God to be faithful to what God has begun and to achieve what God has promised. Hope begins and ends in God.<sup>54</sup>

The theme of hope in God continues to weave its way from the Hebrew Scriptures into the Christian Scriptures and remains a foundation for believers.

Hope in the Christian Scriptures continues to be as it is in the Hebrew Scriptures, a disposition requiring strength not to waver from God's promises. The word *yāḥal* is used in the Hebrew Scriptures to indicate this strength. "If there is no difference from the OT in this aspect of the structure of the concept, the difference is to be found in the situation of him who hopes, as may be seen clearly in 2 C.3:1-18."<sup>55</sup> Paul's account of hope in 2 Corinthians is so important, it is quoted at length. The quoted scripture verse makes a clear distinction between those who follow Christ and are filled with the Spirit of God and have a bold spirit of hope and those who do not.

1 Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you? 2 You are our letter, written in our hearts, known and read by all men; 3 being manifested that you are a letter of

---

<sup>53</sup> Romans 4:18-20 (New American Bible Revised Edition).

<sup>54</sup> Neyrey, "Hope Against Hope," 267-26.

<sup>55</sup> R. Bultmann "ἐλπίζ," *TDNT* 2:531.

Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. 4 Such confidence we have through Christ toward God. 5 Not that we are adequate in ourselves to consider anything as *coming* from ourselves, but our adequacy is from God, 6 who also made us adequate *as* servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. 7 But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading *as* it was, 8 how will the ministry of the Spirit fail to be even more with glory? 9 For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. 10 For indeed what had glory, in this case has no glory because of the glory that surpasses *it*. 11 For if that which fades away *was* with glory, much more that which remains *is* in glory. 12 Therefore having such a hope, we use great boldness in *our* speech, 13 and *are* not like Moses, *who* used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. 14 But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. 15 But to this day whenever Moses is read, a veil lies over their heart; 16 but whenever a person turns to the Lord, the veil is taken away. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is liberty. 18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. (2 Corinthians 3:1-18) NASB.

The focus of those who hope within the Christian Scriptures is found within the followers of Jesus Christ.

The disciples in the Gospels are described as hopeful in their willingness to endure. “This hopeful characterization of the disciples is attributed to the gift of the Holy Spirit (Mk 13:11), which enables them to save their souls by ‘enduring patiently’ (Mk 13:13) and ‘keeping watch’ (Mk 13:37).”<sup>56</sup> The Christian Scriptures’ letters expand this sense of waiting or hoping in God through the gift of the Holy Spirit.

At this point, there enters upon the scene a gift of the Holy Spirit to sustain the believer amidst adversity, that of “hope” which is sometimes accompanied by “perseverance” (Gk *hypomonē*). Perseverance is so closely allied with hope that at times hope can even be called perseverance. Indeed in the post-Pauline literature, perseverance takes the place of hope as characteristic of faithful discipleship (Titus 2:2; 1 Tim 6:11; 2 Tim 3:10; Rev 2:19).<sup>57</sup>

The Holy Spirit is a catalyst by which hope is given. The gifts of the Holy Spirit aid believers on their journey of faith as they await the fulfillment of God’s promises. The determination not to give up is interwoven into what it means to be a faithful follower of Jesus. Faithful followers required perseverance as they waited for the return of Jesus.

Between Jesus’ resurrection and his Parousia, tension caused by the “already” and “not yet” dimensions of this salvation stirs the disciple to hope. Both the delay of the Parousia and the outbreak of persecution against the Church challenged the NT authors to rethink the notion of hope and, to a degree, to spiritualize it.

---

<sup>56</sup> Prendergast, “Hope,” *Anchor Bible Dictionary* 3:283.

<sup>57</sup> Prendergast, “Hope,” *Anchor Bible Dictionary* 3:284.

However, neither these nor other factors served to attenuate hope's role within the armor of the Christian life (Titus 2:13; cf. 1 Thess 5:8).<sup>58</sup>

Although hope was rooted in the present, culturally, for Mediterranean people, the fact that Jesus was not returning as quickly as anticipated allowed hope to remain situated centrally in the life of the Christian in the Christian Scriptures. Hope as described in the Christian epistles is the return of Jesus to the earth and the goal of hope is eternal life. "Christ, too, is described as 'our hope' (1 Tim 1:1), especially in his Parousia which completes Christian hope (Titus 2:13). On two occasions 'eternal life' is presented as the goal of hope (Titus 1:2; 3:7)."<sup>59</sup> Until either of those happen, they wait. The waiting required determination and perseverance because of on-going suffering and persecution.

For the early Christians the context in which their waiting for the return of Jesus Christ and eternal life took place was marked by suffering, especially physical suffering in the form of persecution. The idea that emphasis in the Christian Scriptures' letters is given to reminding its readers not to give up hope serves to highlight how meaningful this message is for them and how difficult it must have been given their context of suffering and persecution.

The book of Hebrews as an extended exhortation to a community wavering in its commitment in time of persecution, introduces the anchor as the image that symbolizes hope (Heb 6:18-19). In effect, Hebrews summarizes the biblical teaching on hope, which it regards as rooted in God's promises and related to Christ (Heb 10:23).<sup>60</sup>

---

<sup>58</sup> Prendergast, "Hope," *Anchor Bible Dictionary* 3:285.

<sup>59</sup> Prendergast, "Hope," *Anchor Bible Dictionary* 3:284.

<sup>60</sup> Prendergast, "Hope," *Anchor Bible Dictionary* 3:284.

Not only is hope related to Christ, Christians must give their full attention to the path set before them by Christ. “Just as Christ bore patiently with the shame of the cross to enter into God’s glory (Heb 12:1-2), so the Christian is to keep focused on where Christ has gone as a trailblazer, into God’s heavenly presence.”<sup>61</sup> This path, which Jesus goes on, reveals the end of suffering and the glory of God’s presence.

Although hope is foundational for the group of Christians in the Christian Scriptures, it is Paul who highlights that hope is somehow shared by all of creation. “In Romans, Paul reflects on Christian hope as an attribute shared not only by human persons but, in some sense, also by the whole of creation, which ‘has been groaning in travail until now’ (Rom 8:22).”<sup>62</sup> Hope, though uniquely Christian belongs to all of creation. Hope joins all of creation into relationship with one another and God, and on the way to God.

Hope is the heart of a life that is essentially pilgrimage and fortifies one who makes progress toward blessedness but never completely comprehends it. Nothing so well captures the essence of our creatureliness as hope because it holds in tension two inescapable facts: to live is to be oriented to fulfillment, but short of death, never to embrace it completely. Hope knows that we are forever on the way, but that our confidence in an ultimate blessedness will not be betrayed.<sup>63</sup>

As presented in the scriptures hope does not exist without God. Because God is the author of creation hope belongs to all of creation. It is in relationship with God where

---

<sup>61</sup> Prendergast, “Hope,” *Anchor Bible Dictionary* 3:284-285.

<sup>62</sup> Prendergast, “Hope,” *Anchor Bible Dictionary* 3: 284.

<sup>63</sup> Paul J. Wadell, “Hope,” *The Collegeville Pastoral Dictionary of Biblical Theology*, 438.



hope is most fully expressed; however outside of a relationship with God, humans as part of God's creation retain the seed of hope within their existence.

Scripturally hope is trust in a relationship with God in which God is faithful, loving and merciful. The relationship with God anchored in hope is shared among a community of believers who believe in the promise of God. Neyrey in summarizing hope in the letter to the Romans, concludes,

Hope is transtemporal: we hope that God who acted, either to create us deathless or to redeem us in mercy, will act in the future in the same way. Our hope for the future, then, is based precisely on what we know God has done in the past.

Although we hope for "what we do not see", we are not ignorant of that for which we hope (8, 24-25). We trust that God will be faithful...Hope expects that history will repeat itself.<sup>64</sup>

This contribution to the conversation on hope helps clarify that while hope does involve trust in the future, it is not strictly future based. Hope as understood from the scriptures is accessible *now*. The statement, "God will be with you," has multiple interpretations. It could mean in the future God will be with you, somehow making it sound like God is not here now; however, if it is understood in the way Neyrey presents hope, then "God will be with you," means God will be with you because God has been with you and God is with you. Hope is in God, because hope expects God to be God.

The Hebrew Scriptures establish the hope of deliverance through the promise of God. The history of the Israelites serves as reminder of God's capacity to fulfill the promise of deliverance. The Christian Scriptures tell the story of the fulfillment of the

---

<sup>64</sup> Neyrey, "Hope Against Hope," 272-273.

promise of the messiah in Jesus Christ, for Christians. The understanding of hope in the Hebrew Scriptures and the story of how it is worked out is different outside of the Christian perspective. For Christians, Jesus Christ is the hope of deliverance. Bernard Olivier explaining Christian hope writes,

According to Scripture, hope is a journey in absolute confidence, based on the divine promise, toward the kingdom of God. The New Testament depicts this kingdom as already begun but still imperfect in its present stage, destined to grow and to be transformed into a perfect, eternal kingdom at the end of time. As we saw, in Scripture hope is centered on a specific event, namely, the Second Coming of Christ with its glorious consequences, the general resurrection and entry into the perfected kingdom.<sup>65</sup>

Olivier situates the foundation of hope in Christ. The fullness of hope is attained when the fullness of God's kingdom and union with God is attained. The fulfillment of this hope is not complete until Christ comes again. For Olivier, this return brings about the end of Christian hope.

Hence Christ's return is, in actuality, the end and object of Christian hope because it will bring with it all the things which the hope awaits. Christian hope, therefore, has two main characteristics: First, it is centered on a fact, on a historical event that will take place on a definite day in the course of time. That is why hope very naturally includes a reaching forward in desire toward this future event. Because of this reaching out to an ensured future, hope is the great support of Christian action, the source of patience and courage in the trials life.<sup>66</sup>

---

<sup>65</sup> Olivier, *Christian Hope*, 50.

<sup>66</sup> Olivier, *Christian Hope*, 41.

Olivier presents hope as a virtue which sustains believers until Christ comes again. The virtue of hope looks forward to Christ's promised return. This promise is a source of strength through the ups and downs of life. Olivier continues his analysis of hope in light of the Christian Scriptures; his analysis highlights the eschatological aspect of hope in Christ's return. He notes remembering salvation has already been accomplished through Christ somehow makes hope present as well. This is the basis for the assurance of hope which Olivier references from Paul's letter to the Romans.

There remains one important detail about the functioning of hope. The object of hope, which, by definition, is attainable only in the future, is nevertheless already present in a mysterious way. We must not think that hope need give us an exclusively eschatological outlook as if the central event of the story of salvation were still to come. That event has already happened: Christ has won salvation for us. But Christ's first coming reaches out over the centuries, as it were, to His second coming as to the crowning of the work of salvation which He has already fully accomplished and which comes to men in the life of the Church.

Hope gives us something of our future glory even now, in the certitude of that future glory, since we know that our hope is assured and that it cannot deceive us (Rom. 5:1-5). Hence the general principle that, through hope, we possess the goods of eternity imperfectly but nonetheless really. It is thus that we now share in God's glory.<sup>67</sup>

Ultimately, the virtue of hope has as its goal eternal happiness found in God. It is the fulfillment of being restored to the original relationship which God intended from the

---

<sup>67</sup> Olivier, *Christian Hope*, 42.

beginning. Walking with hope now allows individuals to know only a small part of this goal for eternal happiness. According to Olivier seeking the goal of hope is the task of theology.

Now, when we turn to a theological treatise on hope, we find that eternal happiness, the possession of God, is presented as the object and final end of the virtue. And since by its very nature the mind must try to understand and reason, and since it seeks logic and unity in everything, it examines and dissects the object revealed in order to discern the 'intelligible values' contained therein. Consequently, theology must endeavor to find in the object of hope the essential principle around which all the elements of hope are arranged. And theology finds this principle in the real, personal possession of God himself in a face-to-face vision which it considers the basic underlying feature of the biblical images of the kingdom. In this theology takes its stand on the only texts that raise a corner of the veil from the life beyond: 'We see now through a mirror in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I have been known' (1 Cor. 13:12). 'Now we are the children of God, and it has not yet appeared what we shall be. We know that, when he appears, we shall be like him, for we shall see him just as he is' (1 John 3:2). It is this supreme act of a perfect union with God that constitutes man's happiness.<sup>68</sup>

The Hebrew and Christian Scriptures are the main source for understanding hope as rooted in a relationship human being have with God.

---

<sup>68</sup> Olivier, *Christian Hope*, 51-52.

The Hebrew Scriptures provide the foundation of the understanding of hope for the Christians in the Christian Scriptures. The Hebrew words for hope incorporate the different nuances of the word hope and its applications. Hope tends to be associated with the future, however the future associated with hope has meaning for the present. Scripturally speaking hope means trusting in God. Trusting in God is most necessary when it is the most difficult. Hope takes place in the battleground of life with all its adversities, difficulties, and suffering, and says God will make a way. The hope of God's promise says, whether it takes three days, twenty years, forty years, or even happens outside of one's lifetime, God's goodness, love, justice, and mercy have the final say. This is the witness of the people in the Hebrew and Christian Scriptures. They are the ones who have taught through their lives what it means to trust in, wait on, and expect God to do what God has promised. People make connections to other people as they share in and learn about each other lives. Young people are no exception. Learning to connect their present day lives with all the joys and challenges it offers to those of the people in scripture is a powerful means to transmit hope. This discussion is continued later, for now the focus returns to expanding the discussion of hope to move beyond a strict scriptural context and examines the work of Catholic theologians.

## CHAPTER TWO. THEOLOGICAL HOPE

### Thomas Aquinas

The discussion on hope begins in the Hebrew and Christian scriptures, but it does not end there. The role of hope has been a source of theological reflection and development by many scholars. This research focuses on two specific theologians: Thomas Aquinas and Karl Rahner. Thomas Aquinas advances the role and study of hope in his work on hope as a virtue in the *Summa Theologica*. Seven hundred years later, Karl Rahner-- known as a Transcendental Thomist for his foundation in Aquinas and commitment to contemporary reading of Thomas, the Angelic Doctor--continues on in the tradition of Aquinas expanding Aquinas's understanding of hope as virtue with more emphasis on the practical application of hope to living in relationship to oneself, God and others. These ideas are further explained in the section which focuses on Karl Rahner.

Thomas Aquinas addresses hope as a theological virtue. As Dominic Doyle points out, "One of the classic accounts of Christian hope, vastly influential on subsequent articulations, is Thomas Aquinas's treatment in the *secunda secundae* of the *Summa Theologica*. There, he gives a comprehensive and systematic presentation of the key features of theological hope."<sup>69</sup> In his treatment of hope as a virtue, Aquinas pays special attention to the role hope plays in the life of a Christian as it relates to salvation. "The Christian's relation to God in its living or existential reality is discussed by Aquinas mainly in his treatises on the three theological virtues."<sup>70</sup> The detailed explanation and understanding of hope found in *The Summa Theologica* demonstrates the process by

---

<sup>69</sup> Dominic Doyle, "Changing Hopes: The Theological Virtue of Hope in Thomas Aquinas, John of the Cross, and Karl Rahner," *Irish Theological Quarterly* 77, no. 1 (2011): 18-19.

<sup>70</sup> Stephen Pfürtnner, *Luther and Aquinas on Salvation*, trans. Edward Quin (New York: Sheed and Ward, 1964), 53.

which Aquinas weaves together the philosophical and theological functions of hope as a virtue. First, Aquinas argues as to whether or not hope is a virtue and concludes, "...that hope is a virtue, since it causes a human act to be good and to attain its due rule."<sup>71</sup> Once Aquinas establishes hope is a virtue, he then qualifies his definition by delineating between natural hope and supernatural hope. "Drawing on Aristotle's anthropology, Aquinas sees hope in the natural realm as a passion and an intellectual appetite. At its most basic level hope is a movement of attraction toward something perceived as good that is possible, but difficult, to obtain."<sup>72</sup> As Barbara Sain explains, hope exists naturally within human beings evidenced by desire, according to Aquinas.

There is a similar movement of hope at the level of the intellectual appetite: a movement of the will toward a good recognized by the intellect that is difficult to obtain. At this level, hope is a step removed from the basic movements of the sensory appetite, but it is still understood to be closely connected with desire.<sup>73</sup>

Hope according to Aquinas also exists beyond the base emotions of human beings and is exercised by the intellect when it moves to desire something good but which cannot be obtained easily or without help.

The intellect and the will are essential to Aquinas' argument to place hope within the supernatural category of a theological virtue.

Aquinas also understands hope to be a theological virtue, infused by grace, with God as its object. Because the goal of eternal life with God is beyond the scope of

---

<sup>71</sup> Thomas Aquinas, *Summa Theologica*, 2<sup>nd</sup> rev. ed., trans. Fathers of the English Dominican Province (1920; New Advent 2017): 2-2, Q.17, A.1, accessed December 13, 2019, <http://www.newadvent.org/summa/3017.htm#article1>.

<sup>72</sup> Barbara Sain, "One Body, One Spirit, One Hope: Theological Resources for Those Who Struggle to Hope," *Pro Ecclesia* XXIV, no.2 (2015): 198-199.

<sup>73</sup> Sain, "One Body, One Spirit, One Hope: Theological Resources for Those Who Struggle to Hope," 199.

natural happiness, the theological virtues of faith, hope and love are needed to x  
elevate the human intellect and will to believe in, hope for, and love God.<sup>74</sup>

Hope in the scriptures required perseverance and participation. Hope is not passive and as Aquinas affirms hope is evidenced by the living out of God's law of love. "For the Christian can be certain of his hope only when he possesses charity and remains morally good. In other words, we have reached salvation, the goal of our hope, only when we cooperate in gaining it by a virtuous life, and indeed by persevering in this to the end."<sup>75</sup> Christians must participate in their salvation but also recognize it is not acquired through their own merit. Aquinas states, "Hope is said to arise from merits, as regards the thing hoped for, in so far as we hope to obtain happiness by means of grace and merits; or as regards the act of living hope. The habit itself of hope, whereby we hope to obtain happiness, does not flow from our merits, but from grace alone."<sup>76</sup> Personal merits are only possible because of God, according to Aquinas, which brings some clarity to why Aquinas writes hope can arise from merits but also from grace alone.<sup>77</sup> Doyle examining Aquinas' understanding of hope as a theological virtue makes clear that hope relies on and is found in God. "It is a theological virtue not only because it has God as its final cause, but also, critically, because it relies upon God's help to reach this goal (and any other, secondary good that are ordered thereto)."<sup>78</sup>

---

<sup>74</sup> Sain, "One Body, One Spirit, One Hope: Theological Resources for Those Who Struggle to Hope," 199.

<sup>75</sup> Pfürtner, *Luther and Aquinas on Salvation*, 54.

<sup>76</sup> Aquinas, *Summa Theologica*, 2-2, Q.17, A.1, ad 2.

<sup>77</sup> Aquinas, *Summa Theologica*, 1-2, Q. 114, co. This brief explanation does not address the scope of Aquinas' understanding of merit. For a more detailed explanation see "On the Purpose of 'Merit' in the Theology of Thomas Aquinas," by Joseph Wawrykow.

<sup>78</sup> Doyle, "Changing Hopes: The Theological Virtue of Hope in Thomas Aquinas, John of the Cross, and Karl Rahner," 20.



Further examining this concept Doyle clarifies hope is a theological virtue, because it is both given by God and of assistance to human beings. “As a virtue, hope is one of those secure dispositions that are the source of good acts that lead to happiness; in this case, eternal happiness. It is then a theological virtue: divinely infused and directed to God, yet humanly possessed and beneficial to us.”<sup>79</sup> Continuing his discussion Doyle explains the place and function of hope as a theological virtue.

Aquinas locates theological hope in the will or rational appetite, of the believer. Hope is thus not a fickle or sudden emotion, bereft of supporting evidence. Nor is it a thin, grimly held existentialist stand. Rather, it is a settled intention that flows from a reason elevated by faith and, as St. Paul says is an occasion for joy (Rom 12:12).<sup>80</sup>

In other words faith makes the general idea of salvation possible; hope makes the possibility of salvation a reality for the individual.<sup>81</sup> The possibility of salvation now functions as a goal for the individual to strive towards and the theological virtues aid in this endeavor. Doyle, continuing his analysis of Aquinas and hope, notes the function of each virtue.

Because of the distinct role that each theological virtue performs, they relate to God under different aspects: faith regards God in terms of truth; hope approaches God under the aspect of mercy and power (since reaching a distant and difficult goal requires a merciful and powerful helper); and charity, by which the person is

---

<sup>79</sup> Doyle, “Changing Hopes: The Theological Virtue of Hope in Thomas Aquinas, John of the Cross, and Karl Rahner,” 20.

<sup>80</sup> Doyle, “Changing Hopes: The Theological Virtue of Hope in Thomas Aquinas, John of the Cross, and Karl Rahner,” 20.

<sup>81</sup> Doyle, “Changing Hopes: The Theological Virtue of Hope in Thomas Aquinas, John of the Cross, and Karl Rahner,” 20.

“in a certain measure, transformed to that end,” regards God as friend and thus in terms of divine goodness itself, not just self-referentially in terms of the good for me, as my salvation.”<sup>82</sup>

This explanation aids in distinguishing hope from faith. The three theological virtues function together, however oftentimes hope is swept up in faith; highlighting the role each has in relationship to God, aids in making it clear hope is not simply a variation of faith.

The theological virtue of hope for Aquinas is distinct but not totally separate from hope which is connected to emotions. “Aquinas sees hope as one of the *passiones animae* (‘emotions of the soul’) as well as a theological virtue, although emotion and the virtue differ in significant ways.”<sup>83</sup> Craig Boyd presents a concise understanding of Aquinas on this topic. Although he is writing about a Tolkien short story, he expertly crafts a precise summary on Aquinas’s ideas regarding hope. Aquinas situates natural hope in the realm of emotions; emotions are a part of an individual’s makeup.

In the *prima secundae* of the *Summa* he discusses *passiones animae* which, translated literally, are the “passions of the soul.” There is a great deal of secondary literature on this topic but for the sake of brevity, I will follow the lead of Nicholas Lombardo in *The Logic of Desire: Aquinas on Emotion* and call natural hope an “emotion.” These emotions are part of a person who is an integral whole.<sup>84</sup>

---

<sup>82</sup> Doyle, “Changing Hopes: The Theological Virtue of Hope in Thomas Aquinas, John of the Cross, and Karl Rahner,” 21.

<sup>83</sup> Craig A. Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” *Christian Scholar’s Review*, Winter XLVIII, no.2 (2019): 137.

<sup>84</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 137.

Boyd examining Aquinas' definition of hope explains what "passion" means for Aquinas and states the four parts of Aquinas' definition of hope.

In general, "Passion is a movement of the sense appetite caused by imagining good or evil" (IaIIae.22.3). Hope, then is, is generally speaking a movement of the soul for a good of some kind. More specifically, Aquinas defines hope as the patient expectation of a difficult but possible good, or in other terms, "the object of hope is a future, difficult, but possible good"—*objectum spei est bonum futurum arduum possibile haberi*. (IIaIIae.17.1).<sup>85</sup>

Boyd breaks down each part of Aquinas' definition of hope in the following way:

1. Hope always desires a perceived good—*bonum*. We always pursue an object *sub ratio boni*, under the "formality of the good."
2. Hope concerns the future—*futurum*. We do not hope for what we already possess. Hope is an activity we engage in in the present whose object lies in the future.
3. Hope's aim is always a difficult good—*arduum*. Unless there is some difficulty one must overcome, hope is not needed.
4. Hope is always about a good that is possible—*possibile*. But I can only hope for those objects that are attainable or at least "potentially attainable."<sup>86</sup>

Boyd's assessment of Aquinas' definition of hope provides understanding for what hope is and what hope is not. The idea that hope is both an emotion and a theological virtue can seem confusing; however, for Aquinas hope associated with emotions is a source of strength for desiring what is good. "Unlike the virtuous hope, emotional hope can only

---

<sup>85</sup> Boyd, "The Thomistic Virtue of Hope in Tolkien's *Leaf by Niggle*," 137.

<sup>86</sup> Boyd, "The Thomistic Virtue of Hope in Tolkien's *Leaf by Niggle*," 138.

strengthen our desire for – and encourage us towards – a difficult sensible good.”<sup>87</sup>

Distinguishing between emotional hope and the theological virtue of hope means hope as a theological virtue is based on the promise of God and the fulfillment of God’s kingdom. It is not dependent on emotions but emotions are involved.

But hope for Aquinas, has two different referents; and these referents are not always clearly distinguished. It is an emotion...but is also a theological virtue that has as its proper object the beatific vision. In this latter case, both reason and the emotions are taken up into the power of grace that transforms their functions in light of the infused theological virtues.<sup>88</sup>

The difference between a virtue and a theological virtue for Aquinas is found in the way a virtue is obtained.

In general, a virtue is a “good quality of the soul,” in that it is an ability to act from a stable disposition and always for the good. But there are two ways in which we can acquire a stable disposition: by means of our own efforts (and these are acquired moral virtues)—and by means of divine grace (and these are theological or infused virtues).<sup>89</sup>

Infused or theological virtues are only given by God; these virtues assist in leading human beings back to God. “An infused virtue is one bestowed on us by God as their efficient cause (*extra nos*). Three theological virtues – faith, hope, and charity – are infused virtues because they order us directly to God and cannot be acquired by our own efforts.”<sup>90</sup> Since hope is not acquired through an individual’s own actions it is important

---

<sup>87</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 138.

<sup>88</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 139.

<sup>89</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 139.

<sup>90</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 140.

to remember, “Hope is not simply *a* virtue, it is a *theological* virtue.”<sup>91</sup> Aquinas places hope in both the senses and the will.

The way hope functions through an individual are the indicator for which type of hope is being utilized. It is where and how hope functions in each of these areas which is useful when determining whether or not one is referencing emotional hope or the virtue of hope.

Whereas the emotion of hope is rooted in a sensitive appetite, the virtue of hope is the perfection of the will in obtaining a difficult good. Hope – considered as a virtue – is a stable disposition that enables its possessor to endure difficulties on the way to realizing the Good. But it is reason and the gift of counsel that enable us to see we need help from others in order to achieve this Good.<sup>92</sup>

Recognizing the need for assistance is an element of both natural and supernatural hope. The theological virtue of hope seeks the fullness of salvation with God, which requires God’s help.

Any good that is “difficult” is one that we are not certain of acquiring. There are obstacles to overcome, and very likely we will need assistance. As Charles Pinches notes, it is hope that strengthens us to face the obstacles in our way. In this theological virtue it is not only God Himself who encourages and assists us but also God Who is our ultimate end. As William Mattison says, “Hope thus has a twofold ‘object,’ or target: in God who is our complete fulfillment and

---

<sup>91</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 139.

<sup>92</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 140.

happiness, and in God who is our help in attaining that destiny.” Divine grace is required for both.<sup>93</sup>

The goal of hope is future based but it also serves a purpose in facing present difficulties, “Hope contends with two opposite vices: presumption and despair.”<sup>94</sup> These are substantial obstacles to hope in an individual’s life. Presumption is a disposition which claims to know what may or may not happen. This attitude lends itself to neglecting help from others and God. “Presumption tempts us to think that we ‘have arrived’ and that we require no assistance from anyone. Presumption is closely akin to pride in that it fails to acknowledge God’s ever present help both as the end (that is, the *telos*) of our hope and as the constant companion along the way.”<sup>95</sup> Despair is recognizing there is a goal but that an individual is unable to reach this goal either on their own or with help. Despair views what is desired as impossible to obtain. Boyd explains despair according to Aquinas in this way,

The other more relevant enemy, at least in our discussion, is despair. People who despair acknowledge that the object hoped for is in truth, a good to be pursued. Yet, we are committed to the belief to which we cannot attain because it seems too difficult. We either think that we cannot achieve it on our own or that even with help from others it will still lie beyond our reach.<sup>96</sup>

It is this understanding of presumption and despair which leads Aquinas to conclude that these dispositions can lead one to sin.

---

<sup>93</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 141.

<sup>94</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 141.

<sup>95</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 141-142.

<sup>96</sup> Boyd, “The Thomistic Virtue of Hope in Tolkien’s *Leaf by Niggle*,” 142.

The virtues are united here in that hope and humility mean that we should desire the good, we realize we cannot attain it on our own, and that we must accept help for the journey to it. If the difficulties of the journey overwhelm us, or if we fail to see that we cannot attain the good that hope desires we run the risk of falling into sin.<sup>97</sup>

Aquinas classifies it as sin because presumption and despair reject God and God's ability to make all things possible. Presumption does not need God, and despair does not believe God can help. The virtue of hope is the gift God gives as the way to resist falling into presumption or despair. Hope places its trust in God. This trust believes God does and will continue to accompany and act on behalf of individuals despite their circumstances.

But hope strengthens us in a proper understanding of our relationship with God so that we can resist the temptation to despair. The task of hope is to desire the good and to remain strong because of the one in Whom we hope. That is, hope draws its strength from the assurance that it is God Who assists us in our pursuit of the good—that is God Himself. There are indeed obstacles, but they are not insurmountable if one places one's hope in God.<sup>98</sup>

In fact, even a small amount of hope can be the catalyst to having confidence in God. Aquinas suggests what is needed is hope, there cannot be more hope than you need and hoping even in the tiniest of ways is still hope.

Aquinas tells us that hope does not consist in being a mean between extremes of too much or too little. After all, one cannot hope in God too much. Yet, he says that "it does have a mean as well as extremes concerning those things a person

---

<sup>97</sup> Boyd, "The Thomistic Virtue of Hope in Tolkien's *Leaf by Niggle*," 141.

<sup>98</sup> Boyd, "The Thomistic Virtue of Hope in Tolkien's *Leaf by Niggle*," 142.

hopes to obtain in so far as one either presumes to obtain what is beyond one's capacity or despairs of those things one is capable of" (IIaIIae.17,5 ad 2).<sup>99</sup>

Aquinas is saying the limits of hope require reason. One must know what is within and beyond one's reach to do or achieve.

To summarize, hope for Aquinas is divided into two categories what is termed either natural or supernatural hope or in some cases referred to as emotional hope or the virtue of hope. Hope for Aquinas requires desiring something that is good, difficult, but possible to obtain. The theological virtue of hope has salvation, life with God, as its goal; natural or emotional hope looks towards accomplishing other goals. The obstacles to hope for Aquinas are presumption and despair which he classifies as having the potential to lead one to sin. Hope as a theological virtue is what sustains individuals through difficult times on their way towards salvation which means sharing God's very life for eternity.

### **Karl Rahner**

This section examines the contributions of Karl Rahner to the discussion of hope, and what follows is a brief summary of some of Rahner's key contributions further explored in the subsequent paragraphs. Rahner's theology departs slightly from traditional understandings of hope. Typically understood, hope ends once the object hoped for is received. Rahner makes a distinction between ordinary and theological hope. This distinction allows Rahner to make the claim that theological hope does not end. Rahner places true hope within God's own self. In fact, he considers God actually to be hope. By doing so Rahner is able to justify his claim that theological hope does not end.

---

<sup>99</sup> Boyd, "The Thomistic Virtue of Hope in Tolkien's *Leaf by Niggle*," 141.



In the fullness of salvation, one enters more fully into relationship with God who is hope and in so doing continues in hope. Rahner talks about the Christian life as a journey towards God. Rahner is clear to point out that hope demands participation and action in the world in which we journey. The participation and action required is one which seeks to bring the kingdom of God into existence through love, and justice amidst both joy and suffering.

The foundation of hope for Karl Rahner is connected to a human being's existence. Human beings are created by *and* for God, a relationship that is essential. This relationship is the foundation for what Rahner names, "transcendental Christology."

This calls for a brief clarification of how Rahner uses the term "transcendental."

According to Immanuel Kant, the term "transcendental" refers to an investigation of the subject's constitution of what comes before knowing. What is discovered in that investigation are known as the transcendental conditions of the possibility of experience, which can be called the 'horizon' behind experience. For Kant we have no way of getting knowledge beyond space time...For Rahner the term is used in a variety of ways, sometimes the reverse of this Kantian meaning.

Following the etymological meaning of "transcend," he uses the term more as an *invitation* than a barrier – an invitation to transcend the categorical and to discover that particular objects, are gifts pointing towards an infinite horizon beyond all particular objects, whose source is already given with constitution of the human being in creation. Although Rahner also employs the term

transcendental in the formal Kantian sense, we need to keep in mind this material sense, referring to our inner openness reaching out beyond all that is finite.<sup>100</sup>

“Transcendental Christology,” for Rahner requires openness. Openness is oriented towards God outside of oneself. Rahner connects this openness to God who is beyond space and time and substantiates it in the immediate present.

And yet the ultimate ground of my hope in the act of unconditional acceptance of my existence I can reasonably call God. God is far from being thereby made the projection of my hope into the void. For the moment I think of him as a projection, he becomes meaningless and ineffective in my life. On the other hand, I can no more give up the ground of my hope than I can surrender the hope itself. So, God must be what is most real, what embraces and sustains everything, for only thus can he be both ground and goal of my hope as I conceive it in the act of trust by which I accept my own existence.<sup>101</sup>

Rahner connects the fullness of being with an intimately connected openness to God and ultimately acceptance of God. Although there is a universal quality to the language Rahner employs, he is most assuredly working from a firm basis of Christian theology.

“Christian hope is that which keeps us open to the transcendent because hope leads us to look towards what is beyond here and now.”<sup>102</sup> By looking beyond what is here and now, individuals open themselves up to God who is mystery. Part of the mystery of God, for Rahner, is hope, which moves past an individual’s own self dependence and

---

<sup>100</sup> Ingvild Røsok, “The Kenosis of Christ Revisited: The Relational Perspective of Karl Rahner,” *The Heythrop Journal* LVIII, (2017): 51-52.

<sup>101</sup> Karl Rahner, *Theological Investigations*, 16:14.

<sup>102</sup> Denae White, “Openness to the Uncontrollable: Karl Rahner’s Theology of Hope” (Theses, School of Theology of Saint John’s University, 2004), 8-9.

logic to something which cannot be grasped by their own power. Rahner clarifies everything in life is subject to change and is affected by other human beings. The object or goal of hope must be found somewhere beyond the human being.

This God is an unfathomable mystery, for the hope in which freedom and reason form an indivisible unity reaches out beyond all expectations. Hope cannot provide a goal of its own making, since every individual item in life's reckoning is provisional and determined and threatened by another. The final destination of our hope in an unlimited existence must therefore be sought elsewhere.<sup>103</sup>

Rahner locates hope in the acceptance of God. This acceptance is a decision which continues to be made throughout life. "A Christian cannot enter God as an obvious item in the balance sheet of his life; he can only accept him as an incomprehensible mystery in silence and adoration, as the beginning and end of his hope and therefore as his unique, ultimate and all-embracing salvation."<sup>104</sup> The acceptance of God is not something that can be accomplished once and for all rather it is continual acceptance of God in the journey of hope and salvation. "In Rahner's theology, true hope is the disposition of openness to that which is utterly beyond human control, namely openness to God."<sup>105</sup> Rahner explains it is this continual process of acceptance that leads one towards the presence of God. It is an on-going process which leads one deeper into the mystery. Rahner believes a Christian is in a constant state of journeying within oneself in either acceptance or denial of God. This concept in and of itself offers hope; since this is a

---

<sup>103</sup> Rahner, *Theological Investigations*, 16:14.

<sup>104</sup> Rahner, *Theological Investigations*, 16:114-115.

<sup>105</sup> White, "Openness to the Uncontrollable: Karl Rahner's Theology of Hope," 5.

continual process anyone, especially a young person, has the ability to move from denial to acceptance.

A Christian is afraid he is able to reject his inner movement of human existence in either open or hidden unbelief. But he is also hopeful, for himself and for others that this movement will pass through every darkness and superficiality of life and reach its final and “eternal” goal. Thus a man’s existence remains in the last instance under the threat of his capacity freely to deny himself. This threat is continually overcome by the hope that this history of man’s freedom of the incomprehensible mystery, will, as a whole, achieve a blessed outcome through the power of God, even if no theoretical statement about the salvation of the individual person can be deduced from this hope.<sup>106</sup>

The idea that one is either moving towards or away from God through either acceptance or denial of God highlights the active participation of individuals which is a part of Rahner’s theology of hope. Rahner sees the acceptance of or the ultimate proof of acceptance of God in the call to love others as presented in the Gospels.

Christians have had a basic awareness that the relation of hope and love to the incomprehensible mystery of their life which they call God can only be acknowledged, expressed and given credible form in an unconditional love of their neighbor...Then the Spirit of Jesus is at work even if it is not explicitly acknowledged, as Mt 25 makes plain. Let us therefore, hope that the grace of God performs this miracle in us too; everything depends on it.<sup>107</sup>

---

<sup>106</sup> Rahner, *Theological Investigations*, 16:15.

<sup>107</sup> Rahner, *Theological Investigations*, 16: 20.

Hope in this context takes form in concrete actions which make visible small manifestations of the Kingdom of God as preached by Jesus. In this progression of hope as action, Rahner brings focus to Jesus and the reminder of what his suffering, death, and resurrection means for the hope of believers.

If we gaze upon the crucified Jesus, we should realize that we are to be spared nothing. In hoping in his death, I dare also to hope that in a shared death lies the ascent to a blessed mystery. Despite every dark shadow such a hope permits life even now to emerge in its proper beauty and be filled with promise.<sup>108</sup>

Rahner further explains the “ascent to a blessed mystery,” through the journey of Christian faith.

Christianity offers a simple task, a burden both heavy and light, as the Gospel asserts. If a man carries it, then it begins to carry him. The longer life lasts, the heavier and lighter the burden becomes. Christianity calls for a whole-hearted and straightforward profession of hope, amidst all the mysterious twists and turns of our life, and assures us that in this mystery there lies what we call God, eternal life, ultimate value and the salvation of our being.<sup>109</sup>

No matter what happens one must have hope.

Just as in the Hebrew Scriptures there were distinctions in regards to the word hope as it was used to refer to either individuals and communities and contexts, Rahner makes it clear individual hope is explicitly linked to the social action of an individual in connection to their faith as it seeks the kingdom of God. The hope of the fullness of the kingdom of God is evidenced through intentional efforts made for the sake of others

---

<sup>108</sup> Rahner, *Theological Investigations*, 16: 22.

<sup>109</sup> Rahner, *Theological Investigations*, 16: 22.

which seek to make the kingdom of God hoped for, present now. Hope for the kingdom of God is connected as much to individuals it is for communities. It is about waiting for the eternal kingdom of God to come in the future and participating in its existence now.

The only way in which we can achieve a spirit of faith and hope in ultimate freedom as a gift of God in his Spirit, and as the content of his kingdom, is for us in principle to opt for social freedom and to play our part in striving to make it real. In just the same way there can be no love of God without love of neighbor, the will to achieve a world worthy of mankind or a better future is intrinsic to the will and that hope for the final coming of the kingdom of God, the will which we call faith. The real blessing of salvation, then, which Christianity proclaims as the goal of its hope as expressed in concrete action, is that freedom in the theological sense which has an intrinsic connection with social freedom.<sup>110</sup>

Rahner connects the goal of working towards making the world better through concrete actions of love and justice to the hope for the kingdom of God. In doing this Rahner connects shared communal hope to the personal hope of salvation.

In order to understand how Rahner ties both personal and communal hope together it is necessary to first look at how the virtue of hope functions among the classical theological virtues. “A first attempt to penetrate somewhat more deeply into the nature of hope must now be made, and in order to do this we shall take as our starting point the classic principle of Catholic theology that hope is a special *theological* virtue which must be assigned a place together with and between faith and love.”<sup>111</sup> Hope is not something that serves as a transition between faith and love. “On the contrary hope is to

---

<sup>110</sup> Rahner, *Theological Investigations*, 13:106.

<sup>111</sup> Rahner, *Theological Investigations*, 10:245.

be thought of as a unique theological virtue in its own right, and one which cannot be reduced to the other two. This however, is not clear immediately or without further explanation.”<sup>112</sup> Allen Jorgenson notes the separation between faith and hope presented by Rahner:

Rahner’s interest in distinguishing faith from hope is motivated by the importance of maintaining a distinction between the theoretical and practical aspects of the human response to God’s self-communication. Faith attends to the theoretical aspect and hope to the practical. Faith attends to the intellectual demands of the Christian life, while sacred hope concretizes the life of the faithful.<sup>113</sup>

Rahner’s theology of hope is not lost among its understanding of faith and love.

Jorgenson explains, “Sacred hope needs to be understood in its truly original and independent status which both reveals the nature of love and faith and is enfleshed in a particular notion of praxis...Rahner wants to ensure that we recognize that sacred hope endures in beatitude, as do faith and love, which correspond to the intellect and will.”<sup>114</sup>

Rahner solidifies hope’s role by differentiating forms of hope. Jorgenson notes a distinction for Rahner between two types of hope especially in reference to hope as a virtue.

In so speaking of hope as a theological virtue, Rahner introduces a distinction, not offered in scholastic theology, between sacred and profane hope. Rahner suggests that profane hope is generally understood, in which the fulfilment of a lack is anticipated. Hope thus understood is dissolved with the arrival of that which is

---

<sup>112</sup> Rahner, *Theological Investigations*, 10:245

<sup>113</sup> Allen G. Jorgenson, “Rahner, Romans and Suffering Hope,” *Toronto Journal of Theology* 21, no.2 (2005): 187.

<sup>114</sup> Jorgenson, “Rahner, Romans and Suffering Hope,” 186.

lacking. Sacred hope, by contrast, is that hope which does not disappear with the arrival of Mystery, but is finally seen to be what hope truly is: abandonment to God. Hope, thus defined, is understood in contradistinction to profane hope in that the theological virtue of hope is not the correlate of an existential despair, but is the human response to the divine offer.<sup>115</sup>

Jorgenson's explanation of Rahner's differences between sacred and profane hope demonstrates how Rahner expands the understanding of the virtue of hope beyond mere possession of something. "Rahner notes that scholastic theology has too often fallen into this trap, depriving sacred hope of its constitutive character insofar as one no longer hopes for what one possesses. He sees that the distinction between a sacred and a profane hope is too easily collapsed in such a theology."<sup>116</sup> Jorgenson further clarifies this notion of Rahner's between sacred and profane hope, as

Rahner suggests that instead of allowing a profane notion of hope to determine the character of hope as a theological virtue, one should affirm profane hope as hope proper only insofar as it demonstrates the character of sacred hope. Sacred hope, thus construed, is the condition for the possibility of profane hope.<sup>117</sup>

Placing a primary emphasis on sacred hope before profane hope allows Rahner to move past a more traditional understanding of hope as the possession of something, which lends strength to his argument that union with God, who Rahner considers to be hope, means hope can continue even in salvation. Sacred hope makes profane hope possible. Sacred hope, also referred to as theological hope, goes beyond what is tangible and

---

<sup>115</sup> Jorgenson, "Rahner, Romans and Suffering Hope," 184.

<sup>116</sup> Jorgenson, "Rahner, Romans and Suffering Hope," 185.

<sup>117</sup> Jorgenson, "Rahner, Romans and Suffering Hope," 185.



accessible reaching towards a horizon of promise which requires continual effort to reach.

Theological hope, on the other hand-to speak in wholly general terms-is the free and trustful commitment of love to the “impossible,” i.e. to that which can no longer be constructed from materials already present to the individual himself and at his disposal. It is called the expectation of that which is absolute gift, the giver of which withdraws himself into an unnameable incomprehensibility and can only be encountered in himself by actively engaging in such hope.<sup>118</sup>

Hope is not a passive virtue. Like the virtues of faith and love, it requires continual engagement in order to thrive. As Rahner explains, engaging in hope requires the ultimate surrender of trusting in God and letting go of everything else. It is the continual act of trusting in God laying aside all hope in every difficult situation which gives life to the hope which only God provides.

A Christian bear witness to the experiences that, in the very death of hopes, hope itself can rise up and conquer. There is nothing individual and specific to hold onto. But the one Inconceivability which encompasses all things (and whose true name is God) quietly supports man and raises him up. If you allow yourself to be borne up, trusting that this Inconceivability is the true and blessed home of man, then you learn that you need no longer hold on in order to win; that you need no longer rush after this or that, hoping that it might be so, in order to hope in the one inconceivable Hope which is present to itself and yet bears unutterable fulfillment

---

<sup>118</sup> Rahner, *Theological Investigations*, 13:177.

within itself. There is something else in Christian hope: knowledge that Jesus in the very movement of defeat is victorious.<sup>119</sup>

Rahner believes the knowledge which Christian hope offers is an experience of true freedom. If defeat brings victory, and death brings eternal life, then there is absolutely nothing which can overcome the promise of hope Jesus is.

That means that as free Christian men and women we are liberated from all powers and all compulsion in our existence and that no thing or event can have the last word in our lives. We expect and await that last word of forgiveness, grace, freedom and fulfillment from that which we know as God, who has already promised it to us in Jesus and in his life and death.<sup>120</sup>

Although hope is future-oriented and tied to salvation which is reached by passing through death, Rahner declares that the promise of this hope breaks into the present and brings joy.

But within ourselves we ought to feel something living: the calm and modest joy of faithful hope which does not think that the graspable visible present is all that there is. That quiet joy is what a prisoner feels when he is still in his cell but is about to stand up, for he knows that the lock hangs loose at his cell door and that his freedom is certain.<sup>121</sup>

Hope makes space for seeds of joy to take root; joy helps hope to blossom. Ultimately an individual meets God when they hope and this allows them to remain true to who God called them to be.

---

<sup>119</sup> Karl Rahner, *Meditations on Hope and Love*, trans. V. Green (London: Burns & Oates, 1976), 82.

<sup>120</sup> Rahner, *Meditations on Hope and Love*, 13.

<sup>121</sup> Rahner, *Meditations on Hope and Love*, 14.

Rahner makes several contributions to the discussion surrounding hope. He builds on traditional understandings of hope but aims to expand the understanding of hope as something which does not end; he does this by placing hope within God. Rahner makes God both the source and the object of hope. Union with God for eternity means union with hope for eternity. Following in Aquinas's footsteps he classifies hope into two different categories: ordinary and theological hope. Rahner emphasizes the idea of Christian's earthly life as a journey towards God. This journey is always in progress. Additionally, Rahner elaborates on the necessity of individual participation and action in the world which hope demands. Rahner is very clear to point out that hope for an individual means participation and action in everyday reality and suffering, always striving to do what is right and just. Hope aids in bringing the kingdom of God into existence, if only partially, through love and justice amidst both joy and suffering. Rahner's understanding of hope views hope through the lens of spiritual practice. Spiritual practice leads the conversation towards an examination of a Catholic contemporary spirituality of hope.

## CHAPTER THREE. CATHOLIC CHURCH AND HOPE

### Catholic Contemporary Spirituality of Hope

The study of the understanding of hope in the scriptures, specifically in the Christian Scriptures, indicated the need for Christians to live out their hope and incorporate it as practice for a Christian life. The early Christians of the scriptures established a spirituality of hope. The spirituality of hope as a practice for Christian living continues to be essential even now, but what does a spirituality of hope for today look like? Hope rooted in its scriptural context and understanding plays a noteworthy role in contributing to human flourishing through the practice of a spirituality of hope. The authors explored in this section include: Paul Griffiths, James Martin, Joan Chittister, and Peter Kreeft. The book, *Take Heart: Catholic Writers on Hope in Our Time*, largely informs this section because it weaves together various authors who contribute different perspectives regarding a Catholic spirituality of hope.

Paul Griffiths writes about how a spirituality of hope is an essential part of Catholic tradition.

What other tradition has, or would want, a patron saint of lost causes, which is to say of hopeless cases? Hope is woven deeply into the fabric of Catholic thought and life. It is technically, a theological and infused virtue, which is to say a good habit given us (when we're lucky enough to have it) by an unmerited gift of God, one that we could not develop ourselves, by our own effort- and it is so because its antonym, despair is certainly a mortal sin, and according to some, exactly the sin against the Holy Spirit that cannot be forgiven.<sup>122</sup>

---

<sup>122</sup> Paul J. Griffiths, "Hope against Hope," in *Take Heart: Catholic Writers on Hope in Our Time*, ed. Ben Birnbaum, (New York: Crossroad Publishing Company, 2007), 17.

Starting with the concept of a patron saint of hopeless cases allows Griffiths to demonstrate the Catholic tradition has hope even when things appear hopeless. Griffiths then switches his focus to despair. Griffiths defines despair as the complete absence of hope, the idea that the possibility for change is, “impossible.”<sup>123</sup> This idea is what causes despair, as he points out, to be classified as a mortal sin. He further explains it is necessary to hope that change is possible, “even against a crushing weight of evidence as to its unlikelihood.”<sup>124</sup> Instead of despair Griffiths states, “This means that I have an important place for lament in my life. The necessity of hope against hope...”<sup>125</sup> While despair means there is no possibility for change, lament is sadness over the fact that things are not as they should be nor as they will be in the fullness of God’s kingdom. Griffiths concludes,

It is a dark time we live in, as it always has been and always, until the eschaton, will be... The days and nights flicker past as rapidly as a weaver’s shuttle, and each seems to move the world deeper into blood and suffering and death: hope recedes into the unimaginable future. I take comfort then from Job, who cursed his birth and lamented his suffering but did not despair; from Abraham, who bound Isaac without despairing of God’s promises; and, more than all, from Jesus, who lamented on the cross without despair, and whose willing embrace of suffering and death gave the world the only hope it has.<sup>126</sup>

---

<sup>123</sup> Griffiths, “Hope against Hope,” 17.

<sup>124</sup> Griffiths, “Hope against Hope,” 17.

<sup>125</sup> Griffiths, “Hope against Hope,” 17.

<sup>126</sup> Griffiths, “Hope against Hope,” 19.

Examining a spirituality of hope brings deeper understanding to the fullness of hope as a virtue. It is the daily practice of hope which moves hope beyond basic trust in God or the future promise of heaven.

As Lisa Cahill explains hope requires action each and every day.

Yet hope gains a foothold in the daily lives and struggles of Catholics in the United States and around the world who take practical steps to improve the lives of those around them, nourish awareness of God's presence, and serve the common good. Hope is a practical virtue. Hope is not blind trust that 'everything will work out' despite all evidence to the contrary. Hope is not mere expectation of an 'eternal reward' despite the burdens and disappointments of life in the present.<sup>127</sup>

Hope like the other theological virtues must be nourished in order to grow. Hope grows in connection with others, when people come together to try and make things better for one another. It is not a power of the mind or emotion, hope is nurtured through concrete actions. "Hope takes root in the human heart when we commit to make a difference for the good, and when we join others to do our part...Hope is not just an emotion or a mental state; it is a virtue that must be cultivated by active resistance to difficulty and by positive action for change."<sup>128</sup> Hope loses its essence when it reduced to a way of thinking or feeling.

The fullness of hope is expressed in a tension between what is happening and what is expected. Griffiths seeking to highlight this relationship says, "What you hope for

---

<sup>127</sup> Lisa Sowle Cahill, "Practice," in *Take Heart: Catholic Writers on Hope in Our Time*, ed. Ben Birnbaum, (New York: Crossroad Publishing Company, 2007), 21.

<sup>128</sup> Cahill, "Practice," 22.

is something you think you'd like that isn't present (if it were you wouldn't be hoping for it), which explains the melancholy; and it's something you may not get (if you were certain you'd get it you wouldn't be hoping for it), which explains the tension."<sup>129</sup> The tension found in the hope Griffiths is discussing is grounded in waiting and the potential possibility of the fulfillment of an expressed hope. Thinking of hope in this manner leads Griffiths to pose this question. "For if the likely upshot of any particular hope is one of two disappointments – that produced by not getting what you hope for, and the other by getting it only to find that it's less than you anticipated—then why hope for hope?"<sup>130</sup> Hope in the natural realm as Griffiths discusses, involves the possibility of disappointment. Despite the reality of not seeing or receiving what is hoped for he concludes hope is necessary. "To hope in a single-mindedly optimistic way would be absurd and superficial; to lament without hope would be, strictly damnable."<sup>131</sup> Here Griffiths reiterates a point made earlier that although one can be sad about the current state of one's life, or the world, to give up on the possibility of God to act results in despair, which he writes is a mortal sin.

James Martin writing about hope addresses despair in regards to the practice of spirituality. He states, "Hopelessness and its cousin, despair, are dead ends in the spiritual life for individuals as well as institutions."<sup>132</sup> Despair from a practical standpoint prevents individuals, "from progressing in the spiritual life."<sup>133</sup> Martin while continuing to articulate his understanding of hopelessness and despair, further distinguishes despair

---

<sup>129</sup> Griffiths, "Hope against Hope," 15.

<sup>130</sup> Griffiths, "Hope against Hope," 15-16.

<sup>131</sup> Griffiths, "Hope against Hope," 18.

<sup>132</sup> James Martin, "The Work," in *Take Heart: Catholic Writers on Hope in Our Time*, ed. Ben Birnbaum, (New York: Crossroad Publishing Company, 2007), 35.

<sup>133</sup> Martin, "The Work," 35.

from both sadness and grief. “In other words hopelessness says that I alone know what is going to happen and that it will be bad. Of course there are some times when things do seem hopeless...But despair goes further than sadness or grief. Despair denies that God can work through even the saddest situations.”<sup>134</sup> Martin’s answer to despair is hope.

In the Catholic tradition, hope is one of the three “theological virtues,” along with faith and charity, which is bestowed on us by God. But this doesn’t mean that hope doesn’t require effort some effort on our part. Hope isn’t something we fill ourselves up with—as if we were topping off our tanks at a gas station—and then simply draw from. The hope that God gives us has to be nurtured. Hope takes work.<sup>135</sup>

The theological virtue of hope requires work precisely because hope is most needed when hoping is the most difficult thing to do.

Joan Chittister presents this in her book *Scarred by Struggle Transformed by Hope*. Her book addresses the reality of suffering which is not always the focus when it comes to the discussion of hope.

The virtue of hope holds the promise of something better which means the fullest expression of hope must be activated during the most difficult times. Chittister emphasizes this point stating, “One thing time has taught me that can be learned no other way. One thing I know out of my own experience, despite years of wanting to deny it: However hard I strive to prove it otherwise, I know that there is no such thing as life without struggle.”<sup>136</sup> Struggle is the reality of hope. It is in times of struggle in which

---

<sup>134</sup> Martin, “The Work,” 35.

<sup>135</sup> Martin, “The Work,” 36.

<sup>136</sup> Joan Chittister, *Scarred by Struggle, Transformed by Hope*, (Grand Rapids: William B Eerdmans, 2003), 1.



hope is the most difficult to produce, the easiest to give up and what is needed the most. “There is no one, not anyone, who escapes the soul wrenching experiences that stretch the mind but threaten to calcify the spirit. There is no one who does not go down into the darkness where the waters do not flow and we starve for want of hope.”<sup>137</sup> According to Chittister, the persistence to keep going, the refusal to give up, leads to growth and development.

There is no one who does not have to choose sometime, someway, between giving up and growing stronger as they go along. And yet if we give up in the midst of struggle, we never find out what the struggle would have given us in the end. If we decide to endure it to the end, we come out of it changed by the doing of it. It is a risk of mammoth proportions. We dare the development of self.<sup>138</sup>

She also declares suffering to be a universal experience. “There is no one who has not known what it is to lose in the game of life, to feel defeat, to know humiliation, to be left standing naked and alone before the cold and staring eyes of a world that does not grieve for your grief.”<sup>139</sup> The reminder of this shared hardship, of the isolation which is felt through suffering, serves as a reminder to those who experience this they are not alone. Once endured these experiences take root and can bring the possibility for new life where it was previously not thought possible. “Struggle bore down into the deepest part of the human soul like cirrus tendrils, bringing new life, contravening old truisms. The problem is that struggle requires the most of us just when we expect it least.”<sup>140</sup>

---

<sup>137</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 2.

<sup>138</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 2.

<sup>139</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 2.

<sup>140</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 3.

Chittister takes time to define theological hope and while maintaining adherence to the traditional understanding of a theological virtue, she offers a slightly different perspective which includes an emotional component with regards to the theological virtues.

The first step in our study of theological hope, is to define what it hopes for. For it is a movement, and a movement can only be understood by its aims. There are many things for which man may legitimately hope: his health and that of his children, his freedom and that of his country, the triumph of what he believes to be right ideas, the relief of the disinherited, etc. But he can hope for all this without being a Christian, without having grace and faith. On the other hand, we find Christians expecting the same things from God, along with others proper to themselves, such as the freedom of their worship or equality of treatment for their institutions. They may possibly be right in basing this firm expectation on the virtue of hope, but still we must know on what conditions, and why.

It may be noted that hope, taken in its most general sense, is more like a sentiment than a virtue. The same is true, for that matter, of faith and love. The theological virtues are not natural virtues raised to a higher power: they are virtues properly speaking, only when and because they have God for their proper object.<sup>141</sup>

The distinctions she raises are important ones. If Christians and non-Christians hope for the same thing, what makes Christian hope different? Chittister explains the difference lies in the goal of the virtue. Henry Bars writing about the theological virtues, states this

---

<sup>141</sup> Henry Bars, "Faith, Hope and Charity," *The Twentieth Century Encyclopedia of Catholicism*, Section II Vol. 27, Edited by Henri Daniel Rops and Translated by P.J. Hepburne Scott, (New York: Hawthorn Books, 1961), 69.

concept succinctly, “Our hope is our response to the promise of God, the supremely faithful, as our faith is the response to the testimony of the supremely faithful. And in fact this promise is nothing else but that testimony, it is simply another aspect of it.”<sup>142</sup> Hope in God is hope in the promise of God. The notion of a promise denotes a future-based aspect to hope however Chittister situates hope in the past as well as the future.

Hope is rooted in the past but believes in the future. God’s world in God’s hands, hope says, and therefore cannot possibly be hopeless. Life, already fulfilled in God, is only the process of coming to realize that we have been give everything we need to come to fullness of life, both here and hereafter. The greater the hope, the greater the appreciation of life, now, the greater the confidence in the future whatever it is.<sup>143</sup>

The evidence of hope from the past is what aids in building hope for the future and sustaining hope in times of struggle.

Chittister connects the power of hope to remembrance. Remembrance is the capacity to recall one’s own journey as well as the journeys of others. This is hope that will exist when all seems hopeless.

We always think of hope as grounded in the future. That’s wrong, I think. Hope is fulfilled in the future but it depends on our ability to remember that, like Jacob we have survived everything in life to this point—and have emerged in even better form than we were when those troubles began. So why not this latest situation, too? Then we hope because we have no reason not to hope. Hope is what sits by a

---

<sup>142</sup> Henry Bars, “Faith, Hope and Charity,” 71.

<sup>143</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 97.

window and waits for one more dawn, despite the fact there isn't an ounce of proof in tonight's black, black sky that it can possibly come.<sup>144</sup>

Memories function as the basis of hope for Chittister. In what she calls a “spirituality of struggle,” memories serve as evidence of the ability to overcome whatever is currently being faced. This element of Chittister's explanation of hope grounds hope in present reality while at the same time holding on to the promise of hope.

Hope is not based on the ability to fabricate a better future; it is grounded in the ability to remember with new understanding an equally difficult past—either our own or someone else's. The fact is that our memories are the seedbed of our hope. They are the only things we have that prove to us that whatever it was we ever before thought would crush us to the grave, would trample our spirits into perpetual dust, would fell us in our tracks, had actually been survived. And if that is true, then whatever we are wrestling with now can also be surmounted.<sup>145</sup>

Hope presented as a virtue tends to lean towards thinking about the future. Chittister situates hope in the present coming from within an individual.

Hope is not a matter of waiting for things outside us to get better. It is about getting better inside about what is going on outside. It is about becoming open to the God of newness. It is about allowing ourselves to let go of the present, to believe in the future we cannot see but can trust to God. Surrendering to the demands of the moment, holding on when holding on seems pointless, brings us to that point of personal transformation which is the juncture of maturity and sagacity. Then, whatever the circumstances, however hard the task, the struggles

---

<sup>144</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 110.

<sup>145</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 104.

of life may indeed shunt us from mountaintop to mountaintop but they will not destroy us.<sup>146</sup>

Hope as she describes it functions as a theological virtue with God as its object but by describing hope as she does, as actions to be taken in the present moment she demonstrates how theological hope works.

The practical function of hope brings growth, insight and new life in the midst of struggle.

But if struggle is the process of evolution from spiritual emptiness to spiritual wisdom, hope is a process as well. Hope, the response of the spiritual person to struggle, takes us from the risk of inner stagnation, of emotional despair, to a total transformation of life. Every stage of the process of struggle is a call to move from spiritual torpor to spiritual vitality. It is an invitation to live at an antipodal depth of soul, a higher level of meaning than the ordinary, the commonplace generally inspires. The spirituality of struggle gives birth to the spirituality of hope.<sup>147</sup>

The term spirituality of struggle reminds the reader, pain and suffering are a part of the journey through and towards hope. The need for hope is serious and deals with serious situations; however, some discussions of hope neglect the reality of struggle and suffering while focusing on the promised future.

Chittister's discussion of hope does not shy away from struggle, and she addresses this reality directly.

---

<sup>146</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 110.

<sup>147</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 97.

Hope is not some kind of delusional optimism to be resorted to because we simply cannot face the hard facts that threaten to swamp our hearts. People do die and leave us. Friends do leave and desert us. Businesses do crumble and destroy us financially. Loves do dry up and disappear. Desires do come to dust. Careers do come to ruin. Disease does debilitate us. Evil does exist. But through it all, hope remains, nevertheless, a choice. Hope rides on the decision either to believe that God stands on this dark road waiting to walk with us toward new light again or to despair of the fact that God who is faithful is eternally faithful and will sustain us in our darkness one more time.<sup>148</sup>

The virtue of hope, like the virtues of faith and love requires a choice. Hope as she points out is not about creating some alternate version of reality to aid you when life gets difficult but rather a choice to persist with God in darkness and in light.

Giving ourselves over to be sculpted can take a lifetime of shifts and gyrations, of aimless orbits and dizzying spins, of near despair and of dogged, intransigent hope. “Turn your face to the sun and the shadows fall always behind you,” the native people of New Zealand say. When despair comes, in other words, in order to dispel it with hope, we have to make the effort.<sup>149</sup>

Hope requires a continual choice of surrender to, and trust in, God. The choice is continual because it must be made time and time again as difficulties arise in the lives of individuals.

The choice to be with God on this journey is precisely what makes hope a theological virtue. Peter Kreeft writing about the cause and effect of hope states the key

---

<sup>148</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 105.

<sup>149</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 110.

element of what makes theological virtues, theological. “Faith, hope and charity are ‘theological’ virtues because their source and end is God. So the theological virtue of ‘hope’ means hope in God, not in self, or humankind, or the world, or the future...Hope means something very simple: faith in God directed to the future, faith in God’s promises.”<sup>150</sup> Kreeft is presenting the basic makeup of hope. The simple statement to either trust God or not may be what hope boils down to but it does not recognize what the journey of trusting God entails. Kreeft addresses this by basing hope in Christ. “The material content of Christian hope is Christ. ‘*In him* are hid all the treasures’ (Col. 2:3). Our hope is a blank check we give to God.”<sup>151</sup> For Kreeft it is the journey of Christ which most appropriately sums up what it means to hope. “Christian hope is to be with Christ on the Cross, not that he will come down from the Cross (Matt. 27:39-44). Thus Christian hope has almost nothing in common with worldly hope—according to Christ himself...It is Christ’s own promise. It includes thorns. But it also includes deep joy.”<sup>152</sup> According to Kreeft joy is from God “It comes from God. It is a supernatural gift, one of the primary gifts of the Holy Spirit.”<sup>153</sup> Embracing the fullness of hope and all it entails includes joy. Christ enduring suffering is reminder to all those who follow that they are not exempt from suffering either. Kreeft follows this statement by asking, “What is hope’s end or purpose or goal? What is hope’s hope?”<sup>154</sup> This is an appropriate question because if hope includes suffering and struggle then it is only natural to wonder, “What’s the point of hope?” Kreeft responds to his own question by stating

---

<sup>150</sup> Peter Kreeft, “Cause and Effect,” in *Take Heart: Catholic Writers on Hope in Our Time*, ed. Ben Birnbaum, (New York: Crossroad Publishing Company, 2007), 73.

<sup>151</sup> Kreeft, “Cause and Effect,” 74.

<sup>152</sup> Kreeft, “Cause and Effect,” 74.

<sup>153</sup> Kreeft, “Cause and Effect,” 75.

<sup>154</sup> Kreeft, “Cause and Effect,” 77.

It is in the sky, though it begins in the earth. Hope is like the energy that moves the stem of the flower to grow upward, from its roots (which are like faith) to its fruits (which are like love). It is the energy that moves us toward our true end which is God and the life of God and our participation in the life of God, which is the life of divine love. And that participation begins now. If the plant is not planted in earthly pots, it will not produce heavenly fruit. That is the reason you can see this joy in some lives and faces now.<sup>155</sup>

Hope directs individuals toward God and heaven but requires action here and now on earth. Hope gives cause to believe in and trust God; the effect of hope is participation in the life of God and the journey towards Heaven, with the spiritual fruit of joy.

Bars illustrates this concept by citing Paul as an example of hope. The example Bars shares, fulfills the criteria discussed by Kreeft. Paul trusts God, secondly the content of his hope is Christ and he looks forward to life with God in Heaven.

As by faith we have “temporally eternal” life in us, so by hope we tend towards “eternally eternal” life and are towed, as it were, towards it. That is why hope is perhaps best expressed by those verses in Philippians 3:12-14 in which Paul, barely naming hope, shows himself to be in a state of hope: “Not that I have already won the prize, already reached fulfillment. I only press on, in hope of winning the mastery, as Christ Jesus has won the mastery over me. No, brethren, I do not claim to have the mastery already, but this at least I do; forgetting what I have left behind, intent on what lies before me, I press on with the goal in view, eager for the prize, God’s heavenly summons in Christ Jesus.”<sup>156</sup>

---

<sup>155</sup> Kreeft, “Cause and Effect,” 77.

<sup>156</sup> Bars, “Faith, Hope and Charity,” 71-72.



Hope can be difficult to describe; however, the state of being hopeful or not may be more readily recognizable as evidenced in Paul's statement. The idea of being hopeful in Paul's statement is tied to the idea of continuing on towards a goal which is God. This reinforces the idea of a spirituality of hope as a journey which is ultimately about moving towards God. The movement towards God is not a metaphorical concept; it is the work of hope itself. The work of hope includes making the continual choice to trust God in all situations. A practical spirituality of hope includes an active disposition which reflects the desire to not only continue on in hope but to share hope with others. Sharing hope means facing the most difficult, painful situations life has to offer and not giving up, encouraging others not to give up and taking actions which ease the suffering of others. Hope is the love and justice of God at work in real tangible ways. Hope is the work of the Catholic Church. The community of the Catholic Church aims to bring the hope of Jesus Christ to the world. This mission is not simply based in transmission of information about Jesus it is based in the sharing of the hope of Jesus through actions which reveal the potential power this hope has to change an individual's life and the world. This is the message young people need to hear. Living in the hope of Jesus Christ can transform your life.

### **Contemporary Catholic Church Documents**

The Catholic Church as an institution is a worldwide community. One of the means of communication the Catholic Church employs is written publications so it is able to better address the community of the church, sometimes to present or clarify teachings and at other times to remind the community of the Catholic Church of its mission. The mission of the Catholic Church, as it is related to hope presented in Catholic Church

writings, is the subject of the next section. This section on the institution of the Catholic Church and its understanding of hope has been limited to specific publications from Vatican Council II, as well as the Catechism of the Catholic Church, and encyclicals written and promulgated by Pope Benedict XVI and Pope Francis. While not exhaustive, this overview will allow for serious ecclesial reflection on hope from each document. This section examines the following documents: *Lumen Gentium* (1964), *Gaudium Et Spes* (1965), *The Catechism of the Catholic Church* (1992), *Spe Salvi* (2007), and *Christus Vivit* (2019). They are presented in chronological order.

### **Lumen Gentium (1964)**

Petrus Johannes Van der Merwe writes that *Lumen Gentium* "...is not meant for a public reader outside of the church, but for the church itself."<sup>157</sup> The focus of this internal conversation is about non-Christians and Christians. Van Der Merwe states that, among other things, "*Lumen Gentium* is concerned with the relation between non-Christians and the Church, more specifically with the possibility of salvation for those belonging to non-Christian religions and also atheists."<sup>158</sup> The title emphasizes Jesus, often referred to as the light of the world, and establishes the focus of hope within this document. *Lumen Gentium* connects the challenges and sufferings faced while on earth to those endured by Jesus. "On earth, still as pilgrims in a strange land, tracing in trial and in oppression the paths He trod, we are made one with His sufferings like the body is one with the Head, suffering with Him, that with Him we may be glorified."<sup>159</sup>

---

<sup>157</sup> Petrus Johannes Van der Merwe, "Commentary on the Documents *Nostra Aetate* and *Lumen Gentium*," *Hevromde Teologiese Studies* 72, no. 6 (2017): 19.

<sup>158</sup> Van der Merwe, "Commentary on the Documents *Nostra Aetate* and *Lumen Gentium*," 21.

<sup>159</sup> Paul VI, Dogmatic Constitution on the Church *Lumen Gentium* (21 March 1964), §7, Vatican.va, accessed, October 30, 2019.

Along with being united to God in glory, Jesus' suffering too reminds individuals they are not alone. Paul VI reinforces Jesus' presence through the community of the Church. "Christ, the one Mediator, established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation through which He communicated truth and grace to all."<sup>160</sup> The community of the Church is encouraged through the witness of its own actions to assist those in need. The hope of Christ is shared through the Church. The Church shares hope when it addresses suffering. "Similarly, the Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of its poor and suffering Founder. It does all it can to relieve their need and in them it strives to serve Christ."<sup>161</sup> Hope is the continual choice to believe and trust in God's promise. *Lumen Gentium* acknowledges the need for the light of hope in the world, it does not pretend as if there is no suffering or darkness or that it is easily overcome rather it states with confidence the choice to hope in Christ. The hope of Christ is demonstrated in the persistence to endure.

The Church, "like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God, announcing the cross and death of the Lord until He comes." By the power of the risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the

---

<sup>160</sup> Paul VI, *Lumen Gentium*, §8.

<sup>161</sup> Paul VI, *Lumen Gentium*, §8

world, faithfully though darkly, the mystery of its Lord until, in the end, it will be manifested in full light.<sup>162</sup>

The Catholic Church recognizes the action of hope is a decision made in the knowledge that it will continue to face hard times. The work of the Catholic Church continues to be to share as much of the light of Christ with the world until Christ returns. The call to share the light of hope is the responsibility of all disciples in all places. “Therefore all the disciples of Christ, persevering in prayer and praising God, should present themselves as a living sacrifice, holy and pleasing to God. Everywhere on earth they must bear witness to Christ and give an answer to those who seek and account of that hope of eternal life which is in them.”<sup>163</sup> The witness of the hope of Christ is strengthened by prayer and worship. Disciples must not only live this witness but be prepared to share the reason for their hope. Disciples can rely on this hope as a foundation for doing the work God has called them to do on their journey towards salvation.

Therefore the promised restoration which we are awaiting has already begun in Christ, is carried forward in the mission of the Holy Spirit and through Him continues in the Church in which we learn the meaning of our terrestrial life through our faith, while we perform with hope in the future the work committed to us in this world by the Faith, and thus work out our salvation.<sup>164</sup>

Knowing the promise has already been fulfilled in part gives more hope to trusting in the future and total fulfillment of God’s promise. *Lumen Gentium* continues to remind its readers of God’s promise. “Reckoning therefore that ‘the sufferings of the present time

---

<sup>162</sup> Paul VI, *Lumen Gentium*, §8

<sup>163</sup> Paul VI, *Lumen Gentium*, §9.

<sup>164</sup> Paul VI, *Lumen Gentium*, §48.

are not worthy to be compared with the glory to come that will be revealed in us,' strong in faith we look for the 'blessed hope and the glorious coming of our great God and Saviour, Jesus Christ...'”<sup>165</sup> This statement could be misinterpreted as an excuse to ignore situations which cause suffering. However, the reminder of the coming of Jesus is given as a source of strength to remain rooted in hope and to work for the kingdom of God now.

*Lumen Gentium* grounds hope in salvation. The focus of hope is proclaimed in light of the Hebrew and Christian Scriptures. Addressing the members of the Catholic Church, the document speaks broadly in regards to themes of hope and the reality of suffering tends to be generalized. The next document addressed, *Gaudium et Spes*, focuses on human experience in the context of society as it applies to hope.

### **Gaudium et Spes (1965)**

*Gaudium et Spes* seeks to address and explain Catholic Church teaching as related to human experience in the world. “Gaudium et Spes was issued when the Second Vatican Council ended in 1965. The document summarizes the council and gives an outline of the Church’s social teachings in a changing world.”<sup>166</sup> The first sentence of the document places the Catholic Church and its followers in solidarity with everyone, not just other followers of Christ. “The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.”<sup>167</sup> This statement

---

<sup>165</sup> Paul VI, *Lumen Gentium*, §48

<sup>166</sup> “Gaudium et Spes (Hope and Joy),” California Catholic Conference, accessed, January 5, 2020, [www.catholic.org/teachings/catholic-social-teaching/social-encyclicals/gaudium-et-spes-hope-and-joy](http://www.catholic.org/teachings/catholic-social-teaching/social-encyclicals/gaudium-et-spes-hope-and-joy).

<sup>167</sup> Paul VI, Pastoral Constitution on the Church in the Modern World *Gaudium Et Spes* (07 December 1965), §1, Vatican.va, accessed, October 30, 2019.

regarding hope signifies the Catholic Church's call to follow Christ's example. It acknowledges the difficulties faced by people living in the world. The document continues, "For the human person deserves to be preserved; human society deserves to be renewed. Hence the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will."<sup>168</sup> *Gaudium et Spes* places a prime importance on every aspect of the human person. The document makes clear though writing about the human person and their experience, the foundation remains rooted in Jesus Christ.

The Church firmly believes that Christ, who died and was raised up for all, can through His Spirit offer man the light and the strength to measure up to his supreme destiny...She likewise holds that in her most benign Lord and Master can be found the key, the focal point and the goal of man, as well as of all human history. The Church also maintains that beneath all changes there are many realities which do not change and which have their ultimate foundation in Christ, Who is the same yesterday and today, yes and forever...the council wishes to speak to all men in order to shed light on the mystery of man to cooperate in finding the solution to the outstanding problems of our time.<sup>169</sup>

*Gaudium et Spes* is writing to a universal audience which distinguishes the tone of this document from that of *Lumen Gentium*. *Lumen Gentium* focuses on Christ as the light, whereas *Gaudium et Spes* emphasizes God's call to all of humanity

For God has called man and still calls him so that with his entire being he might be joined to Him in an endless sharing of a divine life beyond all corruption.

---

<sup>168</sup> Paul VI, *Gaudium Et Spes*, §3.

<sup>169</sup> Paul VI, *Gaudium Et Spes*, §10.

Christ won this victory when He rose to life, for by His death He freed man from death. Hence to every thoughtful man a solidly established faith provides the answer to his anxiety about what the future holds for him...faith arouses the hope that they have found true life with God.<sup>170</sup>

The call of God is a universal one meant for everyone. The call requires action on behalf of an individual.

She further teaches that a hope related to the end of times does not diminish the importance of intervening duties...By contrast, when a divine instruction and the hope of life eternal are wanting, man's dignity is most grievously lacerated, as current events often attest; riddles of life and death, of guilt and of grief go unsolved with the frequent result that men succumb to despair.<sup>171</sup>

Hope incurs with it the responsibility to act. One of the ways the document suggests to avoid despair is to live out hope in the midst of life's struggles. Those who act on behalf of those who are struggling are living out the mission of the Catholic Church. "Above all the Church knows that her message is in harmony with the most secret desires of the human heart when she champions the dignity of the human vocation, restoring hope to those who have already despaired of anything higher than their present lot."<sup>172</sup> The Catholic Church is called to help everyone, and this statement reaffirms the importance of the dignity of the human person and the requirement to act on their behalf, regardless of their beliefs.

---

<sup>170</sup> Paul VI, *Gaudium Et Spes*, §18.

<sup>171</sup> Paul VI, *Gaudium Et Spes*, §21.

<sup>172</sup> Paul VI, *Gaudium Et Spes*, §21.

*Gaudium et Spes* then focuses on a reminder of the hope Christ gives to his followers. “The Lord left behind a pledge of this hope and strength for life’s journey in that sacrament of faith where natural elements refined by man are gloriously changed into His Body and Blood, providing a meal of brotherly solidarity and a foretaste of the heavenly banquet.”<sup>173</sup> Celebrating the Eucharist is a reminder of the hope of Christ.

Prefacing current difficulties, although the world is in turmoil, the Catholic Church does not give up hope.

But, while we say this, the Church of Christ, present in the midst of the anxiety of this age, does not cease to hope most firmly. She intends to propose to our age over and over again, in season and out of season, this apostolic message: “Behold, now is the acceptable time for a change of heart; behold! Now is the day of salvation.”<sup>174</sup>

This message is still needed today as anxiety still persists and disagreements continue among nations and the Catholic Church does not give up hope. *Gaudium et Spes* serves as a reminder it is never too late to have a change of heart.

### **The Catechism of the Catholic Church (1992)**

*The Catechism of the Catholic Church* is different from the previous documents discussed. While encyclicals and conciliar documents address matters of faith and morals in all their complexity a, “catechism is a text which contains the fundamental Christian truths formulated in a way that facilitates their understanding.”<sup>175</sup> This collection of

---

<sup>173</sup> Paul VI, *Gaudium Et Spes*, §38.

<sup>174</sup> Paul VI, *Gaudium Et Spes*, §82.

<sup>175</sup> “Frequently Asked Questions About the Catechism of the Catholic Church,” accessed January 12, 2020, [www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/frequently-asked-questions-about-the-catechism-of-the-catholic-church.cfm](http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/frequently-asked-questions-about-the-catechism-of-the-catholic-church.cfm).



teachings of the Catholic Church is a major tool in theological education and faith formation. “The *Catechism* is a ‘point of reference’ for bishops, priests, catechists, teachers, preachers, scholars, students, and authors. Similar to a Bible commentary or theological dictionary, the *Catechism* serves as a vital reference work for all those responsible for catechesis.”<sup>176</sup> The role of the *Catechism* as it relates to faith formation and education makes it necessary to the conversation about hope.

The *Catechism* situates hope as a theological virtue. These virtues are the substance of Christian living. “The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. There are three theological virtues: faith, hope, and charity.”<sup>177</sup> The *Catechism* defines hope as, “the confident expectation of divine blessing and beatific vision of God; it is also the fear of offending God’s love and incurring punishment.”<sup>178</sup> The theological virtues are what makes the Christian life possible and are gifts given by God to humanity. All three are necessary, but the virtue of hope requires attention.

Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. “Let us hold

---

<sup>176</sup> “Frequently Asked Questions About the Catechism of the Catholic Church,” accessed January 12, 2020, [www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/frequently-asked-questions-about-the-catechism-of-the-catholic-church.cfm](http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/frequently-asked-questions-about-the-catechism-of-the-catholic-church.cfm)

<sup>177</sup> *Catechism of the Catholic Church*, accessed January 24, 2019, Vatican.va, §1813.

<sup>178</sup> *Catechism of the Catholic Church*, §2090.

fast the confession of our hope without wavering, for he who promised is faithful.” “The Holy Spirit. . . he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life.”<sup>179</sup>

Moved by the Spirit of God within, humanity moves towards and searches for happiness. The *Catechism* presents hope as the virtue which aids in this endeavor towards happiness.

The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.<sup>180</sup>

The *Catechism* defines and clarifies hope's role as a theological virtue which aids in the search for happiness. The summary of hope reminds readers that although God is the source of hope, hope requires action in daily living. Hope is presented as necessary on the journey of salvation. Hope's role in salvation is further clarified in Benedict XVI's encyclical, *Spe Salvi*.

### **Spe Salvi (2007)**

Benedict affirms the hope salvation offers through redemption is the ability to face the difficulties of life no matter what they may be.

Redemption is offered to us in the sense that we have been given hope, trustworthy hope by virtue of which we can face our present; the present, even if

---

<sup>179</sup> *Catechism of the Catholic Church* §1817.

<sup>180</sup> *Catechism of the Catholic Church*, §1818.

it is arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey.<sup>181</sup> Knowing what the goal of salvation includes makes the work of living in hope towards this goal worth it. Benedict XVI references the Christian Scriptures' emphasis of hope. "‘Hope,’ in fact, is a key word in biblical faith—so much so that in several passages the words ‘faith’ and ‘hope’ seem interchangeable. Thus, the *Letter to the Hebrews* closely links the ‘fullness of faith’ to ‘the confession of our hope without wavering.’"<sup>182</sup> Benedict XVI links faith and hope together, he notes that hope causes individuals to live another way. "The one who has hope lives differently; the one who hopes has been granted the gift of a new life."<sup>183</sup> He situates the source of hope in God and states that is in a relationship with God, which one receives hope. "To come to know God—the true God—means to receive hope. We who have always lived with the Christian concept of God, and have grown accustomed to it, have almost ceased to notice that we possess the hope that ensues from a real encounter with this God."<sup>184</sup> Noting that hope is sometimes taken for granted, Benedict XVI reminds readers what is so powerful about the message of hope for believers. "The realization there is One who even in death accompanies me, and with his ‘rod and staff comforts me,’ so that ‘I fear no evil’ (cf. *Ps 23[22]:4*)—this was the new ‘hope’ that arose over the life of the believers."<sup>185</sup> The hope mentioned here is the knowledge that an individual is never abandoned by God.

---

<sup>181</sup> Benedict XVI, Encyclical letter, *Spe Salvi*, 2007, accessed October 1, 2019, Vatican.va, §1.

<sup>182</sup> Benedict XVI, *Spe Salvi*, §2.

<sup>183</sup> Benedict XVI, *Spe Salvi*, §2.

<sup>184</sup> Benedict XVI, *Spe Salvi*, §3.

<sup>185</sup> Benedict XVI, *Spe Salvi*, §6.

Benedict XVI reminds readers of the Hebrew Scriptures presentation of hope as patient waiting and expectation and notes this expectation takes on new meaning in the Christian Scripture.

Thus, the word indicates a lived hope, a life based on the certainty of hope. In the New Testament this expectation of God, this standing with God, takes on a new significance: in Christ, God has revealed himself. He has already communicated to us the ‘substance’ of things to come, and thus the expectation of God acquires a new certainty. It is the expectation of things to come from the perspective of a present that is already given.<sup>186</sup>

The hope of salvation is hope for eternal life and union with God.

Benedict XVI referencing Augustine discusses eternal life and the desire for happiness declaring that ultimately individuals do not know what it is they hope for. “This unknown ‘thing’ is the true ‘hope’ which drives us, and at the same time the fact that it is unknown is the cause of all forms of despair and also of all efforts, whether positive or destructive, directed towards worldly authenticity and human authenticity.”<sup>187</sup> Benedict XVI is saying that the cause of despair is the knowledge that whatever people do does not give them what they really desire. He reframes hope in the context of John’s Gospel. “This is how Jesus expresses it in Saint John’s Gospel: ‘I will see you again and your hearts will rejoice, and no one will take your joy from you’ (16:22). We must think along these lines if we want to understand the object of Christian hope, to understand what it is that our faith, our being with Christ, leads us to expect.”<sup>188</sup> Believers must

---

<sup>186</sup> Benedict XVI, Spe Salvi., §9.

<sup>187</sup> Benedict XVI, Spe Salvi., §12.

<sup>188</sup> Benedict XVI, Spe Salvi., §12.

situate their hope in the context of Christ; knowing this hope entails seeing Jesus, is a cause for joy. Hope is joy that no one can take away in the context presented here.

Benedict XVI, like Aquinas and Rahner, makes a distinction between two different types of hope. Hope associated with goals as they pertain to daily living and hope in God.

Day by day, man experiences many greater or lesser hopes, different in kind according to the different periods of his life... Young people can have the hope of a great and fully satisfying love; the hope of a certain position in their profession, or of some success that will prove decisive for the rest of their lives. When these hopes are fulfilled, however, it becomes clear that they were not, in reality, the whole. It becomes evident that man has need of a hope that goes further....

Let us say once again: we need the greater and lesser hopes that keep us going day by day. But these are not enough without the great hope, which must surpass everything else. This great hope can only be God... God is the foundation of hope: not any god, but the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety. His Kingdom is not an imaginary hereafter, situated in a future that will never arrive; his Kingdom is present wherever he is loved and wherever his love reaches us. His love alone gives us the possibility of soberly persevering day by day, without ceasing to be spurred on by hope, in a world which by its very nature is imperfect. His love is at the same time our guarantee of the existence of what we only vaguely sense and which nevertheless, in our deepest self, we await: a life that is 'truly' life.<sup>189</sup>

---

<sup>189</sup> Benedict XVI, Spe Salvi, §30-31.

The term “lesser and greater hope,” refers to those things which are attainable in this life and are a cause for joy. Ultimately, he concludes that individuals need what he calls the “great” hope. The “great” hope situated in God and God’s kingdom, is made present with God’s love.

Benedict XVI not only explains hope’s role in salvation, he provides the reader with a way to learn and practice hope.

A first essential setting for learning hope is prayer. When no one listens to me anymore, God still listens to me. When I can no longer talk to anyone or call upon anyone, I can always talk to God. When there is no longer anyone to help me deal with a need or expectation that goes beyond the human capacity for hope, he can help me.<sup>190</sup>

Hope is sustained in relationship with God; prayer is the primary means of communication in a relationship with God. The more time spent in prayer the more opportunities for hope to grow. The more hope grows for an individual, the more hope they are able to share. “Hope in a Christian sense is always hope for others as well. It is an active hope, in which we struggle to prevent things moving towards the ‘perverse end.’ It is an active hope also in the sense that we keep the world open to God. Only in this way does it continue to be a truly human hope.”<sup>191</sup> Prayer is a reminder that God continues to work in the world.

The hope which God gives is the knowledge that the promise of God’s love continues whether or not an individual sees the fullness of this promise in their lifetime,

---

<sup>190</sup> Benedict XVI, Spe Salvi, §32.

<sup>191</sup> Benedict XVI, Spe Salvi, §34.

does not diminish their hope but rather gives them strength to act on behalf of God's love.

It is important to know that I can always continue to hope, even if in my own life, or the historical period in which I am living, there seems to be nothing left to hope for. Only the great certitude of hope that my own life and history in general, despite all failures, are held firm by the indestructible power of Love, and that this gives them their meaning and importance, only this kind of hope can then give the courage to act and to persevere.<sup>192</sup>

Benedict's insight into hope's role in salvation involves joy. Benedict reinforces the traditional understanding of hope as eternal life and union with God. He reminds readers that hope involves waiting and discusses what he calls, "lesser and greater hope," things in this life which are a source for joy. Benedict's advances in hope include his reminder that the hope of God is more than what can be seen or felt in the present and that hope needs to be practiced. The hope of God's love is not dependent on present circumstances, so even if it feels as if there is nothing to hope for, there is still hope. The courage to act in the hope of God is a testimony which gives witness to others of God's saving hope. "Our hope is always essentially also hope for others; only thus is it truly hope for me too."<sup>193</sup> Hope lives when it is shared and it is only in this exchange that true hope is experienced. Benedict offers a way to continue the relationship with God in hope and that is through prayer.

---

<sup>192</sup> Benedict XVI, Spe Salvi., §35.

<sup>193</sup> Benedict XVI, Spe Salvi., §48.

## **Christus Vivit (2019)**

Hope has a central place in the Bible and in the historical and contemporary sources of the Catholic Church. It is with this understanding of hope's important role that focus is now given to *Christus Vivit*, which links hope to youth and youth ministry.

*Christus Vivit* is, "a document addressed to young people and to the entire people of God. It is a response to the recent Synod on Young People, the Faith, and Vocational Discernment."<sup>194</sup> The opening of Pope Francis's post synodal document focuses on hope. "Christ is alive! He is our hope, and in a wonderful way he brings youth to our world, and everything he touches becomes young, new, and full of life. The very first words, then, that I would like to say to every young Christian are these: Christ is alive and he wants you to be alive!"<sup>195</sup> The excitement and joy of Christ being alive and the call to embrace life are the encouraging words which Francis shares with young people. Francis reminds young people of the foundational truth of the Christian faith. "He is in you, he is with you and he never abandons you...When you feel you are growing old out of sorrow, resentment or fear, doubt or failure, he will always be there to restore your strength and your hope."<sup>196</sup> The notion that young people are not left alone needs to be heard. Francis continues to emphasize the gift of hope which accompanies youth.

Young people are not meant to become discouraged; they are meant to dream great things, to seek vast horizons, to aim higher, to take on the world, to accept challenges and to offer the best of themselves to the building of something better.

---

<sup>194</sup> Vincent J. Reilly, "The Clear Message of Christus Vivit," *The Church Life Journal*, April 10, 2019, [www.churchlifejournal.nd.edu/articles/the-clear-message-of-christus-vivit/](http://www.churchlifejournal.nd.edu/articles/the-clear-message-of-christus-vivit/).

<sup>195</sup> Francis, *Christus Vivit*, Vatican.va, §1.

<sup>196</sup> Francis, *Christus Vivit*, Vatican.va, §2



That is why I constantly urge young people not to let themselves be robbed of hope; to each of them I repeat: “Let no one despise your youth” (1 *Tim* 4:12).<sup>197</sup>

The gift of young people is related to the promise the future holds. Their youth holds the potential to do great things. Francis recognizes that although this is an essential part to being young that it is possible for young people to become discouraged. He calls them back to life in these times. “If you have lost your inner vitality, your dreams, your enthusiasm, your optimism and your generosity, Jesus stands before you as once he stood before the dead son of the widow, and with all the power of his resurrection he urges you: ‘Young man, I say to you, arise!’ (*Lk* 7:14).”<sup>198</sup> Not only does he call them back to life, Francis reminds young people that Christ is the light which guides the way back to life. “Christ himself is our great light of hope and our guide in the night, for he is the ‘bright morning star’ (*Rev* 22:16).”<sup>199</sup> He goes on to say, “If you are young in years but feel weak, weary or disillusioned, ask Jesus to renew you. With him hope never fails.”<sup>200</sup>

Francis tells young people the source of renewal of hope and life is found in the Holy Spirit. “Wherever the Father and the Son are, there too is the Holy Spirit. He is the one who quietly opens hearts to receive that message. He keeps alive our hope of salvation, and he will help you grow in joy if you are open to his working.”<sup>201</sup> Young people must be open to the Holy Spirit working in their lives if they are to live in hope and joy.

Francis tells young people that who they are now is a gift to the church. “Youth is a blessed time for the young and a grace for the Church and for the world. It is joy, a song

---

<sup>197</sup> Francis, *Christus Vivit*, Vatican.va, §15.

<sup>198</sup> Francis, *Christus Vivit*, Vatican.va, §20.

<sup>199</sup> Francis, *Christus Vivit*, Vatican.va, §33.

<sup>200</sup> Francis, *Christus Vivit*, Vatican.va, §109.

<sup>201</sup> Francis, *Christus Vivit*, Vatican.va, §130.

of hope and a blessing.”<sup>202</sup> He declares to young people, that they are strong. “Young people have so much strength; they are able to look ahead with hope.”<sup>203</sup> The strength which he is referencing is more than just physical strength it is their youth which contains a greater capacity for the future and therefore they have the potential to possess great hope for the future. Francis reminds young people to seek hope in a relationship with Jesus. A relationship with Jesus will challenge them to go beyond their preconceived limits. “Faith in Jesus leads to greater hope, to a certainty based not on our qualities and skills but on the word of God, on the invitation that comes from him. Without making too many human calculations, and without worrying about things that challenge your security, put out into the deep. Go out of yourselves.”<sup>204</sup> The call of Pope Francis directs young people to challenge themselves. This challenge requires them to embrace their youth, not to worry, and to strive to go a little further with Christ. Francis, in the first part of this document, makes an intentional effort to inspire young people to embrace the hope of God and to live in God’s love in order to live a passionate life.

Are you looking for passion? As that beautiful poem says: “Fall in love!” (or “let yourself be loved!”), because “nothing is more practical than finding God, than falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide

---

<sup>202</sup> Francis, *Christus Vivit*, Vatican.va, §135.

<sup>203</sup> Francis, *Christus Vivit*, Vatican.va, §139.

<sup>204</sup> Francis, *Christus Vivit*, Vatican.va, §141.

everything.” This love for God, that can approach everything in life with passion, is possible thanks to the Spirit, for “God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (Rom 5:5).<sup>205</sup>

Encouraging young people to embrace the hope and joy of a life lived in faith, as young people is a message that continues throughout the document.

The conclusion of the document focuses on youth ministry and the responsibility of youth, adults, and the church in this regard. It is important to pay attention to the words of Pope Francis as he discusses the focus of what content guides the materials designed for young people.

Any educational project or path of growth for young people must certainly include formation in Christian doctrine and morality. It is likewise important that it have two main goals. One is the development of the *kerygma*, the foundational experience of encounter with God through Christ’s death and resurrection. The other is growth in fraternal love, community life and service.<sup>206</sup>

The experience of encounter with God through Christ’s death and resurrection is the primary source of hope, living in love and service to others is what aids in developing and sustaining hope. Francis’s comments on the role of a Catholic school as it pertains to religious instruction are the last point this research engages from this document.

In this field of educating the young, the Spirit has raised up countless charisms and examples of holiness. Yet schools are in urgent need of self-criticism, if we consider the results of their pastoral outreach, which in many cases focuses on a kind of religious instruction that proves often incapable of nurturing lasting

---

<sup>205</sup> Francis, *Christus Vivit*, Vatican.va, §132.

<sup>206</sup> Francis, *Christus Vivit*, Vatican.va, §213.

experiences of faith... The way they were instructed in religious and moral values did not prepare them to uphold those values in a world that holds them up to ridicule, nor did they learn ways of praying and practicing the faith that can be easily sustained amid the fast pace of today's society. For one of the greatest joys that any educator can have is to see a student turn into a strong, well-integrated person, a leader someone prepared to give.<sup>207</sup>

Catholic schools must turn a critical lens inward in regards to the education of their young people. Religious instruction should offer experiences of faith which prepare them to face the world as it is, so that when met with life's challenges they are able remain strong in their faith, rooted in the hope and love of God. This research is the start of a conversation which looks critically at the content of a specific set of textbooks used in Catholic High Schools for the purposes of religious education and instruction.

The research so far has examined hope as presented in the Hebrew and Christian Scriptures; theological hope as virtue from the work of theologians, Aquinas and Rahner; a Catholic contemporary understanding of hope in the context of contemporary spirituality; and in Vatican II church documents, The Catechism of the Catholic Church, and encyclicals from Benedict XVI, and Francis. The development of hope demonstrates that although defined in different ways, hope as always been a bedrock in Catholic Church teaching and foundational for Catholic Christian living and faith. The next chapter will bring out hope's role and importance during the time of adolescence as well as its importance when it comes to education.

---

<sup>207</sup> Francis, *Christus Vivit*, Vatican.va, §221.

## CHAPTER FOUR. TEENAGE DEMOGRAPHIC AND EDUCATION

### Adolescence

Hope is an essential virtue which aids in human flourishing, however the focus of this research centers on the teenage demographic within the United States of America, specifically teenagers who attend Catholic high schools. This section aims to demonstrate a need for theological content that intentionally focuses on hope by profiling the U.S. teenage demographic, using current data from both a psychological and sociological viewpoint. The psychological section emphasizes evidence which suggests a lack of hope and, while depression is mentioned, it is noteworthy that this is done only for the purposes of demonstrating *the need for hope*, not that hope is a “cure” for depression.

There is a difference between mental pathology, those chemical imbalances of the mind, all of which call for drug therapy, and that standard-brand weariness of heart that takes the light out of life and the spark out of the soul. There is a difference between sick despair and those shocks of life that sour our laughter and gray our days that turn excitement of life into the burden of survival but which, if we understand them, do not in the end, destroy us.<sup>208</sup>

The aim is not to combine mental health and the obstacles and trials of life into one category but rather to highlight the need for hope to face all the difficulties of life on the journey towards salvation.

The sociological section focuses on teenagers as they operate within society as the demographic known as Generation Z. The section concludes with an emphasis on

---

<sup>208</sup> Chittister, *Scarred by Struggle, Transformed by Hope*, 13.

applying both the psychological and sociological understandings of Generation Z to the content of religious education in the area of hope.

Teenagers fall into the category known as adolescence. Adolescence is an important time in human development. Donald Capps writing about the decades of life as stages of development uses Erik Erikson's theory of development but applies the stages to the decades of life. Discussing the second decade of life Capps states, "The new decade promises and portends many things. Among them, I suggest, is the dynamic conflict of autonomy vs. shame and doubt."<sup>209</sup> Autonomy for Capps refers to independence not only as freedom from outside control but the ability to control oneself. "I believe, though, that Erikson actually had the other meaning in mind, that of self-governance, and that his readers fail to recognize this because the meaning itself is not used very much today."<sup>210</sup> The second decade of life's stage of autonomy as independence and self-control is also marked by the struggle of shame and doubt. Capps references Webster's definition for both shame and doubt. "*Webster's* has several definitions of *shame*, but the most relevant is 'a painful feeling of having lost the respect of others because of improper behavior, incompetence, etc. of oneself or someone that one is close to or associated with.'"<sup>211</sup> The struggle for independence during adolescence is met with having to deal with the resulting shame which comes with making mistakes. Capps focuses his understanding on doubt as associated with the mind.

I think the more relevant definitions are those that focus on the person's general mental and/or emotional state, such as "a condition of uncertainty," or "to

---

<sup>209</sup> Donald Capps, *The Decades of Life*, (Louisville: Westminster John Knox Press), Kindle Edition location, 622.

<sup>210</sup> Capps, *The Decades of Life*, 632, 636.

<sup>211</sup> Capps, *The Decades of Life*, 643.

hesitate,” or “apprehension or fear.” In this stage of life, uncertainty, hesitation, and apprehension are due not only to uncertain relations with others but also to one’s own capacities or the lack thereof.<sup>212</sup>

The teenage years are marked with a struggle for identity and independence and the longing for peer acceptance. Loss of this acceptance expressed through shame and doubt as explained by Capps is a source of difficulty for teens. There are other ways which teens are hurt during adolescence besides those associated with the stage of autonomy versus shame and doubt.

Chap Clark writing in *Hurt 2.0* analyzes the way adolescents experience trauma at this age. Clark points out, “Adolescence is a unique phase of life that must be understood and dealt with on its own merits.”<sup>213</sup> This life cycle stage must be taken into account in order to effectively address teenagers. It is not enough to look at their cultural context; it is also necessary to engage their stage of psychological human development.

Adolescence is a term which has many varying definitions; this research uses a combination of two understandings of the term.

A generally accepted definition of adolescence has been summarized by developmental psychologist John Santrock. He calls adolescence “the period of life between childhood and adulthood... [The process] lasts from roughly 10-13 years of age. [However,] defining when adolescence ends is not an easy task. It has been said that adolescence begins in biology and ends in culture.”...A standard academic definition of adolescence comes down to “two main components—separateness and self-assertion.” Other scholars add to this drive for

---

<sup>212</sup> Capps, *The Decades of Life*, 647, 651.

<sup>213</sup> Chap Clark, *Hurt 2.0*, (Grand Rapids: Baker Academic, 2011), Kindle Edition, location 487.

uniqueness (“separateness”) and quest for personal autonomy (“self-assertion”) a desire to move toward the discovery of community, belonging, and interdependence. Adolescence, then, is psychosocial, independent search for a unique identity or separateness, with the end goals being a certain knowledge of who one is in relation to others, a willingness to take responsibility for who one is becoming, and a realized commitment to live with others in community.<sup>214</sup>

Clark, writing about the experience of today’s adolescents, highlights the ways they experience hurt in their quest for independence and for community. He posits this time of development as one of isolation. “As Paul Willis observes, ‘For young people, passing through adolescence means that they are in one way or another marginalized.’”<sup>215</sup> Clark claims that adolescents have been abandoned by organizations and institutions whose focus was once care and concern for their development; this focus has now shifted to concern regarding the continued existence of the institution itself.<sup>216</sup> This demonstrates prioritizing *something* over *someone* to the detriment of the “*someone*.” The church must pay attention to this point as well; the primary focus must be on the people rather than the survival of the institution.

The effects of being abandoned by individuals and/or organizations continue past the initial hurt. “In this same way, while abandonment may be experienced due to episodic events scattered over time, and while adolescents may learn how to rebound, the cumulative results of this perceived abandonment still weigh heavily on them.”<sup>217</sup> The weight of these traumatic events manifests itself in various ways throughout the rest of

---

<sup>214</sup> Clark, *Hurt 2.0*, 487,493,499.

<sup>215</sup> Clark, *Hurt 2.0*, 978, 985.

<sup>216</sup> Clark, *Hurt 2.0*, 985,991.

<sup>217</sup> Clark, *Hurt 2.0*, 1298.



their lives; some examples are documented statistically with anxiety, depression, and suicide statistics.

According to the U.S. Department of Health and Human Services, there are approximately forty-two million teenagers between the ages of 10-19, living in the United States of America.<sup>218</sup> “In 2015 an estimated 2.1 million adolescents ages 12 to 17 in the United States had at least one major depressive episode in the past year with severe impairment.”<sup>219</sup> The American Psychiatric Association states depression is, “a common and serious medical illness that negatively affects how you feel, the way you think and how you act...Depression causes feelings of sadness and/or a loss of interest in activities once enjoyed. It can lead to a variety of emotional and physical problems and can decrease a person’s ability to function at work and at home.”<sup>220</sup>

This definition of despair differs greatly from the spiritual, theological definition as explained by Aquinas and other scholars writing about and influenced by him. However, both denote a disposition in which a person finds themselves unable to act as they know they should. Statistics show, “Major Depressive Disorder [is] the leading cause of disability in the U.S. for ages 15-44.3.”<sup>221</sup> News reports are publishing studies about the rise of suicides and homicides among young people.

---

<sup>218</sup> “The Changing Face of America’s Adolescents,” U.S. Department of Health and Human Services, last modified July 2018, accessed January 15, 2019, <https://www.hhs.gov/ash/oah/adolescent-health-topics/americas-adolescents/changing-face.html>.

<sup>219</sup> “Major Depression with Severe Impairment Among Adolescents,” The National Institute of Mental Health, accessed February 03, 2017, [https://www.nimh.nih.gov/health/statistics/major-depression.shtml#part\\_155032](https://www.nimh.nih.gov/health/statistics/major-depression.shtml#part_155032).

<sup>220</sup> “What is Depression,” American Psychiatric Association, last modified January 2017, accessed January 19, 2019, <https://www.psychiatry.org/patients-families/depression/what-is-depression>.

<sup>221</sup> “Facts and Statistics,” Anxiety and Depression Association of America, last modified February 3, 2017, accessed January 19, 2019, <https://www.adaa.org/about-adaa/press-room/facts-statistics>.

Suicide was the second leading cause of death among Americans ages 10-24 in 2017, according to the report. And homicide ranked third for those aged 15-24 that same year... Particularly striking was the increase rate of suicide among 10-14-year-olds. Kids in this age group “have the lowest rates, but they have almost tripled between 2007 and 2017,” Curtin said.<sup>222</sup>

No one answer presents itself as the reason behind these increases as it is likely a combination of both personal and societal causes. However, one variable, suspected as the cause of this increase is heavy social media usage.<sup>223</sup>

Regardless of the exact causes, it’s known that depressed and suicidal teens are more likely to suffer as adults, so this large wave of depression among the young people could cause ripples years or even decades down the road. And since there doesn’t seem to be any end to the rise, at least right now, things could get even worse.<sup>224</sup>

The time to act is now, and this research points to a need to address the feelings of hopelessness which young people face in the United States. The theological response is hope.

Knowing basic information regarding human development at the adolescent stage is beneficial but what is also required, is an examination of the cultural context of today’s

---

<sup>222</sup> Linda Carroll, “Suicides and homicides on the rise in young people,” NBC News, October 17, 2019, <https://www.nbcnews.com/health/mental-health/suicides-homicides-rise-young-people-n1067786>.

<sup>223</sup> Carroll, “Suicides and homicides on the rise in young people,” <https://www.nbcnews.com/health/mental-health/suicides-homicides-rise-young-people-n1067786>.

<sup>224</sup> Ed Cara, “Teens and Young Adults Are More Depressed Now Than in the Mid-2000s,” Gizmodo Health, March 14, 2019, <https://gizmodo.com/teens-and-young-adults-are-more-depressed-now-than-in-t-1833295562>.

teenagers. The generation of high school-aged teenagers today belongs to what is known as Generation Z.

## **Gen Z**

The research and reports on Generation Z vary on the range of dates but the most recent reports including one from the Barna group place an acceptable range as those born between 1999 and 2015. “Born between 1999 and 2015, Gen Z—as we’re calling them for now—is between 69 and 70 million children and teens, the largest American generation yet.”<sup>225</sup> It is important to understand the ethnic backgrounds of those who comprise this large generation. The Barna study on Gen Z highlights the diversity in ethnicity. The makeup of Gen Z according to Barna’s study is: “63% White, 17% Black, 21% Hispanic, 9% Asian and 3% other.”<sup>226</sup> The following are highlights about Generation Z from a Sparks and Honey infographic: They have grown up in a post 9/11 world as well an economic recession and possess a “realist” view of the world. 52% use YouTube or social media for research assignments. They are considered a DIY (do it yourself) culture. The average attention span is eight seconds and they will use up to five different screens at a time. Gen Z is more likely to communicate with images or symbols and they have a desire to make a difference in the world.<sup>227</sup>

This realist, DIY generation desires to make a difference in the world and wants to get started right away. The standouts of this generation of DIYers include but are not limited to: Malala Yousafzai the youngest person to win a Nobel Peace Prize, Beth

---

<sup>225</sup> Barna Group and Impact 360 Institute, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, (Ventura: Barna Group and Impact 360 Institute, 2018), 10.

<sup>226</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 30.

<sup>227</sup> Erik Oster, “This Gen Z Infographic Can Help Marketers Get Wise to the Future: Here come the social natives,” *Adweek*, August 21, 2014, <https://www.adweek.com/brand-marketing/gen-z-infographic-can-help-marketers-get-wise-future-159642/>.

Reekles who published a book online and obtained a three-book publishing deal with Random House, Nick D’Aloisio who created the news app “summlly” and sold it to Yahoo for thirty million dollars and Lorde who won 2 Grammys by the age of seventeen and was hired to do the score for the third *Hunger Games* movie.<sup>228</sup> These young people are not waiting for the future to make a difference they are doing something now. “They want something deeper and more real than society is giving them...they’re not interested in fluff, and they tune you out immediately if you’re not being honest. They don’t want you to sugarcoat things.”<sup>229</sup>

The first to thoroughly study Gen Z are those from the world of advertising and marketing. Their research has lead others to focus on this demographic and as Generation Z continues to be studied as consumers those involved in ministry have begun to examine their spiritual lives as well. As the information about Generation Z continues to emerge, it demonstrates this generation is different from the young people described in *Soul Searching: The religious and Spiritual Lives of American Teenagers*. Generation Z’s religious beliefs cannot be described by the term “moral therapeutic deism” which Christian Smith used to describe the teenagers of the previous generation. Generation Z finds itself growing and learning in a totally postmodern world.<sup>230</sup>

The understanding of postmodernism implied here refers to Stanley Grenz’ work *A Primer on Postmodernism*, he writes,

---

<sup>228</sup> “How to Communicate with Generation Z,” YouTube video, 2:36, posted by BCM partnership on January 20, 2015, <https://youtu.be/LmNzZf0996o>.

<sup>229</sup> Emily Stimpson, “Plugging teens into the faith: A How to guide,” *OSV Newsweekly*, April 2, 2014, <https://www.osvnews.com/2014/04/02/plugging-teens-into-the-faith-a-how-to-guide/>.

<sup>230</sup> Tony Jones, *Postmodern Youth Ministry*, (Grand Rapids: Zondervan Publishing House, 2001), 9. “The millennials are getting full blown, no-holds-barred postmodern thought...The students with whom we work are entering a thoroughly postmodern world...post modernity will be the reigning school of thought, and postmodernity will be the reigning culture when our students arrive at college.” This continues to be the case for Generation Z.

Scholars disagree among themselves as to what postmodernism involves, but they have reached a consensus on one point: this phenomenon marks the end of a single, universal worldview. The postmodern ethos resists unified, all encompassing, and universally valid explanations. It replaces them with a respect for difference and a celebration of the local and particular at the expense of the universal.<sup>231</sup>

This is expressed in the diversity which characterizes Generation Z.<sup>232</sup> Postmodernism also has implications for the way adolescent development is viewed. Clark writes,

Postmodern culture has also tossed a proverbial wrench into the gears of developmental theory. In particular variable and structure; changes in the family system; new research into peer relations, gender, and ethnic uniqueness; and new ways of thinking about morality, character, and ethics have become increasingly important in describing the nature of adolescence.<sup>233</sup>

The Generation Z demographic of teenagers is ready to engage and challenge notions of what is right and wrong, to foster acceptance of marginalized groups of people, and to celebrate individuality. Perhaps the greatest marker of distinction for Gen Z is the use of technology and screen time.

Social scientist Jean Twenge has dubbed them “iGen,” making explicit the nearly symbiotic relationship between teens and their intern-connected mobile devices.

Beyond the effects of a curtailed attention span, Twenge believes smartphones

---

<sup>231</sup> Stanley Grenz, *A Primer on Postmodernism*, (Grand Rapids: Eerdmans, 1996), 11.

<sup>232</sup> Alexandra Levit, “Make Way for Generation Z,” *New York Times*, March 28, 2015, <https://www.nytimes.com/2015/03/29/jobs/make-way-for-generation-z.html>. “Gen Z is also diverse. My 15 year old next door neighbor is a quarter Hispanic, a quarter African-American, a quarter Taiwanese, and a quarter white. That’s Gen Z they are often a mix of ethnicities.”

<sup>233</sup> Clark, *Hurt 2.0*, 458.

have “radically changed every aspect of teenager’s lives.” She argues that, though they are physically safe, they are psychologically more vulnerable.<sup>234</sup>

The influence of media screens is witnessed in all aspects of life for Gen Z.

Smartphone use is cutting into teens’ sleeping patterns, with many getting less than seven hours a night. Many teens and young adults sleep with their phone and check social media just before they go to sleep, then reach for it the minute they wake up in the morning. More than half of 13-to 18-year-olds in a recent national study admit they use a screen four or more hours a day; one quarter admits to *eight* or more hours, making smartphone, tablet or other screen their top daily activity.<sup>235</sup>

Outside of the effects of smartphones and sleeping patterns, smartphones are also changing their brains.

According to the *New York Times*, “Though smartphones seem ubiquitous in daily life, they are actually so new that researchers are just beginning to understand what the devices may do to the brain,” According to a paper published in the *Journal of Individual Psychology*: Generation Z’s lower cognitive regions which stimulate impulse, are constantly being activated by the bombardment of neurological arousal provided by text messages, Facebook updates, and video games. At the same time, the so-called Google culture of learning—finding answers to any question within—seconds continues to change the way Generation Z youth concentrate, write, and reflect...Their capacity for linear thinking has

---

<sup>234</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 15-16.

<sup>235</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 16.

been replaced by a new mod of thinking, in which they need to take in and dish out information in a fast, disjointed, overlapping manner.<sup>236</sup>

While this all sounds detrimental to the lives of Gen Z'ers not all researchers believe social media is negative.

Researcher Danah Boyd is more optimistic than Twenge and others about the effects of mobile devices and social media use among teens. Boyd sees these technologies, which are now part of everyday life for young people, as tools for extending the pleasure of connecting with friends in real time. She believes that in-person time with friends is made difficult by restrictive parenting, so online spaces have become new public spaces. Social media makes friendship the key organizing principle of young people's social worlds and also provides teens with new opportunities to participate in public life.<sup>237</sup>

However, while teens seek to create these online communities and desire to be happy in them, the current research tends to disagree with Boyd's positive outlook on social media as opportunity rather than danger.

Over time that may turn out to be true. But at least for now, these "opportunities" appear to adversely affect kids' happiness—which is ironic, considering the premium Gen Z puts on being happy. Fully half strongly agree that "happiness is my ultimate goal in life" (51%) compared to 44 percent of all adults. Yet research shows that more time with screen activities is consistently linked to less

---

<sup>236</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 16-17.

<sup>237</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 19.

happiness. Despite the promise of connection, social media exacerbates loneliness and dislocation, and appears to increase rates of depression.<sup>238</sup>

Those lacking the total immersion in social media as experienced by today's teens may not understand how this is possible but it has to do with being left out either intentionally or not from what appear to be fun activities.

The psychological distress of smartphone and social media use is related to the fear of missing out ('FOMO'), especially when those social encounters are documented online so relentlessly. Those who aren't invited are keenly aware, through social media, of what is happening without them, leading to feelings of exclusion and loneliness. Those who post are also affected, anxiously waiting for the affirmation of comments and "likes"; this is most acute among young women.<sup>239</sup>

In addition to dealing with feelings of being left out or ignored, Gen Z teens must also navigate the production of their online persona or identity.

In order to keep up with their peers, members of Gen Z create a personal brand by "manicuring" their online presence, driven by the knowledge that they are constantly being watched, not only by their peers, but by future employers. This is an exhausting way to live, but they don't feel they can stop. Social media is where they feel most "seen"—but the version of themselves that is being seen isn't authentic.<sup>240</sup>

---

<sup>238</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 19.

<sup>239</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 19.

<sup>240</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 20.



The dilemma Generation Z teens have to grapple with is how to go about discovering their authentic selves while at the same time dealing with presenting a version of themselves online that does not adequately reflect that process. This situation has the potential of leaving students vulnerable to scrutiny from the outside in the form of “bullies.”

There’s no time or place where teens are really safe. Even alone in their bedroom at night, many can’t stop scrolling through others’ photos or videos. They feel pressured by the temptation to post something. There’s just no escape.

Inauthenticity and constant self-monitoring are not the only psychological risks, however. In the Barna study, one third of 13- to 18-year-olds report having been on the receiving end of online bullying (33%)—far more than older generations, though nearly on par with Millennials...The instant and impulsive nature of Internet cyberbullying is a phenomenon entirely unique to Generation Z youth, and it allows for socially disinterested behaviors to proliferate in ways we have never before seen.<sup>241</sup>

The distinction of being digitally connected for Generation Z is one of the most notable behavioral markers of this generation.

There are several other trends which the Barna group has indicated as notable markers for this generation. One of them being their worldview, which Barna describes as “Post-Christian.” Post-Christian for Barna means Christianity is not as prevalent in the culture as it was in the past.

---

<sup>241</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 20, 24.

Many in Generation Z more than in generations before them are a spiritual blank slate. They are drawn to things spiritual, but their starting point is vastly different from previous generations, many of whom received a basic education on the Bible and Christianity. The worldview of Gen Z, by contrast, is truly post-Christian.

They were not born into a Christian culture and it shows.<sup>242</sup>

Barna supports this declaration with data which highlights the decline in religious practice and association.

It is not breaking news that the influence of Christianity in the United States is waning. Historical Barna data show the rates of church attendance, religious affiliation, belief in God, prayer and Bible-reading have been dropping for decades. Consequently, the role of religion in public life has also diminished, and the Church no longer holds the cultural authority it wielded in times past.<sup>243</sup>

Generation Z is one of the largest populations to date, and this is the breakdown of their religious identity. “42% of Gen Z identify as Christian (non-Catholic), 17% Catholic, 8% Other faith, 8% Agnostic, 13% Atheist and 14% none of these.”<sup>244</sup>

The concept of “safe spaces” is an idea which Generation Z has come to know as normal and it is another unique marker for them.

The original intent of these concepts was to encourage awareness of content that could be psychologically harmful to victims of trauma or those with mental illness. Over time, however, use of trigger warnings has expanded in media and in classrooms...Safe spaces, in turn, have become designated areas not only to avoid

---

<sup>242</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 26.

<sup>243</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 24-25.

<sup>244</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 25.

information that could induce or remind one of trauma, but also to opt out of discussions that may in any way upset or provoke an individual.<sup>245</sup>

Barna notes that Generation Z pay particular to the way in which things can make people feel. "...Gen Z teens do not like to make people feel bad—which is not, in and of itself, a problem."<sup>246</sup> The result in this generation has led not only to "safe spaces," but to "trigger warnings" as well.

The creation of trigger warnings and safe spaces was inspired by empathy, compassion and sound psychological principles—yet, when misused or overused, they ultimately do more harm than good...Many teens are deeply reluctant to make declarative statements about anything that could cause offense, and thus they struggle with anxiety and indecision when it's time to give an answer, or time to act on it.<sup>247</sup>

Teens of Generation Z are working to discover authenticity, finding communities to belong to, while at the same time worrying about how their words and actions may be perceived by or cause harm to others. They live in a no mistakes reality, when it comes to decisions this generation would rather not make one than make the wrong one. Barna notes the dangers of this avoidance behavior.

As Alan Levinowitz writes: There is a very real danger that these efforts [to institute trigger warnings and safe spaces] will become overzealous and render opposing opinions taboo. Instead of dialogues in which everyone is fairly represented, campus conversations about race, gender, and religion will devolve

---

<sup>245</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 27.

<sup>246</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 27.

<sup>247</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 27-

into monologues about the virtues of tolerance and diversity. Even though academic debate takes place in a community, it is also a combat. Combat can hurt. It is literally offensive. Without offense there is no antagonistic dialogue, no competitive marketplace, and no chance to change your mind.<sup>248</sup>

Indecision arises as teens navigate adolescence and this is even more evident in this generation. Not expressing their true thoughts and opinions or entering into dialogue with others leaves them in a constant state of uncertainty which is witnessed in their lack of decision making.

Although the concept of “safe spaces” has come to the forefront in this generation, the idea of real safety and security is a constant source of worry. “Teens have never personally experienced a time when the norm was a dependable job with a livable wage and a reliable social safety net.”<sup>249</sup> The normal procedure for many schools across the U.S. involves walking through metal detectors on the way in to school and regular active shooter drills. All of these things are in place to “prevent” and prepare for threats to their lives. It is now possible to buy “bulletproof” backpacks. The reality these students prepare for, is to be on constant guard for threats against their life. They must always be ready to act.

Most in Gen Z do not remember the years before 9/11. They do not recall ever having lived in a country at peace. “As a group raised in constant war, contemporary youth may view the world with the belief that the world is ‘unsafe,’ yet at the same time, they may have greater global awareness as a result” Between

---

<sup>248</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 27.

<sup>249</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 29.

the financial crisis and perpetual war, they are apt to be distrustful of the future.<sup>250</sup>

This is the challenge for those wanting to assist members of Generation Z to help them find a firm foundation which they can trust and which makes it possible to hope for tomorrow and for a better future. However, this is not an easy task, as many have found Christianity does not relate to their own lives. Barna uses the term, “irrelevance” to illustrate this point,

*Irrelevance* is a key word for this generation when it comes to faith, truth and the church. Not only does Christianity stand in direct contrast with many of the beliefs and attitudes of Gen Z—on the existence of objective morality and spiritual truth, for example—but the practice of the faith, especially as part of a Christian faith community, seems to many teens simply not to be relevant. It doesn’t seem to have a bearing on their real day-to-day lives.<sup>251</sup>

This generation is looking for something real, meaningful, and practical which does not marginalize or alienate others in ways that cause harm. The summary of Generation Z is a glimpse into what it means to be a teenager today. Given all that teens are experiencing it is important to help them build up hope. One way this can be accomplished is through education.

## **Education**

There is a lot to contend with as an educator especially with regards to Generation Z. Educational studies have pointed to the positive effect hope has when it comes to the classroom. David Halpin writes that hope should be a primary goal for education. “I

---

<sup>250</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 29.

<sup>251</sup> Barna Group, *Gen Z: The Culture Beliefs and Motivations Shaping the Next Generation*, 74.

would go further and assert that to teach how to live without certainty, and yet without being paralysed by hesitation, is perhaps one of the chief things a good education offers to those who are in a position to benefit from it.”<sup>252</sup> Halpin is suggesting that the goal of education is for students to learn not to lose the will to act under any circumstance. He uses Aquinas’s understanding of hope and applies it in the context of education. “Aspects of Aquinas’s theistic interpretations of hope are capable of secular, including educational interpretation, in the sense that hopefulness, as experienced by those who have it, entails both anticipating future happiness and *trusting in present help to come to it.*”<sup>253</sup> Defining hope in this way for education allows Halpin to attribute hope as a primary educational goal. He believes it to be one of most considerable things good education has to offer. He references Mary Warnock and her work on education and emotions as reinforcing his idea.

Mary Warnock says much the same in stating that of all attributes she would like to see in her children or pupils, “the attribute of hope would come high, even top of my list. To lose hope is to lose the capacity to want or desire anything; to lose, in fact, the wish to live.” Indeed, to lack hope is to lack a vital spiritual energy and to run the danger of lapsing into lethargy and indifference.<sup>254</sup>

This hope which Warnock is referencing is like the emotional hope Aquinas connects to the cardinal virtues. Halpin further emphasizes this point stating,

Both ultimate and absolute hope, as we learnt earlier from Aquinas’s teaching about fortitude, are attitudes that buffer people against falling into apathy in the

---

<sup>252</sup> David Halpin, “The Nature of Hope and Its Significance for Education,” *British Journal of Educational Studies* 49, no.4 (December 2001): 404.

<sup>253</sup> Halpin, “The Nature of Hope and Its Significance for Education,” 394.

<sup>254</sup> Halpin, “The Nature of Hope and Its Significance for Education,” 404.

face of tough going, which is arguably why educators cannot responsibly abdicate either in their work or schools or elsewhere. They not only need to take them seriously and seek to embody them in their actions, they need also to find ways of fostering each among their students and colleagues, and especially now given that so much in our world, privately, nationally and globally is characterized by chronic uncertainty.<sup>255</sup>

Halpin sees uncertainty as a problem which can be tackled with hope. Hope therefore is an essential tool which educators should strive to give to students. He believes hope's role fits well within the educational context and uses Mary Warnock once again to reinforce this idea.

As Warnock inspiringly reminds us, "education is particularly fitted to [encourage hope]... To feel competent, able to act, able to change or control things, or even to create them, these are all aspects of feeling hope...To find that today you can begin to do something you could not do yesterday is to begin to hope. For someone to wake up in the morning, thinking 'Good, I can go on with it' whatever 'it' is, this...must be the chief goal of education."<sup>256</sup>

She uses no theological language; however, her explanation encompasses the spirituality of hope and how that hope is to be applied and lived out. The goal of this educational hope as she describes it is to never give up. This is a primary necessity for all learners if they are to be highly successful. Halpin notes the positive effect of students who possess hope as it pertains to their education. "No small wonder, then, that students with high ultimate hope are more motivated and committed to their studies than their counter-parts

---

<sup>255</sup> Halpin, "The Nature of Hope and Its Significance for Education," 404.

<sup>256</sup> Halpin, "The Nature of Hope and Its Significance for Education," 408.

with a more pessimistic disposition.”<sup>257</sup> Education places a high value on hope and student learning outcomes for both current and future academic endeavors. David Halpin makes a convincing argument for the role of hope as it pertains to education. Knowing the impact hope has on education makes the case for religious educators to give hope a fundamental role in the shaping of theological education and formation.

### **Religious Education**

Religious education also recognizes the role hope plays in students’ lives, although the content of this hope differs in context. The hope of religious education is rooted in the Paschal Mystery. Religious educators in this context must not only transmit information, they must be willing to live out the hope they seek to pass on. Harold Horell points out; those wanting to bring forth the role of hope for young people must model hope themselves. “To counter the trivializing tendencies within postmodernity, religious educators need to be people of hope and to foster hope. That is we need to be people who point to the positive potential of the present, who are not driven to despair by postmodern critiques, but who are able to affirm and develop those aspects of our lives and world that remain life-giving and life-sustaining.”<sup>258</sup> The hope that religious educators need to model encompasses several categories. Horell gives the following as examples: “...contemporary Christian religious educators of youth need to foster a belief in four fonts of hope: 1) hope in the church, 2) hope in the continued viability of some of the practices and deep symbols of Christian faith, 3) hope in the youth we educate, and 4) hope in ourselves.”<sup>259</sup> Hope must encompass the individual, the community and the

---

<sup>257</sup> Halpin, “The Nature of Hope and Its Significance for Education,” 404-405.

<sup>258</sup> Harold D. Horell, “Fostering Hope: Christian Religious Education in a Postmodern Age,” *Religious Education* 99, no.1 (Winter 2004):19.

<sup>259</sup> Horell, “Fostering Hope: Christian Religious Education in a Postmodern Age,” 19.



wisdom of the community's traditions. Effectively teaching hope aims to bring all of these points together. Young people need quality religious education which is founded on the rich tradition the Catholic Christian Church has to offer but which makes real and explicit for them the connections and applications this wisdom has for them today as they experience the world. "Our hope must be that through careful discernment we can still be led to draw from the resources of Christian traditions to construct or re-construct patterns and practices of life that authentically address the common experiences of life."<sup>260</sup> There must be an intentional effort to bring forth the rich theological tradition of hope the Catholic Church has to offer, which not only applies to the lives of young people but assists them in living fuller more satisfying lives despite circumstances.

Adolescent teenager years are full of difficulties, add on top of that the cultural aspects Generation Z experiences, and the need for dedicated adults who seek to edify, and educate young people in hope becomes even clearer. Clark reminds us of this after explaining the various hurts young people experience in this present age. "All of this underscores the need for adults to be highly committed to each individual kid, no matter how difficult or delicate the relationship may seem."<sup>261</sup> Although these studies give adults deeper insight and greater understanding into young people, it must be noted, each young person has unique experiences and needs which contribute to their formation. The hope of the Christian faith and the need to live with that hope becomes more evident, given all that teens experience and carry during their stage of development as well as the task of navigating a fast-paced society and culture. One of the main settings for hope to

---

<sup>260</sup> Horell, "Fostering Hope: Christian Religious Education in a Postmodern Age," 20.

<sup>261</sup> Clark, *Hurt 2.0*, 949.

be passed on is in the classroom. The next chapter looks at this demographic in the context of Catholic high school.

## CHAPTER FIVE. ANALYSIS AND CONCLUSION

### Textbooks and Content Analysis

The Center for Applied Research in the Apostolate (CARA) reports as of 2016 there are 578, 477 teens enrolled in Catholic secondary schools.<sup>262</sup> Although the population of teenagers enrolled in Catholic high schools is relatively small compared to the overall teenage population, they still reflect the teenage Gen Z population. If hope is a worthy goal in both general and religious education, then it is crucial that Catholic religious education make this a primary point of focus in development of educational materials, primarily textbooks.

Those enrolled as students in Catholic secondary school are required to take theology classes as part of the curriculum. The United States Conference of Catholic Bishops (USCCB), establishes the guidelines for the theological curriculum within the document entitled: “*Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age.*” Several Catholic publishers have created sets of textbooks in accordance with the framework. The USCCB states within their document,

The framework is designed to shape a four-year, eight-semester course of catechetical instruction. It is composed of six core semester-length subject themes with room for a diocese or school to choose two elective subject themes. It is strongly recommended that the core courses be covered in the order in which they appear in this framework.<sup>263</sup>

---

<sup>262</sup> “Frequently Requested Church Statistics,” Center for Applied Research in the Apostolate, accessed February 03, 2017, [cara.georgetown.edu/frequently-requested-church-statistics/](http://cara.georgetown.edu/frequently-requested-church-statistics/).

<sup>263</sup> United States Conference of Catholic Bishops, *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*, 1, PDF,

Although several writers have explored the framework, studying it in detail including the implementation of it in various settings, as well as teacher's reaction to the framework, not much has been written about the product of the framework itself, namely the textbooks. The aim of this research is to examine the theological material being presented in USCCB-approved textbooks published by Ave Maria Press with an explicit concentration on the content of hope as it is presented within the text. In order to do this, the importance of textbooks in an educational setting must briefly be explored, followed by an explanation of the method used to analyze this set of textbooks. The chapter concludes with the analysis of the textbooks.

Textbooks play a vital role in the classroom. Lisa Okeeffe writes, According to both Ravitch (2003) and Valverde et al. (2002), textbooks are vitally important; they play a significant role in shaping teachers,' students,' and families' views of school subjects. Textbooks can be defined simply as books which are written for the purpose of teaching and/or learning.<sup>264</sup>

Okeeffe stressing the need for quality textbooks highlights the role of textbooks as a source of motivation for student learning.

The purpose of the textbook is to help and motivate students to learn. Mikk (2000:17) highlights the need for exciting imaginative textbooks; "students have many sources of information available, if their textbooks are dull, they are

---

Washington, D.C. 2008, Accessed December 01, 2019, <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/upload/high-school-curriculum-framework.pdf>.

<sup>264</sup> Lisa Okeeffe, "A Framework for Textbook Analysis," *International Review of Contemporary Learning Research* 2, no.1 (2013): 2.

unwilling to study them. Interesting and enthusiastic textbooks develop curiosity and interest in the subject.”<sup>265</sup>

Textbooks are valuable resources for educators as they seek to advance knowledge of their subject, but also to enhance the desire to learn as well. “Textbooks are important tools for the promotion of specific types of curricula. They are organized in a purposeful way, and consequently their content and structure are very important for the promotion of a specific vision of a curriculum.”<sup>266</sup> These points name the importance of a textbook in an educational setting. Max Engels offers an important point regarding the importance of textbooks used in Catholic high schools.

Textbooks are important in high school classrooms because they identify the content students are to learn, legitimize interpretations of material, and direct the way students are taught. Catholic high school religion textbooks are also tools intended to foster and enlighten religious faith. These textbooks are so important for faith education and catechesis that they are designated “local catechisms” and fall under the auspices of the Subcommittee on the Catechism, which is under the Committee on Evangelization and Catechesis for the United States Conference of Catholic Bishops (USCCB).<sup>267</sup>

In education the subject’s content matters; in religious education the subject content is critical to the work of faith formation. Textbook subject matter affects the direction of teaching. “Textbook content influences the selections and emphases applied by teachers

---

<sup>265</sup> Okeeffe, “A Framework for Textbook Analysis,” 2.

<sup>266</sup> Okeeffe, “A Framework for Textbook Analysis,” 1.

<sup>267</sup> Max Engels, “An Analysis of Catholic High School Religion Textbooks based on Identified Methods for Catechesis and Taxonomies for Cognitive and Affective Learning” (Ph.D dissertation, The Catholic University of America, 2013), 1, <https://cuislandora.wrlc.org/islandora/object/etd%3A371/datastream/PDF/view>.

and students, consequently impacting on learning outcomes (Mulryan, 1984).”<sup>268</sup> The textbook is a pivotal piece in the educational process; however, it must be noted that there are unknown variables at play. Stuart Foster examining textbook research and revision notes,

Understanding the impact of textbook content on student knowledge is further complicated when consideration is given to the possibility that what is ‘in’ the textbook may not be taught and, even if it is taught, it may not be understood by students in the way desired by national governments, textbook authors, and teachers. Consequently, it’s erroneous to assume that textbook content directly mirrors what teachers teach, or, more importantly what students learn (Apple and Christian-Smith 1991). The many ways in which students and teachers understand, negotiate, and transform their personal understandings of textual material is a complex process and rarely is textbook content simply accepted, absorbed and the regurgitated by learners.<sup>269</sup>

The important role of textbooks requires serious consideration when developing content or when looking to revise textbooks.

There are some unknowns, when it comes to textbook usage. Although there is uncertainty when it comes to the learning process itself and how a text is actually used in a classroom setting, it is still essential to critically examine textbooks and the content contained within them. Overall, the educational field notes a need for this type of research. Foster reinforces this idea stating,

---

<sup>268</sup> Okeeffe, “A Framework for Textbook Analysis,” 6.

<sup>269</sup> Stuart Foster, “Dominant Traditions in International Textbook Research and Revision,” *Education Inquiry*, 2 no.1 (March 2011): 5-6.

Unfortunately, however, notwithstanding the importance of the enterprise, relative to educational research in general, the field of textbook research is extremely limited... In a similar vein, U.S. professor of education O.L. Davis Jr. reflected that “the general paucity of research about textbooks constitutes an extremely serious, not just an unfortunate, dimension of studies about school curricula.”<sup>270</sup>

The need for textbook research which is crucial for the field of education is vital for religious education as well.

One of the most important international institutions in this area of textbook research and development is the Georg Eckert Institute for International Textbook Research (GEI) ... Today the GEI works in direct co-operation with UNESCO, the Council of Europe and other transnational organisations and is widely recognized as a world centre in the field of comparative textbook analysis and research.<sup>271</sup>

These organizations are noted as top contributors in the field of textbook research. The explanation given by Falk Pingel in his work with UNESCO regarding textbook research succinctly notes the various styles used in textbook analysis. The most appropriate method to use in order to properly evaluate the texts combines aspects of literary and textbook analysis. Pingel’s work on textbook analysis breaks the process down into two areas of focus,

Every educational subject-oriented text can be analyzed from two general points of view: a *didactic analysis* that deals with the methodological approach to the topic and explores the pedagogy *behind* the text and a *content analysis* that

---

<sup>270</sup> Foster, “Dominant Traditions in International Textbook Research and Revision,” 6.

<sup>271</sup> Foster, “Dominant Traditions in International Textbook Research and Revision,” 5-6.

examines the text itself: what does the text tell us, is it in accordance with academic research, does it sufficiently cover the topic in question?<sup>272</sup>

This research aims to utilize a method of content analysis consistent with literary and textbook techniques.

### **Content Analysis**

Content analysis is the most appropriate method to use. This analysis allows for the examination of specific words and related content. Hsiu-Fang Hseih writing about approaches to content analysis, states “Researchers regard content analysis as a flexible method for analyzing text data (Cavanagh, 1997). Content analysis describes a family of analytic approaches ranging from impressionistic, intuitive, interpretive analyses to systematic, strict textual analyses (Rosengren, 1981).”<sup>273</sup> The analysis in this research focuses strictly on the text, examining only the words on the page noting how often and in what context. “Typically, a study using a summative approach to qualitative content analysis starts with identifying and quantifying certain words or content in text with the purpose of understanding the contextual use of the words or content.”<sup>274</sup> The addition of interpreting the content presented along with the key word hope is essential to providing a clear picture of the content of hope as it is presented within the text. “The objective in qualitative content analysis is to systematically transform a large amount of text into a highly organized and concise summary of key results.”<sup>275</sup> The examples given from the text will be categorized according to the aspect of hope presented. This dissertation has

---

<sup>272</sup> Falk Pingel, *UNESCO Guidebook on Textbook Research and Textbook Revision*: (UNESCO), 2010, 31.

<sup>273</sup> Hsiu-Fang Hseih and Sarah E. Shannon, “Three Approaches to Qualitative Content Analysis,” *Qualitative Health Research* 15, no.9 (2005): 1277, doi:10.1177/1049732305276687.

<sup>274</sup> Hseih, “Three Approaches to Qualitative Content Analysis,” 1283.

<sup>275</sup> Christen Erlingsson, and Petra Brysiewicz, “A Hands-On Guide to Doing Content Analysis,” *African Journal of Emergency Medicine* 7 (2017): 94, <http://dx.doi.org/10.1016/j.afjem.2017.08.001>.



looked at the understanding of hope in the Hebrew and Christian scriptures, its development by key theological thinkers, contemporary Catholic spirituality, and church documents. Hope as presented through all these avenues is shown to be many things. Traditionally hope is thought to be trust in God's promise especially as it relates to salvation. Hope as a theological virtue is given by God and not earned. Hope looks at a desired goal which is found in the future; however, hope is not only about the future it has implications for the present as well. Hope practiced in the present can offer strength and the will to continue in the face of difficulties. Hope's ultimate goal is eternal life with God in the fullness of salvation, but hope must also be practiced in daily living as the assurance that God is with an individual and communities through everything. In order for hope's ultimate goal to be realized, it should be grounded in the practical realities which people face every day. This description of hope starts to encompass the meanings behind the word hope. The aspects of this definition are used to summarize and categorize the way hope is used in the context of the curriculum approved textbooks for Ave Maria Press.

There are eleven approved textbooks in a series which are in accordance with the doctrinal framework for the high school curriculum published by Ave Maria Press. Ten texts have been selected for this research; the excluded text on world religions has been purposefully left out. This is done in order to focus the content analysis on hope as presented through the Catholic Christian faith in the ten selected texts. The ten texts include the most recent editions available at the time of this writing. These texts are analyzed in light of the developed theology of hope. The content analysis consists of two parts: word frequency and thematic analysis.

Content analysis, applied to a textbook combine both quantitative and qualitative methods. This follows a basic research design of textbook analysis as explained by Pingel. Quantitative analysis in the form of word frequency and qualitative in the form of hermeneutic analysis, which answers the questions, “What does a text tell us? And, what message does it transmit?”<sup>276</sup>

### **Textual Analysis**

A set of ten texts from *The Encountering Jesus Series*, as published by Ave Maria Press, were selected as the sample to be analyzed. The process of reviewing the textbooks for word frequency was conducted through a line-by-line examination through each text page by page looking for instances of the word hope. Each instance was noted and marked within the text. The uses of “hope” were then categorized. The end result is the number of times the word hope appears regardless of the context. The breakdown of each text is provided along with a total word frequency across the series. The results of the analysis are presented in the table below. The left column of the table contains the categories that were discerned within the series for how the term “hope” was used. The titles of the textbooks in the series are abbreviated as follows and are contained in the table’s top row: *Jesus Christ: God’s Revelation to the World* (GR), *Jesus Christ: His Mission and Ministry* (HM), *Jesus Christ: Source of Our Salvation* (JCS), *Jesus and the Church: One, Holy, Catholic, Apostolic* (CA), *Meeting Jesus in the Sacraments* (MJS), *Your Life in Christ: Foundations of Catholic Morality* (YLC), *Sacred Scripture: A Catholic Study of God’s Word* (SS), *The History of the Catholic Church* (HCC), *Foundations of Catholic Social Teaching: Living as a Disciple of Christ* (ST), and

---

<sup>276</sup> Pingel, *UNESCO Guidebook*, 67-68.

*Marriage and Holy Orders: Your Call to Love and Serve* (MH). IPP=instances per page x 10<sup>2</sup> and T= Total.

Table 1

*Textual Breakdown with Frequency Across Series*

| Title                                      | GR         | HM         | JCS         | CA         | MJS         | YLC        | SS         | HCC        | ST         | MH         | T          |
|--|------------|------------|-------------|------------|-------------|------------|------------|------------|------------|------------|------------|
| Number of pages                            | 377        | 322        | 377         | 279        | 336         | 385        | 319        | 372        | 332        | 335        | 3,434      |
| Instances of hope                          | 31         | 22         | 45          | 9          | 21          | 23         | 22         | 13         | 16         | 14         | 216        |
| <b>IPP</b>                                 | <b>8.2</b> | <b>6.8</b> | <b>11.9</b> | <b>3.2</b> | <b>6.2</b>  | <b>5.9</b> | <b>6.9</b> | <b>3.4</b> | <b>4.8</b> | <b>4.1</b> | <b>6.2</b> |
| Expectation connected to salvation         | 0          | 0          | 3           | 0          | 0           | 0          | 1          | 1          | 0          | 0          | 5          |
| <b>IPP</b>                                 | <b>0.0</b> | <b>0.0</b> | <b>.79</b>  | <b>0.0</b> | <b>0.0</b>  | <b>0.0</b> | <b>.31</b> | <b>.26</b> | <b>0.0</b> | <b>0.0</b> | <b>.14</b> |
| Expectation for the future – not salvation | 6          | 0          | 0           | 0          | 1           | 0          | 1          | 0          | 5          | 2          | 15         |
| <b>IPP</b>                                 | <b>1.5</b> | <b>0.0</b> | <b>0.0</b>  | <b>0.0</b> | <b>.29</b>  | <b>0.0</b> | <b>.31</b> | <b>0.0</b> | <b>1.5</b> | <b>.59</b> | <b>.43</b> |
| Union with God-salvation                   | 2          | 0          | 3           | 0          | 4           | 0          | 2          | 0          | 0          | 0          | 11         |
| <b>IPP</b>                                 | <b>.53</b> | <b>0.0</b> | <b>.79</b>  | <b>0.0</b> | <b>1.19</b> | <b>0.0</b> | <b>.62</b> | <b>0.0</b> | <b>0.0</b> | <b>0.0</b> | <b>.32</b> |
| Answer to despair                          | 1          | 0          | 0           | 0          | 0           | 1          | 0          | 0          | 1          | 0          | 3          |
| <b>IPP</b>                                 | <b>.26</b> | <b>0.0</b> | <b>0.0</b>  | <b>0.0</b> | <b>0.0</b>  | <b>.25</b> | <b>0.0</b> | <b>0.0</b> | <b>.30</b> | <b>0.0</b> | <b>.08</b> |
| Strength to endure                         | 3          | 1          | 7           | 1          | 2           | 4          | 3          | 3          | 2          | 0          | 26         |
| <b>IPP</b>                                 | <b>.79</b> | <b>.31</b> | <b>1.8</b>  | <b>.35</b> | <b>.59</b>  | <b>1.0</b> | <b>.94</b> | <b>.80</b> | <b>.60</b> | <b>0.0</b> | <b>.75</b> |
| Trust in God's promises-salvation          | 3          | 5          | 5           | 0          | 0           | 1          | 4          | 0          | 0          | 0          | 18         |
| <b>IPP</b>                                 | <b>.79</b> | <b>1.5</b> | <b>1.3</b>  | <b>0.0</b> | <b>0.0</b>  | <b>.25</b> | <b>1.2</b> | <b>0.0</b> | <b>0.0</b> | <b>0.0</b> | <b>.52</b> |
| Trust in God                               | 4          | 0          | 0           | 0          | 1           | 2          | 0          | 0          | 1          | 0          | 8          |
| <b>IPP</b>                                 | <b>1.0</b> | <b>0.0</b> | <b>0.0</b>  | <b>0.0</b> | <b>.29</b>  | <b>.51</b> | <b>0.0</b> | <b>0.0</b> | <b>.30</b> | <b>0.0</b> | <b>.23</b> |
| Trust in God related to salvation          | 0          | 3          | 3           | 0          | 0           | 0          | 0          | 1          | 0          | 2          | 9          |
| <b>IPP</b>                                 | <b>0.0</b> | <b>.93</b> | <b>.79</b>  | <b>0.0</b> | <b>0.0</b>  | <b>0.0</b> | <b>0.0</b> | <b>.26</b> | <b>0.0</b> | <b>.59</b> | <b>.26</b> |

|   |            |             |             |            |            |            |            |            |            |            |            |
|---|------------|-------------|-------------|------------|------------|------------|------------|------------|------------|------------|------------|
| Promise of a good future-not salvation          | 0          | 0           | 1           | 0          | 2          | 2          | 3          | 4          | 0          | 0          | 12         |
| <b>IPP</b>                                      | <b>0.0</b> | <b>.0.0</b> | <b>.26</b>  | <b>0.0</b> | <b>.59</b> | <b>.51</b> | <b>.94</b> | <b>1.0</b> | <b>0.0</b> | <b>0.0</b> | <b>.34</b> |
| Good future related to salvation                | 0          | 1           | 0           | 0          | 0          | 0          | 1          | 0          | 0          | 1          | 3          |
| <b>IPP</b>                                      | <b>0.0</b> | <b>.31</b>  | <b>0.0</b>  | <b>0.0</b> | <b>0.0</b> | <b>0.0</b> | <b>.31</b> | <b>0.0</b> | <b>0.0</b> | <b>.29</b> | <b>.08</b> |
| As a title                                      | 1          | 2           | 0           | 0          | 1          | 0          | 0          | 0          | 1          | 0          | 5          |
| <b>IPP</b>                                      | <b>.26</b> | <b>.62</b>  | <b>0.0</b>  | <b>0.0</b> | <b>.29</b> | <b>0.0</b> | <b>0.0</b> | <b>0.0</b> | <b>.30</b> | <b>0.0</b> | <b>.14</b> |
| Desire, wish, want-salvation                    | 1          | 1           | 3           | 2          | 2          | 0          | 0          | 0          | 1          | 0          | 10         |
| <b>IPP</b>                                      | <b>.26</b> | <b>.31</b>  | <b>.79</b>  | <b>.71</b> | <b>.59</b> | <b>0.0</b> | <b>0.0</b> | <b>0.0</b> | <b>.30</b> | <b>0.0</b> | <b>.29</b> |
| Desire, Wish, Want-Not Salvation                | 6          | 2           | 2           | 2          | 3          | 0          | 5          | 2          | 5          | 4          | 31         |
| <b>IPP</b>                                      | <b>1.5</b> | <b>.62</b>  | <b>.53</b>  | <b>.71</b> | <b>.89</b> | <b>0.0</b> | <b>1.5</b> | <b>.53</b> | <b>1.5</b> | <b>1.1</b> | <b>.90</b> |
| Theological Virtue – Without Explanation        | 3          | 4           | 9           | 4          | 3          | 6          | 2          | 0          | 0          | 3          | 34         |
| <b>IPP</b>                                      | <b>.79</b> | <b>1.2</b>  | <b>2.3</b>  | <b>1.4</b> | <b>.89</b> | <b>1.5</b> | <b>.62</b> | <b>0.0</b> | <b>0.0</b> | <b>.89</b> | <b>.99</b> |
| Theological Virtue with Explanation - salvation | 0          | 3           | 6           | 0          | 2          | 6          | 0          | 0          | 0          | 2          | 19         |
| <b>IPP</b>                                      | <b>0.0</b> | <b>.93</b>  | <b>1.5</b>  | <b>0.0</b> | <b>.59</b> | <b>1.5</b> | <b>0.0</b> | <b>0.0</b> | <b>0.0</b> | <b>.59</b> | <b>.55</b> |
| Mentioned without explanation                   | 1          | 0           | 3           | 0          | 0          | 1          | 0          | 2          | 0          | 0          | 7          |
| <b>IPP</b>                                      | <b>.26</b> | <b>0.0</b>  | <b>.79</b>  | <b>0.0</b> | <b>0.0</b> | <b>.25</b> | <b>0.0</b> | <b>.53</b> | <b>0.0</b> | <b>0.0</b> | <b>.20</b> |
| <b>Average IPP all categories</b>               | <b>.94</b> | <b>.79</b>  | <b>1.38</b> | <b>.37</b> | <b>.73</b> | <b>.69</b> | <b>.80</b> | <b>.39</b> | <b>.56</b> | <b>.48</b> | <b>.77</b> |

The results of this research indicate hope as presented in these texts is in need of much greater development. Hope was used most frequently as a “theological virtue without explanation.” Another common category, which identifies hope as, a “theological virtue with an explanation connected to salvation,” occurs with an IPP of .55. This means

the texts are presenting the theological virtue of hope without an explanation almost twice as much as with an explanation. Three textbooks mention the “theological virtue of hope without explanation” and have no mentions of the theological virtue of hope with an explanation. They are *Jesus Christ: God’s Revelation to the World*, *Jesus and the Church: One, Holy, Catholic, Apostolic*, and *Sacred Scripture: A Catholic Study of God’s Word*. Two texts have no mentions of hope as a theological virtue with or without an explanation, they are: *The History of the Catholic Church*, and *Foundations of Catholic Social Teaching: Living as a Disciple of Christ*. The other texts contain both categories, meaning the theological virtue of hope is explained and subsequent mentions take that explanation into account. However, this indicates only half of the textbooks are providing an explanation of the theological virtue of hope as it relates to salvation. The other fifty percent of the textbooks are not giving the theological virtue of hope an explanation.

The second most cited category of hope is hope as “a desire, wish or want not connected to salvation.” This category occurs with an IPP of .90 and is present in every text except for one, *Meeting Jesus in the Sacraments*. The usage of hope in this context is the way hope is more generally used in everyday conversation: “I hope I feel better,” “I hope I get this job,” “I hope I get into college,” etc. These usages indicate that somebody wants something they are not certain they will get. It does not necessarily involve religious belief. Hope used in this manner loses some of its substance and deeper meaning. It may or may not indicate the need for God’s help in a given situation.

Hope is used the least as an “answer to despair,” and to indicate “a good future related to salvation.” These categories have the same IPP of .08. The infrequent presentation of hope as an “answer to despair” is unfortunate given the context of these

students and the need for hope to be presented in this manner. Young people are going through difficult times, and it is important to recognize the need for hope as an answer to trouble in times of despair. Despair, although based in the present, often results in the belief that the future will not be any better. Thus, the fact that the “promise of a good future related to salvation” occurs just as infrequently reinforces the claim that hope in general and this aspect of hope in particular needs much greater development. Hope as the “promise of good future not related to salvation,” is presented more often with an IPP of .34, however, this is still an inadequate presentation of hope in this category.

Although hope is not presented specifically as “an answer to despair,” it is presented as “strength to endure,” the category with the second highest single IPP. The category, “strength to endure,” occurs the most times in the textbook, *Jesus Christ: Source of Our Salvation*, and has an IPP of 1.8. This category appears in every textbook except for *Marriage and Holy Orders: Your Call to Love and Serve*. Hope as “strength to endure” despite present difficulties and sufferings is one of the defining characteristics of hope and it is important this aspect of hope is being presented across the textbooks with an IPP of .75. Hope presented as “strength to endure,” means never giving up. This is a crucial aspect of hope. This category’s absence from a textbook on Marriage and Holy Orders is striking given the need for this precise aspect of hope in response to a vocation.

The concept of hope as trust appears in various categories across the textbooks: “trust in God’s promises related to salvation,” with an IPP of .52, “trust in God,” with an IPP of .23, and “trust in God related to salvation,” with an IPP of .26. These are infrequent occurrences, but speaking about hope in this way reinforces the aspect of a relationship with God involved in hope. These categories appear in all textbooks except,

*The History of the Catholic Church*. Perhaps future editions of this text may seek to highlight the relationship of trusting in God and God's promise as the story of salvation unfolds throughout history. The order of textbooks from most instances of hope to the least is:

1. *Jesus Christ Source of Our Salvation* (required) IPP=11.9
2. *Jesus Christ: God's Revelation to the World* (required) IPP=8.2
3. *Sacred Scripture: A Catholic Study of God's Word* (elective) IPP=6.9
4. *Jesus Christ: His Mission and Ministry* (required) IPP=6.8
5. *Meeting Jesus in the Sacraments* (required) IPP=6.2
6. *Your Life in Christ: Foundations of Catholic Morality* (required) IPP=5.9
7. *Foundations of Catholic Social Teaching: Living as a Disciple of Christ* (elective) IPP=4.8
8. *Marriage and Holy Orders: Your Call to Love and Serve* (elective) IPP=4.1
9. *The History of the Catholic Church* (elective) IPP=3.4
10. *Jesus and the Church: One, Holy, Catholic, Apostolic* (required) IPP=3.2

Ranking the textbooks in this manner demonstrates the required textbooks have stronger presentations of hope. The elective courses are meant to be taken at the end of high school which means students are leaving high school with a weaker presentation of hope compared to when they started.

The results of this research are important because they point to an area in need of improvement in regards to textbook content, in this case, hope. This research also demonstrates the possibilities for textbook analysis and its application towards the examination of religious texts. The research is limited in scope but has potential for

expansion. This research only examines instances of the word hope in text and it does not evaluate perceived feelings of hope in students. This study focused on the word “hope” and did not examine the text for other words used to indicate hope as presented in this research. Future research directions could include examining other textbooks series and comparing the use of “hope” with the use of other theological virtues, such as “love” and “faith.”

It would also be fruitful to examine this and other series’ use of “hope” in terms of the USCCB’s curriculum framework, which guides textbook development.

The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ” (CT, no. 5). These ends are evident in this framework—designed to guide catechetical instruction for young people of high-school age wherever and however it takes place: in Catholic high schools, in parish religious education programs, with young people schooled at home, or within the context of the catechetical instruction which should be part of every youth ministry program. The Christological centrality of this framework is designed to form the content of instruction as well as to be a vehicle for growth in one’s relationship with the Lord so that each may come to know him and live according to the truth he has given to us. In this way, disciples not only participate more deeply in the life of the Church but are also better able to reach eternal life with God in Heaven.<sup>277</sup>

---

<sup>277</sup> United States Conference of Catholic Bishops, *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*, (Washington, DC: United States Conference of Catholic Bishops, 2008), 1.



A more developed presentation of hope would make textbook series more effective in achieving the U.S. Bishops' goal of affecting an encounter with Jesus.

The way hope is presented across all the textbooks in the *Encountering Jesus Series* is in keeping with what this dissertation imagined in regards to hope in the Catholic Christian faith. However, the ability for this researcher to judge the context of the usage of the word hope in these texts is possible due to extensive research on the definition of hope and a thorough interpretive reading. It is unlikely that a typical Catholic educator would have the ability to devote this much time to understanding hope. There are some instances where a richness of hope is shared, but the word hope is presented primarily without context for understanding or without definition. The aim of catechesis as described in the framework places a primary importance on a relationship with Jesus and on life as a follower of Jesus. According to this research, key to a relationship with Jesus is hope. The life of a follower of Jesus as witnessed in the Christian Scriptures is sustained in hope. When textbooks do mention this, it is only as a statement of fact, without practical application to students' everyday lives. Application is necessary if the expectation is for students to grow in their relationship with and discipleship of Jesus.

## **Conclusion**

Pope Benedict says, "As Christians we should never limit ourselves to asking: how can I save myself? We should also ask: what can I do in order that others may be saved and that for them too the star of hope may rise? Then I will have done my utmost for my own personal salvation as well."<sup>278</sup> Sharing hope is the motivation for this

---

<sup>278</sup> Benedict XVI, Encyclical letter, *Spe Salvi*, 2007, accessed October 1, 2019, Vatican.va, 48.

dissertation. The question which guides this dissertation is, “What is the content of hope presented to high school aged youth in the Ave Maria Press series of USCCB framework-approved textbooks? The Ave Maria Press textbooks are deficient in the presentation of hope according to the understanding of hope as elaborated in this dissertation.

The research presented in this dissertation points to a rich tradition of hope within the Catholic Church which is necessary for the journey of life and faith leading one towards salvation. The section on the Hebrew Scriptures demonstrates the various meanings of the word hope. The meanings of the word hope in Hebrew cover the areas of hope as expectation with a goal in the context of everyday life. Hope is also presented as the ability to wait or persist. A third definition for a Hebrew word for hope combines both expectation and waiting together. The other definitions include hopeful waiting and trust. The context of hope in the Hebrew Scriptures varies depending on which word is used, but overall hope is seen to be something which involves the expectation of a goal, the ability to wait, waiting with expectation, hopeful waiting and trust. The Hebrew definitions of the word hope make it relevant to the present, everyday experience tied to a relationship with God as both an individual and part of a community. The trust part of hope waits with expectation for God to act as promised. The Hebrew Scriptures provide a firm foundation on hope; these contributions are key to understanding hope from a Christian biblical perspective. The Christian Scriptures contribution to the development of hope is seen through the lens which establishes Jesus Christ as the Messiah and the fulfillment of God’s promises. Jesus brings a new promise of hope: hope already for this life as well as hope in Jesus’ return and eternal life. The brief biblical word study on

hope, which begins this dissertation, elaborates on the various meanings employed in reference to the word hope.

Hope in the biblical setting is the primary source necessary for evaluating the use of this term in USCCB-approved textbooks, specifically the series published by Ave Maria Press. A key takeaway from this part of the research is that although the specific meaning of hope may change depending on which word is used or the context, God is always a part of the conversation. This is not always the case in the textbooks reviewed. They do convey implicit understandings of hope, but they often fail to illustrate the deep meaning of the word and miss opportunities that would allow teachers to help students connect hope to their own lives.

Aquinas expands the definition of hope into two categories establishing the theological virtue of hope as having salvation as its ultimate goal and natural hope as relating to all other possible goals that are considered difficult to attain. The theological virtue of hope as presented by Aquinas is tied to salvation which takes place in the future but is also what aids people in enduring difficult times in the present. The textbooks list hope as a theological virtue many times across the series. The theological virtues are often listed together without explanation. The examples which do include definitions do not reflect the depth of understanding Aquinas brings to the subject of hope as a theological virtue. The textbooks do connect the theological virtue of hope to salvation but fail to explicitly present the depth of understanding Aquinas brings to the virtue of hope. Aquinas' understanding of hope is present only in an understated context

Rahner, like Aquinas, separates hope into two categories. Rahner recognizes the hope of salvation as a cause for hope in the present. Rahner's categories of hope are

ordinary and theological. He believes theological hope should dictate what hope is, not the other way around. Rahner links hope to existence in a fundamental way. Rahner emphasizes hope as linked to existence and as rooted in openness to and acceptance of God. Rahner discusses the Christian faith as a journey. The hope of salvation as Rahner presents it is realized in the present through acts of love which promote justice. This journey is always in progress and requires action. Rahner establishes that hope for an individual means participation and action in everyday reality and suffering, always striving to do what is right and just. Hope aids in bringing the kingdom of God into existence, if only partially, through love and justice amidst both joy and suffering. Rahner's understanding of hope is presented with a context for the action of living in hope. The textbooks do not treat hope in this manner. The texts in a few places talk about practicing hope, practicing the virtues, and needing hope, but they never really present the content of hope in a way which emphasizes the role of hope. Hope as presented in this dissertation comes primarily in the third textbook of the series, *Jesus Christ Source of Our Salvation*. This text also has the greatest number of appearances of the word hope. The closest the text comes to meeting the scope of the definition of hope presented in this work is on p.290,

God has placed the desire for happiness in your heart, and the virtue of hope purifies your human activity so that it is oriented towards eternal life with God. Hope helps you in many ways: Hope keeps you from discouragement. Hope sustains you when you feel abandoned. Hope opens your heart to expect happiness in eternal life. Hope preserves you from selfishness. Hope leads you to happiness that flows from love... Hope can give you joy even in the midst of

trials. Prayer, especially the Our Father, nourishes hope. As a Christian, you can believe and hope that good does triumph over evil, that eternal life awaits you on the other side of death, and that every wrong will be righted. In hope, the Church prays that all people achieve eternal salvation.<sup>279</sup>

The only way offered in the textbooks analyzed to build hope is through prayer. There is no other information given as to how one would go about cultivating hope in one's own life. The richness of theological thought in regards to hope developed by both Aquinas and Rahner is not reflected in the series of textbooks reviewed.

The section on the spirituality of hope combines the scriptural foundations of hope as well as the theological teaching on hope as a virtue and demonstrates the practice of living hope. Living hope as a spiritual practice takes into account the difficulties one encounters throughout life. The spirituality of hope is not reduced to a cliché of positive thinking but rather embraces struggle and calls for action. The work of hope takes place in the moments where it is the hardest to hope. Hope, as a gift from God, needs to be nourished. The mystery of hope is that hope endures because of hope. Hope chooses to face everything with God. Hope does not overlook struggle; it reaches out from within an individual and takes action. The reality of hope grounded in acts of love is hope for others. A spirituality of hope is not only about the future, it embraces the past as well. Hope in the present is the work of remembering the past in order to look forward to the future. Hope for the future is hope working in the present. The beauty of hope is in its potential to change your life. Even if circumstances remain the same, an individual's or community's ability to deal with those circumstances can be given new life.

---

<sup>279</sup> Pennock et al., *Source of Our Salvation*, 290.

Official documents of the Catholic Church provide an account of hope that incorporates biblical, theological, and spiritual understandings of hope. They both witness to and encourage hope in Christ's followers and the world. *Lumen Gentium* and *Gaudium et Spes* focus on the role of hope as it pertains to salvation and as it relates to human experience. *The Catechism of the Catholic Church* discusses and defines hope as a virtue and its application to daily life. *Spe Salvi* discusses hope's role in salvation. A key takeaway from this document is the idea that hope is not rooted in circumstances or feelings. Hope is rooted in God. This means that although one may *feel* as if there is no hope, there is still hope. It also means when it *looks* as if there is no hope, there is still hope, not because of us but because of God. *Christus Vivit* is the response of Pope Francis, written after listening to the words of young people all over the world. The message he chose to share with young people is a message of hope. He calls and challenges young people to embrace life and to hold onto the promise of God. Over and over again he encourages them, not to give up, to have hope. He continually reminds them they have a future. The conclusion of this document reminds those who work with young people of the responsibility they have in regards to religious education and faith formation of young people.

Focusing on young people requires a deeper look into where they are developmentally. The adolescent life cycle stage provides this information. The work of Donald Capps which builds on Erik Erikson's theory of development applies Erikson's stages to the decades of life. The marker for Capp's second decade of life is the idea of autonomy which grows and struggles alongside shame and doubt. A key takeaway from his research is the struggle adolescents go through as they seek to discover who they are.

They are trying to be independent individuals and, at the same time, they want to be accepted by their friends. Adolescents at this stage experience difficulty in their search for identity and independence which may cause them to lose friends. The inverse can also be a source of difficulty. Acceptance from their peers may cause them to compromise their identity and independence. Adolescents at this stage deal with shame and doubt due the loss of acceptance from either their friends or themselves. Chap Clark further elaborates on these struggles through adolescence, emphasizing the feelings of loneliness and abandonment felt during this stage. Clark classifies this time of development as one of isolation and marginalization. Seeing young people at this stage as isolated and marginalized presents an opportunity to reframe ministry to them. Jesus, through his love, compassion, and mercy, sought to bring hope to those marginalized in society. The message to young people at this stage, going through these struggles, should be the same, one of hope.

The work of examining adolescence, also involves examining their cultural context. The context for teenagers living in the United States of America is described through a sociological profile, known as Generation Z. The key takeaways in regards to Generation Z are: they are one of the largest populations to date, they are intricately connected to technology and media screens, they are ethnically diverse, they are attentive to theirs and others feelings, they struggle with making decisions, and real-life implications and applications matter. Education and religious education have taken note of the effect hope has in regards to learning. A key takeaway from the research on education and hope is the role of hope and its effect on both present and future academic success. Hope in educational settings is related to increased motivation, determination,

and commitment. The context of religious education situates hope within the Paschal Mystery. Hope within religious education requires educators who are willing to live out and model hope for their students, in addition to teaching the subject area. Religious education offers the opportunity for religious educators to connect the content of hope with the lives of young people, if the content of hope is made available through primary classroom resources like textbooks.

The potential for further research in this area is great. This research is only a piece of the conversation regarding hope, young people and textbooks. There are some unknown variables regarding who is using these textbooks, and to what extent. Surveys could be conducted to discover this information. The scope of this analysis is limited to only one textbook series by one publisher. There are many other publishers with curriculum framework approved texts. This study can be duplicated for the other publishers. Comparisons, recommendations, and suggestions among the published texts can be made. The examples of hope cited could be provided to students who use these texts and they could be asked to identify what hope is in each instance. Their answers might demonstrate what level of hope students understand from the content of the text. This research may lead to intentional analysis in regards to textbook content creation and revisions.

The focus of this research is on the content of hope contained within these textbooks and one criticism offered may be that a solution on how to present hope is never given. How to present hope falls into the category of methodology and deals with the way the information is shared with students. The point here is to note the lack of content in regards to hope. There needs to be sufficient content of hope contained within



the texts before a proper methodology can convey that hope. Answering a question of methodology is outside of the scope of this research.<sup>280</sup>

Religious education entails more than just teacher, textbook, and student. There is potential to work on the topic of hope for young people which incorporate those who play a role in helping form them. Working on the topic of hope and including parents, guardians, and teachers as well as other adults in a position of influence is another possibility. Two final possibilities for research in regards to textbooks and hope were noticed in the process of this analysis. The word by word search hope led to the informal observation that faith was talked about more than hope. A content analysis which compares instances of hope and faith is an area of future work and research. Lastly the research saw the potential for an analysis of hope and fear. Fear is another word which appeared in connection to hope occasionally in the research and the textbooks. These two possibilities are of particular interest as they point to the content of the textbooks focusing on knowing what God and the Catholic Church says and obeying rather than trusting, and loving God.

The idea for this dissertation is born out of the recognition of a deep need for hope. Everyone needs hope and my experience has revealed that young people desperately need hope. This research points to a deep disconnect between the richness of hope in the Catholic tradition and what is presented from that tradition. The Catholic tradition holds great wisdom in regards to hope. The Catholic Church in its tradition in regards to hope says: “Who you are matters; do not give up; God is with you; and you are

---

<sup>280</sup> For more information and for an in depth study on curriculum approved texts and methodology, see Max Thomas Engel’s 2013 dissertation, “An Analysis of Catholic High School Religion Textbooks based on Identified Methods for Catechesis and Taxonomies for Cognitive and Affective Learning.”

not alone.” The message of hope calls for individuals to live out their hope. Hope lived out seeks to ease the suffering of others through acts of love.

The teenagers of Generation Z are concerned with authenticity and desire communities to belong to. They are seeking security and they care about what happens to other people. They want something which relates to their own lives. Generation Z is in need of and ready for the message of hope. They have a need for hope and the Catholic Church has a rich tradition which when referenced and practiced can offer building blocks of hope in the lives of young people. However, before practices of hope can take place, the content of hope must be present. Once there is a point of reference for hope, students can then begin to search for hope in their own lives. A textbook series that shares hope more effectively will build up youth today and, in so doing, enrich the Church and the world.

## Appendix A

### Analysis of Citations

Each citation is analyzed according to the aspects of the definition of hope as developed throughout this research. The citation is categorized according to which aspect of hope it transmits followed by a summary of the aspects of hope presented text by text. Although observations regarding hope for each individual text have been provided it is important to look at the series as whole as well, keeping in mind the focus and goal provided by the framework.

The observations offered are not for the purpose of judging whether or not the text met its stated purpose; the observations offered are intended to demonstrate this textbook's presentation of hope. The observations are listed with each individual citation and conclude with a summary of the categories presented. This is done for each textbook in the series.

The first text in the series is entitled, *Jesus Christ God's Revelation to the World*. The information contained within this textbook is a resource for studying the Christian Scriptures from a Catholic perspective. Ave Maria Press's website lists the description of the text,

This thoroughly revised and enhanced edition of *Jesus Christ: God's Revelation to the World* introduces the story of salvation as it unfolds in both the Old Testament and New Testament. The text provides a thorough plan for reading and

studying the Bible and gives students a general knowledge and appreciation of Sacred Scripture through which they encounter Jesus Christ.<sup>281</sup>

The word hope appears thirty-one times on twenty-one unique pages out of a total of three hundred seventy-seven pages in the introductory text intended to be used for one semester.

Citation 1: “The most common form of atheism—known as ‘practical materialism’—restricts all a person’s hopes and dreams to the particular time and place of his or her earthly life.”<sup>282</sup> The first introduction to the word hope in the text is in the context of defining a type of atheism. The use of the word “hopes” in connection to “dreams” denotes goals/wishes for the future but only for the time one is alive.

Citation 2: “In Scripture, faith is defined as the ‘assurance of things hoped for, the conviction of things not seen’ (Heb 11:1).”<sup>283</sup> The second citation is in reference to scripture which gives a definition of faith. Hope is used here with an orientation towards the future. The scriptural reference is given as a means of defining faith but no further explanation of the scriptural verse is explicitly given.

Citation 3: “Explain the meaning of the following Scripture verse: ‘Faith is the assurance of things hoped for, the conviction of things not seen’ (Heb 11:1).”<sup>284</sup> Several pages later students are asked to explain the meaning of the scripture verse which defines faith. The section is focused on faith and this question asks students to explain what they have learned by analyzing the scripture verse, however as mentioned there was no previous

---

<sup>281</sup> Ave Maria Press, “Ave Maria Press product page,” accessed December 1, 2019, <https://www.avemariapress.com/product/1-59471-621-8/Jesus-Christ-Gods-Revelation-to-the-World-Student-Text-Second-Edition/>.

<sup>282</sup> Michael Pennock, Christine Schmertz Navarro, and Michael Amodei, *Jesus Christ: God’s Revelation to the World*, 2<sup>nd</sup> Edition (Notre Dame: Ave Maria Press, 2016), 8.

<sup>283</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 25.

<sup>284</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 27.

explanation of this verse, it was given as a definition for the explanation of faith continued.

Citation # 4: “In summary, there are four senses of Scripture... 4. The *anagogical sense* reminds you where you are going, building up the virtue of hope while leading you to Heaven.”<sup>285</sup> The virtue of hope as noted here is in reference to union with God. One of the ways scripture can be understood is in how it can keep us focused on eternal life with God.

Citation #5: “With this app, Litchfield hopes to provide people with additional opportunities to ‘read’ the Bible through listening.”<sup>286</sup> The context of “hopes” in this citation is as a desire. The usage here is not theological.

Citation #6: “Apocalyptic...This form of literature was used to give hope to a persecuted people that God’s goodness will triumph over evil.”<sup>287</sup> The section of this chapter explains the writing styles used in the prophetic books. Apocalyptic literature is given as an example, and hope as presented here means having the courage/fortitude not to give up.

Citation #7: “Research and read about Covenant House. Find out the number of homeless youth the organization serves, its mission and service, and its hopes for the youth.”<sup>288</sup>

This assignment description uses hope to denote desire/goals. It is future-oriented.

---

<sup>285</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 58.

<sup>286</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 67.

<sup>287</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 82.

<sup>288</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 128.

Citation #8: “Elijah called down a famine on the land in the hope that this would shock Israel back to fidelity.”<sup>289</sup> Summarizing the story of the prophet Elijah, the example of hope in this citation leans more towards belief/trust in the action taken.

Citation #9: “Micah, Isaiah’s contemporary, also preached a message of hope.”<sup>290</sup>

Citation #10: “Micah added to and affirmed the hope that Isaiah had given to the people.”<sup>291</sup>

Citation #11: “Micah’s message of hope led to his belief that this remnant would lead the nations to true worship of God.”<sup>292</sup> Citations nine through eleven are all in reference to the same prophet, Micah, (on the same page of text) because of this they are being grouped together for the purposes of analysis. The prophetic hope as presented here is about trusting God because of the future promise in the form of the messiah.

Citation #12: “Once the Jews were suffering for their infidelity to the covenant, the prophets and some of the Jews themselves looked with hope to the future.”<sup>293</sup> This sentence is presented as the main idea of the section. The connection of “hope to the future,” brings out the dimension of expectation. The expectation is for something better.

Citation #13: “As you read through this section, identify the message of hope of the prophets of this period... Write the words of hope in the appropriate place.”<sup>294</sup> Students are being asked to identify the prophets and the messages they preached and to group them according to the prophets. The use of hope in this case is broad because it encompasses all the messages of the prophets.

---

<sup>289</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 150.

<sup>290</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 155.

<sup>291</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 155.

<sup>292</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 155.

<sup>293</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 157.

<sup>294</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 157.

Citation #14: “Even when the people ignored his message and Jerusalem fell to Babylon, Jeremiah preached hope.”<sup>295</sup> Hope here means trust in God.

Citation #15: This citation refers to Jeremiah 31:31-34 “This famous passage gave great hope to the suffering Chosen People.”<sup>296</sup> The example of hope given in this context highlights hope as strength/fortitude.

Citation #16: Citation sixteen makes reference to Ezekiel 37:11-14 “In a famous vision, Ezekiel reported standing in a field of dry bones. His interpretation of the dream gave great hope to the nation.”<sup>297</sup> Hope here is confidence in a good future.

Citation #17: “One or more anonymous authors writing in the spirit of the prophet Isaiah around 550BC, encouraged the Jews in exile with a hope-filled message.”<sup>298</sup> The use of hope in this context implies courage/fortitude not to give up.

Citation #18: “After the Jews were taken into exile in Babylon, the message of the prophets became one of compassion and hope.”<sup>299</sup> Hope indicated here refers to trust in God.

Citation #19: “The Jews anticipated the hopeful future prophesied by the prophets and worked to preserve their culture.”<sup>300</sup> The use of the word hope is connected to the future and is related to the promise of something good.

Citation #20: “When the son realized how low he had sunk, he returned to his father, hoping to become his father’s servant.”<sup>301</sup> The son who had lost everything and was at his

---

<sup>295</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 158.

<sup>296</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 159.

<sup>297</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 160.

<sup>298</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 160.

<sup>299</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 170.

<sup>300</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 170.

<sup>301</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 230.

lowest point, had only one desire, to return home to be his father's servant. Hoping is used to demonstrate this desire.

Citation #21: "I hope people get that it's going to be a miracle, and I'm going to make it. A lot of people will cry and go, 'I really hope.' I know for a fact that I'm going to make it."<sup>302</sup> Hope here is used in the context of a wish or desire.

Citation #22: "While many were hoping for a miracle of healing for Gloria, Gloria and her family have inspired real miracles of a different kind."<sup>303</sup> Hoping here is used in the context of a wish or desire.

Citation #23: "She embodied faith and hope."<sup>304</sup> Referencing faith and hope together makes a connection to the theological virtues; hope here suggests trust in God.

Citation #24: "They not only came together to work, but they gathered to pray with hope that God could and would heal this little girl. Their spiritual lives grew."<sup>305</sup> This instance of hope connected with prayer denotes expectation and confidence or trust in God.

Citation #25: "From Heaven, Jesus advocates for you to the Father. Jesus' return to his Father's heavenly Kingdom gives you and other members of the body of Christ the hope of one day joining him there for eternity."<sup>306</sup> This example of hope is about union with God and is related to salvation.

Citation #26: "Yet at other times as on the first Easter, you will experience a little resurrection or rebirth: a sense that you have found new life out of suffering through

---

<sup>302</sup> Michael Pennock, *Jesus Christ: God's Revelation to the World*, 249.

<sup>303</sup> Michael Pennock, *Jesus Christ: God's Revelation to the World*, 249.

<sup>304</sup> Michael Pennock, *Jesus Christ: God's Revelation to the World*, 251.

<sup>305</sup> Michael Pennock, *Jesus Christ: God's Revelation to the World*, 251.

<sup>306</sup> Michael Pennock, *Jesus Christ: God's Revelation to the World*, 274.



hope, faith, love or forgiveness.”<sup>307</sup> Hope is mentioned as one of the theological virtues and is connected to salvation.

Citation #27: “In his book Crossing the Threshold of Hope, St. John Paul II talks about St. Paul’s understanding of Jesus.”<sup>308</sup> Hope is used as a book title. (Miscellaneous)

Citation #28: “The grace you have received at Baptism; the gifts of faith, hope, and love, and the virtues necessary for discipleship offer you a firm and lasting foundation for knowing and following Jesus.”<sup>309</sup> Hope is mentioned as part of the theological virtues and is connected to salvation.

(Appendix) Citation #29: “The theological virtues are the foundation for moral life. They are gifts infused into our souls by God: faith, hope, love.”<sup>310</sup> The appendix lists the theological virtues and gives a broad definition for them but does not define each one separately.

Citation #30: “Act of Hope: O Lord, God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind and merciful. In this hope I intended to live and die. Amen.”<sup>311</sup> Hope in this prayer is an action to be taken to enhance the life of the person praying. The first instance indicates the desire to be forgiven and the second instance trust in the promise from God.

Citation #31: “Prayer for Peace (St. Francis of Assisi) Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where

---

<sup>307</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 281.

<sup>308</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 333.

<sup>309</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 347.

<sup>310</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 372.

<sup>311</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 376.

there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.”<sup>312</sup> The prayer for peace highlights hope as the response to despair.

The following are the categories of hope present in the first text: Hope as goal not related to salvation, hope as expectation for the future, hope as union with God related to salvation, hope mentioned without explanation, hope as strength to endure, hope as trust in God’s promise related to salvation, hope as trust in God, hope as a want, wish, or desire for a better future, hope named as a theological virtue connected to salvation, hope named in a title of writing, the theological virtue of hope as the foundation for moral living, hope as desire connected to the promise of salvation and hope as the answer to despair.

The first category, “hope as expectation for the future,” occurs six times. Citations two, three, eight, twelve, sixteen, and nineteen, belong to this category. The second category, “hope as union with God related to salvation,” occurs twice in citations number four and twenty-five. The third category occurs only once in citation number thirteen and mentions hope without explanation. The fourth category, “hope as strength to endure,” occurs three times. The citation numbers are: six, fifteen, and seventeen. The fifth category, “hope as trust in God’s promise related to salvation,” occurs three times in citation numbers nine, ten, and eleven. The sixth category, “hope as trust in God,” occurs four times. The citation numbers are: fourteen, eighteen, twenty-three and twenty-four. The seventh category, “hope as a want, wish, or desire for a better future,” occurs six times in citation numbers one, five, seven, twenty, twenty-one, and twenty-two. The eighth category, “hope named as a theological virtue connected to salvation,” occurs

---

<sup>312</sup> Michael Pennock, *Jesus Christ: God’s Revelation to the World*, 376.

three times. The citation numbers are: twenty-six, twenty-eight and twenty-nine. The ninth category, “hope used as title for writing,” occurs only once in citation number twenty-seven. The tenth category, “hope as desire related to the promise of salvation,” occurs once in citation number thirty. The eleventh and final category, “hope as an answer to despair,” occurs once in citation number thirty-one.

The second text in the series is entitled, *Jesus Christ: His Mission and Ministry*. The information contained within this textbook is a resource for studying Christian discipleship and its application for life. Ave Maria Press’s description of the text states, “The textbook’s objectives include sharing what Christ reveals about God, uncovering the mystery of the Incarnation, and exploring how growing in discipleship with Jesus helps students live a better life”<sup>313</sup> The word hope appears twenty-two times on sixteen unique pages out of a total three hundred twenty-two pages in the second text of the series intended to be used for one semester.

Citation #1: “Another way to understand faith is as one of the theological virtues, along with hope and charity.”<sup>314</sup> Hope is mentioned as one of the theological virtues without explanation.

Citation #2: “Faith, when accompanied by hope and love, draws you closer to God and enables you to live in relationship with the Blessed Trinity.”<sup>315</sup> Hope is mentioned as one of the theological virtues without explanation.

---

<sup>313</sup> Ave Maria Press “Ave Maria Press product page,” accessed December 13, 2019, <https://www.avemariapress.com/product/1-59471-624-2/Jesus-Christ-His-Mission-and-Ministry-Student-Text-Second-Edition/>.

<sup>314</sup> Michael Pennock, Michael Amodei, Sarah Kisling, Gloria Shahin, and Justin McClain, *Jesus Christ: His Mission and Ministry*, 2<sup>nd</sup> Edition (Notre Dame: Ave Maria Press, 2017), 19.

<sup>315</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 19.

Citation #3: “In the Sacrament of Baptism, the Blessed Trinity gives the baptized sanctifying grace, the grace of justification. One of the results of this gift is that the person is then able to believe in God, hope in him, and love him through the theological virtues.”<sup>316</sup> Hope in God as part of the theological virtues suggests trust or reliance on God.

Citation 4: “Three foundational virtues that are infused by God into the souls of the faithful: faith (belief in, and personal knowledge of, God), hope (trust in God’s salvation and his bestowal of the graces needed to attain it), and charity (love of God and love of neighbor as oneself).”<sup>317</sup> Hope is given a brief definition along with the other theological virtues after three previous mentions on the same page. The definition describes hope as trust in God and is connected to salvation.

Citation 5: “The ‘obedience of faith’ to which St. Paul refers (see Romans 1:5, 16:26) and the other theological virtues of hope and love lead to the moral virtues and the virtue of religion by which you render to God his due in justice.”<sup>318</sup> Hope is mentioned without explanation as part of the theological virtues. The focus is on obedience and union with God.

Citation 6: “Faith is the correct response to God’s Revelation; it is an act of the intellect and will. Faith is an unearned gift from God; it is also one of the three theological virtues, along with charity and hope.”<sup>319</sup> Hope is mentioned as part of the theological virtues and is connected to salvation.

---

<sup>316</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 19.

<sup>317</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 19.

<sup>318</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 19.

<sup>319</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 29.

Citation #7: “As St. John Paul II wrote in *Crossing the Threshold of Hope*:<sup>320</sup> Hope is mentioned as the title of a book.

Citation #8: “As St. John Paul II put it in *Crossing the Threshold of Hope*:<sup>321</sup> Hope is mentioned as the title of a book.

Citation 9: “This confident hope in Christ’s saving acts allows you to seek and live a life of happiness in spite of human suffering.”<sup>322</sup> Hope is related to salvation and suggests a meaning related to expectation or trust.

Citation #10: Prayer for Courage “O gracious Father, source of all excellent things, grant us strength and hope in these days of uncertainty, help us find courage through your Holy Spirit, and give us grace to live not in our own weakness, but in your unceasing steadfastness, ever encouraged by the company of heaven; through Jesus Christ, you Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.”<sup>323</sup> The prayer for courage asks for strength and hope. Hope connected to strength is related to the virtue of fortitude.

Citation #11: “St. Patrick continued, ‘If you cannot explain such a simple mystery as a shamrock, how can you hope to understand such a profound one as the Blessed Trinity?’”<sup>324</sup> Hope is presented as something to be desired, a wish or a want.

Citation #12: “Mary’s Assumption into heaven body and soul is the sign of the Church’s eschatological hope...To associate Mary’s Assumption with eschatological hope means that the Church can envision that all the faithful will rise to heaven, body and soul, at the

---

<sup>320</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 39.

<sup>321</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 40.

<sup>322</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 136.

<sup>323</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 154.

<sup>324</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 165.

end of time. Mary’s rising in body, in particular, brings much hope.”<sup>325</sup> Eschatological hope is connected to salvation. The third instance of hope is related to trusting in the promise of salvation.

Citation #13: “2. What does it mean to say that Mary’s Assumption into heaven in body and soul ‘is the sign of the Church’s eschatological hope?’” This is a review question from the end of section which asks students to explain Mary as a sign of eschatological hope. The desired response would be the explanation given in citation #12.

Citation #14: “Among them were reporters from the secular newspapers, hoping to find the evidence to discount the children’s accounts of Mary’s apparitions.”<sup>326</sup> This example uses “hoping” to indicate a desire or wish.

Citation #15: “You can pray with, and to, Mary. ‘The prayer of the Church is sustained by the prayer of Mary united with it in hope’ (CCC, 2679).”<sup>327</sup> Hope as expectation related to salvation.

Citation #16: “God sent his only Son, Jesus, to offer salvation. With the hope of salvation, people can be happy in spite of a world filled with suffering.”<sup>328</sup> Hope as expectation related to salvation.

Citation #17:

In addition to the theological or God-given virtues of faith, hope, and charity (see page 19), there are human virtues—that is, ‘firm attitudes, stable dispositions, habitual perfections of intellect and will’ (CCC, 1804) that are acquired ‘by education, by deliberate acts and by a perseverance ever renewed in repeated in

---

<sup>325</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 208.

<sup>326</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 217

<sup>327</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 223.

<sup>328</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 287.

efforts’ and ‘purified and elevated by divine grace’ (CCC, 1810). These are called cardinal virtues and are pivotal or essential for Christian living.<sup>329</sup>

Hope is mentioned as part of the theological virtues in connection to the cardinal virtues which are given a broad definition.

(Appendix) Citation #18: “Jesus has brought God and with God the truth about where we are going and where we come from: faith, hope, and love. – Pope Benedict XVI”<sup>330</sup> The theological virtues are listed as the source and destination of humanity. The path is demonstrated by Jesus.

Citation #19: “The one mediator Christ, established and ever sustains here on earth his holy Church, the community of faith, hope, and charity as a visible organization through which he communicated truth and grace to all. *Lumen Gentium*, 8”<sup>331</sup> Hope is listed as a theological virtue without explanation.

Citation #20: “Jesus reveals what God is like – Our life had no hope of eternal happiness before you redeemed us. – St. Gregory the Great”<sup>332</sup> Hope is used to indicate a promise or future as it is related to salvation.

Citation #21: “The theological virtues are the foundation for moral life. They are gifts infused into our souls by God: faith, hope, charity.”<sup>333</sup> The appendix lists the theological virtues and gives a broad definition for them but does not define each one separately.

Citation #22: Act of Hope: “O Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are

---

<sup>329</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 295.

<sup>330</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 303-304.

<sup>331</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 304.

<sup>332</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 304.

<sup>333</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 310.

infinitely powerful, faithful, kind and merciful. In this hope I intend to live and die. Amen.”<sup>334</sup> Hope in this prayer is an action to be taken to enhance the life of the person praying. The first instance indicates the desire to be forgiven and the second instance trust in the promise from God.

The following are categories of hope present in the second text: Hope named as a theological virtue without explanation, the theological virtue of hope as trust in God related to salvation, hope used as a title of writing, hope as expectation or trust in the promise of salvation, hope as strength to endure in difficulty, hope as desire, wish or want not connected to salvation, hope named as a theological virtue with some explanation, hope as a good future related to the promise of salvation, and hope as desire related to trust in the promise of salvation.

The first category, “Hope mentioned as a theological virtue without explanation,” occurs four times in citation numbers one, two, five, and nineteen. The second category, “the theological virtue of hope as trust in God related to salvation,” occurs three times. The citation numbers are: three, four, and six. The third category, “hope used as a title of writing,” happens twice in citation numbers seven and eight. The fourth category, “hope as expectation or trust in the promise of salvation,” occurs five times. The citation numbers are: nine, twelve, thirteen, fifteen, and sixteen. The fifth category, “hope as strength to endure in difficulty,” occurs only once in citation number ten. The sixth category, “hope as a desire, wish or want not connected to salvation,” occurs twice. The citation numbers are: eleven and fourteen. The seventh category, “hope named a theological virtue with some explanation,” occurs three times in citation numbers

---

<sup>334</sup> Michael Pennock, *Jesus Christ: His Mission and Ministry*, 314.



seventeen, eighteen, and twenty-one. The eighth category, “hope as a good future related to the promise of salvation,” occurs once in citation number twenty. The ninth and final category for this text, “hope as desire related to trust in the promise of salvation,” occurs once in citation number twenty-two.

The third text in the series is entitled, *Jesus Christ: Source of Our Salvation*. The text is an in depth look and continuation of how to follow Jesus through the example of his suffering, death, and resurrection. Ave Maria Press describes the text as follows, “*Jesus Christ: Source of Our Salvation (Second Edition)*, now written and formatted in the instructional design of *The Encountering Jesus* series, offers a blueprint for a thorough theology that is complemented by ample opportunities for faith-filled discipleship. This text shares God's invitation for a fuller participation in the Paschal Mystery of Christ.”<sup>335</sup> The word hope appears forty-five times on thirty-two unique pages out of a total of three hundred seventy-three pages.

Citation #1: “God’s manifestation of himself to humans was not broken off by the sin of Adam and Eve. ‘After the fall, [God] buoyed them up with the hope of salvation, by promising redemption’; and despite the escalation of sin, he has never ceased to show his care for humans. ‘For he wishes to give eternal life to all those who seek salvation by patience in well-doing.’” (CCC, 55 quoting *Dei Verbum*, 3)<sup>336</sup> Hope is connected to salvation in the form of expectation. The expectation is for the fulfillment of God’s promise.

---

<sup>335</sup> Ave Maria Press, “Ave Maria Press product page,” accessed December 14, 2019, <https://www.avemariapress.com/product/1-59471-627-7/Jesus-Christ-Source-of-Our-Salvation-Student-Text-Second-Edition/>.

<sup>336</sup> Michael Pennock, Christine Schmertz Navarrao, and Michael Amodei, *Jesus Christ: Source of Our Salvation*, (2<sup>nd</sup> Edition. Notre Dame: Ave Maria Press, 2018), 6.

Citation #2: (Context of first comparing first creation account and Babylonian creation)

“Implications for Babylonian Religion: There are multiple gods. For you: Praying means praying while only hoping that one or another god will respond.”<sup>337</sup> Hoping in this context is related to wishing or desiring something.

Citation #3: “Main idea Through the Old Testament prophets and kings, God makes regular efforts to call his people away from sin to a relationship with him and to give them hope of a Savior.”<sup>338</sup> Hope is used in the context of salvation through a messianic promise.

Citation #4:

Because the Jews were suffering the consequences of many years of infidelity and sin in Babylon, God sent prophets not to warn them about coming disaster but rather to give them hope for their future. The prophet Jeremiah told this to the people: “See, days are coming—oracle of the Lord—when I will make a new covenant with the house of Judah. It will not be like the covenant I made with their ancestors...I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. They will no longer teach their friends and relatives, ‘Know the Lord!’ Everyone, from least to greatest, shall know me—oracle of the Lord—for I will forgive their iniquity and no longer remember their sin.” (Jer 31:31-34)

The hope of the prophets and in Jeremiah is about having confidence in God’s promise and the expectation of a better future with God.

---

<sup>337</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 24.

<sup>338</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 63.

Citation #5: “God sent prophets to remind them about repentance and about the need to worship him, to live according to the Law, and to care for the poor. The message of the prophets changed to one of hope when the people were in exile.”<sup>339</sup> Hope is presented as strength to endure and continue in the face of the current situation. Hope as strength is like the virtue of fortitude.

Citation #6: “The hope for a messiah became especially strong among the Jews after the kingdom was divided into the north and the south and, eventually, the office of king was lost.”<sup>340</sup> Hope is desire or expectation connected to salvation.

Citation #7: “Matthew’s genealogy connects Jesus’ lineage to Abraham, the father of the Jews, and to King David, from whose dynasty the promised Messiah was to come. These links communicate to the reader that Jesus is the fulfillment of Jewish hopes.”<sup>341</sup> Hope is the fulfillment of God’s messianic promise and is connected to salvation.

Citation #8: “The quotations from Old Testament prophecies and the parallels between Moses and Jesus highlight the link between Jewish hopes for liberation and the Messiah.”<sup>342</sup> Hope in this context is related to desire or expectation connected to salvation.

Citation #9: “Our Lady of Guadalupe, Mystical Rose, make intercession for holy Church, protect the sovereign Pontiff, help all those who invoke you in their necessities, and since you are ever Virgin Mary and Mother of the true God, obtain for us from your most holy Son the grace of keeping our faith, of sweet hope in the midst of the bitterness of life, of

---

<sup>339</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 70.

<sup>340</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 84.

<sup>341</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 89.

<sup>342</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 91.

burning charity, and the precious gift of final perseverance. Amen – Traditional”<sup>343</sup> This prayer presents hope as the strength to endure. Hope is what makes enduring hardship possible.

Citation #10: “And if Christ has not been raised, then empty [too] is our preaching; empty, too, your faith. ... If Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all. (1 Cor 15:14, 17-19)”<sup>344</sup> Hope in Christ is related to salvation but in the context of this scripture passage it is not only about eternal union with God. The scripture passage is highlighting the necessity to hope in Christ not only in this life but for the next as well. The scripture passage is used to introduce Christ’s resurrection but is not explained with any detail.

Citation #11: “Reflection: Explain St. Paul’s words: ‘If for this life only we have hoped in Christ, we are the most pitiable people of all.’ (1Cor 15:19)”<sup>345</sup> This assignment is a difficult one given that the scripture passage was not presented with an explanation for its application. The idea behind this question is to have students highlight the difference between what would be considered natural hope and supernatural hope and to indicate the necessity for belief in eternal union with God but this not presented in the two page introductory section.

Citation #12: “By the Holy Spirit that dwells in your heart, the Triune God infuses the virtues of faith, hope, and love into your soul so that you can live in relationship with him

---

<sup>343</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 193.

<sup>344</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 197.

<sup>345</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 199.

and love others and him with a love that he himself has given you.”<sup>346</sup> Hope is mentioned as one of the theological virtues without explanation.

Citation #13: “The sanctifying grace offered in Baptism helps you overcome the inclination to sin, and this grace carries the following effects: It enables you to believe in God, hope in him and love him through the theological virtues (see pages 288-293).”<sup>347</sup> Hope in this context indicates trust or confidence in God and is related to salvation.

Citation #14: “Believers who have remained faithful to the demands of their Baptism until the end will be able to depart this life in the expectation of the blessed vision of God and the hope of the resurrection.”<sup>348</sup> The hope of the resurrection refers to God’s promise as it relates to salvation.

Citation #15: “As a Christian, you hope that you will rise on the ‘last day’ with Christ in all his glory. You hope that you will live forever with Jesus and with all who have followed him.”<sup>349</sup> Hope is used to express want or desire sometimes called confident expectation and is related to salvation.

Citation #16: “For those who are baptized, death is our singular, unique, and individual opportunity to share in Christ’s Cross, in the hope of sharing in his Resurrection.”<sup>350</sup> Hope is expressed as desire for union with God as it relates to salvation.

Citation #17: “Christ will judge you fairly according to your own free decisions to accept or refuse the grace of his redemption and to live a life of discipleship that includes

---

<sup>346</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 242.

<sup>347</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 246.

<sup>348</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 246.

<sup>349</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 254.

<sup>350</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 255.

practicing the virtues of faith, hope, and love.”<sup>351</sup> Hope is mentioned as a theological virtue without explanation.

Citation #18: “Sacred Tradition speaks of the ‘fires of hell.’ Those in hell grieve over their eternal punishment, suffer spiritually and physically, and give up all hope of salvation.”<sup>352</sup> Hope is presented as the desire or expectation of salvation. Those in hell have no hope as indicated in this example.

Citation #19: “In addition to love and faith, the Holy Spirit infuses you with the virtue of hope, which leads you to pray for the coming of the Kingdom of God and to live in a way that is directed toward the Kingdom.”<sup>353</sup> Hope is mentioned as a virtue. Hope is an action which leads towards salvation.

Citation #20: “Read 1 Thessalonians 4:13-5:11. Write three pieces of good news from this passage that give you hope about your own death and about life after death.”<sup>354</sup> This assignment asks students to name examples of hope from a scripture passage as it relates to them. The hope discussed is in the context of salvation and union with God.

Citation #21: “But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. (Excerpt from *Thoughts in Solitude* Thomas Merton 1956)”<sup>355</sup> The example from Thomas Merton uses hope in the context of want or desire.

---

<sup>351</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 255.

<sup>352</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 258.

<sup>353</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 260.

<sup>354</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 262.

<sup>355</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 286.

Citation #22: “Main Idea: Faith, hope, and charity (love) are essential virtues for growing in holiness and for following Christ more closely.”<sup>356</sup> Hope is mentioned as one of the theological virtues without explanation but as necessary for following Christ.

Citation #23: “Practicing the virtues of faith, hope, and charity is a concrete way to grow in holiness.”<sup>357</sup> Hope is mentioned as one of the theological virtues needed to be put into practice.

Citation #24: “Create a graphic organizer like the one below. Print the three theological virtues—faith, hope, and charity (love)—at the points of the triangle. From information gleaned in this section jot down inside the triangle several practical things you can do to incorporate these virtues in your own life.”<sup>358</sup> The assignment asks students to use the section to come up with practical applications for the virtues in their lives. The section gives examples of ways to do this with faith but does not give the same attention to hope and love. Hope as a virtue is related to salvation.

Citation #25: “The *theological virtues*—faith, hope, and charity (love)—are gifts that God gives you to participate in his own divine nature and to lead a moral life.”<sup>359</sup> Hope is mentioned as one of the theological virtues and is given a general definition with faith and love.

Citation #26: “Among other things, this means that faith, hope, and charity are the foundations of Christian moral living, informing and giving life to all of the other virtues.”<sup>360</sup> Hope is mentioned as one of the theological virtues which are necessary for

---

<sup>356</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 288.

<sup>357</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 288.

<sup>358</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 288.

<sup>359</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 289.

<sup>360</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 289.

living a moral life. The theological virtues are presented as the foundation for the cardinal virtues.

Citation #27: “A person’s faith must also be connected to hope and love.”<sup>361</sup> Hope is mentioned in the context of the theological virtues specifically as faith relates to hope and love.

Citation #28: “Hope: The *Catechism of the Catholic Church* defines hope this way: ‘Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.’ (CCC, 1817)”<sup>362</sup> The first formal definition of hope is given towards the end of the third book in the series. Hope is defined according to the Catechism and highlights the aspects of desire, and trust as it relates to God’s promise of salvation.

Citation #29:

God has placed the desire for happiness in your heart, and the virtue of hope purifies your human activity so that it is oriented toward eternal life with God.

Hope helps you in many ways: Hope keeps you from discouragement. Hope sustains you when you feel abandoned. Hope opens your heart to expect

happiness in eternal life. Hope preserves you from selfishness. Hope leads you to happiness that flows from love.<sup>363</sup>

---

<sup>361</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 289.

<sup>362</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 290.

<sup>363</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 290.



The first formal definition is followed by the first examples of what hope look like in the life of an individual. This shows hope is more than the desire for salvation as it relates to eternal life. It has implications for life here and now.

Citation #30: “Pope Francis believes that hope is a wonderful virtue, for young people: ‘Why do I like being with young people? Because you have the promise of hope in your heart. You are bearers of hope.’(Address to Young People from the Italian Diocese of Piacenza-Bobbio, August 28, 2013)”<sup>364</sup> The quote from Pope Francis emphasizes the positive role of hope for young people. The hope Francis is discussing in relation to young people is the hope of a good future. Calling young people bearers of hope means they carry the promise of this good future and show it to others.

Citation #31: “The patriarch Abraham is a model of hope as well as of faith.”<sup>365</sup> Hope as related to Abraham reflects the virtue of fortitude and the strength to endure.

Citation #32: “Abraham believed God even when the circumstances of his life challenged his hope. Jesus’ own life is a model of hope.”<sup>366</sup> Hope in these contexts indicates the strength not to give up in the face of difficulties and suffering.

Citation #33: “Hope can give you joy even in the midst of trials. Prayer, especially the Our Father, nourishes hope. As a Christian, you can believe and hope that good does triumph over evil, that eternal life awaits you on the other side of death, and that every wrong will be righted. In hope, the Church prays that all people achieve eternal salvation.”<sup>367</sup> Hope is the strength not to give up in the face of adversity. The hope of

---

<sup>364</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 290.

<sup>365</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 290.

<sup>366</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 290.

<sup>367</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 290.

salvation expects union with God and the restoration of all things. Hope is confidence there is something better as promised by God.

Citation #34:

I say to each one of you, “put on faith,” and life will take on a new flavor, life will have a compass to show you the way; “put on hope,” and every one of your days will be enlightened and your horizon will no longer be dark, but luminous; “put on love,” and your life will be like a house built on rock, your journey will be joyful because you will find many friends to journey with you. Put on faith, put on hope, put on love! All together: “Put on faith,” “put on hope,” “put on love. (Homily for the Welcoming Ceremony for World Youth Day, July 25, 2013)<sup>368</sup>

Pope Francis talks about the three theological virtues and the impact for daily living.

Hope brings a future which is full of light.

Citation #35: “...It bears all things, believes all things, hopes all things, endures all things. Love never fails. (1 Cor 13:4-8)”<sup>369</sup> This scripture passage is presented in the section which explain the theological virtue of love. The scripture used to explain love mentions hope. Love is explained in this section and there is no explanation of hope as it pertains to this verse.

Citation #36: “1. Write one paragraph that summarizes your plan to incorporate the theological virtues—faith, hope, and charity—into your life.”<sup>370</sup> The assignment asks students to take the information presented on the theological virtues and to write how they can live them out. This assignment is similar to the one at the beginning of the

---

<sup>368</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 291.

<sup>369</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 293.

<sup>370</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 296.

section. The previous assignment asks them to write practical applications for the virtues in their lives, this assignment asks student to come up with a plan for living out the virtues.

Citation #37: “5. How is Abraham a model of hope?”<sup>371</sup> The assignment asks students to give an example of how Abraham demonstrates hope. The question is designed to receive information about how Abraham endured in the face of hardship.

Citation #38: “Invite them to walk with you, to have the same experience of faith, hope, and love; to encounter Jesus so that they may feel truly loved, accepted, able to realize their full potential. (Pope Benedict 2007)”<sup>372</sup> Hope is mentioned as one of the theological virtues without explanation.

Citation #39: “The theological virtues—faith, hope, and charity—are essential virtues for discipleship and gifts that God gives you to participate in his own divine nature and lead a moral life.”<sup>373</sup> Hope is mentioned as one of the theological virtues. The theological virtues are defined together, as necessary for following God and living a holy life.

Citation #40: “Hope keeps you focused on your goal of eternal life with God.”<sup>374</sup> Hope is connected to salvation and union with God. The goal of eternal life is presented as what is most important.

Citation #41: “Write a brief report on the life of a saint you admire, focusing on how he or she modeled in a heroic way one of the theological virtues—faith, hope, or charity.”<sup>375</sup>

Hope is mentioned as one of the theological virtues without explanation.

---

<sup>371</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 296.

<sup>372</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 297.

<sup>373</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 303.

<sup>374</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 303.

<sup>375</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 303.

Citation #42: (Appendix) “The theological virtues are the foundation for moral life. They are gifts infused into our souls by God: faith, hope, charity (love).”<sup>376</sup> The appendix lists the theological virtues and gives a broad definition for them but does not define each one separately.

Citation #43: “Act of Hope: O Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind and merciful. In this hope I intend to live and die. Amen.”<sup>377</sup> Hope in this prayer is an action to be taken to enhance the life of the person praying. The first instance indicates the desire to be forgiven and the second instance trust in the promise from God.

Citation #44: “3. On each of the next three beads, pray the Hail Mary. (Some people meditate on the theological virtues of faith, hope, and charity on these beads.)”<sup>378</sup> Mentioned as one of the theological virtues without explanation.

Citation #45: (Epilogue) “For you *epektasis* means moving forward on a daily basis, exercising your spiritual muscles, reaching out to God and others, and straining with hope.”<sup>379</sup> Hope in this context is about demonstrating persistence or endurance to continue on in the journey towards salvation.

The categories of hope presented in the third text are: hope as expectation connected to salvation, hope as a desire, wish, or want not related to salvation, hope as trust in God’s promise related to salvation, hope as strength to endure in the face of difficulty, hope as union with God connected to salvation, hope mentioned without

---

<sup>376</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 358.

<sup>377</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 362.

<sup>378</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 363.

<sup>379</sup> Michael Pennock, *Jesus Christ: Source of Our Salvation*, 367.

explanation, hope named as a theological virtue without explanation, theological virtue of hope as trust in God related to salvation, hope as desire, wish, or want related to salvation, hope named as a theological virtue with an explanation related to salvation, and hope as the promise of a good future.

The first category, “hope as expectation connected to salvation,” occurs three times. The citation numbers are one, six and eight. The second category, “hope as a desire, wish, or want not related to salvation,” occurs twice in citation numbers two and twenty-one. The third category, “hope as trust in God’s promise related to salvation,” occurs five times. The citation numbers are three, four, seven, fourteen, and forty-three. The fourth category, “hope as strength to endure in the face of difficulty,” occurs seven times in citation numbers five, nine, twenty-nine, thirty-one, thirty-two, thirty-three and forty-five. The fifth category, “hope as union with God connected to salvation,” occurs three times. The citation numbers are ten, twenty, and forty. The sixth category, “hope mentioned without explanation,” occurs three times in citation numbers eleven, thirty-five, and thirty-seven. The seventh category, “hope named as a theological virtue without explanation,” has nine occurrences. The citation numbers are twelve, seventeen, twenty-two, twenty-three, twenty-seven, thirty-six, thirty-eight, forty-one, and forty-four. The eighth category, “theological virtue of hope as trust in God related to salvation,” occurs three times. The citation numbers are thirteen, twenty-four, and twenty-eight. The ninth category, “hope as a desire, wish, or want related to salvation,” occurs three times in citation numbers fifteen, sixteen, and eighteen. The tenth category, “hope mentioned as a theological virtue with an explanation related to salvation,” occurs six times. The citation numbers are nineteen, twenty-five, twenty-six, thirty-four, thirty-nine, and forty-two. The

eleventh and final category, “hope as the promise of a good future,” occurs once in citation number thirty.

The fourth text in the series is entitled, *Jesus and the Church: One, Holy, Catholic, Apostolic*. This text presents the development of the Catholic Church from a scripture and historical perspective which is ground in Catholic theology. Ave Maria Press describes the text in this way,

As they engage with the content of this text, students will recognize Christ present and active in their lives through the visible and vibrant mission of Church, defined by her four characteristics—one, holy, catholic, and apostolic. While *Jesus and the Church* places the foundations of the Church in their historical and scriptural context, the textbook goes further by guiding students to recognize the sacred nature of the Church and engaging them to more actively participate in the living Body of Christ and serve as witnesses to the sacred Gospel in the world today. Simply put, the goal of the book—as in the Encountering Jesus series as a whole—is to change the lives of students by making real-life connections between what they are learning about the Church and how they encounter Jesus in the contemporary world.<sup>380</sup>

The word hope appears nine times on nine unique pages out of total number of two hundred seventy-nine pages.

Citation #1: “When you love others and join as the communion of the Church of Heaven and earth in praising the Holy Trinity, you are faithful to your deepest vocation in the

---

<sup>380</sup> Ave Maria Press, “Ave Maria Press product page,” accessed December 14, 2019, <https://www.avemariapress.com/product/1-59471-212-3/Jesus-and-the-Church-One-Holy-Catholic-Apostolic-Student-Text/>.

hope that you will eventually share in the richness of Heaven.”<sup>381</sup> Hope indicates desire or expectation as it is related to salvation.

Citation #2: “More important, you can share the faith through the testimony of your life—that is, by your good example and by striving to live a life disposed to the theological virtues of faith, hope, and love and in practice of the cardinal virtues: prudence, justice, fortitude, and temperance.”<sup>382</sup> Hope is named as one of the theological virtues without explanation. It is named as something that should be incorporated in daily living.

Citation #3: “*All people*, you included are called to both the challenges of striving for perfection of holiness and the rewards. This is a vocation given to Catholics in Baptism as part of the common priesthood of the faithful. Living this gift is ‘exercised by the unfolding of baptismal grace—a life of faith, hope, and charity, a life according to the Spirit’ (CCC, 1547). This is the way to holiness.”<sup>383</sup> Hope is mentioned along with the other theological virtues without explanation. The virtues are named as the way to live a holy life.

Citation #4: “In fulfilling these roles in the Spirit of Christ, priests grow in their own holiness and build up the laity so they can live lives of faith, hope, and love, and reach for perfection.”<sup>384</sup> Hope is mentioned along with the other theological virtues without explanation.

---

<sup>381</sup> Richard Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, ed. Michael Amodei (Notre Dame: Ave Maria Press, 2015), 73.

<sup>382</sup> Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, 75.

<sup>383</sup> Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, 110.

<sup>384</sup> Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, 113.

Citation #5: “This is the doctrine of the Assumption. Mary embodies the hope of all Catholics who one day hope to experience the resurrection of the body.”<sup>385</sup> Hope in this context represents desire or expectation as it relates to salvation.

Citation #6: “St. John of the Cross, a Doctor of the Church and a mystic, encouraged others to seek contemplation, though he disapproved of anyone seeking a private vision or revelation. He believed true growth in the Lord came through the practice of love, which is founded on the other theological virtues of faith and hope.”<sup>386</sup> Hope is named as one of the theological virtues without explanation.

Citation #7: “The joys and the hopes, the griefs, and the anxieties of those this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs, and anxieties of the followers of Christ. (*Gaudium Et Spes*, 1)”<sup>387</sup> The quote from *Gaudium Et Spes* highlights hope as desires, or wants, or even dreams for the future. It demonstrates how hope has the potential to connect individuals within a community.

Citation #8 (Appendix) “In 1976, Pope Paul VI and Patriarch Athenagorus I lifted the excommunication. Ecumenical efforts continue, in the hope that one day the two Churches will be united.”<sup>388</sup> Hope is a desire for the future as it relates to the relationship between churches.

Citation #9: “In the rural area of Naivasha, people are coming out now. ‘There is hope. They have someone to hold with love. There’s a feeling of support,’ said St. Florence.”<sup>389</sup>

---

<sup>385</sup> Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, 130.

<sup>386</sup> Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, 187.

<sup>387</sup> Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, 223.

<sup>388</sup> Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, 260.

<sup>389</sup> Gailardetz, *Jesus and the Church: One, Holy, Catholic, Apostolic*, 272.



Hope represents the strength and courage not to give up, that there is the possibility of a better future.

The categories of hope presented in the fourth text are: hope as desire related to salvation, hope named as a theological virtue without explanation, hope as desire for a good future, and hope as strength to endure in the face of difficulty.

The first category, “hope as desire related to salvation,” occurs twice in citation numbers one and five. The second category, “hope named as a theological virtue without explanation,” occurs four times. The citation numbers are: two, three, four, and six. The third category, “hope as a desire for a good future,” occurs twice in citation numbers seven and eight. The fourth category, “hope as strength to endure in the face of difficulty,” occurs once in citation number nine.

The fifth book in the series is entitled, *Meeting Jesus in the Sacraments*. This book is intended to be used for a course on the Sacraments of the Catholic Church. The website for Ave Maria Press describes the book as follows,

*Meeting Jesus in the Sacraments (Second Edition)* helps students recognize the living presence of God's Incarnate Son in the Seven Sacraments, especially in the Eucharist. Organized around three dimensions of the sacraments -- Understanding, Celebrating, and Grace -- the text unpacks the origins, rites, and effects of the Seven Sacraments in a spiral design that follows a common structure from chapter to chapter.<sup>390</sup>

---

<sup>390</sup> Ave Maria Press, “Ave Maria Press product page,” accessed December 14, 2019, <https://www.avemariapress.com/product/1-59471-733-8/Meeting-Jesus-in-the-Sacraments-Student-Text-Second-Edition/>.

This text has twenty-one appearances of the word “hope,” on twenty unique pages out of total of three hundred thirty-six pages.

Citation #1 “theological virtues: Three important virtues, first infused at Baptism, that enable Catholics to know God and lead them to union with him; they are faith (belief in, and personal knowledge of, God), hope (trust in God’s salvation and his bestowal of graces needed to attain it), and charity (love of God and love of neighbor).”<sup>391</sup> Hope is mentioned as one of the theological virtues and defined as trust in God for salvation.

Citation #2: “In making you holy the sacraments help to infuse the three theological virtues into your life. They also help to form a community of faith, hope, and charity with others.”<sup>392</sup> Hope is names as a theological virtue having previously been explained.

Citation #3: “All the sacraments are an action of Christ, the action of God in Christ. (*Crossing the Threshold of Hope*)”<sup>393</sup> Hope is referenced as part of the title of a book.

Citation #4: “Since then, Mike has put his life back on track. He has earned a degree in construction technology and is in an apprenticeship program for carpentry. Mike sums up his journey this way: ‘if you are depressed or lost or lonely or confused or hopeless, just remember that even if you have lost your faith in God, he still has faith in you. You are never too far gone for God to find you.’”<sup>394</sup> Hopeless means without any good expectation of a future or salvation.

Citation #5: “Besides these ways that Christ is present in the earthly liturgy, he is also present in the heavenly liturgy that is celebrated with the angels and saints. You should

---

<sup>391</sup> Janie Gustafson, Michael Amodei, and Gloria Shahin, *Meeting Jesus in the Sacraments*, 2<sup>nd</sup> Ed. (Notre Dame: Ave Maria Press, 2018), 16.

<sup>392</sup> Gustafson, *Meeting Jesus in the Sacraments*, 16.

<sup>393</sup> Gustafson, *Meeting Jesus in the Sacraments*, 29.

<sup>394</sup> Gustafson, *Meeting Jesus in the Sacraments*, 35.

hope to one day share in the heavenly liturgy and, in some way, Christ's glory."<sup>395</sup> Hope is presented as desire and related to salvation.

Citation #6: "The sacraments unite you with the Blessed Trinity in an experience of oneness, communion, and joy in the hope of everlasting life."<sup>396</sup> Hope refers to trust in the promise of salvation.

Citation #7:

In celebrating this annual cycle of the mysteries of Christ, Holy Church honors the Blessed Mary, Mother of God, with a special love. She is inseparably linked with the saving work of her Son. In her the Church admires and exalts the most excellent fruit of redemption and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be. (CCC, 1172, quoting *Sacrosanctum Concillium*, 103)<sup>397</sup>

Hopes refers to wants, desires, in relation to the goal of salvation.

Citation #8: "Sanctifying grace enables you to believe in God, hope in him, and love him."<sup>398</sup> Hope as presented in this example indicates trust in God.

Citation #9: "If you remain faithful to your baptismal calling, you can live with the hope that you will share eternal life with God one day."<sup>399</sup> Hope is used to indicate the promise of salvation.

Citation #10: "Paul Miki's last act of evangelism took place as he hung on his cross. To the gathered crowds he announced, 'The only reason for my being killed is that I have

---

<sup>395</sup> Gustafson, *Meeting Jesus in the Sacraments*, 42.

<sup>396</sup> Gustafson, *Meeting Jesus in the Sacraments*, 48.

<sup>397</sup> Gustafson, *Meeting Jesus in the Sacraments*, 58.

<sup>398</sup> Gustafson, *Meeting Jesus in the Sacraments*, 91.

<sup>399</sup> Gustafson, *Meeting Jesus in the Sacraments*, 92.

taught the Gospel of Christ. I thank God that it is for this reason that I die... I hope my blood will fall on my fellow men like fruitful rain.' Paul Miki and his companions were executed on February 5, 1597."<sup>400</sup> Hope is used to demonstrate want or desire.

Citation #11: "The following are feelings of a teen who may be at risk for suicide: hopelessness—feeling like things are bad and won't get any better."<sup>401</sup> Hopelessness means there is no possibility or expectation of a good future.

Citation #12: "Since Old Testament times, the Spirit of the Lord has been associated with the hoped-for Messiah and his saving mission."<sup>402</sup> Hoped in this case refers to a promise or expectation, specifically the messianic promise.

Citation #13: Prayer After Anointing "...Help him (her) find hope in suffering, for you have given him (her) a share in your passion. You are Lord for ever and ever. All: Amen."<sup>403</sup> Hope in suffering suggests a strength to endure and continue despite the current situation.

Citation #14: "The Little Match Girl is a famous short story by Dutch author and poet Hans Christian Andersen (1805-1875). It is the story of a child dying from poverty and cold while at the same time holding on to her hopes and dreams."<sup>404</sup> Hope signifies wants or desires.

Citation #15:

Pope Francis has drawn a positive picture of the family and the priest fulfilling their roles together in this sacrament: "The priest and those who are present

---

<sup>400</sup> Gustafson, *Meeting Jesus in the Sacraments*, 100.

<sup>401</sup> Gustafson, *Meeting Jesus in the Sacraments*, 105.

<sup>402</sup> Gustafson, *Meeting Jesus in the Sacraments*, 110.

<sup>403</sup> Gustafson, *Meeting Jesus in the Sacraments*, 228.

<sup>404</sup> Gustafson, *Meeting Jesus in the Sacraments*, 240.

during the Anointing of the Sick represent the whole Christian community that, like one body, clings around those who suffer and their relatives, nourishing faith and hope in them, and sustaining them with prayer and fraternal warmth. But the greatest comfort derives from the fact that it is the Lord Jesus Himself who is present in the Sacrament” (General Audience, February 26, 2014).<sup>405</sup>

Hope means strength to endure.

Citation #16: “Though both priesthoods are ‘ordered to one another,’ they are not the same. The common priesthood is an unfolding of baptismal grace—living a life of faith, hope, and love, according to the graces of the Holy Spirit. The ministerial priesthood serves the common priesthood. Through it, Christ builds up the Church.”<sup>406</sup> Hope is named along with the other theological virtues and is presented as part of living out graces received at baptism.

Citation #17: “Reflection 8. If you marry one day, what blessings do you hope to receive in your marriage?”<sup>407</sup> Hope is used to indicate wants or desires related to marriage.

Citation #18: “The Sacrament of Matrimony helps the bride and groom form a family—an intergenerational community of faith, hope, and love.”<sup>408</sup> Hope is named as one of the theological virtues.

Citation #19: (Appendix) “Theological Virtues: The theological virtues are the foundation for moral life. They are gifts infused into our souls by God. Faith, Hope,

---

<sup>405</sup> Gustafson, *Meeting Jesus in the Sacraments*, 244.

<sup>406</sup> Gustafson, *Meeting Jesus in the Sacraments*, 255.

<sup>407</sup> Gustafson, *Meeting Jesus in the Sacraments*, 301.

<sup>408</sup> Gustafson, *Meeting Jesus in the Sacraments*, 306.

Charity.”<sup>409</sup> The appendix lists the theological virtues and gives a broad definition for them but does not define each one separately.

Citation #20: “Act of Hope: O’ Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind, and merciful. In this hope I intend to live and die.

Amen.”<sup>410</sup> Hope in this prayer is an action to be taken to enhance the life of the person praying. The first instance indicates the desire to be forgiven and the second instance trust in the promise from God.

Citation #21: “Many novenas are dedicated to Mary or to a saint with the faith and hope that she or he will intercede on behalf of the one making the novena.”<sup>411</sup> Hope is expectation, in this case expectation that Mary and the saints will act on the person praying behalf.

The categories present in the fifth text of the series are: hope named as a theological virtue connected to salvation, hope named as a theological virtue without explanation, hope used a title, hope related to the future, hope as desire related to salvation, hope as union with God and the promise of salvation, hope as trust in God, hope as desire, want, or wish not related to salvation, hope as strength to endure in the face of difficulty, and hope as expectation.

The first category, “hope named as a theological virtue connected to salvation,” occurs twice in citation numbers one and sixteen. The second category, “hope named as a theological virtue without explanation,” occurs three times. The citation numbers are:

---

<sup>409</sup> Gustafson, *Meeting Jesus in the Sacraments*, 324.

<sup>410</sup> Gustafson, *Meeting Jesus in the Sacraments*, 328.

<sup>411</sup> Gustafson, *Meeting Jesus in the Sacraments*, 330.

two, eighteen and nineteen. The third category, “hope used as a title,” occurs once in citation number three. The fourth category, “hope as related to the promise of a future,” occurs twice. The citation numbers are four and eleven. The fifth category, “hope as desire related to salvation,” occurs twice. The citation numbers are: five and seven. The sixth category, “hope as union with God related to the promise of salvation,” occurs four times. The citation numbers are: six, nine, twelve and twenty. The seventh category, “hope as trust in God,” occurs once in citation number eight. “Hope as strength to endure despite difficulty,” the ninth category, occurs twice. The citation numbers are: thirteen and fifteen. The tenth category, “hope as expectation,” occurs once in citation number twenty-one.

The sixth book in the series is entitled, *Your Life in Christ: Foundations of Catholic Morality*. The text is intended to be used in a course on Catholic Morality in the third year of high school. The description of the text from the Ave Maria Press website is: “*Your Life in Christ: Foundations in Catholic Morality* introduces students to a traditional understanding of morality, encouraging them to undergo a deep and regular examination of conscience while making daily decisions to live a moral life.”<sup>412</sup> Hope appears twenty-three times on twenty unique pages out of total three hundred eight-five pages.

Citation #1: “As you learn more about growing in love and unity with Christ through Christian morality in the chapters that follow, know that Jesus has sent you his very Spirit

---

<sup>412</sup> Ave Maria Press, “Ave Marie Press product page,” accessed December 14, 2019, <https://www.avemariapress.com/product/1-59471-736-2/Your-Life-in-Christ-Foundations-in-Catholic-Morality-Student-Text-Third-Edition/>.

to pour the love of God into your heart and to fill your heart with faith, hope, and charity (love).”<sup>413</sup> Hope is named as theological virtue without explanation.

Citation #2: “9. Q. What must we do to save our souls? A. To save our souls we must worship God by faith, hope and charity; that is, we must believe in him, hope in him, and love him with all our hearts.”<sup>414</sup> The first mention of hope names it as one of the theological virtues. The second mention of hope in context indicates trust in God.

Citation #3: “The theological virtues are the foundation for Christian moral activity. These infused virtues of faith, hope, and charity bring life to your moral actions and give them their special character.”<sup>415</sup> Hope is named as one of the theological virtues and is presented as necessary for Christian moral living.

Citation #4: “Theological virtues: Three important virtues bestowed on a person at Baptism help a person relate to God; they are faith (belief in and personal knowledge of God), hope (trust in God’s salvation and in his gift of the graces needed to attain it), and charity (love of God and love of neighbor).”<sup>416</sup> Hope is named with the other theological virtues and given the definition of trusting in God as it relates to salvation.

Citation #5: “Humanity was and remains in need of Savior, someone to rescue all people from this hopeless situation.”<sup>417</sup> Hopeless means without the promise of something better in the future.

Citation #6: “The members of the Magisterium are the authentic teachers who have Christ’s authority to ‘teach...the truth to believe, the charity to practice, [and] the

---

<sup>413</sup> Michael Pennock, and Michael Amodei, *Your Life in Christ: Foundations in Catholic Morality*, 3<sup>rd</sup> Ed. (Notre Dame: Ave Maria Press, 2019), x.

<sup>414</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 5.

<sup>415</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 17.

<sup>416</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 17.

<sup>417</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 26.



beatitude to hope for (CCC, 2034).”<sup>418</sup> Hope is listed along with the other theological virtues and is presented as an action for the spiritual life.

Citation #7: “The situation became desperate when a severe storm arose. There seemed no hope for rescue; on the contrary, it looked as if help would not come at all.”<sup>419</sup> Hope in this example represents possibility.

Citation #8: “Justification, merited by Jesus’ sacrifice on the Cross, bestows on you the gifts of faith, hope, and charity—the theological virtues that enable you to obey God’s will.”<sup>420</sup> Hope is listed as one of the theological virtues and is related to salvation and following God.

Citation #9: “Living a holy life also requires prayers, which strengthens in you the virtues of hope. Hope gives you the strength to persevere when the road gets rough, trusting that Jesus will welcome you with open arms and find you worthy of joining him in his Father’s Kingdom.”<sup>421</sup> The first mention of hope, lists hope as a virtue. The second mention of hope gives an explanation of what the virtue of hope looks like in this life. Hope is presented as strength and trust in God on the way to salvation.

Citation #10: “The theological virtues—faith, hope, and charity (love)—are *not* gained by human efforts. They are infused into your soul by God to make you capable of choosing goodness over sin, right over wrong, and eternal life over death. These virtues serve as the basis of the Christian moral life. They enable you to live your life in relation to the

---

<sup>418</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 61

<sup>419</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 72.

<sup>420</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 85.

<sup>421</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 87.

Holy Trinity.”<sup>422</sup> Hope is named as one of the theological virtues. The theological virtues are given a broad definition and presented as the basis for Christian moral living.

Citation #11:

Hope is the virtue that enables you to desire eternal life while trusting in Christ’s promises and relying on the help of the Holy Spirit and his graces during your life on earth. The virtue of hope protects you when you are discouraged, sustains you when you feel abandoned, and opens you to the expectation of your life in heaven. Hope helps to keep you from selfishness and leads you to the true happiness that flows from charity.<sup>423</sup>

Hope is defined in relationship to salvation. Hope in salvation requires desire, and trust in God’s promises. The practical function of hope as strength to endure in difficult circumstances on the journey of salvation is also presented. Finally hope is also defined as something which helps prevent selfishness but does not explain how this works however it is connected to charity.

Citation #12: “The Church is filled with models of hope. St. Monica, who lived in the fourth century, prayed for years for the conversion of her brilliant but defiant son...St. Monica’s faith was rewarded.”<sup>424</sup> Hope means having the strength to endure, in this case it is the strength to continue to pray with an expectation of being answered.

Citation #13:

There are two ways to violate the virtue of hope. The first is through *despair*—that is, losing all hope that God can save you, forgive your sins, and help you to

---

<sup>422</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 138.

<sup>423</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 138-139.

<sup>424</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 139.

eternal life. The second violation of hope is *presumption*, which comes in two forms. In one form, it takes for granted that you can save yourself without God's help. In the other form, it expects that God will be merciful even if you do not repent. Your true hope is in Jesus Christ, who, because he is God, "enjoyed in his human knowledge the fullness of understanding of the eternal plans he had come to reveal" (CCC, 474).<sup>425</sup>

Hope is named as a virtue and an explanation is given on how one goes against the virtue of hope. The two examples given are despair and presumption and essentially represent the loss of hope.

Citation #14: "The psychiatrist asked the man, 'Do you want me to offer some strategies to strengthen your willpower?' 'Not really, Doc' replied the man. 'I was hoping you would give me some tips that would weaken my conscience.'<sup>426</sup> An anecdote on the importance of conscience uses hoping as want or desire.

Citation #15: "Jesus' eternal love for humanity, as seen in his Paschal Mystery and as celebrated in the Sacrament of the Eucharist, gives you tremendous hope even in the midst of sin."<sup>427</sup> Hope as related to the Paschal Mystery emphasizes hope as strength not to give up, no matter what one is facing.

Citation #16: "Accepting and believing in God includes worshipping him. The theological virtues of faith, hope, and charity help you carry out this divine command."<sup>428</sup>

Hope is named as one of the theological virtues necessary for following God's law.

---

<sup>425</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 139.

<sup>426</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 176.

<sup>427</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 205.

<sup>428</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 245.

Citation #17: “Prayer is ‘lifting one’s mind and heart to God in praise of his glory.’ It is a key way of practicing the theological virtues of faith, hope, and charity.”<sup>429</sup> Hope is named as one of the theological virtues and prayer is presented as way of practicing the virtues.

Citation #18: “Write a three-page essay about your saint’s life; how he or she heroically modeled one of the theological virtues of faith, hope or charity; and his or her particular style of worship and adoration of God.”<sup>430</sup> Students are expected to write an essay on how the saints modeled on of the theological virtues. Students are free to choose. Hope is mentioned as one of the theological virtues.

Citation #19: “You can return his love by observing the first three commandments and exercising the virtues of faith, hope, and charity (love).”<sup>431</sup> Hope is named as one of the theological virtues which can help one return love to God.

Citation #20: (Appendix) “Hail Holy Queen ... our life, our sweetness, and our hope.”<sup>432</sup> This prayer mentions Mary as hope. The hope of this prayer is to receive God’s mercy.

Citation #21: “Act of Hope: O Lord God, I hope by your grace for the pardon of all my sins and after life here to gain eternal happiness because you have promised it who are infinitely powerful, faithful, kind, and merciful. In this hope I intend to live and die.

Amen.”<sup>433</sup> Hope in this prayer is an action to be taken to enhance the life of the person praying. The first instance indicates the desire to be forgiven and the second instance trust in the promise from God.

---

<sup>429</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 246.

<sup>430</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 262.

<sup>431</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 361.

<sup>432</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 374.

<sup>433</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 375.

Citation #22: “Prayer of St. Francis...where there is despair, hope;”<sup>434</sup> Hope is presented as the answer to despair in the prayer of St. Francis.

Citation #23: “The theological virtues are gifts infused into your soul by God that make you capable of acting as his son or daughter and of meriting eternal life. 1. Faith 2. Hope 3. Charity (Love).”<sup>435</sup> The appendix lists the theological virtues and gives a broad definition for them but does not define each one separately.

The categories of hope in the sixth textbook are: hope named as a theological virtue without explanation, hope as trust in God, hope related to the future, hope named as theological virtue related to salvation, hope as strength and trust in God for salvation, hope as want or desire not related to salvation, hope mentioned but not explained, hope as the answer to despair, hope as trust in God related to salvation

The first category, “hope named as a theological virtue without explanation,” occurs six times. The citation numbers are: one, three, six, seventeen, eighteen, and nineteen. The second category, “hope as trust in God,” occurs twice in citation numbers two and four. The third category, “hope related to the future,” occurs twice in citation numbers five and seven. The fourth category, “hope named as a theological virtue related to salvation,” occurs six times. The citation numbers are: eight, ten, thirteen, sixteen, twenty-two and twenty-three. The fifth category, “hope as strength to endure,” occurs four times. The citation numbers are: nine, eleven, twelve, and fifteen. Hope mentioned but not explained occurs once in citation number twenty. Hope as trust in God occurs once in citation number twenty-one and hope as the answer to despair occurs once in citation number twenty-two.

---

<sup>434</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 376.

<sup>435</sup> Pennock, *Your Life in Christ: Foundations in Catholic Morality*, 377.

The fourth year of theology can be completed using any two of the remaining electives. There are five electives to choose from, four are studied here, the fifth elective, a course on World Religions, has been purposely excluded. The first elective course is entitled, *Sacred Scripture: A Catholic Study of God's Word*. The text is designed to be used with a course on the bible. The description for the text is,

*Sacred Scripture: A Catholic Study of God's Word* presents the Bible to students as a living source of God's Revelation to us. It gathers the two covenants of Scripture and the seventy-two books of the Bible under the umbrella of Church teaching, which holds that in Sacred Scripture, 'God speaks only one single Word, his one Utterance in whom he expresses himself completely (CCC, 102).<sup>436</sup>

The word hope appears twenty-two times on twenty unique pages out of three hundred nineteen pages.

Citation #1: The following quote is in reference to an explanation of the priestly source as to where and when it was written down. "Composition often dated to the Babylonian exile (587-538 BC) to strengthen the faith and hope of the people; may have been completed as late as 400 BC."<sup>437</sup> Hope is used to refer to the strength to endure in the face of difficulty.

Citation #2:

---

<sup>436</sup> Ave Maria Press, "Ave Maria Press product page," accessed December 15, 2019, <https://www.avemariapress.com/product/1-59471-171-2/Sacred-Scripture-A-Catholic-Study-of-Gods-Word-Student-Text/>.

<sup>437</sup> Daniel Smith-Christopher, and J. Patrick Mullen, *Sacred Scripture: A Catholic Study of God's Word*, (Notre Dame: Ave Maria Press, 2013), 35.

In fact, Genesis 36:8 makes the equation clear: “Esau is Edom.” Those points aside, the familiar story of Genesis 27 begins the stories of Jacob, all of which involve one form of trickery or another. In a sense, then, the figure of Rebekah and the deception she introduces really sets up the incidents involving Jacob. It could be argued that these stories represent hope that Israel can at times live in peace with its neighbors, especially the Edomite.<sup>438</sup>

Hope is the possibility of a good future. It is reference to Israel living in peace.

Citation #3: “Hopefully, you can begin to understand how it is different for ancient Hebrews and modern Christians to follow the law of Moses.”<sup>439</sup> Hopefully is used to indicate want, wish or desire. It is not related to salvation.

Citation #4:

The Lord’s Sermon on the Mount, far from abolishing or devaluing the moral prescriptions of the Old Law, releases their hidden potential and has new demands arise from them: it reveals their entire divine and human truth. It does not add new external precepts, but proceeds to reform the heart, the root of human acts, where man chooses between the pure and the impure, where faith, hope, and charity are formed and with them the other virtues. (CCC, 1968).<sup>440</sup>

Hope is named along with the other theological virtues without explanation.

Citation #5: “The final eleven chapters of the Book of Isaiah are a mixture of poetry and prose composed by the disciple(s) of Isaiah shortly after the return from exile. The message of these chapters is one of hope; it looks forward to a New Jerusalem and a day

---

<sup>438</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 54.

<sup>439</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 66.

<sup>440</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 66.

when God's light will attract all people to God."<sup>441</sup> Hope is used here to indicate the possibility and expectation of a good future. It is related to salvation.

Citation #6: "But Jeremiah hoped to avoid the destruction of the Temple."<sup>442</sup> Hope refers to wish, want, or desire. It is not related to salvation.

Citation #7: "Even though there was a substantial number of Judeans who agreed with Jeremiah, not all of them did. He was smuggled to Egypt by some Jews who supported Egyptian hopes to bring Judah into an alliance of nations opposed to Babylon."<sup>443</sup> Hopes refers to the wishes, wants, or desires. It is not related to salvation.

Citation #8: "Ezekiel 33-48. These 'Oracles of Hope' speak of the restoration of Jerusalem after exile and culminate in a grand vision (Ez 40-48) in which Ezekiel 'sees' a hopeful reestablishment of the Israelite state under equitable and just circumstances."<sup>444</sup>

This example uses hope to indicate the possibility or expectation of a good future.

Citation #9: "Before his eyes, Ezekiel sees the bones drawn together, filled out with flesh and skin, and restored to life. Remember, this vision is recorded in the 'Oracles of Hope' section. Ezekiel is seeing a vision of the restored Israel. The message from this vision is that restoration is possible."<sup>445</sup> Hope is used in reference to the prospective future.

Citation #10: "In reference to Ezekiel "God chose a broken refugee to be a prophet of hope to all who find themselves in a similar situation."<sup>446</sup> Hope is used here in reference to finding strength to endure in difficult times.

---

<sup>441</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 157.

<sup>442</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 158.

<sup>443</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 159.

<sup>444</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 160.

<sup>445</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 162.

<sup>446</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 164.



Citation #11: (In reference to political oppression) “In such circumstances, the Jews literally cried out to God and have visions from God of hopeful reassurance that he was with them.”<sup>447</sup> Hopeful in this example refers to trust in the certainty of God’s promise to be with the Jewish people.

Citation #12: “There is some debate about whether or not the prophet Amos had any hope that the people of the northern kingdom would be able to adhere to his words and thus avoid the judgment he predicted.”<sup>448</sup> Hope refers to expectation. It is related to the prophet and not salvation.

Citation #13: (reference to the organization of the book of Haggai) “A pledge to Zerubbabel, a descendent of King David, that reemphasizes the promise and hope of a messiah.”<sup>449</sup> The messianic promise of hope is related to salvation.

Citation #14: (Themes in Romans) “hope of a share in God’s eternal glory.”<sup>450</sup> Hope refers to the promise of salvation.

Citation #15: “Paul hoped to encourage his readers to understand that we now share in the merits of Christ’s Death because we, too, were baptized into his Death.”<sup>451</sup> Hoped indicates wish, want, or desire. In this case it is in reference to Paul’s desire to encourage others in regards to salvation.

Citation #16: “Reflect: How does Romans 6:3-8 give you hope?”<sup>452</sup> Students are asked to explain how a passage gives them hope. Hope is named without explanation.

---

<sup>447</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 165.

<sup>448</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 170.

<sup>449</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 175.

<sup>450</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 254.

<sup>451</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 254.

<sup>452</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 255.

Citation #17: “The author is moved repeatedly to poetic expressions of this unity: ‘...one body and one Spirit, as you were also called to the one hope of your call. One Lord, one faith, one baptism. One God and Father of all, who is over all and through all and in all.’ (Eph 4:4-6)”<sup>453</sup> Hope is about unity with God and is related to salvation.

Citation #18:

It is particularly important for young people considering jobs or a life away at college, to hear this particular encouragement and why they should persist in the Christian life: “For the grace of God has appeared, saving all and training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age, as we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ, who gave himself for us to deliver us from all lawlessness and to cleanse for himself a people as his own, eager to do what is good.” (Ti 2:11-14)<sup>454</sup> Hope referenced in this scripture passage is about the promise of salvation being completely fulfilled.

Citation #19: (Themes in Hebrews) “In particular, the Letter draws attention to the eternal significance of what God did through Jesus, offering hope for a broken humanity in ways that the yearly repeated sacrifices of the old Day of Atonement could not (Lv 23:27-32; Nm 29:7-11).”<sup>455</sup> Hope in this example indicates strength to endure in the face of difficulty. It could also refer to a possibility for a better future.

Citation #20: (1 Peter Themes) “Everyone was to do good works and to behave well, with the hope that good behavior would save others. This meant obeying just authorities and

---

<sup>453</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 262.

<sup>454</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 273-274.

<sup>455</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God's Word*, 277.

even honoring them (1 PT 2:12-17).”<sup>456</sup> Hope denotes expectation related to the salvation of others.

Citation #21: “In the meantime, the Presbyter was sending a fine man, Demetrius to be received by the local church, and was hoping that Gaius would not imitate Diotrephes and would do the right thing by him. As in the Second Letter of John, the author closes with an apology for the short letter and with the hope to see Gaius face to face, sending greetings to the ‘friends’ in the community.”<sup>457</sup> Hope in this example is used to indicate a wish, want, or desire. It is not related to salvation.

Citation #22: “Jesus’ life and ministry reveal him as the fulfillment of the prophet’s hope for a Servant-Messiah.”<sup>458</sup> Hope is referencing the messianic promise. It is related to salvation.

The categories from first text of the electives are: hope as strength to endure in the face of difficulty, hope as a good future not related to salvation, hope as wish, want, or desire not related to salvation, hope named as a theological virtue without explanation, hope as a good future related to salvation, hope as expectation related to salvation of others, hope as God’s promise of salvation, hope as union with God, and hope as expectation not related to salvation.

The first category, “hope as strength to endure,” occurs three times. The citation numbers are one, ten and nineteen. The second category, “hope as a good future not related to salvation,” occurs three times. The citation numbers are: two, eight, and nine. The third category, “hope as wish, want, or desire not related to salvation,” occurs five

---

<sup>456</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 286.

<sup>457</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 291.

<sup>458</sup> Smith-Christopher, *Sacred Scripture: A Catholic Study of God’s Word*, 304.

times. The citation numbers are: three, six, seven, fifteen, and twenty-one. The fourth category, “hope named as a theological virtue without explanation,” occurs twice in citation numbers four and sixteen. The fifth category, “hope as good future related to salvation,” occurs once in citation number five. The sixth category, “hope as expectation connected to salvation,” occurs once in citation number twenty. The seventh category, “hope as God’s promise of salvation,” occurs four times. The citation numbers are: thirteen, fourteen, eighteen, and twenty-two. The eighth category, “hope as union with God,” occurs twice in citation numbers eleven and seventeen. The ninth category, “hope as expectation not related to salvation,” occurs once in citation number twelve.

The second text from the electives is entitled, *The History of the Catholic Church*. The text is designed to be used in conjunction with a course on the history of the Catholic Church. The newest text in the series seeks to incorporate current events with Catholic Church History,

Contemporary news stories that connect recent events in the Church and the world to a particular period in history, lead to chapter focus questions that students will be responsible to remember and answer both through the coverage of the chapter, to the end of the course, and beyond... This elective—written in accordance to Option B: History of the Catholic Church from the USCCB Curriculum Framework—is one that can supplement catechesis on the Church that students were introduced to in an earlier course on Ecclesiology.<sup>459</sup>

---

<sup>459</sup> Ave Maria Press, “Ave Maria Press product page,” accessed December 15, 2019, <https://www.avemariapress.com/product/1-59471-711-7/The-History-of-the-Catholic-Church-Student-Text/>.

There are thirteen appearances of the word hope on eleven unique pages out of total three hundred seventy-two pages.

Citation #1: “A Novena Prayer to St. Peter ...obtain for me; I pray you, lively faith, firm hope and burning love.”<sup>460</sup> The prayer asks for the theological virtues. The firm hope requested is trust in God and is related to salvation.

Citation #2: “Christianity grew at least in part because it: offered hope to those who had lost faith in the material and military excesses of the Roman Empire;”<sup>461</sup> Hope in this context refers to the possibility of a good future.

Citation #3: Section title “Late Middle Ages (1300-1450): Hope Persists through Disease and Division”<sup>462</sup> Hope is referenced in a section title which suggests hope means, enduring in the face of difficulty.

Citation #4: “Visionary and practical spiritual writers also emerged at this time to give the Church hope. For example, *The Imitation of Christ*, attributed to Thomas à Kempis (ca. 1380-1471), promoted a timeless path to personal holiness—following Christ—regardless of the vicissitudes confronting a Christian in the external world.”<sup>463</sup> Hope is having the strength to endure in the face of difficulty.

Citation #5: Section title “Late Middle Ages (1300-1450): Hope Persists through Disease and Division”<sup>464</sup> Hope is referenced in a section title which suggests hope means, enduring in the face of difficulty.

Citation #6:

---

<sup>460</sup> Justin McLain, and Michael Amodei, *The History of the Catholic Church*, (Notre Dame: Ave Maria Press, 2020), 29.

<sup>461</sup> McLain, *The History of the Catholic Church*, 37.

<sup>462</sup> McLain, *The History of the Catholic Church*, 123.

<sup>463</sup> McLain, *The History of the Catholic Church*, 126.

<sup>464</sup> McLain, *The History of the Catholic Church*, 139.

In other words, people do not approach the Church because their faith in God is so strong that they have special knowledge that they belong to the People of God. Rather, they come to the Church because they want the faith that the Church can offer them. When they receive that faith, they also receive the gifts of hope and charity (love). The council taught that unless hope and charity are added to faith, a person is neither united with Christ nor a living member of Christ's Body, the Church.<sup>465</sup>

Hope is named as a theological virtue without explanation. Hope is presented as incomplete unless accompanied by faith.

Citation #7: "Written on the twentieth anniversary of Pope Paul VI's *Populorum Progressio*, *Sollicitudo Rei Socialis* points out that many of the hopes of *Populorum Progressio* have not been fulfilled, especially the lessening of the disparity of wealth between nations."<sup>466</sup> Hope refers to desires, wishes, or expectations. It is related to the listed church document.

Citation #8: "*Spe Salvi* (On Christian Hope) (2007) details the ways in which the believer in Jesus Christ has a hope that cannot be matched. 'The one who has hope lives differently; the one who hopes has been granted the gift of a new life' (2)."<sup>467</sup> There are several instances of the word hope in this example and they indicate confidence and expectation as it relates to God's promise of salvation.

Citation #9: "The Catholic Church is a beacon of hope in a world that is yearning for God's love."<sup>468</sup> Hope named without explanation.

---

<sup>465</sup> Mclain, *The History of the Catholic Church*, 198-199.

<sup>466</sup> Mclain, *The History of the Catholic Church*, 268.

<sup>467</sup> Mclain, *The History of the Catholic Church*, 346.

<sup>468</sup> Mclain, *The History of the Catholic Church*, 357.

Citation #10: “Section 3 identified some of the challenges the twenty-first century Church is facing, but despite those, there are still many reasons for hope.”<sup>469</sup> Hope is the expectation of a good future. It is related to the community of the Church.

Citation #11: “The influx of voices of the millennial generation—many of them inspired by the engaging words and actions of the popes of their lifetime—and the great influx of new Catholics in Asia, Latin America, and Africa provide much hope for the Church and the world as the century unfolds.”<sup>470</sup> Hope is possibility and expectation for a good future related to the community of the Church.

Citation #12: “Pope Francis emphasized that the youth are the present of the Church, whether they are at work, are in school, have begun a career, or have answered a call to marriage, religious life, or the priesthood. Particularly, there is hope that young people will listen to God’s voice and respond to a call to help to alleviate a shortage of priests and religious.”<sup>471</sup> Hope indicates desire, wish, or expectation as it relates to answering God’s call.

Citation #13: “The revitalization of seminaries and the work of religious communities will continue to be signs of hope for the Church.”<sup>472</sup> Hope is used to indicate the possibility of a better future. It is related to the Church community.

The categories for the second text from the electives are: theological virtues defined as trust in God related to salvation, hope as a good future not related to salvation, hope as strength to endure in difficulty, hope as wish, want, or desire not related to salvation, hope as expectation related to salvation, hope named without explanation.

---

<sup>469</sup> Mclain, *The History of the Catholic Church*, 357.

<sup>470</sup> Mclain, *The History of the Catholic Church*, 358.

<sup>471</sup> Mclain, *The History of the Catholic Church*, 359.

<sup>472</sup> Mclain, *The History of the Catholic Church*, 359.

The first category, “theological virtue defined as trust in God related to salvation,” occurs once in citation number one. The second category, “hope as a good future not related to salvation,” occurs four times. The citation numbers are: two, ten, eleven and thirteen. The third category, “hope as strength to endure in difficulty,” occurs three times in citation numbers three, four, and five. The fourth category, “hope as wish, desire, or want not related to salvation,” occurs twice in citation numbers seven and twelve. The fifth category, “hope as expectation related to salvation,” occurs once in citation number eight. The sixth category, “hope named without explanation,” occurs twice in citation numbers six and nine.

The third book in the elective part of the series is entitled, *Foundations of Catholic Social Teaching: Living as a Disciple of Christ*. The text is designed to be used with a course on the principles of Catholic Social Teaching. The description of the text from the Ave Maria Press website states, “Organized around the seven principles of Catholic social teaching, *Foundations of Catholic Social Teaching* helps students gain a greater understanding of the roots of social teaching in the Church, its context in the Bible and the *Catechism* and real-life examples of charity and justice in action.”<sup>473</sup> This text has sixteen appearances of the word hope on sixteen unique pages out of total three hundred thirty-two pages.

---

<sup>473</sup> Ave Maria Press, “Ave Maria Press product page,” accessed December 15, 2019, <https://www.avemariapress.com/product/1-59471-467-3/Foundations-of-Catholic-Social-Teaching-Living-as-a-Disciple-of-Christ-Student-Text/>.



Citation #1: “Has anything for which you had high hopes left you dissatisfied or unhappy?”<sup>474</sup> The question uses hope to refer to something which was really wished, wanted, or desired. It is not related to salvation.

Citation #2: “The human need for justice does not go unacknowledged by God. In God is perfect justice, which gives hope amid experiences of profound injustice.”<sup>475</sup> Hope in this context refers to having the strength to endure in the face of suffering.

Citation #3: In reference to an assignment “The explanation should detail what motivated you to choose the activity and what outcomes you hoped your participation would yield.”<sup>476</sup> Hoped in the assignment description indicates wish, want or expectation. It is not related to salvation.

Citation #4: Reference to additional reading for CST “Pope Benedict XVI’s *Spe Salvi* (‘In Hope We Are Saved,’ 2007),”<sup>477</sup> Hope is used in the title of a church document.

Citation #5: “Stem cells are a vital way for the body’s cells to be replenished and offer hope for the cure of certain diseases.”<sup>478</sup> Hope is used to illustrate possibility or expectation of a good outcome. It is not related to salvation.

Citation #6: (Assignment)

As you prepare your billboards, ask yourself these questions: Who is my audience? Consider choosing an audience in particular need of hope or greater awareness about the dignity of human life. An audience might be teenagers,

---

<sup>474</sup> Sarah Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, Ed. Michael Amodei, (Notre Dame: Ave Maria Press, 2015), 3.

<sup>475</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 12.

<sup>476</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 24.

<sup>477</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 54.

<sup>478</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 83.

young parents, grade-school children, older adults, wealthy adults, and so on.

Develop each billboard with your audience in mind.<sup>479</sup>

The assignment asks students to identify a group of people in need of hope. Hope in this context means strength to endure in the midst of trials and sufferings.

Citation #7:

In other situations, armed resistance to political authority can be legitimate if *all* of the following criteria, outlined in the *Catechism* (CCC, 2243) are met: 1. There is certain, grave, and prolonged violation of fundamental rights; 2. All other means of redress have been exhausted; 3. Such resistance will not provoke worse disorders; 4. There is well-founded hope of success; and 5. It is impossible reasonably to foresee any better solution.<sup>480</sup>

Hope is used to demonstrate possibility or expectation. It is not related to salvation.

Citation #8: “Hopefully you will choose a career or profession that matches your interests and abilities.”<sup>481</sup> The context of hopefully refers to want, wish, or desire. It is not related to salvation.

Citation #9: “As you begin to discern your vocation and choose your job or career, remain committed to hope and prayer that all people who are facing hard times will be able to find work.”<sup>482</sup> Hope is used to indicate the possibility or expectation of something, in this it is for people to find work. It is not related to salvation.

Citation #10: “Santiago, a Catholic and resident of Portland, Oregon, sees his act as a personal reminder to be grateful. And he hopes that his witness helps bring awareness to

---

<sup>479</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 98.

<sup>480</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 156-157.

<sup>481</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 232.

<sup>482</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 234.

those suffering from poverty, especially in developing countries.”<sup>483</sup> Hope is used to indicate a wish, want or desire. It is not related to salvation.

Citation #11: “Think about how the virtues can help you to be more of a peacemaker. For example, *Faith* and *Hope* enable you to your trust in God, not yourself.”<sup>484</sup> Hope makes trusting in God possible.

Citation #12: (On whether there can be nuclear war) “They argue that one criterion of just war teaching is that there must be reasonable hope of success in bringing about peace and justice, and question whether this reasonable hope can exist once nuclear weapons have been used.”<sup>485</sup> Hope means possibility or expectation it is not related to salvation.

Citation #13: (Prayer of St. Francis) “...where there is despair, hope...”<sup>486</sup> The prayer of St. Francis presents hope as the answer to despair.

Citation #14: (Reference to March 19, 2013 homily) “Pope Francis summarized what it means to be protectors: To protect the whole of creation, to protect each person, especially the poorest, to protect ourselves: this is a service... to which all of us are called, so that the star of hope will shine brightly. Let us protect with love all that God has given us!”<sup>487</sup> Hope is the promise of a good future. It also denotes an aspect of expectation that things will be better.

Citation #15: (Appendix) “Hope: the virtue by which you desire Heaven and eternal life as your happiness.”<sup>488</sup> Hope is named as a virtue and defined. The definition presented names hope the virtue which desires salvation.

---

<sup>483</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 243.

<sup>484</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 257.

<sup>485</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 262.

<sup>486</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 263.

<sup>487</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 295.

<sup>488</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 315.

Citation #16: (Epilogue) “Hopefully, there have been certain issues that particularly struck you and challenged you.”<sup>489</sup> Hopefully is used here to indicate a wish, want, or desire. It is not related to salvation.

The categories for the third elective text are: hope as desire, wish or want not related to salvation, hope as strength to endure in difficulty, hope as a good expectation not related to salvation, hope as trust in God, hope as the answer to despair, hope as desire for salvation, and hope used as a title.

The first category, hope as desire, wish or want not related to salvation occurs five times. The citation numbers are: one, three, eight, ten, and sixteen. The second category, “hope as strength to endure in difficulty,” occurs twice in citation numbers two and six. The third category, “hope as a good expectation,” occurs five times. The citation numbers are five, seven, nine, twelve, and fourteen. The fourth category, “hope as trust in God,” occurs in citation number eleven. The fifth category, “hope as the answer to despair,” occurs once in citation number thirteen. The sixth category, “hope as desire for salvation,” occurs once in citation number fifteen. The seventh category, “hope used as a title,” occurs once in citation number four.

The fourth elective course in the series is entitled, *Marriage and Holy Orders: Your Call to Love and Serve*. This text is designed to be used in a course on vocations with an emphasis on the priestly, married, or single life. Ave Maria Press’s description of the course states,

*Marriage and Holy Orders: Your Call to Love and Serve* focuses on adult vocations in the two sacraments at the service of communion: marriage and

---

<sup>489</sup> Kisling, *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*, 326.

priesthood. The discernment of these vocations involves preparation through living a chaste single life, which is also essential to living the permanent single vocation. For both women and men, lay and ordained, careful deliberation must also be given to the various callings of the consecrated life. Each chapter provides a thorough presentation of these permanent vocations.<sup>490</sup>

The word hope appears fourteen times on twelve unique pages out of total number of three hundred thirty-five pages.

Citation #1: “This relationship is deepened through prayer, participation in the sacraments, and practicing the Christian virtues. Practicing the cardinal virtues of prudence, justice, fortitude, and temperance and the theological virtues faith, hope, and charity deepen out discipleship.”<sup>491</sup> Hope is named as one of the theological virtues without explanation but is presented as something which deepens a relationship with God.

Citation #2: “Hopefully it will awaken a built in desire to truly know God and share in his divine life.”<sup>492</sup> This example uses hopefully in the context of wish, want or desire.

Citation #3: “Act of Hope - Pray an Act of Hope for your future life using these traditional words. O’ God I hope with complete trust that you will give me, through the merits of Jesus Christ, all necessary graces in this world and everlasting life in the world to come, for this is what you have promised and you always keep your promises.

Amen.”<sup>493</sup> Hope in this prayer is an action to be taken to enhance the life of the person

---

<sup>490</sup> Ave Maria Press, “Ave Maria Press product page,” accessed December 15, 2019, <https://www.avemariapress.com/product/1-59471-041-4/Marriage-and-Holy-Orders-Your-Call-to-Love-and-Serve-Student-Text/>.

<sup>491</sup> Michael Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, Ed. Robert Hamma, (Notre Dame: Ave Maria Press, 2007), 21.

<sup>492</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 21.

<sup>493</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 71.

praying. The first instance indicates the desire to be forgiven and the second instance trust in the promise from God

Citation #4: “Today several online dating services take pains to identify a person’s attributes, interests, and traits in the hope of matching the person with someone a computer or staff deems compatible.”<sup>494</sup> Hope refers to expectation it is not related to salvation.

Citation #5: “Any possible future marriage partner would hope that you would have as little emotional trauma to overcome as possible.”<sup>495</sup> Hope in this context refers to want, wish or desire.

Citation #6: “Marriage preparation is a chance to reflect on the marriage. Who is the person you will be spending your life with? Are your values, morals, family history, hopes, dreams, and life experiences going to be compatible when the going gets tough?”<sup>496</sup> Hopes in this example refers to wants, wishes, desires. It is not related to salvation.

Citation #7: “This common priesthood is lived through the expression of the graces received at Baptism—“a life of faith, hope, and charity, a life according to the Spirit’ (CCC, 1547).”<sup>497</sup> Hope is listed with the theological virtues without explanation and is related to living a spiritual life.

Citation #8: “*Practicing the virtues*. Faith provides the content of a fruitful prayer life, hope gives the promise of reaching the goal of prayer, and loving others allows a person

---

<sup>494</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 95.

<sup>495</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 95.

<sup>496</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 119.

<sup>497</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 206.

to respond to Christ's love for us by praying."<sup>498</sup> Hope is listed and explained along with the other theological virtues. Practicing hope is defined as obtaining the goal of a promise.

Citation #9: (Reference to Archdiocese of Chicago study on priests in the diocese) "A renewed hope, vision, and spirit among priests nationwide seems to be more typical than not, even at a time when the priests' biggest concern is the heavy workload and the related issue of burnout."<sup>499</sup> Hope is used to indicate the possibility of a better future but is not related to salvation.

Citation #10: "The nuncio may send a questionnaire that deals with more of the intellectual, spiritual, social, moral and priestly characteristics hoped for in a bishop to those who have recommended someone for the episcopacy or to someone who is being asked to comment on a particular candidate for the episcopacy."<sup>500</sup> Hoped in this instance indicates wants or desires, it is not related to salvation.

Citation #11: "In other words, together with God, a person can learn to perfect and practice these virtues. These human virtues have their roots in the theological virtues—faith, hope, and charity (love)—which are not gained by human efforts. These are infused into our souls by God in order to make us capable of choosing goodness over sin, right from wrong."<sup>501</sup> Hope is named as one of the theological virtues without explanation however it is presented as something God has given which cannot be earned.

Citation #12: "Prayer for a Good Death... Good Lord, give me the grace so to spend my life, that when the day of my death shall come, though I may feel pain my body, I may

---

<sup>498</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 233.

<sup>499</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 255.

<sup>500</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 256.

<sup>501</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 293.

feel comfort in soul; and with faithful hope in the mercy, in due love towards thee and charity towards the world, I may, though thy grace, part hence into thy glory.”<sup>502</sup> Hope in this prayer denotes expectation related to salvation.

Citation #13: (Appendix) “Theological Virtues: The theological virtues are the foundation for moral life. They are related directly to God. Faith, Hope, Love.”<sup>503</sup> The appendix lists the theological virtues and gives a broad definition for them but does not define each one separately

Citation #14: “Act of Hope- O God, I hope with complete trust that you will give me, through the merits of Jesus Christ, all necessary grace in this world and everlasting life in the world to come, for this is what you have promised and you always keep your promises. Amen.”<sup>504</sup> Hope in this prayer is an action to be taken to enhance the life of the person praying. The first instance indicates the desire to be forgiven and the second instance trust in the promise from God.

The categories for the fourth elective text are: hope named as a theological virtue without explanation, hope as wish, want, or desire not related to salvation, hope as trust in God’s promise related to salvation, hope as expectation not related to salvation, hope as a theological virtue explained and related to salvation, and hope for a good future related to salvation.

The first category, “hope named as a theological virtue without explanation,” occurs three times in citation numbers one, seven, and eleven. The second category, “hope as wish, want, or desire not related to salvation,” occurs four times. The citation

---

<sup>502</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 298.

<sup>503</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 326.

<sup>504</sup> Amodei, *Marriage and Holy Orders: Your Call to Love and Serve*, 335.



numbers are: two, five, six, and ten. The third category, “hope as trust in God’s promise related to salvation,” occurs twice in citation numbers three and fourteen. The fourth category, “hope as expectation not related to salvation,” occurs twice in citation numbers four and nine. The fifth category, “hope as a theological virtue explained and related to salvation,” occurs twice in citation numbers eight and thirteen. The sixth category, “hope for a good future related to salvation,” occurs once in citation number twelve.

## BIBLIOGRAPHY

Amodei, Michael. *Marriage and Holy Orders: Your Call to Love and Serve*. Edited by Robert Hama. Notre Dame: Ave Maria Press, 2007.

Aquinas, Thomas. *Summa Theologica*. 2<sup>nd</sup> Revised Edition. Translated by Fathers of the English Dominican Province. 1920; New Advent 2017.

<http://www.newadvent.org/summa/index.html>. Accessed December 30, 2019.

Ave Maria Press. “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-624-2/Jesus-Christ-His-Mission-and-Ministry-Student-Text-Second-Edition/>. Accessed December 3, 2019.

- . “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-621-8/Jesus-Christ-Gods-Revelation-to-the-World-Student-Text-Second-Edition/>. Accessed December 1, 2019.
- . “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-627-7/Jesus-Christ-Source-of-Our-Salvation-Student-Text-Second-Edition/>. Accessed December 14, 2019.
- . “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-212-3/Jesus-and-the-Church-One-Holy-Catholic-Apostolic-Student-Text/>. Accessed December 14, 2019.
- . “Ave Marie Press product page.” <https://www.avemariapress.com/product/1-59471-736-2/Your-Life-in-Christ-Foundations-in-Catholic-Morality-Student-Text-Third-Edition/>. Accessed December 14, 2019.
- . “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-171-2/Sacred-Scripture-A-Catholic-Study-of-Gods-Word-Student-Text/>. Accessed December 15, 2019.
- . “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-711-7/The-History-of-the-Catholic-Church-Student-Text/>. Accessed December 15, 2019,
- . “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-733-8/Meeting-Jesus-in-the-Sacraments-Student-Text-Second-Edition/>. Accessed December 14, 2019.
- . “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-467-3/Foundations-of-Catholic-Social-Teaching-Living-as-a-Disciple-of-Christ-Student-Text/>. Accessed December 15, 2019.

- . “Ave Maria Press product page.” <https://www.avemariapress.com/product/1-59471-041-4/Marriage-and-Holy-Orders-Your-Call-to-Love-and-Serve-Student-Text>. Accessed December 15, 2019.
- Barna Group and Impact 360 Institute. *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation*. Ventura: Barna Group and Impact 360 Institute, 2018.
- Bars, Henry. “Faith, Hope and Charity.” In *The Twentieth Century Encyclopedia of Catholicism*, Section II Vol. 27, Edited by Henri Daniel Rops and Translated by P.J. Hepburne Scott. New York: Hawthorn Books, 1961.
- Barth, C. “חֶכְחָה chākhāh.” Pages 359-363 in vol.4 of *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, and Helmer Ringgren. Translated by David E. Green. Grand Rapids: William B. Eerdmans Publishing, 1980.
- Barth, C. “יָהָל yāḥal; תוֹהֵלֵת tōḥelet.” Pages 49-55 in vol.6 of *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids: William B. Eerdmans Publishing, 2006.
- BCM Group. “How to Communicate with Generation Z.” YouTube video. 2:36. posted by BCM partnership on January 20, 2015.  
<https://www.youtube.com/watch?v=LmNzZf0996o&feature=youtu.be>.
- Benedict XVI. *Spe Salvi*. accessed September 17, 2019. Vatican.va.
- Beyse, M. “שָׁבָר šāḇar.” Pages 31-33 in vol.14 of *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren and Heinz-Josef Fabry. Translated by Douglas W. Scott. Grand Rapids: William B. Eerdmans Publishing, 2004.

- Birnbaum, Ben, ed. *Take Heart: Catholic Writers of Hope in Our Time*. New York: The Crossroad Publishing Company, 2007.
- Boyd, Craig A. "The Thomistic Virtue of Hope in Tolkien's *Leaf by Niggle*." *Christian Scholar's Review* Winter XLVIII, no.2 (2019):131-145.
- Brandt, Tyler. "3 Harmful Ideas That Are Weakening My Generation." *Life & Tradition, The Epoch Times*, January 02, 2020. [http://theepochtimes.com/3-harmful-ideas-that-are-weakening-my-generation\\_318946.html](http://theepochtimes.com/3-harmful-ideas-that-are-weakening-my-generation_318946.html).
- Brueggeman, Walter, Terrence E. Freitheim, and David L. Petersen. *A Theological Introduction to the Old Testament*. Nashville: Abingdon Press, 1999.
- Bultmann, R. and K. Rengstorf. "ἐλπίς." Pages 517-535 in vol.2 of *Theological Dictionary of the New Testament*. Edited and Translated by Geoffrey W. Bromiley. Grand Rapids: William B. Eerdmans Publishing, 1964.
- Burke, Minyvonne. "Florida high school football star hit by train in suicide was under pressure, uncle says." *NBC News Miami*, January 01, 2020. <https://nbcnews.com/news/us-news/florida-high-school-football-star-hit-train-suicide-was-under-n1109276>.
- Capps, Walter H. "An Assessment of the Theological Side of the School of Hope." *Cross Currents* Summer (1968): 319-335.
- Cara, Ed. "Teens and Young Adults Are More Depressed Now Than in the Mid-2000s." *Gizmodo Health*, March 14, 2019, <https://gizmodo.com/teens-and-young-adults-are-more-depressed-now-than-in-t-1833295562>.

- Carroll, Linda. "Suicides and Homicides on the rise in young people." *NBC News*, October 17, 2019. <https://www.nbcnews.com/health/mental-health/suicides-homicides-rise-young-people-n1067786>.
- Capps, Donald. *The Decades of Life: A Guide to Human Development*. Louisville: Westminster John Knox Press, 2008. Kindle Edition.
- Catechism of the Catholic Church. Accessed January 24, 2019. Vatican.va.
- Center for Applied Research in the Apostolate. "Frequently Requested Church Statistics." accessed January 15, 2019. [cara.georgetown.edu/frequently-requested-church-statistics/](http://cara.georgetown.edu/frequently-requested-church-statistics/).
- Chittister, Joan. *Scarred by Struggle, Transformed by Hope*. Grand Rapids: William B. Eerdmans, 2003.
- Clark, Chap. *Hurt 2.0*. Grand Rapids: Baker Academic, 2011. Kindle Edition.
- Engels, Max. "An Analysis of Catholic High School Religion Textbooks based on Identified Methods for Catechesis and Taxonomies for Cognitive and Affective Learning." Ph.D diss., The Catholic University of America, 2013. Accessed January 14, 2020. <https://cuislandora.wrlc.org/islandora/object/etd%3A371/datastream/PDF/view>
- Erlingsson, Christen and Petra Bysiewicz. "A hands-on guide to doing content analysis." *African Journal of Emergency Medicine* 7 (2017): 93-99. Accessed July 11, 2019. <http://dx.doi.org/10.1016/j.afjem.2017.08.001>.
- Foster, Stuart. "Dominant Traditions in International Textbook Research and Revision." *Education Inquiry*. 2 no.1 (2011): 5-20. Accessed July 11, 2019. <https://doi.org/10.3402/edui.v2i1.21959>.

- Francis. *Post-Synodal Apostolic Exhortation Christus Vivit of the Holy Father Francis to Young People and to the Entire People of God*. Accessed June 01, 2019. Vatican.va. *Christus Vivit*. .
- Francis. *Message of His Holiness Pope Francis For the Celebration of the 53<sup>rd</sup> World Day of Peace, Peace as a Journey of Hope: Dialogue Reconciliation and Ecological Conversion*. Accessed February 4, 2020. Vatican.va.
- Gailardetz, Richard. *Jesus and the Church: One, Holy, Catholic, Apostolic*. Edited by Michael Amodei. Notre Dame: Ave Maria Press, 2015.
- “Gaudium et Spes (Hope and Joy).” California Catholic Conference. Accessed January 5, 2020, [www.catholic.org/teachings/catholic-social-teaching/social-encyclicals/gaudium-et-spes-hope-and-joy](http://www.catholic.org/teachings/catholic-social-teaching/social-encyclicals/gaudium-et-spes-hope-and-joy).
- Grenz, Stanley. *A Primer on Postmodernism*. Grand Rapids: Eerdmans, 1996.
- Griffiths, Paul J. “Hope against Hope.” In *Take Heart: Catholic Writers of Hope in Our Time*. Edited by Ben Birnbaum, 15-19. New York: The Crossroad Publishing Company, 2007.
- Gustafson, Janie, Michael Amodei, and Gloria Shahin. *Meeting Jesus in the Sacraments*. 2<sup>nd</sup> Edition. Notre Dame: Ave Maria Press, 2018.
- Halpin, David. “The Nature of Hope and Its Significance for Education.” *British Journal of Educational Studies* 49 no.4 (December 2001): 392-410. Accessed October 14, 2019. <https://www.jstor.org/stable/3122361>.
- Horell, Harold D. “Fostering Hope: Christian Religious Education in a Postmodern Age.” *Religious Education* 99 no.1 (Winter 2004): 5-20.

- Hsieh, Hsiu-Fang and Sarah E. Shannon. "Three Approaches to Qualitative Content Analysis." *Qualitative Health Research* 15, no.9 (November 2005): 1277-1288. Accessed July 11, 2019. Doi: 10.1177/1049732305276687.
- Jepsen, Alfred. "בָּאֵחַ bā'ach." Pages 88-94 in vol.2 of *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, and Helmer Ringgren. Translated by John T. Willis. Grand Rapids: William B. Eerdmans Publishing, 1975.
- Jones, Tony. *Postmodern Youth Ministry*. Grand Rapids: Zondervan Publishing House, 2001.
- Jorgenson, Allen G. "Rahner, Romans and Suffering Hope." *Toronto Journal of Theology* 21, no.2 (2005): 183-195.
- Kisling, Sarah. *The Foundations of Catholic Social Teaching: Living as a Disciple of Christ*. Edited by Michael Amodei. Notre Dame: Ave Maria Press, 2015.
- Kreeft, Peter. "Cause and Effect" In *Take Heart: Catholic Writers of Hope in Our Time*. Edited by Ben Birnbaum, 72-78. New York: The Crossroad Publishing Company, 2007.
- Levit, Alexandra. "Make Way for Generation Z." *New York Times*, March 28, 2015. Accessed January 15, 2019. <https://www.nytimes.com/2015/03/29/jobs/make-way-for-generation-z.html>.
- Martin, James. "The Work" In *Take Heart: Catholic Writers of Hope in Our Time*. Edited by Ben Birnbaum, 32-37. New York: The Crossroad Publishing Company, 2007.

- Mclain, Justin, and Michael Amodei. *The History of the Catholic Church*. Notre Dame: Ave Maria Press, 2020.
- Neyrey, Jerome H. "Hope Against Hope." *The Way* 27, no.4 (1987): 264-273.
- Okeeffe, Lisa. "A Framework for Textbook Analysis." *International Review of Contemporary Learning Research* 2 no.1 (2013): 1-13.
- Olivier, Bernard. *Christian Hope*, Translated by Paul Barrett. Maryland: New Man Press, 1963.
- Oster, Erik. "This Gen Z Infographic Can Help Marketers Get Wise to the Future: Here come the social natives," *Adweek*, August 21, 2014. Accessed January 15, 2019. <https://www.adweek.com/brand-marketing/gen-z-infographic-can-help-marketers-get-wise-future-159642/>.
- Otzen, Benedict. "אֲבָחַדְהָ." Pages 19-23 in vol.1 of *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, and Helmer Ringgren. Translated by John T. Willis. Grand Rapids: William B. Eerdmans Publishing, 1974.
- Pennock, Michael, Christine Schmertz Navarrao, and Michael Amodei. *Jesus Christ: God's Revelation to the World*. 2<sup>nd</sup> Edition. Notre Dame: Ave Maria Press, 2016.
- Pennock, Michael, Michael Amodei, Sarah Kisling, Gloria Shahin, and Justin McClain. *Jesus Christ: His Mission and Ministry*. 2<sup>nd</sup> Edition. Notre Dame: Ave Maria Press, 2017.
- Pennock, Michael, Christine Schmertz Navarrao, and Michael Amodei. *Jesus Christ: Source of Our Salvation*. 2<sup>nd</sup> Edition. Notre Dame: Ave Maria Press, 2018.



- Pennock, Michael, and Michael Amodei. *Your Life in Christ: Foundations in Catholic Morality*. 3<sup>rd</sup> Edition. Notre Dame: Ave Maria Press, 2019.
- Pilch, John J. "Hope." Pages 435-438 in *The College Pastoral Dictionary of Biblical Theology*. Edited by Carroll Stuhlmueller et al. Collegeville: The Liturgical Press, 1996.
- Pingel, Falk. *UNESCO Guidebook on Textbook Research and Textbook Revision*. 2<sup>nd</sup> Edition. Paris: UNESCO, 2010. PDF.
- Prendergast, Terrance. "Hope." Pages 282-285 in vol.3 of *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992.
- Pförtner, Stephen. *Luther and Aquinas on Salvation*. Translated by Edward Quin. New York: Sheed and Ward, 1964.
- Rahner, Karl. *Meditation on Hope and Love*, Translated by V.Green. London: Burns & Oates, 1976.
- Rahner, Karl. *Theological Investigations*. Vol.10, *The Writings of 1965-1967*. Translated by David Bourke (New York: The Seabury Press, 1977).
- Rahner, Karl. *Theological Investigations*. Vol.13, *Theology, Anthropology, Christology*. Translated by David Bourke (New York: The Seabury Press 1975).
- Rahner, Karl. *Theological Investigations*. Vol.16, *Experience of the Spirit: Source of Theology*. Translated by David Morland (New York: The Seabury Press, 1979).
- Reilly, Vincent J. "The Clear Message of Christus Vivit." *The Church Life Journal*. April 10, 2019, [www.churchlifejournal.nd.edu/articles/the-clear-message-of-christus-vivit/](http://www.churchlifejournal.nd.edu/articles/the-clear-message-of-christus-vivit/).

- Røsok, Ingvild. "The Kenosis of Christ Revisited: The Relational Perspective of Karl Rahner." *The Heythrop Journal* LVIII, (2017): 51-63.
- Sain, Barbara K. "One Body, One Spirit, One Hope: Theological Resources For Those Who Struggle To Hope." *Pro Ecclesia* XXIV, (2015): 197-215.
- Singh, Olivia. "28 Celebrities who have opened up about their struggles with mental illness." *Insider*, May 24, 2019. <https://www.insider.com/celebrities-depression-anxiety-mental-health-awareness-2017-11>.
- Smith-Christopher, Daniel, and J. Patrick Mullen. *Sacred Scripture: A Catholic Study of God's Word*. Notre Dame: Ave Maria Press, 2013.
- Stimpson, Emily. "Plugging teens into the faith: A How to Guide." *OSV Newsweekly*, April 2, 2014. Accessed January 15, 2019. <https://www.osv.com/OSVNewsweekly/Article/TabId/535/ArtMID/13567/ArticleID/14409/Plugging-teens-into-the-faith-A-how-to-guide.aspx>.
- The National Institute of Mental Health. "Major Depression with Severe Impairment Among Adolescents," Accessed January 15, 2019. [https://www.nimh.nih.gov/health/statistics/major-depression.shtml#part\\_155031](https://www.nimh.nih.gov/health/statistics/major-depression.shtml#part_155031).
- USCCB. *Doctrinal Elements of a Curriculum Framework: For the Development of Catechetical Materials for Young People of High School Age*. PDF. Washington, D.C. 2008. Accessed December 01, 2019. <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/upload/high-school-curriculum-framework.pdf>.
- USCCB. "Frequently Asked Questions About the Catechism of the Catholic Church." Accessed January 12, 2020, [www.usccb.org/beliefs-and-teachings/what-we](http://www.usccb.org/beliefs-and-teachings/what-we)

believe/catechism/catechism-of-the-catholic-church/frequently-asked-questions-about-the-catechism-of-the-catholic-church.cfm.

U.S. Department of Health and Human Services. "The Changing Face of America's Adolescents," Last modified July 2018. Accessed January 15, 2019.

<https://www.hhs.gov/ash/oah/adolescent-health-topics/americas-adolescents/changing-face.html>.

Van Der Merwe, Petrus Johannes. "Commentary on the Documents *Nostra Aetate* and *Lumen Gentium*. *Hevormde Teologiese Studies* 73, no. 6, (2017): 17-25.

Wadell, Paul. "Hope." Pages 438-442 in *The Collegeville Pastoral Dictionary of Biblical Theology* Edited by Carroll Stuhlmueller et al. Collegeville: The Liturgical Press, 1996.

Waschke, J. "תִּקְוָה tiqwâ." Pages 759-765 in vol.15 of *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids: William B. Eerdmans Publishing, 2006.

White, Denae. "Openness to the Uncontrollable: Karl Rahner's Theology of Hope." Theses, School of Theology of St. John's University, 2004.