

## What Is Hope?

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Rabbi Yitzchak said, “Everything depends on hoping ...”  
—Genesis Rabbah 98:14 (fifth- or sixth-century midrash)

Hope surfaces in a range of situations, from the trivial to the most important. We can hope for a sunny day and also for a successful medical intervention to overcome a life-threatening illness. Likewise, hope may refer to situations in which we can directly influence the outcome, as well as those in which our role seems quite passive. The hope of passing an exam will be influenced by the amount of effort we put into studying for it. The hope that our transatlantic commercial flight will land safely following the pilot’s announcement of trouble with the landing gear falls beyond our capacity to influence the outcome. But sometimes hope is more about how we conduct ourselves in a difficult situation than about whether we can find a way out of it. Faced with a terminal illness, we may give up hope for a cure but continue to live in the hope of dying with dignity.

Philosophers, theologians, psychologists, and physicians have defined hope in many ways: as a passion, a virtue, a feeling, a state, a trait, an inconstant pleasure, and so on.<sup>1</sup> Instead of reviewing this vast literature, this essay surveys the work of five individuals whose work has shaped my thinking about hope: Joseph Albo, Gabriel Marcel, Erik Erikson, C. R. Snyder, and Jonathan Lear. Three of them, Marcel, Erikson, and Snyder, were among the most influential writers on hope in the twentieth century. We will then look at my working definition of hope, review the relationship between hope and faith, and conclude with an excursus, entitled “Echoes in Judaism of Erik Erikson’s Theory of Basic Trust and Hope.”

### *Five Perspectives on Hope*

1) Joseph Albo (1380-1444, Spain), a philosopher, led a group of Jews who were forced to defend Judaism in disputations, lengthy debates with Christian scholars. Albo wrote *Ikkarim* (*Principles*) to distill his thoughts about the essence of Judaism. He devotes three chapters of *Ikkarim* to the subject of hope. This makes the work, as far as I know, the most extensive Jewish treatment of hope before the modern era. For Albo, hope lies at the very heart of our connection to God. Hope in God’s kindness surpasses all other expressions of Divine praise.<sup>2</sup> “Hope,” he says, “is as essential to a believer as the practice of mercy and justice.”<sup>3</sup> Not all of Albo’s thinking about hope strikes me as particularly relevant to the search for hope in Judaism today. But two of his approaches do remain particularly useful: first, his explanation of the relationship between hope and prayer and, second, his understanding of hope as a process.

Albo looks at the relationship between God, hope, and prayer in a strikingly modern way. One who prays should hope that God “will deliver one from harm and will choose what is good and

suitable for one, *by putting it in one's heart to choose good and reject evil.*"<sup>4</sup> Albo explains that even when we work hard in pursuit of seemingly lofty goals, we cannot always be sure that the choices we make come from a place of genuine goodness. Our hopes, especially when they involve potential material gain, may be corrupted by unhealthy motivations—what Albo calls “evil.”

Prayer becomes an opportunity to seek God's guidance in distinguishing hopes that are healthy from those that are not. Albo cites a particular section of Psalms to illustrate “that when one prays for the thing ... [one] hopes for ... [one] shows that his hope is real.”<sup>5</sup> The Psalmist says, “I urgently hoped for [YHWH]<sup>6</sup>.... [YHWH]... bent down toward me and heard my voice, and [YHWH]... brought me up from the roiling pit, from the thickest mire. And [YHWH]... set my feet on a crag, made my steps firm” (Psalms 40:2-3).<sup>7</sup> In his translation, Robert Alter, notes that what he renders as the “roiling pit” is “literally a pit of noise.” While the pit may refer to a kind of sinkhole, as many commentators suggest, others identify it as a place of spiritual temptation.<sup>8</sup> In this view, through prayer, David lays before God the conflicting desires that fill his head with turmoil. He prays for help in figuring out which way to go. By the end of his prayerful dialogue, he emerges confident, on solid ground, with a new sense of perspective, looking down from a rugged cliff. Albo's view of prayer as an opportunity for properly evaluating our divergent hopes likely struck Heschel, who often expressed a similar position.<sup>9</sup>

Albo was also among the first to think about hope as a process, one similar to a positive feedback loop. Here is what he writes about the last verse of Psalm 27: “Hope to YHVH! Let your heart be firm and bold, and hope to YHVH.”<sup>10</sup> (For further discussion of this Psalm, see *Choosing Hope*, chapter 1.) Picking up on the unusual sequence—from hope to strengthening the heart and then back to hope—Albo concludes: “This shows that hope is the cause of strength, and that strength in turn is a cause of more hope ... the two mutually reacting upon each other, hope causing strength and strength in turn causing hope”<sup>11</sup> Hope is not an inert, isolated, element, resistant to all external effects; quite the opposite. As researchers continue to demonstrate, hope, and its opposite, despair, interact with virtually every aspect of our emotional, cognitive, and physical being.

We'll encounter more of Albo's views on hope in the section on *Faith and Hope* below.

2) Gabriel Marcel (1889-1973, France) was an existentialist philosopher, theologian, and playwright. In the midst of World War II, he wrote extensively on hope. “Hope,” he said, “is situated within the framework of the trial, not only corresponding to it, but constituting our being's veritable *response*.”<sup>12</sup> Hope requires the inventor's creativity, the skier's looseness and flexibility, the long-distance runner's endurance, and the wrestler's fortitude. Hope also reflects a sense of modesty. It “cannot ever be taken to imply I am in [on] the secret, I know the purpose of God or of the gods ... and it is because I have the benefit of special enlightenment that I” hope.<sup>13</sup> Hope comes into being when it confronts despair. “There can ... be no hope except when the

temptation to despair exists,” says Marcel. “Hope is the act by which this temptation is actively and victoriously overcome.”<sup>14</sup> Marcel also considers the relational aspects of hope, which include other people as well as God. When not developed “in the department of the *us*, that is in fellowship,” hope retains a mark of timidity. In fact, Marcel wonders “if despair and solitude are not at bottom necessarily identical.” The relational requirement of strong hope leads to one of Marcel’s most memorable, yet enigmatic, formulations: “I hope in thee for us.”<sup>15</sup>

Hope as our response to the trial provides a powerful lens for re-reading the Binding of Isaac and the book of Job, both of which revolve around a divine test. Marcel’s approach also lends itself well to understanding how hope changes given the nature of the particular trials we face. Sometimes the struggle aims at restoring something lost. Hope for a falsely convicted prisoner may embody struggle for vindication and freedom. Hope for a nation facing tyranny involves the fight to preserve democratic norms and institutions. In other situations, hope shifts from the goal of restoration to that of remaining as true as you can to your best self. For a parent with a terminal disease, hope may take the form of struggling to model for one’s children how to face death with dignity. It comes as no surprise that many palliative care nurses who work with those suffering from terminal cancer write about their patients’ “living in hope,” grounding their thinking in Marcel’s work.<sup>16</sup>

What makes Marcel’s formulation of hope so powerful is that it transcends the search for a rosy outcome. Hope becomes the response to situations that may admit no such happy endings. Greek mythology supplies the archetypal example in Sisyphus, condemned by the gods to push a rock up a mountain, only to have it roll to the bottom every time he approaches the summit. Camus’s profound essay, “The Myth of Sisyphus,” recognizes the hopelessness of circumventing Sisyphus’s divine sentence but nevertheless concludes that he is happy: “The struggle toward the heights is enough to fill a ...[person’s] heart.”<sup>17</sup> Where Camus discovers happiness in Sisyphus, Marcel would find hope. Sisyphus remains true to himself throughout his eternal ordeal.<sup>18</sup>

Marcel (as does Snyder; see below) draws a sharp distinction between hope and optimism. Optimism is Pollyannaish speech-making about the future. Hope involves the effort to shape the future, not merely to offer sunny forecasts.<sup>19</sup> While this distinction makes a great deal of sense, it is important to remember that many people who speak about optimism do not, in fact, divorce it from action.

Marcel’s formulation of hope as the response to a trial lends itself particularly well to the interpretation of the binding of Isaac and the story of Job both of which unfold against the background of a Divine test. But the motif of a trial or test appears elsewhere in the Bible as well. Pain, loss, and suffering are the very experiences that give rise to hope. Indeed, it would not be an overstatement to suggest that Jews have often viewed the disastrous chapters of their history through the lens of biblical passages such as this: “For You, O God, have tested us; You have tried us as silver is refined. You have brought us into the net. You have laid affliction on our loins...” (Ps. 66:10-11).<sup>20</sup> Midrashic sources suggest that the same word for calamity or

disaster, *shever*, should also be read *sever*, meaning hope.<sup>21</sup> As Aviva Zornberg concludes about this midrash, “The fundamental polarity of disaster and hope is thus expressed in a single word...”<sup>22</sup>

3) Erik Erikson (1902-1994, Germany and United States), a psychoanalyst, may be best known for his study of the developmental phases of life from infancy to old age, a subject he wrote about over the course of more than forty years. Each stage poses a developmental challenge, which, if resolved successfully, lays the foundation for a particular character strength or “vital virtue.” Erikson termed the first of his eight developmental stages “trust versus mistrust.”<sup>23</sup> In healthy development, an individual develops a basic trust—in the fledgling self and in the interpersonal world beyond—which lays the foundation for an inner sense of goodness and worth that can withstand inevitable challenges down the road. To the extent that those who care for us are reliable, consistent, empathic, and loving, we tend to develop a strong sense of self-worth and trust that the outside world is dependable—more likely a source of gratification than of frustration. But, of course, it is not quite that simple because one’s success or difficulty in mastering subsequent stages can strengthen or erode the foundation of the initial ones.

Erikson also identified particular strengths or characteristics that flow from the successful resolution of each of his developmental stages. The dominance of trust over mistrust produces the characteristic of hope, which Erikson defined as “expectant desire”:

...Hope bestows on the anticipated future a sense of leeway inviting expectant leaps, either in preparatory imagination or in small initiating actions. And such daring must count on basic trust in the sense of a trustfulness that must be, literally and figuratively, nourished by maternal care and—when endangered by all-too-desperate discomfort—must be restored by competent consolation...<sup>24</sup>

In addition, Erikson explored the particular social/cultural institutions that he traced back to the successful resolution of each developmental stage. Religion receives its central legacy from the favorable resolution of trust versus mistrust: “The parental faith which supports trust emerging in the newborn, has throughout history sought its institutional safeguard (and, on occasion has found its greatest enemy) in organized religion. Trust born of care is, in fact, the touchstone of the *actuality* of a given religion.”<sup>25</sup>

Our sense of the “trustworthiness” of the human environment hinges on the accumulation of experiences that teach us that we are each endowed with intrinsic value and deserve to be treated accordingly. The conviction in the trustworthiness of the outside world gives rise to hope and also what Erikson called the attitude of reverence. Initially, reverence manifests itself in the capacity to stand in grateful awe before those who have endowed us with an indelible sense of value and hope. Later, reverence, too, finds expression in religion.<sup>26</sup>

Though Erikson doesn’t write about this, his views about basic trust and hope mesh well with the concept that human beings are created in the Divine image. Basic trust supports hope in the

essential goodness of the self and others that is expressed in the concept of creation in the image of the Divine. Jewish sources likewise support a strong relationship between trust and hope. Consider, for example this verse from Psalms: “You made me hope [others render, ‘secure’ or ‘trust’] when I was upon my mother’s breast” (Ps. 22:10).<sup>27</sup> (For more about Jewish sources on the relationship between trust and hope—with an Eriksonian ring—see the excursus at the end of this essay.)

4) C.R. Snyder (1944-2006, United States) was a pioneering psychologist in what has come to be known as positive psychology. He published more research on the subject of hope than anyone in the field, and his theory of hope has become the most influential one in contemporary psychological research.<sup>28</sup> If you read about studies that demonstrate positive relationships between levels of hope and myriad aspects of physical and mental health, and success in everything from academics and work to the athletic field, you will generally find that hope is measured by Snyder’s Hope Scale.<sup>29</sup> One of his major books, *The Psychology of Hope: You Can Get There from Here* begins with this passage from Henry David Thoreau’s *Walden*:

I learned this at least by my experiment; that if one advances confidently in the direction of his dreams, and endeavors to live that life which he has imagined, he will meet with success unexpected in common hours... If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.<sup>30</sup>

Snyder develops a simple model of hope. Hope—or hopelessness—reflects your sense of whether or not you can reach an important goal. Reaching the goal depends on two factors: the strength of your determination (willpower) and your ability to generate strategies (waypower) to reach it: “Simply put, hope reflects a mental set in which we have the perceived willpower and the waypower to get to our destination.”<sup>31</sup> Different levels of hope depend on the extent of your determination and capacity to generate a succession of pathways toward your desired goal. This approach to hope differentiates it from optimism and Pollyannaism. Hope requires taking action to reach your goal, not just prognosticating that “everything will turn out well.”

When the prospect of reaching a goal is close to zero, or to one hundred percent, hope is not relevant: “Goals involving hope fall somewhere between an impossibility and a sure thing.”<sup>32</sup> To bank on winning the lottery is foolish, but to hope you will win is not a complete fantasy. (So long as you buy a ticket, as the joke goes.) Someone will win. To hope that you will sprout wings if you fall off a tall building is another matter entirely. (Have you heard the joke about unrealistic hope? “What’s the definition of an optimist? Some who jumps off the Empire State Building and says, ‘So far, so good.’”) At the other extreme, outcomes that you take to be virtual certainties move from the realm of hope to that of truth or faith. We do not hope that the sun will rise in the morning; we believe or have faith that it will. We’ll encounter the question of faith versus hope later in this chapter, but, for now, it is worth stressing that faith inhabits the world of certainty, and hope, that of possibility.

Snyder's subtitle, *You Can Get There from Here*, is interesting. The root of *tikvah*, one of the common Hebrew words for hope, can also mean "line" or "thread." Hope is the line that connects where we are to where we want to be. It may be strong, but, like a thread, it has its limits and vulnerabilities.

5) Jonathan Lear's *Radical Hope: Ethics in the Face of Cultural Devastation* movingly chronicles the hope of Chief Plenty Coups (1848-1932), leader of the Crow Indians, a people that believed it had been chosen by God to live in a chosen land. Plenty Coups lived through the era when his tribe moved from their tribal lands to a Montana reservation; the move occurred in 1882. The tribe had chosen this plan and had entered into an alliance with the U.S. Government rather than face likely decimation by the ever-expanding Sioux. The Crow survived as individuals, but the primary elements of their way of life—intertribal warfare and hunting—did not. With intertribal warfare rendered illegal by the government and the bison virtually extinct, the tribe's cultural, ritual, and social structures were destroyed.

Yet Plenty Coups retained an element of hope that defied his capacity to articulate a viable future for his tribe. He became an avid farmer, encouraged other members of his tribe to do so, and won prizes for his crops. In 1921, he was invited to represent the Indian nations in Washington, DC, at the ceremonial burial of the Unknown Soldier, where he removed his war bonnet and war stick and laid them on the sarcophagus. Throughout this period, however, Plenty Coups insisted that the history of his people had utterly ceased to have meaning. The past was clear, the present empty, the future unimaginable. Lear puts it this way:

What makes this hope radical is that it is directed toward a future goodness that transcends the current ability to understand what it is. Radical hope anticipates a good for which those who have the hope as yet lack the appropriate concepts with which to understand it.<sup>33</sup>

A critical expression of Plenty Coups's radical hope was his decision to dictate the story of his life and tribe to a white man who had devoted much of his life to the study of American Indians. Plenty Coups seems not to have done this in order to enable future generations of Crow to revive the past. Rather, he did it to help them remember their past and use it as a foundation for reconstructing a new way of life with new traditions—unimaginable to Plenty Coups—sculpted from the ways of old. (In passing, Lear compares the plight of Plenty Coups's tribe to the destruction of Second Temple. That, too, called for a radical redefinition of Jewish life, although elements of it—synagogue worship and the study of Jewish law—had already begun to sprout while the Temple stood.)<sup>34</sup>

When I first read Lear's account some years back, I found it fascinating, but not as compellingly relevant as it strikes me now. A 2018 essay by Walter Russel Mead entitled "Is Democracy Dying?" describes America's situation in terms reminiscent of what Plenty Coups faced:

The foundations of societies are quaking at home, even as the international order threatens to splinter.... The old answers in the old textbooks don't seem to work anymore, the new answers haven't been discovered yet, and those who will someday write the new textbooks are still in primary school.<sup>35</sup>

If Walter Russel Mead is right, we may be entering times that call for radical hope, hope that depends on a willingness to work in the dark until the outlines of a brighter future can be brought into sharper focus.

Whether our times demand normal or radical hope, we can take one lesson from Plenty Coups. He used his people's history and traditions to create a narrative of hope that would enable his people, as C.R. Snyder said, to get "there from here"—even when the nature of "there" still remained clouded in mystery. Think of God's first words to Abraham: "Go forth from your native land and from your father's house to the land that I will show you" (Gen. 12:1). With no apparent prospects for progeny or a legacy of any note, Abraham sets out for an unknown destination. (For more on hope in the story of Abraham and Sarah, see *Choosing Hope*, chapter 3.)

Each of these five thinkers sheds important light on hope, and with the exception of Lear, their ideas appear often in *Choosing Hope*.

#### *My Working Definition of Hope*

Here is my definition of hope, which integrates bits and pieces from these five writers, and from others as well:

Hope reflects our embrace of the possibility of a particular, deeply desired future and fuels our actions to help bring it about.

Two takeaways emerge from this definition: Hope is not about the likelihood we attribute to a particular outcome. Hope is about the energy and determination we are willing to invest in making that outcome happen. Hope rests on two underlying beliefs: first, that reality can change, and, second, that our actions can help change it. (For more on the implications of my definition of hope, see the introduction to *Choosing Hope*.)

#### *Faith and Hope*

When I told friends that I was writing about Judaism and hope, one said, "You mean God and hope?" Another mentioned biblical verses and prayers that seemed to describe God as the only valid source of hope. Others suggested that Judaism seems to blur the distinction between faith and hope. These comments indicate that the relationship between faith and hope deserves at least a brief overview.

At the outset, it should be clear that, in our post-Enlightenment world, hope does not necessarily require faith in a supernatural God. The German philosopher Ernst Bloch (1885-1977) wrote a great deal about hope. He was a Jewish atheist who placed his hope in Marxism. Mordechai Kaplan (1881-1983, United States), the founder of Reconstructionist Judaism, rejected the notion of a supernatural God but listed hope among his nine basic values in Judaism.<sup>36</sup>

### *Christian Perspectives*

Theological questions about the relationship between faith and hope have occupied thinkers from the Christian community quite a bit more than their Jewish counterparts. Let's begin with the Letter to the Hebrews, traditionally ascribed to Paul but now widely considered the work of an unknown author. The Letter states that "Now faith is the assurance of things hoped for, the conviction of things not seen." (11:1).<sup>37</sup> So long as confidence remains less than certainty, the distinction between faith and hope vests hope with a degree of open-endedness it deserves. When confidence becomes too great, it squeezes out room for hope and merges with faith. (Adrienne Martin implies something similar when she succinctly notes that "faith is hope plus confidence."<sup>38</sup> When faith and confidence are equal, then hope must equal zero.) Paul's Letter to the Romans reinforces the distinction between certainty and hope: "Now hope that is seen is not hope. For who hopes for what is seen?" (8:24).

Elsewhere, Paul suggests that hope and faith are both constituents of love: "[Love] bears all things, believes all things, hopes all things, endures all things... And now faith, hope, and love [or charity] abide, these three; and the greatest of these is love" (I Corinthians 13:7 and 13:13). This statement provides the basis for Christianity's three theological virtues. St. Augustine (354-430) argues that love and hope are interdependent, but both rest on faith: "there is no love without hope, no hope without love, and neither nor hope without faith."<sup>39</sup>

John Calvin (1509-1564) articulates a subtler interplay between hope and faith:

Thus, faith believes that God is true; hope expects that in due season he will manifest his truth. Faith believes that he is our Father; hope expects that he will always act the part of a Father towards us.... Faith is the foundation on which hope rests; hope nourishes and sustains faith. For as no man can expect anything from God without previously believing his promises, so, on the other hand, the weakness of our faith, which might grow weary and fall away, must be supported and cherished by patient hope and expectation.<sup>40</sup>

Calvin's view remains helpful. Hope requires faith, but hope sustains faith.

The more common position among Christian theologians argues that faith precedes hope, that, ultimately, hope depends on faith in a munificent, omnipotent God. James L. Muyskens (1942-) reviews this literature and, building on the work of Jacques Ellul and Jurgen Moltmann, he proposes a refreshing alternative. Muyskens develops a theology of hope in which the truth

claims of religious faith become the objects of hope. Faith knows with certainty what the future holds. Hope lives through the undying embrace of possibility. Muyskens concludes that, in our times, a theology of hope has become more appropriate than a theology of faith or belief:

[A theology of hope]... embraces [the] common phenomenon of intellectual doubt as an integral and healthy feature of religious life. Uncertainty regarding basic tenets need not be repressed, need not produce guilt feelings—more likely, in fact, in the context of a consistent theology of belief. Furthermore, it is hospitable to another widespread phenomenon, what may be called the experience of the *absence* of God—joined at the same time by a longing for God. A theology that stresses...encounters between the human and the divine is not a live option for those who share the sense of the absence of God. But a theology of hope would be a live option.<sup>41</sup>

### *Jewish Perspectives*

I am not aware of a systematic treatment of the relationship between hope and faith in a Jewish framework, although commentators certainly touch on it. Here we will sample a selection of views from the medieval period to the present.

A common theme in traditional sources involves the importance of placing complete trust in God to fulfill one's hopes. For example, Bachya ibn Paquda (second half of the eleventh century, Saragossa, Spain), author of the classic spiritual, ethical guide *Duties of the Heart*, writes that if you are having business problems—e.g., you are unable to sell merchandise or collect a debt—or if you are ill, you should “know that the Creator arranges your affairs and chooses what is for your good better than you could do for yourself,” as Scripture says, “Truly, wait quietly for God, O my soul, for my hope comes from ...[God]” (Psalms 62:6).<sup>42</sup>

Rabbeinu Yona of Gerona (d. 1263, Spain) wrote that hope emanates from trust and faith. Faith and trust pertain to the World to Come, where people can be completely sure of receiving the reward they deserve. But, in this world, says Rabbeinu Yona, no such certainty exists about the connection between righteousness and reward. The desire to see the fruits of one's deeds in *this* world—which Rabbeinu Yona does not condemn—depends upon hope.<sup>43</sup>

Joseph Albo (1380-1444, Spain) described three kinds of hope. The first rests upon God's mercy, the second upon God's interest in providing help lest people claim that God is unable to do so, and the third upon hope in the truth of God's promises of salvation. Hope in God's mercy is the most praiseworthy but the least certain. In any particular case, God may or may not prove merciful. But, Albo argues, since God's nature is truly merciful, when God fails to show mercy, it indicates that one has not hoped properly (*k'ra'ui*) for divine mercy. The second source or hope, the risk to God's reputation, is more secure than is hope for divine mercy. For example, Albo argues, Moses was able to successfully use reputational risk to persuade God not to destroy the Israelites after the spies brought back false reports about the Promised Land. Moses says to God, “If then You slay this people... the nations who have heard of Your fame will say, ‘It must

be because YHWH was powerless to bring that people in the land promised them on oath and that [God] slaughtered them in the wilderness” (Numbers 14:15). From my perspective, the problem with this kind of hope lies in the fact that given the travails of Jewish history, God does not seem overly concerned with reputational risk. According to Albo, hope based on divine (or prophetic) promises is the most reliable. “Hope like this, which is based upon a promise, is called hope of truth, because a person entertains this hope with the confidence (*bitachon*) that God is true, and God’s word is true.”<sup>44</sup> This kind of hope rests on faith about God’s nature and commitment to truth. For Albo, faith clearly precedes hope. Faith in God’s nature—mercifulness, truthfulness, or concern for “reputational risk”—underpins hope.

Ovadia Sforno (1475-1550, Italy) grounds hope in the belief in a powerful, directly accessible God who knows our desires and is capable of granting them. This can be seen in Sforno’s commentary on Deuteronomy 6:4, “Hear O Israel. YHWH our God, YHWH alone.” Explaining the meaning of “our God,” he says: “[God] is the Chosen One . . . and our hope is to attain our desires from God (alone), not through any intermediary. And being that [God] is exalted (and superior) in [God’s] power of creativity, hence it is fitting to bow down to [God] alone. And since our hope is in [God] (alone), without need for any intermediary, it is proper that we pray and serve [God] alone.”<sup>45</sup> Again, faith provides the ground for hope.

Judaic Studies scholar Solomon Schechter (1847-1915, Moldavia; United States) wrote an 1888 article called “The Dogmas of Judaism,” in which he highlighted the centrality of faith and hope:

But if there is anything sure, it is that the highest motives which worked through the history of Judaism are the strong belief in God and the unshaken confidence that at last this God, the God of Israel, will be the God of the whole world; or, in other words, Faith and Hope are the two most prominent characteristics of Judaism.<sup>46</sup>

Unfortunately, Schechter says little more about the relationship between them.

One of the last century’s great scholars of religion, R.J. Zwi Werblowsky (1924-2015, Germany and Israel) wrote an important article in 1964 entitled “Faith, Hope and Trust: A Study in the Concept of *Bittahon*,” with the latter term referring to trusting reliance on God. Werblowsky’s thoughts are worth considering. They do not lead to easy distinctions between faith and hope, at least in part because Werblowsky sees them as essential—and interwoven—elements of trusting reliance on God. In reference to Psalms, for example, he writes:

*Faith* is the trust in God’s *faithfulness*. . . The belief that God’s promise is reliable is no more “expectation,” punctured by doubt and fear, but a seeking and finding of refuge with God, even if it involves long and confident waiting. [In a note, he cites Psalm 130, which speaks repeatedly of waiting and hoping for God.] There [in Psalms] the state of hopeful reliance is described as the sign of a godly life; it is a general commitment to God rather than a special virtue to be exercised against specific difficulties and vicissitudes.<sup>47</sup>

As to the relationship between hope and faith in rabbinic literature, Werblowsky notes:

...hope in the future restoration is a matter of course...Israel's ultimate redemption was not a matter of hope but of absolute certainty. It was a matter of more uncertainty whether any given individual would live... [to see redemption] and in this respect sincere hope was enjoined: "did you hope for salvation?" [This one of the questions the Talmud asserts we will be asked upon final judgement.] The fact, however, that this expectation had to be upheld in the teeth of a reality that emphatically contradicted it eventually turned it into an act of faith...On the other hand, hope is not merely a meritorious virtue. It is the faculty or quality of the should that renders the continuous existence of certain religious attitudes, acts, and values possible: "everything is through hope [Genesis Rabbah, 98:14]. ... But hope is no more optimism; it is a positive virtue based on that unquestioning and total trust in God which theologians call "faith."<sup>48</sup>

Werblowsky's conclusion hearkens back to elements of the letter to the Hebrews: "Now faith is the assurance of things hoped for, the conviction of things not seen." (11:1):

An analysis of the structure of religious modes of "faith" and "trust," let alone "hope" reveals a basic duality. There is a relationship and commitment to something that is not immediately present, and an expectation of something that is not yet here. This "something" is accepted, expected, hoped for or believed in; but it is plainly not "here" in the same sense as the world and all that fills it is "here." Very often it is plainly and distressingly not "here," that faith, hope and trust must perform feats of heroism in face of the absurdity or improbability of their claims.<sup>49</sup>

Though Werblowsky views faith and hope as indissolubly linked, each may represent a different aspect of the relationship to what he calls the "not yet here." Faith stresses the sense of *certainty* that what is not yet will be, while hope emphasizes the sense of *possibility*. Human experience clearly includes times when one dominates the other.

Philosopher Alan Mittleman (1953-, United States) explores the relationship between hope and faith with great sensitivity. Building on a careful analysis of biblical sources, Mittleman stresses the inextricable bond between hope and faith: "To practice faith in God is to cultivate and sustain hope in God. Faith inaugurates a duty to hope. Where there is faith then, there are always good grounds to hope. This is not to say that there are always good grounds to believe that specific hopes, in the sense of specific wishes, may be granted." Faith cannot be reduced to belief in an omnipotent God of history who *can* save us, nor can hope be reduced to passive waiting for salvation: "...[Faith] orients the faithful towards an ultimate confidence in God, which despite whatever happens to the faithful, can help them rise inwardly above all present calamity."<sup>50</sup> Faith in God helps the faithful cope with tragedy and suffering without necessarily guaranteeing that God can or will remove either.

For Mittleman, hope is also a virtue, an “excellence of character. “Hope discloses a knowledge of or wisdom about the ultimate character of life. It expresses the goodness felt by the faithful to inhere in the reality of Being. . . . Hope is the response of persons of faith to the goodness felt at the roots of the world.”<sup>51</sup> The source of goodness emanates from the divine image within each of us. Hope points to the potential for humanity to better reflect the core of goodness we each contain.

Ariel Meirav, a contemporary Israeli philosopher, considers hope and faith from a different perspective. He argues that our feeling of hope versus despair hinges on whether we view the external actors effecting a hoped-for outcome in a positive or negative light.<sup>52</sup> For example, if we felt wrongly accused of a serious crime and hoped for vindication, we would likely recognize that the prospects for exoneration were not entirely in our hands. The outcome could depend on a range of external actors: our lawyer, the jury, the prosecutor, the judge, the determination of our supporters, and/or (depending on our personal beliefs) God. Our overall appraisal of the strength and valence of the relevant factors determines whether we face the trial with hope or despair. Meirav considers God as a possible external factor. I see God, not as an actor Who directly determines the verdict, but as One who helps sustain an inner sense of fortitude and hope among all those allied in the struggle to realize our hopes.

### *Summing Up: Personal Reflections*

A classic distinction between hope and faith (one that encompasses secular as well as religious varieties of faith) revolves around the continuum of certainty versus uncertainty, with faith closer to the former pole and hope nearer the latter. As philosopher Adrienne Martin put it, “when I have faith in you, this is different than my hoping that you will be reliable, and the difference is largely that, in the case of hope but not faith, I may carry mad money.”<sup>53</sup> Beyond this, it is not easy to disentangle the relationship between faith and hope. Many of the thinkers we have surveyed see hope and faith as overlapping virtues, both of which speak to different aspects of our relationship to the Divine or, in secular terms, to the future.

I find it helpful to sort out the distinctions between faith and hope in personal terms. Think about faith as an unshakable belief that supports a particular hope. As we have seen, hope includes two components, one involving an important goal we strive to reach (C.R. Snyder) and, the other, our response to a trial (Gabriel Marcel), which galvanizes a response of hope. Here are two examples:

I have faith that when engaged in prayer, the voice I “hear” answering me is not mine alone. My hope (desired goal) is to clearly understand the guidance I receive during prayer. My hope (response to trial) becomes manifest in my struggle to accept and implement that guidance even though it may require difficult changes in my behavior.

I have faith that human beings can improve the world. My hope (desired goal) is to see a world in which all human beings are treated with true dignity. My hope (response to trial)

finds expression in the sum of my activities aimed at repairing our now-broken world and in my efforts to inculcate in successive generations a commitment to continue this struggle for as long as it takes.

Truth be told, these two examples of faith may also be understood as illustrating a primary or fundamental hope, which in turn gives rise to additional hopes. This comports well with the midrashic assertion cited above, that “everything is through hope.”

*Excursus: Echoes in Judaism of Erik Erikson’s Theory of Basic Trust and Hope*

As we’ve seen, Erikson drew important connections between the experience of basic trust and development of the capacity to hope. Here we’ll begin with a few words about the complexity of his own religious identity and then consider some Jewish antecedents of his thoughts on trust and hope.

Erikson was born to a Jewish mother, adopted by his Jewish stepfather, raised in a Jewish home, but haunted by a long-kept family secret about the identity of biological father—a Christian aristocrat. Erikson’s relationship with Judaism was highly ambivalent, to say the least. He converted to Christianity upon marriage and had difficulty fully acknowledging his Jewish roots. As a psychoanalyst who wrote voluminously about identity, his failure to come to terms with his own identity sparked controversy, which even made it into the *New York Times Book Review*.<sup>54</sup> I mention this because ironically—and likely unbeknownst to Erikson—his work about basic trust and hope resonates strongly with Judaism on several fronts.

First, the Hebrew language itself points to the close connection between trust and hope. There are at least two verses in the Bible (Psalms 22:10, see below; and Ecclesiastes 9:4) in which the word for trust, “*bitachon*,” is commonly translated as “hope.” This rendering appears as far back as the Greek translation of the Bible.<sup>55</sup> According to Bachya ibn Pakuda, the Bible refers to trust with ten different terms, two of which, *tikvah* and *tochelet*, are the most common biblical words for hope, and three others of which can sometimes mean “hope.”<sup>56</sup> In words that would have made Erikson smile, one Spanish medieval sage, Rabbeinu Yona, explained these linguistic connections: “Hope emanates from trust.”<sup>57</sup>

Beyond the linguistic ties between trust and hope, Bachya also wrote about the development of trust in ways that sound remarkably Eriksonian. Bachya explains that the foundation of trust rests upon the infant’s experience of reliable comfort and feeding at the breast: “A child, at the beginning of his life, trusts in his mother’s breasts, as it says, ‘You made me hope [others render, ‘secure’ or ‘trust’] when I was upon my mother’s breast’” (Ps. 22:10).<sup>58</sup> When the child’s perception grows stronger, he transfers his trust to his mother, because of the attention that she lavishes on him.”<sup>59</sup> The verse from Psalms cited by Bachya supports Erikson’s assertion that hope emerges from a trust-filled maternal/parental matrix. It also provides a useful reminder of the connection between those early positive developmental experiences and religion: the word for breasts, *shadaim*, is virtually the same as one of God’s names, *Shadai*.

What are the primary factors that make an individual trustworthy? Bachya's list begins with "compassion, empathy, and love." With increasing maturity and continued healthy interactions, a person's trust encompasses a progressively wider circle of people and, finally, God. The highest level of trust corresponds to a profound connection to God, which, in turn, Bachya connects to what he deems to be the highest of ten scriptural terms associated with trust: hope, *tikvah*: "Even on the path of Your judgements, YHWH, we hope to You. We long for the name by which You are called" (Is. 26:8).<sup>60</sup>

Franz Rosenzweig (1886-1929), born some sixteen years before Erikson (and also from Frankfurt, Germany) likewise arrived at remarkably Eriksonian formulation. At the very end of *The Star of Redemption*, Rosenzweig writes this:

But trust is a big word. It is the seed whence grow faith, hope, and love and the fruit which ripens out of them. It is the very simplest and just for that reason, the most difficult.<sup>61</sup>

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<sup>1</sup> For those interested in these questions, see: Alan Mittleman, *Hope in a Democratic Age* (New York: Oxford University Press, 2009); *Oxford Handbook of Hope*, ed. Matthew W. Gallagher and Shane J. Lopez (New York: Oxford University Press, 2018); *Interdisciplinary Perspectives on Hope*, ed. Jaklin A. Elliott (Hauppauge, NY: Nova Science Publishers, 2005); and “Hope,” in *The Stanford Encyclopedia of Philosophy*, <https://plato.stanford.edu/entries/hope/>

<sup>2</sup> Albo compares this hope to the ancient free-will offering, a sacrifice “presented out of the benevolence or religious impulse of heart of the giver and not in fulfillment of any obligation, promise or vow.” See Morris Jastrow and Ira Maurice, “Free Will Offering,” in the *Jewish Encyclopedia*, <http://www.jewishencyclopedia.com/articles/6338-free-will-offering>.

<sup>3</sup> Joseph Albo, *Sefer Ha-Ikkarim* (The Book of Principles), trans. Isaac Husik (Philadelphia: Jewish Publication Society, 1946), vol. 4, part 2, ch. 49, 468 and 471.

<sup>4</sup> Albo, *Sefer Ha-Ikkarim*, 464.

<sup>5</sup> Albo, *Sefer Ha-Ikkarim*, 466-67.

<sup>6</sup> I’ve tried to create more gender-sensitive translations of biblical passages by using *The Contemporary Torah* “A Gender-Sensitive Adaptation of the JPS Translation” edited by David E. S. Stein (Philadelphia: Jewish Publication Society, 2006) for the Pentateuch (except using YHWH for יהוה) and applying its general approach to passages from Prophets or Writings. I’ve often gender sensitized other quoted sources by replacing gendered language with alternate text in brackets.

<sup>7</sup> David Azoulay (1724-1806, Italy) suggested that this phrase, “I urgently hoped” (*kavo kiviti*), is related to the length of crimson chord (*tikvat hut ha-shani*) in Joshua 2:18. As Azoulay said, “If I wake in the middle of the night ‘and I urgently hoped’ and He bent down [extended] a chord of mercy to me.” See Hayyim Yosef David Azoulay, *Yosef Tehillot* (New York: Agudat Chasidei Chabad, 1953), 35a (Psalms 40:2), <https://hebrewbooks.org/039866>.

<sup>8</sup> See, for example, Moses Alshekh’s commentary on Psalms 42:3, in which he compares the pit to idol worship. Likewise, Exodus Rabbah 23:12 compares the pit to Egypt and the impurities that surrounded the Israelites there.

<sup>9</sup> There’s no question that Albo’s thought influenced Heschel. He cites Albo half a dozen times in *Torah Min ha-Shamayim*—translated into English as *Heavenly Torah: As Refracted through the Generations*, ed. and trans. Gordon Tucker (New York: Continuum, 2005)—and somewhat more frequently in *God in Search of Man: A Philosophy of Judaism* (New York: Noonday, 1955).

<sup>10</sup> The translation follows Robert Alter except in part of the last verse. Here Alter renders “hope for the Lord.” I have followed Artscroll: “hope to the Lord.” Rabbeinu Yona of Gerona (d. 1263) wrote in similar terms about hope’s being a process. See his commentary on Proverbs 3:26 in *Mishlei: Im perush Rabenu Yonah mi-Gironde*, ed. Ya’ir Avidan (Jerusalem: Mossad ha-Rav Kook, 1975).

<sup>11</sup> Albo, *Sefer ha-Ikkarim*, 470.

<sup>12</sup> Gabriel Marcel, “Sketch of a Phenomenology and A Metaphysic of Hope,” in *Homo Viator: Introduction to the Metaphysic of Hope* (New York: Harper Torchbooks, 1962), 30.

<sup>13</sup> Marcel, “Metaphysic of Hope,” 35.

<sup>14</sup> Marcel, “Metaphysic of Hope,” 36.

<sup>15</sup> Marcel, “Metaphysic of Hope,” 51, 58, and 60. Marcel also conceives of a relationship with oneself, through which hope can advance beyond timidity.

<sup>16</sup> See, e.g., Eva Benzein, Astrid Norberg, and Britt-Inger Saveman, “The Meaning of the Lived Experience of Hope in Patients with Cancer in Palliative Home Care,” *Palliative Medicine* 15, no. 2 (2001), 117-128.

<sup>17</sup> Albert Camus, *The Myth of Sisyphus* (New York: Alfred A. Knopf, 1955), 91.

<sup>18</sup> An essay by Doug Stanton (“Moral Lessons from the Crucible of the Sea,” *New York Times*, July 27, 2018) provides another powerful illustration of Marcel’s concept of hope. Stanton writes about the sinking of the *Indianapolis* by a Japanese submarine in 1945. Of 1,195 sailors onboard, 316 had survived when rescuers arrived four and a half days later. “As the men floated in the sea, they were blinded by sun, hounded by hallucinations, thirst and hunger, attacked by sharks and beset, finally, by the realization that no one was coming to rescue them. Some of them purposefully swam away to die, feeling all hope was lost. Others surrendered to the moment but did not give up, an important distinction. While still certain that rescue would never come, they carried on, assisting struggling shipmates even when it didn’t seem to matter. By becoming selfless, they apprehended who they were as individuals.”

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<sup>19</sup> Vaclav Havel was among many European intellectuals influenced by Marcel's work. He wrote the forward for a 1997 edition of Marcel's classic *The Mystery of Being*. Marcel's influence is apparent in Havel's 1993 essay, "Never Hope against Hope" (*Esquire*, October, 1993, <https://classic.esquire.com/article/1993/10/1/5-never-hope-against-hope>): "Hope in this deep powerful sense... [is] an ability to work for something to succeed. Hope is definitely not the same as optimism. It's not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how well it turns out. It is this hope, above all, that gives us strength to live and continually try new things, even in conditions that seems as hopeless as ours do, here and now. In the face of this absurdity, life is too precious a thing to permit its devaluation by living pointlessly, emptily, without meaning, without love, and, finally, without hope."

<sup>20</sup> Translation follows Koren.

<sup>21</sup> Genesis Rabbah 91:1. See Hope upon Hope: An Anthology of Jewish Sources under resources at [choosinghope.net](http://choosinghope.net).

<sup>22</sup> Aviva Zornberg, *The Beginnings of Desire: Reflections on Genesis* (New York: Doubleday, 1995), 302.

<sup>23</sup> Erikson's wife, Joan, a frequent collaborator on his work, developed a ninth stage that encompassed old age. See Erik H. Erikson, *The Life Cycle Completed (Extended Version)*, 107. Kindle. Erikson was trained by Freud, who did not write at length about hope. But he certainly recognized its importance, especially as a factor in the therapeutic process. Commenting about the negative effects of fearful expectations, Freud wrote: "The contrary state of mind, in which expectation is colored by hope and faith, is an effective force in all our attempts at treatment and cure." See "Psychical (Or Mental) Treatment (1905). *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, vol. 7 (London: Hogarth, 1953), 289.

<sup>24</sup> Erik H. Erikson and Joan M. Erikson, *The Life Cycle Completed* (New York: Norton, 1997), 64.

<sup>25</sup> Erikson, *Childhood and Society*, 2nd ed. (New York: Norton, 1963), 250.

<sup>26</sup> For Erikson's comments on reverence, see his essay, "The Roots of Virtue," in *The Humanist Frame*, ed. Julian Huxley (New York: Harper & Brothers, 1961).

<sup>27</sup> This translation follows Koren.

<sup>28</sup> The recently published *Oxford Handbook of Hope*, ed. Matthew W. Gallagher and Shane J. Lopez (New York: Oxford University Press, 2018), includes the best overview of research on Snyder's theory of hope. The book is an excellent way to get a sense of Snyder's enormous influence on the development of the field of hope studies.

<sup>29</sup> The Trait Hope Scale is in *The Oxford Handbook of Hope*, ed. Matthew W. Gallagher and Shane J. Lopez, 42. The scales' twelve items measure agency and pathways. Here are two items: "I energetically pursue my goals" [agency]. "There are lots of ways around any problem" [pathways]. All items are rated on an eight-point scale from "definitely false" to "definitely true."

<sup>30</sup> Henry David Thoreau, *Walden*, in *The Portable Thoreau*, ed. Carl Bode (New York: Viking, 1966), 562-63.

<sup>31</sup> C.R. Snyder, *Psychology of Hope: You Can Get Here from There* (New York: Free Press, 1994), loc. 230-31, Kindle.

<sup>32</sup> Snyder, *Psychology of Hope*, Kindle Locations 167-68.

<sup>33</sup> Jonathan Lear, *Radical Hope: Ethics in the Face of Cultural Devastation* (Cambridge, MA: Harvard University Press, 2008), loc. 1029-30, Kindle.

<sup>34</sup> Lear writes: "When I have presented these ideas in lectures, I have regularly been asked about similarities to the Jewish holocaust in World War II. Crow concepts could, I think, have survived their own holocaust. A more relevant analogy therefore seems to be the destruction of the Temple. With that destruction certain traditional forms of orientation—e.g., toward a priestly caste, toward the Temple, toward sacrifice—became impossible. There were no longer viable ways of so orienting oneself. Unlike the Crow, the Jews had their Book; and the rabbis were able to use it to construct a liturgy that would be specifically applicable in conditions of exile and diaspora. In this context, Plenty Coups's decision to tell his story to a white man so that it might be written down and preserved as a traditional story takes on added significance." Lear, *Radical Hope*, loc.1626-31, Kindle.

<sup>35</sup> Walter Russell Mead, "The Big Shift: How American Democracy Fails Its Way to Success," *Foreign Affairs*, May/June 2018, 19.

<sup>36</sup> Mordecai Kaplan, *The Future of the American Jew* (New York: Reconstructionist Press, 1981), 266-74. There are, of course, many great thinkers who identify themselves as atheists for whom hope remains a central concept. Richard Rorty, for instance, writes movingly about social hope—hope placed in humanity, rather than God, that we will improve our lot on earth. See Rorty's *Philosophy and Social Hope* (New York: Penguin, 1999), 72-90.

<sup>37</sup> All New Testament quotations in this essay follow the New Revised Standard Version (NRSV) translation, unless otherwise indicated.

<sup>38</sup> Adrienne Martin, *How We Hope: A Moral Psychology* (Princeton, NJ: Princeton University Press, 2014), 105. Kindle.

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- <sup>39</sup> Augustine of Hippo, *The Handbook on Faith, Hope, and Love*, ch. 8, <http://www.newadvent.org/fathers/1302.htm>
- <sup>40</sup> John Calvin, *The Institutes of Christian Religion*, book 3, 2:42. <https://www.biblestudytools.com/history/calvin-institutes-christianity/book3/chapter-2.html>
- <sup>41</sup> James L. Muyskens, *The Sufficiency of Hope* (Philadelphia: Temple University Press, 1979), 144.
- <sup>42</sup> Bachya ibn Paquda, *Duties of the Heart*, trans. Daniel Haberman (New York: Feldheim, 1996), vol. 1, 363. (The translation has been modified by this author for gender sensitivity.)
- <sup>43</sup> Rabbeinu Yona of Gerona, Commentary on Proverbs 3:26, *Peirush al Mishlei l'Rabbeinu Yona Gerondi* (Berlin: M. Poppelauer, 1910), 21-25, <https://www.hebrewbooks.org/39300>.
- <sup>44</sup> Albo, *Sefer ha-Ikkarim*, ch. 49, 458 and 462.
- <sup>45</sup> Ovadia Sforno, *Commentary on the Torah* (New York: Mesorah, 1993), 863 (to Deut. 6:4).
- <sup>46</sup> Solomon Schechter, "The Dogmas of Judaism," *The Jewish Quarterly Review*, 1, no. 1 (Oct. 1888): 51.
- <sup>47</sup> R. J. Zvi Werblowsky, "Faith, Hope and Trust: A Study in the Concept of Bitachon," *Papers of the Institute of Jewish Studies London* 1 (1964): 95-139, 101.
- <sup>48</sup> Werblowsky, "Faith, Hope and Trust," 95-139, 104-106, 118.
- <sup>49</sup> Werblowsky, "Faith, Hope and Trust," 95-139, 138.
- <sup>50</sup> Alan Mittleman, *Hope in a Democratic Age*, 119.
- <sup>51</sup> Mittleman, *Hope in a Democratic Age*, 156.
- <sup>52</sup> Ariel Meirav, "The Nature of Hope," *Ratio* 22, no. 2 (June 2009).
- <sup>53</sup> Martin, *How We Hope*, 22, Kindle.
- <sup>54</sup> See Marshall Berman's review of Erikson's *Life History and the Historical Moment*. Berman titled his review "Erik Erikson, the Man Who Invented Himself," *The New York Times*, March 30, 1975, <http://movies2.nytimes.com/books/99/08/22/specials/erikson-history.html>. For a good biography that discusses these issues, see Lawrence J. Friedman, *Identity's Architect: A Biography of Erik H. Erikson* by (New York: Scribner's, 1999).
- <sup>55</sup> For Ps. 22:10 (sometimes versed as 22:9), see the King James Version, the Soncino translation, and the Koren translation; for the Septuagint, see <http://ecmarsh.com/lxx/Psalms/index.htm>. In Eccl. 9:4, *bitachon* is rendered as "hope" in virtually all translations, including the Septuagint. See <http://ecmarsh.com/lxx/Psalms/index.htm>
- <sup>56</sup> Bachya ibn Paquda, *Duties of the Heart*, vol. 1, 471. The first part of Is. 26:8 follows the Artscroll translation. The second follows NJPS.
- <sup>57</sup> Rabbeinu Yona of Gerona, Commentary on Proverbs, 3:26, Bar Ilan Responsa Project 26+.
- <sup>58</sup> The translation of Ps. 22:10 follows Soncino, which accords with the King James Version. Psalms 145:15 sounds a similar note: "The eyes of all look hopefully to You, and You provide their food in due time." The translation follows *Siddur Sim Shalom*, the daily prayer book of the Conservative Movement (New York: Rabbinical Assembly, 2003), 79. The Babylonian Talmud (BT), Ketubot 67b, makes an interesting observation about a linguistic peculiarity in this verse. The end of the verse can be read "You provide *their* food in *his* time." The Talmud asks why the verse doesn't read *their* food in *their* time. This, the Talmud says, would imply that God meets everyone's needs at the same time. "*His* time indicates that God recognizes the uniqueness of individual needs and habits and responds accordingly." "Good enough parenting" includes the same ability to "tune in" to the individual differences among one's children. See also Ps. 104:27, which is similar to Ps. 145:15.
- <sup>59</sup> Bachya ibn Paquda, *Duties of the Heart*, vol. 1, 367 and 467.
- <sup>60</sup> The translation follows NJPS but substitutes "hope to" (*kivinukhah*) in place of "look to."
- <sup>61</sup> Franz Rosenzweig, *The Star of Redemption* (Notre Dame, IN: Notre Dame University Press, 1970), 424.