



***SECOND YEAR  
MEETING TWO  
CALL TO HOPE***

***1. Introduction.***

Hope is the desire for something that is or appears good that we do not possess but do know and want. Natural hope is in the natural order; we have hopes for ourselves, for others, to be, to do, to have good(s).

The theological virtue of hope is infused by God into our will. With it, we trust completely that we will attain heaven and our eternal life and that we will "have the means to attain it by God's omnipotent help. We hope, we desire God, the Supreme Good and we trust that in His mercy and His fidelity to His promises, He will grant us the means to attain to Him.

***2. Exemplar: Marie-Joseph Lagrange, O.P.***

Albert Lagrange was born in 1855 in France, a very frail child. When he was three, with seemingly no hope for his survival into healthy adult life, his mother took him to be blessed by the Cure d'Ars. Whether Our Lady of Autumn or the Cure, (or both?) was responsible, the boy was restored to health and began his life of study.

He earned a law degree and had served in the military before entering the seminary. He decided to become a Dominican, taking the name Marie-Joseph. In 1880, the day after his profession, religious orders were once more outlawed in France and so he went to Spain, studying Hebrew while there. He was ordained in 1887 and was then sent to learn Oriental Languages.

In 1890 Pere Lagrange went to Jerusalem and began his life's work. He saw, what he wanted to do: he would build an outstanding school of biblical research on the site of St. Stephen's martyrdom. What he had to start were two books, the Bible and a guidebook of Jerusalem, and a building that had been a slaughterhouse.

His hope: to make the Bible better understood. His means: to use scientific research with knowledge of the ancient peoples to learn their history, customs, language, laws, essentially their

culture and civilization. He would insist on rigorous scholarship of sites, times and places that are the background of the Scripture. The Biblical Institute that he envisioned became a reality and was approved in 1892 and very shortly thereafter, became a center of criticism for his new approaches.

Lagrange was considered too radical, too conservative, perhaps heretical, and always controversial by the various people who expressed their views upon him and upon his work. He was saddened that some of his Old Testament studies were "forbidden" to young seminarians, but he was not embittered.

In 1935, Pere Lagrange had to return to France; there he settled into a quiet life. He was unmistakably confident that he was doing what would bring him to God and would help others to know and love Him.

He heard criticism, but he fought brilliantly and spoke courageously for the work he believed he ought to do. That work was always the scientific research on the Bible so that we might know Scripture more clearly and deeply; thus we can come to know better God's revelation of Himself to us so that we can attain to Him.

Days before he died, he said peacefully, "I abandon myself to God" and murmured, "Jerusalem, Jerusalem". He died March 10, 1938.

### ***3. Scripture: Mt: 6:33-34***

"But seek first His (the Father's) Kingdom and His righteousness, all these things shall be yours as well. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own troubles be sufficient for the day".

The setting for this statement is along the coastal plains of Sharon where the land is rich and things grow well. Jesus told the parable of the rich man who wanted to store up material wealth and who was called in death that very same night. The man had trusted in his own wealth and possessions to take care of whatever might come so that he could not need help from anyone.

Jesus had called the disciples apart and seems to bind the group more closely to Him by telling them what will happen to them because of their following Him.

He has just spoken also of the lilies of the field and the birds who do not work and abandon themselves to God's care. Jesus has noted the beauties of the world and appreciate them but has insisted that the disciples be more concerned with seeking God, having confidence in Him and trusting in His care. Beyond that, they must seek first the Kingdom of God, the Kingdom of heaven: That is their mission in life as His followers.

It is a mission that we, too must follow as we follow Him and hope in the promise of His life, death and resurrection.

## ***5. Theology***

### ***HOPE***

Hope, as a virtue, means to have one's eyes fixed on heaven while working out one's salvation on earth. We look to God as our final end and hope to live in Him. Until we attain heaven, we look to the means on earth that, by His mercy, will get us there.

We are bound to avoid the vices opposed to hope: despair which concludes that salvation is impossible, and presumption which concludes that salvation is possible by our own effort without repentance for our faults or consideration of merit.

Hope gives the courage to get up, try again and, with God's grace, do what we have to do and do it with confidence. As we grow in the virtue of hope:

1. We are less and less concerned with the things of earth and we desire to be good.
2. There is a surety, even a serenity, amid difficulties (one reason Pere Lagrange was chosen as exemplar).
3. Our prayers reflect more deeply in spirit the Our Father: praise, acceptance of God's will, confident asking to be given the day's needs, repentance and seeking to be delivered from the one so that we may gain heaven.
4. We begin to long for heaven, since we are more focused on it, and we look at life from its view (not worrying about temporal matters) and we begin to understand the richness of life with the community of believers as the beginnings of heaven while still on earth.

### ***FEAR***

Fear is the gift of the Holy Spirit which complements faith and gives us the willingness to subject ourselves to the Holy Spirit.

We fear the justice of God as we become more aware of our sinfulness and we hope in His mercy because of his goodness. There are many kinds of fear. Mundane fear is the fear of what the world thinks of us. Servile fear is the fear of hell while filial fear is the fear of sin because it offends God and separates us from Him. Initial fear lies between servile and filial fears and is so called because as the gift of the Holy Spirit first manifests it self in us, we usually fear hell when we realize what the consequences of our actions may bring upon us; the more we grow in love, the more filial our fear becomes. Psalm 110 says that "fear is the beginning of wisdom." A practical wisdom that encourages us to subject ourselves to God so that we may please Him as a child wants to please his father.

Fear leads us to rely on God and therefore to hope: it also leads us to have humility because we can begin to see ourselves as we really are: weak and vulnerable children subject to all the consequences of God's majesty and therefore to adoration. We approach God with reverence and humility. It also leads us to have a strong awareness of sin, with sorrow for it and vigilance as a defense against offending God.

***Beatitude: "Blessed are the poor in spirit, for they (we) shall be comforted".***

The beatitude that accompanies the virtue of hope and the Holy Spirit's gift of fear is the one that enables us to turn away from self-exaltation and also from honors and wealth.

To become poor in spirit the follower of Christ meditates on the Lord, converses with or about Him, serves each neighbor with humility and prays for an increase in the virtue of hope and the gift of fear. Reflecting on the life of St. Dominic, it is easy to see how outstanding he was as an exemplification of this spirit.

Being poor in spirit does not mean poverty of material goods. One who is rich may be poor in spirit, just as those who are poor may be very attached to material things. To become poor in spirit, we must learn to use well what we are given, considering all things, even those for which we have worked, as gifts from God. We must share what we have hospitably and not be attached to what we have. It is a view of life quite different from what advertising would have us believe is "essential" to our happiness. The poor in spirit take comfort in a view of life that is shared with the Lord. The more we try to become poor in spirit, the more we know by faith and by example His way of life and set our footsteps to follow His, the more sure is our hope and trust in Him.

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**HOMWORK  
YEAR TWO  
LESSON TWO**

<b>DAYS</b>	<b>SCRIPTURE</b>	<b>CATECHISM OF THE CATHOLIC CHURCH</b>	<b>DOMINICANA</b>
<b>FIRST WEEK</b>	II Corinthians	1852-1860	Dialogue of St. Catherine of Sienna Prologue
<b>MONDAY</b>	1-2:11	1861-1864	
<b>TUESDAY</b>	2:13-14	1865-1869	
<b>WEDNESDAY</b>	5-6:13	1870-1876	
<b>THURSDAY</b>	6:14-7	1877-1885	
<b>FRIDAY</b>	8-9:5	1886-1896	
<b>SECOND WEEK</b>		&nbsp;	The Way of Perfection
<b>MONDAY</b>	9:6-10	1897-1904	
<b>TUESDAY</b>	11	1905-1912	
<b>WEDNESDAY</b>	12-13	1913-1917	
<b>THURSDAY</b>	Galatians 1-3	1918-1927	
<b>FRIDAY</b>	4-6	1928-1933	
<b>THIRD WEEK</b>	Ephesians		Dialogue
<b>MONDAY</b>	1	1934-1938	
<b>TUESDAY</b>	2	1939-1942	
<b>WEDNESDAY</b>	3	1943-1948	
<b>THURSDAY</b>	4-5:2	1945-1953	
<b>FRIDAY</b>	5:3-6	1954-1960	
<b>FOURTH WEEK</b>	Philippians	1961-1968	The Bridge-pg.64-88
<b>MONDAY</b>	1	1969-1974	
<b>TUESDAY</b>	2	1975-1986	
<b>WEDNESDAY</b>	3	1987-1995	
<b>THURSDAY</b>	4	1996-2000	
<b>FRIDAY</b>	Philemon	2001-2005	

On a separate piece of paper briefly outline your thoughts or questions on the articles you have read for your homework, to be turned in next time we meet