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HABITS OF HOPE

Educational Practices for a Weary World

TODD C. REAM, JERRY PATTENGALE,
and CHRISTOPHER J. DEVERS, EDS.

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—ONE—

THE CROSS OUR HOPE

The Hope of Education

Kevin G. Grove, CSC

The challenge of naming the hope of education is not to settle for a hope that is too small or proximate, however worthy such desired hopes might be. The hopes of a degree, a career, great research, or even more humane and just societies are resplendent hopes in themselves that education does and should serve. These hopes are proximate compared with the great hope—life eternal with God.[1]

This chapter suggests that for education, the Christian habit of hope gives fundamental depth to the basic human desire for transcendence. Christian education's preoccupation with a "great hope"—for life eternal that we might share—is not an afterthought, but a teleological grounding that can give life and light to the classroom, the laboratory, and the institutional mission. And this is the challenge for the Christian research university in our time: to articulate and abide a vision of Christian hope

[1]I borrow the language of "great hope" from Pope Benedict XVI, who wrote in his encyclical *Spes Salvi* (In Hope We Are Saved): "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, who encompasses the whole of reality and who can bestow upon us what we by ourselves cannot attain." Pope Benedict XVI, *Spes Salvi*, 2007, §31, at www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20071130_spe-salvi.html.

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true to the Gospels that does not close down inquiry, but enlivens it among all of the diverse participants in an institution's mission.

The theological tradition of practicing hope as a virtue—along with faith and love—points the direction to such a great hope. As a "virtue," hope is constitutionally a practice—a way of journeying through this pilgrim land not as our end, but trusting that God ordained us creatures for more than the broken world of which we know ourselves to be a part. Theologian Dominic Doyle thus defines hope in this way: "Hope is the providential movement toward the future, difficult, yet possible goal of eternal life with God, a journey already 'pioneered' by Christ."[2]

As the movement to eternal life, Christian hope is never separated from its corresponding virtues of faith and love. For hope takes up what faith believes and, as Doyle suggests, "carries it through difficulty unto a deeper, transformed love."[3] And so, hope simultaneously catalyzes closeness with God and a more human world.[4] In what follows, this chapter offers that such a Christian virtue of hope is precisely the habit or practice that might transform the difficult work of education into the concomitant increase of love of God and neighbor.

This chapter proceeds in three parts. The first uses the Christian image of the anchor to bridge the theological hope of the New Testament to our own time, noting the importance of hope for the persecuted along the way. Second, I speak about how this hope in the passion, death, and resurrection of Christ translates into the work of education. To this end, I rely on my own religious community, the Congregation of Holy Cross, a relatively new Catholic religious order founded for the work of education and with the specific charism, or spiritual gift, to connect education and hope. I draw inspiration from Holy Cross founder, Basil Moreau, to demonstrate the connection between hope in Christ and Christian education. The third and final section draws the insights of the first two into habits of hope for education, relying on my own experience

[2]Doyle is drawing on Hebrews 12:2. Dominic F. Doyle, *The Promise of Christian Humanism: Thomas Aquinas on Hope* (New York: Herder & Herder, 2012), 95.
[3]Doyle, *Promise of Christian Humanism*, 145.
[4]Doyle, *Promise of Christian Humanism*, 145.

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as a faculty member in theology at the University of Notre Dame and the legendary leader of my own institution, Fr. Theodore Hesburgh, CSC. The essay concludes that the virtue of Christian hope is foundational to education—the daily labor through which the growing desire for the great hope of life in Christ might be known, loved, and served in human community.

The Anchor: An Image of Christian Hope Ever-Ancient, Ever-New

From the time of the writing of the New Testament through the present day, hope has figurative expression in the anchor. Appreciating the ever-ancient, ever-new way this single symbol contains a theology of hope establishes the foundation from which the hope of education can be broadly conceived. The symbol of the Christian anchor marked major inflection points in Christian history to rekindle the sort of hope that is transformative of persons and societies.

Hope, in the scriptural witness, is for eternal life. In the letter to the Hebrews, the author writes of the unchangeable reality of God's promise: "We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek" (Heb 6:19-20, NRSVUE).[5] The key movement yielding hope is the entry into the inner shrine—the holy of holies. Christ is not only claimed as a new high (and eternal) priest, but also as one who is mediating life to human persons out of his own passion, death, and resurrection. Thus the hope to which the anchor points is life and light. We creatures, for our part, cannot create or produce such a hope. However, we might participate in it once it is delivered by Christ.

Since Christ's passion, death, and resurrection have offered this hope in full, the cross becomes a source of hope. The anchor symbolically captures both parts of this reality: the crossbar of christological promise

[5]All scriptural citations are from the NRSVUE unless otherwise noted.

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as well as the mooring of the crown's (the bottom of an anchor's) stability in having been once and ever given. The renowned patristic preacher in the Greek east, John Chrysostom, claimed for his congregation that the anchor is the icon of the hope of Christ: when dropped from a vessel into the sea, the anchor of Christ does not allow even ten thousand winds to agitate it or move it around.[6]

This theology visually animated the lives of Christians in the earliest centuries. If one visits today the catacombs of the early Christian martyrs from Roman persecutions, one will find imagery that all has to do with the hope of resurrection to new life.[7] These ancient tomb coverings, as well as the paintings inside of them, feature anchors as a dominant symbol. In the places both where Christians were buried and early martyrs lost their lives in times of persecution, the anchor claims both their lives and their deaths as testimonies to a singular hope.

By the sixth century, Fortunatus famously wrote the hymn still used in worship today that expresses the Passion of Christ as the great hope: *O Crux ave, spes unia* ("O hail the cross, our only hope").[8] Frequently enough, this verse appears iconographically with anchors. With arms out like a cross, the anchor recalls the passion, death, and resurrection of Christ while making a nod to the current condition of the living in its mooring effect.

As I suggested at the outset, the anchor is a symbol of hope both ever-ancient and ever-new. I live and work at the University of Notre Dame, a Catholic university of the Congregation of Holy Cross, the religious order of which I am part. Notre Dame is the best known of a worldwide network of Holy Cross schools and provides a great number of culturally intelligible religious images, from the *Word of Life* mural in granite on

[6]John Chrysostom, "Homily 11 on the Letter to the Hebrews" in *Nicene and Post-Nicene Fathers,* vol. 14 (New York: Christian Literature Company, 1889), 418-22.

[7]Jason Whitlark shows the connections between catacomb anchors and the letter to the Hebrews in "Funerary Anchors of Hope and Hebrews: A Reappraisal of the Origins of the Anchor Iconography in the Catacombs of Rome," *Perspectives in Religious Studies* 48, no. 3: 219-41. Other instances of resurrection imagery in the catacombs include the prophet Jonah (referenced by Christ and emergent from three days in the fish).

[8]Fortunatus's hymn, *Vexilla Regis Prodeunt*, was originally used for Good Friday in Christian liturgy and is still used in Catholic, Anglican, and Lutheran worship during Passiontide.

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the Hesburgh Library (known affectionately as "Touchdown Jesus" to football fans) to the statue of Mary the Mother of God on the golden dome of the Main Building on campus as a model of one who learns truths human and divine. ("Mary treasured all these words and pondered them in her heart" [Lk 2:19]).

What most visitors to the university miss, however, is that these icons of Catholic higher education are undergirded by a more subtle symbolic register: the anchor. For example, beneath the golden dome of the Main Building, on the center of the mosaic floor, is a cross flanked by anchors with the words *spes* and *unica*, meaning "hope" and "only," underneath. The cross flanked by anchors is found on the cornerstones of buildings, in entryways, on seals, signs, doorposts, and even in the marching band's formation on the football field antecedent to games. Holy Cross priests and brothers of campus wear the same symbol around their necks as a sign of their religious profession. These multivalent markers offer a visual claim that the ancient image of the great Christian hope—the anchor—has even now a claim to make on the daily work of a modern research university. To understand how it does means looking briefly to Basil Moreau, the founder of Holy Cross, and his vision for education and Christian hope.

From Anchor in Christ to Christian Education: The Hope of Education

As a religious order in the Catholic Church, the Congregation of Holy Cross is much younger than the ancient Greek monasteries or the Benedictine tradition. Formed in the nineteenth century, the Congregation of Holy Cross emerged from a societal rupture in France that brought the need for hope. Basil Moreau, a French priest and ultimately the founder of Holy Cross, saw as a child the devastation wrought by the French Revolution; as an adult he answered the call for societal and ecclesial renewal through education. In short, the experience of the desolation of the French Revolution and its aftermath—sometimes literally passion and death—also served as sites for hope of resurrection. Three parts of this story are important for this chapter: the desolation of the

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French Revolution; education as a work configured to the hope of Christ; that educators' work might be witnessing to that great hope.

Overstating the challenges that the French Revolution ushered in for individuals who lived in its wake in the countryside of France proves difficult. It overhauled society at every level—and it overhauled every level of the Catholic Church in France as well. For Basil Moreau, growing up outside of the city of Le Mans, the effects of the revolution were felt most pointedly in the decimation of education. Religious priests, brothers, and sisters were either killed or exiled during the revolution or its aftermath; the terror ended the work they provided in parishes and schools. In France, a 70 percent drop in the number of students attending university occurred, along with a 7 percent drop in the national literacy rate.[9]

Moreau himself came of age as an educator in this postrevolutionary era. As a young priest, he taught philosophy and later theology at a diocesan seminary, distinguishing himself as keenly aware that the postrevolutionary landscape was different from that which had preceded it. He required seminarians to take a course in physics and to read Bacon and Cicero as well as their required courses. He stated he did not wish for students to be ignorant of anything they should know.[10] His vision of education was not simply to go back to what had been before the revolution, but rather to incorporate what he deemed an appropriate dialogue of the tradition of faith with the discoveries of his time.

When Moreau then began the Congregation of Holy Cross in 1837, he merged a group of teaching brothers and a handful of priests and dedicated their efforts to being "educators in the faith," broadly conceived. This humble effort expanded geographically within the first few years. The mission at the University of Notre Dame was up and running already in 1842. Other early missions included sites in New Orleans and what is now Bangladesh, where the order still serves today. That Moreau might have started an order focused on education is hardly new. But context is

[9]For more detail on Moreau and this context, see the introduction to Basil Moreau, *Basil Moreau: Essential Writings* (Notre Dame, IN: Ave Maria, 2014), 2-7.
[10]Moreau, "Circular Letter 36," in *Essential Writings*, 416-17.

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important. Moreau's mission in education emerged out of a time of darkness—literally when religious educators faced exile or death. That memory, augmented by the work of a worldwide mission, helped Moreau to articulate for his religious priests, brothers, and sisters the understanding of education as connected to the hope of Christ.

Moreau's writings explicitly link Christian hope to Jesus Christ, especially for those priests, brothers, and sisters in his religious family. In his sermons and spiritual exercises, he offers that, having assimilated the thoughts, dispositions, and life of Christ so closely to one's own, the purpose of a Christian is to become—in the words of Saint Paul—another Christ (Gal 2:20). Any priest, brother, or sister who might take up the work of education was to commit to this ongoing conversion to the life of Christ "as the foundation of all your hope."[11]

Education then became the mode of inducting others into the life of hope, a movement from darkness to light or death to life. Moreau is the first person I can identify in the theological tradition who refers to education as a "work of the resurrection."[12] It is a remarkable contention. For by it, Moreau does not mean only the study of Scriptures and the tradition of the Christian life—though those are certainly foundational. Rather, he sees in the entire process of an education the growth in virtue whereby one learns through a paschal process.

When I explain this connection to my own students, I often ask them to think of something they have learned in college that they will never forget. This request rules out the sort of "knowledge" that one learns temporarily by cramming for a test or superficially by skimming. But real knowledge, the sort that is lasting and has an impact on one's life and choices, often emerges from the challenge of learning that can be put in paschal terms—in short, the carrying of a cross.

Perhaps on the way to real learning one might fall or fail not only once but two or three times. Perhaps on the way to real learning, one might need someone else to carry one's burden for a time. Others might assist

[11]See, for a representative example, Moreau, "Sermon on the Reception of the Habit for Carmelite Sisters," in *Essential Writings,* 199.
[12]Moreau, "Christian Education," in *Essential Writings*, 376.

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by wiping one's face or standing alongside in endurance, love, and friendship during the darkest or most challenging of times. In short, real learning might spiritually require the sort of losing one's life in order to find it that Christ promises as the condition of discipleship. Yet the experience of having acquired learning that will last rises up within the self like new life. Learning, in some small but nevertheless analogous way, is an experience of resurrection.

So for Moreau, the work of learning in every discipline that a student should know—from the sciences through the arts and technical studies—is an arena for the cultivation of just such a hope. For the hope of acquisition of knowledge, understanding, wisdom, and truth does not circumvent but, rather, hints at the very cross and resurrection paradigm. School studies might teach one to rise again. They can enkindle desire and appreciation for the great hope of Christian life.

A qualification must be made at this point. Anyone who has studied the classics knows the phrase *pathei-mathos* in ancient Greece was connected to the idea that learning emerged from suffering and suffering correlatively from learning. From Aeschylus's *Agamemnon* to the writings of Aristotle, wisdom might emerge from and even require suffering at various points. What Moreau offers is not merely the Greek formulation baptized, but rather a different teleological orientation entirely.

The Christian hope of education is not merely that one would gain knowledge or skill, though both of those are the products of education. Rather, the Christian hope of education is eternal life in Christ, and a work of resurrection can have its ground of possibility and its consummation in only him. So for Basil Moreau, the hope of education in a decidedly christological key could give a surer, longer, greater hope: eternal life. But simultaneously, Moreau rooted the search for that eternal hope in the learning that befits each discipline and its appropriate modes of discovery.

For Moreau, the hope that is imaged by the anchor of the cross becomes the model for Christian education. The hope of Christ's death and resurrection supplied the hope of learning in mathematics, physics, history, and business with new potentiality for human virtue and

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goodness. This understanding was not limited to the person as an individual, but for the entirety of the Christian community.

At the end of his "Christian Education," after Moreau described the vocation of Christian educators as taking up the work of the resurrection, he goes on to describe its communal effect. By this work, his hearers are to "prepare the world for better times than our own."[13] For each student is part of not only a family now, but also perhaps the foundation of a future one. And so, the image of hope is never a singular endeavor but one in which the virtue grows in those who know its struggle. They pass from the isolation of ignorance over into communion of truth with each other. In this way, hope's promise is never the isolation of the individual who suffers alone, but rather the communal telos of life and light in Christ. Those who practice hope in the work of learning are those who can know and inhabit in some small way the union that will be complete only at Christ's return.

Basil Moreau helped to connect for us the image of the anchor not as a static hope but as the transformative great hope in Christ that can enliven the work of education. He responded to a world in need not simply by beginning schools and providing content, but also by seeing that the work of education was potentially a unique modality in which to teach Christian hope. Inasmuch as he saw in education a work of resurrection, he seeded the entire process of learning and teaching with the potential to practice the virtue of hope.

For the individual learner and teacher alike, the processes of learning and teaching take on a paschal character—learning to die and rise in a daily manner that capacitates one more fully as an individual to appreciate and prepare for resurrection in Christ. At the same time, this individual learning has a communal and human effect.[14] It means that teachers and learners alike learn to accompany one another in suffering and in cultivating hope. It bonds persons together in communion that promises a different society—one of life and light.

[13]Moreau, "Christian Education," in *Essential Writings*, 376.

[14]Benedict XVI uses a similar logic in *Spes Salvi* (§§ 35-48): Our hope is measured by our action and by our care for those who are suffering.

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As such, the anchor of hope, when a paradigm for a university, is a "big idea" that changes the shape of research and teaching. I offer to my students when I teach them about Christ's resurrection that such an event has ramifications throughout history and is the raison d'etre for their being in my classroom in the 2020s. It is always remarkable to see their faces when I make this claim regarding their work and struggle.

Habits of Hope: A Case Study and Signposts for the Task Ahead

The question remains of how it is that the great hope—of eternal life in Christ—might inform the smaller hopes in which universities so frequently take stock: progress, discovery, teaching, and learning.

I wish to offer a concrete example from my own Department of Theology at the University of Notre Dame. Faced with the challenge of articulating the coherence of a Catholic liberal arts core curriculum to our students, we faculty members have found that students all too often perceive core requirements as boxes to check or courses that might require "getting through" en route to a degree or career trajectory. The effect of this sort of thinking is not the integration of education but rather a fragmentation and compartmentalization that prioritizes usefulness toward a career trajectory or other goal.

As a counterpoint, our department set out to write a single paragraph that could be placed at the top of our syllabi, explaining what the core curriculum does. This could then be followed by our own brief course description, claiming how our course contributes to this mission. So, for instance, when I teach our introductory Foundations of Theology course, I put this core paragraph at the top of my syllabus followed by a second paragraph of how the objectives of my course flow from and contribute to this vision. I take time on the first day of class to explain both to my students.

I will produce the paragraph in full here and then below speak about its movements. The two sources that it draws from are Notre Dame's Mission Statement as well as a key global document in twentieth-century

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Catholic thought on higher education, *Ex Corde Ecclesiae* by John Paul II.[15]

> The Catholic intellectual tradition affirms that the desire and capacity for truth and justice are gifts of God, which are given for the sake of the full flourishing of the human person and the building up of the common good. Guided by this hope, Notre Dame is dedicated to "the pursuit of truth for its own sake" (*ND Mission Statement*), from which springs that *gaudium de veritate,* "the joy of searching for, discovering, and communicating truth in every field of knowledge" (*Ex corde ecclesiae* §1). The University is a community of students and faculty of various faiths, backgrounds, and gifts, laboring in the common pursuit of wisdom. Together we seek through the core curriculum "an intelligibility and a coherence to all reality" (*NDMS*), moving from truths as discovered and taught by individual disciplines toward the ultimate unity of truth. Rather than an arbitrary set of requirements, the core curriculum is a doorway inviting us to consider a final integration: a "higher synthesis" (*Ex corde ecclesiae* §16) of science and wisdom, faith and reason, theory and practice, indeed, of all things created and uncreated in Christ, "in whom all things hold together" (Col. 1:17).

The paragraph, composed in 2018, is only five sentences, but taken together they make a claim concerning how we as faculty members of a university might invite students into our mission, which may not be self-evident to them (i.e., that core requirements have an integrative nature), and make a claim on a greater hope. The first sentence offers in a single line the Christian hope, placing in relation the person, the community, and God. God capacitates humans to desire truth and justice. These are gifts of our human condition that, when fostered, draw us into full flourishing in ourselves and closer with one another. That is the great hope that guides the claims of sentences two (the university in pursuit of truth), three (the collaborative nature of the pursuit of truth), and four and five (the higher synthesis to which a core curriculum as induction into the truth leads).

[15]For the Notre Dame Mission Statement, see www.nd.edu/about/mission/; for John Paul II's *Ex Corde Ecclesiae*, see www.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html.

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When I read this paragraph to my students on the first day of their freshman year, I suggest it should reframe the way they go about their core requirements, including my own course. Their requirement in mathematics is not simply about the acquisition of calculus, but about becoming capacitated for the truth in the unique mode that mathematics provides. The same might be said of their study of foundations of theology, which is the discipline that deals with divine revelation as a subject of inquiry on its own terms and logic.

I am aware enough that all humans from time to time work to "get through it." But hope as a virtue or habit means that those who labor through core requirements and assignments might do so with the goal that a higher synthesis and purpose is possible. And, for the Catholic core curriculum as my colleagues and I have articulated it, this configuration to the truth is possible on account of Christ who in himself made truth incarnate—and lifted the study of truth in all forms and disciplinary disclosures.

This paragraph concerning a core curriculum is in many ways a small and humble example, but it enacts the logic inherent in practicing as a virtue the "great hope" of Christian education. The paragraph makes a claim on the virtue of hope that is to guide the truth-seeking of the university, the contribution of its diverse students, faculty, and staff, and finally the hope for synthesis that is uniquely made possible in Christ. The paragraph is a witness both to student and professor alike that the lecture hall is not merely a place of transaction—performance for grade, or information exchange—it is an arena to grow the capacity and desire for truth that makes us more human and interconnected. Virtue cannot be legislated, but such witness sets forth the bold claim that in each class session it is possible.

The profound humility that comes from this sort of hope requires that the task ahead hardly be a triumphal one. Rather, the practice or habit of hope is one that recapitulates the paschal structure and challenge of coming to be true. For the Christian university that speaks uniquely of the hope that its mission witnesses, the regular functions of universities need more than ephemeral connections to the great hope of their calling. The

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Christian university that thrives in the future will be one in which a vision of fundamental research across the disciplines can be inspired by the great hope rather than by seeing its christological root as a sign of contradiction. The Christian university that thrives in the future will be one in which the truths that we study are both self-implicating and constitutive of human communion. And the Christian university's practice of hope—as emergent from the passion, death, and resurrection of Christ—will be measurable by the extent to which it finds and embraces those places in the human community most afflicted by pain and suffering. Communal, eternal, practiced as daily habit, and anchored in Christ, Christian education will be known either by the greatness or the paucity of its hope.

The Enduring Legacy of Theodore M. Hesburgh, CSC

In 1962, the University of Notre Dame's president, Fr. Theodore Hesburgh, CSC, was interviewed for the cover story of *TIME* concerning the nature of Catholic education.[16] Honest about the seeming challenge of a Catholic university, the article opens by quoting George Bernard Shaw, who famously claimed a Catholic university was a contradiction in terms. Shaw's claim, of course, has hardly faded, still construed as an opposition between faith and reason, theology and science, the work of a church and a university. But it is worth considering these false oppositions as limitations on hope.

What if faith, theology, and the work of churches was not somehow a limit on what the human might do, but the call to a greater hope of our integrated search for truth, beauty, and goodness? Hesburgh, in the article, makes a unique claim in response to the logic of Shaw, offering, "We are men committed to Truth, living in a world where most academic endeavor concerns only natural truth, as much separated from supernatural truth, the divine wisdom of theology, as sinful man was separated from God before the Incarnation."

Hesburgh understands the Catholic university as doing a work of mediation: "We must somehow match secular or state universities in their

[16] *TIME*, "Education: God and Man at Notre Dame," February 9, 1962, at https://content.time.com /time/subscriber/printout/0,8816,938327,00.html.

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comprehension of a vast spectrum of natural truths in the arts and sciences, while at the same time we must be in full possession of our own true heritage of theological wisdom."[17] For Hesburgh, this was a commitment to "total truth"—not only those truths discoverable by our own production in the natural order but also those revealed. The unique voice of the Christian university is that all these truths are on the table, where at other places those truths of revelation would be out of bounds.

Hesburgh's hope was for a "possible renaissance" and this claim was depicted visually on the cover of the same *TIME* issue. The cover of the magazine is a painting of Hesburgh holding open a book with two distinct features. The pages of the book, open to the viewer, have on one page an image of Giotto di Bondone's *Madonna Enthroned* from the Uffizi Gallery in Florence. The second and third pages of the book have scientific and mathematical texts. There is more to this pairing than the simple putting together of a Marian image suggestive of Notre Dame with some aspect of reason or research. The Giotto *Madonna* is from an altarpiece that is largely considered to be one of the earliest works of the Florentine Renaissance. That Renaissance gave humanity Brunelleschi's architectural dome, Michelangelo's masterpieces, and other instances of the theologically inspired flourishing of the arts and sciences. Hesburgh's claim, and the reason for the *Madonna* as he is holding it, is that the Catholic university is a possible site of a new renaissance—one in which inquiry into "total" truth—natural and revealed—might be so energizing as to inspire the full flourishing of the human person and the common good.

I reside in a residence hall at Notre Dame with 221 students. A couple of years ago, I was given a reproduction of Giotto's *Madonna* from a friend. I hung Giotto's *Madonna* in the small reading nook in my hallway and framed the cover of *TIME* on which Hesburgh was the feature, hanging it alongside the Giotto reproduction. For each class of students who move into my dorm, I explain the significance of the claim that the painting makes on their four years in the hall—that they are themselves, if they are up for it, part of a new renaissance.

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[17] *TIME*, "Education: God and Man."

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Day in and day out, many parts of life happen in the chairs of that nook right outside my door. Families are called, friends gather, romances begin and even end, homework is done, and papers are written into the wee hours of the morning. But this ordinary space for college life is marked by a structural claim of a higher purpose. And my hope is that, when my neighbors consider their time in what they affectionately have termed "the renaissance lounge," the very claim on the higher purpose will have helped them to foster in themselves the habit of our great hope.

Ultimately, the hope of Christian education is one that lets the promise of life in Christ inspire the flourishing of all other hopes. Engaging faith and incarnate in love, Christian hope is not notional but an anchor—the gritty, enduring, communion-making work by which the teaching, research, and communal life of the university are ennobled to their fullest. In the pursuit of truth, we might become true not alone but together. Thus, the hope of education, given by Christ, is not the limit on truth, but the daily demand for its fullness.

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