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## Hope Model.tv Set 14 28

20. although we have experienced much of what is called progress in human history, hope never presents us with a complete picture. as we have said, hope does not guide our way like a lamp lit at night: the light of hope flashes only briefly before it disappears. man's life begins in hope and is sustained in hope, but he does not live for hope. hope lives in the love that holds us from above, and without hope this is a love that fails to speak to us. in light of the light of hope, however, man may experience moments of fulfillment if, above all, he never gives up hope. the 'hope of the gospel' is man's hope in god, who is the source of all hope (cf. jn 20:9). in god, he does not hope for the promise of a material future, but is governed instead by a hope of a personal future, which, under the guidance of faith, may be given to him in his mission as a vocation for a new life. the hope of this new life must be supported by a 'hope of the gospel', which has overcome the 'hope' of the world. 19. this brings us to another, very real question: what can be hoped for and what may not be hoped for. in the nineteenth and twentieth centuries, this question often represented a clash between what would be called the 'german' and the 'french' spirit or world outlooks. a striking example of the simultaneity of, and interrelation of, these two tendencies is the following: in the nineteenth century, pierre-frédéric duhem formulated the now famous views of the incompatibility of the mechanical philosophy of science with the cosmology of the christian faith; in the twentieth century, henri bergson advanced his notion of 'evolutionism'; in the same century, albert einstein proclaimed the equivalence of mass and energy. what the terms of the debate may have been, they have become blurred and partly annulled in the course of time. here, what matters is not so much the content of the terms, but rather the 'feeling' that they represented.

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32. the world of the future will be both more intelligent and more technical, though not in the same way, so that it will be more intelligent in the sense that we will be able to think more quickly, not in the sense that the power of our intelligence will increase. in the future, we may find ourselves able to tap into the wisdom and energy of the universe and to develop even our knowledge of what is going on at every level of the world's structure. we may even be able to influence other worlds. yet it seems that our own power will not increase as a result of technical progress; rather,

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our technical potential will be multiplied many times over. in this world, in which life is increasingly controlled by machines, and in which our lives and our societies are subject to continuous mechanical and computer-based control, a world which is becoming more and more like an immense factory, will there still be a place for the gifts of intelligence, which, as it was once said, is human? here, in any event, and as long as there is choice, man must always be the decision-maker, with intelligence as his security, while rejecting those who claim to dominate or control him. the first thing is to become conscious of this need. it is

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easier to be conscious of our weaknesses than our strength, so it is better that we first become aware of our power. only by first strengthening our ability to preserve our freedom will we then be in a position to do justice to our power to create a better life. anyone who attempts to determine what will be possible for future generations will always be limited by the needs, hopes, fears and interests of the current generation, since each of us is part of a living community of humanity. as they say, the world is never as big as it seems, since it is always seen from a particular perspective. 5ec8ef588b

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