

## PHILOSOPHICAL NOTES

### Journeying in Hope: Insights from Gabriel Marcel and Jürgen Moltmann

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*Abstract:* This paper examines the French philosopher, Gabriel Marcel's (1889–1973), metaphysics of hope and the German theologian, Jürgen Moltmann's (1926–2024), theology of hope. It discusses and synthesizes some facets of their writings to develop a narrative of hope relevant to our time. In this narrative, Marcel's understanding of the human disposition to hope is introduced along with Moltmann's account on how that hope may be fulfilled. The paper highlights the notion that the Christian experience of hope necessitates the realization of the Kingdom of God on earth through compassionate solidarity with others, especially the poor, lost, and least.

#### I. Introduction

The world today is challenging in many ways. There are conflicts in Eastern Europe and West Asia, economic volatility leading to increased costs of living, along with serious worries about political stability. Sensationalism, bias, and politicking by mass media have contributed to an atmosphere of cynicism, anxiety, and depression. What is a Christian to do amidst all of these worrying developments? Hope! The world today is indeed challenging, but the problems of the twentieth century, which arguably were more testing for many than anything at present, produced profound works by two influential thinkers, one a philosopher, one a theologian, Gabriel Marcel and Jürgen Moltmann, respectively. These thinkers developed profound visions of hope. Both rejected a naive definition of hope based on tenuous wishing and both encouraged instead an openness to reality. Thus, their respective visions of hope clearly complement each other, and, when synthesized together, can provide a theological-philosophical remedy for many anxiety-ridden people today, especially Christians. This paper synthesizes some facets of their thought with an eye to pastoral implications aimed at developing a narrative of hope relevant to our time. In this narrative, I will focus on Marcel's discussion of the disposition to hope, and on Moltmann's account of how that hope is fulfilled. We will begin with Marcel's understanding of the human condition as "problematic," before highlighting his notion of the human person as a *homo viator* (person on the move). Later, we will describe the eschatological horizon of Moltmann, and how it can be used to contextualize the *homo viator* in that eschatological horizon. Finally, our brief discussion will conclude with some scriptural reflections concerning hope in light of the preceding sections.

## II. Problematic Human Condition

With the increasing technologization of daily living since the nineteenth century, which encourages viewing human existence primarily in terms of functionality, our sense of the human condition has become more of a problem unto the self.<sup>1</sup> Many think this problem could be solved by the introduction of generalizable techniques leading to a reductive abstraction of the human person devoid of authentic relationality.<sup>2</sup> How does one react to this problematization of the human condition? Marcel points out that it is with ontological exigence or uneasiness, leading to an interior urge or yearning for the transcendental. However, there are pitfalls that come with such a reaction—the uneasy person risks becoming distrustful of his or her own self, alienated from others, and distrustful of them also. Over time, uneasiness can lead to despair. The uneasy person becomes a self-tormentor who loses the ontological weight of human experience. In *Problematic Man*, Marcel traces the various responses to uneasiness from the sages to André Gide (1869-1951). Reflecting on the world in the 1950s, Marcel believes: “[m]uch more than the men of the nineteenth century, we see ourselves today under the obligation of interrogating ourselves upon the future of humanity, or more exactly, upon the significance which it is or is not possible to attach to the human adventure considered as a whole.”<sup>3</sup> Today, in a similar way to those of the twentieth century, if not more so, the same obligation presses upon us. For many, uneasiness pushes towards a blind detachment or ennui that impels living without any superior objective in view, whether intellectual, moral, or aesthetic. In a descriptive reflection of this state of mind, Marcel writes:

What began as a creative activity can become a mere professional routine, the interest that I take in things and events becomes blunted, and flat, and stale; the happenings of real life may come to arouse in me nothing more than the utter indifference with which I watch one episode succeed another in a really bad second-feature film. Whatever happens, it’s all one to me, I couldn’t ... care less.<sup>4</sup>

On the other hand, for Marcel, at the root of uneasiness, there is a recognition that the self exists with and for others. Consequently, uneasiness can and should transmute “into an active disposition which partakes of faith,”<sup>5</sup> faith understood as a commitment beyond oneself. In this way, uneasiness may even be seen as a necessary condition that assists the self to aspire towards the transcendental. With this aspiration in mind, Marcel articulates the self as a *homo viator* or person on the move.

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<sup>1</sup> For more information, see Margaret M. Mullan, “Restlessness and Disunion Within: Our Problems with Being,” in *Seeking Communion as Healing Dialogue: Gabriel Marcel’s Philosophy for Today* (London, UK: Lexington Books, 2021), pp. 49–72.

<sup>2</sup> See Steven Knepper, “Gabriel Marcel: Mystery in an Age of Problems,” in Gene Callahan and Kenneth B. McIntyre (eds.), *Critics of Enlightenment Rationalism* (Cham, Switzerland: Palgrave Macmillan, 2020), pp. 125–137.

<sup>3</sup> Marcel, *Problematic Man*, trans. Brian Thompson (New York, NY: Herder and Herder, 1967), p. 60.

<sup>4</sup> Marcel, *The Mystery of Being* (Chicago, IL: Henry Regnery Company, 1950), p.162. See also Rosa Slegers, “Reflections on a Broken World: Gabriel Marcel and William James on Despair, Hope and Desire,” in *Hope against Hope Philosophies, Cultures and Politics of Possibility and Doubt*, ed. Janet Horrigan and Ed Wiltse (Leiden, NL: Brill, 2010): p.60.

<sup>5</sup> Marcel, *Problematic Man*, p. 11.

### III. Homo Viator

The notion of *homo viator* is fundamental to understanding the nature of the human person. Marcel is suggesting that there is within each person an inner disposition that transcends all possible disappointments and all our uneasiness. This inner disposition is a form of hope, which does not originate necessarily from actual experiences but frees the self from an inner determinism and has the power to make reality open. In doing so, the *homo viator* aspires for transcendence. Hoping allows us to overcome the temptation to despair, which involves consciousness of time as an enclosed prison where everything depends on our desires, estimations, or calculations. Overcoming despair is one of the most significant tasks facing the human person. Marcel writes that “unhope (i.e., despair,) which is opposed to hope as fear is opposed to desire, is truly a death in life, a death anticipated. No problem is more important or more difficult than that of determining how we can overcome it.”<sup>6</sup> He notes that despair is a deeply rooted—almost natural—human condition in which an individual can remain stuck. Ironically, the possibility of despair is essential to hope, such that “At the root of the hope is the consciousness of a state of things which invites us to despair.”<sup>7</sup> In effect, hope is both non-capitulation before a fate perceived by our judgment and acceptance of the trials of life—like sickness or exile—as integral parts of the self, which are destined to be absorbed and changed by an inner creative process. This is not to say we should accept such trials passively, especially when they are contrary to human dignity. Rather, Marcel sees in the trials of life an opportunity to experience hope as a core part of the self. For him, hope is fundamental to the human *animus*; he goes so far as to say, “We cannot help seeing that there is the closest of connections between the soul and hope. I almost think that hope is for the soul what breathing is for the living organism. Where hope is lacking the soul dries up and withers....”<sup>8</sup>

At the same time, “hope consists in asserting that there is at the heart of being, beyond all data, beyond all inventories and all calculations, a mysterious principle which is in connivance with me.”<sup>9</sup> Moreover, this mysterious principle “cannot but will that which I will, if what I will deserves to be willed and is, in fact, willed by the whole of my being.”<sup>10</sup> Hence, hope is an ontological mystery and an openness to the mystery of being. On this point, mystery is a “problem that encroaches on its own data.”<sup>11</sup> Put differently, in this case mystery involves a question where the self is a fundamental part, and where any substitution of the self leads to altering the question itself. Yet, the world has lost a sense of mystery, leading to the growth of uneasiness. In contrast, hope engages with the whole self, but not in isolation from others. As Marcel further explains:

Hope is essentially the availability of the soul which has entered intimately enough into the experience of communion to accomplish in the teeth of will and knowledge the transcendent act—the act establishing the vital regeneration of which this experience affords both the pledge and the first fruits.<sup>12</sup>

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<sup>6</sup> Marcel, *Creative Fidelity* (New York: Fordham University Press, 2002), p.54. See also Zuzana Svobodová, “Overcoming Despair: Open Soul, Hope in Dialogue,” *Caritas et Veritas* 10, no. 1 (2020), p. 177.

<sup>7</sup> Marcel, *Being and Having*, trans. Katherine Farrer, (Westminster: Dacre Press, 1949), p.74.

<sup>8</sup> Marcel, *Homo Viator: Introduction to a Metaphysic of Hope*, trans. Emma Craufurd (New York: Harper, 1962), pp. 10-11.

<sup>9</sup> Marcel, *The Philosophy of Existentialism*, trans. Manya Harari (New York: Citadel Press, 1956), p. 28. See also Jove Jim S. Aguas, “Gabriel Marcel on Creative Fidelity, Hope, and Transcendence,” *MEΘEXIS Journal of Research in Values and Spirituality* 1, no. 1 (2021)m p.40.

<sup>10</sup> *Ibid.*; also Aguas, “Gabriel Marcel on Creative Fidelity, Hope, and Transcendence,” p.41.

<sup>11</sup> *Ibid.*, p.19; also Aguas, “Gabriel Marcel on Creative Fidelity, Hope, and Transcendence,” p.40.

<sup>12</sup> Marcel, *Homo Viator*, p.67.

In simpler terms, hope is a lived experience nourished through intersubjectivity in being open or available (*disponibilité*) to the giftedness received from another. In essence, hope can only exist with another, as Jimi Caldea notes.<sup>13</sup> Herein lies another layer of hope. It is related to creative fidelity, which entails actively drawing nearer to others even though there is always an element of unpredictability in human relationships. Specifically, Marcel believes “hope is the final guarantor of fidelity; it is that which gives me the strength to continue to create myself in availability to the other.”<sup>14</sup> Therefore, “the only true authentic hope is one that relies on something that does not depend on us; hope’s wellspring is humility, not pride, which consists in finding its strength in oneself alone.”<sup>15</sup> The sentiment translates into: “I hope in thee for us.”<sup>16</sup> Significantly, hope must be grounded in the absolute to be genuine and reliable. Otherwise, it would just be a mere projection of our changing desires or subject to disappointment due to the non-reciprocity of others. As a result, ontological exigence or uneasiness finds fulfillment or resolution only in the absolute, a concept not dissimilar to the Augustinian notion of the restless heart. If fulfillment were entirely non-absolute, *disponibilité* would be illusory since it would occur within a closed system, notes Dagasen.<sup>17</sup> Hence, Marcel argues, “A hopeful person has reached the idea that there is an Absolute Thou, to whom we can get close through our experiences in life and also our perpetual love. Such a Thou never denies His love.”<sup>18</sup> Hope appeals to the existence of an absolute creative power in the world and to the resources at the disposal of that power. Marcel understands this power in relation to God, the Absolute Thou. Hope is made possible through the availability of the soul to the Absolute Thou. In a sense, the human person is a pilgrim hoping for communion in the Absolute Thou.

Marcel is an unsystematic thinker who prefers his philosophy of hope to reflect the open-endedness and often incomplete nature of human experiences, aspirations and relationships. A reading of his work reveals numerous descriptions of hope (among other concepts) but with no clear overarching narrative. Furthermore, he does not always ground his philosophy in concrete and pragmatic terms. And so, his contributions to world philosophy leave much room for creative interpretation. It is also quite notable that, as a convert to Catholicism, there is a subtle compatibility between his philosophy and Christianity. Since the philosophy of Marcel is open-ended, incomplete, and compatible with Christianity, it is appropriate to consider in what ways Moltmann’s work continues this conversation along related lines.

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<sup>13</sup> See Jimi Caldea, “The Undeniable Import of Marcel’s Hope,” *Philippiniana Sacra* 53, no. 158 (January–April 2018), pp. 19-32.

<sup>14</sup> Brian Treanor, *Aspects of Alterity: Levinas, Marcel, and the Contemporary Debate* (New York: Fordham University Press, 2006), p.85. See Aguas, “Gabriel Marcel on Creative Fidelity, Hope, and Transcendence,” p.37.

<sup>15</sup> Marcel, *Thou Shall Not Die*, ed. Anne Marcel, trans. K. R. Hanley (South Bend, IN: St. Augustine's Press, 2009), p.57. See also Svobodová, “Overcoming Despair: Open Soul, Hope in Dialogue,” p.177.

<sup>16</sup> Marcel, *Homo Viato*, p.77. See also Paul O’Callaghan, “Hope and Freedom in Gabriel Marcel and Ernst Bloch,” *Irish Theological Quarterly* 55, no. 3 (1955), p.224.

<sup>17</sup> See Blessildo G. Dagasen, “God, the Absolute Thou as the Ground of Intersubjectivity in the Philosophy of Gabriel Marcel,” *Wesleyan Scientific Review* 1, no. 2 (2021), 114-127.

<sup>18</sup> Marcel, *The Philosophy of Existentialism*, p.29. See also Abdolkarim Mohamadi, “Gabriel Marcel on Hope,” *Religious Inquiries* 9, no. 17 (2020), p.10.

#### IV. Eschatological Horizon

We have seen that for Marcel the *homo viator* expresses hope in the encounter with the Absolute Thou. Yet, in Christian teaching, the Absolute Thou is neither unknown nor distant. Instead, the Absolute Thou is the Father who sent his only begotten Son to become one of us, Jesus Christ who lived and died among us, with the Holy Spirit who inspires us today. This trinitarian relationship is not only central to the Christian faith, but also anticipates what is to come for humankind, a key theme in Moltmann, who expresses it this way: “From first to last, and not merely in epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present.”<sup>19</sup> After the fall of humanity, God imbued salvation history with promise. Abraham left his homeland with a promise from God. The ancient Hebrews journeyed in exodus from Egypt based on a promise. Their descendants awaited in Babylonian exile in the hope of the realization of a promise. Today, the Church experiences both journeying and awaiting in promise. As Moltmann contends:

“Christianity” has its essence and its goal not in itself and not in its own existence, but lives from something and exists for something which reaches far beyond itself. If we would grasp the secret of its existence and its mode of behavior, we must enquire into its *mission*. If we would fathom its essence, then we must enquire into that *future* on which it sets its *hopes* and expectations.<sup>20</sup>

The passion, death, and resurrection of Jesus Christ, especially, were pivotal moments that inaugurated the new divine promise for the future of salvation history. For Moltmann, the paschal mystery stirs an impulse in the heart. He states:

Hope finds in Christ not only consolation *in* suffering, but also the protest of the divine promise *against* suffering...Faith takes up this contradiction and thus becomes itself a contradiction to the world of death. That is why faith, whenever it develops into hope, causes not rest but unrest...It does not calm the unquiet heart, but is itself this unquiet heart in man...Peace with God means conflict with the world, for the goal of the promised future stabs inexorably into the flesh of every unfulfilled present.<sup>21</sup>

What promise does humanity now hope for? According to Moltmann, it is the promise of the universally encompassing Kingdom of God. Since the first coming of Jesus Christ, the Kingdom of God has been in a constant tense state of in-breaking into the world, eventually reaching salvific fulfillment and consummation at the eschatological coming of Jesus Christ or the Parousia at the eschaton. In that time, the righteousness and justice of God will ultimately prevail over suffering and sin. In the meantime, the Kingdom of God remains unfulfilled and inchoate but is present, nonetheless. Notably, the signs of the Kingdom of God were healings and exorcisms, both of which have significant implications today. In baptism, Christians must continue the healing and exorcism ministry of Jesus Christ by participating in it in their historical, cultural, and socio-economic contexts. Moltmann suggests that “As long as the divine promise is not fulfilled, their hearts remain restless. In both good and bad, they become...dissatisfied with all their surroundings, they break through all barriers. Their impulses are immoderate because they have been stimulated by the infinite

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<sup>19</sup> Jürgen Moltmann, *Theology of Hope: On the Ground and Implications of a Christian Eschatology*, trans. James W. Leitch (Minneapolis, MN: Fortress Press, 1993), p. 16.

<sup>20</sup> *Ibid.*, p. 325.

<sup>21</sup> *Ibid.*, p. 21.

God.”<sup>22</sup> Such disposition contradicts worldly forces opposed to the Kingdom of God. He suggests that there is a social implication:

The question is not how people or happenings outside the church respond to the church, but how the church responds to the presence of Christ in those who are “outside,” hungry, thirsty, sick, naked, and imprisoned. It is not a question of the integration of Christians outside the church into Christianity in its ecclesiastical form; it is a matter of the church’s integration in Christ’s promised presence: *ubi Christus, ibi ecclesia* [where Christ is, there is the Church].<sup>23</sup>

The Holy Spirit aids our participation in the healing and exorcism ministry of Jesus Christ by being the impetus for an active Christian life in eschatological hope. The Holy Spirit is the efficacious power of the Kingdom of God, historically mediated through the Church. By being so, the Holy Spirit “gives a foretaste of the new creation in the feast.”<sup>24</sup> Rather than providing only temporal consolation, the Holy Spirit also empowers people to become active non-conformists in the present, incapable of accepting extreme poverty, injustice, and other social evils. Unfortunately, as Timothy Harvie has pointed out, Moltmann “has never explicitly developed a detailed description of the specific relationship between eschatology and ethics.”<sup>25</sup> Harvie goes on to ask an important question: “If Christian hope is brought to fruition solely by God’s act, then in what sense are creaturely actions, which adhere to the content of eschatological hope, generative of the character of this world as God’s world? Questions such as this remain largely unanswered in Moltmann’s corpus.”<sup>26</sup> Nevertheless, Moltmann points us in the right direction when he says: “The church is about proximity to the kingdom of God, and about the experience and praxis of the justice and righteousness of that kingdom.”<sup>27</sup> He adds that the Church “exists as a factor of present liberation, between [Christ’s] history and hope for his kingdom.”<sup>28</sup> It comes as no surprise then that the theology of Moltmann heavily influenced the then-emerging field of a theology of liberation, which, according to Gustavo Gutiérrez, “seems to express better the hopes of oppressed peoples and the fullness of a view in which [the human person] is seen not as a passive element, but as agent of history.”<sup>29</sup> In a sense, as Cornelison has suggested, “the futurist eschatology promoted by Moltmann... was seen as a means of introducing a revolutionary, transformative force into political life.”<sup>30</sup> The effect of this is that hope leads to and indeed is manifested in the pursuit of liberation from despair and oppression. The Christian has the moral responsibility to engage in hope with the world such that “every withdrawal of the presence and living testimony of Christians from any sphere of life would be the equivalent of a

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<sup>22</sup> Jürgen Moltmann, “Christianity and the Revaluation of the Values of Modernity,” in *A Passion for God’s Reign*, ed. Miroslav Volf (Grand Rapids, MI: Eedermans Publishing Co, 1998), p. 31.

<sup>23</sup> Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*, trans. Margaret Kohl (London, UK: SCM Press, 1977), p. 129.

<sup>24</sup> *Ibid.*, p. 257.

<sup>25</sup> Timothy Harvie, *Jürgen Moltmann’s Ethics of Hope: Eschatological Possibilities for Moral Action*, (Surrey, UK.: Ashgate, 2009), p. 2.

<sup>26</sup> *Ibid.*, p. 28.

<sup>27</sup> Jürgen Moltmann, *Experiences in Theology: Ways and Forms of Christian Theology*, trans. Margaret Kohl (London, UK: SCM Press, 2000), p. 15.

<sup>28</sup> Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology*, p. 75.

<sup>29</sup> Gustavo Gutiérrez, “Notes for a Theology of Liberation,” *Theological Studies* 31, no. 2 (May 1970): p. 247, <https://doi.org/10.1177/004056397003100201>.

<sup>30</sup> Robert T. Cornelison, “The Development and Influence of Moltmann’s Theology,” *The Asbury Theological Journal* 55, no. 1 (Spring 2000): p. 24.

surrender of their hope.”<sup>31</sup> We must now turn briefly to how this Christian hope might be realized in our contemporary times.

## V. Synthesis

Both Marcel and Moltmann base their visions of hope on a certain refusal to accept suffering. I contend that, just as Marcel proposes that the *homo viator* hopes for communion in an Absolute Thou, Moltmann extends the discourse by suggesting that this communion is experienced in the passion, death, and resurrection of Jesus Christ and comes to fruition by participating in this paschal mystery through solidarity with others. Marcel says: “I hope in thee for us.” Moltmann says the Kingdom of God is present among us. When both notions are taken together, the deep human experience of hope can be recognized as present whenever and wherever relationships manifest the Kingdom of God. In this way, the hope of the *homo viator* flourishes in the context of *homines viatores* (people on the move). To better appreciate this communal aspect, consider that the Absolute Thou in whom our hope is grounded is a trinitarian community of persons engaged in perichoresis (reciprocal indwelling). Within the limits of analogy and ontological differentiation, it is arguable that the circular metaphor of divine life between trinitarian persons is paralleled in the communal dimension that emerges between human persons.

Moltmann suggests: “If in a community we take responsibility for others, these others exist in a certain way in us, at least in our solicitude for them. That is why, in the Christian Faith, we say: because Christ is for us and gave himself for us, we are in Christ.”<sup>32</sup> From this perspective, it is discernible that the *homo viator* is journeying towards an eschatology of communion, made possible by the greatest act of solidarity in history, the Paschal mystery. Moltmann explicates the implication for humanity: “In the sphere of the apathetic God man becomes *homo apatheticus*. In the situation of the pathos of God he becomes *homo sympatheticus*. The divine pathos is reflected in man’s participation, his hopes and prayers. Sympathy is the openness of a person to the present of another.”<sup>33</sup> This means that hoping in the Absolute Thou, as Marcel would have us do, seems to entail experiencing solidarity from a suffering God, as Moltmann believes. From this divine solidarity comes the moral obligation to be in solidarity with others. Simply put, the *homo viator* must also be *homo sympatheticus*. In my view, Marcel and Moltmann challenge us to rethink our individualistic understandings of the human condition and salvation.

Given this proposed tentative synthesis of these themes in Marcel and Moltmann, nevertheless these thinkers still differ in some respects. Darren Webb argues that Marcel is anti-utopian and that Moltmann is critical utopian.<sup>34</sup> Utopia, in this case, refers to the project of hope. Webb suggests that Marcel does not envision an articulated state of affairs domesticated by the human imagination. In a sense, Marcel does not think that the human mind can totally subject reality to control and domination towards efficiency and functionality. There will always be an element of mystery in reality that escapes human comprehension. Thus, hope, in this context, is patient because it relates to the unknown. As such, Marcel’s conception of hope is helpful but insufficient for instigating socio-political transformation. Instead, it prompts personal transformation. Meanwhile, Moltmann bases his

<sup>31</sup> Moltmann, *The Church in the Power of the Spirit*, p. 173.

<sup>32</sup> Jürgen Moltmann, *The Coming of God: Christian Eschatology*, trans. Margaret Kohl (London, UK: SCM Press, 1996), p. 301.

<sup>33</sup> Jürgen Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*, trans. R.A. Wilson and John Bowden (Minneapolis, MN: Fortress Press, 1993), p. 272.

<sup>34</sup> See Darren Webb, “Christian Hope and the Politics of Utopia,” *Utopian Studies* 19, no. 1 (2008): pp. 113–144.

hope on a historical event, the paschal mystery of Jesus, which builds toward a radically new future. Unfortunately, this future is depicted more by what it is not, namely, a negation of the negative, a recognition that the now is not yet transformed. It envisions a future without suffering, oppression, and other social evils. Unlike Marcel, Moltmann's conception of hope spurs some critical engagement with present suffering, albeit in terms characterized more by the negative than the positive. In the end, they both seek some restoration for a broken world mired in the loss of mystery, for Marcel, and in the fall of humanity, for Moltmann.

## VI. Conclusion

Some reflection on scripture is apt, particularly with regard to the theological virtues of faith, hope, and love. *1 Corinthians 13:13* states: "So faith, hope, love remain, these three; but the greatest of these is love (NABRE)." Virtue ethics teaches that we become more of what we do, that our habits lead to the formation of our character. We know that human beings express their faith and love through actions. On faith, *James 2:18* states: "Indeed someone may say, 'You have faith and I have works.' Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works." On love, *1 John 3:18* states: "Children, let us love not in word or speech but in deed and truth." Yet, there seems to be no equivalent scripture verse on the active dimension of hope. Thus, hope in the Christian tradition has been associated, for the most part, with a passive disposition or attitude. Given our discussion in this paper, we see that that is not necessarily the case. Hope is a core part of the human experience, which comes to fruition in the Kingdom of God. However, the Kingdom of God has broken into time and space amid suffering and death. All people, especially Christians, must actively participate in this in-breaking process by sharing in the ministry of Jesus Christ of compassionate solidarity with others, especially the poor, lost, and least. In doing so, our hope comes to realization. Thus, as *homo viator*, each of us becomes more hopeful by acting in compassionate solidarity with others, thereby becoming *homines viatores*. In a world of conflict, economic volatility, and political instability, Christians should witness the Kingdom of God by hoping in thee for us.