

HOPE IN THE TIME OF PANDEMIC: AN INTERFAITH CONVERSATION

Dr. Martha Ellen Stortz and Rabbi Barry D. Cytron



Dr. Martha Ellen Stortz

Born in Baltimore, Marty Stortz attended Carleton College and the University of Chicago Divinity School. After thirty years in Berkeley CA at the Graduate Theological Union, she found her way back to Minnesota to assume the Christensen Chair in Religion and Vocation at Augsburg University.

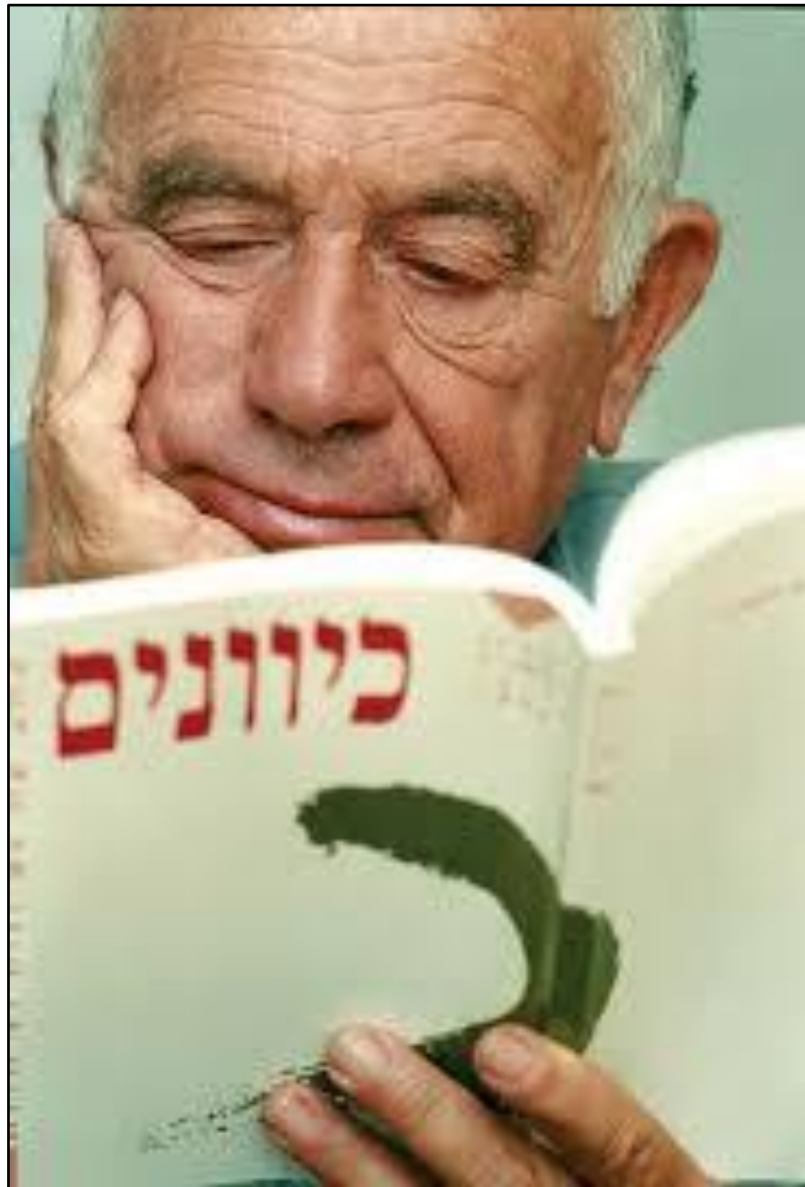
She retired from that position in May 2020 and looks forward to new adventures. She and Rabbi Cytron are on the Collegeville Institute's Advisory Council for Multi-Religious Fellows, and they led the first cohort in 2018-2019.

August 23: Living with hope – and hopelessness

August 30: Exploring our traditions' teachings on hope

September 6: Practicing hope (and hopelessness) –
today, tomorrow, and for tomorrow's
tomorrows

תַּקְוָה



Yehudah Amichai




Northrop Auditorium



O. Meredith Wilson Library

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HUMPHREY SCHOOL OF PUBLIC AFFAIRS, CARLSON, AND
THE CARLSON FAMILY FOUNDATION PRESENT

THE DISTINGUISHED CARLSON LECTURE FEATURING JON MEACHAM

The Soul of America

Carlson Family Stage

Nov 2018



“The opposite of fear is hope, defined as the expectation of good fortune not only for ourselves but for a group to which we belong. Fear feeds anxiety and produces anger; hope, particularly in a political sense, breeds optimism and feelings of well-being. Fear is about limits; hope is about growth. Fear casts its eyes warily, even shiftily, across the landscape; hope looks forward, toward the horizon. Fear points at others, assigning blame; hope points ahead, working for a common good. Fear pushes away; hope pulls others closer. Fear divides; hope unifies.”

Jon Meacham, “The Soul of America”



The Faith of Fallen Jews

YOSEF HAYIM

YERUSHALMI

and the

WRITING OF

JEWISH HISTORY

DAVID N. MYERS
and
ALEXANDER KAYE
editors





ה"ר דוד בן יוסף
"דוד - בן יוסף"
Received the B.A. Summa cum
laude from Yeshiva University
in 1953.

The Faith of Fallen Jews

YOSEF HAYIM

YERUSHALMI

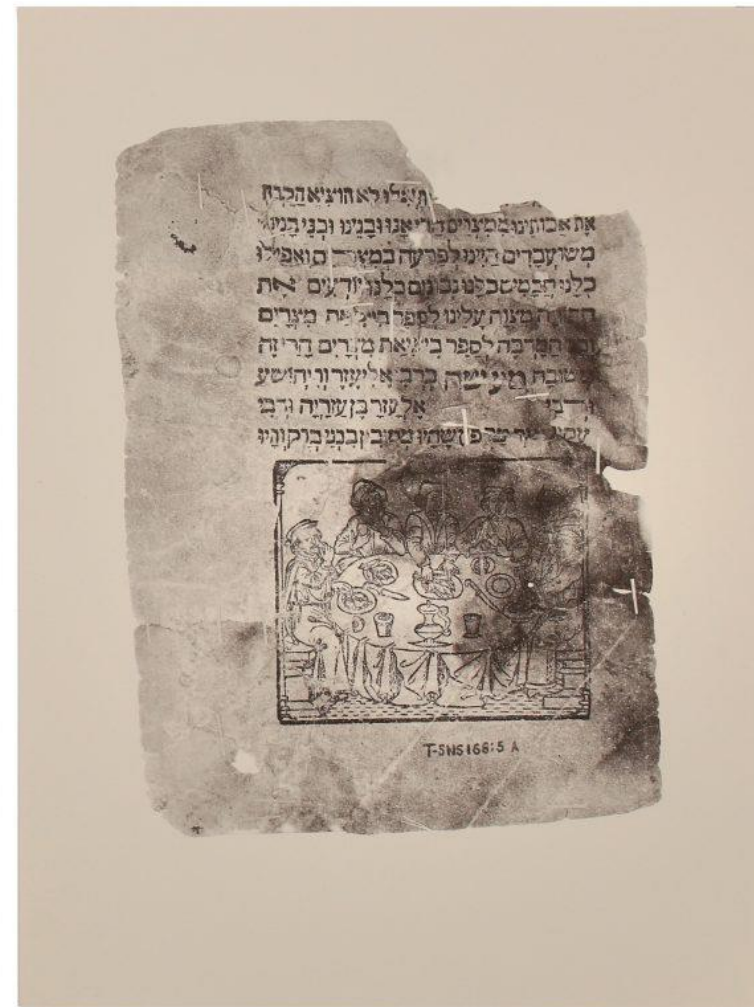
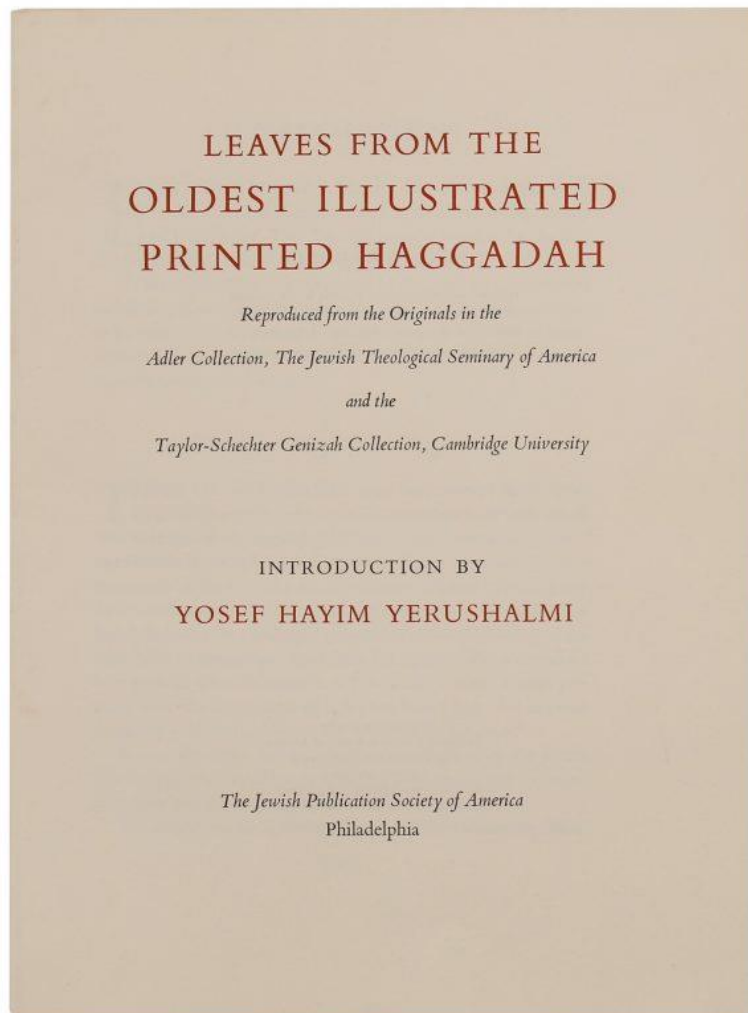
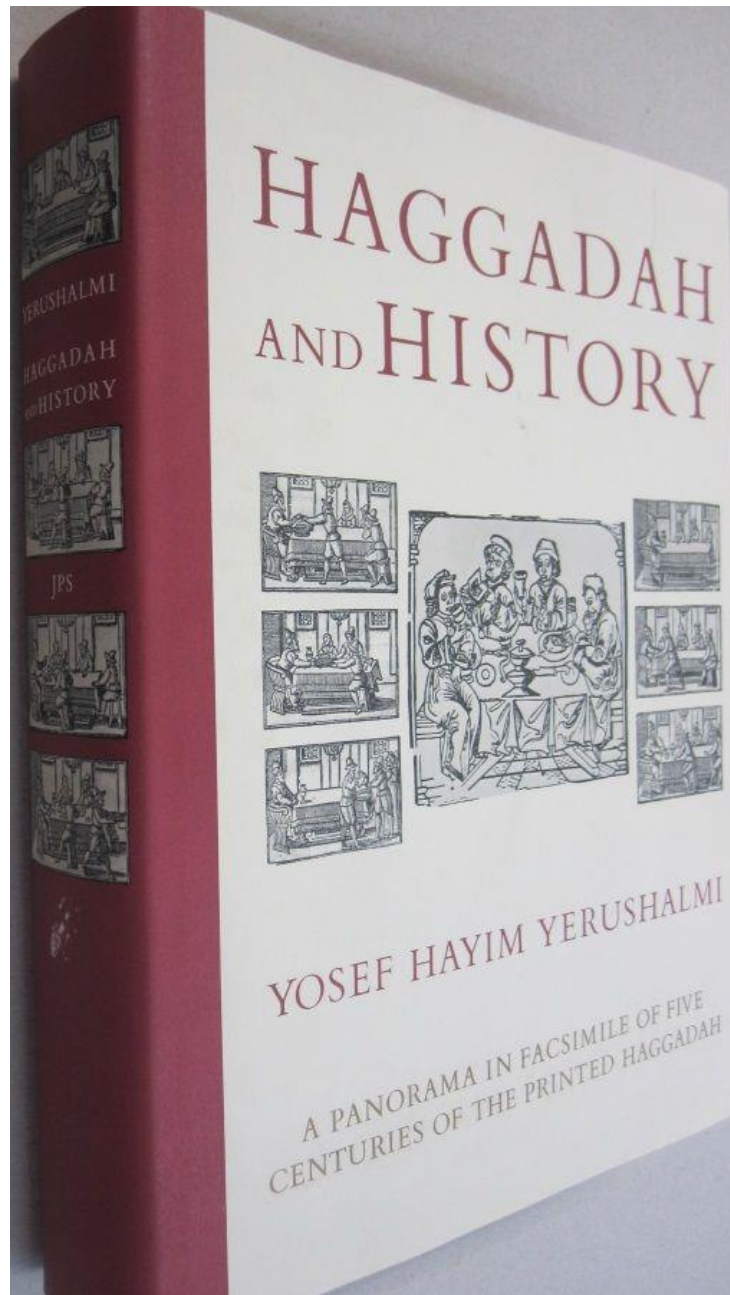
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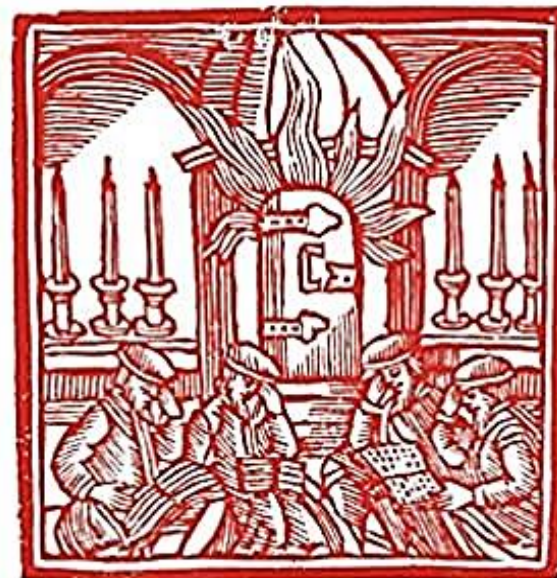






ZAKHOR

Jewish History and Jewish Memory



YOSEF HAYIM YERUSHALMI

Foreword by Harold Bloom



BILL MOYERS: If you could pick one decisive period in history, in Jewish history, in which you could have been a witness, as a historian, from the ground up, what would it have been?

YOSEFYERUSHALMI: Off the top of my head, I think I should have liked to have been alive in the period following the destruction of the Second Temple.

BILL MOYERS: About 70 A.D.?

YOSEFYERUSHALMI: After 70 A.D, any time in the next century, or the next few centuries. I think that is one of the great watersheds of Jewish history.

BILL MOYERS: What made it so?

YOSEFYERUSHALMI: Well. outwardly all of the major foundations of Jewish life seem to have been destroyed. The country was occupied by the Romans. A great revolt had been crushed. The Temple was destroyed, and the Temple was not only a religious but national symbol. And it seems to me that that was a time when the Jewish people faced a possibility **of the deepest despair. I have no doubt that many succumbed to it. But we can say in retrospect that many did not succumb, and it is this, the ability to rise from the ruins, to recreate, to transpose values into new channels, to achieve a future where no future seems possible any more, I think that that is what both fascinates my mind and what tugs at my heart.**

BILL MOYERS: It's one thing to be a people if you are specifically and geographically located, and things are prosperous and well. It's another thing to keep that sense of peoplehood when everything is coming apart.

YOSEFYERUSHALMI: Yes, I think that this is one of the themes, if you wish, that run through Jewish history. In this period, you find it at its most intense. **But this capacity -- to sustain hope -- is, I think, an extraordinary and mysterious thing, and I think that we have yet to write the history of that.**

**THE CAPACITY TO SUSTAIN HOPE IS AN
EXTRAORDINARY AND MYSTERIOUS THING**

Yosef Hayim Yerushalmi







1950's City Center Site of Knesset Menorah



Today in *Gan HaMenorah*



<https://forward.com/opinion/450377/tear-down-the-arch-of-titus/>

<https://www.algemeiner.com/2020/06/14/jews-should-not-help-tear-it-all-down/>

<https://www.saturniatellus.com/2020/07/thou-shalt-not-touch-the-roman-arch/>

“...memory of the past is incomplete without its natural complement – hope for the future.”

I shall limit myself at present to three such questions that are meant to be exemplary rather than exhaustive.

What is the relation between messianism and hope in Jewish history?

What was the relation, among Jews, between memory and hope, or, if you will, between their sense of the past and hope for the future?

Why a history of Jewish hope?

Hope in a Democratic Age

ALAN MITTLEMAN



OXFORD





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The School of Hope

William C. Spohn
1944-2005



The difference between....

- False hope and true hope
- Hope **for** something and hope **in** something – or someone
- **Having** hope and hope somehow **having** you
- Hoping **with** another person or community



THE PSALM

David

Psalm 1

Blessed is the man
who does not follow the counsel of the wicked,
nor stand in the way of sinners,
nor sit in the seat of scoffers;
but whose delight is in the law of the Lord,
and in His word he meditates day and night.
He will be like a tree planted by the water,
which yields its fruit in season;
his leaf will not wither,
and he will not fail to bear fruit.
In that year will he give forth his fruit,
and his leaves will not wither;
in that year will he give forth his fruit,
and his leaves will not wither.

The righteous will flourish like a palm tree,
he will grow like a cedar of Lebanon;
in that year will he give forth his fruit,
and his leaves will not wither;
in that year will he give forth his fruit,
and his leaves will not wither.

Psalm 2

David

Psalm 3

David

Psalm 4

Psalm 5

Psalm 6

Psalm 7

Psalm 8

Psalm 9

Psalm 10

Psalm 11

Psalm 12

Psalm 13

Psalm 14

Psalm 15

Psalm 16

Psalm 17

Psalm 18

Psalm 19

If gratitude is the echo of grace,

then hope is the echo of God's paying
attention to us.





Hope had us. All we had to do is fall into it.

UCSF on Parnassus Heights, San Francisco





A compass for 'the valley of the shadow of death'

St. Ignatius Church on Lone Mountain, SF



Suscipe, Ignatius
Loyola
1491-1556

TAKE LORD RECEVE
ALL MY LIBERTY
MY MEMORY
MY UNDERSTANDING
ALL MY WILL
ALL THAT I HAVE
ALL THAT I POSSESS.

LORD
YOU HAVE GIVEN
ALL TO ME
NOW I GIVE IT BACK TO YOU
ALL IS YOURS.

GIVE ME ONLY
YOUR LOVE
AND YOUR GRACE
THESE ARE ENOUGH
FOR ME.

NEW YORK TIMES BESTSELLER

HOW
PEOPLE
PREVAIL IN
THE
FACE OF
ILLNESS

The

Anatomy
of Hope



Jerome Groopman, M.D.

"The kind of hope—the kind of love—that shines through this book's pages . . . will undoubtedly save many other patients and their families, in body and in spirit."—*The Washington Post Book World*

Images of

HOPE

Imagination as Healer of the Hopeless

William F. Lynch, S.J.

7th Inning Stretch



**Please take 60 seconds to stand up and stretch
before we continue!**

Hope in the Time of Pandemic
Martin Oken MD Interview
Vaclav Havel excerpt

Obituary for Dr. Martin Oken

On July 23rd, 2019 **Dr. Martin Oken**, age 79, died of complications from Parkinson's disease which he handled with grace for 20 years. He was born December 24, 1939 and grew up in Rochester, NY. He attended the University of Michigan and Duke Medical Schools. His training continued at the University of Rochester, NYU Medical Center and in El Paso, Texas where he served for two years in the Army. He worked for 18 years at the Minneapolis Veterans Medical Center and rose to full professor at the University of MN Medical School. The pinnacle achievement of his career was helping to create and actualize the vision of The Virginia Piper Cancer Institute, of which he was medical director from 1993-2003. He was a source of comfort, wisdom, and hope to all of his patients, including those in Litchfield, MN where he was a consulting doctor for 22 years. He was a man of charm and wit. His love of music knew no bounds and this profound appreciation compelled him to share his eclectic taste with his friends and colleagues.



Interview with Dr. Marty Oken, ל"ז , conducted by his wife, Naomi Oken

AS AN ONCOLOGIST, HOW DO YOU DEFINE HOPE?

The conscious wish for something favorable to happen, and in a sense, the expectation that it may, which has nothing directly to do with the level of reality that it will happen.

HOW DO YOU FIND HOPE?

Your hope is based on desire, that there is a possibility, not necessarily a certainty, of that probability. Sometimes hope is that one chance in a million. It is a desire, not a prediction. It is not a prediction except to the extent that it says “this is possible.” It is always based on some sort of reality. NO, it is based rather on belief, which is beyond hope. You can have hope, whether it is realistic or not. A person who buys a lottery ticket, for example, feels he has a chance, but he is more likely to be hit by lightning, but he still has hope. In oncology, we are “selling” hope, but we are hopefully not selling an unrealistic hope, not an unjustified hope.

DO YOU ALWAYS HAVE HOPE?

No, but I look for it.

DO YOU ALWAYS FIND IT?

Usually. I’m better than most.

AND IS IT THAT HOPE THAT YOU IMPART?

Yes, and sometime you have to look for something reasonable to hope for. At a certain point, you have to change from “we will make you well” to “we will make you better.” You don’t want unrealistic hope, for when that is gone, the person feels cheated. If you are not realistic, it becomes hollow hope.

Hope is, in a sense, a measure of optimism. We’ve all seen people being optimistic in desperate situations. What separates the fools from the creative ones is the ability to discover a rational framework for realizing their optimism.

HOW DID YOU LEARN ALL THIS?

I am thinking about this [the medicine and the patients] all the time. My patients teach me a lot. The time when that chemistry professor woke up [from an unconscious state] so he could make his phone calls for goodbye, for instance. I made the judgment that if his fluids were able to be better controlled, and he could be in hospice care, he could do something that he wanted to do. And it was absolutely right. He proved it.

DO YOU PERSONALLY CARRY THIS KIND OF HOPE?

I'm an optimist. I always think there's a chance to save the day. I think that comes from my mother. I always assume she will rescue me, and she does [Naomi's editorial note: his mother died 12 years ago, yet he speaks of her in the present tense.]

DO YOU THINK HOPE CAN BE LEARNED?

Yes. I think anyone can approach any situation with an optimistic or pessimistic outlook.

IS THIS A WILLED DECISION?

No. Hope is not a decision; it is a willed "coloring." You can be a person with depression and still have hope. It is a very tricky word. It is a "desire" in a sense. It is a positive prediction in a way. It is that sense that we "may" be able to control things. It is almost an emotion. And if your doctor can't give you hope when you have an illness, then who can?

DO YOU EVER LOSE HOPE?

That's a hard one. Well, there are certain hopeless situations, the inevitability of defeat. Then you get into a situation where spirituality rescues hope. When you are done with the laws of physics, you can still have hope – "you are going to heaven" or "what you did on earth had value."

SO, IN ESSENCE, YOU CAN DIE WITH HOPE?

Yes, many people do.

DO YOU THINK ALL DOCTORS HAVE HOPE?

No. And some aren't engaged at that level.

DO YOU THINK THAT CAN BE CORRECTED?

No, people are just that way.

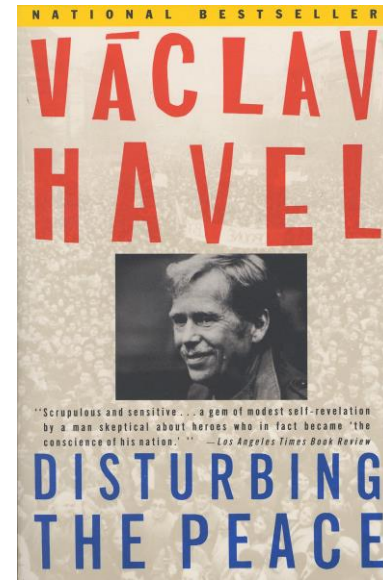
HAVE YOU ANY OTHER THOUGHTS?

Well, I think that it [hope] is one of the most important underpinnings of the intelligent person. Rational hope is one of the things that separates us from animals. It is one of the things that defines humanity. It connotes planning. You are constructing a concept of something that you desire. It is not predicting but constructing a reality of sorts that you want to achieve, or reach. Now if you imagine that there is a wall or barrier that will never let you reach that "hoped for" goal, then your situation is hopeless. It is the moment when the optimist would say "there is no barrier, an impediment but not a barrier. The pessimist would say: "You can't get over it; it can't be reached." Then that situation is hopeless.

Reality is not always aligned with hope. It is part of my condition for doing the work I do, to surround myself with nurses, with others who are filled with hope

WE'VE NEVER HAD A CONVERSATION LIKE THIS.

Well, we should set up more interviews.



“[T]he kind of hope I often think about (especially in situations that are particularly hopeless, such as prison) I understand above all as a state of mind, not a state of the world. Either we have hope within us, or we don’t. . . Hope is not prognostication. It is an orientation of the spirit, an orientation of the heart. It transcends the world that is immediately experienced, and is anchored somewhere beyond its horizons. . . . I feel that its deepest roots are in the transcendental, just as the roots of human responsibility are, though of course I can’t – unlike Christians, for instance — say anything about the transcendental....”

“Hope, in this deep and powerful sense, is not the same as joy that things are going well, or willingness to invest in enterprises that are obviously headed for early success, but rather an ability to work for something because it is good, not just because it stands a chance to succeed. The more unpromising the situation in which we demonstrate hope, the deeper that hope is. Hope is not the same thing as optimism. It is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out. In short, I think that the deepest and most important form of hope, the only one that can keep us above water and urge us to good works, and the only true source of the breathtaking dimension of the human spirit and its efforts, is something we get, as it were, from ‘elsewhere.’ It is also this hope, above all, that gives us the strength to live and continually to try new things, even in conditions that seem as hopeless as ours do, here and now.”

Vaclav Havel, Disturbing the Peace, pp. 181-182