

# SOCIAL INVOLVEMENT AND SPIRITUALITY

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Spirituality has to stand on four legs: the social, the institutional, the intellectual, and the experiential. Take away any one of these and the spiritual life will wobble. Take away more than one and it will fall. Without a social dimension spirituality may result in little more than a search for self-gratification. Without an institutional dimension it may lapse into emotionalism and a continuous quest for religious "highs." Without an experiential dimension it may surrender its motive.

There is a real problem here in our age and culture. Our tendency is to go from one extreme to another. In the 1960s, for instance, many heard the call of Dietrich Bonhoeffer to "worldly holiness." They hurried out of sheltered sanctuaries, away from liturgies and prayer, and immersed themselves in the life of metropolis. Commendable as their goal was, to be "the Man for others," they soon found themselves having nothing to offer which the others did not already have. In reaction against their extremes, in the 1970s, many sought new sanctuaries, monasteries and retreat centers and churches, where they could cultivate the life of the spirit. They joined sects and cults with an Oriental flavor. They became charismatic in a quest for religion of spirit and power, rather than for form or intellect or social slant.

One essay will not allow enough time to say anything significant about all four of these dimensions. Consequently, I'd like to focus on one, namely, social involvement and spirituality. My thesis will be that spirituality and social service or action can and should have a reciprocal relationship. Contrary to what many have supposed, these do not stand in opposition to one another. In Christian history, spirituality has impacted heavily

on social perceptions and particularly on social involvement and action, as the record of medieval monks and Quakers will readily demonstrate. On the other hand, social involvement has produced changes in spirituality. Baron Friedrich von Huelgel, as Douglas Steere has pointed out, acted on good instinct when he directed Evelyn Underhill, who came to him for spiritual guidance, to devote two afternoons a week to visiting the poor, with the explanation that this, "if properly entered into and persevered with, will discipline, mortify, deepen, and quiet you" and "as it were, distribute your blood — some of your blood — away from your brain, where too much is lodged at present."<sup>1</sup> Many saints have found their hearts quickened by contacts with human need and come to their deepest insights through this.

### Spirituality and Social Perceptions

There is a widespread but erroneous assumption that piety dampens social concern and involvement. Historical evidence and, more recently, sociological data prove quite the contrary. Admittedly it is true that some kinds of piety have had a negative effect, especially the "pie in the sky bye and bye" kind, but the bulk of the evidence shows that pietists have been the doers and shakers in society. Let me comment on four groups representing different periods of history and then look at contemporary sociological evidence.

1. First, the monks of the high middle ages. Most of us think of otherworldliness when we think of medieval monasticism, and there is little question that the monastic life often had that slant to it. Nevertheless, we must not close our eyes to the record even cloistered monks compiled. Cluny, the great Benedictine monastery in France, distinguished itself more than once by emptying its stores to feed the hungry during the recurrent famines of the tenth and eleventh centuries. It played a role in the reform of church and society, and arranged the so-called Truce of God, which halted fighting between combatants part of the week so that peasants could work the land. Bernard, abbot of Clairvaux, was not only the most noted mystic of the twelfth century but also the most important political figure. He intervened in a dispute over the papacy, in effect installing the new pontiff. He preached the ill-fated Second Crusade in 1145. He took an active part in

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1. Douglas V. Steere, *Together in Solitude* (New York: Crossroad, 1982), p. 57.

numerous political settlements.

2. The mendicant or begging orders which developed during the early thirteenth century — Franciscans and Dominicans — were designed to bridge a widening chasm separating church from society. Taking a cue from the military orders which had come into existence during the crusades, they united piety and activity in a way the cloistered monks could not. Francis of Assisi yearned more than anything simply to follow Jesus in caring for the poor. His first Rule consisted of four passages of scripture: "Let the one who would come after me deny self, take up a cross, and follow me;" "Go. Sell what you have. Give to the poor. And follow me;" and two passages about hating one's family for the sake of Christ. Francis, as he put it, "married Lady Poverty." He liked to call himself "Il Poverello," Little Poor Man. Repudiating the bellicose temper of his times, Francis crusaded for peace, going to the Sultan of Egypt himself to persuade him to become a Christian. He made peacemaking a part of the prayer called "The Canticle of Brother Sun." Francis inaugurated a new approach to missions, based on love and reason rather than violence, which came to its best expression in the work of Ramon Lull, a Franciscan martyred by Moslems in North Africa. The Franciscans did a lot of things their founder never intended, but none can doubt their effort to exhibit a socially active piety.

The Dominicans are, perhaps, best known for their teaching in the universities and for their work as inquisitors, but the great fourteenth century German and Dutch mystics, most of whom were Dominicans, deserve mention for the accent they placed on social responsibility. They knew persons who argued that faith alone matters; yet they were quick to repudiate these. From their influence emerged "The Friends of God," pious groups of lay persons who spent time in earnest Bible study, prayer, and service of the needy, and later the "Brethren of the Common Life," forerunners of the Protestant Reformation and of German Pietism. Writings coming from these groups are saturated with exhortations to social responsibility. Typical is John of Ruysbroeck's directive: "If you are praying and some needy person comes to you for help; leave your prayer and meet that need. Love is more important than anything."

The fourteenth century incidentally, a century characterized by deep human suffering and searching, gave impetus to the renewal of social sensitivity. Besides those already mentioned, Catherine of Siena and Catherine of Genoa exemplified the essential linkage between piety and social responsibility. Catherine of Siena, who died at age thirty-three, has been called a "social mystic," which she indeed was. She took an active role in

the reforms of the papacy, and her intervention had much to do with the return of the papacy from Avignon, where it had been dominated by the French monarchy, to Rome. In the fifteenth century Catherine of Genoa spent her life in a hospital ministry.

3. Protestant Pietism, originating in reaction to Protestant scholasticism, followed on the track of "The Brothers of the Common Life." In its initial phase, with Philip Jakob Spener and August Hermann Francke, it produced not only the *collegia pccetatis*, cell groups for prayer and Bible study, but schools, orphans homes, hospitals, and other charitable endeavors. In its second phase, through Count Nicholas von Zinzerdorf's influence on the Moravians, it inaugurated the modern mission movement in 1732. In its third phase, where it impacted the American churches in the form of revivalism, it contributed significantly to the development of a strong social consciousness. Timothy Smith has argued that "whatever may have been the role of other factors, the quest for perfection joined with compassion for poor and needy sinners and a rebirth of millennial expectation to make popular Protestantism a mighty social force long before the slavery conflict erupted into war."<sup>2</sup> Though some preachers fostered an exclusively spiritual faith, the majority sounded a call for social and economic responsibility in the form of care for the poor and needy or of opposition to slavery.

4. The Quakers, one of numerous offshoots of English Puritanism who also claim roots in the fourteenth century in German and Dutch mysticism, have been the most consistent in combining spirituality and social responsibility. Protestant contemplatives, they had existential reasons for prison reform in England, for they spent plenty of time in the worst of England's jails. There they were incarcerated in the dankest cells without sanitary facilities, feces to their shoe tops. Early on, too, they got involved in the abolitionist movement. In the American colonies, John Woolman began his journey around the colonies in 1746, pleading with Quakers to free their slaves. Though he died in 1772 with the goal still ahead, by 1787, largely as a consequence of his efforts, no American Quaker owned a slave. Woolman also set a powerful example regarding other injustices: whites breaking treaties with Indians, attitudes toward the poor, abuse of sailors in the shipping industry, and disregard for human and animal life in the stagecoach traffic in England. The Quakers have also been one of the three

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2. Timothy Smith, *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War* (New York: Harper & Row, 1965), p. 149.

“Peace Churches,” alongside German Baptist Brethren and Mennonites.

So many individual examples could be added to show that spirituality not only does not inhibit but rather enhances social responsibility. To the historical data supplied above, however, I would add one important bit of information from a study of lay attitudes in the United Church of Christ. Thomas C. Campbell and Yoshio Fukuyama reported that persons in the UCC who scored high in devotional orientation also scored higher on a scale of social acceptance of minority groups and involvement in civil rights, despite the fact that such persons usually came from the lower socio-economic classes. Campbell and Fukuyama concluded that such persons are “modern ‘inner-worldly ascetics’ ” who combine “a sense of personal discipline with concern for others.”<sup>3</sup> Having proper rational perceptions about social matters is not enough to cause anyone to act to change them. People have to be touched affectively, in the heart, and not merely in the head.

## Social Involvement and Spirituality

At this point I want to turn the question around to ask: How does social involvement affect spirituality. What wisdom will we find in the comment Baron von Huegel made to Evelyn Underhill? Here, I think, we must recognize that social involvement will not automatically generate saints. It can help, but something else has to accompany the experience of social solidarity, for some have emerged from crunching human experiences horribly scarred, not saintly at all. Those who have some awareness of grace to begin with, however, may find their social crucible turning out a better brew than they began with.

To look at the matter in light of von Huegel’s comment to Underhill, then, how does active social involvement de-intellectualize, discipline, mortify, deepen, and quiet one with resultant benefit to the life of the Spirit? In Underhill’s case it is not surprising that von Hugel underlined the intellectual more emphatically than the others. She had grown up in affluence. Though she had a brilliant mind, well educated, she lacked common sense and feeling for reality. Her popular book on *Mysticism*, which she had already written by this time, shows that. In contemporary language I

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3. Thomas C. Campbell & Yoshio Fukuyama, *The Fragmented Layman* (Philadelphia & Boston: Beacon Press, 1970), pp. 167, 214.

suppose we would say she needed to shift from the left to the right brain or, on a Myers-Briggs scale, from the rational to the feeling side.

Quakers, I think, have grasped this insight better than any other Protestant group. Though they have attracted a throng of intellectuals from the days of George Fox on, they have mellowed their minds with the practical realities of life and thus fostered a spirituality which blends head and heart. Here thought is not abstracted from life and experience. Rufus Jones, the brilliant American interpreter of Quaker thought and life, has put it well:

We need to learn how to think of God as a resident presence cooperating vitally with us and in us here and now as an Emmanuel God, and at the same time we need just as urgently to see how our human lives can and do open out into a Beyond within ourselves. Almost every person who has attained to a mature spiritual life has had experiences which convinced him, at least in high moments, that he was *more than himself*. Help comes from somewhere and enables us to do what we had always thought could not be done. We find somewhere power to stand the universe when its waterspouts are let loose and even when they have gone over us. We discover strength from beyond our own stock of resources in the midst of our crises.<sup>4</sup>

Oh, how many have had these words confirmed in experience! Recall Alfred Delp's poignant words in a reflection on his trial and sentencing to death by a Nazi court. The whole charade seemed unreal, the sentence as well as the proceedings. Yet Delp could say:

Up to now the Lord has helped me wonderfully. I am not yet scared and not yet beaten. The hour of human weakness will no doubt come and sometimes I am depressed when I think of all the things I hoped to do. But I am now a man internally free and far more genuine and realized than I was before. Only now have I sufficient insight to see the things as a whole.<sup>5</sup>

In these same comments we can discern also the *discipline* von Hugel spoke of. Spirituality *toughens* up when it confronts social realities, just as it wisens up. Catherine de Hueck Doherty related that on a visit to Dorothy Day, founder of *The Catholic Worker*, Day invited her to spend the night in her own "Hospitality House" in New York City. Fifteen people slept in one room, Catherine and Dorothy on a double bed together. As they prepared for bed, a woman of the streets, nose rotted off and actively syphilitic, walked in and asked if she could stay. Dorothy welcomed her, saying, "Of course." She put a mattress in the bathtub for Catherine and shared the double bed with this woman. When Catherine, a nurse,

4. Rufus Jones, *Pathways to the Reality of God* (New York: Macmillan, 1931), p. 199.

5. Alfred Delp, *The Prison Meditations of Father Delp*; introd. by Thomas Merton (New York: Herder & Herder, 1963), pp. 161f.

reminded her that syphilis was contagious, Dorothy replied: "Catherine, you have little faith. This is Christ come to us for a place to sleep. He will take care of me. You have to have faith."<sup>6</sup>

A lot of spirituality today, particularly in the United States, is what Martin Marty has called "summersy." It likes the sunshine and warmth. For many persons, however, the times call for a "wintery" spirituality, like that found in the Psalms, which can face the thunder of storms all around. I've found participation in the peace movement calling for this kind of spirituality. The more resistance one meets, the more one must gird up the loins of mind and heart. Social experience of this type toughens spirituality.

Social involvement may also help us to overcome *self-centeredness*, which is what I take von Huegel to mean by *mortification*. Truly to follow Christ, we have to die to self and live to God and others. One of the most truly selfless persons I have had the privilege of knowing was John Howard Griffin. I didn't know him before he undertook his research on racism in America by becoming black with the aid of drugs and sun lamp treatments. Merely to undertake such a thing, at the risk of life and limb as well as health, says something about his faith and life and self-mortification. He told me several years ago that taking the drugs had caused a deterioration of his bones which necessitated seventy-five operations on his face alone. Yet he did not complain. He would have done the same thing over. The physical aspect, however, was only a part of the mortification. John Howard Griffin became another human being. In *Black Like Me*, he described his first shock.

Turning off all the lights, I went into the bathroom and closed the door. I stood in the darkness before the mirror, my hand on the light switch. I forced myself to flick it on.

In the flood of light against white tile, the face and shoulders of a stranger — a fierce, bald, very dark Negro — glared at me from the glass. He in no way resembled me.

The transformation was total and shocking. I had expected to see myself disguised, but this was something else. I was imprisoned in the flesh of an utter stranger, an unsympathetic one with whom I felt no kinship. All traces of the John Griffin I had been were wiped from experience . . .

The completeness of this transformation appalled me. It was unlike anything I had imagined. I became two men, the observing one and one panicked, who felt Negroid even into the depths of his entrails.

I felt the beginnings of great loneliness, not because I was a Negro but because the man I had been, the self I knew, was hidden in the flesh of another. If I returned home to my wife and children they would not know me . . .

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6. Catherine de Hueck Doherty, *Fragments of My Life* (Notre Dame, Indiana: Ave Maria Press, 1979), p. 108.



I had tampered with the mystery of existence and I had lost the sense of my own being.<sup>7</sup>

This was only the beginning of a death to self. There followed the experience of being treated as a "tenth-class" citizen in a racist society. Chased threateningly down a dark street by a redneck calling him Mr. No-Hair, Baldy, and Shithead. Having a door slammed in his face as he prepared to step off a bus in New Orleans and being carried eight blocks beyond his destination, refused exit at each stop. Showered with obscenities by a carload of white men and boys as he walked down a street in Hattiesburg, Mississippi. "I knew I was in hell," he commented about this moment of terror. "Hell could be no more lonely or hopeless, no more agonisingly estranged from the world of order and harmony" (*Black*, p. 81). Conversated with as if he as a black man could do nothing but say, "yes, sir," and mumble four-letter words. Warned by a white from Mobile who gave him a ride: "I'll tell you how it is here. We'll do business with you people. We'll sure as hell screw your women. Other than that, you're just *completely off the record as far as we're concerned*. And the quicker you people get that through your heads, the better off you'll be" (*Black*, p. 124f). Stared at with hate and served contemptuously just for being black. Watching a white man in Atlanta crimp his face as though he stank and snort, "Whew!"

Blacks have had more than their share of mortification, and I wonder if this does not go a long way toward explaining the vitality of their spirituality. All of us, of course, are aware that black churches have spawned the Negro's search for racial and economic justice. In Atlanta, according to Martin Luther King, Sr., the Civil Rights Movement, led by Martin Luther King, Jr., during the 1960s, went back at least to the early twentieth century. A. D. Williams, "Daddy's" father-in-law and Martin Luther King, Jr.'s grandfather, led in the organizing of this early phase at Ebenezer Baptist Church in Atlanta.<sup>8</sup> We should recognize equally how struggle, from the slave period on, has shaped black spirituality. You will find evidence of that in the spirituals, in the sermons, and in the lives of black people. Nothing better exemplifies the end product, however, than the effective campaign of non-violent resistance led by M. L. King, Jr., in Birmingham, Alabama, in 1963. In a letter responding to eight clergymen who protested the boycott, King attributed this mediating Christian approach to the influence of the

7. John Howard Griffin, *Black Like Me* (London: Catholic Book Club, 1960), pp. 19-20. Hereafter referred to in the text as *Black*.

8. Martin Luther King, Sr., *Daddy King: An Autobiography* (New York: William Morrow & Co., 1980), pp. 85-87.



Negro church.<sup>9</sup> "The Negro," he explained, "turned his back on force not only because he knew he could not win his freedom through physical force but also because he believed that through physical force he could lose his soul" (*Why*, p. 25). He expressed disappointment at the white churches and ministers who had stood on the sidelines and mouthed "pious irrelevancies and sanctimonious trivialities" and "blemished and scarred that body through social neglect and through fear of being nonconformists" (*Why*, pp. 94, 95). What is the source of difference in these spiritualities? They share geography. They share Judaeo-Christian roots. They share much of the same history. The major difference lies in the fact that black spirituality is born and bred in a climate of oppression and suffering, whereas white spirituality has had a privileged upbringing in a culture dominated by whites. White spirituality could use some mortification.

Social involvement will also *deepen* spirituality, a point directly applicable to King's complaint about Protestant churches and ministers in the struggle for civil rights. Protestant spirituality is superficial. It is afflicted by a profound dualism, denying the worth of the physical. Religion is compartmentalized and set in a realm outside everyday experience.

Getting involved in the cares and struggles of fellow human beings can deepen piety. That, at any rate, is what Francis of Assisi and many others who have followed in his footsteps have discovered. "One cannot expect to become a saint without paying the price," Mother Teresa of Calcutta, one of the modern imitators of Francis, has said, "and the price is much renunciation, much temptation, much struggle and persecution, and all sorts of sacrifices."<sup>10</sup> The chief thing in saintliness, she never tires of saying, is to grow in love. We grow in love by exercising it. We do not love God in the abstract but through service. Thus the object of Mother Teresa's Missionaries of Charities is "wholehearted free service to the poorest of the poor." To feed the hungry, give drink to the thirsty, and those other things cited in Matthew 25: 40-46 "is our only way of expressing love for God," she insists. "Our love must pour on someone. The people are the means of expressing our love of God" (*Love*, p. 15). Contrariwise, as Rufus Jones has warned, "To withdraw from the human press and struggle and seek only the selfish thrill of individual salvation is the way of spiritual danger."<sup>11</sup>

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9. Martin Luther King, Jr., *Why We Can't Wait* (New York: Harper & Row, 1963), p. 90f. Hereafter referred to in the text as *Why*.

10. Mother Teresa, *The Love of Christ: Spiritual Counsels*; ed. by Georges Gorres & Jean Harbier (San Francisco: Harper & Row, 1982), p. 21. Hereafter referred to in the text as *Love*.

11. Rufus Jones, *Our Social Task and What It Demands* (pamphlet, n. d.).

Finally, social involvement may quiet our spirituality. A lot of contemporary spirituality is rather noisy. Some can't seem to get enough of talk about experience or exercises in religion, others enough of spiritual extravaganzas and orgies, still others of church hopping to find a bigger demonstration of religion of Spirit and power. I'm reminded of Talkative in *Pilgrim's Progress*:

This man is for any company, and for any talk; as he talks now with you, so will he talk when he is on the alebench; and the more drink he hath in his crown, the more of these things he hath in his mouth; religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise thereof.

Behind such noisiness may lie a serious doubt about the reality of one's spirituality and perhaps of its worth. The measure of religion is always what it produces, and if ours is doing nothing more than bringing personal gratification and mouth wagging, it is bound to leave an emptiness, a void which we try to fill with more religious activities. The emptier we feel, the noisier we become. Contrariwise, the more we know God, the more we become silent.

A partial antidote to this problem can be found in social involvement. Love of neighbor is self-validating. It doesn't require a lot of noise to assure the doer. Bunyan's word to Talkative, based on James 1: 22, 27, is: "The soul of religion is the practical part: . . . This Talkative is not aware of; he thinks that *hearing* and *saying* will make a good Christian; and thus he deceiveth his own soul."

Catherine of Genoa (1447-1510) had a noisy spirituality until God directed her to work among the sick as he life's vocation and commitment. Born into an aristocratic family, she wanted to enter an Augustinian convent at age thirteen, but, because of her age, this was denied. For strictly financial and political reasons her family arranged a marriage with Giuliano Adorno, an aristocrat, at age sixteen. Subsequently, she suffered ten years of loneliness and melancholy as a result partially of her husband's unfaithfulness. She withdrew almost completely from public life for five years and then partially for another five. On 22 March 1473, she experienced the love of God in an overwhelming way. After an extended period of penance and soul searching, accompanied by her husband's declaration of bankruptcy, she and her husband, who also experienced conversion, moved into a modest house near the Pammatone Hospital, where they spent the rest of their lives in service of the sick. According to *The Spiritual Dialogue*, a work attempting to record Catherine's inner history, Catherine had struggled mightily up to this point to overcome self-love and human frailty. Her work

in the Pammatone Hospital became the way her heart was subdued to obedience to God through submission to others. God's words to her as recorded in the *Dialogue*, are worth quoting:

So that you will have something to do, God said to her,  
 you will work for a living. [She had never had to work before!]  
 You [Catherine] will be asked to do works of charity  
 among the poor sick,  
 and when asked you will clean filthy things.  
 Should you be conversing with God at the time  
 you will leave all and not ask who sends for you or needs you.  
 Do not do your will but that of others.  
 You will have the time you need,  
 for I intend to crush all disordered pleasures and discipline you —  
 and I want to see results.  
 If I find that you consider some things repugnant  
 I will have you so concentrate on them  
 that they will no longer be such.  
 I will also take away  
 all those things that gave you some comfort  
 and make you die to them.  
 The better to test you,  
 I will have you endure a corresponding version of spiritual things  
 of those that give and take away pleasure.  
 You will have no friendships, no special family ties.  
 You will love everyone without love,  
 rich and poor, friends and relatives.  
 You are not to make friends,  
 not even special spiritual or religious friendships,  
 or go to see anyone out of friendship.  
 It is enough that you go when you are called,  
 as I told you before.  
 This is the way you are to consort with your fellow  
 creatures on earth.<sup>12</sup>

Not many of us will carry obedience to the extremes Catherine did. Unable to bear the sight of lice which covered the sick she ministered to in the hospital, according to divine instruction, she put a handful of them in her mouth and swallowed them. In this way she overcame her nausea: "Learning to handle them," *The Spiritual Dialogue* says, "as if they were pearls" (*Spiritual*, p. 131). After that, care of the desperately sick came easier. So did selfless love.

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12. Catherine of Genoa, *Purgation and Purgatory: The Spiritual Dialogue*; trans. by Serge Hughes (New York: Paulist Press, 1978), pp. 128-129. Hereafter referred to in the text as *Spiritual*.

## Involvement and Spirituality: A Reciprocal Relation

Just as spirituality heightens social awareness, therefore, social involvement enhances spirituality. Neither will do so automatically, but they will do so if we let them. What is sought is not the subservience of one to the other but mutuality. In a reciprocal relationship each will reach a higher level. The same, of course, should be true of all four of the legs on which spirituality stands — the social, the institutional, the intellectual, and the experiential.

Within the American religious context we will probably need to push people toward the social more than the experiential, especially today, because their natural inclination will lead them toward the latter. American religion has always put its accent on the individual, and revivalism has heightened this inclination. How do we get people more involved socially in the cares of their fellow human beings?

I would say, first of all, not by cajoling or trying to coerce, perhaps not even by shocking or frightening. Confronting people with the stark reality of such things as a nuclear holocaust may awaken some, but it may turn others off, cause them to deny the reality, and introvert still more. It may overwhelm them completely.

We must begin, rather, with humility. For most of us humility should come naturally, first, because neither we nor anyone else have solutions to the world's problems, and, secondly, because we have not done a lot to solve them ourselves. What solution do we have to offer concerning economic justice in the Third World, for example? Most of us are more a part of the problem than a part of the solution, and we have done precious little to change even our lifestyles, over which we have some control, much less engaged in effective social action to change our society, over which we have little or no control.

Humility suggests a "Come, let us reason and pray together" approach. The Quakers have done this with great effectiveness for centuries. Rather than bending even the will of a single person to the group will, they have taken time to let the Spirit of God speak to all. John Woolman relates a moving instance of this in his *Journal*. In 1763, Indians had massacred a settlement of whites living along the Delaware River. Woolman felt the leading of God to go among them and do what he could to effect peace. When he told his wife, she did not agree. Rather than run rough shod over her feelings, he held an all-night prayer vigil, during which, as he phrased it, "In this conflict of spirit there were great searchings of heart and strong

cries to the Lord, that no motion might in the least degree be attended to but that of the pure spirit of truth." Quakers often hold protracted and exhaustive meetings until they can be confident every person has assented voluntarily.

Concrete opportunities combining the journey inward and the journey outward should also be set before people. Many devout persons do nothing simply because they don't know where or how to begin. They know about the problems of hunger, injustice, persecution of minority groups, and war in the abstract, but they need specific direction to feel they can do something. The Church of the Savior in Washington, D. C., has done a marvelous job of "calling out the called." They set before the faithful a bundle of specific options — peacemaking, employment for the unemployed, housing for low income people, etc. — so that none need flounder helplessly trying to do something that matters.

The "journey inward" is exceedingly important here. If people are to be touched at a deep enough level they will be moved to action. They have to learn to look at the world through God's eyes. Reading a long statistical chart will not suffice. Thus we come back to our major point, about the reciprocal relation of social involvement and spirituality. God Himself has to break through and fill our hearts with love and compassion, our heads with wisdom, and our spirits with strength. Yet we are often unable to open them wide enough to invite God to enter until the human situation — a "Hell's Kitchen" for a Walter Rauschenbusch — compels us to open wider. The major thing is an enlargement which must go hand in hand with the operation of grace.