

operations through differentiation and specialization towards a new ~~integration~~ and more effective integration. What is true of other components in human living, also is true of man's response to God. Man does not just ~~act~~ act. He reflects on the significance and value of his acting. He criticizes and it ~~seeks~~ seeks to improve it. Nor is this reflective pause an unworthy deviation from the primary business of acting; for, on the contrary, it so strengthens and refines the quality of action and so enlarges its scope that, so far from diminishing, it vastly increases achievement.

No doubt, God by his grace could make us all saints overnight. There is, ~~however~~ unfortunately, no evidence that this is his ordinary procedure. Religious development demands human effort and human effort bears ever greater fruit through differentiation and specialization and fresh ~~integration~~ integration. The fact that the primary and essential expression of man's love of God is not specifically religious does not exclude a secondary expression that is specifically religious. So we ^{may} conclude once more to the cultivation of the inner life by private prayer and ~~penance~~ mortification, to the mutual support of communal worship, to the specialized religious functions in the social institution named the church. But note that all of these are secondary, that they are instrumental to the primary expression, that their measure is their contribution to the development and growth, the sturdiness and the scope, of the primary ~~expression~~ source and the primary expression.

MIT III
specifically religious activities are only a functional
part of one's total expression of one's love of God.

41

42

42

There is a further point to be made. Neither the
total ^{specific}
~~primary~~ nor the ~~secondary~~ expressions are immutable constants
but partly invariant and partly variable. ~~On the primary~~
Effectively total expression
^{level} it is always the love of God expressing itself in love
of one's neighbor; but the human good progresses and declines,
and so the good to be done and the decline to be overcome
vary with place and time. ^{With regard to specific expression,}
~~On the secondary level~~ the higher
achievements of the inner life, which tend to transcend image
and symbol, concept and system, on that account have an
independence of historical change. But manners of speech,
modes of emotional communication, cultural forms, and modes
of social organization are historical variables. As they
change, ^{specific}
~~secondary~~ religious expression must also change,
neither resisting progress, nor siding with decline.

This, of course, is a high and delicate task. For it
is the lot of ^{specifically}
~~secondary~~ religious expression that, while it
can promote the development of ultimate concern, benevolence,
^{benevolence,}
and ~~benevolence~~ it also can be a carrier of decline.
To admit ^{specific}
~~secondary~~ expression is to admit cultural activities
and social functions in which inattention, incomprehension,
unreasonableness, irresponsibility can find their way.

Just as these distort other forms of progress, so too they
will distort religious development. Then the salt loses
its savor. Then the religious man ~~stumb~~ overlooks the beam
in his own eye to fumble with the mote in his brother's.

I have agreed with secularization theology, then,
in so far as I have considered specifically religious
expression to be ^{not the whole but only a part,}
~~secondary~~, in so far as I have admitted
that it can be antiquated, and in so far as I have noted
that it can be a carrier of decline. But granting all this