

## CHRISTIANITY AND SOCIAL CRISIS 3

sources of humanity to the harmonious development of a true social life, the generations yet unborn will mark this as that great day of the Lord for which the ages waited, and count us blessed for sharing in the apostolate that proclaimed it."

On the very threshold of the consideration of this question of the social aspects and responsibilities of religion lies the momentous distinction between the priest and the prophet. The priest was, and is, the representative in religion of the status quo. His whole passion is to preserve the past, or at any rate, the present as the faithful and undisturbing outcome of the past. He represents the machine. He is the embodiment of officialism. He is never really agitated. He does not waste his substance. He does not wear himself out. He is a complacent part of the recognised system of things. He is never horrified by a glimpse of the abyss that yawns between the ideal and the actual. He is not a disturbing element. He never ruffles people. There is no reproach in his manner. He is opaque to anomalies. The prophet, on the other hand, is the precursor and the