
CLIPPED WINGS

The penguin on floes of ice,
The ostrich on dunes of sand,
The peacock on lawns at Nice,
The kiwi on plains in New Zealand—
All sigh to go awinging, winging,
All sigh to go awinging,
All sigh to go —
The spirit is willing.

Between the precept and practice
Falls the dark shadow;
Between the resolve and the action
Rises the Eden-woe.
They cannot go awinging, winging,
They cannot go awinging,
They cannot go —
The flesh is weak.

—G. K. '51

SANCTITY THROUGH THE HOME

In everyday speech, we usually restrict the term "saint" to those persons whom the Church officially declares to have reached Paradise. We do not always realize that all who attain Heaven, whether canonized or not, are Saints. It is also usually understood by Catholics that Heaven is the supernatural end of our life on earth. We rarely connect these ideas.

If we combine these ideas, we come to the realization that we are called upon to be saints. Whatever be our state in life, be it priest or parent, student or surgeon, that vocation is our vehicle, our means, to sanctity. This much is usually admitted for those espousing the religious life. Unfortunately, the same cannot be said of our usual thoughts on the family. But nevertheless, it is true; sanctity not only can be achieved through family life; it is the only course open to the majority of people.

Most adults marry. The truth of this statement is so obvious that we are very likely to miss its meaning. If the family is the state in life of the majority of the people, then the family must be a way of sanctification. Founding

a family is a vocation, just as is the choice of religious life, although of course, not such a sublime vocation.

The question arises, "How do we achieve sanctity in the home?" The answer is that we strive for perfection in the family, just as one would as a priest or nun. The difference lies in the fact that two people must work together for their mutual sanctity. Spiritual authors tell us that rarely are husband and wife separated after death. Usually one spouse brings the other to Heaven or to Hell. This consideration emphasizes the extreme care which should be exercised in choosing a partner for life. If you wish to be a saint, marry a saint.

Man and woman are joined so inseparably in marriage that no natural analogy will serve as an example of their unity. St. Paul tells us that husband and wife are one as Christ and His Church are One. Thus, their search for perfection in this life should be corporate as well as individual. Family prayers, especially the Family Rosary, give a good example of this.

Part of the search for sanctity is the avoidance of sin. This is the negative part, and in such a degenerate society as is ours, it is the part most frequently stressed. This includes, for the family, conjugal fidelity, the instruction of the children in truth, the rejection of divorce, birth control, abortion, etc. The other part is positive, the endeavour to be perfect. (Be ye perfect as your Heavenly Father is Perfect.) The Christian family is a definite asset in this. There are three stages of sanctity: purgative, illuminative and unitive. Due to original sin, we are so weak that of those who seek sanctity, few advance beyond the purgative stage. Certainly, family life gives abundant opportunity to reach this stage. The charity, patience, justice, fortitude and prudence which are necessary in the saint are given ample opportunity for development in family life.

We can, therefore, become saints by being mothers and fathers. If marriage seems to be our calling, let us remember that we are not thereby excused from the practice of virtue. On the contrary, God has given us this vocation as the ideal way for us, through co-operation with His grace, to achieve the Beatific Vision.

If we would be holy, meditation and spiritual reading are usually essential. For those who have found, or will

find, their vocation in marriage and the family, there is abundant material. First and foremost, every one who is either married or contemplating marriage should read and understand the encyclical letter of Pope Pius XI, **Christian Marriage**. Numerous periodicals are devoted almost solely to the protection and development of Christian family life. One outstanding example of this is the magazine **Integrity**, especially in its issue of October, 1950. A marriage preparation course which is widely used in Canada and the U. S. A. and is enthusiastically endorsed by many members of the Catholic Hierarchy is available from the Extension Department of the University of Ottawa. Many books and pamphlets show us the ideal home life, the life of the Holy Family. Some of these should be used continually by those whose vocation is the home.

Mention should also be made of devotions in which the family can join. Every family should be devoted to Mary, the exemplar of all mothers; to St. Joseph, model for fathers. Devotion to the Holy Family is a powerful aid to corporate sanctity in the home. Every family which seeks sanctity should also have a devotion to the Sanctifier, the third Person of the Blessed Trinity.

Finally, we must continuously ask God for those graces which He grants with the sacrament of matrimony. Every family can, for the asking, have the grace to live harmoniously. Every parent can, by simply asking, acquire the grace to rear his children in the knowledge and love of God. Let us take advantage of these free gifts. They are needed by married saints.

—G. E. C.

THE BIG DANCE

Ah! there's the bell . . . it's about time . . . I couldn't stand one more second of this . . . syllogisms, major, minor . . . and the hypocrisy of that Joan . . . "Sir would you explain that again? I'm afraid I don't quite grasp it" . . . as if she understood any of it . . . she was just as baffled as I was . . . just trying to draw attention to herself to show off that new dress . . . that dress . . . it looked like a . . .

"Oh! Hello, Joan . . . those Metaphysics classes are really interesting aren't they? . . . what? . . . oh, of