

both in social and in family life. We have already pointed out that the task of the apostle is never easy and that there can be no room for mediocrity. The virtue of fortitude has an essential place in his life. The importance of the virtue of temperance is that the lay apostle has to build up a proper attitude to material things. One reaction to the pressing materialism of our time might be one of flight into non-materialism, but this would not be the correct attitude. The world is to be saved and all that God has created has to find its place in a world redeemed. In working out and living a sane Christian attitude to sex, to material wealth, to all that God has given man for his delight and enjoyment the balance and restraint that can only come from the exercise of the virtue of temperance should be clear.

All of this gives in very summary form the outline of what should be the basis of the spirituality of the lay apostle in the world of today. As was said at the outset there is very little that is new in the system. Nevertheless it has as yet no obvious exemplars to whom one may call attention as proof. In a word, it is theory. But one may hope that in the next few years there may be many apostolic layfolk who will find the way of perfection in the exercise of the right and privilege which is theirs as members of the Mystical Body and to which they have been repeatedly called by the Popes. With adequate assistance and direction they should go forward to exemplify and deepen the fact that the Catholic Church is apostolic and holy.



FROM ST AUGUSTINE

'Et homo domat feram, non domat linguam:
domat leonem, et non refrenat sermonem:
domat ipse, et non domat se ipsum: domat
quod timebat, non timet quod timere debebat.'

Sermo LV—1.

Man tames the lion, the tongue he cannot tame.

His words run wild and free:

He pens the brutes within an iron frame,

They own his mastery;

Creatures he fears he straitly curbs—yet he

Nor fears nor curbs the tongue, his greatest enemy.

JOHN SEARLE.