



# Seton Home



# Study School

Volume XVIII, Number 6



*“Under the Magisterium of the Catholic Church”*



June 2001

## *The Sacred Heart*

The first Friday after the Feast of Corpus Christi is the Feast of the Sacred Heart, which falls on June 22nd this year. Devotion to the Sacred Heart began with the early Church Fathers who spoke of the Sacred Blood and Water flowing from Christ's side. They believe that St. John the Beloved Disciple, as he reclined upon the heart of Jesus at the Last Supper, drank in the "secrets of His Heart." The Fathers often referred to "the Heart of the crucified Saviour as the source of the fountain of infinite graces; the Church as Christ's spotless Bride born of His Heart; the Eucharist and the other sacraments flowing from His opened side as streams of blood and water ...."

From the 1200's to the 1400's, devotion to the Sacred Heart "was spread to the laity through their contact with the monasteries and convents," especially through over 100 Dominican ones in Germany, and the Benedictine monks. Many saints promoted this devotion throughout the Middle Ages. Important to the present devotions are St. Francis de Sales, who established the religious institute of the Visitation of the Blessed Virgin in the 1600's. Devotion to the Sacred Heart was a popular and strong devotion in the Order of the Visitation.

St. Margaret Mary Alacoque entered the Visitation convent at Paray-le-Monial in France on June 20, 1671. Margaret began having

revelations even before entering the convent. St. Francis of Assisi appeared to St. Margaret Mary in 1643. In 1673, on the Feast of St. John the Apostle, Our Lord revealed to her the mission of spreading devotion to the Sacred Heart. He told her "My divine Heart is so passionately fond of the human race, and of you in particular, that it cannot keep back the pent-up flames of its burning charity any longer. They must burst out through you and reveal my Heart to the world, so as to enrich mankind with my precious treasures. I am letting you see them now; and they include all the graces of sanctification needed to snatch men from the very brink of hell."

Our Lord appeared to Margaret again in 1674 and 1675. In one apparition, Margaret described Him as "a blaze of glory--His five wounds shining like five suns, flames issuing from ... His divine breast which was like a furnace, and which He opened to disclose His utterly affectionate and lovable heart, the living source of all those flames . ... He revealed to me the indescribable wonders of His pure love for mankind: the extravagance to which He'd been led for those who had nothing for Him but ingratitude and indifference."

In June, 1675, Our Lord gave St. Margaret Mary the famous Promise:

"I am asking you to have the Friday after the Octave of Corpus Christi set apart as a special feast in honor of My Heart--a day on which to receive Me in Holy Communion and make a solemn act of reparation for the indignities I have received in the Blessed Sacrament while exposed on the altars of the world. I promise you too, that I shall open My Heart to all who honor Me in this way, and who have others do the same; they will feel in all its fullness the power of My love."

During this month of the Sacred Heart, let us rededicate ourselves to the Sacred Heart. If possible, perhaps our family can add the Litany of the Sacred Heart to our prayers. Certainly, we all need to try our best to attend Mass on First Fridays.

If we truly want our home to be the "domestic church," which we are asked to be, our family activities and home should reflect the liturgical year, and in June, reflect our devotion to the Sacred Heart.

(Quotes taken from *Heart of the Redeemer* by Timothy T. O'Donnell, S.T.D., Trinity Communications, 1989)

- MKC

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## *Questions We Are Asked*

*by Dr. Mary Kay Clark  
Director, Seton Home Study School*

**I would really like to finish up for the year, but all the assignments have not been done. What should I do?**

If your child is in grades K through 6, consider finishing up only the current quarter if you are more than half through. Some subjects you could simply drop because they will come around again in a year or two. For example, if you have a student in 5<sup>th</sup> grade, either finish up the quarter or drop music, physical education, art, science, and history. During the summer, you could work with your child to finish reading and discussing the information in the history and science textbooks without submitting the tests or writing out answers.

However, some subjects should be finished because there might be difficulties in going to the next level without finishing the lower level. This would be true especially for math and English.

Reading is a subject you should try to complete without shortcuts. Not only is it important to make sure your child can pronounce the words but also that he understands what he reads. The assignments after the reading selections are very important to develop reading, thinking, and critical analysis skills.

Subjects which you might shorten by simply omitting some of the assignments would be phonics, spelling, vocabulary, and religion. For these subjects, just intensify preparing for the tests for a day or two, then give the test. For these

subjects, for instance, workbook pages or written assignments could be omitted; work more intensely with discussion and memory work. You could, in fact, omit the weekly tests, and just have an intense study day or two on each chapter before taking the quarterly tests. This can be justified because this material will be taught again, though in more detail, for the next year.

If your child is in 7<sup>th</sup> or 8<sup>th</sup> grade, the major subjects of religion, math, reading, and English are important to complete in as thorough a manner as possible. Your child will be taking high school courses soon, and a good foundation of these 7<sup>th</sup> and 8<sup>th</sup> grade courses is necessary for success in high school.

If your child is in high school, it is a different matter because students need high school credits to graduate. You cannot omit any courses. However, you can take shortcuts if your child can learn the content by doing fewer daily assignments.

We often recommend that when a high school student is becoming unhappy because he is afraid he cannot finish in a timely manner, the student concentrate on only one or two subjects, and complete those very quickly. Determine which course is the closest to being finished. Then have your student focus on just that one course all day long, every day, until he finishes. He will feel successful more quickly, which will motivate him to go on and finish another course in the same way.

If your child can finish all but one of the courses by the first of July, consider having him take a break for six or eight weeks, and then come back and finish up the final course before beginning the next year's courses.

However, if your student has finished only one quarter or less, we recommend that the course be dropped and begun again in the next year's curriculum. The frustration level would be too high to take practically a whole year's worth of a course in just a month or so during the summer.

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**I know that this is a question that is often asked, but what are your suggestions for keeping discipline while I am home schooling several children?**

First we should realize that as long as children will be children, parents will always have to struggle with keeping discipline. It is a natural course of events for children to want to follow their own wills and not obey their parents. What is important is that while parents realize this is natural, their vocational responsibility is to train their children to obey them and to obey the laws of God.

As the oldest of ten when I was growing up, I learned how to discipline from my parents. They used traditional, accepted methods, as did all the parents in the neighborhood. Those were the years before television, and when the television did come, there was still respect for parents.

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*It is a natural course of events for children to want to follow their own wills and not obey their parents. But it is the parents' responsibility to train their children to obey them and to obey the laws of God.*

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During those years, parents knew their responsibility was to train their children. Mothers were at home full time, of course, and there were few activities out of the home. During the war and after the war, families just wanted to be together. Mothers were happy to be at home, raise their children, and not work. There were no "fast foods," life was simple, most families felt lucky to have one car, children played checkers and other board games and cards and baseball in the backyard with the neighbor kids.

A few years ago, Father Peter Stravinskias wrote an article in Fatima Family Messenger, titled "Are Parents or Children Running the Home?" Working with children regularly, he said that he hears the kids complain that their parents

don't really care about them because they let them make their own decisions.

Father Stravinskias wrote: "Young people appreciate regulations, believe it or not! And the reason is because rules let them know where they stand, how far they can go. Clear guidelines, like all good discipline, is a sign of love. Discipline says, 'You are important to me. Your growth and development concern me. You are great, and I know you can live up to these challenges, and so you will be greater.'"

Dr. Mark Lowery, a home schooling father of eight children and a professor at the University of Dallas, used to be a frequent speaker at our home schooling conferences. He was a popular speaker because he helped parents to understand the importance of specific regulations for their children. Dr. Lowery compiled a list of rules for various places and occasions. The children had to memorize the rules and recite them just prior to reaching the location or the occasion. For instance, when the children climbed into the car, Dr. Lowery would not turn on the car until the children, as a group, recited the rules for riding in the car: "Use the bathroom before getting into the car. [Always one or two had to get out!] Everyone wears a seat belt. No loud noises which might disturb the driver. Don't ask 'Are we there yet?'" No aggravating the person next to you."

Dr. Lowery had rules for At the Table, In Church, Family Games, At Bedtime, and When Company Comes. Perhaps you could have one called Rules During Homeschooling.

The rules need to be established clearly for the children. You can place them on the refrigerator for

rules in the kitchen, or on the back of the doors in the bedrooms.

Once the rules have been established, the consequences for breaking the rules need to be established as well. Parents need to discuss this and be in agreement. Obviously, the consequences for being deliberately disobedient or rebellious would be different than forgetfulness or being distracted.

Specific consequences not only need to be established, but they need to be followed through. A huge problem parents have is that they are not consistent in adhering to their own rules and consequences. This is a major, major problem.

Look at it from the child's point of view. You establish certain rules to follow, and you say that if a rule is broken, the punishment will be X. Well, sometimes you carry out the punishment and sometimes you don't. So, little Johnny quickly learns that only a certain percentage of the time will X happen. He is willing to take the chance to break the rule, because only a certain percentage of the time will you actually carry out the consequences of breaking the rule!

Lay the foundation for obedience by reading Bible stories and stories of the saints to your children. Children need to see how saints acted in their families, how they obeyed even when they were mistreated. You yourself need to be a good example, and be disciplined in your own life. Pray with your children every day. Encourage them to pray to their patron saints and their guardian angels. Pray for the graces for your children to be good and obedient, and pray for yourself to receive the graces you need to teach and to train your children to be the good Catholics that Jesus and Mary want them to be.



## Teaching History

by Dr. Anne W. Carroll

*Editor's Note: Dr. Carroll is the founder of Seton Home Study School. This article is excerpted from a speech given by Dr. Carroll at a home schooling conference.*

When new students enroll in Seton Day School, they often remark that they hate history. After they have been at Seton a few years, they may still hate history--but the class, not the material. They hate writing term papers and taking essay tests, but they usually end up liking history, even being enthusiastic about it. Home schooling parents are also often faced with the "I hate history" syndrome. But they, too, can transform antipathy into enthusiasm.

Everything we teach our children should have as its ultimate purpose the glory of God and the good of souls, and history is no exception. How specifically can we teach history so that it fulfills these purposes?

First of all, it is through history that we learn that Jesus Christ is the most historically important person who has ever lived, that the Incarnation/Redemption/Resurrection are the most important events, or rather the most important single event, in history. Obviously Jesus Christ is of supreme theological importance, but it doesn't take much thought to see that He is of supreme historical importance as well.

### *The Importance of Church History*

On the first day of freshman history class at Seton, I ask my students to define history. Without much coaxing, they come up with the definition that history is recorded past events which have made a significant impact on the world. From that it is easy to conclude that the most important events and persons are those which have had the greatest impact. Who is more important: Abraham or Hammurabi? We probably won't find Abraham mentioned in a secular history book. But how many people today honor Hammurabi? How many follow a creed that he taught? How many name their children after him? The answers are probably

none, none, and very few, if any. Yet Abraham is honored by the three great monotheistic religions of the world - over two billion living human beings. That's historical impact.

Yet Abraham was only a forerunner, the father of a race of people deservedly called Chosen, from whom would come the Person with the most impact of all. All of the ancient world points to Him because the only ideas and institutions that survive from that ancient world are either those which directly led up to the Incarnation and the founding of the Church (Jewish culture) or those which were preserved by the Catholic Church (everything we have from classical culture). If the See of Peter had not been located there, Rome would have become just another backwater village after the fall of the Empire and the barbarian conquests.

All of history since the Incarnation has been dominated by the Church. The skeptic might concede that the Middle Ages were Church-centered but deny this influence in later centuries. Yet even at times when the Church, in secular terms, appears weak, it is still the focus of attention, or, more correctly stated, the focus of attack. How many other religions are routinely pilloried in *Time* or the *Washington Post*? How often do we see the picture of the Dalai Lama or some Hindu Guru or the head of the Lutheran Church or the chief Prophet of the Latter Day Saints on the cover of *Newsweek*? If the Church weren't influencing history today, the liberal media would not be so vociferously attacking it.

### *Three Principles to Remember*

Thus principle number one in teaching history from the Catholic point of view is that the Incarnation is the central event in history. Principle number two is an obvious corollary: God acts in history. We can see this action in Old Testament history, but not just there. Why did Don Juan of Austria win at Lepanto? Why did nine million Indians convert in Mexico? Why

did the Reign of Terror of the French Revolution end when it did? Why did Communism "fall" in Eastern Europe and the Soviet Union? Did perhaps Pope Pius V's rosaries and the apparition at Guadalupe and the martyrdom of the Carmelite nuns and the election of a Polish Pope have something to do with these events? God does, indeed, act in history.

Principle number three is that history is made by free will choices. Men and women--not impersonal forces make history. Communism did not take over Russia in 1917 because it was economically inevitable or because the dialectic of history ordained that it would. Russia fell to Communism because of Nicholas II's decision to mobilize against Austria and thus bring Russia into the war, and Alexandra's decision to hand over the government to Rasputin when Nicholas went to the front, and Ludendorff's decision to ship Lenin to Petrograd to make a revolution. Without those decisions, Communism could not have taken over the world's largest country. Russia would have been at peace, its economy stable, the people content--and Lenin would have died in Zurich.

All history is taught from a point of view. Even the most meticulous card file historian has a principle of selection. What do we choose to include and what leave out, what emphasize and what assign to lesser importance?

We Catholics judge by these three principles: The Incarnation is the central event in human history; God acts in history; history is made by free will choices.

### *Lessons within the Principles*

If we teach history guided by these principles, certain lessons will emerge. The first lesson is that the Church really is built on a rock and the gates of hell really will not prevail against it. We know this is true through faith (Matthew 16:18-19). But history confirms our faith. When we look at the broad span of history, we see the Church under attack from Roman persecutors, heretics, barbarians, Byzantine Emperors, power hungry noblemen, Holy

Roman Emperors, schismatics, Protestant revolutionaries, and modern materialists and atheists. Yet the Church still stands. Perhaps the strongest evidence history can give us that the Church will always stand is that it has survived attacks that would have destroyed any human institution.

If anti-Catholics bring up the Renaissance Popes as arguments against the divine institution of the Church, we can say that they are, in fact, arguments in its favor. If the Church were merely human, its weak human leaders would have brought it down long ago.

In fact, there are even worse problems than most anti-Catholics know about. During the Dark Ages, for example, there was actually a case where one Pope ordered the dead body of his predecessor exhumed and put on trial. He was, not surprisingly, found guilty. This "Synod of the Corpse" is not too well known even by anti-Catholics. Yet if the Church can survive this, it can survive anything.

We need not hesitate to teach older students about these problems that the Church has had. If we do, they won't be surprised or shocked if they hear about them from some other source. But, more importantly, they are good evidence for the divine institution of the Church.

A second lesson is that history is an apologetics tool. Many of the attacks on Catholicism can be answered by history. The Crusades were not aggressive, unjust wars waged by rapacious Christians against peaceful Moslems. The Inquisition did not unjustly slaughter thousands of people simply because they practiced a different religion. The Protestant Revolt was not an attempt to reform the Church of its evils and give people a chance to follow their consciences. Galileo was not harshly persecuted simply for speaking a scientific truth. Franco was not a Nazi dictator who overthrew a legitimate government and set up a police

state. Pius XII was not a coward, indifferent to the plight of the Jews. All of these lies can be easily refuted with a little historical knowledge.

A third lesson is that Christianity transformed civilization.

### *The Impact of Christianity on the Pagan World*

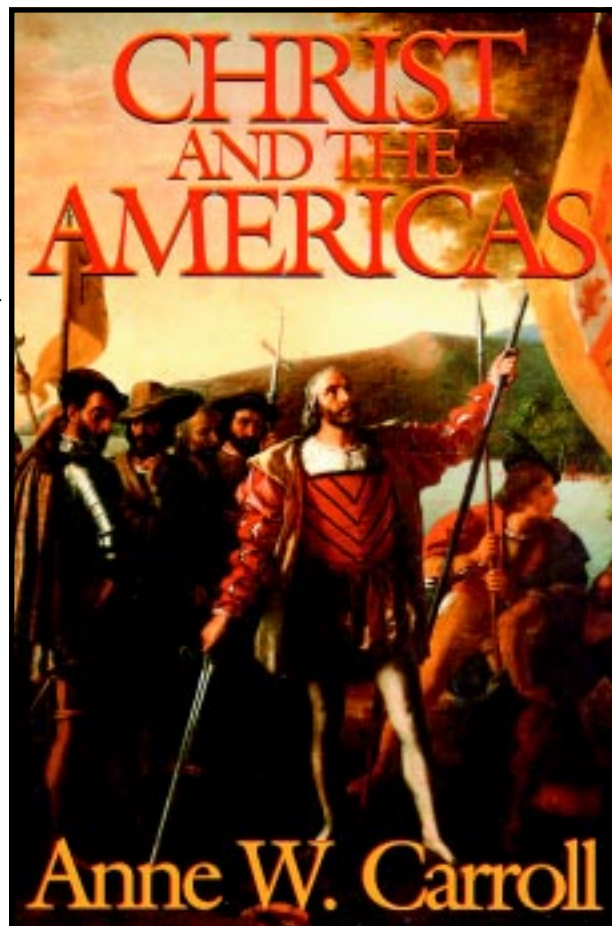
Think of the characteristics of pagan society. First, the individual counted for nothing. In fact, there was not even a concept of person in the pagan world. The concept of person was first formulated by theologians to explain the Trinity and the Incarnation, and then applied to human persons. As Msgr. Lorenzo Albacete of the John Paul II Institute has explained, only societies that honor the Trinity will also honor the dignity of the human person. Pagan societies did not honor the human person, and our modern society is granting the title of person to an ever smaller group. Having already excluded the unborn and the comatose, it is now moving toward eliminating the elderly, the

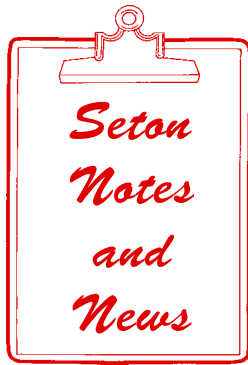
seriously ill, the retarded, and the handicapped.

A second characteristic of pagan society is that women were property. Only Christian society gave women their proper dignity. In the Book of Genesis before Original Sin, we see the fundamental equality of men and women: "This at last is bone of my bone and flesh of my flesh," Adam said to Eve. But after Original Sin, Eve was told that her husband would lord it over her. The pagan world saw male dominance carried to its logical conclusion as women were considered the property of men. But in Christ, St. Paul tells the Galatians, "there is no Jew or Greek, slave or free, male or female." Salvation is open equally to men and to women. And in the Church, we see women attaining their proper dignity. Despite what the radical feminists tell us about the male-dominated Church, it is only in the Church that we find St. Teresa of Avila, St. Clare of Assisi, St. Elizabeth Seton, St. Joan of Arc, and St. Catherine of Siena, the little dyer's daughter who told Popes what to do. History properly taught will expose the lies of the radical feminists as little else can.

A third characteristic is that governments in pagan times had no limits on their power. Christianity introduced the concept of limited government, the idea that the king or ruler was responsible to God and that the legitimacy of governments depended upon whether or not they were in harmony with God's laws.

Absolutist, unlimited governments are pre-Christian or anti-Christian. The first standard by which a government should be judged is whether or not it respects the laws of God and, therefore, whether it will respect the rights of the individual person and advance the common good. It does not matter whether the government is monarchy or democracy. If it honors God and God's laws, then it is a just government.





## Conferences

Many state and local groups are now sponsoring their own conferences, inviting various Catholic vendors and curriculum providers. Seton is happy to participate at these conferences as a vendor. Dr. Mary Kay Clark is often available to speak at these conferences. We also suggest as a speaker Ginny Seuffert, mother of twelve children and home schooling mother of many years. She is a favorite speaker who offers her home schooling tips with fun and humor. We also recommend Father James McLucas, who speaks about the role of the father in the Catholic family. Katie Moran, president of Catholic Home School Network of America, speaks on home schooling children with learning problems and on Marian modesty.

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Fax Machine: (540) 636-1602  
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E-Mail: [info@setonhome.org](mailto:info@setonhome.org)

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Executive Editor:  
Dr. Mary Kay Clark

Editor:  
Kevin Clark

## Conferences and Book Fairs

Seton is exhibiting lesson plans and selling books at the following Catholic Home Schooling Conferences.

**Seattle, WA.** June 8-9. Seattle Police Athletic Pavilion. Contact Julia at 206-725-9026, or email [fjulia@uswest.net](mailto:fjulia@uswest.net)

**Lansing, MI.** June 15-16, 2001. Lansing Center. Contact Cathy at 313-565-6129, or [www.rc.net/lansing/mch](http://www.rc.net/lansing/mch)

**Minneapolis, MN.** June 16, 2001. Epiphany Church. Dr. Mary Kay Clark will be participating in a panel discussion. Contact Claire at 952-941-5646, or [www.MNCatholicHomeEdConference.org](http://www.MNCatholicHomeEdConference.org), email [mch001@juno.com](mailto:mch001@juno.com)

**Chattanooga, TN.** June 16, 2001. St. Stephen Catholic Church. Ginny Seuffert speaking. Contact Sharon at 423-842-6319, or send email to [Iposton@chattanooga.net](mailto:Iposton@chattanooga.net)

**Denver, CO.** June 15-16, 2001. St. Louis Church, 3310 S. Sherman, Englewood, Colorado. Contact Ramona at 303-763-9913.

**Peoria, IL.** June 23, 2001. Notre Dame High School. Ginny Seuffert speaking. Contact Lori at 309-686-2456.

**Southern California (Chino Hills).** July 14, 2001. Southern California Catholic Home Educators Conference. St. Paul the Apostle Catholic Church. Seton's California representative will attend. Contact Dana at 909-785

**Lafayette, LA.** July 14, 2001. St. Edmonds Church. Seton Home Schooling Conference & Book Fair. Dr. Mary Kay Clark, Ginny Seuffert, Father Ben Cameron. Contact Marie at 337-989-8703; or Julie at 337-873-7547. To register,

go to [conferences@setonhome.org](mailto:conferences@setonhome.org); or call Kathleen at 540-636-9996; FAX: 540-636-1602.

**Miami, FL.** July 13-14, 2001. James Knight Center. Seton exhibiting. Contact Maribel at 305-256-6021, or email [arch\\_angles2001@hotmail.com](mailto:arch_angles2001@hotmail.com)

**Woodbridge (near Manassas), VA.** July 20-21. Seton Big Book Fair. John Neumann Academy. **FREE ADMISSION.** Contact Seton for more information.

## Accounts Overdue

Seton has been compelled to charge late fees to those overdue with their monthly payments. This apostolate relies on timely payments by parents in order to meet our financial obligations to our employees and creditors. Please make payments on time. If you have any questions, please call Hal Brock. Thank you.

## California Office

Available in our Los Angeles, California office are textbooks and pre-packed curriculums for grades K through 8. Mr. and Mrs. Richard Ellis are in charge of the office there. Contact them at Seton-California, 44751 Date St., Suite 8, Lancaster, CA 93534; phone: 661-948-8881; email: [setonca@iol7.com](mailto:setonca@iol7.com); fax: 661-948-7006.

## Seton Counselors

(Seton main number: 540-636-9990)

Religion/Sacraments: Fr. Constantine, Fr. Barrett  
High School English: Devin Pesta, Ext. 124 or 540-636-1755  
High School Math: Tom Luckey, Ext. 165 or 540-636-1846;  
Don Valaika, Ext. 132  
High School Science: Fr. Kevin Barrett, Ext. 120  
Senior Guidance: Bob Wesner, 540-636-2238  
History: Bruce Clark, Ext. 122  
Elementary: Winnie Ehlinger, 540-636-2342 or Ext. 118  
Admissions, Enrollment, Re-Enrollment: 540-636-2039  
Home Schooling Fathers: Tom Kosten, Randy DeClue, Tom Sayre  
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Independent Studies: Paul Neulieb, Ext. 117  
Testing (CAT): Ext. 150  
High School Course Approval: Paul Neulieb, Ext. 117



## *Living in Christ*

*by Jane S. Elliot*

“And He showed me that it was His great desire of being loved by men and of withdrawing them from the path of ruin into which Satan hurls such crowds of them, that made Him form the design of manifesting His Heart to men, with all the treasures of love, of mercy, of grace, of sanctification and salvation which it contains, in order that those who desire to render Him and procure for Him all the honor and love possible, might themselves be abundantly enriched with those divine treasures of which this Heart is the source.” These are the words of the great apostle of the Sacred Heart of Jesus, St. Margaret Mary Alacoque.

One of the great marvels in reading the lives of the saints is the ability of our own hearts to enter the picture, as it were, and see, somewhat, the degree that the Divine Love manifests Itself in those souls who have given themselves over completely to Him. Though their lives, circumstances, and missions were very different, St. Margaret Mary and St. Elizabeth Ann Seton shared a common spiritual bond in their love of Our Lord and complete abandonment to the Divine Will. Heroic virtue is always the hallmark in the making of a saint and unifies all who now enjoy the Beatific Vision. Only in the emptying of self can the soul enjoy the indwelling of the Holy Spirit. His Presence shines forth and so we can recognize Him clearly in the actions of the saints and, when we are fortunate to have them, in their writings.

The image of Christ is seen in the writings of both saints. St. Margaret Mary under obedience wrote: “Not only during

prayer, but also at other times, keep yourself in the presence of Our Lord, as a disciple who is before his Master and anxious to do His Will perfectly by giving up his own will.” St. Elizabeth similarly wrote, “The little daily lesson: to keep soberly and quietly in His Presence, trying to turn every little action on His Will; to praise and love through cloud as sunshine is all my care and study.”

Both of these saints had a deep dread and horror of sin. St. Elizabeth came to the realization that “when we sin, we not only sin in the presence of God, but in God Himself, for since He is the source of motion and life, it follows that the sinner uses the concurrence of God Himself to offend and sin against Him, turning the means of life, health, time, etc., powers of nature and grace, to this horrid perversion and abuse against this Almighty Giver, which explains to us in some degree the eternity of Hell torments.” St. Margaret Mary wrote of her earliest childhood remembrances: “As soon as I was able to know myself, Thou didst manifest to my soul the hideousness of sin, the sight of which imprinted in my heart so intense a horror thereof, that the least stain was an insupportable torment to me.”

Pope Paul VI wrote that “Being a saint means being perfect with a perfection that attains the highest level that a human being can reach .... A saint is a person in whom all sin--the principle of death--is cancelled out and replaced by the living splendor of divine grace.” Another Paul wrote, “And I live, now not I; but Christ liveth in Me.” (Gal. 2:20)

### *Seton Home Study School*

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