



# Seton Home

# Study School

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◆ *“under the Magisterium of the Catholic Church”* ◆

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## *He is Risen!*

This month we celebrate the greatest feast of the Church year, the Resurrection of Our Lord Jesus Christ, or Easter. If this miraculous event were not also a real historical event, but merely a symbol or pious story, then Christianity would be false. St. Paul wrote to the Corinthians, “If Christ is not risen, then is our preaching vain, and your faith is also vain.” (I Cor. 15:14) St. Paul was absolutely certain of Our Lord’s resurrection as a true event because he saw the Risen Jesus in a vision. He also heard the testimony of many of the apostles and disciples who witnessed various appearances of the Risen Christ to different people in different places.

While before His passion and death Jesus had spoken of His resurrection, the apostles and disciples did not realize what He meant. Several of the women disciples of Jesus went to His tomb early Sunday morning to complete the burial customs. They certainly expected to find the body of Jesus.

The women were greeted at the tomb by two “men” in bright clothing or in a strange bright light. It appeared to them that the men had opened the tomb by pushing aside the huge rock at the entrance of the tomb. They thought the men were unusual but did not realize that they were angels. When Jesus first appeared to them, Mary Magdalen asked, “Tell me where you have taken Him!” The message of the angels that Jesus had risen was incomprehensible to the women.

The only explanation that seemed reasonable to the women at that moment was that the body of Jesus had been stolen. When Jesus appeared, they could

not even recognize Him and thought he was the gardener. Not until Jesus spoke with great love in His voice, only when He pronounced her name with a familiar tone—“Mary!”—did Mary Magdalen begin to understand the enormity of the truth that Jesus lived.

Mary Magdalen even then could not understand what had happened. In great haste, she and her friends ran down the hillside, into the city of Jerusalem, to the building where the apostles were staying, and up the stairs to the Upper Room. Out of breath and not even comprehending the enormity or meaning of His Resurrection, Mary could only say in a broken breathless pant, “He is risen!”

To some of the apostles, the women’s report seemed hysterical. However, Peter and John’s reaction was to run to see the empty tomb. With great haste, young John ran down the stairs and out into the road and off into the hillside toward the tomb. Peter, the older leader of the apostles, and still recovering from his denials of Jesus, went to the stairway and ran down as best as he could, following John at some distance.

Though John arrived at the tomb first, he waited for Peter to be the first inside the tomb. Peter saw the body was missing while the burial cloths were still there, neatly folded. Peter was amazed but still uncertain as to its meaning. John, as he stepped farther into the tomb, immediately believed that Jesus had risen as He said He would.

Mary Magdalen and the other women were likely too exhausted to run back to the tomb, but rather stayed in the

Upper Room with Mary, the Blessed Mother. They surely saw in the face of the Blessed Mother no surprise, no wonder, no questioning, but only a calm glow of happiness. Looking at Mary’s face, Mary Magdalen and the other women must have gained more understanding, realizing that Jesus is the Son of God Who will never die, and Mary is the holy Mother of God. In great happiness and awe, they knelt down at her feet, realizing that she knew what they were just beginning to understand.

The risen Lord lives now in Heaven, preparing a place for us there. Through the Holy Spirit, the risen Christ becomes present to us in the Eucharist, urging us to live according to His likeness and to die with Him so that we will rise with Him into eternal life. We home schooling parents need to remind ourselves and our children that the deepest Cause and Object of our faith, hope, and love is the gloriously resurrected Jesus now reigning in Heaven. Only then will our faith, hope, and love be able to withstand the perplexities, the confusions, the sufferings, even the hate that so dominates earthly life.

He is Risen! Truly He is Risen!  
Indeed, He is Risen!

- MKC

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*Questions We Are Asked*  
 by *Dr. Mary Kay Clark*  
 Director, *Seton Home Study School*

**How can I become more organized?**

Organization often does not come easily, especially when you have young children. It is really impossible to put little ones on a strict daily schedule.

There are a few places you can look for help in getting your day organized. First, do you know another home schooling family which seems very organized? Visit that family and find out how they organize their day. A key factor, you may find, is not to allow unexpected visits or phone calls which can cause serious damage to your schedule. Remind your friends and relatives that you have a full-time job teaching and raising children. They can call you after hours, or leave a voice message.

Next, teach your children how to be organized. Believe it or not, they can learn, and sometimes if it can be a “game,” it can be fun. Most of all, the children come to realize that life is easier when they can find their books or pencils or toys.

Be sure your children are involved in keeping the house under control, neat, and clean. Each child should have some responsibility, with an older child teaming up with a younger child. Children can do laundry; just set up a schedule. Older children can vacuum, younger children can pick up toys and put them away.

One thing we parents need to remember and to teach our children is that chores are important for children to develop values, such as learning to be part of the family team to make things better for everyone. Scheduled chores develop a sense of responsibility, and will actually help children to see their responsibility with their studies as well. Chores are healthy for children because

it gives them physical exercise between their home schooling classes.

Parents should talk with their children about how the parents work, either inside or outside of the home, to provide for the family. It would not hurt teens to visit a parent’s workplace and to get some idea about what it takes to make life comfortable for everyone in the house.

There are many books available to help you get organized. Seton sells Ginny Seuffert’s book *Home Management Essentials*, which lays out ten great tips to get organized. Ginny’s book is available from Seton Educational Media for \$7.95 and is also on Amazon’s Kindle reader for only \$3.95.

**How can my children do better in their history courses?**

We recommend that you do what the teachers normally do, which is to review with your students what they need to study for the test. First, tell your children that the items on the Reviews at the end of the chapters are important items to remember. We encourage students to highlight or underline the textbook answers to the Review questions because they are likely to be on the test.

Second, you should be looking over the test and, without giving the exact question, tell your student what he should be reviewing to prepare for the test. You might say something like “You should know the details of what happened at Gettysburg, and why it was important.”

In high school, if your student is struggling to remember the facts for several chapters, have him answer only the questions relating to the one chapter he just finished studying.

Consider finding library books or pictures or even videos which might be online which would relate to what is being studied. (Of course, online searches would need to be monitored.) Maps of historical events are helpful and interesting. Visiting the locations of historical events or visiting historical museums can help students understand and remember important events.

**Do you have some tips for the book reports for the stories of the saints?**

All book reports have a similar format, but in the third and fourth

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quarters, students write their own introductory paragraphs and topic sentences. Just as in the first and second quarters, the book report is organized this way:

- The introductory paragraph introduces the three topics that will be discussed in the middle paragraphs, states the thesis of the book report, and includes the title and author of the book.
- Each middle paragraph discusses one of the topics mentioned in the introductory paragraph.
- The concluding paragraph restates the thesis and topics that were mentioned in the introductory paragraph.

For more specific requirements, please see “How to Write a Book Report” located at the end of the Reading lesson plans. For a helpful worksheet that students can fill out as they read their book and write their book report, check your course resources on your MySeton page and download the “Book Report Worksheet.”

When writing book reports on saint books, many students like to choose different virtues or qualities of the saint to use as topics. For instance, a book report about a saint who was obedient, humble, and faithful might have the following paragraphs:

- an introductory paragraph mentioning the title and author of the book, presenting the thesis statement, saying that the saint shows the virtues of obedience, humility, and faith
- a paragraph giving examples of what the saint does that shows obedience
- a paragraph giving examples of what the saint does that shows humility
- a paragraph giving examples of what the saint does that shows faith
- a concluding paragraph summing up the book report

Some traits or virtues that could be used as topics are: charity, compassion, courage, courtesy, faith, honesty, hope, humility, innocence, justice, kindness, leadership, loyalty, meekness, modesty, obedience, patience, piety, prudence, purity, reverence, selflessness.

**Do we need to do everything assigned in the lesson plans? If we do not, will my child be able to pass the tests?**

The lesson plans are written to give direction to parents and students to learn the material. However, they include not only direction, but many lesson plans also include material that is essential to the course. This essential material may be facts or concepts not included in the main text; or, the material may include updates, directions for writing book reports, and further explanations. Some of these items are likely to be included on tests, or may be necessary to complete assignments properly.

It would be wise for parents to look over the tests before their children take them and make sure all the material has been covered. Parents could even review the concepts with their children, by noting (for example) "Be sure you know the three main causes of World War I."

**Can I enroll my eighth grader in a high school course?**

We do accept eighth grade students in a high school course if we believe that the student is likely to succeed. Before taking Algebra, for instance, we give a Pre-Algebra test. For a foreign language or science, there is no up-front requirement, but we suggest that students take more time to finish the course; some students take two

years to finish a course, or work into the summer. Parents should consult Gene McGuirk, the Seton high school counselor, to discuss taking high school courses early.

Students who pass a high school course while enrolled in eighth grade earn a high school credit. Earning some credits early can be a good way to lessen the pressure on a student while enrolled in high school.

### *Tips from Seton's Online Study Skills Course*

**UNDERLINING OR HIGHLIGHTING** - Underlining or highlighting has become such a great way to study important points that you can now buy "highlighters," a special pen with see-through ink. You can buy them in many different colors. If you own the book, it is a great way to bring important facts to your attention without having to read through the entire paragraph again. You want to be sure that you don't underline or highlight so much that it is really useless. Underline or highlight when you read it the SECOND time; that way you will realize exactly which are the important points.

**TAKING NOTES** - Taking notes for research reports. Usually students use 3 x 5 cards when taking notes. By coding the cards with the title or author's name, and also coding the subject, there is flexibility in using cards. For instance, if your topic is "The Battles of the Civil War," you might read several different books which have information about the Battle of Bull Run. Each card should have "Bull Run" on top. Then when you write the report, you can gather together all the cards with Bull Run on them.

**SQ3R (Survey, Question, Read, Recite, and Review)** - Researchers have found that the SQ3R method is the most effective method of studying:

**SURVEY** - This means you need to survey the whole chapter or lesson. Look over the headings, the subheadings, the pictures, the maps, the graphs, and whatever else is in the chapter, without actually reading the text.

**QUESTION** - This means to turn the headings and subheadings into questions. If the heading is "Causes of the Civil War," then you ask the question to yourself: What are the causes of the Civil War? You know that this section will answer that question. These questions could be written in your outline.

**READ** - Read the text materials carefully and thoughtfully, thinking about the questions. Be thorough in your reading; look up words in the dictionary if you do not know the meanings. You may want to do your outlining at this point.

**RECITE** - Since most people learn best if they hear information as well as read it, it is a good idea to recite the ideas after reading each section or subdivision. This should be done without looking at the book. If you cannot recite the information, go back and read it again.

**REVIEW** - Usually a textbook has review questions at the end of each section or chapter. Review should be done each day as well as at the end of each week, and before taking a test.

The complete free study skill course is available online at:  
[http://www.setonhome.org/courses/study\\_skills/](http://www.setonhome.org/courses/study_skills/)

## *Ever Ancient, Ever New #2*

*by Dr. Mitchell Kalpakgian*

One of the most famous statements of wisdom comes from Dr. Johnson, the eminent man of letters of the eighteenth century England who wrote *Dictionary of the English Language*, *Lives of the Poets*, *Rasselas*, and the *Rambler* essays. Known as a sociable, “clubbable” man who relished friendship as “the wine of life,” Johnson cultivated a large circle of friends from every walk of life and of every age. James Boswell’s biography *The Life of Samuel Johnson* records Johnson’s friendships with people as diverse as Edmund Burke the statesman, Sir Joshua Reynolds the portrait painter, Oliver Goldsmith the poet, James Boswell the lawyer, and Henry Thrale the brewer. In famous words of wisdom Johnson said to Sir Joshua Reynolds, “If a man does not make new acquaintance as he advances through life, he will soon find himself left alone. A man, Sir, should keep his friendship always *in constant repair*.”

Johnson devoted every Monday, “clean shirt day,” to the cultivation of his friendships that endured in the course of a long lifetime. Johnson regularly visited his friends in London to enjoy their company and initiated a weekly gathering for dinner and conversation that came to be known as The Literary Club—a natural occasion for keeping friendships “in repair.”

The art of friendship, then, is to keep in touch often by visits, correspondence, and social occasions. Engaged and active, the art of friendship preserves old relationships while welcoming new acquaintances and avoiding stagnation. Friendship does not just happen, evolve, or grow without efforts to maintain lively, ongoing, mutual communication.

In a letter to Captain Langton, Johnson laments the decline of friendship that suffers from a failure to correspond: “It is now long since

we saw one another; and whatever has been the reason, neither you have written to me, nor I to you. To let friendship die away by negligence and silence, is certainly not wise. It is voluntarily to throw away one of the greatest comforts of this weary pilgrimage . . . Do not forget me; you see that I could not forget you.” This neglect of keeping friendships always in repair easily resorts to busyness as an excuse whereas sloth may be the cause. However, as Johnson’s advice and example illustrate, if one is too busy for friendship and cannot find the time or occasion for a visit or a letter, then one is not living a truly human or charitable life. One can always imagine he never has any time for sociability as Chaucer’s famous comment on the constant activity of the sergeant at law illustrates: “Nowher so bisy a man as he ther nas; / And yet he semed bisier than he was.” One can never be too busy for the kindness of friendship.

Johnson recognized that the art of friendship was one of those liberal pursuits like the enjoyment of play, the delight in beauty, and the love of learning that are ends in themselves that are loved and enjoyed for their own sake because they are inherently desirable. These activities, while not utilitarian, are always “reproductive of good” as in an “overflow” to use Cardinal Newman’s phrase. While it is tempting to allege busyness as the reason for the neglect of friendship or to imagine that friendship lacks priority or importance in the hierarchy of duties, Johnson’s life demonstrates the centrality of friendship in the pursuit of happiness and shows the utility, practicality, and multitude of benefits that accrue from this natural pleasure.

Johnson’s practice of friendship always expressed the personal touch of social visits, letter writing, and extended conversation that show good will. He

made the effort. He extended himself. He did not forget or ignore his friends. A man who attempted Herculean literary labors such as a dictionary, an edited version of Shakespeare’s plays, and a comprehensive literary history of the English poets and a writer with deadlines every week for his *Rambler* and *Idler* essays never used the excuse of busyness to justify his neglect of friendship. To Johnson paying social obligations and keeping friendships in repair are a priority, not an afterthought.

If virtue is a habit as Aristotle taught, then the habit of friendship grows from the practices Johnson followed on a constant basis. He not only cared for his old friendships but also welcomed new friendships like his relationship with his biographer James Boswell, a man young enough to be Johnson’s son. Johnson said, “Sir, I look upon every day to be lost, in which I do not make a new acquaintance.” He never settled for a limited number of friends or only a select group of one kind of friend from a particular profession or background.

In Johnson’s short novel *Rasselas* the wise sage Imlac explains the secret of happiness as the ability to keep life “always in motion,” to keep the mind “replete with images,” that is, to provide new interests, new stimulation, and greater variety to combat the tedium of life that settles on all people if they do not add to the resources of their mind or enlarge their circle of old friends with new acquaintances that often broaden one’s education.

In *Rasselas* a hermit who has spent fifteen years in solitude after an earlier military career and much travel laments his decision: “In solitude, if I escape the example of bad men, I want likewise the counsel and conversation of the good.” Thus to keep friendships in repair is not only a social obligation that is welcomed and appreciated but also a form of education, a taste of happiness, and the art of living well.

## *Truth in Fiction: Home Schooling and Christian Literature* by Dr. Joseph Pearce

I have been honored and privileged over the past few years to speak at homeschool conferences across the United States and Canada. The key element in all of my talks, and the theme that binds them together, is that Western Civilization is a specifically Christian inheritance that it is the duty of parents to pass on to their children. Indeed, a failure on the part of parents to nourish their children with the cultural fruits of Christendom is tantamount to starving them of the cultural and spiritual sustenance that they need to survive as Catholics in a darkly secular world.

Parents, however, face a real challenge. In this age of radical relativism and secular fundamentalism the very future of education is under threat. The poison of the so-called “education” being offered in many schools is deadly to the faith and intelligence of those children inflicted with it. Its anti-Christian agenda is nothing less than a ubiquitous form of institutionalized child abuse. Why would parents subject their children to such corruption? Many good parents have asked themselves this question and many have sought and found the marks of a truly healthy education in Seton Home Study School, an education which counters the culture of death with eternal life-giving verities.

An essential component of all true and healthy education is its integrated nature. It must recognize the ways in which theology and philosophy are interconnected in the Church’s understanding of the inseparable nature of faith and reason (*fides et ratio*) and how this interconnectedness informs our understanding of everything else. As a literature professor at Ave Maria University, it is my responsibility to convey this integration to my students. They need to understand that a knowledge of theology, philosophy and history is absolutely necessary for an understanding of good literature. If they do not understand the theology and philosophy that informs the work, and the historical context in which the work

was written, they will not understand it on any meaningful level at all.

In order to access the theology and philosophy that animate a work of literature, we have to learn to read the work objectively, and not subjectively, which is to say that we have to see it through the eyes of the Other and not through the eyes of our own prejudices. Of course, the eyes of the Other who sees the work more truly and more clearly than anyone else are those of the author. (Although God sees the work more truly than the author, He is not going to



explain the meaning of the work for us!) The problem is that the secular academy makes no effort to see the work through the eyes of the author, nor does it pay enough attention to the author’s religious and philosophical beliefs. Instead, the prejudices of secular fundamentalism are projected onto the work so that even the most clearly Christian works are made the tools of feminist, homosexual, radical relativist, and anti-Christian agendas. It was this textual abuse by modern academics that prompted—or provoked—me to launch the Ignatius Critical Editions in collaboration with Ignatius Press.

The immediate provocation for the series arose as I prepared to teach a course on Romanticism. I had ordered copies of modern critical editions of *Frankenstein* and *Wuthering Heights* and was horrified by the distortion and propagandistic reading of both these works by those who had written the introduction and the critical essays in each edition. In flagrant disregard of the perspective of the authors, and in complete and apparent ignorance of the times in which each work was written, these secular critics had molded the text into the shape of

their own moldy philosophies, making each work a tool of their own radically anti-Christian prejudices. Since I had about twenty-five students in the class, and since I had set both these books as required reading, it meant that I was directly responsible for increasing the sales of this pernicious nonsense and for placing such nonsense into the hands of my students. It was then that I decided that professors, parents, and students must be given a healthy choice. They should not be forced to buy the works of anti-Christian propagandists simply because they have no other option. It was time for a new series of critical editions that would pay due respect to the ideas and beliefs of the authors of the great works of western literature, the vast majority of

Ignatius Critical  
Editions available from  
Seton Educational  
Media  
[www.setonbooks.com](http://www.setonbooks.com)

whom were believing Christians. And so the Ignatius Critical Editions were born.

At long last, Christian and other tradition-oriented professors have a real alternative to the radical secularism that is rampant in the academy and at long last they have a truly healthy choice to offer their students. We have published sixteen titles in the series thus far and, at a present rate of four new titles per year, it is hoped that we will soon have a formidable library of the great literary works of western civilization. Such works are powerful weapons in the struggle to evangelize today’s truth-starved culture. Armed with these weapons of mass reconstruction we can build a future fit for our children, a future in which the goodness, truth and beauty of Christ shines forth as a beacon illuminating the whole of culture.

*Dr. Joseph Pearce, writer-in-residence and associate professor of literature at Ave Maria University in Florida, is series editor of the Ignatius Critical Editions and the author of bestselling books on Catholic literary figures. He is the editor of the St. Austin Review ([www.staustinreview.com](http://www.staustinreview.com)), and a regular speaker at home school conferences across the country.*

## *Under the Sea ... Almost* by John Clark

As I have written in prior articles, my thirteen-year-old son Demetrius has long had aspirations to be a marine biologist. And as a parent who seeks to encourage his children in their dreams, for several years I have promised Demetrius that, one day, I would take him to a place in Florida where it is possible to snorkel. So a few weeks ago on a vacation with the family, I woke Demetrius early in the morning, and announced to him that his wait was over. An hour later, on a sunny, azure-blue skied, 80-degree day, we checked in, got our gear, and headed for the water. So far, so good.

But there was one major drawback: though Demetrius swims like a citizen of the underwater city of Atlantis, I swim like a resident of Mars. You have heard of running in place? I can *swim in place*—unintentionally, of course. Watching me in the water is like watching someone swim on a treadmill. I swim through water like I'm swimming through glue. Not that this is all bad. I singlehandedly disprove evolutionary theory: no one who has ever seen me swim could rationally conclude that man is evolved from sea life.

Despite being aquatically-challenged, I wanted to share this snorkeling experience with Demetrius, and undaunted by pride, I figured that I could solve my little problem by using a life-jacket. To my land-locked friends, let me warn you: a life-jacket is the scarlet letter of nautical life. They are awkward, bulky, and brightly-colored, presumably as a way of proclaiming to the world in no uncertain terms: "I am a bad swimmer." Matters aren't helped much when you can't remember the term "life-preserver" and you ask the attendant instead where you can obtain a "floaty."

So there we were: Demetrius, snorkeling and taking pictures with his waterproof camera, looking like

a consultant to a Jacques Cousteau expedition—and his dad, who resembled more of a bobber than an actual human, when it occurred to me that I couldn't have looked too dignified to spectators. Even the fish must have been confused. But as I drifted along these waters, I realized something more important than how ridiculous I looked: Demetrius was having the time of his life. Watching your son do something that he has wanted to do his whole life—and doing it so well—has to make you feel good as a father, even if your choice of swimwear involves Styrofoam.

As the day went by, I found myself able to get more proficient in the water, while Demetrius patiently instructed me. By the end of the day, even though I didn't learn to swim well, I did learn to snorkel effectively while wearing a life-jacket. And in truth, I had a pretty great day, too.

There might be a lesson for home schooling parents in this. For all of the things that home schooling *is*, it *isn't* glitzy. You don't have the school plays that your children's friends have; at best, you have puppet shows. You don't get to wear school uniforms that make the education seem "official"; your kids wear very unofficial-looking sweatpants to religion class. You don't have a science lab; the closest you've ever come to doing a chemistry experiment in your home may have involved cinnamon and French toast. At least at times, you don't have much acceptance from others—even your friends.

You sometimes feel like you're behind, and this causes its own set of problems. If children in formal schools fall behind academically, people often wonder what's wrong with the *children*. If children taught at home fall behind academically, people often wonder what's wrong with the *parents*. When you hear other parents

brag about how well their children are doing in school, you can't really do the same about your own kids. "After all," the logic goes, "if the parent does the grading, why wouldn't the children get good grades?"

Sometimes we home schooling parents seem to float along, realizing that we need help to just keep our heads above water. We might feel like we look foolish along the way, or feel like we don't fit in. But we *are* in the water, rather than watching our children go by as we stand on the shore.

Many educational systems claim to be based on sound principles: the look-say method, the Doman method, and so forth. Home schooling parents may differ in their academic nuances, but the undercurrent for our home schooling approach is that we love our children, and, though we are human, we don't fall too short on that level. I love Demetrius, just like I love all my children. That's why I accept standing out. That's what got me in the water. Many home schooling methods tend to work because of this single motivating factor: the love of our children.

As the years have gone by, you may have felt like you have looked foolish home schooling, but you've probably done a great job. Between administering math quizzes and watching SAT preparation videos, instead of thinking of your failures, try to take a little time to ponder what you have already accomplished. You've made a lot of sacrifices for your children—some were easy, and some were hard. But you've spent a part of your life trying to help your children grow closer to God. Maybe for us parents, home schooling is the toll booth on the road to heaven. I have a feeling that one day we'll compare notes on how we made it all work, and the role that grace played in our successes. When that day comes, please look for me. I'll be the guy in the bright green floaty.

## Conferences

Many state and local groups are now sponsoring their own conferences, inviting various Catholic vendors and curriculum providers. Seton is happy to participate as a vendor. For more information, see our website at [www.setonhome.org/conferences](http://www.setonhome.org/conferences), or email [conferences@setonhome.org](mailto:conferences@setonhome.org).

**Houston, TX.** April 29-30, 2011 (Fri.-Sat.). 21st Annual Book Fair and Speakers Conference, sponsored by ARCH Catholic Homeschoolers of Houston, University of St. Thomas, 3800 Montrose Blvd., Houston, TX. Fri.: 6 PM - 9 PM; Sat.: 8 AM (Mass) - 5 PM. Info: 281-797-5578 (leave message) or [info@arch-homeschool.org](mailto:info@arch-homeschool.org) or [www.arch-homeschool.org](http://www.arch-homeschool.org)

**Milwaukee, WI.** April 29-30, 2011 (Fri.-Sat.) Celebrate the Faith 2011: Catholic Homeschool Conference and Vendor Fair, sponsored by Greater Milwaukee Catholic Home Educators (GMCHE), Thomas G. Thompson Youth Center, (State Fairgrounds - North End), 640 South 84th Street, West Allis, WI. Fri.: 3:30 PM - 9 PM; Sat.: 8 AM - 5 PM. Info: 262-434-0267, [info@gmcheconference.com](mailto:info@gmcheconference.com) or [www.gmcheconference.com](http://www.gmcheconference.com).

**Berlin, NJ.** April 30, 2011 (Sat.) 12th Annual CHAPLET Catholic Homeschool Conference, Mater

Ecclesiae Roman Catholic Church, 261 Cross Keys Road, Berlin, NJ. 8 AM - 5 PM 8 AM-5 PM. Info: [www.chaplet.org](http://www.chaplet.org)

**Chicago, IL.** May 6-7, 2011 (Fri.-Sat.) Père Marquette Home School and Parent Conference, North Central College-Residence Hall/Recreation Center, 440 South Brainard Street, Naperville, IL. Fri.: 1 PM - 9 PM; Sat.: 9 AM - 4 PM. Sponsored by Illinois Association of Roman Catholic Home Educators. Info: [www.ilarche.com](http://www.ilarche.com).

**Indianapolis, IN.** May 14, 2011 (Sat.). 2011 Quo Vadis Catholic Home School Conference, Holy Rosary Catholic Parish, 520 Stevens St, Indianapolis, IN. 8:30-5:00. Info: [hfheindy@yahoo.com](mailto:hfheindy@yahoo.com) or [www.hfheindy.org](http://www.hfheindy.org).

**Buffalo, NY.** May 21, 2011 (Sat.) 3rd Annual Buffalo Catholic Home Schooling Conference, Christ the King Seminary, 711 Knox Road, East Aurora, NY. 8 AM - 5 PM. Info: Tracy at 716-337-2337 or 716-337-2404, email [buffalocatholicsc@yahoo.com](mailto:buffalocatholicsc@yahoo.com) or [www.buffalocatholicsc.org](http://www.buffalocatholicsc.org).

**Dallas, TX.** May 27-28, 2011 (Fri.-Sat.) Fourth Annual Immaculate Heart of Mary North Texas Home School and Parent Conference, Arlington Convention Center, 1200 Ballpark Way, Arlington, TX. Fri. 2 PM - 8 PM, Sat.

9 AM - 4 PM. Info: 540-636-1946 or email [dallas@ihmconference.org](mailto:dallas@ihmconference.org) or [www.ihmconference.org](http://www.ihmconference.org)

**Radcliff, KY.** June 3-4, 2011 (Fri.-Sat.) Second Annual Kentucky Catholic Homeschooling Conference, St. Christopher Catholic Church, Parish Life Center, 1225 S. Wilson Road, Radcliff, KY. Fri.: 4 PM - 8 PM, Sat.: After 8 AM Mass - 4 PM. Information: [kycathhsing@yahoo.com](mailto:kycathhsing@yahoo.com) or [www.kycatholichomeschooling.org](http://www.kycatholichomeschooling.org).

**St. Paul, MN.** June 3-4, 2011 (Fri.-Sat.) 13th Annual Minnesota Catholic Home Educators Conference and Curriculum Fair, University of St. Thomas, 2115 Summit Avenue, St. Paul, MN. Fri.: 4 PM - 8:30 PM, Sat.: 8 AM - 5 PM. Info: Deb at [info@mnconference.org](mailto:info@mnconference.org) or [debandbradnelson@msn.com](mailto:debandbradnelson@msn.com) or [www.mnconference.org](http://www.mnconference.org).

**Herndon, VA (Washington DC).** June 10-11, 2011 (Fri.-Sat.) 10th Annual Immaculate Heart of Mary National Home School and Parent Conference 2011, Hilton Washington Dulles Airport Hotel (note new location), 13869 Park Center Road, Herndon, VA. Fri.: 9 AM - 9 PM, Sat.: 9 AM - 4:30 PM. Information: 540-636-1946 or [info@ihmconference.org](mailto:info@ihmconference.org) or [www.ihmconference.org](http://www.ihmconference.org).

### The Seton Home Study Newsletter

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1350 Progress Dr.  
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Phone: (540) 636-9990  
Fax Machine: (540) 636-1602  
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Executive Editor:  
Dr. Mary Kay Clark

Editor: Kevin Clark

### Seton Phone Numbers (Seton main line: 540-636-9990, all numbers 540 area code)

Admissions, Enrollment, Re-Enrollment: 636-2039  
Elementary Counselors: 636-1429  
Grading: Rhonda Way, 622-5525  
High School Course Approval: Gene McGuirk, 635-4728  
High School English: Walker Solis, 636-1755; Christine Smitha, 636-1633  
High School Math: Tom Herlihy, 636-1846  
High School Math/Science: Don Valaike, 636-1396  
History: Bruce Clark, 636-1199  
Home Schooling Father: Gene McGuirk, 635-4728  
Independent Studies: Bob Wiesner, 636-2238  
Religion/Sacraments: Fr. Constantine, 636-1527  
Senior Guidance & Enrollment: Bob Wiesner, 636-2238  
Special Needs: Stephen Costanzo, 622-5546 or Sharon Hines, 622-5542  
Testing (CAT): Clare Schmitt, 636-1324

### Seton Email Addresses

[www.setonhome.org](http://www.setonhome.org)  
[counselors@setonhome.org](mailto:counselors@setonhome.org)  
[admissions@setonhome.org](mailto:admissions@setonhome.org)  
[grading@setonhome.org](mailto:grading@setonhome.org)  
[info@setonhome.org](mailto:info@setonhome.org)  
[enrolled@setonhome.org](mailto:enrolled@setonhome.org)  
[myseton@setonhome.org](mailto:myseton@setonhome.org)  
[shipping@setonhome.org](mailto:shipping@setonhome.org)  
[testing@setonhome.org](mailto:testing@setonhome.org)  
[SSDept@setonhome.org](mailto:SSDept@setonhome.org)  
[conferences@setonhome.org](mailto:conferences@setonhome.org)

## *Seton Home Study School*

1350 Progress Drive  
Front Royal, VA 22630

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### *Message for Lent 2011*

The Lenten period, which leads us to the celebration of Holy Easter, is for the Church a most valuable and important liturgical time, in view of which I am pleased to offer a specific word in order that it may be lived with due diligence. As she awaits the definitive encounter with her Spouse in the eternal Easter, the Church community, assiduous in prayer and charitable works, intensifies her journey in purifying the spirit, so as to draw more abundantly from the Mystery of Redemption the new life in Christ the Lord.

This very life was already bestowed upon us on the day of our Baptism, when we “become sharers in Christ’s death and Resurrection”, and there began for us “the joyful and exulting adventure of his disciples.” In his Letters, St. Paul repeatedly insists on the singular communion with the Son of God that this washing brings about. The fact that, in most cases, Baptism is received in infancy highlights how it is a gift of God: no one earns eternal life through their own efforts. The mercy of God, which cancels sin and, at the same time, allows us to experience in our lives “the mind of Christ Jesus” (Phil 2: 5), is given to men and women freely. The Apostle to the Gentiles, in the Letter to the Philippians, expresses the meaning of the transformation that takes place through participation in the death and resurrection of Christ, pointing to its goal: that “I may come to know him and the power of his resurrection, and partake of his sufferings by being

molded to the pattern of his death, striving towards the goal of resurrection from the dead” (Phil 3: 10-11). Hence, Baptism is not a rite from the past, but the encounter with Christ, which informs the entire existence of the baptized, imparting divine life and calling for sincere conversion; initiated and supported by Grace, it permits the baptized to reach the adult stature of Christ.

A particular connection binds Baptism to Lent as the favorable time to experience this saving Grace. The Fathers of the Second Vatican Council exhorted all of the Church’s Pastors to make greater use “of the baptismal features proper to the Lenten liturgy” (Constitution on the Sacred Liturgy Sacrosanctum concilium, n. 109). In fact, the Church has always associated the Easter Vigil with the celebration of Baptism: this Sacrament realizes the great mystery in which man dies to sin, is made a sharer in the new life of the Risen Christ and receives the same Spirit of God who raised Jesus from the dead (cf. Rm 8: 11). This free gift must always be rekindled in each one of us, and Lent offers us a path like that of the catechumenate, which, for the Christians of the early Church, just as for catechumens today, is an irreplaceable school of faith and Christian life. Truly, they live their Baptism as an act that shapes their entire existence.

Benedict XVI