



# Seton Home

# Study School

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

October 2004

## *Month of the Rosary*

October is a special month for Catholic homeschoolers. It is the month of the Rosary, the month we take our children to a Rosary Rally, we renew our pledge to recite our Rosary every day, we renew our devotion to the Blessed Mother. It is the month we reflect about the messages of the Blessed Mother to St. Bernadette and to the three children at Fatima.

Since most of us realize the value of home schooling for the strengthening of our Catholic family life, we are particularly sensitive to any aspects of our Catholic devotions which help us and our family in this regard. The Rosary really does help us to reflect upon the Holy Family. Perhaps we could take each day in the month to meditate on just one mystery, how it can help us be better Catholics, and be better members of our Catholic home schooling family.

For instance, after Mary receives the wonderful visit from the Archangel Gabriel, she wants to visit her cousin Elizabeth who needs her. It is obvious that Mary loves her family, and is willing to undertake a difficult journey to show her desire to help.

The birth of the Baby Jesus was clearly a matter of great family happiness which can serve as a lesson for our own family. The Presentation of Jesus in the temple should be a lesson for our children as we celebrate the baptism of our own new babies. The visits and

messages of Anna and Simeon help us to understand the joy of life, as well the meaning of life. We all need to try to assist in the salvation of those around us as we go through life, especially in the salvation of those in our own family.

The Finding in the Temple reminds us of our duties and responsibilities to our own family, yet to be aware of the needs of teaching others outside our family, especially those within our church. The business of our Father in heaven is what we and our children need to be about. We can recall the corporal, but especially the spiritual, works of mercy to our children as we reflect on this mystery. Mary's question to her Son as a mother is a valid question we need to ask our children, even when they are young, and we need to work with them when they are young so they will have the same answer of Jesus: "I am about My Father's business."

The Scourging at the Pillar and the Crowning with Thorns can teach us in our families how sometimes we must suffer, even physically, to obtain a greater goal. As we work through our school day, through our often physically-taxing daily duties, we need to keep in mind the bigger picture: the strengthening of character, the developing of the habit of responsibility, and sacrificing in the short term for the long term eternal goals.

Mary was present at the Carrying of the Cross and the Crucifixion of her

Son. Often we mothers need to unite ourselves with Mary as we teach our children the values of carrying a particular cross, such as a learning problem. We need to unite ourselves to Mary as we teach our children the importance of dying to ourselves and living to think of others first.

The Glorious Mysteries are also wonderful for reflecting on Catholic family life. Our home-schooling life can be a Resurrection from a secular lifestyle to a spiritual awareness, an awareness that can make us move through walls of seemingly solid difficulties. The Ascension reminds us of the command by Jesus Himself to teach all nations.

These are minimal reflections. Encourage your children to participate in a discussion about how each mystery of the Rosary can lead us to be the kind of home schooling Catholic family that Jesus wants us to be. Remind your children that we are called to be extraordinary families, dedicated not just to fulfilling the commandments but to going beyond them, to giving all we have to follow Him.

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## Questions We Are Asked

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

### Can I get credit for a book I want to return because I already have a copy?

When we started giving credits for books that parents already own, we stated that we could not give credit past the time of enrollment. The reason is that at the time we are taking enrollment and shipping the books, it is inexpensive simply to not include a book in the box.

However, when parents ship a book back to us, saying they did not realize they already have the book, there is a whole series of steps that we need to go through to record that the family has the book, to check and reshelve the book, to figure the correct credit, to print and mail a check to the family. A family might be receiving a \$5 credit, but it might actually cost Seton twice that in processing time.

So, we hope that families will understand that we are not able to issue book credits after books have been shipped. If you do have an extra book, you can always give it to another family, or donate it to your local parish library or your local public library.

### I am having a difficult time getting organized with home schooling and doing my house work. Can you help?

Perhaps the most important step is realizing that you need to be organized and have a willingness to work on getting organized. My book, *Catholic Home Schooling*, offers a variety of ideas. In addition, you can find a number of books at the library about organizing your home and housework, and all kinds of specific helpful tips with home management are on web sites. I would encourage you to ask your support group to schedule this topic for a discussion at a meeting. If parents discuss the various organizational ideas that have worked

for them, it should certainly encourage other parents to try them. In fact, if you visit other home schooling families and see their homes more organized, perhaps you can visit and learn about how they go about it.

One of the most important things to remember is that you cannot home school very successfully without the daily graces that come from attending Mass and staying in daily prayer. Be sure to take your children to Mass, and to pray together as a family, especially saying the rosary together. You might consider purchasing the Holy Land Rosary video from EWTN which is nice for the kids to see the holy places where the events of the mysteries of the rosary took place.

When you decide to start getting better organized, start with getting rid of clutter and unnecessary things. Reduce the number of plates and dishes and cups and glasses and all those things you deal with every day. Having less means less to keep organized or clean or put away.

Get rid of as many clothes as possible. We all have too many clothes. Give them away to someone else who can use them. Consider taking a bag of clothes once a month, say the first Saturday of every month, to the parish church for their annual rummage sale, or to a local used-clothes store.

Give away toys, at least twice a year. The kids can choose the toys they want to give away, once in the summer time, and once just before Christmas to help poor children who don't have toys.

### Can you please give me advice about using the lesson plans and the blank plan book?

What most parents do is mark off with a tab or paper clip exactly the

page in the lesson plans for each subject. That way it is easy to find the same week in each subject, or a different week if the student is ahead of schedule in some subjects, or behind in other subjects.

Parents write the essentials for each assignment in the blank lesson plan book. This is what most parents give to the students. This way parents can add to or subtract from or customize the lesson in some way. This is the book the students work from each day.

Most parents of high schoolers do not use the blank plan book at all, but have the students read all that is written by Seton in the lesson plan book. Many have their high school students use the lesson plans themselves, and write the date the student did the work next to the assignment in the lesson plans.

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## *You cannot home school very successfully without the daily graces that come from attending Mass and staying in daily prayer.*

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Seton has recently completed a new online "lesson plan printer" which can print out sets of daily and weekly assignments for grades Kindergarten through 8. See page 7 of this newsletter for more information.

### **We have been home schooling for only a few weeks, and my son wants to return to school with his friends. What should I tell him?**

One of the most difficult things for parents in this secular culture to realize is a basic truth taught by God in the Bible: parents are in charge of their children's education, and that education must be the training of children in the one true Faith. In the home schooling family, parents often must assert their

authority, and their rights, to their own children who see the other children in the neighborhood relatively free of their parents' control.

Ideally, before starting home schooling, you discussed with your son why you wanted to take the step of home schooling. Go over those reasons again. Also, tell him that any new thing takes some time to get used to. Once he spends more time home schooling, he may like it.

If there are particular good friends that your son saw only at school, perhaps he can invite them over to the house some evening. As time goes on and you get involved with home schooling support groups, he may find many new friends.

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***By being worried and even fearful of the future, through constant pre-occupation, we will lose all peace of mind and fail to enjoy the present.***

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**I am stressed out thinking about going through a whole year home schooling my children. Can you give me any advice?**

Bishop Andrew Pataki of the Byzantine Diocese of Passaic, N.J., wrote an article in the *Byzantine Catholic Life* newspaper on the topic of stress. He quoted the words of Our Lord: "Which of you by worrying can add a moment to his life span? Seek first His kingship over you, His way of holiness. Enough, then, of worrying about tomorrow. Let tomorrow take care of itself. Today has troubles enough of its own." (Matt. 6: 27, 33-34)

The bishop wrote "When Our Lord and Master said, 'Today has troubles

enough of its own', He was referring to the harmful influence the future can have on us. When Jesus said, 'Enough, then, of worrying about tomorrow. Let tomorrow take care of itself', in that same verse, He does not mean for us to ignore the future, but rather Our Lord is telling us to avoid over-anxiety about it. By being worried and even fearful of the future, through constant preoccupation, we will lose all peace of mind and fail to enjoy the present."

"Sometimes we worry," the bishop continued, "which is often a fear reaction over a future happening which may never take place or materialize. Over-anxiety indicates a lack of trust in Divine Providence as is so clearly indicated in Chapter 6 of the Gospel of St. Matthew. In this Chapter, verse 30, we read 'God can clothe in such splendor the grass of the field, which blooms today and is thrown on the fire tomorrow, will He not provide much more for you, O weak in faith!'"

Sometimes the extent of the Seton lesson plans or books causes worry for parents. Remember, the lesson plans and books are for a whole year, and when broken down by days or weeks should not be too hard. Also, the lesson plans are suggestions. You don't need to do everything in the lesson plans. You can skip lessons, combine lessons, or streamline lessons however you want.

**My high school daughter is having trouble finishing her work because I do need her to help me out with the baby and with the housework. Have you any ideas to help us?**

I was the oldest child growing up in a large family, and never minded helping my mother with the young children and with the housework. I never minded doing the dishes or helping with the cooking. However, once I reached high school, my schoolwork came first.

Home schooling families tend to be larger than average, so it means that there is more responsibility and more work to do for the older children than in the average family. You really need to find a balance, and time management

will become extremely important. Most high schoolers are not going to be happy if they need to take an extra year to finish high school because they have so many chores.

A good idea would be to make a schedule to set aside blocks of time for schoolwork. During those times, don't bother the student with any other concerns. It may be that the student will actually need to get out of the house to have an uninterrupted time for school. If so, then perhaps you can find a library or other quiet setting for study.

**Now that you have so many courses online with supplemental web sites and audio tutoring lessons, how can we as parents know how to prepare our students to take the tests?**

Supplemental material has never been included on the tests. The tests are limited to the textbook unless the lesson plans directly state otherwise.

Parents should take the time to look over the tests before giving them to their home schooled students. In some courses, we provide a study guide, with suggestions about what to study in preparation for the tests. Chapter reviews or quizzes are the best "study guides" to prepare for a test. Students can either type answers for these reviews, answer them orally, or simply highlight the answers in the text.

Some parents have asked about the high school course lectures. They are worried that if their students miss the lectures, since they are limited to being available for only three weeks, they will miss out on some important points. The audio lectures on the web site are motivational and educational because they either extend the text material with interesting highlights, or provide more depth to a topic. In the foreign languages, it can add more explanation and proper pronunciation. There is no question that listening to the weekly audio presentations by the tutor is an invaluable help. However, the content in these lectures is not essential to learning the course material nor in obtaining a good grade on the tests. They are very helpful but are not essential.

## Crash Course on Virtues

by Glen Tortorella

based upon a speech by Father Eduard Perrone

Father Eduard Perrone, in a speech for home schooling parents at the Immaculate Heart of Mary conference in the Washington, D.C. area last summer, tells us that the word *virtue* comes from Latin, and means “power,” or “strength.” Virtue is something spiritual that “more or less resides in us.” Hence, virtues are habits, and they are central to one’s moral activity.

The ancient Greeks understood virtue, and stressed the importance of virtuous behavior, but they could grasp virtue only on a natural level, as opposed to the supernatural concept of virtue originating in Christian Revelation. The Greeks thought that one would become virtuous by studying ethics. As Catholics, though, we know that while having moral knowledge is very important, merely knowing good from bad is ultimately inadequate. Father points out that one must know and *will* what is good, one must “pursue the good” through the action of his will.

Since the focal point of moral behavior lies in the will rather than in the intellect, the importance and necessity of supernatural, sanctifying grace is undeniable. Since the precepts of the natural law are not obvious to everyone, Father explains that “people have to be moved, motivated to act well.” Catholics have the lives of the saints to inspire them, but though the ancient Greeks knew a great deal about ethics, they had neither the example of the saints nor the supernatural grace to guide and sustain their morality.

When a Catholic is in the state of grace, he is “living on a higher level,” as Father remarks. In acquiring sanctifying grace, “we own a source of strength” that non-Catholics simply do not possess. How does one acquire sanctifying grace? Father answers this question with a simple, orthodox response: “Through Baptism...original sin is cancelled...sanctifying grace is infused.” It is important, then, to know that virtue performed on a natural level

is entirely different than virtue performed on a supernatural level. The faithful Catholic performs virtuous deeds not to be disciplined, but to “become like Christ,” as Father stresses. Virtue is, hence, a habit of the soul that is nurtured by sanctifying grace.

When and how does one lose virtue? “Venial sins do not lessen the virtues that are gained, but they make them less operative.” Depending upon the particular virtue and the sinful behavior itself, one may or may not lose virtue through sinning. A good habit may not be lost by one bad act, although one serious sin could remove a person from sanctifying grace. With respect to the virtue of Faith, he continues, “One loses the virtue of Faith if he denies even *one* single article of the Catholic Faith,” because, in denying one doctrine, a person rejects the perfection of God’s Truth.

The virtues are interrelated: “Every virtue is bound to the others.” Additionally, the virtue of charity holds a special place. Charity, as Saint Paul indicates, “is the bond of perfection.” Charity encompasses all of the virtues. Father remarks, “If one is perfect in charity, one has all the virtues.”

Providing practical moral advice, Father suggests that, since the virtues are “bound” to each other, one should, “Practice the virtue that is most opposite your basic weakness.” Father explains that “all the virtues will be mutually strengthened by doing this.” In such a manner, a person develops a habit of virtue through the continued repetition of difficult acts. Clearly, virtue is strengthened and perfected through diligent practice.

The moral virtues are four: prudence, justice, fortitude, and temperance. Prudence holds a certain primacy among the virtues. Father states, “Prudence is the know-how of acting well,” and that the prudent man “knows the right thing to do.” The Catholic, though, must know “what is right to get to heaven.” Highlighting the complex nature of prudence, he adds, “Sometimes

prudence isn’t a matter of doing merely the reasonable thing.” Father reminds us of the remarkable efforts of the martyrs, concluding, “At times, we must do extraordinary things.” To the martyr, and in reality, the act of giving one’s life for the True Faith is entirely prudent, but to the faithless, such an act is mere foolishness.

Justice is also crucial. We owe justice both to God and to neighbor. The virtue of justice “restrains deceit and fraud,” and “curbs our tendency to dominate and oppress the weak.” We must respect the property and good name of others, but justice must first be directed toward God: one must give God His due. Father emphasizes, “Man is obliged to revere God,” and not in just “any old manner.” Man must accept and respect God’s Revelation and True Faith and worship Him as He commands us to worship Him.

Fortitude and temperance also strengthen and support one’s morality. “Fortitude makes it possible for us to do difficult things.” Fortitude is “a kind of courage” that constitutes that cool balance between “fearful cowardice,” and “foolish boldness.” Prudence also tames sadness, anger, and anxiety. The virtue of temperance regulates one’s desire for sensual pleasures. Temperance is particularly important with regard to food, alcohol, and sexual relations. In the pursuit of virtue, one must curb the rightful desire for pleasures, “so that they serve their rightful purposes.”

The virtue of chastity is related to the virtue of temperance. Father goes against the grain of the modern credo of excess and unlimited “freedom” by stating, “Everybody has to practice chastity.” “To be chaste,” Father explains, “one must possess other virtues.” Virtues such as humility, fortitude, and prudence are essential to the chaste life. In all three states of Catholic life, single, married, and consecrated, one must be prudent in the regulation of one’s sexual powers, as one must constantly strive for purity. The lack of chastity leads to some of the most horrifying evils, as Our Lady of Fatima has revealed. Lust, pornography, and abortion are the rotten fruits of an unchaste world.

The theological virtues, though, are quite different. Faith, hope, and charity operate in a different manner than prudence, justice, fortitude, and temperance. The theological virtues of faith, hope, and charity “link us to God” in three ways. First, the theological virtue of Faith links one to God’s mind, permitting the faithful to know God’s revelation. Second, the theological virtue of hope enables one to rely on God and hope for heaven. Third, the theological virtue of charity places one in deep communion with God.

Faith is “the agreement of our mind with all God has revealed.” Obviously, faith is an intellectual virtue. Father cautions against minimizing or being complacent about the virtue of faith, stipulating, “To believe all God has revealed takes a certain virtue.” When one yields to all God has revealed, one exercises *divine* faith, which is different than the “faith” spoken of in casual parlance. The “faith” signified in casual parlance approximates the virtue of hope, and does not nearly designate or encompass the theological virtue of faith. Contradicting the prevailing spirit and intellectual hubris of our day, Father instructs that things of faith have a higher truth value than the things we may know through the use of the senses.

The virtues of hope and charity are also essential in cultivating a life of virtue. Father remarks that hope gives us the confidence that “God will provide everything we need in order to be saved.” Both presumption and despair may attack hope, but the hopeful soul is galvanized by the power of God. Charity, chief among all virtues, motivates one to love God. Father points out that the object of true charity “must be God Himself.” “We become God-like through charity,” Father adds. He also makes a critical distinction about the theological virtue of charity, emphasizing that theological charity is “not a love of neighbor,” or “a sentiment.” Charity is *supernatural*—it is a supernatural love of God, a pure desire to please God. Father then aptly concludes his lecture by identifying what one needs to advance in charity: the sacraments and a “fervent devotion to the Blessed Virgin Mary.”

## *The Perseverance of Monica*

*by Rev. Thomas J. Euteneuer*  
*President of Human Life International*

The Gospel readings around this time of year often exhort us to vigilance, spiritual and moral readiness for the return of the Lord. “*Stay awake, therefore,*” says the Gospel which occurs on Monica’s feast this year, “*for you know neither the day nor the hour*” of the Lord’s return (Mt 25:13).

This loving vigilance for the salvation of others is a virtue that can be applied not only to our final destiny but to the destiny of those who are entrusted to our care by Divine Providence. In this perspective I am not surprised that the feast of St. Monica should occur in this cycle of readings. Her vigilance in prayer for her son Augustine, a thirty-three year ordeal, was for his salvation, not hers, and she literally sacrificed herself for his soul. And this is the point of the virtue: we sanctify *others* by our vigilance, whether it be for their individual conversions, their strengthening in the faith, or their endurance of trials.

Monica’s was a hard lot. She was given to a pagan in an arranged marriage (who also converted to Christianity by the end of his life), and as hard as that was, she also had to endure years of shame in the face of a dissolute immoral lifestyle that her eldest son, Augustine, was living. Once he even abandoned her without saying goodbye and ran off to another continent to go to school: she pursued him. In fact her prayers and tears for his conversion caused one bishop to remark to her that “it is not possible that the son of so many tears should perish.” Finally, Augustine met the bishop of Milan, Ambrose, whose impact on his soul for conversion was near total. We can surely say that his friendship with Ambrose was the fruit of Monica’s prayer. She did not convert him by her words or her

good example, but the persistence of her prayer opened a channel of grace for him to be converted by another.

Monica’s perseverance is what supernatural faith is made of. It is the attitude that says, “I will not be daunted by appearances to the contrary of what I want. I have asked my Lord for this favor, and He will grant it, not in my way and time, but in the way that is best. I trust Him, and as the most assured sign of my trust I will continue to ask until I see. I do not care how long it takes or how much seeming rejection and resistance I have to endure. I will ask until I see.” That is real faith.

Since my college days I have been praying for a friend of mine who in every sense of the word was and is a pagan. He is a good pagan, but nonetheless a pagan. This has been a twenty year project for me. I have tried everything to “convert” him: good example, apologetics, theological and philosophical reasoning, bribing and even scare tactics. Nothing has worked. Last year I saw him again after a long absence, and I was depressed to observe that he is still the totally unconverted pagan that I knew in college. But have I stopped praying? No. Have I stopped manipulating? Yes, because now I know that God will bring him to faith when God wants, and not a minute before that.

Monica gives every mother, father, spouse and friend the needed grace to keep vigil for our loved ones. We are all the caretakers of souls. Let us not get discouraged in this most important of projects. It requires not effort, but persevering faith. We must not stop praying, ever. We will see the fruit in time, God’s time. Remember the wise words spoken to Monica: “it is not possible that the son of so many tears should perish.”

## *Discipline in the Catholic Home: Discipline Early and Often*

*by Ginny Seuffert*

The other day my grandson threw a temper tantrum. When his mother took something he wanted away from him, he started to sort of howl and growl, and get red in the face, all at the same time. His mom picked him up, warned him in a very stern voice never to show his temper to his mommy, plunked him in his crib, and left the room for a few minutes. A short while later, after he had calmed down, she took him out of his crib, brought him back to his toys, and playtime resumed. None of this seems very remarkable, except that my grandson is seven months old.

His mom wisely realizes that one bad *event*, like throwing a tantrum, if left uncorrected, can easily become the bad *habit* of throwing tantrums every time baby, or toddler, or child, or even teen does not get his own way. The key to raising delightful babies, who become obedient children, and later teens with judgment and self-control, is to start early—very early—reinforcing good behaviors, and demonstrating unmistakably that negative behaviors will not be tolerated, not even once! The time to start is as soon as a child begins to react to the world around him. Rewards and punishments must be clear, consistent and immediate, so as to be easily understood. This simple plan is what worked for generation after generation of our forebears, at times when devoted parents routinely expected to raise their children to become adults of character and integrity, and succeeded.

Obviously, we do not discipline newborns who are crying because they are cold or hungry or wet. As a matter of fact, by warming them up, feeding them, and changing them as soon as we figure out why they are crying, we teach our infants that people love them and will care for their comfort. I was never a believer in letting very young infants, who have no reasoning power, “cry it out.” In my opinion, ignoring a baby will

not lead to the loving, trusting bond we all want to establish with our children. How then can parents distinguish between a cry for comfort and a show of stubbornness?

Sometime between six and twelve months old, babies reach a delightful stage when they begin to outwardly react to the world around them, and parents, and other family members, instinctively respond. An infant makes an “mmmmm” sound when he sees others eating, and stops when someone feeds him. A baby unhappily kicks his legs when he is being put into a playpen, and Mom distracts him by placing a toy into his hand. When it’s time to be carried to bed for the night, family members enthusiastically wave, blow kisses and say, “night-night,” hoping to make baby think that the crib is really just fun, fun, fun. All of these words and actions have the intention of reinforcing positive behaviors (eating like a good boy, playing with a toy, and cooperating at bedtime, for example), and redirecting bad behaviors. (“Don’t cry! Play with this toy.”)

Parents instinctively follow a type of script at this time, and this leads to the development of language skills, which in turn allow baby to vocalize his needs. If family members ask, “Do you want up?” often enough, baby eventually just says, “up,” when he wants to get out of bed. If parents are consistent, a baby will realize that, “night-night,” means just that. If baby hears, “No” when he is denied something he wants, he will soon realize he is not getting what he wants.

You can count on your baby learning the “no” word, and just as sure, you can depend on him trying it out on you. Parents need to assert, with great confidence, that your children may never, ever, say, “no” to you. Your babies must not be allowed to throw things—food, toys or a tantrum. Your babies must understand that hitting others is not ever permitted. I must add, because I have seen it too many times, your babies must

never, ever, ever hit you, your spouse, grandma or grandpa!

How can we correct a child who barely gurgles a few words? Two very effective techniques work very well with little babies. The first is redirection; the second is a stern demeanor and removal. Although they did not use these names, our grandmothers used these methods and enjoyed great success.

Redirection distracts babies from their bad behaviors and encourages them to become actively involved in good behaviors. When baby tires of playing in his crib and begins to fuss, Mom picks him up and puts him in the swing, turns on the music, and gives him a toy. When baby is tired and cranky, he is nursed and put to bed. Smart parents bring a soft book to church anticipating that baby will grow restless looking at the stained glass. By constantly seeking ways to eliminate opportunities for baby to behave badly, wise parents instill habits of behaving well.

Even very young infants respond to the moods of those around them. When everyone at the dinner table is laughing and joking, often baby chimes in with gurgles of his own. In much the same way, baby will understand displeasure, especially if it is combined with the removal of whatever is causing the bad behavior. Baby bites Mom while he is nursing, she says, “No, no,” (after saying ouch, ouch!) and removes baby from the breast. Baby is throwing his cheerios, so Mom says, “No!” and clears the tray. Baby throws a tantrum, and Dad puts him in his crib and leaves the room. In all of these instances, baby quickly catches on that his bad behaviors have unpleasant consequences, and realizes they will not be tolerated.

Parents of infants are often exhausted, and become discouraged when their babies are difficult to handle. Confident moms and dads understand that, just like the rest of us, baby is a work in progress. By happily reinforcing positive behaviors, and by calmly, but unceasingly, correcting negative conduct, this time in our child’s life can be a happy start to producing a Catholic adult of character and integrity.

## *Lesson Plan Printer*

Seton's lesson plans are divided by subject. We provide a lesson planner book in which parents can write assignments for each day from all of a student's courses. But many parents have been asking for an easier way of creating daily and weekly assignment lists.

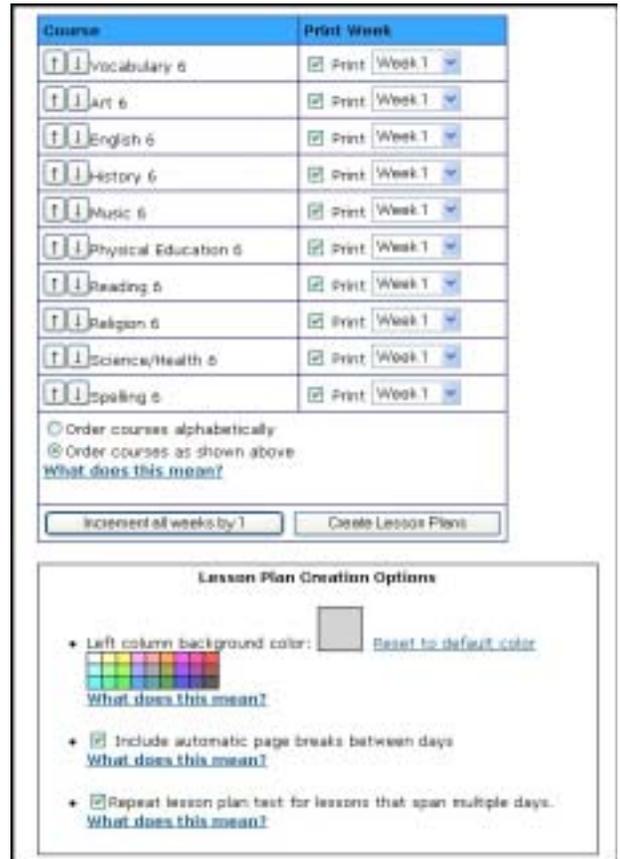
To fill this need, we have created an online lesson plan printer. The lesson plan printer lists the courses in which a student is enrolled. It will then create daily and weekly lesson plans that can be given to the student to see what they need to do each day.

The lesson plan printer has several important features:

- The student does not need to be on the same week in each course. You can choose which week's lessons you want to print for each course. You can automatically increment each week by one the next time you print.
- You can choose which courses to include and which to exclude. If you have decided to skip a certain course, you can exclude that course from the printout.
- The output from the lesson plan printer is a word processing document. You can load this into your word processor and make any further modifications you want in the lesson plans.
- You can choose any order you want for the course list, so the assignment listings can be in the order in which you want them completed.

Currently, we only offer this service for grades Kindergarten through 8, although we are working to include high school courses as well. Also, the lesson plan printer is only available with the latest versions of the courses. So, those who received their books on or after about May of 2004 should be able to use this service.

To access the lesson plan printer, log in to your My Seton page at [www.setonhome.org/myseton](http://www.setonhome.org/myseton). Check the top right of the screen to make sure you have the correct "Current Student", then click on the Courses button. To the top and right of the courses listing is a link for "lesson plan printer". Click on that and follow the instructions.



### The Seton Home Study Newsletter

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## *John Paul II's Homily from Loreto, September 5, 2004*

*For what man can learn the counsel of God?* (Wis 9: 13). The question asked in the Book of Wisdom has one answer: only the Son of God, made man for our salvation in the virginal womb of Mary, can reveal God's design to us. Jesus alone knows which is the path that "leads to wisdom of heart" (cf. Responsorial Psalm) and to peace and salvation.

And what is this way? He has given us the answer in today's Gospel: it is the way of the Cross. His words are clear: "Whoever does not bear his own cross and come after me, cannot be my disciple" (Lk 14: 27).

"Carrying the cross, following Jesus", means being prepared to make any sacrifice for love of him. It means not putting anything or anyone before him, not even those you love the most, not even your own life.

You have desired to gather here, under the gaze of Our Lady of Loreto, to renew your commitment of faithful attachment to Jesus Christ. You know it: adhering to Christ is a demanding decision. It is not by chance that Jesus speaks of the "cross". However, he straightaway explains: "after me". These are the important words: we are not alone in carrying our cross. He walks ahead of us, showing us the way with the light of his example and the power of his love.

The cross accepted through love gives birth to freedom. The Apostle Paul experienced it when he was old "and now a prisoner also for Jesus Christ", as he himself says in his Letter to Philemon, but inwardly totally free. It is this impression that the passage just proclaimed conveys to us: Paul is in

chains but his heart is free, because it is filled with Christ's love. Therefore, in the dark prison in which he suffers for his Lord, he can speak of freedom to a friend who is outside it. Philemon was a Christian of Colossae; Paul turns to him to ask him to free Onesimus, who was still a slave according to the law of the time, but is henceforth a brother through baptism. By renouncing the other as a possession, Philemon will receive the gift of a brother.

A clear lesson can be learned from this incident, viewed as a whole: there is no greater love than ... the cross; there is no truer freedom than that of love; there is no more complete brotherhood than that which is born from the Cross of Jesus.

May you have at heart what the Church has at heart: that numerous men and women of our time be won over by fascination for Christ; may his Gospel shine once more as a light of hope for the poor, the sick, those who hunger for justice; may Christian communities be ever more lively, open and attractive; may our cities be hospitable and liveable for all; may humanity follow the paths of peace and brotherhood.

It is up to you lay people to witness to the faith through your own specific virtues: fidelity and gentleness in the family, competence at work, tenacity in serving the common good, solidarity in social relations, creativity in doing useful deeds for evangelization and human promotion. It is also up to you, in close communion with the Pastors, to show that the Gospel is timely and that faith does not tear the believer from history but roots him in it more deeply.

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