



# Keeping in Touch

A quarterly newsletter for Catholic homeschooling families

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## No More Posted Copies of Keeping in Touch

KEEPING IN TOUCH will no longer be printed and distributed by the Cardinal Newman Faith Resources Inc at Merrylands. No more donations should be sent there, except in acknowledgement of past services.

KIT will continue to be available electronically on the website of the Cardinal Newman Faith Resources Inc. ([www.cardinalnewman.com.au](http://www.cardinalnewman.com.au)) for reading or downloading.

If you would like to be notified by email when a new issue of KIT is coming online, please advise Mr. Shaun Fanning, who currently maintains the address list, by email on [tarlohill@bigpond.com](mailto:tarlohill@bigpond.com).

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## PUBLICATION

KEEPING IN TOUCH is published about the end of the fifth week of each term. Contributions are invited from Catholic homeschooling families and from priests, religious and laity supporting them. Children's poems, stories and book reviews are very welcome.

Please send contributions on A4 paper, or (preferably) via e-mail where possible.

## MATERIAL DEADLINE

Please note that the deadline for contributions from readers is the **end of the second week of each term.**

## CATECHETICAL NEWS

Father Tierney regrets to announce that his personal newsletter "Catechetical News" will cease with the next issue n. 183.

He cannot cope with the work of preparing it. However new issues of his single sheet handouts will appear periodically and will be available on the website [www.cardinalnewman.com.au](http://www.cardinalnewman.com.au).

On request, they will be posted as quality masterprints to those who wish to multiply them for apostolic purposes

The newsletter "Book News" of the Cardinal Newman Faith Resources Inc. will continue to be mailed out and may sometimes include articles by Father Tierney. It will also appear on their website.

## TERM ONE 2007

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## Try some 'hands-on' Science, Maths, Prayer etc

### THE HORIZONTAL MOON

SOMETIMES THE FULL MOON, when it first rises in the evening, looks bigger than normal. This is called the phenomenon of the horizontal moon. Fewer folk are up and about to see it just before it sets in the morning.

My university physics lecturer in optics told us it was not due to the bending of the light rays acting like a magnifying glass. Rather, he said, it was an optical illusion due to a much brighter light distorting our sense of proportion of the trees and houses silhouetted against the horizon. Others, however, disagree...

This can and should be settled by experiment.

What is needed is a to have a camera handy when the full moon does look bigger than normal.

The camera must not be so automatic as to change its own settings. Photo the moon when it looks bigger, and again an hour or so later, when it looks normal. Compare the photos. The camera does not lie...

Alternatively, make some sort of sextant to measure the size of the angles that the moon makes at one's eye. The moon's normal diameter is about half a degree (and likewise the sun's). Check the horizontal moon against its later appearance higher in the sky.

### FACE WASHING

In 1954, our rifles in National Service absorbed dirt from the burning cordite which propelled the bullets. After a day at the rifle range, we were ordered to pour boiling water through them; then, with a thin rope, called a pull-through, drag a piece of soft cotton cloth through several times, till the cotton came out

clean. Then we pulled-through a final piece lightly oiled.

But it did not stop there. Next morning, we gave it another pull-through, and lo and behold! it turned out to be dirty again. We were told that the rifle barrel absorbed dirt in the small holes in what appeared as hard smooth metal, and sweated it out overnight.

It strikes me that human skin is like a rifle barrel. It has little holes called pores, and they absorb dirt.

People who wash their faces and hands under running water in the morning never find out how much dirt the pores of their skin have yielded up over-night from yesterday's grime.

Try the experiment. Put in the plug, and see how grey is the water from your face and hands in the morning, despite showering the night before.

This sweated dirt is dirt, and not the moisture of perspiration.

Corollary: it is immoral to wash faces and hands and teeth under running water. There's a drought on! Water is in desperately short supply throughout Australia. So use a plug, or try soaping face and hands from a dripping tap, or at the most, a trickle, and use the same parsimonious drip or trickle to rinse. It takes a bit longer, but it spins out the dwindling water storage.

### READING SLOWLY & CONCENTRATING

Once upon a time there was an aged parish priest, decent, devout and orthodox, but addicted to television in the evenings. His assistant priest handed him a learned paper by a leading demythologizer.

The aged priest read the learned paper while he watched and listened to the TV. At the next advertisement, he told his junior that he could see no error in the demythologizer's argument.

The younger priest (who was reading a book and not the TV) was riled. "Read it again," he grated.

The aged priest did so. "There's still nothing wrong with it," he protested.

The young priest spoke very deliberately. "Dear Father," he said, "be scientific -- do an experiment! Turn off the TV, read slowly and concentrate. The salvation of souls, including yours and mine, depends on discriminating between Good and Evil, True and False, Right and Wrong."

So on the third reading the old priest made the experiment: he read the learned paper without TV, and at once he recognized the error and its evil.

It was not hard to grasp. The dissenter claimed modern science said miracles were impossible, and Modern Man must follow modern science. A resurrection of a corpse is a medical impossibility. The only 'miracles' that could have happened are healings of a psychosomatic nature and exorcisms. The other miracles didn't really happen and the Gospel accounts of them are simply myths, that is, stories made up to persuade us to be good. When reading the Gospels, we must demythologize them, strip them of myths...

That was thirty years ago, and the error and the evil are still being taught in so-called Catholic institutions.

## SLOWING DOWN TO PRAY PROPERLY

This is an experiment in prayer. Try it. See if it improves your praying.

Instead of reading the psalms at a pious gallop, try reciting them slowly. The old-style obligation of moving the lips, mouthing the words, might be a help.

If you can't make yourself slow down, here is a gimmick to help you: put the top edge of a piece of paper under the line of the psalm verse you are reciting. This hides the distraction of what is to come, and the further distraction of how much is to come. It slows you down, and reading can become reciting...

A similar process has been used to speed up slow readers. In this case, the paper is put above the line being read, and you read aloud to a teacher, and the teacher forces your pace by moving the paper down before you finish the line.

But whatever might be desirable, fast or slow, for certain sorts of reading, praying is different. When praying, speed kills -- it kills devotion.

Recite your prayers slowly. Think of what you are reading. Think of what you are saying, and to Whom. Think what this means. Put yourself into it. Apply it to yourself. Meditate! The psalms and other prayers cannot be read like a novel. Nor can the Bible generally, nor can the readings from the saints and fathers of the Church. Slow down, think, enter in to your secret room...

Think how absurd it was when a certain religious order was authorized to read Vatican II documents in place of the Divine Office of The Liturgy of the Hours.

## "CRITICISE"

Try spelling it K-R-I-T-I-S-I-Z-E. It still sounds the same because it is still spelled phonetically. This illustrates how modern English sometimes makes such loose usage of the letter pairs in K-C-S-Z:

K ↔ C C ↔ S S ↔ Z.

Note how careful observation of facts has been followed up by sorting of ideas -- observation and sorting are preliminaries to most experiments.

Find other pairs of consonants which are used for the same sound: e.g. 'E-X-A-C-T-L-Y' where X is KS.

## GRAMMAR

Write out the Lord's Prayer in separate clauses.

The initial invocation is vocative case (direct address) with an adjectival clause qualifying it. So "Father" is not nominative case and is not the subject of a sentence.

The first principal clause is "hallowed be Thy Name", and **Name** is its subject. **Hallowed be** is present tense, passive voice, subjunctive mood. Ah, if you did not limp without Latin, you would know that from sanctificetur! Each of the seven petitions is a principal clause and they are linked with commas or semi-colons, and the conjunctions "and" and "but". Some editors even use full stops and set out the petitions as seven separate sentences.

The third clause has its own qualifying clause, which some commentators claim refers to the first and second clauses as well: i.e. "hallowed be Thy Name, on earth as it is in Heaven" and "Thy Kingdom come, on earth as it is in Heaven".

The fifth principal clause also has an adverbial clause qualifying it. SYZYGY

Syzygy means yoked together. For instance, the positions of full moon and new moon on opposite sides of the earth are in syzygy. It is the only word which, when written in cursive, has five descending loops below the line.

*syzygy*

The only way to disprove such a statement is to produce a contrary example -- part of the experimental approach to finding truth. (Are the only other letters with loopy descenders F, J and Q?)

## THE DEVIL

We do not do experiments on the Devil. It would be a sin to try. He would manipulate us for sure. However, some observation of his performance on ourselves and on others is in order, because then we can better understand his successes against us, with a view to outwitting him next time. The more we observe the failings of others, as long as we do so with the eyes of compassion, the more God helps us realize how much we have to repent of in our own lives. The deeds of others which most annoy us are usually the same as our own most annoying actions.

A growing awareness of the Devil is wholesome for praying against him:

\* "Visit, we beseech Thee, O Lord, this dwelling, and drive from it all the snares of the enemy..."

+ "Blessed Michael the Archangel, defend us in the hour of battle... cast Satan into Hell"

*Father James Tierney*

## Thoughts on Saying the Rosary - by Veronica Brandt

Thanks for everyone who wrote in about saying the rosary as a family. There are many families who don't say a rosary together regularly, but do other wonderful things to praise God as a family.

I can't emphasise enough that every family is different and what works for one may be a recipe for disaster for another. That said, here are some ideas that have helped in some families.

Children still need to be tended to. Interruptions will happen. Get up and go, with charity. Prudence is needed to know whether prayer can be resumed or left for later.

Taking time for prayer when children are napping is great. There may be times when other things come first, but an uninterrupted rosary can be surprisingly quick.

Offering up 'dry' rosaries - even when you feel unable to concentrate. Imagine its a burnt offering, doesn't look very special from our end but the Lord says, 'A humble contrite heart I will not spurn'. Renew your intention to try to concentrate and don't worry.

Involving children in saying the rosary. This is a great education for them. Using rosary beads that are safe to play with - string seems to stand up better than chain links. Lighting a candle and letting them blow it out at the end. Using picture books depicting the mysteries of the rosary. Singing parts or even all of the rosary. Even making up your own tunes. Reverent chant tones are a good starting point. Think about whether you want to

insist they sit still or if they are too young yet.

Coinciding rosary time with morning or afternoon tea or supper. Gain a little more quiet while small mouths are full of biscuits, fruit or toast. Makes prayer time a little sweeter for them too.

Saying the rosary outside. Children can run around more. Generally stress eases outdoors. Maybe children would like to pick flowers for Mary while you pray.

Explaining the mysteries and the parts of the rosary. Especially when they're at that 'Why?' stage. Check up details that escape your memory and you'll be learning too. Use the Bible as a reference when you're unsure of something. There are indulgences for reading the Bible too.

One lady, now a grandmother, told me that she used to start a family rosary with everyone together before bedtime then send the little ones off to bed after one decade while the rest of the family completed the rosary.

Here are some responses from members of the yahoo mailing list MariumRegnumFamiliae, a mailing list for Catholic homeschooling mothers to share ideas and support.

Pam in Alice. JMJ:

At first the dear children were really groaning and moaning but I read to them from We and Our Children by Mary Reed Newland, where she points out: "that saying prayers when you least want to, simply because you love God and

have a kind of dry respect and a sense of obedience, is to gain the greatest merit from them."

Here are some ideas we use.

1. We pray a scriptural rosary most evenings even if it's only one decade. The children seem to concentrate more if the Hail Mary's are interspersed with scripture verses. Plus they really remember the stories of each mystery well

2. We have made up a book called 'Art of the Rosary'. Each week we focus on art of one particular mystery. We look at/discuss the features of the painting. Slowly we are acquiring art of each mystery which can then be looked at as a meditation focus during our rosary time.

3. We pray along with tapes. For the little we love the tape 'the Rosary for Children' and I am really enjoying Praying the Rosary with St Therese of Lisieux.

4. The younger ones have enjoyed colouring in a picture of a mystery while we pray. We then bind them into their own 'Rosary Prayer book'

You've probably already got / done most of these but I just wanted to respond because we love the rosary as a family and prayed it before we came into the church in 2000; amazing when I think of one night, before we were Catholics, when we were late coming home in our then very old rattly van. Mist was falling thickly and although we didn't convey anxiety to the children that we were lost, they all started praying the rosary --- and now our

oldest son, Duncan, gets to pray the rosary each night in their chapel with the other Capuchin postulants. His devotion to the Rosary is awesome; often just him and one other praying the rosary for an end to abortion Saturday mornings outside our public hospital. Can't you tell I'm a proud mother!!

### **Toni Stevens:**

We have had lots of fun trying to say a "family" rosary over the years. I, personally have found that about the age of four a child can listen in to about one decade. But they can only manage being still and quiet for about that 4 or 5 mins. You start with one Hail Mary and train them to be still for that length of time but only when you can get them to understand what "wait for a minute" means.

Some children can't do this until 6 or 7 yrs.old or even older. It has something to do with the myelination of the brain cells (axons and dendrites) which is not completed until 9/10 yrs of age. So physically, children have a barrier to overcome and gentle training in the art of being quiet must start with sets of 10 secs.etc gradually increasing. Little food rewards are easiest to use at this age and they quickly learn to be still for

up to one minute. This could be One Our Father and one Hail Mary. Build from there.

We found that the consecration to the sacred Heart prayers led into ability to last longer in a settled prayerful state. This prayer is:

Most Sacred Heart of Jesus, I consecrate myself today and always to your most sacred heart.  
Most Sacred Heart of Jesus, I implore that I may ever love you more and more,  
Most Sacred Heart of Jesus, I trust in you.  
Most Sacred Heart of Jesus, I believe in your love for me.  
Jesus, meek and humble of heart make my heart like your heart.

### **Sarah Fanning:**

Trying to pray the Rosary is a difficult enough endeavour for an adult, even without considering the attention span of littlies. I find that it is necessary to separate the six year old and the five year old, or no-one concentrates; they are just too naughty together.

I try to insist that the six year old at least has her hands joined and doesn't fiddle for the length of the rosary – she's getting better – if the five year old kneels the whole time it's all I ask at present. Each says a decade; it is rare that either remember to join in with anything more than that. The eight and ten

year olds do rather better, but then, how often do I find my mind wandering instead of concentrating?!

Usually we say the rosary straight after breakfast, so Daddy and the older ones are generally not there. Everyone behaves better when Daddy is there...

Although the rosary is a beautiful prayer, and I find our day suffers without it, nevertheless it is not true that, as one friend said to me, "Every Catholic must say the rosary!". I grew up in a devout household, yet we never said the rosary; in spite of this, out of the five children in the family, the youngest now being forty, all are still practising their faith, and all *their* children are too, so far. Of the three married siblings, two families say the rosary and one doesn't. Yet in that one family the eighteen year old still reads at Mass, the sixteen and fourteen year olds serve at the altar.

Don't panic - not saying the rosary doesn't mean automatic damnation! I remark on this because several homeschooling families I know have grown up children who practise their faith but no longer say the rosary, and it is always an anxiety. Ask the Holy Spirit to help, battle on, and don't lose heart!

## **Pope Benedict**, from his message for the 41st World Communications Day.

*"Media education should be positive. Children exposed to what is aesthetically and morally excellent are helped to develop appreciation, prudence and the skills of discernment. Here it is important to recognize the fundamental value of parents' example and the benefits of introducing young people to children's classics in literature, to the fine arts and to uplifting music. While popular literature will always have its place in culture, the temptation to sensationalize should not be passively accepted in places of learning."*

## Convictions - by Sarah Fanning

Last week I was reading an article in a Catholic homeschooling newsletter offering advice on raising your children, teaching the faith, and homeschooling. I agreed with the bulk of it, agreed strongly in most ways, yet the article made me uneasy. I couldn't pinpoint why. Further on in the same newsletter was an edited version of an address to homeschoolers from Cardinal Gagnon, an inspiring letter in which he says:

*“The reason for the existence of the home school is in the first plan that God had for the family; the family existed long before schools existed...so it is the family which has the first duty and the right to impart the Faith to their children, along with all the cultural and intellectual values which sustain the Faith and which are incomplete without the Faith...Pope John Paul said: “The parents are the first and principal educators of their children. In that field, they have a fundamental competence. They are educators because they are parents.””*

Reading on, and thinking about what Cardinal Gagnon says, I suddenly realised what it is that worried me about the first article. Certainly it gave advice, and good advice, but implicit in the writing of the article was the assumption that not only did the writer have laudable convictions about homeschooling, but she also felt convinced that her convictions were definitive. There is a very authoritarian tone.

Authority is a funny thing. True authority is instantly recognisable and inescapable. As parents we have true authority over our children, but only when it is exercised with love. It is so easy to become authoritarian rather than authoritative, and to feel our opinions, being so correct, ought to be accepted by all and sundry. That is not love, at least it is not love of others.

I suggest that this is a fault to which homeschoolers are very prone. Because we have strong convictions, and should do too as the issues are so important, we have a tendency to feel we carry the true Faith, therefore we are the true Catholics. Correct to an extent. However, we are also fallible. Conviction can easily slide into pride.

We tend to form strong opinions of how one ought to fulfil God's plan. Sadly, this makes us very quick to pass judgement on those whom we deem to be failing to meet the 'right' standards, and to be very vocal about it too. I was very surprised to discover how many homeschoolers fear lest they be seen to fail to meet the 'right' standards – not because they wish to please God but because they wish to please the group.

Because we feel we have striven to do the right thing for our children spiritually, we can become complacent, forgetting that we have only done it through the gift of grace.

God wants us to be strong, to have the courage of our

convictions. But He also wants us to give a loving welcome to each other. Only the Holy Spirit is infallible, after all.

### A useful idea

This term has been a good one for us so far; it's always heartening when one can say that, although often it is not so! But one thing we've been doing which has been useful is what the children call 'speed writing'.

I felt that my primary aged children needed to improve their handwriting stamina; they do not do enough sustained writing, and so they get too tired too quickly. This can be a disadvantage later when they need to write essays, etc.

So I adopted an idea that came from an OTEN programme. Each day, beginning with five minutes and now six weeks later up to fifteen, they have to copy a piece of text ( I am using the Mysteries of the Rosary) until the timer goes. Accuracy of copy and neatness of handwriting attract praise, but the main idea is to improve their writing stamina.

I am pleased to discover that this has been a great success. It has really improved both their concentration and their ability to write without becoming too tired. It is not intended to address composition or spelling skills, but they can be treated separately.

## Discussing Shakespeare by Sue Elvis

If you have read my article *Shakespeare: To Teach or Not to Teach, That is the Question* (KIT, Term 2, 2005), you will know the Elvis Family are huge Shakespeare fans. The highlight of our week is Wednesday morning. At this time every week, we grab our copies of our current play and after some friendly arguing over who will portray which character, we are soon transported into another place and time. Although the exquisitely worded speeches threaten to tie our tongues in knots, our imaginations soar free as we become engrossed in the imaginary lives of Shakespeare's characters.

Last year we worked our way through *King Lear*, *Othello* and *Henry V* and we reacquainted ourselves with *Twelfth Night* and *Hamlet*. We had many long discussions of both script and film versions of these plays. In fact, we lingered so long on these discussions that we ran out of time for writing exercises. Our Shakespeare notebooks were looking decidedly empty. However, the discussions were so stimulating, interesting and thought provoking that I am sure we lost nothing by spending our time talking instead of writing.

We have become quite fascinated with the question "Was Shakespeare Catholic?" In fact many of our discussions have centred around this issue. In my last Shakespeare article, I mentioned a book I'd heard of, which suggested that the Catholic content of Shakespeare's plays revealed that Shakespeare was a secret Catholic at a time when it was dangerous to openly practice the Faith. After much effort

initiated by Fr Tierney, the book was finally tracked down and I was delighted to receive a copy of Peter Milward's *The Catholicism of Shakespeare's Plays*, published by The Saint Austin Press. There are so many references to things Catholic in the plays we have read. For example, in *Henry V* there are references to confession, reparation of sins and purgatory, decidedly Catholic issues. There are so many examples of Catholic thought in this and other plays, it is no wonder Shakespeare is labelled as a probable Catholic. Another book which includes an exploration of this theme is Michael Wood's *In Search of Shakespeare*. (There is also an accompanying television series available on DVD.) Somewhere, it could have been in the last mentioned book, I read that it is possible that Shakespeare was not only Catholic but he probably knew St Edmond Campion, martyr of the Reformation.

Besides religious issues, we have been able to discuss the many and often complex themes of each play: revenge, family relationships, love, racism, jealousy, and blindness, amongst others. Sometimes the play's themes leap immediately from the page and our discussions are quickly up and running. Other times, we miss the themes completely. We have found the Cambridge School Shakespeare editions of the plays very helpful. They contain many script notes and acting tips, as well as a detailed ideas and activities section in which the plays' themes are raised: A good starting point for a stimulating discussion.

Shakespeare's characters are always very interesting: a

complex mixture of vice and virtue. What does a character's words and actions tell us about him? Why does he act in a particular way? Can a character be portrayed in more than one way? Was Hamlet really insane or was his insanity a pretence? Was King Lear a tragic figure or did he bring his troubles upon himself? Was Iago totally responsible for the tragedy of Othello and Desdemona, or did he just take advantage of Othello's strong tendency towards jealousy? What can we learn about human nature by studying these characters?

One very interesting Shakespeare character is the historical king, Henry V. Henry V was a real person who became king of England in 1413. After reading the play, we wondered how accurately Shakespeare had portrayed Henry. There is an excellent book called *Shakespeare's Kings* by John Julius Norwich. In this book, the author explores this very question. Shakespeare based quite a few plays on historical monarchs. Norwich analyses the plays; he determines what is fact and what is fiction; he gives the true historic picture. Shakespeare portrays Henry V as a Godly man, highly religious and concerned about his responsibilities as king, not perfect but certainly someone to admire. I rather like Shakespeare's Henry (especially the portrayal by actor, Kenneth Brannagh) and prefer the fictional king to the real one. I am sure the real King Henry had many good qualities but Shakespeare's version was certainly purer and more heroic.

After reading a play, we always look out for a film version to

watch and discuss. We are becoming experienced film critics. Usually we try to see at least two versions of a play. We sat through three versions of *Hamlet* which was rather a feat as it is a very long play. Even we were wilting half way through the last version! We all have an opinion about the casting. For example, we like to compare one Othello to another. We all agreed that the Othello of one version was much too old, fat and pompous looking. We could see no reason why Desdemona would fall in love and elope with him. We decided that Anthony Hopkins' portrayal of this tragic figure was very unconvincing. Apparently, there have been other actors who have had to blacken their skin to play the Moor including St Laurence Olivier. However, nowadays it is accepted that a black man must play the part. The Othello in Oliver Parker's film was excellent. However we didn't like his Desdemona...

As well as discussing casting, we like to talk about the script editing. Some of us insist on reading the script at the same time as viewing the movie, in order to determine how faithful the production is. It is very unusual for a Shakespeare play to be filmed in its entirety. There will be times when we are turning page after page of omitted script trying to determine where the actors are up to. The BBC versions come closest to including all the original script. I guess one of the reasons for cuts in the script, is time. A typical full Shakespeare play will take around three hours of screen time. Will an audience (unless they are huge fans like the Elvis family) sit still for that long?

By editing out certain scenes, a producer can emphasis particular themes or interpret the play in a particular way. We watched two versions of *Henry V*, the first being the production starring Sir Laurence Olivier. We were very disappointed to discover many scenes missing, scenes we thought were crucial to the story. Later, I read that this particular version was filmed when England was at war. All negative references to Henry V and England were removed from the play. It was a deliberate exercise in patriotic propaganda meant to lift the morale of the English troops going into battle. A complete contrast was the Kenneth Brannagh produced *Henry V*. Even with the inclusion of the Olivier-omitted scenes, Brannagh managed to portray Henry as a heroic and deeply religious king. This film stirred up such feelings of emotion, amply aided by the haunting music, especially the singing of the *Te Deum* during the post battle scene. Yes, the music, the scenery and even the costumes are all very important to the success of a production and we can discuss the effectiveness of these features to each film.

It is very rare that we like everything about a Shakespeare production. However, we have found that we are rarely disappointed with a Brannagh produced play such as *Henry V* or *Hamlet*. Another production we'd love to own, and view again and again, is the opera *Otello*, produced by Franco Zeffirelli. It stars Placido Domingo as a very convincing Othello. We loved everything about this opera. The singing is in Italian but the subtitles enabled us to follow along and the voices are exquisite. The scenery is so visually pleasing. And there is such a

Catholic feel to the production. In one scene, a distraught Desdemona prays on her knees before a crucifix as she sings the *Ave Maria* with such feeling: simply beautiful. If you can get a copy, watch it!

When we come to the end of our study of a Shakespeare play, it never feels like the end. There is always something else we can discuss and learn. But at some point we have to call a halt and move on. Occasionally, we will come across a new film version of a play previously studied. There is a sense of excitement as we all hunt out our copies of that particular script and settle down to reacquaint ourselves with an old friend. It's amazing how much extra we can extract from a second contact with a play. A recent viewing of a production of *Twelfth Night* really brought to light how sad, and even tragic, this comedy is. This is something we missed first time around. So it is well worth revisiting a play.

I wonder if my first Shakespeare article inspired you to go and read a play or view a film version. Perhaps you needed no persuasion, being old Shakespeare fans yourselves. Perhaps you had a go and weren't impressed. All I can say is persevere! If you don't like writing scholarly essays, forget the writing and become professional Shakespeare discussers instead. And if the scripts scare you, work back to front: watch a movie first, after reading a short summary of its plot. Become film critics. Start with something like Brannagh's *Henry V*, Franco Zeffirelli's *Romeo and Juliet* or *Otello*: something impressive. I am sure you won't be disappointed. And if you are, then you can always shout, "Go shake your ears!" at me because everyone knows that

an insult is quite acceptable as long as it's a quote from Shakespeare!

*I think a Shakespeare discussion group would be invaluable. Has*

*anyone got any ideas on how to form and run one?*

## **Making Your Own Dolls with Calico and Paint** **By Imogen Elvis**

It all began when Felicity sent Gemma-Rose a rag doll for her birthday. There was great excitement as Mum read the letter that came with the doll. Charlotte cried, "Her name is Hanna-Edith".

"I wish we had new dolls," Sophie sighed. "I wish we could make our own dolls." Suddenly Mum had a brainwave. "Let's look for a dolls pattern and I'll help you make some."

So Mum went looking and found a simple pattern. Mum photocopied the pattern and the girls and I had fun making up a design for our dolls' clothes and their faces. My doll has jeans with red flowers, a yellow shirt and a red collar. It has green eyes as well. Meanwhile, Mum had cut four fronts and backs for the dolls. Wiggle into paint shirts, rustle newspaper onto the table, and find the paints and painting brushes. Ready. We spent over an hour painting the dolls and by that time the dolls were looking good.

However, Mum dropped a bombshell saying, "We'll leave the dolls to dry overnight and run them up on the sewing machine first thing in the morning." We were heartbroken. "What", Charlotte cried, "in the morning?" So we waited. Next morning there was more excitement. "Whose doll is first?" we asked each other. Imagine my surprise when I was calmly informed that it was my doll on the sewing machine.

After the dolls were sewn and stuffed, we made hair for them. "Oh Mum," cried Charlotte in anguish, "how do I do this hair?" Mum was, as usual, calm and collected. "Take a book," she instructed, "and wind the wool round and round until it is nice and thick, then take it off and back stitch it down the middle of the head."

"Oh thankyou Mum," cried Charlotte, "Now I see". She had chosen wool which unravels easily and spent half the remaining morning unravelling it to make wild curly hair. There, the dolls were finished.

"Let's make more dolls," was the general cry. As usual, Mum had an idea. "How about we make dolls with skirts?" Mum suggested. So Mum took my doll and measured enough fabric to go round the doll about twice. She cut one of these for each girl and we were ready. This time we painted the skirts to match the tops making perfect dresses. Mum and I turned over the tops of the skirts to form casings for the elastic and sewed the sides up. Making the dolls was spread over two days.

After more sewing, turning and stuffing we had wonderful dolls and we hope you will too. To make a doll here are the basic steps (these are all in my story):

1. Take the pattern (you can draw one yourself or write to me for our pattern) and cut a front and a back.
2. Design your doll and paint it (most paints will do)
3. Let your dolls dry (overnight is good)
4. Put the painted sides together and sew using sewing machine or by hand
5. Turn them in the right way and stuff
6. Stitch the opening shut preferably with ladder stitch

Be inventive. Make her a skirt. Give him/her painted hair or wool hair the way we did. Give her a fringe or a hair style. Make her into a princess. But most of all have fun. If you make a pattern yourself, do remember to allow room for a seam. If you want to try our pattern write to me at:

Imogen Elvis  
PO Box 968  
Mittagong  
NSW

Don't forget your name and post address or I can't mail the pattern to you

Or email me at:  
imogenceleste@optusnet.com.au

## Naming Our Children - by Gerard and Lisa Doodeman

People are always surprised and complimentary of the names of our children (this may be because they are only being polite and they actually dislike the names!). One reaction that we get is how Biblical they are. This is amusing because most of them are not from the Bible.

Naming a child is an extreme privilege for parents. There are many different ways in which parents choose names. Some choose a name only after they have seen the baby, some start a new list with each child and some create a list and use this same list each time.

We come under the last category (although the order of our list has changed over the years). The list began on our honeymoon as we prayed for God to bless us right away.

So where did we start our list? We came up with the following criteria:

- (1) Catholic (i.e. after saints canonised by the Church)
- (2) Not too common (Lisa grew up at a time when it seemed that every second girl was called Lisa)
- (3) First initials are not to be repeated. (makes mail a problem)

Another desirable criterion is that the saint's feast day is celebrated in the Church's Calendar (It's nice for them to see their feast day on the Calendar and have it celebrated in our local church.)

We started to look at Saints names that meant something to us. St. Therese is Lisa's confirmation saint and also the patron of the parish that Gerard

grew up in and where we were married. So the first girl had to be Therese. (Now before you think this does not satisfy the second criteria, we did not know any other children called Therese until we became involved with home schoolers, and then they seemed to be everywhere!)

Mary and Joseph also needed to be considered. We decided that these would make good middle names and so the first girl's name would be Therese Mary. The first boy would have a middle name of Joseph. Now it was time to choose his first name. We chose to name him after the first pope (how more Catholic can you get?!) Now Peter is just too common in our family. Gerard's brother, brother in law and uncle share this name. Simon didn't sit right on it's own.

We were driving along before our first child was born praying about what to do about the boy's name, when both of us felt on our heart that he would be called Simon-Pieter Joseph (Pieter is the Dutch spelling). Now what about if there were twins? We had to continue.

Simon Pieter was the first of the 12 apostles and Matthias was the last (chosen to replace Judas) and so this was a good choice for boy number 2. St. Stephen is Gerard's confirmation saint and so was chosen as the middle name.

A second girl's name was also chosen (more on that later). After each baby was born the two names of each gender were selected, even before the next pregnancy. It is good to be prepared.

Our first born was a girl 'Therese Mary'.

Our second, a boy 'Simon Pieter Joseph'.

Our third, another boy 'Matthias Stephen'.

God decided to send us two more boys. How did we select their names? We had covered the apostles, and so the next move was on to the Fathers of the Church. In fulfilling the above criteria Ambrose and Jerome were chosen. The middle names came again from male saints whose lives inspired us. St. Padre Pio and St Thomas More.

And so our fourth and sixth children are called 'Ambrose Pio' and 'Jerome Thomas'.

What about the fifth?

Lisa miscarried between Ambrose and Jerome. Since Therese had been praying hard for a sister, although we did not know her gender, we gave her a girl's name. We agonised over what to name her as we wanted to keep the second girl's name. We both felt a real attachment to it. We decided to name her after Our Lady as she would have been known. 'Miriam'.

Recently we gave birth to our seventh blessing. During the pregnancy we found out that God was sending us another boy. We were fast running out of boy's names.

Over the course of the pregnancy his name changed a few times. Nothing seemed to sit easy on our hearts until a name that we talked about on our first list 10 years ago began to surface.

What was the problem with this name? It was the same initial as our second chosen girl's name. What did this mean? We took it as a sign from God to offer up the fact that we may never have another girl. We had to learn another lesson in detachment. We

named our seventh child 'Benedict Leo'. St Benedict is the father of Western monasticism and St Leo the first pope to be called 'the Great'.

Our second girl would have been called Bernadette. We will always be inspired by St Bernadette (we

chose to be married on the feast of Our Lady of Lourdes) but will no longer use this name.

As it is always best to be prepared, we have begun praying for some new inspirations for our list!

## **Tongue Twisters** **Simon Pieter Doodeman**

A tongue twister is something that you say over and over again that includes lots of words that start with the same letter. They are called tongue twisters because when you say them fast they cause your tongue to twist. Tongue twisters are so cool. Here are some tongue twisters that I know.

She sells seashells by the seashore on a see-saw

Penny pepper packed a pot of peanut pancakes.  
A pot of peanut pancakes Penny Pepper packed.  
If Penny Pepper packed a pot of peanut pancakes,  
Where's the pot of peanut pancakes Penny Pepper packed?

## **Lenten Sacrifice**

When asked what she intended to give up as a sacrifice in Lent, the five year old replied "Toffee apples."

"But we never have toffee apples", objected her mother.

"No," agreed the child, "but I like them!"

## **Benedict Leo** **By Therese Doodeman**

Benedict is my new brother. He was born on the 14th of December 2006. Three days after my birthday, and five days before Mum's. He is very cute!

He had to go under some special lights, called phototherapy lights, for a thing called Jaundice. He went under the lights for four days.

I like to hold him. He likes to scrunch up, and squeeze my fingers. He has long thin fingers and long thin feet. Mum says that he looks like me when I was a baby. The Vieira's are going to be the Godparents. At the moment he has ginger hair. That was what Jerome had when he was a baby, and now Jerome has light fair hair, so he is sure to have light fair hair.

Ambrose keeps on calling him Benedict Pio instead of Benedict Leo (Because Ambrose's middle name is Pio). We named him after St. Benedict and Pope St. Leo the Great. I like the name Benedict. I think Benedict Leo suits him. I Love Benedict Leo!

## **Words of Wisdom**

A six year old, musing on what she had just been told about voting and political parties:

"Do you know, if Adam and Eve had believed in abortion, we wouldn't be here?"

## Homeschool Vocations to the Priesthood - by Father James Tierney

Excerpts from an article *A View to Vocations* by Ginny Seuffert found in the newsletter of Seton Home Study School for November, 2006:-

A priest friend of mine recently sent me a column written by Bishop Thomas Doran of Rockford, Illinois, for the diocesan newspaper. In his column, Bishop Doran reveals an extraordinary statistic: almost one-fourth of the boys who graduated from home school high school during a five year period entered the seminary! His Excellency points out that if a similar percentage of boys graduating from local Catholic

institutional schools wanted to study for the priesthood, his diocese would be overwhelmed trying to accommodate them. Seton parents should be inspired by the remarkable record of the Catholic home schooling families of Rockford to consider what we are doing to foster our own children's vocations to the religious life, and to professional work, as responsible citizens. Any student graduating from Seton's program will certainly

have a strong foundation in the Catholic faith, and be ready to tackle the toughest Catholic theology course in a seminary or Catholic college. Even more important than teaching religion as an academic subject, home schooling parents raise faithful Catholics who will at least consider a religious vocation. They do this by their words and by their example. Each family will have its own plan...

### COMMENTS BY FATHER TIERNEY

There is a hint in the account above that Bishop Doran has his own diocesan seminary and that it is truly Catholic.

This could be a vital factor in his success story, as it has proved for the Diocese of Wagga Wagga, where Bishop Brennan was determined to supervise the priestly formation of his own students. His main reason, he said, was to ensure their suitability for the sacred ministry in a country diocese. He uttered no word of public criticism against the existing seminaries in the capital cities, though his action was bitterly resented and opposed by some...

Now there have been allegations made against the formation provided in some of Australia's mainstream seminaries. They concern varied aspects of formation, such as spiritual, philosophical, theological, disciplinary, life-style, intrusive psychology,

even brainwashing. Also there is, or at least there was, in some dioceses, a filtering out of any prospective student who, at his interview, opposed doctrinal dissent, the ordination of women, and sodomites in the seminary. The latter sordid matter is well-documented in books published recently in the USA on the clerical scandals.

Quite rightly, prospective vocations avoid such seminaries, lest they lose their virtue and their faith.

Other vital factors in the successful promotion of vocations to the priesthood in a diocese are the parish priests' friendliness, and that they and the bishop uphold the Church's liturgical discipline, doctrinal orthodoxy, and marital morality, and the bishop's perceived support for his priests if they are oppressed by the bureaucracy or by false accusations. Such episcopal support for the priesthood makes a marked impression on everyone,

and particularly on prospective vocations. On the other hand, where the white flag of surrender is flying, and the bishop is planning more and more priestless parishes, and even foreseeing a priestless diocese, there is no place for vocations in his planning. They are an embarrassment. Further, some dioceses try to retire their priests at 65 -- to get rid of them... A final point: not enough folk understand that the formation of priests is often split over two separate institutions. In such an arrangement, a seminary is a house of spiritual formation, and a theological college is for academic formation. It is not sufficient that the seminary be orthodox if the theological college is not.

Congratulations to the homeschooling fathers and mothers of Rockford, and to the Bishop, and to all those who do likewise.

# Oh, It's Hard to be Perfect, When You're Failing in Every Way

## by Michele Vieira

What I mean is, just because you're home schooling does not mean life will be plain sailing all the way. Sometimes we have wonderful days where all the children are on target, focussed and keen to learn. Sometimes we have all the beds made and the rooms tidy first thing in the morning. Sometimes we have all the house and outside jobs done by 9 a.m. Sometimes we have extras to our core curriculum available and use them at the appropriate time in the children's study. Sometimes the children are keen to be holy and grow in virtue. Of course these things never seem to happen simultaneously.

However some days no-one is keen to do any schoolwork or housework or prayer or even speak nicely to one another. Sometimes nothing seems to work out despite planning it out in advance. Sometimes you have one of those days (or weeks or terms or years) where it all seems too hard. And sometimes you are just worn out yourself. And it won't go away. You feel totally burnt out.

Of course there may be valid reasons for the feelings you're experiencing. You may have a difficult family situation at present - an elderly parent you're caring for, a child with a disability or a learning difficulty, a new baby, a difficult pregnancy etc... All these and more are very good reasons for exhaustion. Some are more permanent than others. As we are open to having the children God wants us to have we learn strategies for coping. **But sometimes we do not cope.** And we see no end in sight. Elizabeth Foss, in her book *Real Learning: Education in the Heart*

*of the Home*(2003), has a very interesting chapter on coming back after home school burnout. How do you know if you are in this category?

*It's burnout when you go to bed exhausted every night and wake up tired every morning - when no amount of sleep refreshes you month after weary month. It's burnout when everything becomes too much effort: combing your hair, going out to dinner, visiting friends for the weekend, even going on vacation. It's burnout when you find yourself cranky all the time, bursting into tears or going into fits of rage at the slightest provocation. It's burnout when you dread the next phone call. It's burnout when you feel trapped and hopeless, unable to experience pleasure, or find contentment.....-when nothing satisfies you because you haven't a clue what's wrong or how to fix it. Because everything's wrong. Because something's totally out of whack : you. (from Simple Abundance by Sarah Ban Breathnach)*

So how do we get un-burnt-out? Elizabeth Foss has a wonderful plan to help us back from burnout.

Firstly Mrs Foss recommends beginning each day with prayer. She recommends setting aside fifteen minutes at the beginning of each day to be alone with God. Elizabeth Foss says to do whatever is necessary to achieve this - even if it means barricading your door. However, she recommends going for a walk as you spend time with God if possible. (She takes the baby in the pram as she does this). She talks about how Mother Nature can nurture us as we walk and

spend quiet time with God. I must admit that I have found this very beneficial myself. Maybe you'll need to ask your husband or older children to hold the fort for you for the fifteen minutes that you're away. Maybe it will take a bit of effort to do this - getting up fifteen minutes earlier or changing your normal routine - but it is very worthwhile. In this time, make sure you ask the Holy Spirit to give you all the graces you need for the coming day. Elizabeth Foss also recommends finishing your day with prayer. To find something to be grateful for helps us to have hope. To put before Our Lord our strengths and weaknesses of the day allows us to humbly be dependent on Him for all we need.

The next step in the recovery plan is to create order out of the inevitable chaos you are experiencing at the moment as a result of your burnout. As a great starting place, Mrs Foss recommends accepting no new commitments. You need to "sharpen your saw". So the first step is probably to get more sleep initially. Take a nap each day. Also, take care to eat well - this may take some forward thinking e.g. preparing your lunch as you prepare your husband's to go to work in the morning, or eating left-overs from last night. Chances are you feed your children and husband very well and neglect yourself. This is not self indulgence but self-preservation. You can't help your children or love your husband properly if you're burnt out.

Next Elizabeth Foss recommends taking your children outdoors each and every day, no matter the weather. You may go for a walk, do gardening, go

fishing, plant flowers, go to the beach, walk in the bush. God created all the natural world for us to use and enjoy. Do it. The children will be much more peaceful with regular trips outdoors too. So get outside and clear your head.

Once these have become routine, Elizabeth Foss recommends taking some regular time to be alone. Maybe you have a nearby church with weekly Exposition. Maybe you have a relative or friend who will take your kids for an hour or so for you to have some free time. Maybe once a week you can have a bath with a good book in hand. Try to calm down your life and dissolve the solid rock your brain seems to be. Also it is very good to spend a little time with your husband just by himself on a regular basis. This is not abandoning your children but putting things in perspective - you are a spouse before you are a parent. Your husband does not need to feel neglected but loved. He also needs to take on his masculine role of protector. Men cannot read our minds - even if it seems painfully obvious to you! So let him know, as honestly and calmly as you can, how you feel and then let him help you as he is able - and be grateful for whatever he can do to help you. Also, spend some fun relaxed time together - even if it's just a milkshake and a walk in the park. Often you may find he shares the same burnt out feeling. So work together to get to full health. Discuss prayerfully how to care for you family. Find the rhythm that works for your unique family and the unique circumstances with which God has blessed you. And make readjustments as necessary.

Seeking the Lord in the Sacraments frequently is the next stage to recovery. We are so

blessed as Catholics to have the sacraments. **Beg God for the graces you need and take the opportunities to get the help you need through the sacraments.** Find yourself a good spiritual director and follow his counsel.

Then look at all your roles - wife, mother, teacher, homemaker. Be honest. Work out what you can reasonably do without help, what help your children and husband can reasonably give and where you can get outside help for the rest. However, there is no disgrace in needing and using outside help. We cannot do everything and it's part of humility to acknowledge this. Of course, we all know how to wash and cook and clean. We can go through a full phonics programme, expose our children to magnificent works of art, music, drama etc and can organise wonderful school timetables. We are capable of many things but that does not mean we have to do them. But we need to prioritise what we actually and individually do, because we probably can't do everything year in year out without help.

We may need special help with a child who is not learning easily in a certain area. We may need to have domestic help. We may need to change our approach to home education to something more or less structured, to a package type curriculum or to a freer Charlotte Mason style. We may need to convert to disposable nappies. We may need to cut out extra-curricular activities for a while or cut down those we do. We may need to get an answering machine and not answer the phone during certain hours. We may need help with shopping or gardening or many of the other areas we are battling now. So prayerfully, humbly, in collaboration with

your husband, discern which things you should do personally, which you should delegate to your children and which you need outside help with. And then seek that outside help. Trust God and ask Him to provide the help you need.

Lastly Mrs Foss suggest reassessing any apostolic works we are involved in. We are all called to be apostles but too easily our children can become apostolic orphans. We need to re-appraise our outside the home commitments. We need to seek opportunities to serve which can be done as a family or from your home. Members of Mother Teresa's Third Order are required to help the poorest of the poor in their homes and in their neighbourhood. This can be something as simple as taking a bowl of soup to someone unwell, or just chatting to a lonely neighbour, or on the phone to a relative who lives alone. Children can be encouraged to do this and can write to grandparents and other relatives who may appreciate being remembered. And we can easily as a family, be welcoming to new people at Mass. Little things, but manageable and these little things can make a big difference in people's lives.

May I recommend that any who read this article for whom this advice does not currently apply, please pray for your sisters in Our Lord for whom this does apply. Because, to a greater or lesser extent, most of us feel this way sometimes, even often, and sometimes for a long time. We need to spiritually support each other. Let's do it.

Elizabeth Foss' book can be purchased through Fountain Resources.

Do you live in the **New England / Tamworth** area, or do you know of a Catholic homeschooling family who does? We would love to meet with another Catholic family for Mass, the Rosary and friendship. If you live in travelling distance from Uralla please contact Tricia and James Button 02 6778 3864 or [button5@exemail.com.au](mailto:button5@exemail.com.au)

**PROVIDENCE**

**Support Group  
for  
Home Education**



A Group of Catholic Mothers and children in Sydney meets twice a month for co-operative lessons, fellowship and fun.

**VENUE:** OUR LADY OF THE ASSUMPTION, HOMEBUSH  
PARISH HALL  
(at the rear of the Church)  
74A Underwood Road, Homebush

**TIME:** 9.30 a.m. to 12.00 pm

**DATES:** First Thursday of the Month  
**Art, Music, Craft and Dance.**

Third Thursday of the Month  
**Physical Education and Science**

(N.B. The Group does not break for School Holidays except in January.)

**AGES:** Lessons at present are catering for Infants and Junior Primary-Aged Students.

**MORNING TEA:** Mothers need to bring refreshments to share. Tea and coffee are provided.

If you are already home schooling or if you are considering it, you are warmly welcome to come and participate.

**Enquiries:** Mrs Lisa English (02) 9889 2124  
Fr Mihai Anghel (Administrator, Homebush) (02) 9746 5548

## **DISTRACTIONS    By Michele Vieira**

Distractions are terrible things aren't they? They are what stop us from praying at Mass when our children are constantly disturbing us. Distractions can also be our own thoughts as we start off praying and wander off in dream land instead of prayer. And as we go about our daily life, it seems distractions are everywhere. Think of the myriad distractions our children seem prone to when we're trying to teach them something important - their chairs are uncomfortable or their clothes are itchy or something world-shattering is happening outside. Oh, wouldn't life be much easier if we didn't have distractions? But we can actually use distractions to advantage, if we are cunning.

When my grandmother was learning to be a teacher in the early part of the twentieth century, she was taught to distract her students. If there was an upset or if they didn't want to do something, use distractions. Let me explain with an example.

One day a little boy started school with my grandmother as the teacher. It was a small country school with multiple classes in the one room. The little boy coped for the morning just fine, but come the school period after lunch time and he'd had enough. He was tired and wanted to go home. Ashamedly he began to cry. My grandmother got him to come and sit with her, but, not wanting to embarrass him, she did not make a big fuss. She just let him sit next to her where he felt less isolated and he soon began to watch what everyone else was doing and got distracted from his own misery. His composure returned, he was able to return to his seat and

lasted the rest of the day without concern. He had been distracted from his own misery and coped. He still remembered my grandmother's kindness to him that day, sixty years later when he came to her funeral and he told us all.

Often in our days as parents there are things we and our children just have to do: getting up in the morning, brushing our teeth, making our beds, eating cheerfully what is set before us, chores, schoolwork etc. Now mostly we expect willing compliance from our children and get it. However we all have days where we want to drag the chain. Of course we can offer it to Our Lord and so gain spiritual treasure, but sometimes it can help to offer distraction therapy to ease the transition from my will to God's.

We have found telling our children a story a good distraction at the dinner table when they don't want to eat something. They get so involved in the story that they forget they're eating something they didn't want. Singing provides a useful distraction on long car trips. Using special coloured pens or pencils helps children sometimes to make a special effort with their schoolwork when they're tempted to be less enthusiastic. Or changing the venue for schoolwork can sometimes be a pleasant change which eases the burden. You have to be careful that this doesn't create distractions which really take their attention away from their schoolwork of course, but it can take the pressure off to sit out in the sun sometimes, or in a lounge chair.

Likewise, distractions can help us with the parts of life with which we have to put up, but which drive us crazy. For example, I hate hearing learning-to-read people read. I want to just tell them the words or read it to them (or sometimes even whack them in the head with the book and tell them to go away!!!!) However, as a good (or trying to be) Catholic, I know I can't do that, much and all as I'd like to. So I distract myself from the pain by hanging the washing at the same time as hearing reading. The child sits in front of me so that I can see the actual words as I'm hanging, but my hands are kept busy with hanging so that I am more patient - distraction therapy.

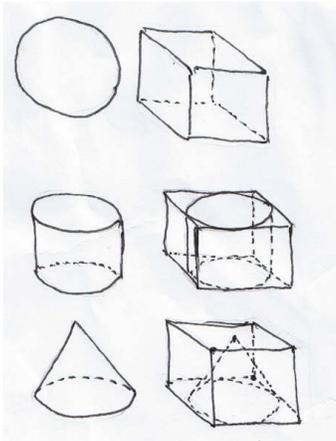
This distraction therapy can help us to higher ideals as well. We all want to be saints and have our children be saints too. By teaching them distraction therapy it can actually help them to offer their prayers, works, joys and sufferings of the day to God or for a special intention. After getting used to the idea, it can be transferred to offering things up. They learn not to focus on the problem but on offering it to God and getting on with it. In life it is the little things that can make such a difference. Little things make the difference between grating and gliding through our daily walk together as a family. Let us oil the works with a little distraction as we try to live together in peace.

# Volumes

## By Father James Tierney

Take an old tennis ball with the fur rubbed off. Make a cardboard cube that is just big enough to contain it. Also make a cylinder that just fits in the cube with the tennis ball inside it.

Finally, make a cone that fits in the cylinder when the ball is removed:



Show that the ratio of the four volumes is 4:3:2:1. Actually, the volume of the cube is 12 over pi, which is just less than four.

Name of Solid	size (general case)	volume	our sizes	our volumes	set out for comparison
Cube	side = s	$s^3$	$s = 2r$	$8r^3$	$\frac{4 \times 3}{\pi} \times \frac{2\pi r^3}{3}$
Cylinder	height = h radius = r	$\pi r^2 h$	$h = 2r$	$2\pi r^3$	$3 \times \frac{2\pi r^3}{3}$
Sphere	radius = r	$\frac{4}{3}\pi r^3$		$\frac{4}{3}\pi r^3$	$2 \times \frac{2\pi r^3}{3}$
Cone	height = h radius = r	$\frac{1}{3}\pi r^2 h$	$h = 2r$	$\frac{2}{3}\pi r^3$	$1 \times \frac{2\pi r^3}{3}$

Corollary: the surface area of the curved part of the cylinder equals the surface area of the cube.

## Threes

To be sung by Niels Bohr  
Contributed by Matthew Murphy

I think that I shall never c  
A # lovelier than 3;  
For  $3 < 6$  or 4,  
And than 1 it's slightly more.

All things in nature come in 3s,  
Like triangles, trios, Q.E.D.s;  
While \$s gain more dignity  
If augmented  $3 \times 3 -$

A 3 whose slender curves are pressed  
By banks, for compound interest;  
Oh, would that, paying loans or rent,  
My rates were only 3%!

3 squared expands with rapture free  
And reaches toward  $\infty$   
3 complements each x and y  
And intimately lives with  $\pi$ .

A O # of degrees  
Are best divided up by 3s,  
But wrapped in dim obscurity  
Is the  $\sqrt{-3}$ .

Atoms are split my men like me,  
But only God is 1 in 3.

**John Atherton**

For more number fun, see the Cardinal Newman  
Catechist Consultants **HANDOUTS, n.38**  
**available from:**  
[www.cardinalnewman.com.au](http://www.cardinalnewman.com.au).

## Bush Boys Competition

This term's Bush Boys competition is a quiz. All the answers can be found in the current edition of the *Bush Boys Explorers* magazine (autumn 2007). Download your copy (from [www.cardinalnewman.com.au](http://www.cardinalnewman.com.au)) today!

1. What is the name of the reaction that is responsible for the browning effect of fake sun tanning lotions?
2. Vegemite was known by a different name from 1928-35. What was this name?
3. Which have thicker walls, arteries or veins?
4. What does sanguivorous mean?
5. How should a fire be put out?
6. Where does cinnamon come from?
7. What are the Seven Deadly Dangers which lead to death in the bush?
8. What does the Latin word *tostum* mean?
9. What are two drawbacks in using leeches in reconstructive and plastic surgery?
10. What is your favourite *Bush Boys Explorers* article and why?

Send your answers to:

Mrs Sue Elvis, email:

[www.elvisfamily@optusnet.com.au](mailto:www.elvisfamily@optusnet.com.au) or

P.O. Box 968, Mittagong, NSW

2575

Please include your name, age and address.

Competition closes at the end of the second week of Term 2.

Please enter and give Matthew French some competition for the prize!

## Catholic Homeschooling Camp

*Inspiration and relaxation for body, mind and soul with an emphasis on beauty, truth and goodness.*

**When?** 24-28<sup>th</sup> September 2007

**Where?** Fitzroy Falls Conference Centre, Fitzroy Falls, NSW

### Parents:

Don't miss this opportunity to

- Relax in the beautiful environment of Fitzroy Falls.
- Make new friends with other Catholic homeschoolers.
- Share ideas on various homeschooling topics.

There will be plenty of time to chat and relax while the children are involved in various workshops.

### Children:

- Be involved in fun and interesting workshops. The workshops will be on areas you may not have the opportunity to learn at home.
- Two sports workshops will be offered and there will be lots of time for informal sports activities.
- Enjoy free time with new and old friends in the safe environment of the conference centre.
- Learn more about the Faith during catechetical talks.

### Families:

A chaplain will be resident at the camp and so there will be daily Mass, Benediction, Rosary and Confessions.

If you are in the need of inspiration, support and relaxation, join us this September at camp. It could be the best week of your school year.

This homeschooling camp has proved very popular in previous years. Don't miss out. Bookings will be taken from 1<sup>st</sup> May 2007. For more details, contact Mrs Michele Vieira: Ph. 02 4829 0113