

# Kolbe Academy Home School

## MASS AND THE SACRAMENTS AND CHURCH HISTORY 1 HIGH SCHOOL THEOLOGY

*Mass and the Sacraments, Fr. Laux*  
*Early Christian Writings, The Apostolic Fathers.*  
*The History of the Church, Eusebius.*  
*The Catechism of the Catholic Church*

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**COURSE TITLE:** Mass and the Sacraments and Church History 1









**COURSE DESCRIPTION:**

Grade Ten Theology is a two-part course. The first semester of the course covers Mass, the Sacraments, and Prayer, and the second semester covers Church History 1. The semesters may be taught in any order.

The first semester of the course will teach the student the origin of the seven Sacraments, the development in the Church's understanding of them, and their place as the ordinary means of salvation in the Christian life. The student will also be exposed to the Church's rich tradition of prayer.

In the second half of the course, Church History 1, the student will learn the development of the Church from the close of the Apostolic age to the conversion of the Roman emperor Constantine: approximately 90 to 325 A.D.

**COURSE TEXTS:**

- BIBLE**       *The Holy Bible*. Revised Standard Version: Second Edition. San Francisco: Ignatius Press, 2006. Preferred
- CCC**         Liberia Editrice Vaticana and United States Catholic Conference. *Catechism of the Catholic Church*. New York: Doubleday, 1997.
- LAUX**        Laux, Fr. John, M.A. *Mass and the Sacraments*. Rockford: Tan Books and Publishing, Inc, 1990.
- EARLY**       The Apostolic Fathers. *Early Christian Writings*. Trans. Maxwell Stamford. New York: Penguin Books, 1987.
- EUSEBIUS**    Eusebius. *The History of the Church*. Trans. G.A. Williamson. New York: Penguin, 1989.
- Study Guides**    Kolbe Academy Home School. *Mass and the Sacraments Study Guide Set*. Napa: Kolbe Academy Press, 2019.
-  Kolbe Academy Home School. *The History of the Church Study Guide Set*. Napa: Kolbe Academy Press, 2019.
-  Kolbe Academy Home School. *The Early Christian Writings Study Guide Set*. Napa: Kolbe Academy Press, 2019.

**Church Documents:** (These documents can be read in the online library at [www.ewtn.com](http://www.ewtn.com).)

- ❖ The Council of Trent, Session VII, Decree Concerning the Sacraments & Decree Concerning Reform.
- ❖ St. Thomas Aquinas on Baptism and Confirmation
- ❖ *Mirae Caritatis*, Pope Leo XIII.
- ❖ *Ecclesia de Eucharista*, Pope John Paul II.
- ❖ *Casti Connubii*, Pope Pius XI.
- ❖ *Humanae Vitae*, Pope Paul VI

**COURSE OBJECTIVES:**

This course will enable the student to:

- Understand in detail the nature of the Sacraments he is receiving and be able to defend the Catholic understanding of each Sacrament against detractors
- Deepen his appreciation of the Mass and of the Sacraments, so as to make reception of the Sacraments more fruitful
- Gain exposure to the Church's treasury of prayers and spiritual practices, so as to develop an appreciation for the Church's tradition and a zealousness to serve God
- Study the Word of God as it moved from the Apostles through the Apostolic Fathers to the Fathers of the Church
- Become familiar with the early Fathers and their works, particularly as they contributed to the unfolding of Catholic Doctrine and Sacred Tradition
- Apply Christian principles faithfully, as a result of studying the examples and seeking the intercession of saints of the period

**SCOPE AND SEQUENCE:****First Semester: *Mass and the Sacraments***

This entire course expands upon and is guided by the *Catechism of the Catholic Church* (1066-1690 and 2558-2856). The numbers following each section title refer to divisions of the Catechism.

- A. The Celebration of the Christian Mystery (1066-1075).
  1. The Liturgy--work of the Holy Trinity (1076-1109).
  2. The Paschal Mystery in the Church's Sacraments (1113-1130).
  3. The celebration of the Liturgy (1136-1186).
  4. The universality of the Liturgy (1200-1206).
- B. The Seven Sacraments of the Church (1210-1212).
  1. Baptism (1213-1274).
  2. Confirmation (1285-1314).
  3. The Holy Eucharist (1322-1405).
  4. Penance and Reconciliation (1422-1469).
    - A. Indulgences (1470-1484).
  5. Anointing of the Sick (1499-1525).
  6. Holy Orders (1536-1589).
  7. Marriage (1602-1658).
- C. Other Liturgical Celebrations and Prayer.
  1. Sacramentals (1667-1676).
  2. Christian Funerals (1680-1690).
  3. Prayer in the Christian Life (2558-2565).
    - A. Prayer in the Old Testament (2568-2589).
    - B. The Prayer of Our Lord Jesus (2598-2619).
    - C. Prayer in Church (2623-2643).
  4. The Tradition of Prayer (2650-2679).

5. Guides for Prayer (2683-2691).
6. The Life of Prayer (2697-2751).
7. Studies of the Our Father and other prayers (2759-2856).

## D. Course Readings.

1. The Bible. *The Revised Standard Version* Catholic Edition is preferred.
2. *Catechism of the Catholic Church*.
3. *Mass and the Sacraments*, by Fr. John Laux (TAN).
4. The Kolbe Academy *Ancilla Domini Prayer Book*, or any comprehensive treasury of prayers.  
Students should be accompanied or at least encouraged to pray the Rosary, Litanies, etc., and to memorize as many prayers as possible.

**Second Semester: Church History 1**

1. The Early Patristic Age
  - Pope St. Clement I and other early witnesses to papal primacy.
  - St. Ignatius of Antioch: the structure of the early Church and its difficult position in the Roman Empire.
  - *The Didache*: early liturgical practices.
2. The Growth and Spread of the Church
  - Eusebius' *The History of the Church*: information on the Apostles, early doctrinal battles, missionary efforts, the heroism of the saints in persecutions, etc. Constantine's conversion as the end of the first age of the Church.
3. Saints' lives to be studied:
  - St. Clement of Rome
  - St. Ignatius of Antioch (40?-107)
  - St. Polycarp (70-156)
  - St. Justin Martyr (100?-165)
  - St. Irenaeus (125-203)
  - St. Cyprian
  - St. Anthony of Egypt (250-356)
  - St. Athanasius (295-373)
  - St. Helena

**RESOURCES:**

The student should have recourse to orthodox Catholic sources such as:

- [www.vatican.va](http://www.vatican.va) and [www.ewtn.com](http://www.ewtn.com) libraries. (**Note the addresses carefully!**)
- *The Christian Faith in the Doctrinal Documents of the Catholic Church*. New Revised Edition. Eds. Jacques Dupuis and J. Neuner. New York: Alba House, 1983.
- *The Question and Answer Catholic Catechism*. Fr. John A. Hardon S.J. New York: DoubleDay, 1981.
- *The Catholic Catechism*. Fr. John A. Hardon, S.J. New York: DoubleDay, 1981.
- *Lives of the Saints*. Fr. Alban Butler. Rockford, Ill.: Tan Books and Publishing, 1995.
- *The Founding of Christendom*, by Warren Carroll (CCP)
- *The Fathers of the Church, a Pictorial Review* (St. Paul)
- *The Faith of the Early Fathers*, vols. I-III, ed. W. Jurgens (Liturgical Press)

- *A Popular History of the Catholic Church* by Philip Hughes, and the larger 3-volume
- *History of the Church* by Philip Hughes

**COURSE PLAN METHODOLOGY:**

- 📖 Students should know those points listed in the ➡ **Key Points** section. If possible, discuss these points with your student to make sure he has a firm grasp of each.
- 📖 Any religion course should be designed to inculcate faith.
- 📖 It is a good practice to give weekly quizzes based on the semester exam questions. In that way, the information being studied will be reflected upon and reinforced immediately, better preparing the student for the exams.
- 📖 Exams are closed book exams, designed to be taken within a two-hour period.
- 📖 Memorization ability may be fostered by assignment of passages from Sacred Scripture and the Catechism.
- 📖 Note-taking skills, organizational abilities, and oral and written recapitulation should be developed throughout the course.
- 📖 This course may be accompanied by devotional works, such as St. Alphonsus de Liguori's *The Holy Eucharist* or the works of St. Peter Julian Eymard.
- 📖 Be mindful when reading this material to note similarities and differences between the Church of the first three centuries after the Incarnation and that of our own day. Note the continuity and development of doctrine in the Catholic Church.
- 📖 This work is devotional as well as historical (including Eusebius). What lessons can be learned from it? How can a Christian take encouragement from it? Also, how have emphases changed in Christian piety over the centuries? How does this show the ongoing guidance of the Holy Spirit in the Church?
- 📖 The towering figure of the centuries after Constantine was St. Augustine (354-430). Students will read his works in the Roman history and literature courses.
- 📖 For a general overview of this period, see Warren Carroll's *The Founding of Christendom*, chapters 18-20.

**GUIDE FOR READING: LAUX = (Pages) CCC = (Paragraph Numbers) Bible = (Chapter: Verse)**

**DIPLOMA REQUIREMENTS:**

**Summa Cum Laude** students must complete the entire Kolbe Academy proposed curriculum as written. **Summa** students must fulfill the requirements for the Kolbe Core (K) or Kolbe Honors (H) course as outlined in this Theology course plan. In 9<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least one of the following courses: Theology, Literature, or History. In 10<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least two of the following courses: Theology, English, Literature, or History. In 11<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least three of the following courses: Theology, English, Literature, or History. In 12<sup>th</sup> grade, **Summa** students must pursue the (H) designation in all of the following courses: Theology, English, Literature, and History. **Magna Cum Laude** and **Standard** diploma candidates may choose to pursue the (H) or (K) designation, but are not required to do so. If the student is not pursuing either of these designations, the parent has the option of altering the course plan as desired. **Magna Cum Laude** students must include 4 years of Theology in high school. **Standard** diploma students must include 3 years of Theology in high school.

**KOLBE CORE (K) AND HONORS (H) COURSES:**

- ❖ Students pursuing the **Kolbe Core (K)** designation should do all readings **except** those listed as optional. **Kolbe Core students need to complete 4 of the 14 weekly papers each semester**; they should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the semester exam.
- ❖ Students pursuing the **Kolbe Honors (H)** designation must do all readings. Honors students are *not* required to read the optional readings. **Honors students need to complete 8 of the 14 weekly papers each semester**; they should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the semester exam.
- ❖ For students who are not seeking either the Kolbe Core (K) or Honors (H) designation for this course, parents may alter the course as they so desire.

**REQUIRED SAMPLE WORK:**

Designation*	No Designation	K	H
Course Title	Mass/Sacraments/ Ch Hist 1	Mass/Sacraments/ Ch Hist 1	Mass/Sacraments/ Ch Hist I
<b>Semester 1</b>	Any TWO samples of written and graded work	1. <i>Complete</i> Midterm 1 Exam 2. <i>Complete</i> Semester 1 Exam	1. <i>Complete</i> Midterm 1 Exam 2. <i>Complete</i> Semester 1 Exam 3. EIGHT Paper Topic Essays
<b>Semester 2</b>	1. Any TWO samples of written and graded work	1. <i>Complete</i> Midterm 2 Exam 2. <i>Complete</i> Semester 2 Exam	1. <i>Complete</i> Midterm 2 Exam 2. <i>Complete</i> Semester 2 Exam 3. EIGHT Paper Topic Essays

\*Designation refers to designation type on transcript. K designates a Kolbe Academy Core course. H designates a Kolbe Academy Honors course.

The Kolbe academic advisor will verify that the required work was completed successfully and award the Kolbe Core (K) or Honors (H) designation. The Kolbe academic advisor has the final decision in awarding the designation for the course. **If no designation on the transcript is desired, parents may alter the lesson plan in any way they choose, and any written sample work is acceptable to receive credit for the course each semester.** If you have any questions regarding what is required for the (K) or (H) designations or diploma type status, please contact the academic advisory department at 707-255-6499 Ext. 5 or by email at [advisors@kolbe.org](mailto:advisors@kolbe.org).

## ◆◆◆ FIRST SEMESTER ◆◆◆

WEEK 1		
LAUX	1-11	The Sacraments in General
CCC	1113-1130	The Paschal Mystery in the Church's Sacraments
<i>Study Guide</i>	pp. 3-4	
<i>Paper Topic</i>	<i>What is a sacrament? Why are the sacraments necessary to the Christian life?</i>	

**Optional Reading:** The Council of Trent, Session VII, Decree Concerning the Sacraments & Decree Concerning Reform (read the Canon on the Sacraments in General for this week). **OPTIONAL READINGS are “optional” for all students, both honors and core.**

↪ **Key Points**

**LAUX:** Begins his treatment of the sacraments by stating that we all need grace in order to achieve salvation. The principle means of obtaining grace are prayer, and the reception of the sacraments; prayer obtains all kinds of graces for us, while the sacraments produce special graces in us. Students should memorize the definition of a sacrament, as given by Fr. Laux on page 1. Three things are necessary for a sacrament: it must have an outward or sensible sign, a corresponding inward or invisible grace, and must be instituted by Christ. The outward sign is made up of the matter and the form: the matter is the sensible thing or outward act of a sacrament, and the form is the words pronounced by the minister when he applies the matter.

Discuss with your student what “ex opere operato” means and why the sacrament confers grace independently from the personal holiness of the minister. Sacraments produce a twofold grace: sanctifying grace, and sacramental grace. In order to validly receive the sacraments, one must be alive, and one must, if he is an adult, have the intention of receiving the sacrament. Baptism is a prerequisite for the reception of the other sacraments. To worthily receive a sacrament, we must be in a state of grace. If someone deliberately receives a sacrament unworthily, then he commits a sacrilege.

**CCC:** There are seven sacraments; students should be able to list them [Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction (also known as Anointing of the Sick), Holy Orders, and Matrimony.] These sacraments were all instituted by Christ and are “the actions of the Holy Spirit at work in his Body, the Church.” The sacraments of Baptism, Holy Orders, and Confirmation all imprint an indelible seal on the soul and can never be repeated.

The purpose of the sacraments is “to sanctify men, to build up the Body of Christ, and, finally, to give worship to God.” The sacraments confer grace “ex opere operato” (Latin for “by the very fact of the action’s being performed”); and even if a minister of a sacrament is in mortal sin, the sacrament still confers grace (provided it is administered validly, and the soul is properly disposed to receive it). The sacraments are necessary for believers as the ordinary means of salvation. They provide sacramental grace, which is “given by Christ and proper to each sacrament.”

**The Canon on the Sacraments in General** reaffirmed the Church’s teachings on the sacraments, in response to the heresies that Martin Luther had introduced. In addition to stating that there are seven sacraments (Luther only counted Baptism and the Eucharist as sacraments), the council also reiterated

the teaching that man is not saved by faith alone, that the sacraments actually do confer inward grace “ex opere operato,” and that Christ instituted the sacraments. Students should be able to identify and respond to the errors that have been discussed in Fr. Laux and the Council of Trent’s Canon. If they are unfamiliar with the term “anathema”, students should look it up in a Catholic dictionary or encyclopedia.

Notes



WEEK 2		
CCC	1213-1274	Baptism
LAUX	12-25	Baptism
Study Guide	pp. 4-5	
Paper Topic	Explain how through the sacrament of Baptism one participates in the Life, Death and Resurrection of Our Lord Jesus Christ. Why is this necessary for man's salvation?	
Optional Reading: St. Thomas Aquinas on Baptism ( <a href="http://www.ewtn.com/library/SOURCES/TA-CAT-3.TXT">http://www.ewtn.com/library/SOURCES/TA-CAT-3.TXT</a> ). Scroll down to the passages on Baptism.		
➔ Key Points		
<p><b>LAUX:</b> "By water and the word of God, we are cleansed from all sin, reborn and sanctified in Christ to everlasting life." The outward sign of Baptism is the washing with pure, natural water, as well as the words "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost" (now, the words "Holy Spirit" are used). These are, respectively, the matter and form of the sacrament. There are three ways that the washing with water can occur: immersion, aspersion (sprinkling), or infusion (pouring). The water must flow, to wash away sin. For infusion, the water must be poured three times.</p> <p>The ordinary minister of Baptism is the bishop or priest, and the extraordinary minister is the deacon. However, in the case of necessity, anyone, even an unbeliever, can baptize validly, as long as he or she has the intention of doing what the Church does and baptizes in the way required by the Church.</p> <p>Students should know the effects of Baptism: original sin is blotted out, and in the case of adults, all previous actual sin is blotted out as well. All punishment due to sin is remitted, and the soul receives sanctifying grace, the three theological virtues, the four cardinal virtues, and the seven gifts of the Holy Spirit. Finally, the soul also receives sacramental grace, which are the actual graces needed to preserve the spiritual life. Baptism also leaves an indelible mark or character on the soul and makes us members of Jesus Christ and of his holy Church. Baptism is the most necessary of the sacraments because it is the door to the Christian life.</p> <p>We are all still subject to some of the effects of original sin, however; these effects include suffering, death, and an inclination toward sin, which is called concupiscence. Infants should be baptized as soon after birth as possible; the practice of infant baptism is supported by Tradition and can be inferred from Scripture.</p> <p>Those who die for the faith, but are not yet baptized, can receive Baptism of Blood; those who desire ardently to receive Baptism, can receive Baptism of Desire. Baptism of Desire also extends to those who do not know the necessity of Baptism but wish to do all that is required for salvation.</p> <p><b>CCC:</b> The term "to baptize" comes from the Greek verb "baptizein," to plunge or immerse. Baptism was prefigured in the Old Testament; students should be able to explain where and how it was prefigured (Noah's ark, the crossing of the Red Sea, and the crossing of the Jordan River). Christ Himself began his public life by being baptized by St. John the Baptist, and the water and blood that flowed from the side of Christ at the crucifixion are types of Baptism and the Eucharist. They are both sacraments of new life.</p> <p>In the Church, Baptism began on the very day of Pentecost. Both infants and adults may be baptized; infants have been baptized since the earliest centuries of the Church. Students should be able to explain the matter and the form of the sacrament and should pay special attention to the</p>		

actual celebration of Baptism, as explained in the Catechism (the sign of the Cross, the proclamation of the Word, the exorcism(s), etc. Insofar as is possible, at least one godparent is necessary for the infant or adult catechumen. (CIC 872-73)

Students should know the ministers of Baptism and who may baptize. Baptism is necessary as the ordinary means of salvation. Students should be able to explain Baptism of Blood and Baptism of Desire and how those who are baptized in these manners attain salvation.

Students should know the two principal effects of Baptism. In Baptism, all sins are forgiven but the temporal consequences remain, such as suffering, illness, death, and concupiscence. The indelible mark that is left on the soul by Baptism should be discussed.

**St. Thomas** succinctly explains the matter and form in Baptism, as well as the effects of Baptism. He also addresses the errors concerning Baptism.

Notes

WEEK 3		
LAUX	26-34	Confirmation
CCC	1285-1314	Confirmation
Study Guide	pp. 6	
Paper Topic	List each of the Gifts of the Holy Spirit, and explain their effects upon a person's soul. Use the Catechism to help you.	
<b>Optional Reading:</b> St. Thomas Aquinas on Confirmation ( <a href="http://www.ewtn.com/library/SOURCES/TA-CAT-3.TXT">http://www.ewtn.com/library/SOURCES/TA-CAT-3.TXT</a> ). Scroll down to passages on Confirmation. Also, the hymn "Veni, Sancte Spiritus" on p. 31 of Laux.		
<b>➡ Key Points</b>		
<p><b>LAUX:</b> In Confirmation, we are made perfect Christians and soldiers of Christ; we receive the Holy Spirit and his seven gifts. The apostles imparted the Holy Spirit by prayer and the imposition of the hands, and we know that they received their authority in this sacrament from Christ. The proximate matter in Confirmation is the anointing of the forehead with chrism and the imposition of hands. The form is the words used by the bishop: "Be sealed with the gift of the Holy Spirit."</p> <p>Confirmation, in the Latin Church, is administered around or after the age of reason. While it is not necessary for salvation, it would be a sin to neglect to receive Confirmation through carelessness, contempt, or indifference. Students should be able to explain the ceremony of Confirmation (Bishop extends his hands, places chrism on the forehead with the right hand, and speaks the words that are the form, then gives a slight blow on the right cheek [this is optional] and says "Peace be with you.") The bishop is the ordinary minister of Confirmation. A sponsor is required for Confirmation.</p> <p>The principal effects of Confirmation are an increase of sanctifying grace and sacramental grace, which gives us fortitude and the strength to profess our faith. Confirmation leaves an indelible mark on the soul.</p> <p><b>CCC:</b> From apostolic times, the gift of the Holy Spirit was imparted to the baptized by the laying on of the hands. After that, but still early on, the anointing with chrism was added to the imposition of the hands. At first, in the early Church, Confirmation was celebrated together with Baptism, forming a "double sacrament". Later, the Latin Church separated them temporally.</p> <p>The anointing signifies and imprints the spiritual seal of the Holy Spirit. Students should be able to summarize the other effects of Confirmation and list the seven gifts of the Holy Spirit. The chrism is consecrated by the bishop on Holy Thursday. Students should be able to explain the different steps in the ceremony of Confirmation.</p> <p>Care should be taken that Confirmation is received once one has been baptized. The sacrament should be received in a state of grace. Students should be able to explain who the ordinary minister of Confirmation is in the Latin Church (as the successors to the apostles, bishops are the ministers who should administer this sacrament).</p>		

**St. Thomas** explains the matter and form of Confirmation, as well as the effects. He then describes a primary error concerning Confirmation, which states that priests may confirm. "**Veni Sancte Spiritus**" is the hymn sung at Pentecost and can be a very valuable tool for prayer to the Holy Spirit. It is recommended that it be memorized (either the Latin or English or both).

Notes