

# Kolbe Academy Home School

## APOLOGETICS AND CHURCH HISTORY 2 HIGH SCHOOL THEOLOGY

### TABLE OF CONTENTS

SYLLABUS .....	1
COURSE DESCRIPTION:.....	1
COURSE TEXTS:.....	1
COURSE OBJECTIVES:.....	1
SCOPE AND SEQUENCE:.....	2
COURSE PLAN.....	5
FIRST SEMESTER.....	5
SECOND SEMESTER.....	24
PAPER TOPIC ANSWER KEY .....	47
FIRST SEMESTER.....	47
SECOND SEMESTER.....	52
EXAMS .....	57
EXAM ANSWER KEYS.....	67

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**COURSE NAME:** Apologetics and Church History 2

**COURSE DESCRIPTION:**

Grade Eleven Theology covers Church History from the Council of Nicea to the Counter Reformation, focusing on the development of doctrine. The course is divided into two semesters with each semester focusing on a particular period and its doctrinal controversies and developments. The original writings of those engaged in these controversies and developments will be our guide.

The first semester of the course focuses on the late patristic period from the First Council of Nicea in 325 to the Second Council of Nicea in 787. In its second half, it examines developments through the Carolingian Period to the beginning of the High Middle Ages. The second semester of the course focuses on the high Middle Ages with special emphasis on the writings of St. Thomas Aquinas. In its second half, the course will take us into the Catholic Counter Reformation.

Throughout the course, we will also be studying the contents of *Catholic Apologetics* by Fr. John Laux. The lessons in that text have been arranged to match up thematically with the other readings. Relevant sections of the *Catechism of the Catholic Church* have been assigned as well.

**COURSE TEXTS:**

<b>LAUX</b>	❖ Laux, Fr. John, <i>Apologetics</i> , Tan Books and Publishers, Inc., 1990.
<b>CCC</b>	❖ <i>Catechism of the Catholic Church</i> , Liberia Editrice Vaticana and United States Catholic Conference. 2nd ed. USCCB Publishing, 2011.
<b>BIBLE</b>	❖ <i>The Holy Bible</i> . Revised Standard Version: Catholic Edition. Ignatius Press, 1966. (Preferred)
<b>READER</b>	❖ <i>Apologetics and Church History 2 Reader</i> , Kolbe Academy Home School. Kolbe Academy Press, 2020.
<b>HITCHCOCK</b>	❖ Hitchcock, James. <i>History of the Catholic Church from the Apostolic Age to the Third Millenium</i> . Ignatius Press, 2012.
<b>MLA</b>	❖ <i>MLA Handbook Eighth Edition</i> . Modern Language Association of America, 2016.
<b>Study Guide</b>	❖ <i>Apologetics and Church History 2 Study Guide and Answer Key</i> , Kolbe Academy Home School. Kolbe Academy Press, 2021.

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!)

Church Documents and Optional Readings: **Optional Readings are not required for any students.**

- ❖ *Fides et Ratio*, Pope John Paul II (found at [www.ewtn.com](http://www.ewtn.com))

**COURSE OBJECTIVES:**

- To be able to “give a reason for the hope that is in you,” by studying the scriptural and rational bases that support Catholic doctrine and practice

- Gain exposure to the writings of great saints and theologians who have had a significant impact on the development of Catholic thought
- Study the organic development of the Church's teaching
- 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 and understanding the living tradition of the Church and seeking the intercession of saints of the period.

### **SCOPE AND SEQUENCE:**

#### **I. Apologetics**

This course is based on the content of the book *Catholic Apologetics* by Father John Laux, and will be supplemented with relevant sections from the *Catechism of the Catholic Church*. Topics covered will include:

- Existence and nature of God
- Immortality of the soul
- Reasonableness of faith in Christ
- The reliability of scripture
- The divine origin of the Catholic Church
- Papal and Magisterial infallibility
- Necessity of the Church for salvation

#### **II. Church History II**

This section of Church History will focus on the major writers of the Middle Ages. Readings have been chosen that will highlight developments in Catholic doctrine and practice. Assignments will require the student to engage the primary sources and draw connections between them and the historical period in which they were written. Care must be taken to know the historical context of the reading and relevant biographical information on the author. Writers and topics covered by this course are as follows:

1. Late Antiquity and The Early Middle Age:
  - The Council of Nicaea
  - The First Council of Constantinople
  - The Council of Ephesus
  - St. Gregory Nazianzen
  - Pope St. Leo the Great
  - Pope St. Gregory the Great
  - St. John Damascene
  - The Second Council of Nicea
2. The Carolingian and Early High Middle Age:
  - Monastic renaissance, reform and missions
  - The Great Eastern Schism
  - The Investiture Controversy
  - St. Anselm
  - St. Bernard of Clairveaux
  - The Fourth Lateran Council

3. The High Middle Age:
  - St. Thomas Aquinas
4. The Late Middle Age to the Counter Reformation
  - St. Thomas More (Tower Writings, Sadness of Christ, Comfort vs. Consolation)
  - St. Robert Bellarmine
  - St. Edmund Campion
  - St. Charles Borromeo
  - Cajetan (Cajetan Responds)
  - St. Teresa of Avila, Interior Castle
  - John of St. Thomas
  - St. Bridget of Sweden -
  - St. John of the Cross (Ascent of Mt. Carmel)
  - St. Ignatius of Loyola (Spiritual Exercises, Autobiography)
  - Thomas à Kempis (The Imitation of Christ)

#### **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.
- ❖ This course may be accompanied by apologetic works such as the *Catholic for a Reason* series (Emmaus Road Publishing) or testimonials by converts to the Catholic faith as found in the *Surprised by Truth* series (Basilica Press).
- ❖ Be mindful when reading this material to note similarities and differences between the Church of the medieval period 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. One should ask, "What lessons can be learned from it? Can a Christian take encouragement from this work? 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?"
- ❖ Since the history of the Middle Ages is very closely united to the history of the Catholic Church in the same period, the material covered in the History course will complement the material studied in this course and help to provide the necessary context.
- ❖ Optional Reading: is not required for any student. These reading are suggested for further development and understanding on particular issues and ideas.
- ❖ 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 semester exam.
- ❖ Semester 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

**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) COURSE REQUIREMENTS:**

- ❖ Students pursuing the **Kolbe Core (K)** designation should do all of the readings **except** those listed as HONORS or Supplemental. **Kolbe Core students need to complete at least 4 of the 14 weekly papers each semester.**
- ❖ Students pursuing the **Kolbe Honors (H)** designations must do all of the readings. The readings listed as HONORS are done in addition to the rest of the assignments, not in lieu of them. Honors students are *not* required to read the supplemental readings. **Honors students need to complete 8 of the 14 weekly papers each semester.**
- ❖ Students pursuing the **Kolbe Core (K)** or **Kolbe Honors (H)** designation 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 final exam.

**SEMESTER REPORTING REQUIREMENTS:**

Designation*	No Designation	K	H
Course Title	Apologetics/ Church History 2	Apologetics/ Church History 2	Apologetics/ Church History 2
<b>Semester 1</b>	1. Any 2 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. 8 Paper Topic Essays
<b>Semester 2</b>	1. Any 2 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. 8 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).

GUIDE FOR READING: LAUX = (Pages); HITCHCOCK = (Selection Title)  
 READER= (Selection Title) CCC = (Paragraph Numbers)

## ◆◆◆ FIRST SEMESTER ◆◆◆

WEEK 1		
LAUX	Read Introduction Do questions	The Nature and Value of Apologetics Answer questions 1-17
CCC	Read 142-165, 2044-2046	Man's Response to God Moral Life and Missionary Witness
READER	Read "Martyrdom of the Roman Martyrs."	
Study Guide	Semester 1, Week 1 Questions	
Paper Topic	What is Knowledge? What is Faith? What is the relationship between the two?	
Optional Reading	Fides et Ratio: Encyclical Letter of John Paul II on the Relationship Between Faith and Reason; Introduction & Chapter 1:	
<p>➔ Key Points</p> <p><b>LAUX:</b> Discusses the nature of knowledge and its relationship to Divine Faith. Faith is not a blind leap but an act of the intellect and will aided by God. Apologetics seeks to elucidate the rational basis for our faith but cannot by itself engender faith. The study of apologetics impels the student to a deeper and more firmly held conviction in his faith while giving him the means to explain it to others.</p> <p><b>CCC:</b> Man's primary response to God in light of Divine Revelation is that of faith. We obey Him Who is the Truth because He cannot deceive. This faith is a gift of God that transforms our understanding and our wills such that we share in the very life of God, receiving a pledge of the blessedness of heaven.</p> <p><b>Reader:</b> The early apologists sought to defend Christian teaching by pointing out its continuity with the Jewish tradition and its compatibility with being a good Roman citizen. St. Justin Martyr is the most illustrious example of the early apologists, witnessing to the truth of the faith both by reasoned arguments and by holiness of life to the point of accepting martyrdom. In this selection, St. Justin insists on the unity, omnipotence, and invisibility of God, that Jesus Christ has come in fulfillment of Old Testament prophecy, and that he is the Son of God and the source of our hope in salvation.</p> <p><b>Optional Reading:</b> In Fides et Ratio, Pope John Paul II sought to elucidate the relationship between faith and reason. In the introduction, he discusses the universal desire of man to know and notes that in the present age, there is a great deal of pessimism about the possibility of knowledge. The first chapter establishes the primacy of the obedience of faith and discusses the role of reason within the context of that faith. Christ is the answer to man's longing for truth, but faith in Christ does not guarantee that we will fully understand the truths of faith. The presence of mystery gives wide scope for the inquiries of the intellect.</p>		

WEEK 2		
LAUX	Read assigned section  Do questions	Reasonableness of Our Belief in Christ; Sources of Our Knowledge of Christ and His Teaching Section II, Chapter 1: Answer questions 1-5 Section II, Chapter 2: Answer questions 2, 3, 5, 9, 14, 15, 20
CCC	Read 74-141	The Transmission of Divine Revelation
READER	Read “The First Council of Nicea” (325); “The First Council of Constantinople” (381); “Gregory Nazienzen: Oration 42 given at the First Council of Constantinople”	
Study Guide	Semester 1, Week 2 Questions	
Paper Topic	Outline St. Gregory's arguments in Oration 42 that justify his claims that “not one single one, then, of the Three is a creature, nor, what is worse, came into being for my sake.”	
Optional Reading	Encyclical Letter <i>Donum et Vivificantum</i> of John Paul II, <i>On the Holy Spirit in the Life of the Church and the World</i> , Paragraphs 1-25	
<p>➔ <b>Key Points</b></p> <p><b>Laux:</b> The Revelation that we are discussing in this chapter is “public revelation.” There is no need to prove the possibility of this kind of revelation, but it is necessary to determine its distinguishing features. Laux identifies miracles and prophecies as the “only infallible credentials” of a true public revelation, but also notes that any true revelation must be in accordance with right reason and morality. The Gospel meets the necessary criteria. We know of the historical existence of Christ not only from Christian revelation but also from non-Christian historical sources. The Gospels, however, give us the most detailed account of the life of Christ. The reliability of the Gospels is attested to by extrinsic arguments and internal evidence. The manuscript evidence shows that the Gospels are in fact intact. The authors of the Gospels knew the facts, recorded them truthfully, and can be trusted as reliable witnesses.</p> <p><b>CCC:</b> In this section of the Catechism, we learn that revelation is transmitted to us by means of the apostolic tradition and by means of Scripture. Tradition and Scripture have a common source, the revelation of God to man, and have been entrusted to the Church, whose Magisterium authentically interprets and protects the deposit of faith. Note the definition of dogma and the relationship of dogma to the spiritual life. “The whole body of the faithful... cannot err in matters of belief.” This is called the <i>sensus fidei</i>, or what you could call having a “Catholic nose.” In the section on sacred Scripture, pay close attention to articles 115-119, wherein is explained the different senses of Scripture. Be able to explain the difference between the literal, the allegorical, the moral, and the anagogical senses of Scripture.</p> <p><b>Reader:</b> Note the differences between the creed developed at the First Council of Nicaea and that of the First Council of Constantinople. These two councils sought to define more clearly right Christian faith in the Trinity. In the oration of St. Gregory, note the difference between the Sabellians and the Arians in their respective errors concerning the Trinity: the former deny the Trinity of person insisting only on the oneness of God, while the latter deny the fundamental unity of the Trinity in their understanding of the three persons. St. Gregory proposes these three names for Father, Son, and Spirit respectively: Unbegotten, Begotten, and Proceeding. Ultimately, the reality of the Trinity exceeds the ability of our language to explain it; however, certain errors must be avoided.</p> <p><b>Optional Reading:</b> The Holy Spirit, in the words of the creed, is the Lord, the Giver of life. Faith in the Holy Spirit “needs to be constantly reawakened and deepened in the consciousness of the people of God.” The year 1981 marked the 16<sup>th</sup> centenary of the first Council of Constantinople, and this encyclical seeks to proclaim once again the divinity of the Holy Spirit and to praise Him for His gifts. The main purpose of the encyclical, in the words of the Holy Father, “is to develop in the Church the</p>		

awareness that “she is compelled by the Holy Spirit to do her part towards the full realization of the will of God, who has established Christ as the source of salvation for the whole world.” The Holy Spirit, the Paraclete, continues in the Church to spread the gospel of Jesus Christ. The Holy Spirit enlightens our minds so that we may better understand the message of the Gospel and truly believe it. Note the Trinitarian theology in paragraphs 8 through 10. The Holy Spirit is the gift of God, the culmination of God’s self-gift to man. He is present “hovering over the face of the waters” at the original gift of creation. He is there, overshadowing Mary at the gift of the Incarnation. He is given fully to the apostles after the passion, death, and resurrection of our Lord Jesus Christ. It is Jesus Himself who reveals to us the Holy Spirit and sends Him to us. The Pope explains the differences between the fullness of revelation, which we have now received in Christ, and the availed revelation of the Spirit in the Old Testament. The Pope discusses the significance of Jesus’ baptism and the significance of Jesus’ gift of the Spirit to the apostles after His resurrection. The Holy Spirit remains with the Church even now, continually guiding her and leading her into the truth while protecting her from error.

WEEK 3		
LAUX	Read Do questions	Section II, Chapter 3: The Claims of Jesus Section II, Chapter 3: Answer questions 2, 3, 6, 7, 11, 12, 13
CCC	Read 422-455	I Believe in Jesus Christ His Only Son
READER	Read "The Council of Ephesus"	
Study Guide	Semester 1, Week 3 Questions	
Paper Topic	Why does the refusal to call Mary the "God bearer" or "Mother of God" imply a heresy about Christ?	
Optional Reading	Encyclical Letter Orientalis Ecclesiae of Pius XII, On St. Cyril, Patriarch of Alexandria	
<p>➔ <b>Key Points</b></p> <p><b>Laux:</b> That Jesus claimed to be the Messiah is clear from Scripture. His claim to be the Son of God was controversial because the name "Son of God" generally indicated a man of great wisdom and piety. Yet as Jesus used the name, He seemed to be claiming something greater than that. Take note of the scriptural references throughout this chapter. Section C deals with certain difficulties raised by modern thinkers such as: the notion that Jesus became gradually aware of His divinity; that Jesus was a madman; that our Lord's teaching was "abnormal"; that the extravagance of His claims prove His lunacy; that the words of Jesus on the cross, "my God, my God, why hast thou forsaken me," disprove His divinity; that Jesus' lack of knowledge concerning the end of the world disproves His divinity.</p> <p><b>CCC:</b> The section of the catechism dealing with Jesus Christ emphasizes the entrance of God into human history. "The transmission of the Christian faith consists primarily in proclaiming Jesus Christ in order to lead others to faith in him." We are taught the meaning of the name Jesus, the meaning of the name Christ, the meaning of the name Son of God, and the meaning of the name Lord.</p> <p><b>Reader:</b> The Council of Ephesus taught the hypostatic union: Jesus Christ is one divine person with two natures, human and divine. This union does not destroy or mix either of the natures but, rather, forms a mysterious unity. It is on the basis of this hypostatic union that Mary is called mother of God: if Jesus is God, and Mary is Jesus' mother, then Mary is the mother of God. The emphasis throughout is on the single hypostasis or person in Christ. Note also the references to the holy Eucharist in this passage.</p> <p><b>Optional Reading:</b> Pius XII set St. Cyril of Alexandria before us in this encyclical as a champion of the faith and a promoter of Christian unity. He is extolled for his steadfastness in faith against the Nestorian heresy and serves as an example to those working for Christian unity. We can see from the life of St. Cyril that it is not enough simply to adhere to the earliest formulations of church teaching, but that we must assent to all that the Church proposes on the basis of her divine authority. Unity cannot come at the cost of even a single dogma. St. Cyril's unyielding defense of the Catholic faith led to great hardships for him: the loss of his bishopric, insults, condemnations, and imprisonment. In all this, he maintained charity for his enemies, explaining himself carefully and patiently so that all obstacles to reunion could be set aside in a peaceful manner.</p>		