

# Kolbe Academy Home School

## GRADE ELEVEN WORLD HISTORY III: ERA OF CHRISTENDOM

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**COURSE TITLE:** World History III: The Era of Christendom

**COURSE TEXTS:**

- KOLBE READER** ❖ *Kolbe Academy 11<sup>th</sup> Grade History: The Era Of Christendom Reader*. Kolbe Academy Press: Napa, 2008. (T7860)
- BYZANTIUM** ❖ *Byzantium: Church, Society, and Civilization Seen through Contemporary Eyes*, Geanakoplos, Deno. (T7859)
- VIKING CHRONICLES** ❖ *Viking Portable Medieval Reader*, Penguin (T7857)
- Quarter 1 SG** ❖ *Kolbe Academy Study Guide to Kolbe World History III: Quarter 1*. Kolbe Academy Press: Napa, 2008. (T7860A)
- Quarter 2 SG** ❖ *Kolbe Academy Study Guide to Kolbe World History III: Quarter 2*. Kolbe Academy Press: Napa, 2008. (T7857A)
- Quarter 3 SG** ❖ *Kolbe Academy Study Guide to Kolbe World History III: Quarter 3*. Kolbe Academy Press: Napa, 2008. (T7858A)
- Quarter 4 SG** ❖ *Kolbe Academy Study Guide to Kolbe World History III: Quarter 4*. Kolbe Academy Press: Napa, 2008. (T7859A)

**COURSE DESCRIPTION:** This course is an introduction to the post-Pagan Roman world (which encompassed the province of Britannia, in the west, to the Kingdoms of Armenia and Georgia in the east), and to the expansion and transformation of that world, i.e. the new lands won for Christ by missionaries and the renewal or abolition of many western and central European institutions and traditions. More than this, the Kolbe 11<sup>th</sup> grade History Course is an attempt to present as an elaborate thriving organism, an often slandered or overlooked period in which the Christian ideal shaped and inspired the social and political order.

Students will study this era through its sources, occasionally comparing them against the judgments of modern historians, in order to form an impression that is marred neither by the pejoratives of progressives nor the sense of vindication often voiced by Catholics. Students will be able to identify the greater themes of this era and to distinguish between the vagaries of life in this (or any) era, the anomalies of this era, and its ideals. An over-emphasis on particulars—a trick of progressive and anti-Catholic historians—is misleading. Similarly, the person who passes judgment on this era with reference to only the political formulations issued by popes and the recorded aspirations saints will have obscured or overlooked a very complex culture. In short, our goal is to let this era manifest itself to the student, while supplying occasional readings or glosses that put the readings in proper context.

For this very reason the Kolbe 11<sup>th</sup> Grade curriculum is entitled “the Era of Christendom”, rather than the “Middle Ages Curriculum” or “Dark Ages Curriculum”, for the designations “medieval”, “Middle ages” and “Dark Ages” are shamefully derogatory and unscientific, as the historian Theodor Ernst Mommsen observed. We feel it is important therefore that even something so seemingly insignificant as the title of the course suggest a fresh approach to this subject.

**COURSE OBJECTIVES:**

1. a familiarity with the various events and phases of this era
2. the ability to distinguish the various phases
3. an appreciation of the cultural hallmarks and achievements of each

**WEEKLY COURSE WORK:**

- ❖ Readings: approximately 50 pages per week centered on primary source material. Reading has also been enhanced by the inclusion of several secondary sources.
- ❖ Accompanying study guide questions
- ❖ Weekly papers; topics are listed in the Course Plan. These papers should be 1-2 pages type-written, size 12 font, double-spaced or neatly handwritten in cursive. Each paper should be comprised of a strong introduction, body, and conclusion. See the *Weekly Paper Topics Answer Guide* for assessment and grading guidelines.
- ❖ Key Points sections highlight the most important concepts that the student should know and consider.
- ❖ Three-Part Quarterly Exams: given at the end of each quarter in order to assess the student's understanding and retention of material and concepts. These tests along with the test answer keys are provided in the Course Plan packet.
- ❖ Students seeking Honors for this course must complete the readings, weekly papers, assignments, and quarterly tests in their totality and as laid out in the course plan. See the following page for more information.

**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 History 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 not pursuing either of those designations the parent has the option of altering the course plan as desired. **Magna Cum Laude** students must include 3 years of History in high school, include 1 year of World History and one year of American history. **Standard** diploma students must include 3 years of History in high school, including 1 year of World History and one year of American history.

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

- ❖ Students pursuing the **Kolbe Core (K)** designation should do the readings. **Kolbe Core students need to complete at least 1 or 2 of the 7 weekly papers each quarter;** 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 final exam.
- ❖ Students pursuing the **Kolbe Honors (H)** designations must do all of the readings. **Honors students need to complete 5 of the 7 weekly papers each quarter;** 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 final 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*		K	H
Course Title	WorldHist III: Era of Christendom	WorldHist III: Era of Christendom	WorldHist III: Era of Christendom
Quarter 1	1. Any written sample work	1. <i>Complete</i> Quarter 1 Exam	1. <i>Complete</i> Quarter 1 Exam 2. One Paper Topic Essay
Quarter 2	1. Any written sample work	1. <i>Complete</i> Quarter 2 Exam	1. <i>Complete</i> Quarter 2 Exam 2. One Paper Topic Essay
Quarter 3	1. Any written sample work	1. <i>Complete</i> Quarter 3 Exam	1. <i>Complete</i> Quarter 3 Exam 2. One Paper Topic Essay
Quarter 4	1. Any written sample work	1. <i>Complete</i> Quarter 4 Exam	1. <i>Complete</i> Quarter 4 Exam 2. One Paper Topic Essay

\*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 quarter.** 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).

**SCOPE AND SEQUENCE:****FIRST AND SECOND QUARTER**

1. Post Constantine Byzantium and the West
2. Transformation of the Roman world; Refutation of the "Fall of Rome" theory
3. Feudalism
4. Early Byzantine society to Justinian
5. Post-Roman West, Christian re-organization of society. Early Britain
6. Byzantines in Italy, Muslims
7. Merovingians. Formation of France, Italy, Germany
8. Iconoclasm, Popes vs Patriarchs of Constantinople, standing army
9. Charlemagne and his family: Einhard (Kolbe Reader), Byzantium reader
10. Anglo-Saxons, Normans, the later Carolingians

**THIRD AND FOURTH QUARTER**

1. The Normans in Italy, The Eastern Schism, The First Crusade
2. The Achievements of the French, The Second and Third Crusades
3. Life in the West, Life in the East
4. The "Northern Crusades," The Fourth Crusade, Fall of the Latin Empire
5. The Early 13<sup>th</sup> Century
6. The conflict between the pope and Emperor Frederick II
7. The 7<sup>th</sup> Crusade,
8. Late 13<sup>th</sup> century

9. The Black Death
10. The 15<sup>th</sup> Century
11. The 100-Years War
12. The Great Schism
13. The 16<sup>th</sup> Century, The Protestant Revolt

**TIMELINE OF AGES, DATES, AND EVENTS**

<b>337-1000</b>	The early Era of Christendom and its struggle for survival	The death of Constantine to the end of the Carolingian House. Theological disputes. Monastic reform. Reorganization of society. Threats to Europe from pagans and Muslims.
<b>1000-1400</b>	Europe on the March & The Renaissance of Europe and the Church	The rise of the Normans. The Crusades. The Holy Roman Empire. The expansion of commerce. Economic prosperity. Technological advances. Christian humanism.
<b>1400-1517</b>	The late Era of Christendom	Conflict, decadence, and catastrophe. The first Age of Discovery. Artistic and architectural advances and rediscoveries. Secular humanism.
<b>1517-1600</b>	The Protestant Revolt and Catholic Reformation	From Luther to the Council of Trent and the new, fractured political and cultural climate of Europe. Further threats from Islam.

**COURSE PLAN METHODOLOGY:** Parents should use the teacher editions of the study guides for guidance and answers for the topics and questions in the Key Points section each week. The study guide questions and study sheets can be completed by the student during the week as he reads the material, unless otherwise noted.

◆ ◆ ◆ FIRST QUARTER ◆ ◆ ◆

KOLBE WELCOME WEEK		
<b>KOLBE READER</b>	Sozomen: Books 2, 3, 4	The House of Constantine; usurpers in the West. Ecclesial controversies; the persecution of St. Athanasius.
<b>Study Guide</b>	<i>Reader Volume I</i>	Intro Questions. While reading, take notes and then answer study guide questions.
<p>☞ <b>Key points</b></p> <p>The empire that Constantine bequeathed still followed, in theory, the plan instituted by Diocletian. It was divided into two halves, each with an Augustus (the ruler) and a Caesar (the successor to the Augustus). This political system is referred to as The Tetrarchy. As sole ruler, though, Constantine accomplished more than if he had been sharing power. For example, he moved the capital of the empire from Rome to the city of Byzantium, renaming it Constantinople, and re-established the Senate there. (The Senate was finally stripped of all prestige and authority under the emperor Leo VI, 887-912.) Another example: unlike his successors he was able to foster the growth of Christianity throughout the Europe and the near east, i.e. his efforts were not confined to a part of the empire, nor did he have to contend with divergent views from another Augustus or the Caesars.</p> <p>Despite official sanction, the Church would endure many more difficulties. The council of Nicea was convened in 325 to pass judgment on the teachings of Arius, a priest. He taught that Christ was not co-eternal with God the Father. The Nicene creed held that The Father and Christ the Son were of one substance: <i>homo ousios</i>. Nevertheless many cleaved to the Arian view (or a <i>via media</i>), and this proved to be a stubborn heresy. At one point, most of the bishops within the Empire subscribed to its deviations.</p> <p>During this time, we will notice that tensions emerged between the triumphant Church and its patron emperors. Imperial approval would gradually evolve into open sponsorship of the Catholic Church. At times, however, the emperors proved to be meddlesome.</p> <p>Furthermore, in these passages we will encounter the slow decay of Roman universalism. Here we find the origin of a profound cultural split—that still exists today—between the western provinces and the eastern (reflecting an earlier administrative split arranged by the Emperor Diocletian—the Tetrarchy). As Sozomen wrote: “the Eastern and the Western churches ceased to maintain the intercourse which usually exists among people of the same faith...”(3.12). Eusebius of Nicomedia was one of the early instigators of this trend in so far as he championed the authority of the eastern emperor and bishops against that of the pope.</p> <p>Discuss the role of Athanasius as a bulwark against heterodoxy (holding unorthodox opinions or doctrines) and the gains made by his opponents on a local level and with the emperors. Attention should be given to both the tactics of the heretics, e.g. Eusebius of Nicomedia, and the weak response of many within the orthodox community, e.g. the bishops of Antioch, who skirted the issue of the co-eternality of the Son in their letter (3.5).</p> <p>Note at 3.2 that Athanasius was recalled from exile by the western emperor, Constantine II. This was entirely</p>		

proper, for according to Dom Chapman in *Studies on the Early Papacy*, the Egyptian church was traditionally more associated with Rome and the western diocese than with the eastern patriarchs and bishops.

Note the legal trickery at 4.8 wherein the Arians use the Council of Nicea itself against Athanasius, for bishops and priests were not allowed to move from city to city or parish to parish (cf. canon 15).

At 4.15, we have the famous incident described by those hostile to the papacy as the "Fall of Liberius". While accounts differ, the event in no way undermines the reality of papal infallibility as the original Catholic Encyclopedia stated:

It should be carefully noted that the question of the fall of Liberius is one that has been and can be freely debated among Catholics. No one pretends that, if Liberius signed the most Arian formulae in exile, he did it freely; so that no question of his infallibility is involved. It is admitted on all sides that his noble attitude of resistance before his exile and during his exile was not belied by any act of his after his return, that he was in no way sullied when so many failed at the Council of Rimini, and that he acted vigorously for the healing of orthodoxy throughout the West from the grievous wound. If he really consorted with heretics, condemned Athanasius, or even denied the Son of God, it was a momentary human weakness which no more compromises the papacy than does that of St. Peter.

Notes

**WEEK 1**

<b>KOLBE READER</b>	Sozomen: Books 5, 6, 7	Further persecution of the Nicene Catholics. The Dynasty of Valentinian.
<b>Study Guide</b>	Quarter 1 SG	Quarter 1, Week Two Questions. While reading, take notes and then answer study guide questions.
<b>Paper Topic</b>	<p><i>The Emperor Julian in his letter to the pagan priest Arsacius wrote:</i></p> <p style="padding-left: 40px;"><i>Erect many hostels, one in each city, in order that strangers may enjoy my kindness, not only those of our own faith but also of others whosoever is in want of money. I have just been devising a plan by which you will be able to get supplies. For I have ordered that every year throughout all Galatia 30,000 modii of grain and 60,000 pints of wine shall be provided. The fifth part of these I order to be expended on the poor who serve the priests, and the rest must be distributed from me to strangers and beggars. For it is disgraceful when no Jew is a beggar and that the impious Galileans [his pejorative name for Christians] support our poor in addition to their own; everyone is able to see that our coreligionists are in want of aid from us.</i></p> <p><i>What is your opinion of the character of Julian? Do his actions, as reported by Sozomen, agree with his sentiments above? Give specific examples from the text to make a case for Julian as a mild, charitable ruler or a hypocrite. What were his praiseworthy actions?</i></p>	

*What were his faults?*

✦ **Key points**

Julian was the last pagan emperor, albeit a convert to paganism. Though he was raised to be a Christian, he was instructed in the traditional manner. That is, he studied the ancient (non-Christian) classics of literature. In these early days of the Catholic Empire, traditional pedagogy prevailed. Today young Catholics read encyclicals, Dante, Chaucer, Aquinas, etc, but in the fourth century, their training was almost exclusively in Homer, Plato, and other ancient authors. In this era, then, the intellectual culture tended to be fluid. Here are a few examples of this: the accused sorcerer and pagan Libanius, who wrote a "Lamentation" for the destruction of pagan temples under Theodosius I, nevertheless trained several great saints at his temporary academy in Constantinople; the syncretist orator, Themistius, a favored guest at the courts of the Catholic emperors, who was entrusted to deliver panegyrics in their honor; finally Ausonius, a leading rhetorician and tutor to both the emperor Gratian and St. Paulinus of Nola, was a convert to Catholicism but his various works are profoundly lacking this new spirit and occasionally puerile. Perhaps best illustrating the tensions between the old and new culture is the famous dream of St. Jerome in which he was flogged by angels for being too profoundly attracted to the writings of Cicero.

At 5.6, we learn that St. Athanasius had lived concealed in the house of a beautiful young woman who had consecrated herself to God. This event is illustrative of the personal freedom enjoyed by Christian women. In pagan households, certain rooms were designated for women only, and women needed permission to leave the house or to converse with people who were not family. Averil Cameron wrote that Christianity had "the effect of bringing women into the public sphere. They could travel to the Holy Land, found monasteries, learn Hebrew, choose not to marry or to become celibate, dedicate themselves to the religious life and form friendships with men outside their own family circle, all things which would scarcely have been possible before." [The Mediterranean World in Late Antiquity AD 395-600 (London: Routledge, 1993), p. 148.]

At 5.18 we have mention of the tremendous influence of the "Cappadocian Fathers", named after the region in modern Turkey. They were principally Gregory Nazianzen and the brothers Basil the Great and Gregory of Nyssa. The latter were the grandchildren of St. Macrina the Elder, who survived the Galerian persecution, the children of Ss. Basil the Elder and Emelia, and the siblings of Ss. Peter of Sebaste (Armenia), Naucratius, Theosebia and Macrina the Younger. The family of Macrina came from noble stock and two of Basil's brothers (and numerous descendants), held important positions in the government of the eastern empire. Three of his descendants were even emperors. We can understand, then, why Julian was intimidated by this family.

Apropos of the discussion above, Basil, who was taught by the pagan Himerius among others, wrote a short treatise, "Address to Young Men on the Right use of Greek Literature" in which he stated:

we must be conversant with poets, with historians, with orators, indeed with all men who may further our soul's salvation. Just as dyers prepare the cloth before they apply the dye, be it purple or any other color, so indeed must we also, if we would preserve indelible the idea of the true virtue, become first initiated in the pagan lore, then at length give special heed to the sacred and divine teachings, even as we first accustom ourselves to the sun's reflection in the water, and then become able to turn our eyes upon the very sun itself. If, then, there is any affinity between the two literatures, a knowledge of them should be useful to us in our search for truth; if not, the comparison, by emphasizing the contrast, will be of no small service in strengthening our regard for the better one...That Moses, whose name is a synonym for wisdom, severely trained his mind in the learning of the Egyptians, and thus

became able to appreciate their deity. Similarly, in later days, the wise Daniel is said to have studied the lore of the Chaldaeans while in Babylon, and after that to have taken up the sacred teachings...Perhaps it is sufficiently demonstrated that such heathen learning is not unprofitable for the soul; I shall then discuss next the extent to which one may pursue it. To begin with the poets, since their writings are of all degrees of excellence, you should not study all of their poems without omitting a single word. When they recount the words and deeds of good men, you should both love and imitate them, earnestly emulating such conduct. But when they portray base conduct, you must flee from them and stop up your ears, as Odysseus is said to have fled past the song of the sirens, for familiarity with evil writings paves the way for evil deeds. [Available at [www.tertullian.org](http://www.tertullian.org)]

Chapter 6 introduces us to the twin threats of the era: the Saracens and the Persians. The term “Saracen” refers, at this time, to any non-Christian dwellers of the Arabian peninsula, and later refers to the followers of Mohammed. The re-organized New Persian, or Sassanian, Empire (226-637), was different from the one of Herodotus’ time but consciously tried to resemble it. (Especially during the reign of Vologases I, of the Middle or Parthian period, there had been a backlash against the Hellenistic culture of the Seleucid rulers) Like the old empire, it was Zoroastrian, and noted for its wealth and skilled artisans. Like the old empire, again, it was a persistent threat to the west. Its downfall, too, can be attributed to its bellicose spirit and grasping ambition.

6.24 The elevation of Ambrose: this popular acclamation of a bishop was not unique. Saints were often proclaimed in a similar fashion.

6.37 The “Goths” are a loose confederation of tribes from the Baltic Sea area who migrated to the Black Sea region and then west (into imperial territory).

Notes

**WEEK 2**

<b>KOLBE READER</b>	Sozomen: Books 8, 9	Gerontius, Honorius, General Stilicho, Alaric and Attalus
	Isidore: Chronicon	Timeline on late Roman Empire
	Catholic Encyclopedia: Leo, Benedict	Pope Leo the Great; St. Benedict founder of the Benedictines
<b>Study Guide</b>	<i>Quarter 1 SG</i>	Quarter 1, Week Two Questions. While reading take notes and then answer study guide questions.
<b>Paper Topic</b>	<i>Write an essay concerning the relationship between the Early Middle Ages and Church History. Is the study of one necessarily the study of the other?</i>	

☞ **Key points**

The excerpts from books Eight and Nine of Sozomen’s history are relatively short. They begin with the death of Theodosius I and the reign of his sons Arcadius (East) and Honorius (West), both of whom upheld the doctrines set forth at Nicea. In addition to these strong orthodox Emperors, John Chrysostom (named Chrysostom or “golden mouth” for his incredible speaking skills—many of his writings and sermons may be