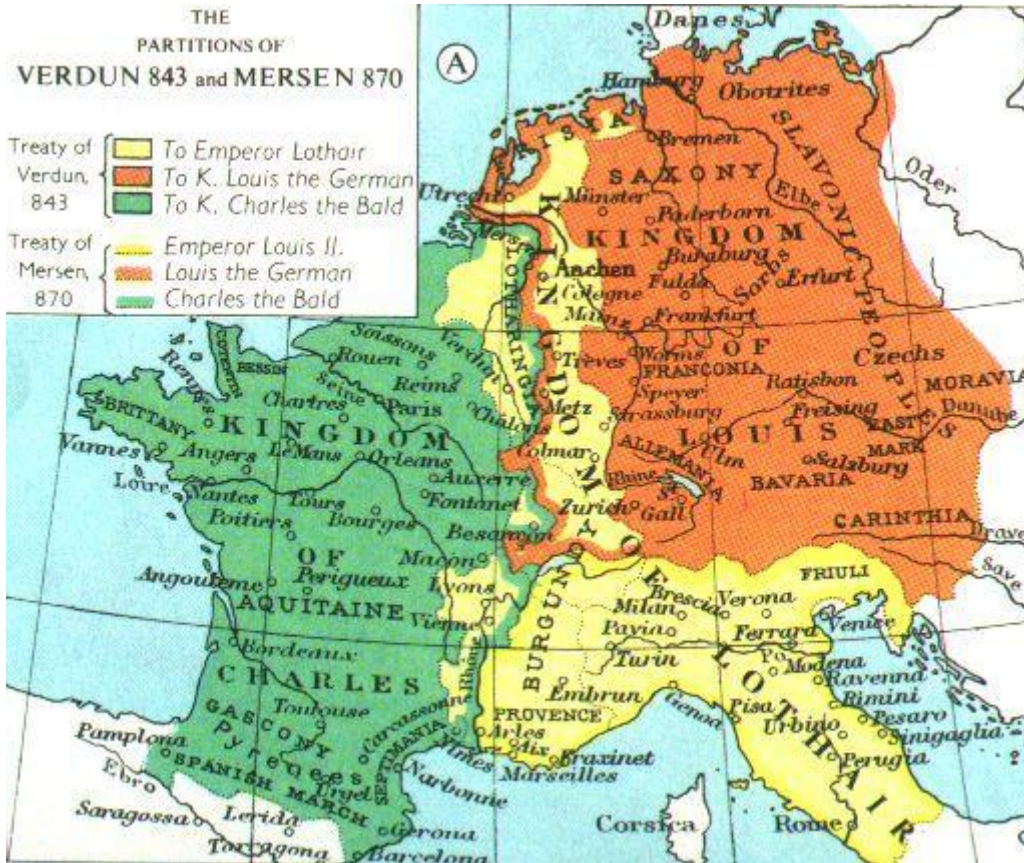


The Middle Ages

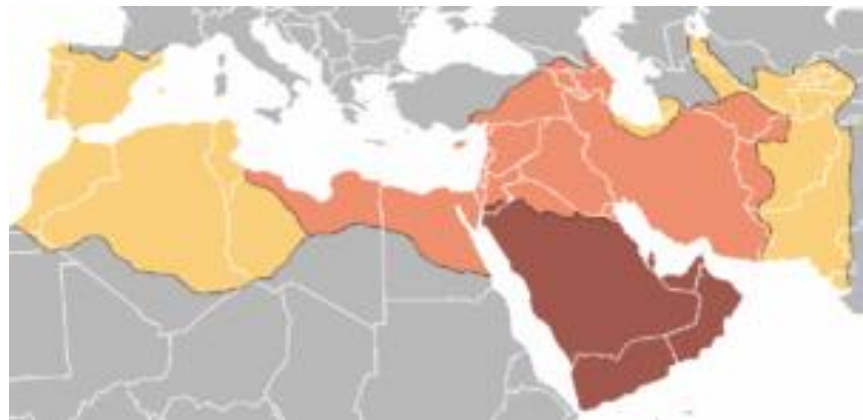
Early Medieval times

Germanic tribes established regional hegemonies within the former boundaries of the Empire, creating divided, decentralized kingdoms like those of the Ostrogoths in Italy, the Visigoths in Hispania, the Franks and Burgundians in Gaul and western Germany, the Angles and the Saxons in Britain, and the Vandals in North Africa.



The [Muslim conquests](#) of the 7th and 8th centuries

- Expansion under Muhammad, 622–632
- Expansion during the Patriarchal Caliphate, 632–661
- Expansion during the Umayyad Caliphate, 661–750



Merovingians

Carolingian

The Crusades were armed pilgrimages intended to liberate Jerusalem from Muslim control.



Jerusalem was part of the Muslim possessions won during a rapid military expansion in the 7th century through the Near East, Northern Africa, and Anatolia (in modern Turkey). The first Crusade was preached by Pope Urban II at the Council of Clermont in 1095 in response to a request from the Byzantine emperor Alexios I Komnenos for aid against further advancement. Urban promised indulgence to any Christian who took the Crusader vow and set off for Jerusalem. The resulting fervour that swept through Europe mobilized tens of thousands of people from all levels of society, and resulted in the capture of Jerusalem in 1099, as well as other regions.

Although they were minorities within this region, the Crusaders tried to consolidate their conquests as a number of

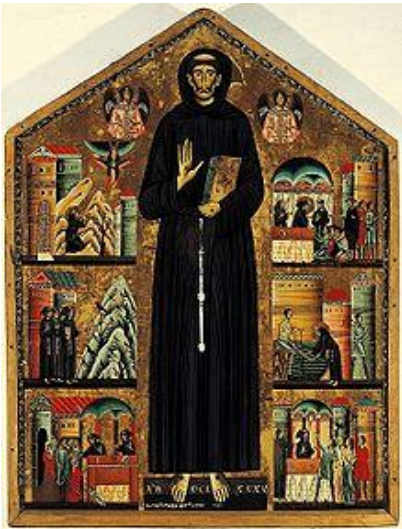
Crusader states – the Kingdom of Jerusalem, as well as the County of Edessa, the Principality of Antioch, and the County of Tripoli. During the 12th century and 13th century, there were a series of conflicts between these states and surrounding Islamic ones. Crusades were essentially resupply missions for these embattled kingdoms. Military orders such as the Knights Templar and the Knights Hospitaller were formed to play an integral role in this support.

By the end of the Middle Ages, the Christian Crusaders had captured all the Islamic territories in modern Spain, Portugal, and Southern Italy. Meanwhile, Islamic counter-attacks had retaken all the Crusader possessions on the Asian mainland, leaving a de facto boundary between Islam and western Christianity that continued until modern times.

Changes in the Middle Ages

Monastic reform became an important issue during the 11th century, when elites began to worry that monks were not adhering to their Rules with the discipline that was required for a good religious life. During this time, it was believed that monks were performing a very practical task by sending their prayers to God and inducing Him to make the world a better place for the virtuous. The time invested in this activity would be wasted, however, if the monks were not virtuous. The monastery of Cluny, founded in the Mâcon in 909, was founded as part of a larger movement of monastic reform in response to this fear. It was a reformed monastery that quickly established a reputation for austerity and rigour. Cluny sought to maintain the high quality of spiritual life by electing its own abbot from within the cloister, and maintained an economic and political independence from local lords by placing itself under the protection of the Pope. Cluny provided a popular solution to the problem of bad

monastic codes, and in the 11th century its abbots were frequently called to participate in imperial politics as well as reform monasteries in France and Italy.

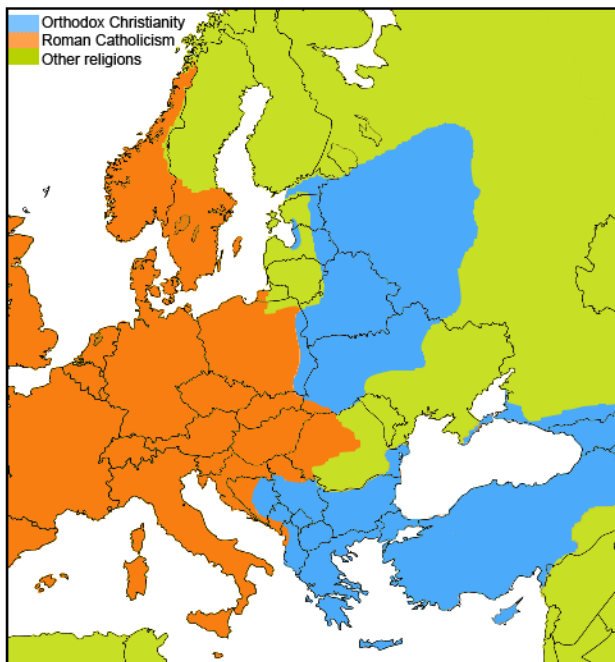


St Francis of Assisi, depicted by Bonaventura in 1235, brought about reform in the church

Monastic reform inspired change in the secular church, as well. The ideals that it was based upon were brought to the papacy by Pope Leo IX on his election in 1049, providing the ideology of clerical independence that fuelled the Investiture Controversy in the late 11th century. The Investiture Controversy involved Pope Gregory VII and Henry IV, Holy Roman Emperor, who initially clashed over a specific bishop's appointment and turned into a battle over the ideas

of investiture, clerical marriage, and simony. The Emperor, as a Christian ruler, saw the protection of the Church as one of his great rights and responsibilities. The Papacy, however, had begun insisting on its independence from secular lords. The open warfare ended with Henry IV's occupation of Rome in 1085 and the death of the Pope several months later, but the issues themselves remained unresolved even after the compromise of 1122 known as the Concordat of Worms. The conflict represents a significant stage in the creation of a papal monarchy separate from lay authorities. It also had the permanent consequence of empowering German princes at the expense of the German emperors.

The High Middle Ages was a period of great religious movements. The Crusades, which have already been mentioned, have an undeniable religious aspect. Monastic reform was similarly a religious movement effected by monks and elites. Other groups sought to participate in new forms of religious life. Landed elites financed the construction of new parish churches in the European countryside, which increased the Church's impact upon the daily lives of peasants. Cathedral canons adopted monastic rules, groups of peasants and laypeople abandoned their possessions to live like the Apostles, and people formulated ideas about their religion that were deemed heretical. Although the success of the 12th century papacy in fashioning a Church that progressively affected the daily lives of everyday people cannot be denied, there are still indicators that the tail could wag the dog. The new religious groups called the Waldensians were condemned for their refusal to accept a life of cloistered monasticism. In many aspects, however, they were not very different from the Franciscans and the Dominicans, who were approved by the papacy in the early 13th century (the Franciscan and the Dominican friars developed the popular sermon). The picture that modern historians of the religious life present is one of great religious zeal welling up from the peasantry during the High Middle Ages, with clerical elites striving, only sometimes successfully, to understand and channel this power into familiar paths.



The map of Europe (with modern-day borders drawn in for easier orientation) as divided by the East–West Schism of 1054

The **East–West Schism**, sometimes known as the **Great Schism** divided medieval Christianity into Eastern (Greek) and Western (Latin) branches, which later became known as the Eastern Orthodox Church and the Roman Catholic Church, respectively. Relations between East and West had long been embittered by political and ecclesiastical differences and theological disputes. Prominent among these were the issues of "filioque" and the Pope's claim

to universal jurisdiction. Pope Leo IX and Patriarch of Constantinople Michael Cerularius heightened the conflict by suppressing Greek and Latin in their respective domains. In 1054, Roman legates travelled to Cerularius to deny him the title Ecumenical Patriarch and to insist that he recognize the Church of Rome's claim to be the head and mother of the churches. Cerularius refused. The leader of the Latin contingent, Cardinal Humbert, excommunicated Cerularius, while Cerularius in return excommunicated Cardinal Humbert and other legates.

The primary causes of the Schism were disputes over conflicting claims of jurisdiction, in particular over papal authority—Pope Leo IX claimed he held authority over the four Eastern patriarchs (see also Pentarchy)—and over the insertion of the Filioque clause into the Nicene Creed by the Western patriarch in 1014. As also Pope Nicholas I made it clear that he intended to extend the power of the papacy "over all the earth, that is, over every church." Eastern Orthodox today state that the 28th Canon of the Council of Chalcedon explicitly proclaimed the equality of the Bishops of Rome and Constantinople, and that it established the highest court of ecclesiastical appeal in Constantinople.