

3KRWRJUDSK\ DQG WKH 3ROLWLFV RI 5H
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HFRQRP\ WR EROVWHU LWV RUJDQLJDWLRQ ED WDNLC
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VXSSUHVV WKLOLQH 3HUXYLDQ JRYHUQPHQW SXW WK
XQGHU D VWDWH RI HPHUJHQF\ \$V D UHVXOW RI WKH
HQIRUFHG D VWULFW FXUIHZ LQ WKH GHSDUWPHQWD
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DFWLRQ DQG WKH GOWFRWELDFQFRHSRUDXLRQMU6KLQL
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HFRQRP\ D PRUH IOXLG EXVLQHVV)RU HDFK SODQH
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ELOOLRQ SHU \HDU PDNLQJ LW WKH\PRWWLBDWHLW
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DOORZHG WKH R[S.DQG]DWL RQOWW DU\ FDSDELWLHV
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,QLWLDOO\3HUXYLDQ&SURJUDPV WR GLVDVVHPEOH W
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RIILFLDOV KHOSHG WKH 3HUXWLLDQ RSHUDWPRQW ZLW
SDUWLFXODUO\ KHOSIXO LQ ODXQFKLQJ DQ DHULDO
ZHUH KLGGHQ ZLWKLQ GHQVH MXQJOH DUHDV RI WKH
ERPEDUGPHQWV E\ PDGH LQWHUGLFWLRQ D PRUH
HUDGLFDWLRQ EXW FXOPLQDWHG LQ D VWDQGVLWLOO
ZD\ WR SUHVHUYH WKHLU EXVLQHVV &RFD IDUPHUV
DGYDQWDJH RI EHLQJ DEOH WR HDVLO\ PRELOLJH WK
WKDW ZHUH XQDIIHFWHG E\ LQWHUGLFWLRQ RSHUDW

ZRXOG FORVH RII VWUHHWV E\ ODR SDO LPHUWHU LSV GO
WUDIILFNHUV WR VDIHO\ WUDQVSRUW QDUFRWLFV 7
DUP\ DQG SROLFH IRUFHV LQ WKH 8+9 ZDV FRXQWHU
WKH UHODWLRQVKLS EHWZHHQ 6KLQLQJ 3DWK DQG W

/DFN RI D 8QLILHG 3ROLF\ *RDO 'HILQHG E\ \$PHULFD

2I DOO WKH UHDVRQV GLVFXVVHG WKXV IDU WKH PR
6KLQLQJ 3DWK WR HVWDEOLVK D FRQQHFWLRQ WR W
ZDV WKH ODFN D XQLILHG SROLF\ JRDO GHILQHG E\ S
8QLWHG 6WDWHV WKH PDLQ JRDO LQ 3HUX ZDV WR
EXW WKH 3HUXYLDQ JRYHUQPHQW KDG D FRPSOHWH
6KLQLQJ 3DWK LQ XNUMX QF\

7KURXJK 86\$, ' DQG RWKHU IRUPV RI FRQWULEXWLRQ
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PDGH 7KH 8QLWHG 6WDWHV ZDV UHOXFWZDQW WR LQ
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WUDGH 7KH 3HUXYLDQ JRYHUQPHQW ZDQWHG WR GL
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7KH 3HUXYLDQ JRYHUQPHQW ZDQWHG WR GHIHDW 6K
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VWRSSHG WKHQ WKH IORZ RI FRFDLQH LQWR WKH 8
FRXQWULHV VXFK DV 3HUX ZRXOG EH VWDELOLJHG \$
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5HJLRQ 3ROLF\ 3DSHUV RQ WKH \$PHULFDV QR

6WURQJ 6LPRQ 6KLQLQJ 3DWK 7KH :RUOG V 'HDGO
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certainly helped cement a precedent that Urban would later draw upon. Without these interceding steps, laymen and counts could have considered crusading alike as just another attempt by the Church of lording over the secular authorities; with the fall of the Carolingian dynasty the Church would obtain an opening for power, and with the Peace and Truce of God they would exert it.

The newfound power the Church held in Western Europe was hampered by the lack of a central leader. As mentioned above, before Pope Gregory VII the papacy was at best the first amongst equals of bishoprics. Gregory, during what historians have called "The Investiture Disputes," took on his secular contemporaries for supreme influence over the course of Europe's future. The papacy had a very clear view of their role in society: according to Brooke, the papacy's view was a unified Christian society with all authority coming from God: while spiritual and temporal power could coexist on the earth, ultimate supremacy belonged to the spiritual authorities because of their control over the salvation of men's souls. Within fifty years, the Investiture Disputes were over and the Church emerged the clear victor: Gregory's dream was fulfilled, and he would make the Church the center of the world through war.

His plans for crusading would never come to fruition in his lifetime though. Gregory's weaknesses were his reasons for calling a crusade. He called for the reunion of the Eastern and Western Churches and crusade against Robert Guiscard, the Norman duke of Apulia and Calabria. These reasons lacked a personal connection for most of Western Europe. In Rome, Gregory was constantly fighting the Normans for control over southern Italy; but in France and Germany, there was no concern for the pope's predicament. The nobles of Western Europe were too busy fighting amongst themselves to care much about the troubles of the pope. The reunion of the Eastern and Western Churches, an ostensibly erstwhile goal, failed to recognize the deep mistrust of Western Christians for their Eastern counterparts. As Menache states, "The existence of a common Christian faith did not bridge the sociocultural gap with Byzantium..." Pope Urban's preaching of the First Crusade took this suspicion into account in making the final goal Jerusalem. Pope Gregory saw European society for what it was: a politically fragmented continent of constantly feuding monarchies and duchies aching for a new path to salvation for their violent and sinful lives. He also saw a chance for reconciliation between the two churches after the Battle of Manzikert when the Byzantine army was utterly destroyed by Alp Arslan's army of Seljuk Turks. His failure to understand both the suspicion of the Eastern Church in the west and how new and unprecedented papal power was viewed, became the final step before Urban's success in preaching the First Crusade, and the political fragmentation of Western

Europe would produce the need for an armed pilgrimage to unite them under the Peace and Truce of God.

There are similarities between the political fragmentation of Western Europe and the divisions amongst Muslims in the East. The biggest difference is that the Muslims' divisions were rooted deeply in religion. From the caliphate of 'Ali, the fourth rightly guided caliph and the son-in-law of Muhammad onwards, the Sunni-Shiite split between Muslims became an unbridgeable gap underlying any superficially political divisions.

picture of Urban's message and style. Urban is said to have used guilt, an emphasis on rhetoric and theater, and an explicit focus on Jerusalem as the crusaders' goal. Guibert of Nogent says that Urban also emphasized armed pilgrimage as the only source of remission of sins for the knights of Christian Europe. Urban was also more cognizant of the wants of the French nobility that would form a large contingent in the First Crusade, which Gregory had neglected: to Urban, only "leaders of French chivalry" could lead this expedition. Munro gives a thorough topic

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