**Group 1: How did Europe turn the page from the Early Middle Ages ("Dark Ages") to the High and Later Middle Ages? (Wallech, pp. 303-338).**

**History of Europe in Middle Ages**

During and after the collapse of the Roman Empire, the absence of powerful governance created chaos, and individuals felt safer with allies and loyalties. The 14th century was also a time of excellent advancement in the arts and sciences, despite the crises. A renewed interest in ancient Greek and Roman texts resulted in what was later called the Renaissance in Italy. During the Crusades, the absorption of Latin texts had begun in the Renaissance of the twelfth century through contact with Arabs, but the availability of important Greek texts accelerated with the Ottoman Turks ' capture of Constantinople, when many Byzantine scholars had to seek refuge in the West, especially Italy (Wallech et al., 312).

The invention of printing, which facilitated the dissemination of printed word and democratized learning, was combined with this influx of classical thoughts. Later these two things would lead to the Reformation of Protestantism. A discovery age (Discovery Age) started towards the end of the period. The Ottoman Empire's development, culminating in Constantinople's collapse in 1453, cut off trading opportunities with the East. Europeans were compelled to explore new trade paths, as was the case with Columbus ' journey to America in 1492 and the circumnavigation of India and Africa by Vasco da Gama in 1498. Their findings reinforced European nations ' economies and power.

The changes brought about by these innovations resulted in many academics seeing it as leading to the end of the Middle Ages and the start of the modern world. The division, however, will always be a somewhat artificial one for other academics, who argue that since ancient learning was never completely absent from European culture, there is a certain continuity between the Classical and Modern Ages. Some historians prefer not to talk at all about the Late Middle Ages, especially in Italy, but rather to see the Renaissance of the 14th century as a direct transition to the Modern Era (Wallech et al., 318,327**).**

Feudalism can be ascribed to the shift from the early Middle Ages to the later Middle Ages. Feudalism is the concept of status-related immovable property. The kingdoms were split into three sections by feudalism. The first, the king possessed a God-given allodial title that gave him realm ownership through either conquest, election, or inheritance. Secondly, the lord kept the position of being a king's vassal. Any properties that he owned could be split among his own retainers. Lastly, the actual estate was the determining factor generated by riches. Feudalism resulted in "France and a revived Holy Roman Empire" being formed (Wallech et al., 303,304**).**

**Work Cited:**

Wallech, Steven, Touraj Daryaee, Craig Hendricks, Anne Lynne Negus, Peter Wan, and Gordon Morris Bakken. *World History: A Concise Thematic Analysis. Chichester:* Wiley-Blackwell, 2013.

**Group 2: Analyze the crises of the Late Middle Ages.  To what degree did the Catholic Church respond to these crises? (Wallech, pp. 303-338).**

**Crises of the Late Middle Ages**

The Late Middle Ages crisis relates to a sequence of occurrences that stopped centuries of European prosperity and development in the fourteenth and fifteenth centuries. Three significant crises in all fields of culture have resulted in radical changes: population collapse, political instability, and religious upheaval (Wallech et al., 312). A series of famines and plagues, starting with the Great Famine of 1315–17 and in particular the Black Death of 1348, may be reduced the population by half or more as the Medieval Warm Period came to an end and the Little Ice Age began in the first century.

For Greeks, Latin, and Orthodox Churches stopped to remand the crusaded demographic. In religion, the crusade elevates predisposed the demographic churches and their measures. Religion took a turn with a small demographic at the moment to adopt fresh methods to speak the word to individuals. One practice that was strongly embraced was the Greek Orthodox Church's "holy ghost" they said, "the holy ghost sprang from God the Father rather than from God the Son, resulting in a theological dispute that led to the pope and patriarch excommunicating with each other". Not only did the Greeks way offer them an upper hand, but their demographics improved. Sadly, with the power "Pope hoped to repair the faith by fighting a common enemy, Islam, he thought the Christian world could be reunited" (Wallech et al., 314).

Popular revolts in late medieval Europe and civil wars between nobles in nations like the Wars of the Roses were common with France fighting nine times internally and there were global conflicts in the Hundred Years ' War between kings like France and England. The Western Schism broke the unity of the Roman Catholic Church. The Holy Roman Empire was also in decrease; the Empire lost cohesion in the wake of the Great Interregnum (1247–1273), and the distinct dynasties of the different German nations became more crucial than their common empire.

In a manner, the church established a monster with rulers thinking they were essentially doing God's job with carnage and vicious tactics, in a distressed effort to stem the viciousness that the Catholic church was trying to set limitations on when, where, and against whom the knights could attack. The priest would bring these old objects with the skeletons, blood, and clothes of the old saints to help the Knights understand this saying that God would punish them if they did not attend to these orders. The authority the church had, and it took as a flash to develop this existence around the world once the crisis arrived in the middle ages.

**Work Cited:**

Wallech, Steven and Gordon Morris Bakken. World History: *A Concise Thematic Analysis*. Chichester: Wiley-Blackwell, 2013.

James L. Goldsmith, [*"The Crisis of the Late Middle Ages: The Case of France*"](http://fh.oxfordjournals.org/content/9/4/417.extract), French History, 1995.

**Group 4:  Analyze the controversy surrounding the Great Schism and the Babylonian Captivity.  To what degree is the Renaissance a response to these crises? (Wallech, pp. 303-338).**

**The Great Schism and the Babylonian Captivity controversy**

The captivity of Babylon has its significance in Jewish history. The Jews lived there for centuries after being exiled to Babylon, and their only saving grace came through King Cyrus who permitted their return and the reconstruction of Jerusalem's fallen temple. The papacy has something to do with this since the pope relocated his court from Rome to Avignon until 1376. Thus, in terms of being faithful to the king of France rather than religious integrity, the popes were seen as compromised (Wallech et al., 327).

The dispute was that there were many religious leaders on the hierarchy without a definite direction. For example, it was questionable the holy roman emperor and the royalty of the pope to secular policies. Pope Boniface VIII was at loggerheads with the King of France overtaxing the clerics, as were other pope controversies influenced by the ruler of France. Pope Clement VII's election resulted in the great schism of two popes. There was controversy from the Rome bishop's decision from Avignon to the schism. After Boniface VIII's death, he saw Clement V's election and who ruled Avignon (Wallech et al., 327).

The Great Schism is the word used by the rival popes who were both in control of the church in Avignon and Rome to divide the Catholic Church. The great schism arose after the Church's Babylonian Captivity, which was a time when the pope governed instead of Rome from Avignon. Pope Clement V had moved his residence and papacy to Avignon, a city outside of France, which allowed Philip the Fair, the then King of France, to have an overwhelming influence over the church and the pope. Years later, in 1377, the papacy was moved back to Rome by Pope Gregory XI, and this move created some hostility from some of his cardinals and the Roman nobility. After his death, there were excellent concerns for the Romans as the religious rulers feared that the move to return papacy would be reversed so that it would be returned to Avignon (Wallech et al., 310).

The birth of the Great Schism was the process of electing a new pope to replace Pope Gregory IV, as the papal court elected an Italian Pope Urban VI and the French King, King Charles V the Wise, elected Clement VII as the pope. This established two popes with complete papal authority so that the nations in Europe that practiced Catholics had to choose which papal regime they would recognize and which Pope. (Wallech et al., 315). With many figures of authority and misplaced religious power, this turned into a messy moment. The church quickly saw the effect of its choices and how it was useless to govern people without a true scheme of government.

**Work Cited:**

Wallech, Steven and Touraj Daryaee. World History: *A Concise Thematic Analysis.* Chichester: Wiley-Blackwell, 2013.