1. How did the histories of the Byzantine Empire and Western Europe differ during the era of third-wave civilizations?
   • Western Europe collapsed politically in the fifth century, never to come together again as a single political entity, whereas Byzantium survived as a single political entity throughout the period.
   • The Byzantine emperor exerted greater control over the Orthodox Church than political authorities in Western Europe did over the Catholic Church.
   • The Byzantine Empire maintained a prominent role in the long-distance trade networks of Eurasia throughout the period, whereas Western Europe’s role declined precipitously following the collapse of the Roman Empire in the fifth century, only to reengage with those trade networks after 1000.
   • After 1000, Western Europe’s influence in the Mediterranean and in Eastern Europe expanded, while the influence of the Byzantine Empire contracted (especially in the Mediterranean basin) after 600 C.E.

2. What accounts for the different historical trajectories of these two expressions of Christendom?
   • The survival of a powerful imperial state in the Byzantine Empire resulted in greater state control over the Orthodox Church.
   • Cultural differences also played a role. For instance, in the Eastern Orthodox Church, Greek became the language of religious practice instead of the Latin used in the Roman Catholic Church. Moreover, more so than in the West, Byzantine thinkers sought to formulate Christian doctrine in terms of Greek philosophical concepts.
   • The Eastern Orthodox faith expanded into Eastern Europe when the Byzantine Empire was at its height, but it was driven from other regions, particularly in North Africa and the Near East, by the expansion of Islam. After 1000, the Roman Catholic tradition became the more expansive of the two expressions, as its influence spread into Islamic Spain, Non-Christian Northern Europe, and Orthodox Eastern Empire.

3. How did Byzantine and Western Europe interact with each other and with the larger world of the postclassical era?
   • Byzantium and Western Europe interacted frequently; for instance, in the 500s C.E., the Byzantine emperor Justinian succeeded in conquering parts of Western Europe in his effort to reconstitute the Roman Empire.
   • The two societies were both Christian, which led to frequent interactions, disputes, and ultimately a schism between the two confessions.
   • The revival of Western Europe after 1000 C.E. brought it into a closer trade relationship with Byzantium.
   • The crusading movement in Western Europe inspired hundreds of thousands of Western Europeans to travel to the Eastern Mediterranean and even led to the sack of Constantinople by Crusaders in 1204 C.E.
   • In terms of the wider world, Byzantium and Western Europe were both part of the Eurasian long-distance trade network. Byzantium participated actively
throughout the period, while Western Europe did so increasingly after 1000 C.E.

- Both interacted with the Islamic world through military conflict, trade, and the exchange of ideas.
- Both had a profound impact on Eastern Europe, especially through their promotion of rival versions of the Christian faith.

4. How does the history of the Christian world in the postclassical era compare with that of Tang and Song dynasty China?

- The Western Catholic Christian world was less developed in comparison to Tang and Song dynasty China in that the former had smaller cities, weaker political authorities, a fragmented political structure, a less commercialized economy, and inferior technology. It was also a more militarized society, with more privileged cities and a more favorable environment for merchants. By 1500, however, Western Europe had come a long way in catching up and, though it depended more on borrowing than did its Chinese counterpart, deserves comparison to China.
- The Orthodox Christian world was more similar to Tang and Song dynasty China in that it possessed comparable cities, a powerful emperor, a unified government, a professional bureaucracy, a commercialized economy, and a technologically advanced society.