SUMMARIES

LATIN CHRISTIANITY AROUND THE YEAR 1000

Manfred Gerwing

This study defines the situation of Latin Christianity around the year 1000 as a point in a historic process which contributed greatly to a medieval world that was differentiated, never uniform, but nevertheless characterised by numerous common phenomena. This complex and complicated development proceeded in stages, which may be observed, albeit with a delay of some 100 years in between, in central areas as well as at the periphery; with the outcome, around the beginning of the second millennium, being an eventual stabilisation of what we even today, a thousand years since, regard as the big family of European nations. In the first sub-phase, which finally became the first universal phase, new nations had come to the fore: Celts, Germans, and Slavs, influenced by Rome and Byzantium. Only in comprehensive, universal entities, formed as a result of quite lengthy developments and consolidated around the year 1000, could the political, historical, religious, intellectual, artistic, cultural, and social life with its habits, custom and morals link up to become Latin Christianity. The common European identity thus developed is vital even today – in a strange mix of contrast and continuity.

MAGDEBURG AND ITS NEIGHBOURS
IN THE LIFETIME OF ST. ADALBERT

Christian Lübke

The great Slav uprising of 983 marked an important change in Magdeburg's relations with its eastern Slav neighbours. Up to this point, there had been a certain continuity from when Magdeburg was first mentioned as a frontier settlement in 805 to the institution of the Magdeburg archbishopric in 968. That Magdeburg looked indeed far out to the east, is best illustrated by the contacts that were established with the Kievan princess Olga. Thus was caused the journey to the Kievan Rus by Adalbert, who would in due course become archbishop of Magdeburg, and this journey, with one staging-post being Libice, was a turning point in the life of Adalbert, who at that time received the sacrament of confirmation. In the direct vicinity of Magdeburg, not only armed conflict, but also close, even personal relations between the Ottonian Emperors and Saxon nobility and members of the Slav elites existed before 983. The development of an ecclesiastical organisation and of marches on the border had begun in 948. This was brought to an end, at least as far