which deposed three papal rivals and elected another. When that pope and his successor
died, Henry appointed Bruno of Toul, a member of the royal family, seasoned courtier,
and reforming bishop. Taking the name Leo IX (1049–1054), the new pope surprised his
patron: he set out to reform the church under papal, not imperial, control.

Leo revolutionized the papacy. He had himself elected by the “clergy and people” to
satisfy the demands of canon law. Unlike earlier popes, Leo often left Rome to preside
over church councils and make the pope’s influence felt outside Italy, especially in France
and Germany. To the papal curia Leo brought the most zealous church reformers of his
day: Peter Damian, Hildebrand of Soana (later Pope Gregory VII), and Humbert of Silva
Candida. They put new stress on the passage in Matthew’s gospel (Matt. 16:19) in which
Christ tells Peter that he is the “rock” of the church, with the keys to heaven and the power
to bind (impose penance) and loose (absolve from sins). As the successor to the special priv-
ileges of Saint Peter, the Roman church, headed by the pope, was “head and mother of all
churches.” What historians call the doctrine of “papal supremacy” was thus announced.

Its impact was soon felt at Byzantium. On a mission at Constantinople in 1054 to forge
an alliance with the emperor against the Normans and, at the same time, to “remind” the
patriarch of his place in the church hierarchy, Humbert ended by excommunicating the