

Church History

Lesson 23 - The Crusades

1. Introduction - The Crusades

- 1.1. A religious leader says God is commanding His people to go on a holy war against infidels, and that anyone who dies in this combat will be granted instant and total forgiveness of sins and will go to Paradise.
- 1.2. To Western ears today this sounds like a Muslim cleric declaring Jihad - but the leader making the above claim was actually a Pope, and it was a call for a crusade against the Muslims.
 - 1.2.1. I say it to those who are present. I command that it be said to those who are absent. Christ commands it. All who go thither and lose their lives, be it on the road or on the sea, or in the fight against the pagans, will be granted immediate forgiveness for their sins. This I grant to all who will march, by virtue of the great gift which God has given me. URBAN II Gonzales, location 5845
- 1.3. The Crusades are undoubtedly one of the most dubious, problematic, and utterly failed series of episodes in the history of the Church.
- 1.4. Why did the Crusades happen? What was their purpose? What was the result?

2. The Foundations for Crusade

- 2.1. The situation in the Holy Land
 - 2.1.1. For centuries Christians had gone on pilgrimages to the Holy Land. They went to see the places Jesus and the apostles had walked. Nor were these pilgrimages merely sightseeing tours - they were among the deepest acts of devotion a Christian could undergo.
 - 2.1.2. The Holy Lands had been under the control of Muslims for centuries, and the pilgrimages had continued with few if any problems.
 - 2.1.3. However, Turkey had recently converted to Islam, and the Seljuk Turks were advancing, including moving towards Constantinople. This reminded many of the fact that the "Holy Places" were in the hands of unbelieving Muslims. These feelings were sometimes inflamed as rumors, most of which appear to be false, circulated that the Turks were mistreating pilgrims in the Holy Land.
 - 2.1.3.1. For centuries, Christians had held the Holy Land in high esteem, and pilgrimages to its holy places had become one of the highest acts of devotion. Those holy places had been in Moslem hands for centuries. But now the rise of the Seljuk Turks, who had become Moslems and were threatening the Byzantine Empire, reminded many of the earlier losses at the time of the Arab conquests. Gonzales, location 5859
 - 2.1.3.2. For centuries peaceful pilgrims had been traveling from Europe to worship at the birthplace of Christ. The rise and spread of Islam in the Near East during the seventh century did not interrupt this traffic. By the tenth century bishops were organizing mass pilgrimages to the Holy Land; the largest, which set out from Germany in 1065, included about 7,000 pilgrims. During the eleventh century, however, Christian pilgrims began to encounter persecution, and when the Seljuk Turks, new and fanatical converts

to Islam, came sweeping and plundering into the Near East, the situation became especially tense. The Seljuks seized Jerusalem from their fellow Muslims and then swept north into Asia Minor. Shelley, location 3525

2.1.3.3. In addition, tales of alleged Turkish mistreatment of Christian pilgrims circulated throughout Europe, and though there is evidence that these stories were propaganda, rumors themselves were sufficient to inflame men's minds. Shelley, location 3533

2.1.4. Out of this cry to take back the Holy Land came the concept of Holy War. Rather than thinking in the complexities of just war as outlined by Augustine, it was now allowed that going on crusade to recapture the Holy Land and to kill infidels was Holy War.

2.1.4.1. For Urban and the popes who followed him the Crusades were a new type of war, a Holy War. Shelley, location 3553

2.1.4.2. Augustine had laid down the principles of a "just war": It was conducted by the state; its purpose was the vindication of justice, meaning the defense of life and property; and its code called for respect for noncombatants, hostages, and prisoners. All these evaporated in the heat of the holy cause. Urban appealed for crusaders in the name of the church; the purpose of the Crusades was the conquest of the infidels in the Holy Land; and this high calling excused somehow the total disregard for noncombatants and prisoners. Shelley, location 3553

2.1.4.3.

2.2. The threat to the Byzantine Empire

2.2.1. The Byzantine empire, which was the continuation of the old Roman Empire in the East, had lasted all the way down through the early Middle Ages. However, it had been slowly shrinking from the time of Justinian in the early 500's.

2.2.2. The rapid advance of Islam from the early 600's, had come in large part at the expense of the Byzantine Empire. Over time, it had lost all of its lands in North Africa, Spain, the Holy Land, and Turkey to advancing Muslim armies. In fact, at various times, Constantinople itself had been placed under siege.

2.2.3. The Byzantines had also lost lands in Italy and parts of Eastern Europe to Western Kingdoms and to advances from the East. All of this meant that the Byzantine Empire, though still existent, was in a greatly weakened state.

2.2.4. Although the political relations between the Byzantine Empire and the Western kingdoms had always been complex, they certainly felt a far greater degree of affinity for the Christian Byzantine Empire than for the Muslim Empires that were slowly eating it away.

2.2.5. Finally, some of the Crusades were actually done at the request of the Byzantine Empire, who reached out to the Pope for assistance, and the Byzantine forces actually joined in as well.

2.2.5.1. Within a few years Asia Minor, the chief source of Byzantine revenue and troops, was lost, and the emperor was writing to western princes and to the pope seeking mercenaries to aid in the rescue of lost territories. Shelley, location 3532

- 2.2.5.2.** In 1095, after the Eastern Emperor Alexius I sent out an urgent appeal for help, Pope Urban II proclaimed the First Crusade to regain the Holy Land. Shelley, location 3535
- 2.2.5.3.** By various routes, the crusaders converged at Constantinople, where they were well received by Emperor Alexius, and where Peter the Hermit joined them with the remnant of his ragged army. With the help of the Byzantines, they took Nicea, which had been the capital of the Turks—and which the Byzantines entered first, for the emperor feared that the crusaders would sack the city. Gonzales, location 5874

2.3. The theology of indulgences

- 2.3.1.** As seen in the quote at the beginning today, Popes began to offer indulgences - the forgiveness of sins - for those who participated in a Crusade. This proved to be a powerful incentive, especially when it was joined to the doctrine of purgatory, where even faithful Christians suffered after death until their sins were purged. But all of this could be removed by going on a crusade. Eventually, this was even extended to those who did not go themselves, but helped fund the crusades.
 - 2.3.1.1.** Urban II at Clermont offered to crusaders the same remission of the church's penalties for sin that were customarily granted to pilgrims to Jerusalem, but in the subsequent promotion of the crusade preachers extended the promise to a remission of all penalties for sin that God would inflict both in this life and in the next. Thus the Crusades marked an important step in the development of indulgences. Ferguson, location 8029
 - 2.3.1.2.** An indulgence was the remission of the temporal punishments (whether inflicted on earth or in purgatory) for sin. The guilt of sin (eternal punishment) was forgiven by absolution in response to the contrition and confession by the sinner, but satisfaction (temporal punishment) still had to be made for sins. Ferguson, location 8032
 - 2.3.1.3.** To obtain an indulgence some good work was prescribed. From earlier in the eleventh century, bishops in France and Spain had granted indulgences to those who contributed to church buildings. The rigors of the campaign to retake the Holy Land were seen as satisfying the requirements for temporal punishment for sins. No other satisfaction for sins was necessary. Ferguson, location 8034
 - 2.3.1.4.** Holy war became a new way of gaining forgiveness of sins, an alternative to entering the monastic life. Ferguson, location 8037
 - 2.3.1.5.** The crusaders were fully aware of the spiritual rewards Urban promised them, including full forgiveness of their past sins. And most of them shared a profound personal reverence for the soil that Christ had trod. Shelley, location 3547
 - 2.3.1.6.** For years the church had claimed the power to remit part of this temporal punishment, but no complete remission had been granted until Urban II at Clermont offered total remission or "indulgence" for crusaders who headed for Jerusalem "out of pure devotion." Shelley, location 3585

2.3.1.7. It was only a slight step farther to confer like benefits upon those who were unable to go on a crusade but who contributed to the cause. A man could virtually buy a substitute. Thus, the possibilities for fund-raising opened in all directions, including construction of a hospital here or a cathedral there. Shelley, location 3587

2.4. The possibility of reuniting the church

2.4.1. As noted above, the Byzantine empire was drastically weakening, and needed the help of the West. However, in the West there was the idea that as the Crusaders liberated the Holy Land and other former Byzantine lands from the infidels, this would lead to a reunification of the Eastern and Western churches.

2.4.1.1. The motive of reuniting the church The schism between East and West was still fresh in the minds of Western churchmen, who saw military aid given to the Byzantine empire as a basis for renewing good relations and the restoration of communion. Ferguson, location 8006

2.4.1.2. If the West were to save the Byzantines from that threat, it was to be expected that relations between the two branches of the church, broken since 1054, would be restored. Gonzales, location 5862

2.4.1.3. Pope Urban II, a product of the monastery at Cluny and a supporter of Gregory VII, followed the latter's example in working for union of East and West. Urban thought the crusade would impress the Eastern church with the religious vitality and charity of the West. The outcome, however, proved to be quite the reverse. Ferguson, location 8021

2.4.2. The split in 1054 was just over 50 years old at the time of the First Crusade, so the reunification seemed much more plausible than it did at later dates. However, this sentiment vastly underestimated the degree of differences that lay under the split, and the reality of how long the split had actually been forming.

3. An Overview of the Crusades

3.1. The term "crusade" is generally applied to a series of campaigns (usually numbered at 9, although sometimes a few of the campaigns are combined so that the final number is seven) stretching almost 200 years, from 1095-1272. We will not look at each of these, but rather take a look at the first crusade, and then note key events from throughout the Crusades.

3.2. The first Crusade (1095-1099)

3.2.1. The Byzantine Emperor Alexios¹ Komnenos had appealed to the West for help in repelling the invading Seljuk Turks from Anatolia. Pope Urban issued a call for a Crusade to help the East, but the goal soon shifted to recapturing the Holy Land from the Muslims.

3.2.1.1. it was Urban II who, at the Council of Clermont in 1095, proclaimed the great enterprise, to which those present responded with cries of "Deus vult"—God wills it. Gonzales, location 5865

3.2.2. Initially a disorganized mob set out to the East under the leadership of one Peter the Hermit. From the beginning this mob was unruly, devouring like locusts the crops of the lands through which traveled. This even caused them

to fight and kill Christians who were trying to protect their own crops! They also took vengeance on Jews and began to kill many on their way.

- 3.2.2.1.** Soon a disorganized mob, under the very loose leadership of Peter the Hermit, set out for Jerusalem. Along the way, they fed on the land, on which they fell like locusts, and had to fight other Christians who defended their goods and crops. They also practiced their war against the infidel by killing thousands of Jews. Gonzales, location 5869
- 3.2.2.2.** A first contingent led by Peter the Hermit of Amiens and other violent preachers anticipated the main army of crusaders. Made up largely of discontented peasants, this rabble pillaged its way across Europe, on the way inciting in central Europe a severe persecution of Jews, who had received intense persecution in France earlier in the century. Their effort ended in disaster when many were killed by the Turks near Nicaea and Peter fled. Ferguson, location 8056
- 3.2.2.3.** The inception of the Crusades ignited horrible attacks against the Jews, and even fellow Christians were not exempt from rape and plunder. Incredible atrocities befell the Muslim foes. Shelley, location 3557
- 3.2.3.** Soon a formal band was organized, led by Adhemar, who was personally appointed by Pope Urban II. Eventually this groups arrived at Constantinople, where they were joined by the group under Peter the Hermit, and joined with the Byzantines to take Nicea, which had been the Capital of the Turks.
 - 3.2.3.1.** The formal crusade was led by Adhemar, bishop of Puy, whom Urban had named his personal representative. Gonzales, location 5872
 - 3.2.3.2.** By various routes, the crusaders converged at Constantinople, where they were well received by Emperor Alexius, and where Peter the Hermit joined them with the remnant of his ragged army. With the help of the Byzantines, they took Nicea, which had been the capital of the Turks—and which the Byzantines entered first, for the emperor feared that the crusaders would sack the city. Gonzales, location 5874
- 3.2.4.** Soon the army was involved in a siege of Antioch. This was very difficult as the Crusaders were low on supplies, but eventually an Armenian Christian residing in Antioch opened the city gates, and the Crusaders chased the Muslim army into the Citadel. However, a few days later a large Turkish army arrived, and now the Crusaders were besieged in Antioch. Bishop Admehar, the leader of the Crusade died during all of this, and the whole affair appeared to headed to disaster, but then someone claimed a heavenly vision showing the the location of a Holy Lance which had pierced the side of Christ. The seer showed them where to dig, and when a lance was found, the newly emboldened Crusaders marched out in great zeal, and the larger Turkish army broke and fled. The Crusaders plundered the provisions left behind by the Turks, and killed the women who had been left behind - even boasting that they acted holy by not raping but just killing the defenseless women!
 - 3.2.4.1.** The siege of Antioch was a difficult enterprise. The besieged had more supplies than the crusaders, who were about to run out of

food and had been plagued by desertions, when an Armenian Christian who resided in the city opened a gate to them. At the cry of "God wills it," the crusaders entered the city, while its Turkish defenders sought refuge in the citadel. But four days later a large Turkish army arrived, and the crusaders found themselves besieged while the citadel itself had not yet surrendered to them. Hungry and discouraged, the crusaders began to doubt the wisdom of the entire enterprise. Gonzales, location 5882

3.2.4.2. Then someone said he had a vision, that the Holy Lance with which Christ's side had been pierced lay buried in Antioch. Led by the seer, they dug where he told them. And they found a spear! Convinced that this was the Holy Lance, the crusaders resolved to continue their enterprise. After five days of fasting and prayer, as indicated by the visionary who had told them of the Holy Lance, they sallied against the much larger Turkish army. Their standard was the Holy Lance, and they were possessed of such frenzied zeal that the Turks broke and ran, and the crusaders helped themselves to all the provisions that the Turks had brought with them. They also captured many women who had been left behind in the Turkish camp, and an eyewitness boasting of the holiness of the Christian army says: "We did nothing evil to them, but simply speared them through." Gonzales, location 5887

3.2.5. The Crusading Army then continued to the Holy Land, and saw Jerusalem on June 7, 1099, almost four years after the Crusade had begun. They laid siege to Jerusalem, but once again a large opposing army began to draw near. Thus, the army attacked the city after marching around it barefooted and singing penitential hymns. They conquered the city, and put many of its people to the sword. The entire affair was a bloodbath of horrible proportions. All of the defenders were killed, along with many civilians. Women were raped and infants dashed against the walls of the city. It was said that the blood flowed up the reins of the horses bridles near the temple. When the Crusaders finished this bloodbath, hands still covered in blood, they wept for joy and joined in prayer at the Church of the Holy Sepulcher.

3.2.5.1. caught its first glimpse of the Holy City on June 7, 1099. Gonzales, location 5896

3.2.5.2. But, in early July, they received news of a large Arab army approaching, and came to the conclusion that they had to take the city or withdraw. Gonzales, location 5900

3.2.5.3. Since theirs was a religious enterprise, they begged God for support, marching around the city barefooted and singing penitential hymns. A few days later, they attacked the walls. Resistance was strong. But finally a single knight was able to climb to the top of the wall, and there to hold a space where others could follow him. As the breach grew, resistance melted. The defenders fled from the walls, and the crusaders swept into the city that was the goal of their long campaign. It was July 15, 1099. Gonzales, location 5901

- 3.2.5.4. There followed a horrible bloodbath. All the defenders were killed, as well as many civilians. Women were raped, and infants thrown against walls. Many of the city's Jews had taken refuge in the synagogue, and the crusaders set fire to the building with them inside. According to an eyewitness, at the Porch of Solomon horses waded in blood. Gonzales, location 5905
- 3.2.5.5. But these were small matters compared to what happened at the Temple of Solomon (where) . . . men rode in blood up to their knees and bridle reins. Indeed it was a just and splendid judgment of God that this place should be filled with the blood of the unbelievers, since it had suffered so long from their blasphemies." At nightfall the crusaders' hands were still bloody when they folded them in prayer and knelt at the Church of the Holy Sepulchre, "sobbing for excess of joy." Shelley, location 3570
- 3.2.5.6. The Turks were defeated at Nicaea; Dorylaeum fell in 1097; Antioch fell in 1098. Disunity among the Muslims contributed to the success of the First Crusade. The goal of the crusade, Jerusalem, fell in 1099, accompanied by much bloodshed. After the hardships and losses experienced on the way, the victory convinced the crusaders that the hand of God had helped them capture Jerusalem. Ferguson, location 8063
- 3.2.6. After this, most of the Crusaders returned to Europe. However, some remained behind to establish a Latin Kingdom of Jerusalem. This kingdom survived almost 200 years (with periods of falling to Muslims), until it finally fell once and for all in 1291 to invading Muslim armies.
 - 3.2.6.1. The First Crusade captured a long strip of territory along the eastern coast of the Mediterranean and created the feudal Latin kingdom of Jerusalem. It survived until 1291 when its last remnant fell to the Muslims. Shelley, location 3574
- 3.3. An overview of the remaining crusades
 - 3.3.1. The crusading spirit remained fairly constant over the next 200 years. There were repeated apocalyptic visions, and groups would set out for the Holy Land. Some of these movements became more formalized and large with specific goals, and these are usually spoken of as the 2nd-9th Crusades.
 - 3.3.1.1. The fervor of the crusade also continued among the masses. Repeatedly, there were those who had apocalyptic visions and collected a motley following as they marched towards Jerusalem. Gonzales, location 5917
 - 3.3.1.2. Since the crusading spirit, and crusading columns, were a constant feature for centuries, it is not altogether correct to speak of the "crusades" as a series of isolated campaigns. But there were high points in the entire enterprise, which are usually called the "Second Crusade," the "Third Crusade," and so on. Gonzales, location 5921
 - 3.3.2. The Crusades enjoyed broad support, even from godly men like Bernard of Clairvaux, who issued and led the call for the 2nd Crusade to protect Jerusalem when the Latin Kingdom there was in great danger in 1147.
 - 3.3.2.1. When the kingdom of Jerusalem faced its first crisis, tottering on the brink of destruction in 1147, Bernard, the powerful mystic of

Clairvaux, called for the Second Crusade. Despite Bernard's rhetoric and the presence of royalty, the crusade achieved nothing. After two years it simply melted away. The original frenzy had clearly cooled, and the signs of corruption of the holy cause were apparent. Shelley, location 3576

- 3.3.3.** The Crusades continued to be far from the Holy Wars they were labeled. Often, the motives were more about money and power. This was true even though the Popes and leaders like Bernard often preached to urge pure motives, and severely rebuked ungodly behavior. The ideal of the Crusading knight, marching under the sign of the cross, and the reality of the pillaging warrior acting in very unchristian ways are very different from one another.
 - 3.3.3.1.** Despite Bernard's rhetoric and the presence of royalty, the crusade achieved nothing. After two years it simply melted away. The original frenzy had clearly cooled, and the signs of corruption of the holy cause were apparent. Shelley, location 3576
 - 3.3.3.2.** Jews did not fare any better than Muslims from the Crusades, and indeed the First and Second Crusades were disastrous for the Jews in western Europe who—because of the Crusades' emphasis on the cross of Jesus Christ and the related charge of deicide—experienced anti-Semitic pogroms by the general populace in spite of opposition to such treatment from popes and church leaders like Bernard of Clairvaux. Ferguson, location 8094
- 3.3.4.** The Crusades often exhibited real foolishness. For example, armies were unprepared for the long March to get to the East, and there was often very loose leadership. A supreme example of this were the so called "children's crusades" which featured children setting off to fight for the Holy Land. These masses of children inevitably ended up being killed or captured and sold into slavery.
 - 3.3.4.1.** There were also those who claimed that, since God valued innocence, children were to play a special role in the entire enterprise. Thus developed several "children's crusades," which were no more than masses of children and adolescents marching eastward, only to die along the way or to be enslaved by those whose territories they crossed. Gonzales, location 5918
- 3.3.5.** The Crusades became far less effective over time. While the First Crusade was generally successful in securing its military goals, many of the crusades were far less successful, and many of the Crusaders died without accomplishing the desired goals.
 - 3.3.5.1.** The First Crusade was the most successful of the seven; with not more than 5,000 knights and infantry, it overcame the resistance of the Turks, who were no longer united. Above all, it captured the Holy City—Jerusalem. Shelley, location 3566
 - 3.3.5.2.** Frederick drowned, and his army dissolved. Richard and Philip achieved nothing but taking Acre after a siege that lasted two years. Philip then returned to Europe, hoping to take advantage of Richard's absence to take some of the latter's lands. Richard himself, on his way home, was captured by the emperor of

Germany and kept a prisoner until an enormous ransom was promised. Gonzales, location 5933

3.3.5.3. The Seventh and Eighth Crusades, led by Louis IX of France (Saint Louis) were major disasters. The king was captured by the Moslems in the Seventh Crusade, and forced to pay a large ransom. In the Eighth, he died of fever in Tunis. It was the year 1270, and the crusades had run their course. Gonzales, location 5946

3.3.6. The Crusades often changed their goal as the individual crusade progressed. For example, the Fourth Crusade (1200-1204) was called by the powerful Pope Innocent III to recapture Jerusalem and to conquer the throne of the powerful Muslim ruler Saladin in Egypt. However, on the way, in 2103 the majority of the leaders of the Crusade diverted to Constantinople at the request of the prince Alexios Angelos to restore this deposed father as Emperor. The Crusaders arrived at Constantinople and helped get Alexios crowned as co-emperor. However, when the people of Constantinople eventually rose up and deposed Alexios, thus meaning the Crusaders would not be paid as promised, they conquered and sacked Constantinople. Their treatment of the people was brutal, and they set up a Latin Empire there, and divided the Byzantine empire among themselves. They also set up a Latin Patriarch over the church in Constantinople, thus theoretically re-uniting the churches of the East and West. This rule lasted over 50 years until unconquered sections of the Byzantine Empire retook Constantinople. All of this only served to weaken the Byzantine Empire so badly it was doomed to fall, and to finalize the Great Schism of 1054 between the churches of the East and West.

3.3.6.1. The Fourth Crusade, called by Innocent III, was an even greater disaster. Its goal was to attack Saladin at his headquarters in Egypt. Instead, it was rerouted to Constantinople, which the crusaders took. They then named Baldwin of Flanders emperor of Constantinople, and thus was founded the Latin Empire of Constantinople (1204–1261). A Latin patriarch of Constantinople was also named, and thus, in theory at least, East and West were reunited. Gonzales, location 5936

3.3.6.2. Innocent III, at first incensed by this misuse of the crusade, eventually decided that it was God's way of reuniting the church. Gonzales, location 5939

3.3.6.3. But the Byzantines did not accept matters so easily, and continued a long resistance. Finally, in 1261, they retook Constantinople, and ended the Latin Empire. The net result of the entire episode was that the enmity of the Greek East toward the Latin West grew more intense. Gonzales, location 5939

3.3.6.4. The Venetians, however, followed their advantage by pressuring the crusaders to attack Constantinople itself. Torn by warring parties within, Constantinople fell to the crusaders and, after ravaging the city, the crusaders set up the Latin Empire of Constantinople in 1204 and promptly forgot about "the deliverance of the Holy Land." Upon hearing of the conquest Innocent wrote in

rage: "You have spared nothing that is sacred, neither age nor sex. You have given yourselves up to prostitution, to adultery and to debauchery in the face of all the world." Never one to pass a political advantage, however, Innocent appointed an archbishop of Constantinople to serve Roman interests. Shelley, location 3604

- 3.3.6.5.** The Latin Empire in Constantinople lasted until 1261, but the ancient city never fully recovered. The conquest widened the schism between the Greek and the Latin churches and hastened the fall of the city in 1453 to the Turks. Shelley, location 3610

4. The Results of the Crusades

- 4.1.** On the positive side, it can be noted that the Crusades helped to unify Western Europe in many ways. They also opened up greater trade, both within the West and also with the lands to the East. All of this helped pave the way for the significant advancements of the coming centuries.
- 4.1.1.** On the positive side, the Crusades promoted a greater sense of unity in western Europe. Its various peoples, sharing a common Latin culture, giving allegiance to the pope in Rome, and joined in a common religio-military enterprise, became more aware of their unity. Ferguson, location 8134
- 4.1.2.** In any case, the age of the crusades also witnessed the development of cities and of an economy where trade once again became active. Until then, the only important source of wealth was land, and therefore economic power was in the hands of the nobles and prelates who had control of the land. But the development of an economy where trade was increasingly important gave rise to new sources of wealth. This in turn contributed to the growth of cities, where a new class, the bourgeoisie, began to emerge. This class, whose name means precisely "those who live in the city," was formed mostly by merchants whose economic and political power was on the rise. Soon they would be allies of the monarchy against the excessive power of the high nobility; eventually, in the French Revolution, they would overcome both the crown and the nobility. Gonzales, location 6000
- 4.2.** The Crusades had no long lasting effects of their stated goal - returning the Holy Land to Christian control, and helping the Byzantine Empire. The entire Holy Land was back under Muslim control by 1291, and the Byzantine Empire was actually weakened by the Crusades,. They never recovered from this and eventually totally fell to the Muslims in 1453.
- 4.2.1.** The Crusades weakened the Byzantine empire and so hastened its fall. Ferguson, location 8093
- 4.2.2.** The long-range results of two centuries of crusading zeal are not impressive. If the primary purposes of the Crusades were to win the Holy Land, to check the advance of Islam, and to heal the schism between the Eastern and Western Churches, then the Crusades failed miserably. Shelley, location 3615
- 4.3.** The Crusades further alienated the Byzantine Empire from the kingdoms of the West. This was especially exacerbated as the Fourth Crusade actually conquered and sacked Constantinople and took over much of the Byzantine Empire.

- 4.3.1.** One major result of the First Crusade was the further alienation of the Greeks from the West. The independent actions by the crusaders were not the kind of help Alexius wanted. Ferguson, location 8083
- 4.4.** The Crusades solidified the Great Schism between the Eastern and Western Church. The schism had happened only 50 years prior to the First Crusade, and there were real attempts during that Crusade to reunite the churches but this did not occur. And the abuses of the Crusaders throughout this period, and especially during the Fourth Crusade (see the note above) virtually guaranteed that the Schism would not be healed.
- 4.4.1.** Relations with the Eastern churches were not improved by the erection of two Latin patriarchates, Antioch and Jerusalem. Later, under Innocent III in the wake of the Fourth Crusade, a Latin patriarch was appointed for Constantinople also. Ferguson, location 8091
- 4.4.2.** While the fighting was going on, there was an effort at theological reconciliation with the Greek church. A council met in 1098 at Bari in southeast Italy, for which the pope enlisted the support of Anselm of Canterbury. Ferguson, location 8074
- 4.4.3.** The council discussed some of the points of difference between the Greek and Latin churches: the filioque addition to the Nicene Creed and differences in the liturgy of the eucharist. In regard to the latter, the Eastern church summoned the Holy Spirit in the epiclesis (invocation), whereas in the West the recitation of Jesus' words at the Last Supper effected the change in the elements into the body and blood of Jesus. The outcome of the second eucharistic controversy (chapter 21) made the understanding of the Real Presence more of a problem than the difference between leavened and unleavened bread. The authority of the pope was not discussed. Ferguson, location 8076
- 4.5.** The Crusades poisoned relations between Christians and Muslims, which has had long lasting effects to our own day. Until this time, even though there had often been war between Muslim kingdoms and Christian Kingdoms, the overall relationship was not nearly as negative as it became in the wake of the Crusades which saw such horrible atrocities committed by both sides. The immediate effect of this was to greatly worsen the treatment of Christians in Muslim lands, but the long lasting effect has been one of complete mistrust and often total hostility between Christians and Muslims.
- 4.5.1.** Even greater alienation of the Muslims resulted from the subsequent two-hundred-year history of the Crusades, which permanently poisoned Muslim-Christian relations and ended the spirit of tolerance for Christians living under Muslim rule. Ferguson, location 8084
- 4.5.2.** The most obvious consequence of these various episodes was the increased mistrust and enmity between Christians and Moslems, as well as between Latin and Byzantine Christians. The events of the crusades, and the blood spilled, would not be forgotten easily. Gonzales, location 5966
- 4.5.3.** For others, such as the Copts in Egypt, the Crusades were a calamity, since they were suspected of Western sympathies by Muslim rulers and treated as schismatics by the Latins. Indeed, they were prohibited by the Latins from making pilgrimage to Jerusalem. Ferguson, location 8089

- 4.6. The Crusades greatly enhanced the power and prestige of the Papacy. The Papacy, which had been at a low ebb of power around the time of the First Crusade, reached its high water mark of prestige and power during the time of the Fourth Crusade under Innocent III. We will look at this development in greater detail in a future session.
- 4.6.1. Perhaps the most significant result was the added splendor the Crusades brought to the papacy. Not only did a pope—Urban II—launch the First Crusade, but the popes throughout the period were the primary inspiration for fresh expeditions. They, not the emperors, strove to unite Christendom against Islam. Shelley, location 3624
- 4.6.2. In western Europe, the crusades and the Spanish Reconquista enhanced the power of the papacy. Gonzales, location 5969
- 4.6.3. When Urban II called for the First Crusade, his authority was in doubt, particularly in Germany. By the time of Innocent III, when the Fourth Crusade took Constantinople, the papacy had reached the apex of its power. Gonzales, location 5971
- 4.6.4. The Crusades resulted in increased prestige for the papacy. The involvement of the laity in the Crusades stirred religious sensibilities that may be related in some ways to the new religious movements of the twelfth and thirteenth centuries Ferguson, location 8136
- 4.7. The Crusades helped to further solidify certain doctrines that had been gaining prominence, such as indulgences. These would become a major force in the coming centuries, and would help lead to the Protestant Reformation. We will look at a number of these in a future session as well.

Next Class: The Ups and Downs of the Papacy in the Middle Ages

Reading: Chapter 31 (The Golden Age of Medieval Christianity) and Chapter 32 (The Collapse)

Date: November 26