

Chapter 1 : History | Crusaders

The Story of the Crusaders Mark Hammett (right) chuckles when he thinks back to the Crusade's first days. The former All Black hooker, former Crusader coaching staff at the seven time Super rugby champions, was a player on the team's first ever tour; a pre-season visit to South Africa in prior to the start of the Super

Posted by Alcibiades Sep 10, Medieval History 0 As far as the military campaigns went, women played virtually no part in the crusades. From the beginning of the movement popes had urged women, the poor, and the elderly to stay home lest they burden the warriors on their difficult journey. Of course, this advice was sometimes ignored. A few extremely wealthy women took the cross in order to accompany their powerful husbands. Yet these were the remarkable exceptions. There is no doubt that women could be found traveling along with every crusade. These were the cooks, washerwomen, and other servants necessary to support the army. It is not clear, however, whether these were customarily brought from Europe or simply hired along the way. They do not appear to have taken a vow and therefore were not themselves crusaders. These were so much part of the regular landscape that medieval chroniclers never bother to mention them except in relation to several prebattle purifications of a crusade army, when the prostitutes would be expelled from the camp. A more active role in the crusades, and changes to avoiding enlistment Women began to take a more active role in the crusades in the thirteenth century. Women, who could not physically join a crusade, could take part in fasting, prayer, and monetary donations for the benefit of the holy cause. In so doing they could contribute to the war from the home front. To further support the crusades, however, Innocent also took away a traditional right of married women. For example, a man after listening to a crusade preacher and being caught up in the moment might swear the cross. The next day, however, he would think better of his decision and look for some way to avoid the dangers of a crusade. He could simply report that his wife had refused to give her consent and thus nullify his vow. This practice was expanded by his successors, particularly Gregory IX. In order to raise funds for crusading, popes began encouraging all Christians, including women, to take the cross. Men capable of bearing arms generally could not have their vows redeemed. Yet this was not true for women, who could always pay to be relieved of the cross. This practice allowed women to take a much more active role in the rituals of the crusade as well as its financial support. Indeed, crusade preachers soon began addressing their sermons to women, urging them to take the cross just as their husbands, brothers, or fathers had done in the past.

Chapter 2 : The impact of the crusades (article) | Khan Academy

As a Crusade historian, I found the tranquil solitude of the ivory tower shattered by journalists, editors, and talk-show hosts on tight deadlines eager to get the real scoop.

Posted by Alcibiades Sep 10, Medieval History 0 During the course of the wars against the Albigensians, crusade preaching became a constant fact of life in northern France and parts of Germany. The drumbeat of enthusiastic sermons added to an atmosphere already supercharged with popular piety, anticlericalism, and profound anxiety about the state of Jerusalem. In a world in which religious enthusiasm was common and respected, these tensions often manifested themselves in bizarre and startling ways. Indeed, it was not even one thing, but a blanket term used to describe a variety of popular uprisings and processions. At its core was the long-held medieval belief in holy poverty—that the poor of Christ could achieve things by their pious righteousness that church prelates and secular lords could not. Since then, Christians had become disillusioned by the failure of powerful crusades to achieve their stated goals. Perhaps, they reasoned, it was the weak and humble that Christ was calling to victory in the Holy Land. Unlike most crusades, there was no participant who wrote a memoir of the event. What we can glean comes from the reports of outsiders, primarily monastic chroniclers who watched it all go by. It is difficult, therefore, to say precisely how it began, or for that matter, how it ended. What is clear is that in early 1100, a young man named Nicholas from Cologne either initiated or quickly became the focus of a popular movement that swept through the Rhineland. Nicholas had in mind to go to Jerusalem and rescue the Holy City from the Muslims. Under divine instruction, he began walking south to the sea, which he believed would open up before him, allowing him to walk to Palestine. Tens, then hundreds, then thousands joined him in his march. As Nicholas and his followers marched from town to town, they spread their enthusiasm. Children, adolescents, women, the elderly, the poor, parish clergy, and the occasional thief joined the movement in throngs. Wherever they went, they were hailed as heroes. They received gifts, food, money, and prayers from their abundant well-wishers. Had not the church-sponsored crusades failed repeatedly to reclaim the Holy Sepulcher? Were the prelates so blind that they could not see the hand of God in this extraordinary pilgrimage of the poor and the weak? Word of these wonders spread across Europe. The throngs continued south, picking up many and shedding some as they went. In July, they began crossing the Alps into Italy. The heat was stifling, causing many to give up and return home, but others pressed on. Word of these wonders spread across Europe, sparking in some places smaller imitations of the event. Stephen, a twelve-year-old shepherd boy, had a vision in which Jesus, dressed as a pilgrim, asked him for bread. When Stephen gave it to him, Jesus handed over a letter for the king of France. Letters from heaven were a fairly common occurrence in the Middle Ages, but they rarely came from the hand of Christ himself. Lord God, restore to us the True Cross! The contents are unknown, but the letter probably urged the king to lead another crusade to the East to rescue the True Cross and restore Jerusalem. Unlike the Germans, the French participants saw themselves as messengers, not crusaders. With their message delivered, most of them returned home. A few of the able-bodied enlisted in the Albigensian Crusade. From there, the movement broke apart as different groups made their separate ways to various ports. Nicholas and his band of followers arrived in Genoa on August 11. To their great disappointment, the sea did not open for them, nor did it allow them to walk across its waves. Some pushed on, hoping for better luck at other ports. When the vessels landed in Alexandria, the passengers were sold on the Egyptian slave markets. Others apparently went to Rome, where Innocent III praised their zeal but released them from their vows—which were not valid in any case. The fate of Nicholas is unclear. One story has it that he embarked on the Fifth Crusade, where he fulfilled his vow before returning home. Another states that he died in Italy. Most of its participants turned back home, but they had a difficult journey ahead. They were now reviled and ridiculed by the same people who had previously acclaimed and assisted them. Food was a problem, because they could no longer count on gifts. Many simply could not make the journey and therefore settled wherever they found themselves.

Chapter 3 : The Crusades - History Learning Site

The Story of the Crusaders Hardcover - April, out of 5 stars 1 customer review. See all formats and editions Hide other formats and editions. Price.

This marked the beginning of the Crusades. Those who joined the armed pilgrimage wore a cross as a symbol of the Church. The Crusades set the stage for several religious knightly military orders, including the Knights Templar, the Teutonic Knights, and the Hospitallers. These groups defended the Holy Land and protected pilgrims traveling to and from the region. These groups departed for Byzantium in August. In the first major clash between the Crusaders and Muslims, Turkish forces crushed the invading Europeans at Hattin. Another group of Crusaders, led by the notorious Count Emicho, carried out a series of massacres of Jews in various towns in the Rhineland in 1099, drawing widespread outrage and causing a major crisis in Jewish-Christian relations. When the four main armies of Crusaders arrived in Constantinople, Alexius insisted that their leaders swear an oath of loyalty to him and recognize his authority over any land regained from the Turks, as well as any other territory they might conquer. All but Bohemond resisted taking the oath. The city surrendered in late June. The Fall of Jerusalem Despite deteriorating relations between the Crusaders and Byzantine leaders, the combined force continued its march through Anatolia, capturing the great Syrian city of Antioch in June. Second Crusade Having achieved their goal in an unexpectedly short period of time after the First Crusade, many of the Crusaders departed for home. To govern the conquered territory, those who remained established four large western settlements, or Crusader states, in Jerusalem, Edessa, Antioch and Tripoli. After Louis and Conrad managed to assemble their armies at Jerusalem, they decided to attack the Syrian stronghold of Damascus with an army of some 50,000, the largest Crusader force yet. The combined Muslim forces dealt a humiliating defeat to the Crusaders, decisively ending the Second Crusade. Nur al-Din added Damascus to his expanding empire in 1154. In 1187, Saladin began a major campaign against the Crusader Kingdom of Jerusalem. His troops virtually destroyed the Christian army at the battle of Hattin, taking back the important city along with a large amount of territory. From the recaptured city of Jaffa, Richard reestablished Christian control over some of the region and approached Jerusalem, though he refused to lay siege to the city. In September 1192, Richard and Saladin signed a peace treaty that reestablished the Kingdom of Jerusalem though without the city of Jerusalem and ended the Third Crusade. In response, the Crusaders declared war on Constantinople, and the Fourth Crusade ended with the devastating Fall of Constantinople in 1204, marked by a bloody conquest, looting and near-destruction of the magnificent Byzantine capital later that year. Final Crusades Throughout the remainder of the 13th century, a variety of Crusades aimed not so much to topple Muslim forces in the Holy Land but to combat any and all of those seen as enemies of the Christian faith. The Albigensian Crusade aimed to root out the heretical Cathari or Albigensian sect of Christianity in France, while the Baltic Crusades sought to subdue pagans in Transylvania. The movement never reached the Holy Land. The peace treaty expired a decade later, and Muslims easily regained control of Jerusalem. This battle, known as the Seventh Crusade, was a failure for Louis. The Mamluks As the Crusaders struggled, a new dynasty, known as the Mamluks, descended from former slaves of the Islamic Empire, took power in Egypt. Under the ruthless Sultan Baybars, the Mamluks demolished Antioch in 1268. In response, Louis organized the Eighth Crusade in 1270. The initial goal was to aid the remaining Crusader states in Syria, but the mission was redirected to Tunis, where Louis died. Edward I of England took on another expedition in 1271. This battle, which is often grouped with the Eighth Crusade but is sometimes referred to as the Ninth Crusade, accomplished very little and was considered the last significant crusade to the Holy Land. Many historians believe this defeat marked the end of the Crusader States and the Crusades themselves. Though the Church organized minor Crusades with limited goals after 1270—mainly military campaigns aimed at pushing Muslims from conquered territory, or conquering pagan regions—support for such efforts diminished in the 16th century, with the rise of the Reformation and the corresponding decline of papal authority. Effects of the Crusades While the Crusades ultimately resulted in defeat for Europeans, many argue that they successfully extended the reach of Christianity and Western civilization. The Roman Catholic Church experienced an increase in wealth, and the

power of the Pope was elevated after the Crusades ended. Trade and transportation also improved throughout Europe as a result of the Crusades. The wars created a constant demand for supplies and transportation, which resulted in ship-building and the manufacturing of various supplies. After the Crusades, there was a heightened interest in travel and learning throughout Europe, which some historians believe may have paved the way for the Renaissance. Among followers of Islam, however, the Crusaders were regarded as immoral, bloody and savage. The ruthless and widespread massacre of Muslims, Jews and other non-Christians resulted in bitter resentment that persisted for many years. Timeline for the Crusades and Christian Holy War to c. United States Naval Academy.

Chapter 4 : THE STORY OF THE CRUSADES by Alfred Duggan | Kirkus Reviews

As the Crusaders struggled, a new dynasty, known as the Mamluks, descended from former slaves of the Islamic Empire, took power in Egypt. "From the Scandinavian point of view, the big story.

By 1099, the Seljuks had advanced to within miles of the Byzantine capital, Constantinople. The emperor appealed to Pope Urban II for help. The pope invited nobles and Church leaders to attend a council in Clermont, France. There, he called for a crusade to drive out the Muslims and reclaim Jerusalem. He promised entry to heaven to all who joined the fight. French-speaking nobles quickly organized armies to fight in the Holy Land. In addition to trained knights, thousands of townspeople, craftsmen, and peasants joined the crusade. Throughout the Crusades, the Christian faith inspired many to put on the red cross, worn by Crusaders as a symbol of their mission, and join the fight. But people joined the Crusades for other reasons as well. Merchants saw the chance to earn money through trade. Younger sons of nobles hoped to gain estates in the Holy Land. A person who had fought in the Holy Land also gained respect and prestige at home. Close to 30,000 Crusaders fought their way through Anatolia, and headed south toward Palestine. In June of 1099, the Crusaders laid siege to the city of Antioch in Syria. Antioch was protected by a ring of walls. After nine months, the Crusaders found a way over the walls. Antioch fell to the Christians. In 1099, the Crusaders surrounded Jerusalem and scaled the city walls. After a month of fighting, the city surrendered. The victorious Crusaders killed most of the people who had fought against them. They sold the survivors into slavery. With Jerusalem taken, most of the Crusaders went home. Some, however, stayed behind. The Second Crusade – The Crusaders owed their early victories, in part, to a lack of unity among Muslim groups. When the Crusades began, the Seljuk empire was already crumbling into a number of smaller states. Muslims had trouble joining together to fight the invaders. When Muslims started to band together, they were able to fight back more effectively. In 1144, they captured Edessa, the capital of the northernmost crusader kingdom. Christians answered by mounting the Second Crusade. That Crusade ended in failure. An army from Germany was badly defeated in Anatolia. A second army, led by the king of France, arrived in Jerusalem in 1147. About 50,000 Crusaders marched on the city of Damascus, which was on the way to Edessa. Soon after this defeat, the French army went home, ending the Second Crusade. The Third Crusade – Over the next few decades, Muslims in the Middle East increasingly came under common leadership. Salah al-Din united Egypt, Syria, and other lands to the east. He led a renewed fight against the Crusaders in the Holy Land. Salah al-Din quickly took back most of Palestine. In 1187, his armies captured Jerusalem. The loss of Jerusalem shocked Europeans and sparked the Third Crusade. Afterward, arrangements were made between the two sides to exchange prisoners. When Richard lost patience waiting for Salah al-Din to complete the exchange, Richard ordered the deaths of all 2,000 of his Muslim prisoners. Richard then fought his way toward Jerusalem, but his army was not strong enough to attack the city. In September 1192, the two leaders signed a peace treaty. The Crusaders kept a chain of cities along the coast of Palestine. Muslims agreed to let Christian pilgrims enter Jerusalem. Later Crusades The Crusades continued for another years. Some Crusades were popular movements of poor people, rather than organized military campaigns. Few, if any, ever reached the Holy Land. Some made it to European port cities, only to be sold into slavery by merchants. Many disappeared without a trace. None of the later Crusades succeeded in recapturing Jerusalem. Muslims, meanwhile, were gaining back the land they had lost. In 1187, they took Acre, the last Crusader city. This victory ended some two hundred years of Christian kingdoms in the Holy Land. Christians launched these wars to retake the Iberian Peninsula from Muslims. The Umayyads had established a Muslim dynasty in Spain in the 8th century, where Muslims, Jews, and Christians lived together in peace. However, non-Muslims had to pay a special tax. Over time, Christian rulers in northern Iberia chipped away at Muslim lands. The pace of reconquest quickened after the Umayyad caliphate in Cordoba broke up into rival kingdoms in 1031. In 1085, Christians gained a key victory by capturing Toledo, in central Spain. Muslims gradually gave up more and more territory, and new Muslim dynasties were intolerant of Jews and Christians. In 1147, Portugal became an independent Christian kingdom. By 1492, only the kingdom of Granada, in southern Spain, remained in Muslim hands. Many Jews and Muslims remained in areas ruled by Christians. They used the Inquisition, a Roman

Catholic court, against Muslims and Jews who claimed to have converted to Christianity. The Spanish Inquisition was extremely harsh. Judges, called inquisitors, sometimes used torture to find out whether supposed converts were practicing their old religion. Thousands of people were burned at the stake. In the same year, Jews were ordered to become Catholics or leave the country. More than , Jews left their homes forever. Many found refuge in Muslim lands, including in Constantinople, now called Istanbul, the capital of the Ottoman Empire. Muslims remained in Spain, but many were forced to become Catholics. Spain expelled remaining Muslims beginning in This expulsion ended centuries of cooperation among these groups and Christians in Spain.

Chapter 5 : Crusades - HISTORY

In the story of The Crusades, Alfred Duggan - an already acknowledged master of historical fiction - turns his brilliant talent to the straightforward factual retelling of the great conflict which for years immersed the warriors of Christian Europe in the attempt to recover the Holy Land from Islam.

Map of the Eastern Mediterranean in The remnant of the Byzantine Empire is visible in the west; the nascent Seljuq Empire and Fatimid Egypt are shown in green. The Islamic prophet Muhammad founded Islam in the Arabian Peninsula and had united much of Arabia into a single polity by his death in Arab power expanded rapidly in the 7th and 8th centuries largely by military conquest. Jerusalem was taken from the Byzantine Empire after a siege in Pilgrimages by Catholics to sacred sites were permitted, Christian residents in Muslim territories were given Dhimmi status, legal rights, and legal protection. These Christians were allowed to maintain churches, and marriages between faiths were not uncommon. The victory over the Byzantine army at the Battle of Manzikert was once considered a pivotal event by historians but is now regarded as only one further step in the expansion of the Great Seljuk Empire into Anatolia. The Christian Church split along Latin Orthodox lines in after centuries of disagreement leading to a permanent division called the East-West Schism. Beginning around and continuing during the First Crusade, the Investiture Controversy was a power struggle between Church and state in medieval Europe over whether the Catholic Church or the Holy Roman Empire held the right to appoint church officials and other clerics. The result was intense piety and an increased interest in religious affairs amongst the general population in Catholic Europe and religious propaganda by the Papacy advocating a just war to reclaim Palestine from the Muslims. Participation in a crusade was seen as a form of penance that could counterbalance sin. Rhineland massacres In , at the Council of Piacenza , Byzantine Emperor Alexios I Komnenos requested military aid from Pope Urban II , probably in the form of a small body of mercenary reinforcements he could direct and control. Many historians consider that Urban also hoped that aiding the Eastern Church would lead to its reunion with the Western under his leadership. Only survived an ambush by the Turks at the Civetot. However, members of the high aristocracy from France, western Germany, the Low countries, and Italy were drawn to the venture, commanding their own military contingents in loose, fluid arrangements based on bonds of lordship, family, ethnicity, and language. He was rivalled by the relatively poor but martial Bohemond of Taranto and his nephew Tancred from the Norman community of southern Italy. They were joined by Godfrey of Bouillon and his brother Baldwin I of Jerusalem in leading a loose conglomerate from Lorraine , Lotharingia , and Germany. This marked a high point in Latin and Greek co-operation and also the start of Crusader attempts to take advantage of political and religious disunity in the Muslim world: Crusader envoys were sent to Egypt seeking an alliance. The Normans resisted for hours before the arrival of the main army caused a Turkish withdrawal. After this, the nomadic Seljuks avoided the Crusade. Instead, Aleppo and Damascus had competing rulers. Eventually, Bohemond persuaded a tower guard in the city to open a gate and the Crusaders entered, massacring the Muslim and many Christian Greeks, Syrian and Armenian inhabitants. The sultan of Baghdad raised a force to recapture the city led by the Iraqi general Kerbogha. Losing numbers through desertion and starvation in the besieged city, the Crusaders attempted to negotiate surrender, but this was rejected by Kerbogha, who wanted to destroy them permanently. Morale within the city was boosted when Peter Bartholomew claimed to have discovered the Holy Lance. Bohemond recognised that the only option now was for open combat, and he launched a counterattack against the besiegers. This ended only when news arrived that the Fatimid Egyptians had taken Jerusalem from the Turks, and it became imperative to attack before the Egyptians could consolidate their position. Bohemond remained in Antioch, retaining the city despite his pledge that this would return to Byzantine control, while Raymond led the remaining Crusader army rapidly south along the coast to Jerusalem. However, the arrival of craftsman and supplies transported by the Genoese to Jaffa tilted the balance in their favour. For two days the Crusaders massacred the inhabitants and pillaged the city. This relief force retreated to Egypt, with the vizier fleeing by ship. Of the other princes, only Tancred remained with the ambition to gain his own principdom. This may be in part due to a reluctance to relate

Muslim failure, but it is more likely to be the result of cultural misunderstanding. Al-Afdal and the Muslim world mistook the Crusaders for the latest in a long line of Byzantine mercenaries rather than religiously motivated warriors intent on conquest and settlement. Even the Turks were divided, with rival rulers in Damascus and Aleppo. In Baghdad the Seljuk sultan vied with an Abbasid caliph in a Mesopotamian struggle. This gave the Franks a crucial opportunity to consolidate without any pan-Islamic counter-attack. Bernard of Clairvaux, who had encouraged the Second Crusade in his preaching, was so perturbed by the violence that he journeyed from Flanders to Germany to deal with the problem. From the system fell into murderous political intrigue and Egypt declined from its previous affluent state. When Amalric broke the alliance in a ferocious attack, Shawar again requested military support from Syria, and Shirkuh was sent by Nur ad-Din for a second time. Amalric retreated, but the victorious Shirkuh had Shawar executed and was appointed vizier. He was the first Muslim to unite Aleppo and Damascus in the Crusade era. Some Islamic contemporaries promoted the idea that there was a natural Islamic resurgence under Zengi, through Nur al-Din to Saladin although this was not as straightforward and simple as it appears. His overconfidence and tactical errors led to defeat at the Battle of Montgisard. However, Saladin lured the force into inhospitable terrain without water supplies, surrounded the Latins with a superior force, and routed them at the Battle of Hattin. As a result, much of Palestine quickly fell to Saladin including, after a short five-day siege, Jerusalem. Such were the deprivations of the Crusaders that at times they are thought to have resorted to cannibalism. Philip considered his vow fulfilled and returned to France to deal with domestic matters, leaving most of his forces behind. But Richard travelled south along the Mediterranean coast, defeated the Muslims near Arsuf, and recaptured the port city of Jaffa. However, in Henry died and most of the Crusaders returned to Germany to protect their holdings and take part in the election of his successor as Emperor. As collateral, the Crusaders seized the Christian city of Zara; Innocent was appalled, and promptly excommunicated them. Following upon their initial success, the Crusaders captured Constantinople again and this time sacked it, pillaging churches and killing many citizens. The Fourth Crusade never came within 1, miles of its objective of Jerusalem. Large groups of young adults and children spontaneously gathered, believing their innocence would enable success where their elders had failed. Few, if any at all, journeyed to the Eastern Mediterranean. Although little reliable evidence survives for these events, they provide an indication of how hearts and minds could be engaged for the cause. Leopold and John of Brienne besieged and captured Damietta but an army advancing into Egypt was compelled to surrender. However, since his marriage to Isabella II of Jerusalem gave him a claim to the kingdom of Jerusalem, he finally arrived at Acre in Frederick was culturally the Christian monarch most empathetic to the Muslim world, having grown up in Sicily, with a Muslim bodyguard and even a harem. His great diplomatic skills meant that the Sixth Crusade was largely negotiation supported by force. In return, an alliance was made with Al-Kamil, Sultan of Egypt, against all of his enemies of whatever religion. Louis was defeated at Mansura and captured as he retreated to Damietta. Louis remained in Syria until to consolidate the Crusader states. Baibars had three key objectives: The Crusader states were fragmented, and various powers were competing for influence.

Chapter 6 : The Story Of The Crusades: blog.quintoapp.com: Books

In The Real Story of the Crusades, historian Steve Weidenkopf replaces the prevailing anti-Catholic narrative with a factual account of Christendom's struggle to liberate and defend the Holy Land.

Raedts does not consider the sources after to be authoritative, and of those before , he considers only about 20 to be authoritative. The earliest were by the Frenchman G. They analyzed the sources but did not analyze the story. American medievalist Dana Carleton Munro 14 , according to Raedts, provided the best analysis of the sources to date and was the first to significantly provide a convincingly sober account of the Crusade stripped of legends. Alphandery first published his ideas about the crusade in in an article which was later published in book form in He considered the story of the crusade to be an expression of the medieval cult of the Innocents, as a sort of sacrificial rite in which the Innocents gave themselves up for the good of Christendom ; however, he based his ideas on some of the most untrustworthy sources. It was this recognition that undermined all other interpretations, [8] except perhaps that of Norman Cohn who saw it as a chiliastic movement in which the poor tried to escape the misery of their everyday lives. This, according to Spoto, began a literary tradition from which the popular legend of children originated. This idea closely follows H. Revisionism[edit] The Dutch historian Peter Raedts, in a study published in , was the first to cast doubt on the traditional narrative of these events. Many historians came to believe that they were not or not primarily children, but multiple bands of "wandering poor" in Germany and France. A number of them tried to reach the Holy Land but others never intended to do so. Early accounts of events, of which there are many variations told over the centuries, are, according to this theory, largely apocryphal. The Gates of Paradise , a novel by Jerzy Andrzejewski centres on the crusade, with the narrative employing a stream of consciousness technique. Crusade in Jeans Dutch: Angeline , a novel by Karleen Bradford about the life of a girl, Angeline, priest, and Stephen of Cloyes after they are sold into slavery in Cairo. The Scarlet Cross , a novel for youth by Karleen Bradford. Year of the Journey , a novel by Kathleen McDonnell. Young adult historical novel. Sylvia , a novel by Bryce Courtney. Follows a teenage girl during the crusades. Plays[edit] Cruciada copiilor en. Murray Schafer , first performed in Children for Sale, a Gumby episode featured in the film Gumby:

Chapter 7 : The Story of the Crusades - Flores- World History 7

During the last four decades the Crusades have become one of the most dynamic areas of historical enquiry, which points to an increasing curiosity to understand and interpret these extraordinary events.

We all believe in each other and will work hard for each other. It is what every individual does at any given moment that counts. That is what wins and loses games. As preparation time is at a minimum once the competition begins, the Crusaders generally run only three times together as a full team in the build up to matches, with the last run being a short workout totally focused on running through the moves and strategies the team will carry out the following day. There is also some physical maintenance thrown in, in the form of weights, skills and speed sessions for the players. The Crusaders also spend four half hour sessions on each of their training days broken up into working parties to focus on their individual on-field units; such as the scrum, lineout and backline attack. The level of player input is greater than it used to be. These players provide the on-field leadership for the rest of the group. As an example, the rise of All Black flanker Richie McCaw to the Crusaders captaincy, taking over from former All Black skipper Reuben Thorne, who in his turn had been groomed under the tutelage of another former national skipper in Blackadder. Such has been the player turnover; the inaugural Super 14 champion outfit of featured just Thorne from the first champion Crusaders side of Even more astonishingly, just 10 members of the 28 man squad who featured in the competition, where the Crusaders became the only side in Super rugby history to go through a season winning all 13 matches, remained part of the cast. Yet, despite that large change in playing personnel, the Crusaders have been able to remain consistently successful. One of the reasons for the on-going Crusaders dynasty is an astute recruitment programme. In , then coach Robbie Deans hit the jackpot again with his talent spotting by snapping up the services of Rico Gear, who went on to make the All Blacks after a stellar Super 12 where he topped the try-scoring charts by touching down 15 times. Gear, who had spent a season with the Crusaders earlier in his career while also playing for the Highlanders and the Blues, says the off-field organisation at the franchise is a major reason why it has been so successful. Even when the Crusaders are playing at the smaller home venues, like Nelson and Timaru as they have done in recent years, the whole show moves with the team. This includes the Crusaders horsemen; a popular pre-match innovation. The routine involves eight horses and riders from the local Christchurch Polo Club, who are dressed up like knights from the medieval times, and do two circuits of the arena before the match, swords raised, with the objective of whipping the crowd into a frenzy. The horsemen are so popular; they were even transported to Australia to perform before the crowd in Melbourne, when the Crusaders played a pre-season match against Super 14 newcomers, the Western Force. When the Crusaders visit the regions, the non-playing members of the squad help to promote the match, by being involved in visits to schools, businesses and hospitals throughout the community prior to the game. Such is the importance of the smaller rural provinces to the Crusaders; Blackadder remembers once telling his players to regard every autograph as if it was a contract between them and their supporters. That the Crusaders players are happy in their environment is shown by the amount of time most of them tend to spend together away from the rugby field.

Chapter 8 : The Real Story of the First Crusade | Catholic Answers

That story, and the papal authority it underlined, shaped the next years of European history. Even today, the idea at the center of the crusades, that religion has long been at the heart of.

The Real Truth About the Crusades: Peters on the Canon Law of funerals and Whitey Bulger. Boston priests got it wrong. A beautiful apology to traditional Catholics [https: Well, my dear readers, be off kilter no more. Here is a new book, eminently readable, informative and entertaining, that can serve as your bible in defense of the Crusades. I was not familiar with the author, but through this one book I have become a fan. He has a superior command of his subject, packing each chapter with fascinating facts and characters. His writing style is at once delightfully erudite without becoming ponderous. Now, with titles and memberships like these, how can he not be an expert in his subject? These men hated the Church and did everything they could to make her look bad. Since Catholics have been poorly educated in their own history, they believe the myths perpetuated by these spreaders of lies and hatred and are unaware of the true purpose of the Crusades. The Purpose of the Crusades To understand the Crusading movement in the light of Catholic history, one must know what their purpose truly was. This purpose was simple: These were the lands made holy by the birth of the Savior Jesus Christ, by the fact that His Blessed Feet trod these sands and soils, where His holy mother gave birth to Him at the time and place predicted in the Old Scriptures of the Jews, where He was brutally slain by crucifixion and miraculously rose from the dead on the third day. This soil absorbed the blood of millions of early martyrs before the Church was made legal by Constantine in the fourth century. These lands, occupied by Christians and Jews for centuries and considered holy by both, was systematically raped and wrested from its owners by the invading Muslims who slaughtered and enslaved as they fought their way westward toward Europe itself. The problem with all the wrong interpretations of the Crusades – that they were motivated by economics, or by the wish to establish European colonies in the area, or for purposes of enriching a particular government, knight or the Church itself – is a historic misunderstanding of the endeavor. They were none of these. In short, they were motivated by Faith. For this Faith, kings, bishops, priests, and ordinary soldiers were willing to fight and die. The author stresses that the Crusades or any other historical event must be understood in light of the times in which they occurred, not from the perspective of the time during which the history is written. This will always give a false impression of the incidents or movements. One must know the medieval Catholic way of thinking – that the Faith was everything, that the lands were stolen by unbelieving and brutal marauders, and that it was important to amass large groups of believers to go on armed pilgrimage to the Holy Land to take that land back for the Christians from whom it was stolen. The pilgrim so vowed was marked by wearing a cloth cross upon his clothing which could be removed only upon completion of his journey. The second major ingredient was papal approval of the expedition. There were certain spiritual and temporal privileges such as non-payment of taxes during his absence. The main spiritual privilege was the indulgence granted of the remission of temporal punishment due to sins already forgiven in the Sacrament of Penance. Note that unconfessed sins were not forgiven by the indulgence. A most interesting section of this book – by way of background – is the discussion of the founding of Islam in the seventh century and the early years of the militant religion. He explains the rise of the different factions of Islam which still exist today and goes into the advent of the much more warlike and vicious Turkish tribes who adopted Islam and overran the lands from their eastern homeland in the steppes into the Middle East, the islands of the Mediterranean and even to the gates of Europe. This is a story covered by Dr. Diane Moczar in her book *Islam at the Gates*, previously reviewed on this site. The Event that Shook Europe to the Core In , the maniac caliph of Egypt al-Hakim cracked down on his own followers, forcing women to veil themselves, then never to leave their own homes. Christians and Jews had to wear identifying symbols and were further humiliated as dhimmi unbelievers by paying a high tax and in general being treated as second-class citizens in Muslim occupied lands. This was one of the most important churches in Christendom. Then, when the even crueler Seljuk Turks massacred a group of 12, German pilgrims on their way to the holy sites, including the Bishop of Bamberg, just two days before their expected arrival in Jerusalem on Good Friday, yet , the whole Christian world from the West to](https://www.catholicanswers.com/question-answers/the-real-truth-about-the-crusades-peters-on-the-canon-law-of-funerals-and-whitey-bulger)

Byzantium shook with rage. Meantime, the attack of the Seljuks on Byzantium came at a time when the Eastern Christian Empire was at its weakest. The humiliating defeat of the Byzantines at the Battle of Manzikert in 1071 enabled the Seljuk Turks to invade Anatolia modern Turkey thus putting them dangerously close to Constantinople, the Byzantine capital. The ancient Christian city of Nicaea became the Seljuk capital. He spoke to the assembly of bishops, priests, and nobles in the open air on three main themes: The offer of a plenary indulgence to those who did so and completed the journey was the main drawing card for the knights and their men. Remember, this was still the age of Faith when everyone knew that the most important thing a Christian could do for himself was to save his own soul. Of course, it is still our most important job, but this modern world has lost sight of that. He also explains that the major influence on Christian thinking regarding warfare was the great Saint Augustine of Hippo. Here, too, is explained the difference between the jihad warfare of the Muslims, which is offensive warfare for the purpose of conquering territory, and the defensive warfare allowed by the Church to regain territory taken from Christians. This is all very enlightening and interesting. Even more interesting is the response that Urban elicited from the faithful, including royalty, the knightly classes, and the common people. The expense of such an undertaking was immense, mostly paid for by increased taxes and donations on the part of the wealthy who were elderly and those in poor health and unable to make the pilgrimage. All the sacrifices, besides affecting the primary purpose of regaining the Holy Land, earned merit for individual souls in their journey to Heaven. Very few who made it to the holy land stayed there. Most returned home to their families and properties, which debunks the theory that they were engaged in a land grab. Some made the journey as a penance for their sins. Certainly there were some greedy and selfish travelers who thought such a journey would enrich them, and some evil sinners masquerading as Christian pilgrims engaged in violence and murder. Fallen nature sometimes brings out the dregs of humanity, such as the crusaders sacking of Constantinople during the fourth crusade, which vicious crime was forcefully condemned by Pope Innocent III who declared the guilty excommunicated. So Much More We have barely covered the first fifty pages of our book, and it is pages long including the endnotes! Would we see the resurgence of militant Islam as Hilaire Belloc predicted? Perhaps this would not be the case had the Crusades of the Ages of Faith been able to wrest the Muslim lands from the usurpers and end their domination of the lands of the Middle East and Turkey that we see today. Perhaps Christians would not be suffering the persecution we now see in these lands. Perhaps we would not be so fearful of the unassimilated adherents of Mohammed who live among us. Between these pages is a fascinating story filled with villains on both sides , heroes, brave and holy kings, knights and commoners, not to mention the wives and families that gave them up for the holy cause. Many battles are described, and the unfortunate and tragic sacking of Constantinople by so-called Christian warriors is given in all its ugly details.. It is time that Catholics know that they do not have to apologize for these centuries of holy wars to regain Christian lands from the infidels. This book is a great place to learn that lesson.

Chapter 9 : BBC Two - The Crusades, Holy War, The Story of The Crusades

In his History of the Crusades Sa'id Ashur emphasised the similarity between the modern and medieval situation facing Muslims and the need to study the Crusades in depth. Sayyid Qutb declared there was an international Crusader conspiracy.

Fundamental to the factors and reasons for launching and promoting the Crusades was to reclaim the City of Jerusalem and other holy lands in the Levant from the Muslims and to fend off the growing influence of Islam and other threats. However, there was more to the aforementioned. Seljuk Turks from the east: What was the original underlying cause of the Crusades? Islam was already widespread across and beyond the Middle East even before the advent of the Crusades. The religion successfully spread outside the Arabian Peninsula because of the weakening powers of the Byzantine Empire and the Sassanid Empire in the region. Years of armed conflict left the two empires exhausted and vulnerable. Nonetheless, it is worth arguing that the Christians in Europe, as well as in the Near East and the Middle East had relatively no problem with the Muslims and Islam at the onset of the early Muslim conquests during the seventh and eighth centuries. Remember that the First Crusade began in the late 11th century. Christians initially tolerated the arrival of the Arabs and the growing influence of Islam. Both coexisted because of shared trade and economic interests. In addition, intermarriages between the two were common. Christian pilgrims were able to visit Jerusalem freely and Christian merchants and residents lived within Muslim communities just fine. Beginning in the middle of the 11th century however, the Seljuk Turks from the Turko-Persian Muslim Seljuk Empire started raiding and occupying the eastern Armenian borders of the Byzantine Empire. They were able to advance further into the Asia Minor and successfully overthrew the Byzantine stronghold in Anatolia during the Battle of the Manzikert in 1071. The Seljuk Turks were ruthless. They destroyed Christian churches and sacked holy cities within the Byzantine Empire. Furthermore, they made pilgrimage difficult and dangerous for the Christians. This marked the beginning and origin of the Crusades and the onset of the conflict between the Christians of Europe and the Muslims of the Middle East and Near East. The Crusaders from the west: Why did Christians participate in the Crusades? Pope Urban II responded favourably. During the Council of Clermont held in the same year, the pope preached about the importance of sending armed support in the Byzantine Empire. This possible reunification was a laudable reason for launching the Crusades. It would be reminiscent of the early years of the Roman Empire and it would be a commendable accomplishment for the pope. The Church presented the Crusades as a pilgrimage intended to liberate Jerusalem and other holy places from the Muslims. The Church was careful not to highlight the armed element of the Crusades by billing it as a religious expedition. After all, Christianity lacked established teachings regarding church-sanctioned wars that time. The message of the Church worked. People from different walks of life participated in the First Crusade. Most of them were poor peasants while some were wealthy lords of estates. Religious motivation was at play behind this apparent volunteerism. Crusading became a religious calling for participating European Christians nonetheless. Note that most of the narratives in the Bible took place in Jerusalem and other areas in the Levant. It was also the birthplace of Jesus Christ and Christianity. Thus, since the early Christian era, European believers have regarded the region as their spiritual home. Understanding the background and origins of Crusades The beginning and origins of the Crusades are traceable from the armed conflict between the invading Seljuk Turks and the Byzantine Empire. In other words, the primary and initial reason why the Roman Catholic Church and allied European states launched the Crusades was to defend the holy places that fell under the control of the Seljuk Turks. Politics also played a factor in promoting the Crusades, particularly the First Crusade. By helping the empire fend off the Muslim invaders, the pope thought that his call to arms could set the stage for the reunification between the East and the West. Religious motivation was another reason for launching the Crusades. The Church presented crusading as a form of pilgrimage with elements of military expedition. This was instrumental in mobilising European Christians who regarded the Crusades as their religious calling. Note that the Crusades were a series of military campaigns that lasted for five centuries. Although the primary underlying cause of the Crusades was to fend off the Muslim Seljuk Turks, it was not

solely an armed expedition against Islam. In fact, one set of Crusades led to an alliance between the Christians and the Muslims. Another one was set against some factions within the Roman Catholic Church.