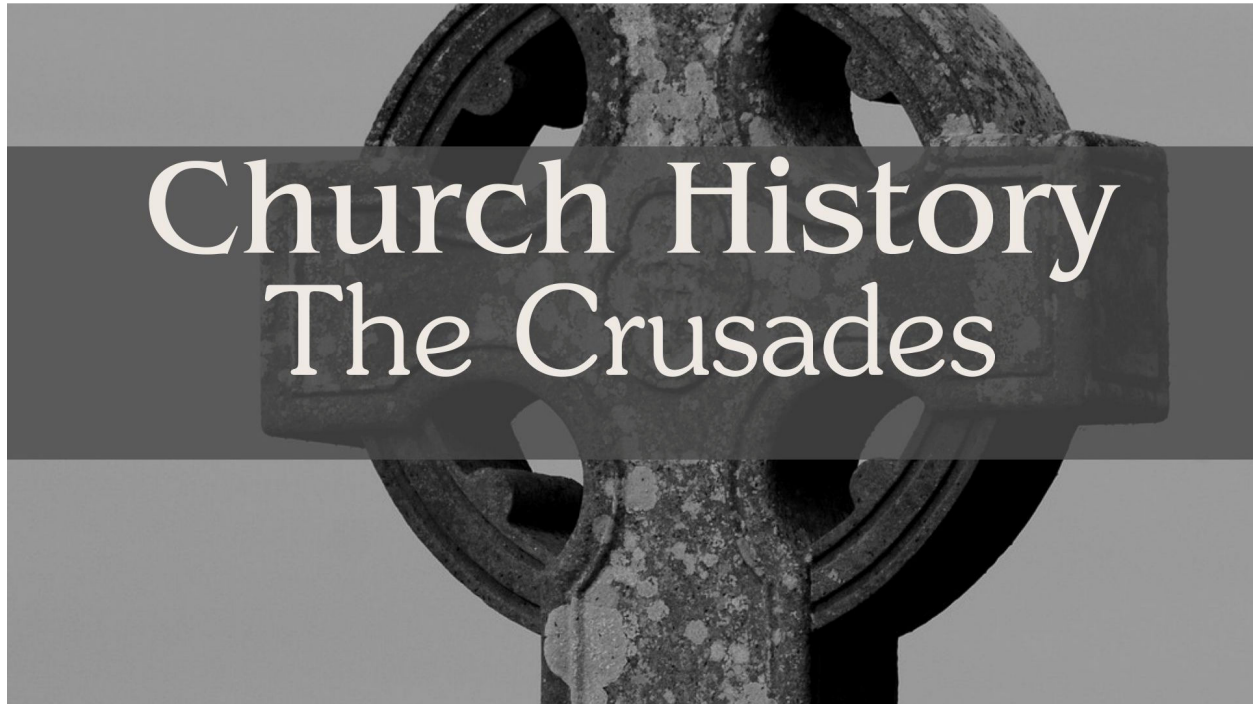


LESSON TWENTY-EIGHT



What were the Crusades?

- The Crusades were a series of military expeditions to the Middle East by Western Catholics, inspired and blessed by the Catholic Church, with the aim of recapturing the Holy Land from the Muslims.

There were four main Crusades:

First Crusade: 1096-1099

Second Crusade: 1147-1149

Third Crusade: 1189-1192

Fourth Crusade: 1202-1204

- There had been a long tradition of warfare between Christians and Muslims before the Crusades.
- The wars between the Byzantines and the Muslims were not Crusades. They were not wars led by the Church for a religious purpose as the Crusades were.
- When the first Crusade was preached in 1095, a new and specifically Western Catholic phenomenon was born, which had profound effect on Western society and the Western Church.

Causes of the Crusades

- It was the Byzantine Emperor Alexius I Comnenus who triggered the Crusades. In 1094, Alexius appealed to Pope Urban II for help in fighting the Seljuk Turks.
- The Turks, the new rulers of the Muslim world in the East, had beaten the Byzantines at the battle of Manzikert in 1071, and conquered the bulk of Asia Minor. Alexius asked for Western troops to increase the strength of his own Byzantine army, so that he could reconquer Asia Minor.
- Before Alexius made his appeal to Urban II for Western troops, Western Europe was already full of people who had gone to the Holy Land, to visit the scenes of Jesus life and death, especially His tomb (which according to tradition, was in the Church of the Holy Sepulcher in Jerusalem).
- Because the Son of God had trodden and sanctified its very soil, the Holy Land gained a unique status in the eyes of Western Christians. People felt that that pilgrimages to the Holy Land were a special way of acquiring God's blessing.
- Until the Seljuk Turks took control in 1055, the Muslim rulers of the Holy Land had always treated Christian pilgrims well.
- The Turks, by contrast, treated them badly. Western pilgrims came back from Palestine and filled Europe with terrible stories of Turkish hostility and persecution.
- In addition, there was a growing feeling in the West at this time that the forces of Christianity could defeat and expel the Muslims from Christian lands they had conquered.
- Under Ferdinand I of Castile (1035-1065), the Christian reconquest of Muslim Spain had begun, which Spanish Catholics regarded as a Crusade in their own land.
- Between 1060 and 1090, the Catholic Normans of southern Italy destroyed Muslim power in Sicily.
- Pope Urban II had reasons of his own for supporting the Byzantine appeal for help. As we saw in the last lesson, Urban was a disciple of Hildebrand, and was in exile from Rome where the Holy Roman Emperor Henry IV had set up a rival pope, Clement III.
- Urban thought that the way to defeat Henry and his rival pope, and so secure the victory of the Hildebrandine reform movement, was to make himself the leader of a great popular cause.
- So, from the outset, Pope Urban intended to answer the Byzantine appeal for troops by launching a great religious Crusade to liberate the Holy Land.
- He correctly calculated that this would unite Catholic Europe behind him. In November 1095, Urban called together a council of clergy and nobles at Clermont in southern France to consider the situation in the East.
- Urban called on the kings and nobles of Catholic Europe, especially the French to stop fighting each other, unite and rescue the Holy Land from the Turks.
- The assembled crowds responded with an outburst of wild enthusiasm, crying out, "God will it! God will it!" (in Latin, "*Deus vult*") This became the motto of the First Crusade.

- The Crusades were simply pilgrimages carried out in the form of warfare. The very name the Crusaders took for themselves suggests this religious motive, because the word “crusade” comes from the Latin *crux*, meaning “cross.”
- A Crusading knight would have the sign of the cross sewn into his outer clothing as a token of his allegiance to Christ; the more zealous would brand it into their flesh. “To take the cross” meant to become a Crusader.
- Urban II encouraged this spirit by using the words of Christ in Mark 8:34 as a Crusade text – “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow after Me.”
- The military behind the Crusades was the nobility of Western Europe, a warrior class for whom fighting was a way of life. They fought on horseback and were called “knights;” they were the backbone of Europe’s ruling class.
- The Cluniac revival in the 10th and 11th centuries tried to bring the violence of this warrior class under control by creating a moral code of “chivalry” (from the French *chevalerie*, “cavalry” – warriors on horses).
- We can see the code of chivalry best summed up in the *Book of the Christian Life* by Bishop Bonizo of Sutri, a friend of Hildebrand. The *Book*, published in about 1090, offered a complete set of chivalric values for the Christian knight, including courage, justice, chastity, sobriety, loyalty and prudence.
- In these ways the Catholic Church tried to Christianize the knights of Western Europe. The Crusades provided a great outlet for the energies of these Christian warriors: by attacking the Muslims and freeing the Holy Land, they were doing the thing they enjoyed most (fighting) and also fulfilling the spiritual ideals of chivalry by acting as champions of the Christian faith.

Abbot Guibert of Nogent in north-eastern France said:

“In our times God has instituted holy wars, so that knights many find a new way of gaining salvation. They do not have to abandon secular affairs completely by choosing the monastic life or any religious professions, as was once the custom, but they can in some degree attain to God’s grace by pursuing their own knightly careers, in the freedom and armor which is their habit.”¹

- The spiritual nature of Crusade warfare was underlined by the fact that before every battle, a Crusader had to confess his sins to a priest and take holy communion.
- The papacy also offered heavenly rewards to the Crusading knights, promising them complete pardon from all the “temporal penalties” of their sins. This pardon was considered an “indulgence.”
- In the Second Crusade, Pope Eugenius II (1145-1153) actually promised eternal life to all who fought the Turks in the Holy Land.
- By the time of the Third Crusade, someone could get an indulgence for all his sins merely by hiring a knight to crusade on his behalf.

- The chief inspiration behind the Crusades was religious: they were armed pilgrimages which expressed the ideals of chivalry and offered a pathway to God's grace and even eternal life.

The First Crusade 1096-1099



- Before the official Crusade called by Pope Urban II took place, there was a tragic episode known as the “people’s Crusade.”
- A French monk named Peter the Hermit, claiming to be guided by visions, went about preaching the Crusade with an almost evangelistic passion.
- Peter gathered an army of some 20,000-ordinary people, mostly peasants (not knights or warriors).
- When the people’s army arrived in Asia Minor, they were themselves massacred by the Turks – it was a case of an unruly mob of poorly armed peasants fighting trained Turkish soldiers.
- Peter escaped the slaughter and was present with the triumphant Crusading army of knights when it captured Jerusalem in 1099.
- In contrast to Peter’s mob of peasants, the knights of the First official Crusade were an impressive assembly of Western Europe’s greatest French nobles including Hugh of Vermandois, brother of King Philip I of France; Godfrey of Bouillon, a descendent of Charlemagne; Godfrey’s brothers Eustace and Baldwin; Raymond of Toulouse, a veteran campaigner against the Muslims in Spain; and several great Norman nobles – Bohemund of southern Italy, his nephew Tancred, Robert of

Normandy, oldest son of King William the Conqueror of England and his brother-in-law, Stephen of Blois.

- Unfortunately, the Crusaders appointed no single commander, and the expedition was cursed by constant bickering among the various leaders.
- Some of them were men of integrity, such as Raymond and Tancred and especially Godfrey of Bouillon, whom his contemporaries called “a holy monk in armor.” However, many others were far from being men of honorable Christian lives.
- The Crusading armies gathered at Constantinople in the winter and spring of 1096-97. It was a huge force – as many as 300,000, according to high estimates.
- They arrived at the right time since the empire of the Seljuk Turks had broken up into warring factions. The disunity of the Turks allowed the Crusaders to defeat the separate Turkish forces one by one.
- The Crusaders began by recapturing Nicaea from the Turks in 1097. They defeated a Turkish army at Dorylaeum in July, followed by the siege of Antioch, which was long and bitter; it fell to the Crusaders after 8 months in June 1098.
- Three days later, they themselves were under siege in Antioch from a Turkish army, but managed to inflict a crushing defeat on their Muslim besiegers. It then took the Crusaders another year to reach Jerusalem.
- They captured Jerusalem in June 1099 after a siege of six weeks. Once inside the Holy City, the Crusaders spared no one; they carried out a merciless massacre of its entire Muslim and Jewish population, including women and children.
- The military results of the First Crusade were the restoration of western Asia Minor to Byzantine rule, and the setting up of four independent “Crusader states” in Syria and Palestine: The County of Edessa, the Principality of Antioch, the County of Tripoli and the Kingdom of Jerusalem.
- These are often called the “Latin” kingdoms because their rulers belonged to the Latin-speaking Catholic Church.
- The jewel of the Latin kingdoms was Jerusalem. Godfrey of Bouillon was offered the title “king” of Jerusalem, but refused to wear a crown of gold in the city where his Lord had worn a crown of thrones.
- Instead, he took the lowlier title “Defender of the Holy Tomb.” Godfrey died a year later in 1100 and was succeeded by his brother, Baldwin, who did take the title “king of Jerusalem” and reigned until 1118, enlarging his kingdom by capturing cities like Caesarea in 1101 and Beirut in 1110.
- The creation of these Latin Crusader states did far more than the schism of 1054 to breed real practical division between Eastern Orthodox and Western Catholic Christians.

Bernard of Clairvaux

- The fall of the Latin kingdom of Edessa to a Turkish army in 1144 gave rise to the Second Crusade. Pope Eugenius III proclaimed it, but the real force behind the Second Crusade was Bernard of Clairvaux.
- Bernard was one of the brightest spiritual stars of the entire Middle Ages. Born in Fontaines (eastern-central France), he was the third son of Tescelin Sorrel, a Crusading knight who had taken part in the capture of Jerusalem in 1099.
- We are told that his mother Alice had a dream about Bernard being destined for higher things. He was sent to a theological college in Chatillon, where priests instructed students in grammar, logic, rhetoric and the Scriptures.
- It seems that Bernard was a very imaginative boy who loved solitude and often had vivid and sometimes overpowering dreams.
- Bernard had an unusually close relationship as a child with his devout mother Alice. When she died in Bernard's late teens, the grief seems to have shaken him to the depths of his being.
- There followed a time of intense inner conflict, in which he felt himself torn violently between the call of the monastery and the worldly life of a carefree, irresponsible young noble who had the means to indulge his appetites quite liberally.
- His ultimate decision in the year 1112 at the age of 22 to become a monk took the form of a tumultuous surrender to Christ, which Bernard always referred to as his conversion.
- The monastery he joined was the Cistercian community in Citeaux. The Cistercian order of monks was a reformed branch of the Benedictines. Their headquarters was at the Citeaux monastery, founded in 1098.
- In 1115, Bernard and 12 other monks from Citeaux set up a new Cistercian community in the county of Champagne.
- The monastery was established in a place called "the valley of Wormwood," a desolate and forbidding wasteland; but Bernard, the abbot of the new community, changed its name to "the valley of Light" – which in French is "Clairvaux." And so, the famous monastery of Clairvaux was founded, which soon outshone the mother community of Citeaux, simply because Bernard was in Clairvaux.
- Clairvaux flourished under Bernard's rule, becoming the parent to 68 new Cistercian communities. By the time Bernard died there were 338 in total, scattered all over Europe and the Middle East.
- Bernard was one of the greatest preachers in the Middle Ages. His nick-name was the "Honey-flowing Teacher," because his sermons seemed to drip with the love of Christ. Bernard expressed his own ideal of preaching in the following pithy epigram:

"Not so much to explain the words as to reach the people's hearts."²

- The controlling theme of his preaching was always love, God's love for man as revealed in Christ, man's responsive love for God and his neighbor. Martin Luther said of Bernard's written sermons:

“In his sermons Bernard is superior to all teachers, even to Augustine himself, because he preaches Christ so excellently.”³

- The other distinguishing feature of Bernard's sermons was their pervading sense of eternal realities. To listen to Bernard was to feel the things of earth grow dim in the light of God's glory and grace.
- In doctrinal matters, Bernard was a disciple of Augustine of Hippo, setting out the chief features of Augustinian doctrine in his treatise *On Grace and Free-will*.
- Bernard pioneered a revolutionary new trend in Western piety towards a greater emphasis on the human Jesus, and the centrality of companionship with Jesus the Man of Sorrow in the believer's life.
- Jesus the suffering Son of Man, hanging on a cross, tended to replace Christ the risen Son of God, enthroned in heaven, as the main focus of Western Catholic spirituality.
- Bernard did more than any other man of his time to popularize the adoration of the Virgin Mary, for whom he felt a special veneration – “the violet of humility, the lily of chastity, the rose of purity and the splendor of heaven,” as Bernard called her. If Christ was the Mediator between God the Father and human-kind, Mary was the intercessor with Christ.

“If you are terrified by the thunders of the Father,” said Bernard, “go to Jesus. If you are afraid to go to Jesus, then run to Mary.”⁴

- However, despite Bernard's devotion to Mary, he very strongly opposed the view that Mary was conceived without sin – the doctrine of the immaculate conception (which at that time was not official Catholic doctrine, but only a theological opinion).
- Bernard had a prolonged and famous controversy with Peter Abelard. Abelard was a great intellectual and the great sinner of his day.
- Thousands flocked to his theology lectures in Paris until the scandal of his love affair with a young pupil, Heloise, became public.
- Bernard thought Abelard was an arrogant free-thinker. He accused Abelard of joining with Arius in his views on the Trinity, with Nestorius on his views of Christ and with Pelagius on his views of grace and free-will.
- The real difference between them was ultimately one of spirit and attitude. Bernard wanted the mind of the Christian to receive and adore in humility the mysteries of the faith.
- Abelard wanted intellectual freedom to argue about everything and discover truth through unfettered discussion and disputation.
- In this battle of the giants, Bernard triumphed, and Pope Innocent II condemned Abelard to perpetual silence and confinement.

- Abelard died a year later, under the protection of Peter the Venerable, abbot of Cluny, who tells us that Abelard passed into eternity meek and penitent, a true philosopher of Christ.
- Bernard's reputation as a preacher, writer and founder of monasteries was so far-flung that he was in constant demand for advice.
- His advice was sought on the appointment of bishops and other high dignitaries in the Church.
- His influence reached new heights in 1130s when the cardinals elected two rival popes, Innocent II and Anacletus II.
- Bernard supported Innocent and toured Western Europe campaigning on his behalf. Bernard's offensive swung the Catholic nations decisively behind Innocent and in 1134 Bernard and Innocent entered Rome together where Innocent was enthroned as the true pope.
- Bernard took back with him from Italy to Clairvaux a young man also named Bernard, who became the older Bernard's favorite disciple.
- In 1145 this younger Bernard became Pope Eugenius III. Bernard of Clairvaux's influence reached its pinnacle, since Eugenius retained all his affections for his old master and consulted him frequently.
- Bernard's dominating position in the life of Western Christianity in the 1100s was quite remarkable. He was never anything more than the abbot of Clairvaux, yet kings, emperors and popes sat at his feet.

The Second Crusade 1147-1149



- The fall of the Latin kingdom of Edessa to a Turkish army in 1144 gave rise to the Second Crusade of 1147-1149.
- Bernard's involvement in the Second Crusade came about because Pope Eugenius III was a former monk of Bernard's and Eugenius asked him to act as a sort of publicity agent for the Crusade.
- Bernard agreed and preached passionately all-over Western Europe, exhorting people to go to the rescue of the kingdom of Jerusalem.
- Bernard's appeals were successful. The Second Crusade was led by King Louis VII of France and the Holy Roman Emperor, Conrad III.
- However, once the Crusaders arrived in the East, they met with total disaster. The Eastern Byzantine Christians, who had not asked the Crusaders to come, received them badly. Most of the Crusaders died in Asia Minor from famine, fever and Turkish attacks.
- Their one serious military operation, the siege of Damascus, was a failure. Catholic Europe was shaken to the core. Many blamed the failure of the Second Crusade on the ill-will and treachery of the Byzantines. Bernard of Clairvaux, however, blamed it on the sins of the Western Catholics; God was punishing them for their ungodly lives.
- Bernard's involvement in the Second Crusade contrasts with his moderate and gentle attitude to heretics and Jews within Catholic Europe.
- He advocated for tolerance towards the Jews and maintained that the only weapons the Church should use against heretics were argument and persuasion.
- Bernard was swiftly canonized in 1147, only 21 years after his death. His fame lived on through his writings. Also, as the doctrine of Mary's immaculate conception became ever more popular, Bernard suffered for his staunch denial of it.
- However, his reputation endured and even survived the storms of the Protestant Reformation in the 16th century.
- When the Reformers broke with the papacy, they made severe criticisms of many medieval saints and theologians; but they could never bring themselves to speak harshly of Bernard.
- Martin Luther, in his commentary on Galatians, extolled Bernard as a shining example of a man who lived by genuine heartfelt faith in Jesus Christ:

“Bernard, a man so godly, so holy, so pure, that we should commend and prefer him before all the theologians of the Church.”⁵

- At about the same time as the Second Crusade, a band of knights from England and Flanders (modern Belgium), who were sailing to the Holy Land, stopped on the way in 1139 to attack the Muslim city of Lisbon, on the western coast of Islami Spain. They captured it and slaughtered the Muslim population, settled there and founded the new Catholic nation of Portugal.

The Third Crusade 1189-1192



- After the failure of the Second Crusade, the disunited Muslims of the Middle East began to find their unity again.
- A brilliant Kurdish general named Saladin took control of Egypt and by 1186 his empire surrounded the kingdom of Jerusalem.
- He crushed the Latin army at the battle of Hattin in July 1187 and captured Jerusalem.
- The West had controlled the city from 1099-1187. Fortunately, Saladin was more merciful than the Crusaders had been when they took Jerusalem and he allowed the conquered Christian inhabitants to leave peacefully.
- Saladin was a just and wise ruler whose standards of conduct often put the Crusaders to shame.
- The whole West was shocked by the fall of Jerusalem. It is said that Pope Gregory VIII died of grief, but not before proclaiming the Third Crusade.
- The three greatest kings of Catholic Europe led the Crusade: King Philip Augustus of France, the Holy Roman Emperor Frederick Barbarossa and above all, King Richard I of England, known to history as Richard the Lionheart. Various disasters almost wrecked the expedition.
- The Holy Roman Emperor Frederick drowned near Tarsus in 1190; without his leadership the German army proved hopelessly ineffective.
- King Philip and King Richard bickered constantly. However, the Crusaders captured the great city of Acre near Mount Carmel, north of Jerusalem.

- After the Crusaders took Acre, Philip returned to France but Richard the Lionheart stayed for another year. He failed to capture Jerusalem, but his amazing exploits in battle won him the admiration of even the Muslims.
- Richard finally made a treaty with Saladin in 1192, which gave the Crusaders a strip of coastland from Acre to Ascalon (south-west of Jerusalem), with Christian right of access to Jerusalem guaranteed.

The Fourth Crusade 1202-1204

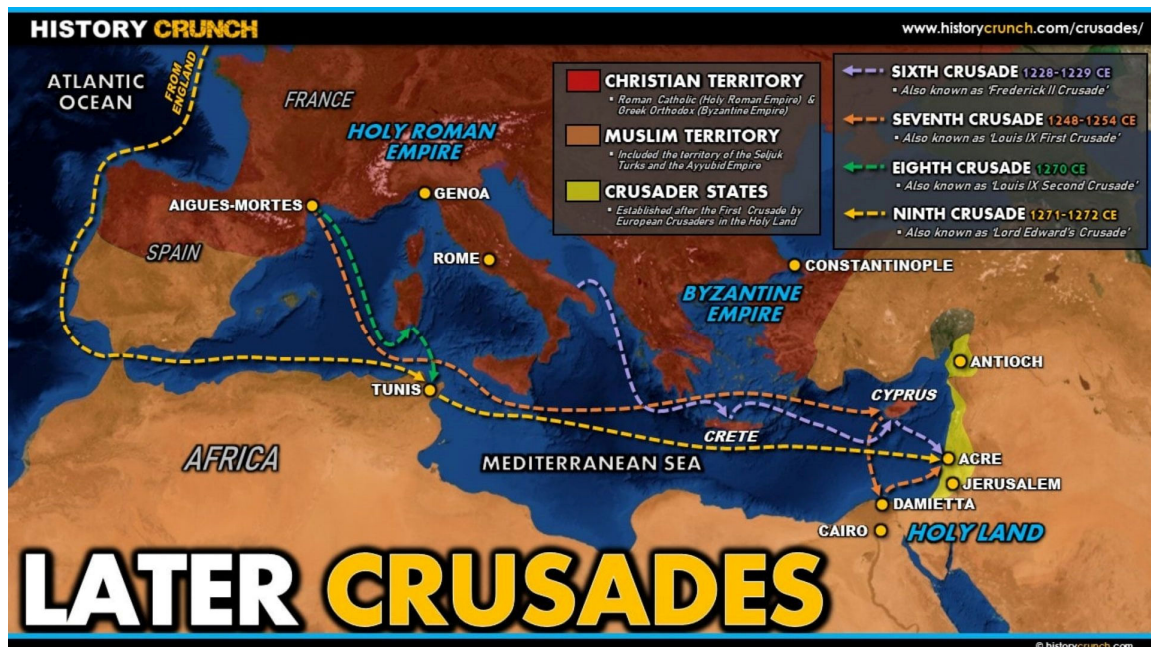


- Pope Innocent III proclaimed the Fourth Crusade. This time the Crusading soldiers were entirely French.
- They had at first intended to conquer Egypt from the Muslims, but they were being ferried there in ships provided by the great Italian trading republic of Venice; and Venice insisted as part of the payment, that the French first conquer for them the city of Zara in Dalmatia (modern Croatia) – Zara had recently seceded from the Venetian empire and joined the Catholic kingdom of Hungary.
- So, the Fourth Crusade began with the Crusaders shedding the blood of their fellow Catholics as they stormed and captured Zara.
- Innocent III was outraged and excommunicated both the French and the Venetians. He eventually restored the French Crusaders to the Church on their professions of repentance, but he refused to lift the sentence from the Venetians.
- At this point Alexius Angelus, the son of the deposed Byzantine Emperor Isaac II, diverted the French and Venetian force from its original aim of conquering Egypt.

Alexius promised the Crusaders large payment and submission of the Orthodox Church to the papacy, if they would help him regain the Byzantine throne.

- The Venetians welcomed Alexius's proposal; they wanted to secure control of all Eastern trade.
- On top of all this, the head of the Venetian republic, Enrico Dandolo, had a personal vendetta against the Byzantines; he had been blinded in a street fight in Constantinople 30 years earlier and was further embittered against Byzantium by the difficulty he found in renewing trade agreements with them after he became ruler.
- With his personal and political hostility against Byzantium, Dandolo has been seen as the real master-mind behind the Fourth Crusade's attack on Constantinople.
- Pope Innocent III forbade the Crusaders to fight the Byzantines, but they ignored him and went to Constantinople, deposed the Byzantine Emperor and placed Alexius on the throne.
- When Alexius could not keep his lavish promises of payment, the French and the Venetians besieged and captured Constantinople in 1204.
- Amid scenes of appalling violence, the triumphant Crusaders looted the Byzantine capital's treasures.
- A French noble, Baldwin of Flanders, became Emperor of the new Latin kingdom of Constantinople; other French nobles shared out large parts of the Byzantine Empire among themselves.
- The new Catholic rulers of Byzantium set up a Western Catholic patriarch of Constantinople and made the Orthodox Church subject to the pope.
- The Fourth Crusade was one of the darkest episodes in Christian history. For the first time, a Crusading army fought fellow Christians, both Catholics in Zara and Orthodox in Constantinople, simply for material gain.

Other Crusades



- There were other Crusades, but none to rival the first four. The most important of the others was the so-called Sixth Crusade of 1228-29, led by the Holy Roman Emperor Frederick II. He had great sympathy for Muslim culture. A determined foe of the papacy, with which he was frequently in military conflict, he had been excommunicated by Pope Gregory IX.
- Frederick's appearance in the Holy Land was more of a state visit than a Crusade. Without fighting, in 1229 he secured from the Sultan al Kamil of Egypt, by diplomacy alone, possession of Jerusalem.
- The Holy City was once more in Christian hands, until 1244 when it was again captured by Muslims and permanently lost to the West.
- By the end of the 13th century, all the Latin territory in the Middle East had fallen to the Muslims; the last to fall was the great Crusading capital of Acre in 1291.

The Hospitallers, Templars and Teutonic Knights

- The Crusades gave rise to a number of great religious military monastic orders. The most important were the Knights of Saint John of Jerusalem, the Knights of the Temple and the Teutonic Knights.
- These orders combined the monastic way of life with the warrior-code of chivalry; their members were both monks and knights at the same time.



- Their purpose was to transport pilgrims to the Holy Land, give them shelter and protection while they were there and do battle with the Muslim Turks.
- The Knights of Saint John were founded in 1048, before the First Crusade, but it was as a result of the Crusades that they really blossomed and flourished. Pope Paschal II gave them official papal recognition in 1113. They were often called the Hospitallers, because they ran a hospital for sick pilgrims in Jerusalem.
- The Knights of the Temple were founded in 1118; their name came from their base near the site of the Jerusalem temple and their monastic rule was written by none other than Bernard of Clairvaux in 1128. They were often called the Templars.
- The Hospitallers and the Templars fought with outstanding courage and discipline against the Turks.
- After Jerusalem was recaptured by Muslim forces under Saladin in 1187, the Hospitallers and Templars were based in Acre. When Acre fell in 1291, the

Hospitallers moved their headquarters first to Rhodes, then to Malta, from where they defended Christian Europe against Muslim attack for the next 300 years.

- The Templars settled in France. However, in what many consider one of the foulest crimes of the Middle Ages, the French King Philip the Fair (1285-1314) forcibly disbanded the Templars in 1312, and put many of them to death, on false charges of heresy, merely because he wanted to seize their money and property.
- The Teutonic Knights were somewhat different from the Hospitallers and Templars. They were an almost exclusively German order of monk-knights, founded by merchants of the German cities of Lubeck and Bremen in 1190 by Pope Clement III.
- Most of the activities of the Teutonic Knights took place in Germany and Eastern Europe rather than Palestine.
- They began campaigning against the Pagan Prussians in 1226, in the territory covered by present-day coastal Poland, conquering Prussia completely by 1283. The Teutonic Knights also vanquished and Christianized Latvia and Estonia.
- The last great pagan people of Eastern Europe, the Lithuanians, came to embrace Catholic Christianity through their fierce conflict with the Teutonic Knights.
- Seeking military assistance to fight the Knights, the Lithuanian king, Jagiello made an alliance with Queen Jadwiga of Catholic Poland; the terms of the alliance was a marriage between the two monarchs, thus uniting Lithuania and Poland under a single monarchy and Jagiello and his people should accept Christianity.

The Effects of the Crusades

- The Crusades had many effects on Europe and the Middle East. The following were the most important:
 1. **They heightened the prestige and influence of the papacy in the West. The Crusades were inspired by the popes. The papacy appeared as the champion of Christianity, uniting Christians against the Muslim menace and organizing the resources of the West in defense of the Holy Land and the Latin Crusade states.**
 2. **They encouraged the use of “indulgences” by which the popes could pardon all the “temporal penalties” of sin. Originally indulgences were granted for some outstanding good deed. Soon they were being sold for cash. Eventually, indulgences were extended to cover souls in purgatory. Buying an indulgence for a friend or loved one could therefore hasten their passage from purgatory to heaven.**
 3. **The Crusades established the idea and practice of using a religious war to destroy the enemies of the Catholic Church. The papacy would soon be using Crusades against heretical or dissenting groups within Western Christendom, such as the Albigensians in France and the Hussites in Bohemia.**
 4. **They helped the development of strong monarchies in Western Europe. The power of the Western nobility was weakened by their loss of control over many local communities; towns and cities bought their independence with money paid to the nobility, their land-owning overlords, to finance the nobles’**

Crusading expeditions. In these and other ways, the Crusades contributed to the growth of stronger national monarchies in the West.

5. **They left a lasting legacy of bitterness and hatred between Christians and Muslims. Prior to the Crusades, Byzantine Christians and Muslims had fought each other often enough but they had a genuine respect for each other.**

Nicholas Mysticus, one of the greatest patriarchs of Constantinople said: “Two empires, the Muslim and the Byzantine, surpass all other empires on earth, like two great lights in the heavens. For this reason alone, if for no other, they ought to be partners and brothers. Although we are separated in our ways of life, our customs, our worship, we ought not to be completely divided.”⁶

- However, Mysticus’s respect for Islamic culture did not yet exist among Western Catholics.
- The conduct of the Crusaders towards the Muslims in the Holy Land was utterly ruthless.
- They made no attempt to evangelize the Muslims, they were simply seen as enemies to be killed without compassion.
- The Crusades therefore introduced a new note of cruelty and religious intolerance into Christian-Muslim relationships.
- To this day, Arabic and Turkish Muslims think of Christianity in terms of the Crusades, and see the “Christian West” as present-day representatives of the Crusading knights who slaughtered so many Muslim men, women and children in the Holy Land in the Middle Ages.

¹ 2000 Years of Christ’s Power, Volume II, Needham, Nick, page 203

² 2000 Years of Christ’s Power, Volume II, Needham, Nick, page 210

³ 2000 Years of Christ’s Power, Volume II, Needham, Nick, page 210

⁴ 2000 Years of Christ’s Power, Volume II, Needham, Nick, page 211

⁵ 2000 Years of Christ’s Power, Volume II, Needham, Nick, page 215

⁶ 2000 Years of Christ’s Power, Volume II, Needham, Nick pages 221-222