

The Fourth Crusade And The Sack Of Constantinople

Numerous Byzantine and Western sources describing the events of the Fourth Crusade have now been translated into English. However, the same is not true for material on Frankish Greece, despite this region's importance to late medieval crusading. The Chronicle of Morea is the key source for the history of the Frankish states established in Greece after the conquest of Constantinople in 1204 and their relations with the reviving Byzantine Empire during the 13th century. It is also an important source for the growth of the Venetian maritime empire. Most of the action centers on the Peloponnese, then called Achaia or Morea, where crusaders William of Champlitte and Geoffrey of Villehardouin (nephew of the famous chronicler) established a principality and the Villehardouins a dynasty. Preserved in a unique fourteenth-century manuscript, the Old French version of the Chronicle of Morea is a contemporary account of Frankish feudal life transposed onto foreign soil. It describes clashes, conquests, and ransoms between the Franks and Byzantines, as well as their alliances and arranged marriages. A rich source, the Chronicle of Morea brims with anecdotes giving insight into the operation of feudal justice, the role of noble women in feudal society, the practice of chivalry, and the conduct of warfare. Versions of the Chronicle exist in Aragonese, Greek, and Italian, as well as in Old French. However, this is the first translation into English or any other modern language of the Old French text, thus opening its content to a wider audience.

In 1099, the soldiers of the First Crusade took Jerusalem. As the news of this victory spread throughout Medieval Europe, it felt nothing less than miraculous and dream-like, to such an extent that many believed history itself had been fundamentally altered by the event and that the Rapture was at hand. As a result of military conquest, Christians could see themselves as agents of rather than mere actors in their own salvation. The capture of Jerusalem changed everything. A loosely defined geographic backwater, comprised of petty kingdoms and shifting alliances, Medieval Europe began now to imagine itself as the center of the world. The West had overtaken the East not just on the world's stage but in God's plans. To justify this, its writers and thinkers turned to ancient prophecies, and specifically to one of the most enigmatic passages in the Bible the dream King Nebuchadnezzar has in the Book of Daniel, of a statue with a golden head and feet of clay. Conventional interpretation of the dream transformed the state into a series of kingdoms, each less glorious than the last, leading inexorably to the end of all earthly realms-- in short, to the Apocalypse. The First Crusade signified to Christians that the dream of Nebuchadnezzar would be fulfilled on their terms. Such heady reconceptions continued until the disaster of the Second Crusade and with it, the collapse of any dreams of unification or salvation-any notion that conquering the Holy Land and defeating the Infidel could absolve sin. In *Nebuchadnezzar's Dream*, Jay Rubenstein boldly maps out the steps by which these social, political, economic, and intellectual shifts occurred throughout the 12th century, drawing on those who guided and explained them. The Crusades raised the possibility of imagining the Apocalypse as more than prophecy but actual event. Rubenstein examines how those who confronted the conflict between prophecy and reality transformed the meaning and memory of the Crusades as well as their place in history.

From an internationally renowned expert, here is an accessible and utterly fascinating one-volume history of the Crusades, thrillingly told through the experiences of its many players—knights and sultans, kings and poets, Christians and Muslims. Jonathan Phillips traces the origins, expansion, decline, and conclusion of the Crusades and comments on their contemporary echoes—from the mysteries of the Templars to the grim reality of al-Qaeda. *Holy Warriors* puts the past in a new perspective and brilliantly sheds light on the origins of today's wars. Starting with Pope Urban II's emotive, groundbreaking speech in November 1095, in which he called for the recovery of Jerusalem from Islam by the First Crusade, Phillips traces the centuries-long conflict between two of the world's great faiths. Using songs, sermons, narratives, and letters of the period, he reveals how the success of the First Crusade inspired generations of kings to campaign for their own vainglory and set down a marker for the knights of Europe, men who increasingly blurred the boundaries between chivalry and crusading. In the Muslim world, early attempts to call a jihad fell upon deaf ears until the charisma of the Sultan Saladin brought the struggle to a climax. Yet the story that emerges has other dimensions—as never before, Phillips incorporates the holy wars within the story of medieval Christendom and Islam and shines new light on many truces, alliances, and diplomatic efforts that have been forgotten over the centuries. *Holy Warriors* also discusses how the term “crusade” survived into the modern era and how its redefinition through romantic literature and the drive for colonial empires during the nineteenth century gave it an energy and a resonance that persisted down to the alliance between Franco and the Church during the Spanish Civil War and right up to George W. Bush's pious “war on terror.” Elegantly written, compulsively readable, and full of stunning new portraits of unforgettable real-life figures—from Richard the Lionhearted to Melisende, the formidable crusader queen of Jerusalem—*Holy Warriors* is a must-read for anyone interested in medieval Europe, as well as for those seeking to understand the history of religious conflict.

The two most authoritative accounts of the Holy Wars — Villehardouin's *Conquest of Constantinople* and Joinville's *Chronicle of the Crusade of St. Lewis* — offer firsthand testimony of battles and their religious and political context. This book examines the role of the papacy and the crusade in the religious life of the late twelfth through late thirteenth centuries and beyond. Throughout the book, the contributors ask several important questions. Was Innocent III more theologian than lawyer-pope and how did his personal experience of earlier crusade campaigns inform his own vigorous promotion of the crusades? How did the outlook and policy of Honorius III differ from that of Innocent III in crucial areas including the promotion of multiple crusades (including the Fifth Crusade and the crusade of William of Montferrat) and how were both pope's mindsets manifested in writings associated with them? What kind of men did Honorius III and Innocent III select to promote their plans for reform and crusade? How did the laity make their own mark on the crusade through participation in the peace movements which were so crucial to the stability in Europe essential for enabling

crusaders to fulfill their vows abroad and through joining in the liturgical processions and prayers deemed essential for divine favor at home and abroad? Further essays explore the commemoration of crusade campaigns through the deliberate construction of physical and literary paths of remembrance. Yet while the enemy was often constructed in a deliberately polarizing fashion, did confessional differences really determine the way in which Latin crusaders and their descendants interacted with the Muslim world or did a more pragmatic position of 'rough tolerance' shape mundane activities including trade agreements and treaties?

This new edition of *Byzantium and the Crusades* provides a fully-revised and updated version of Jonathan Harris's landmark text in the field of Byzantine and crusader history. The book offers a chronological exploration of Byzantium and the outlook of its rulers during the time of the Crusades. It argues that one of the main keys to Byzantine interaction with Western Europe, the Crusades and the crusader states can be found in the nature of the Byzantine Empire and the ideology which underpinned it, rather than in any generalised hostility between the peoples. Taking recent scholarship into account, this new edition includes an updated notes section and bibliography, as well as significant additions to the text: - New material on the role of religious differences after 1100 - A detailed discussion of economic, social and religious changes that took place in 12th-century Byzantine relations with the west - In-depth coverage of Byzantium and the Crusades during the 13th century - New maps, illustrations, genealogical tables and a timeline of key dates

Byzantium and the Crusades is an important contribution to the historiography by a major scholar in the field that should be read by anyone interested in Byzantine and crusader history.

The success of the First Crusade, and its capture of Jerusalem in 1099, has been conventionally explained in terms of its ideological and political motivation. This book looks at the First Crusade primarily as a military campaign and asks why it was so successful. Modern writing about the crusade has tended to emphasise the moral dimension and the development of the idea of the crusade, but its fate was ultimately decided on the field of battle. Victory in the East looks at the nature of war at the end of the eleventh century and the military experience of all the contending parties in order to explain its extraordinary success. It is the first such examination, taking into account all other factors but emphasising the military.

The Second Crusade (1145-1149) was an extraordinarily bold attempt to overcome unbelievers on no less than three fronts. Crusader armies set out to defeat Muslims in the Holy Land and in Iberia as well as pagans in northeastern Europe. But, to the shock and dismay of a society raised on the triumphant legacy of the First Crusade, only in Iberia did they achieve any success. This book, the first in 140 years devoted to the Second Crusade, fills a major gap in our understanding of the Crusades and their importance in medieval European history. Historian Jonathan Phillips draws on the latest developments in Crusade studies to cast new light on the origins, planning, and execution of the Second Crusade, some of its more radical intentions, and its unprecedented ambition. With original insights into the legacy of the First Crusade and the roles of Pope Eugenius III and King Conrad III of Germany, Phillips offers the definitive work on this neglected Crusade that, despite its failed objectives, exerted a profound impact across Europe and the eastern Mediterranean.

The Fourth Crusade (1202-1204) comprised French knights and Venetian sailors; they set out to capture the Holy Land but ended up sacking Constantinople, the Byzantine capital. Robert of Clari, an obscure knight from Picardy, provides an extraordinary account of the trials, travails, and decidedly mixed triumphs of the Fourth Crusade. Told from the perspective of an ordinary soldier, *The Conquest of Constantinople* offers a rare and colorful firsthand description of the crusaders' various experiences, including the hardships they endured and the battles they fought.

This volume presents English translations of seven major bodies of Latin sources for the Fourth Crusade (1202-1204). Combined, the different perspectives of these sources deepen our understanding of this complex and controversial moment in Western-Byzantine relations. This book is part of the TREDITION CLASSICS series. The creators of this series are united by passion for literature and driven by the intention of making all public domain books available in printed format again - worldwide. At Tredition we believe that a great book never goes out of style. Several mostly non-profit literature projects provide content to Tredition. To support their good work, Tredition donates a portion of the proceeds from each sold copy. As a reader of a TREDITION CLASSICS book, you support our mission to save many of the amazing works of world literature from oblivion.

The Fourth Crusade (1202-4) was one of the key events in medieval history. The fall of Constantinople to the Venetians and the soldiers of the fourth crusade in April 1204 was its climax. It ensured that Byzantium's days as a great power were over. It equally ensured that westerners would dominate the Levant - the lands of the old Byzantine Empire - until the end of the middle ages. This book asks just how important was the Fourth as a turning point in the Middle East. The broad setting is the encounter of Byzantium with the West within the framework of the crusades. Differences of outlook and interest meant that this encounter was soon overburdened with mutual distrust. 1204 was some kind of a solution and created situations scarcely conceivable even two years before when the fourth crusade set sail from Venice. The Fourth Crusade was the first, and most famous of the 'diverted' Crusades, which saw the Crusade diverted from its original target, Ayyubi Egypt, to attack the Christian city of Zadar in modern Croatia instead, an attack that was little more than a mercenary action to repay the Venetians for their provision of a fleet to the Crusaders. This book examines the combined action and sacking of the city of Zara, which saw the Crusaders temporarily excommunicated by the Pope. It goes on to evaluate how the influence of the Venetians prompted an attack on Constantinople, analyses the siege that followed and describes the naval assault and sacking of the city which saw the Crusaders place Count Baldwin of Flanders on the Byzantine throne.

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During the thirteenth century, the widespread conviction that the Christian lands in Syria and Palestine were of utmost importance to Christendom, and that their loss was a sure sign of God's displeasure with Christian society, pervaded nearly all levels of thought. Yet this same society faced other crises: religious dissent and unorthodox beliefs were proliferating in western Europe, and the powers exercised, or claimed, by the kings of Europe were growing rapidly. The sources presented here illustrate the rising criticism of the changing Crusade idea. They reflect a sharpened awareness among Europeans of themselves as a community of Christians and the slow beginnings of the secular culture and political organization of Europe.

Be it known to you that eleven hundred and ninety-seven years after the Incarnation of our Lord Jesus Christ, in the time of Innocent Pope of Rome, and Philip King of France, and Richard King of England, there was in France a holy man named Fulk of Neuilly - which Neuilly is between Lagni-sur-Marne and Paris - and he was a priest and held the cure of the village. And this said Fulk began to speak of God throughout the Isle-de-France, and the other countries round about; and you must know that by him the Lord wrought many miracles. Be it known to you further, that the fame of this holy man so spread, that it reached the Pope of Rome, Innocent*; and the Pope sent to France, and ordered the right worthy man to preach the cross (the Crusade) by his authority. And afterwards the Pope sent a cardinal of his, Master Peter of Capua, who himself had taken the cross, to proclaim the Indulgence of which I now tell you, viz., that all who should take the cross and serve in the host for one year, would be delivered from all the sins they had committed, and acknowledged in confession. And because this indulgence was so great, the hearts of men were much moved, and many took the cross for the greatness of the pardon.

The Fourth Crusade (1201-1204), launched to restore Jerusalem to Christian control, veered widely off course, finally landing at Constantinople which it conquered and sacked. The effects of the crusade were far-reaching during the Middle Ages and remain powerful even today, which explains the continued vibrancy of its historiography. This volume, based on studies presented at the Sixth Conference of the Society for the Study of the Crusades and the Latin East in Istanbul, Turkey in 2004, represents some of the best new research on this subject. These essays help to place the Fourth Crusade within the larger context of medieval Mediterranean history as well as larger issues such as agency, accommodation, and memory that inform new aspects of modern historiography.

The Fourth Crusade The Conquest of Constantinople University of Pennsylvania Press

'A nuanced and sophisticated analysis... Exhilarating' Sunday Telegraph
Nine hundred years ago, one of the most controversial episodes in Christian history was initiated. The Pope stated that, in spite of the apparently pacifist message of the New Testament, God actually wanted European knights to wage a fierce and bloody war against Islam and recapture Jerusalem. Thus was the First Crusade born. Focusing on the characters that drove this extraordinary campaign, this fascinating period of history is recreated through awe-inspiring and often barbaric tales of bold adventure while at the same time providing significant insights into early medieval society, morality and mentality. The First Crusade marked a watershed in relations between Islam and the West, a conflict that set these two world religions on a course towards deep-seated animosity and enduring enmity. The chilling reverberations of this earth-shattering clash still echo in the world today. '[Asbridge] balances persuasive analysis with a flair for conveying with dramatic power the crusaders' plight' Financial Times

This new and considerably expanded edition of *The Crusades, 1095-1204* couples vivid narrative with a clear and accessible analysis of the key ideas that prompted the conquest and settlement of the Holy Land between the First and the Fourth Crusade. This edition now covers the Fourth Crusade and the Sack of Constantinople, along with greater coverage of the Muslim response to the Crusades from the capture of Jerusalem in 1099 to Saladin's leadership of the counter-crusade, culminating in his struggle with Richard the Lionheart during the Third Crusade. It also examines the complex motives of the Italian city states during the conquest of the Levant, as well as relations between the Frankish settlers and the indigenous population, both Eastern Christian and Muslim, in times of war and peace. Extended treatment of the events of the First Crusade, the failure of the Second Crusade, and the prominent role of female rulers in the Latin East feature too. Underpinned by the latest research, this book also features: - a 'Who's Who', a Chronology, a discussion of the Historiography, maps, family trees, and numerous illustrations. - a strong collection of contemporary documents, including previously untranslated narratives and poems. - A blend of thematic and narrative chapters also consider the Military Orders, kingship, warfare and castles, and pilgrimage. This new edition provides an illuminating insight into one of the most famous and compelling periods of history.

In the year 1202, tens of thousands of crusaders gather in Venice, preparing to embark for Jerusalem to free the Holy City from Muslim rule. Among them is a lowly vagabond Briton, rescued from damnation by a pious knight who burns with zealous fire for their sacred undertaking. And so they set sail, along with dedicated companions—and with a beautiful, mysterious Arab "princess" whom the vagabond liberates from a brutish merchant. But the divine light guiding their "righteous" campaign soon darkens as the mission sinks ever deeper into catastrophe, disgrace, and moral turpitude—as Christians murder Christians in the Adriatic port city of Zara, tragic events are set in motion that will ultimately lead to the shocking and shameful fall of Constantinople. Impeccably researched and beautifully told, Nicole Galland's *Crossed* is a stunning tale of the disastrous Fourth Crusade—and of the hopeful, brave, and driven who were caught up in and irrevocably changed by a corrupted cause and a furious battle beyond their comprehension or control.

Unlike some other reproductions of classic texts (1) We have not used OCR (Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

"A truly extraordinary reevaluation of historical events in light of new theoretical approaches . . . groundbreaking."?Journal of Orthodox Christian Studies
Colonizing Christianity employs postcolonial critique to analyze the transformations of Greek and Latin religious identity in the wake of the Fourth Crusade. Through close readings of texts from the period of Latin occupation, this book argues that the experience of colonization splintered the Greek community over how best to respond to the Latin other while illuminating the mechanisms by which Western Christians authorized and exploited the Christian East. The experience of colonial subjugation opened permanent fissures within the Orthodox community, which struggled to develop a consistent response to aggressive demands for submission to the Roman Church.

"Colonizing Christianity's analysis of a number of texts through the lens of colonial and postcolonial theory makes for useful, important, reading. There are significant stakes both for medieval historians and those committed to finding pathways of reconciliation among contemporary Christians." —David Perry, author of *Sacred Plunder: Venice and the Aftermath of the Fourth Crusade*

Crusading in the twelfth century was less a series of discrete events than a manifestation of an endemic phenomenon that touched almost every aspect of life at that time. The defense of Christendom and the recovery of the Holy Land were widely-shared objectives. Thousands of men, and not a few women, participated in the crusades, including not only those who took the cross but many others who shared the costs and losses, as well as the triumphs of the crusaders. This volume contains not a narrative account of the crusades in the twelfth century, but a group of studies illustrating many aspects of crusading that are often passed over in narrative histories, including the courses and historiography of the crusades, their background, ideology, and finances, and how they were seen in Europe. Included are revised and updated versions of Giles Constable's classic essays on medieval crusading, along with two major new studies on the cross of the crusaders and the Fourth Crusade, and two excursions on the terminology of crusading and the numbering of the crusades. They provide an opportunity to meet some individual crusaders, such as Odo Arpinus, whose remarkable career carried him from France to the east and back again, and whose legendary exploits in the Holy Land were recorded in the Old French crusade cycle. Other studies take the reader to the

boundaries of Christendom in Spain and Portugal and in eastern Germany, where the campaigns against the Wends formed part of the wider crusading movement. Together they show the range and depth of crusading at that time and its influence on the broader history of the period. The Remaking of the Medieval World, 1204 allows students to understand and experience one of the greatest medieval atrocities, the sack of the Constantinople by a crusader army, and the subsequent reshaping of the Byzantine Empire. The game includes debates on issues such as "just war" and the nature of crusading, feudalism, trade rights, and the relationship between secular and religious authority. It likewise explores the theological issues at the heart of the East-West Schism and the development of constitutional states in the era of Magna Carta. The game also includes a model siege and sack of Constantinople where individual students' actions shape the fate of the crusade for everyone.

In Sacred Plunder, David Perry argues that plundered relics, and narratives about them, played a central role in shaping the memorial legacy of the Fourth Crusade and the development of Venice's civic identity in the thirteenth century. After the Fourth Crusade ended in 1204, the disputes over the memory and meaning of the conquest began. Many crusaders faced accusations of impiety, sacrilege, violence, and theft. In their own defense, they produced hagiographical narratives about the movement of relics—a medieval genre called *translatio*—that restated their own versions of events and shaped the memory of the crusade. The recipients of relics commissioned these unique texts in order to exempt both the objects and the people involved with their theft from broader scrutiny or criticism. Perry further demonstrates how these narratives became a focal point for cultural transformation and an argument for the creation of the new Venetian empire as the city moved from an era of mercantile expansion to one of imperial conquest in the thirteenth century.

*Includes pictures *Includes accounts of the standoff by federal agents and members of the Branch Davidians *Includes online resources and a bibliography for further reading *Includes a table of contents "The Latin soldiery subjected the greatest city in Europe to an indescribable sack. For three days they murdered, raped, looted and destroyed on a scale which even the ancient Vandals and Goths would have found unbelievable." - Speros Vryonis, Byzantium and Europe The Fourth Crusade from 1202-1204 is significant in medieval history because it was the first time a crusade was directed against another Christian group. It was also significant since it encompassed two of the four major sieges of Constantinople, and it also sparked a third in 1235 (an unsuccessful attempt to reverse the Latin gains in 1204). Given that legacy, it's ironic that like the Crusades before it, the Fourth Crusade was originally intended as an invasion of Egypt, which had been conquered by Saladin and his uncle nearly four decades earlier. Egypt had been joined with Syria into one Muslim empire under Saladin, but it had fallen apart into two separate realms after his death shortly after the Third Crusade in 1193. Following that crusade, the main objective of the Crusaders in the 13th century was to conquer Egypt and use it as a beachhead against the Muslims in Syria who threatened Christian Palestine, a goal that should have been beneficial to all of Christendom in both the West and East. Instead, during the Fourth Crusade, tensions between the Latin Christians of Western Europe and the Greek Christians of Constantinople came to a head after a century and three previous Crusades. This resulted in a critical breakdown of communications that resulted in an internal war within Christendom and led to the sack of Constantinople by the Crusaders. After this, the Crusaders established a Latin Kingdom in Constantinople for nearly 60 years, but it remained shaky and was eventually retaken by the Byzantine Greeks. The Fourth Crusade was also a result of the imperialist ambitions of Pope Innocent III, one of the strongest and proudest popes of the Middle Ages, and it was a precursor of the Albigensian Crusade, the first true "internal" crusade. With that, the Latin Christians began to lose focus on the dwindling territories in Palestine, and instead Christians fell upon each other, engaging in Crusades against other Christian groups and bleeding much-needed support from the Latin kingdoms in Palestine. In the west, the Fourth Crusade also saw the rise in power of the Byzantines' most bitter rivals in the West: the Venetians and Genoese. The Venetian Doge was later blamed for inciting the Crusaders to fall upon his Byzantine enemies, and while the situation was more complicated than that, the involvement of the Venetians in the altered direction of the Crusade cannot be denied. Thus, even though no one realized it at the time, the Fourth Crusade was the turning point for the Crusades; after this one, the slow decline toward the Latin Christians losing the Holy Land became inevitable. Constantinople, whether as a Greek or a Latin Empire, was also fatally weakened and would eventually fall to the Ottoman Turks in 1453, long after the end of the Crusades. The Fourth Crusade would inevitably lead to the fall of the Crusader states less than a century later and also the fall of Constantinople two and a half centuries later to the Muslims. The latter would be a permanent loss to Christianity, while Christian forces would not regain control of Palestine until the 20th century. The Fourth Crusade: The History of the Crusade that Resulted in the Sack of Constantinople chronicles one of the most controversial events of the Middle Ages. Along with pictures of important people, places, and events, you will learn about the 4th Crusade like never before, in no time at all.

The Fifth Crusade represented a cardinal event in early thirteenth-century history, occurring during what was probably the most intensive period of crusading in both Europe and the Holy Land. Following the controversial outcome of the Fourth Crusade in 1204, and the decrees of the Fourth Lateran Council in 1215, Pope Innocent III's reform agenda was set to give momentum to a new crusading effort. Despite the untimely death of Innocent III in 1216, the elaborate organisation and firm crusading framework made it possible for Pope Honorius III to launch and oversee the expedition. The Fifth Crusade marked the last time that a medieval pope would succeed in mounting a full-scale, genuinely international crusade for the recovery of the Holy Land, yet, despite its significance, it has largely been neglected in the historiography. The crusade was much more than just a military campaign, and the present book locates it in the contemporary context for the first time. The Fifth Crusade in Context is of crucial importance not only to better understand the organization and execution of the expedition itself, but also to appreciate its place in the longer history of crusading, as well as the significance of its impact on the medieval world.

This book describes the role of the medieval Orthodox Church in the Byzantine Empire (c.600-c.1453). As an integral part of its policy it was (as in western Christianity) closely linked with many aspects of everyday life both official and otherwise. It was a formative period for Orthodoxy. It had to face doctrinal problems and heresies; at the same time it experienced the continuity and deepening of its liturgical life. While holding fast to the traditions of the fathers and the councils, it saw certain developments in doctrine and liturgy as also in administration. Part I discusses the landmarks in ecclesiastical affairs within the Empire as well as the creative influence exercised on the Slavs and the increasing contacts with westerners particularly after 1204. Part II gives a brief account of the structure of the medieval Orthodox Church, its officials and organization, and the spirituality of laity, monks, and clergy.

Claiming that many in the West lack a thorough understanding of crusading, Jonathan Riley-Smith explains why and where the Crusades were fought, identifies their architects, and shows how deeply their language and imagery were embedded in popular Catholic thought and devotional life.

In 1213, Pope Innocent III issued his letter *Vineam Domini*, thundering against the enemies of Christendom—the "beasts of many kinds that are attempting to destroy the vineyard of the Lord of Sabaoth"—and announcing a General Council of the Latin Church as redress. The Fourth Lateran Council, which convened in 1215, was unprecedented in its scope and

impact, and it called for the Fifth Crusade as what its participants hoped would be the final defense of Christendom. For the first time, a collection of extensively annotated and translated documents illustrates the transformation of the crusade movement. *Crusade and Christendom* explores the way in which the crusade was used to define and extend the intellectual, religious, and political boundaries of Latin Christendom. It also illustrates how the very concept of the crusade was shaped by the urge to define and reform communities of practice and belief within Latin Christendom and by Latin Christendom's relationship with other communities, including dissenting political powers and heretical groups, the Moors in Spain, the Mongols, and eastern Christians. The relationship of the crusade to reform and missionary movements is also explored, as is its impact on individual lives and devotion. The selection of documents and bibliography incorporates and brings to life recent developments in crusade scholarship concerning military logistics and travel in the medieval period, popular and elite participation, the role of women, liturgy and preaching, and the impact of the crusade on western society and its relationship with other cultures and religions. Intended for the undergraduate yet also invaluable for teachers and scholars, this book illustrates how the crusades became crucial for defining and promoting the very concept and boundaries of Latin Christendom. It provides translations of and commentaries on key original sources and up-to-date bibliographic materials.

This revised and expanded edition of *The Fourth Crusade* gives fresh emphasis to the events in Byzantium and the Byzantine response to the actions of the Crusaders.

In 1202, zealous Western Christians gathered in Venice determined to liberate Jerusalem from the grip of Islam. But the crusaders never made it to the Holy Land. Steered forward by the shrewd Venetian doge, they descended instead on Constantinople, wreaking terrible devastation. The crusaders spared no one: They raped and massacred thousands, plundered churches, and torched the lavish city. By 1204, one of the great civilizations of history had been shattered. Here, on the eight hundredth anniversary of the sack, is the extraordinary story of this epic catastrophe, told for the first time outside of academia by Jonathan Phillips, a leading expert on the crusades. Knights and commoners, monastic chroniclers, courtly troubadours, survivors of the carnage, and even Pope Innocent III left vivid accounts detailing the events of those two fateful years. Using their remarkable letters, chronicles, and speeches, Phillips traces the way in which any region steeped in religious fanaticism, in this case Christian Europe, might succumb to holy war.

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