

The Churches Of The Crusader Kingdom Of Jerusalem

A knight possessed by demons, an ambitious monk skilled in exorcism, and a bloody Crusade that ends in a terrible siege lie at the heart of Michael Alexander Eisner's action-packed medieval adventure of Christian warriors and Muslim infidels in the Holy Land. Francisco de Montcada, the young Spanish heir to a vast family fortune, returns from the Crusades a gaunt shell of a man, rendered speechless by the horrors he has witnessed. As his friend Brother Lucas draws out his story, Francisco relates a gripping tale of fierce battles, cruel betrayals, and religious zealots. A first-rate novel of disquieting contemporary relevance, The Crusader captures with impressive style and historical authenticity the ghastrly deeds men pursue in the name of God.

An in-depth study of the Crusades provides a comprehensive history of the medieval wars over control of the Holy Land and the resultant clash and mingling of East and West.

First published in 1999, this volume emerged as part of the Collected Studies series and features studies authored by Bernard Hamilton over a period of twenty years, all of which deal with relations between Western Europe and the neighbouring civilizations in the Eastern Mediterranean during the 12th and 13th centuries. The first set examines the kind of society which developed in the Crusader States (including three essays on women and Queens), and the attitude of western settlers to the Byzantine Empire, eastern Christian churches and the Islamic world. Further essays deal with the impact on Western Europe of Christian dualist heresy which had its roots in the Balkans and Armenia, and perhaps ultimately in Persia. The final group centres around the Holy Places, whose liberation was the raison d'etre of the crusade movement. They examine how the Western Church administered these shrines, the way in which they shaped western piety during the time of crusader rule, and how the cult of the Holy Places developed in the Western Church after they had been recaptured by Islam. Each article's original citation information is included, along with the original page numbers and pagination.

This is a scholarly book that commemorates the legacy of Rev. Nicholas Bhekinkosi Hepworth Bhenyu who was born on 05 September 1909 at eNuneni, KwaZulu-Natal, South Africa. He was the founder of the Back to God Crusade in the 1930s that has become institutionalised within the Assemblies of God. He taught his church to be self-sustaining and also encouraged material independence through hard work. He died on 07 October 1985 at Groote Schuur Hospital in Cape Town, Western Cape, South Africa, leaving many people in Africa inspired by his rich legacy as an evangelist, pastor, teacher and church planter to this day. Bhenyu combined evangelism with development, which was critical for the black people who were under a repressive regime in South Africa and in sub-Saharan Africa. He was a religious revolutionary who 'planted' more than 2000 churches in South Africa and neighbouring countries by emphasising non-dominant and non-mechanising converts and their churches and join others. He was determined to build a movement that would be a vehicle to reach out to the continent of Africa through his churches. The book aims at providing academics and researchers with reference material of interactions between spirituality, church dynamics, socio-economic development and political environment. Its contribution to existing research with regard to the formative growth of Christianity in Africa is significant and innovative. The book's target audience includes academics in the religious fields of missiology, church history and contextual theology, specifically researchers with intent to write scientific commentaries on the life history of Bhenyu.

An Archaeological Gazetteer

A Corpus

Building the Sacred in a Crusader Kingdom

The Crusades, Christianity, and Islam

The Glory of the Crusades

Crusader Art in the Holy Land, From the Third Crusade to the Fall of Acre

This is the first of a series of three volumes intended to present a complete gazetteer of all the 400 or more church buildings known to have existed in the Crusader Kingdom of Jerusalem between the capture of the city in 1099 and the fall of Acre in 1291. Volume I forms the first part of the general topographical coverage, and includes individual descriptions and historical discussion of the sites A-K. The sequence will be continued in Volume II, while Volume III will deal specifically with Jerusalem, Acre and Tyre. Together, the volumes provide an indispensable reference work to the Holy Land.

At the eastern confines of Latin Christendom, between the Levantine Crusader states, Byzantium, and Islam, the Lusignan kingdom of Cyprus (1192-1489) was home to a rich and diverse array of Gothic ecclesiastical structures, significant remains of which are still to be seen today. From the grand Latin cathedrals of Nicosia and Famagusta, the austere churches of the mendicant orders, and the magnificent monastic buildings of Bellapais Abbey to the imposing Greek and Nestorian cathedrals of Famagusta and the churches of the Eastern Christians (Armenians, Melkites, Maronites, etc.), Cypriot Gothic architecture evolved to serve the needs of the island's multi-cultural and multi-creedal society. This new study is based on original research on the physical fabric of Cyprus' Gothic ecclesiastical edifices, on a thorough exploitation of the published archaeological data, and on a new reading of the extant documentary sources (some of which are published here for the first time) to offer a fresh account of the development and place of Cypriot Gothic in the architectural history of medieval Europe and the eastern Mediterranean. It proposes to do so by re-evaluating and re-contextualizing the ambitions of the patrons and the choices (and compromises) of the master masons responsible for this unique monumental heritage. The conclusions reached in this study have far-reaching implications for the history of Gothic architecture on the island and the surrounding region. The cathedral of Nicosia, the Kingdom's capital, re-emerges as the single most important architectural undertaking of the period. Not only is it singled out as the site where full-fledged Gothic was first introduced in the Latin East in the early thirteenth century, it is also identified as the chanter where French Rayonnant made its Cypriot debut in the later part of the century, nearly thirty years before Famagusta Cathedral was renovated in an up-to-date Rayonnant style in c. 1300. With the rise of the royal port-town of Famagusta after the fall of Acre (1291), two major architectural centres developed side by side, leading parallel and seldom converging lines. The distinctiveness of their styles is thrown into higher relief by the creation of a 'Crusader Revival' architectural idiom unique to Famagusta by the 1360s, to visually complement the crown's crusading policies. The study of lesser churches in the two royal towns, as well as the major non-urban monastic complex, Bellapais Abbey, demonstrates how the ideas and designs introduced at the two cathedrals were adopted and adjusted to the tastes and needs of a diverse local clientele, ranging from the king and the mendicant orders to the Greeks and Eastern Christians.

A compilation of facts, figures, maps, family trees, summaries of the major crusades and their historiography, the Routledge Companion to the Crusades spans a broad chronological range from the eleventh to the eighteenth century, and gives a chronological framework and context for modern research on the crusading movement. Not just a history of the Crusades, but an overview of the logistical, economic, social and biographical history, this is a core text for students of history and religious studies.

This is the first major work on the history of the secular church in the Frankish states of Syria and the Holy Land - a subject which has not hitherto attracted the interest of ecclesiastical historians. The present book has been written to fill this important gap in crusader studies. It deals with the period stretching from the establishment of a Latin hierarchy after the First Crusade to the final conquest by the Mamluks in 1291. Dr Hamilton examines the development of the Church in the Patriarchates of Jerusalem and Antioch and its organisation from the parish level upwards. Two chapters are devoted to a study of its sources of income and the financial problems that arose after the Battle of Hattin through the thirteenth century. Particular attention is paid to the relations between the Latin and the Eastern Churches. The author documents the unequal treatment given to the Orthodox and to the separated Churches, and traces the course of the various attempts at church union. In his conclusion he makes an overall assessment of the spiritual achievements of the Church during this period and the extent to which it justified the first crusaders' ideals.

Latin and Greek Monasticism in the Crusader States

The Crusades and the Christian World of the East

Gothic Church Architecture in Lusignan Cyprus, C. 1209 - C. 1373

Churches, Castles and Landscape in the Frankish East

Secular Buildings in the Crusader Kingdom of Jerusalem

The Crusader World

Electeod pope in the wake of a rebellion, Eugenius III came to power as a relative unknown during a time of crisis. This book examines the controversial developments in papal justice and theological debate during his pontificate, his treatment of Cistercian monasteries, his relationships with France, Spain, and Rome, his work in the papal states, and the crusades. It offers a new view of an under-appreciated pope and the place of the church in a rapidly changing European society.

In The Imagined and Real Jerusalem in Art and Architecture specialists in various fields of art history, from Early Christian times to the present, discuss in depth a series of Western artworks, artefacts, and buildings, which question the visualization of Jerusalem.

The Crusader World is a multidisciplinary survey of the current state of research in the field of crusader studies, an area of study which has become increasingly popular in recent years. In this volume Adrian Boas draws together an impressive range of academics, including work from renowned scholars as well as a number of though-provoking pieces from emerging researchers, in order to provide broad coverage of the major aspects of the period. This authoritative work will play an important role in the future direction of crusading studies. This volume enriches present knowledge of the crusades, addressing such wide-ranging subjects as: intelligence and espionage, gender issues, religious celebrations in crusader Jerusalem, political struggles in crusader Antioch, the archaeological study of battle sites and fortifications, diseases suffered by the crusaders, crusading in northern Europe and Spain and the impact of Crusader art. The relationship between Crusaders and Muslims, two distinct and in many way opposing cultures, is also examined in depth, including a discussion of how the Franks perceived their enemies. Arranged into eight thematic sections, The Crusader World considers many central issues as well as a large number of less familiar topics of the crusades, crusader society, history and culture. With over 100 photographs, line drawings and maps, this impressive collection of essays is a key resource for students and scholars alike.

By analysing cases of Polish involvement in the crusades and collecting traces of the crusading ideology and preaching in Polish sources from the 12th and 13th century, the book makes a valuable contribution to the discussion about the place of Central Europe in medieval Western Civilization.

Crusader Jerusalem and the Catholic West (1099–1187)

The Churches of the Crusader Kingdom of Jerusalem: A Corpus: Volume 2, L-Z (excluding Tyre)

A Roman-period, Byzantine, and Crusader site in central Nazareth

The Dream and the Tomb

The Forgotten Crusaders

The Call from the East

The first comprehensive survey of monasteries and monasticism in the Near East during the 'Crusader' period.

This is the second of a series of four volumes that are intended to present a complete corpus of all the church buildings, of both the western and the oriental rites, rebuilt or simply in use in the Crusader Kingdom of Jerusalem between the capture of Jerusalem for the First Crusade in 1099 and the loss of Acre in 1291. This volume completes the general topographical coverage begun in volume I, and will be followed by a third volume dealing specifically with the major cities of Jerusalem, Acre and Tyre (which are excluded from the preceding volumes). The project, of which this series represents the final, definitive publication, has been sponsored by the British School of Archaeology in Jerusalem. On completion the corpus will contain a topographical listing of all the 400 or more church buildings of the Kingdom that are attested by documentary or surviving archaeological evidence, and individual descriptions and discussion of them in terms of their identification, building history and architecture. Some of the buildings have been published before, but many others are published here for the first time.

The sixteen studies brought together in this book are the product of the many years that Denis Pringle has spent investigating the material evidence for Latin settlement in Syria and Palestine in the twelfth and thirteenth centuries. Focusing on the building remains of churches and castles - and their relationship to the landscape - some of the themes that it explores include: the influence that such factors as existing local architectural traditions and the need to accommodate visiting pilgrims may have had on the design of Latin churches and religious houses; the architecture of the Cistercian houses in the Kingdom of Jerusalem and the insights that the geographical distribution of church buildings gives into the extent of Christian settlement in the 12th and 13th centuries.

*In the wake of Jerusalem's fall in 1099, the crusading armies of western Christians known as the Franks found themselves governing not only Muslims and Jews but also local Christians, whose culture and traditions were a world apart from their own. The crusader-occupied swaths of Syria and Palestine were home to many separate Christian communities: Greek and Syrian Orthodox, Armenians, and other sects with sharp doctrinal differences. How did these disparate groups live together under Frankish rule? In *The Crusades and the Christian World of the East*, Christopher MacEvitt marshals an impressive array of literary, legal, artistic, and archeological evidence to demonstrate how crusader ideology and religious difference gave rise to a mode of coexistence he calls "rough tolerance." The twelfth-century Frankish rulers of the Levant and their Christian subjects were separated by language, religious practices, and beliefs. Yet western Christians showed little interest in such differences. Franks intermarried with local Christians and shared shrines and churches, but they did not hesitate to use military force against Christian communities. Rough tolerance was unlike other medieval modes of dealing with religious difference, and MacEvitt illuminates the factors that led to this striking divergence. "It is commonplace to discuss the diversity of the Middle East in terms of Muslims, Jews, and Christians," MacEvitt writes, "yet even this simplifies its religious complexity." While most crusade history has focused on Christian-Muslim encounters, MacEvitt offers an often surprising account by examining the intersection of the Middle Eastern and Frankish Christian worlds during the century of the First Crusade.*

Crusader Archaeology

the First Cistercian Pope

Crusaders, Cathars and the Holy Places

The Material Culture of the Latin East

Poland and the Crusader Movement in the Twelfth and Thirteenth Centuries

First Crusader

In the absence of the bodies of Christ and Mary, architecture took on a special representational role during the Christian Middle Ages, marking out sites associated with the bodily presence of the dominant figures of the religion. Throughout this period, buildings were reinterpreted in relation to the mediating role of textual and pictorial representations that shaped the pilgrimage experience across expansive geographies. In this study, Kathryn Blair Moore challenges fundamental ideas within architectural history regarding the origins and significance of European recreations of buildings in Jerusalem, Bethlehem, and Nazareth. From these conceptual foundations, she traces and re-interprets the significance of the architecture of the Holy Land within changing religious and political contexts, from the First Crusade and the emergence of the Franciscan Custody of the Holy Land to the anti-Islamic crusade movements of the Renaissance, as well as the Reformation.

“An enriching account of the expansion of the political and cultural frontiers of the Latin West in the central Middle Ages.”—History Today

When the armies of the First Crusade wrested Jerusalem from control of the Fatimids of Egypt in 1099, they believed their victory was an evident sign of God’s favor. It was, therefore, incumbent upon them to fulfill what they understood to be God’s plan: to re-establish Christian control of Syria and Palestine. This book is devoted to the resulting settlements, the crusader states, that developed around the eastern shores of the Mediterranean and survived until Richard the Lionheart’s departure in 1192. Focusing on Jerusalem, Antioch, Tripoli, and Edessa, Malcolm Barber vividly reconstructs the crusaders’ arduous process of establishing and protecting their settlements, and the simultaneous struggle of vanquished inhabitants to adapt to life alongside their conquerors. Rich with colorful accounts of major military campaigns, the book goes much deeper, exploring in detail the culture of the crusader states—the complex indigenous inheritance, the architecture, the political, legal, and economic institutions, the ecclesiastical framework through which the crusaders perceived the world, the origins of the Knights Templar and the Hospitallers, and more. With the zest of a scholar pursuing a life-long interest, Barber presents a complete narrative and cultural history of the crusader states while setting a new standard for the term “total history.” A Choice Outstanding Academic Title in the Western Europe Category “Barber is a highly distinguished scholar, whose touch is continually deft, and he navigates the basis of the main narrative histories with care . . . a delight to read.”—Literary Review

According to tradition, the First Crusade began at Pope Urban II’s instigation and culminated in July 1099, when western European knights liberated Jerusalem. But what if the First Crusade’s real catalyst lay far to the east of Rome? Countering nearly a millennium of scholarship, Peter Frankopan reveals the First Crusade’s untold history. This is the third in a series of four volumes intended to present a complete Corpus of all the church buildings that were built, rebuilt or simply in use in the Crusader Kingdom of Jerusalem. This volume deals exclusively with Jerusalem, the capital of the Kingdom from 1099 to 1187.

Nicholas Bhekinkosi Hepworth Bhenyu’s lasting legacy

The Latin Church in the Crusader States

The First Crusade

The Uses of the Bible in Crusader Sources

Finance and the Crusades

Crusades – Reformation – Pietism

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.

A descriptive gazetteer of all the secular buildings known to have existed within the Crusader Kingdom of Jerusalem.

Examines Crusader Art of the thirteenth century in its historical, social, and religious context.

A major new history of the Crusades with an unprecedented wide scope, told in a tableau of portraits of people on all sides of the wars, from the author of Powers and Thrones. For more than one thousand years, Christians and Muslims lived side by side, sometimes at peace and sometimes at war. When Christian armies seized Jerusalem in 1099, the most notorious period of conflict between the two religions. Depending on who you ask, the fall of the holy city was either an inspiring legend or the greatest of horrors. Dan Jones interrogates the many sides of the larger story, charting a deeply human and avowedly pluralist path through the crusading era. Expanding the usual timeframe, Jones looks to the roots of Christian-Muslim relations in the eighth century and tracks the influence of crusading to present day. He widens the geographical focus to far-flung regions home to so-called enemies of the Church, including Spain, North Africa, southern France, and the Baltic states. By telling intimate stories of individual journeys, Jones illuminates these centuries of war not only from the perspective of popes and kings, but from Arab-Sicilian poets, Byzantine princesses, Sunni scholars, Shi'ite viziers, Mamluk slave soldiers, Mongol chieftains, and barefoot friars. Crusading remains a rallying call to this day, but its role in the popular imagination ignores the cooperation and complicated coexistence that were just as much a feature of the period as warfare. The age-old relationships between faith, conquest, wealth, power, and trade meant that crusading was not only about fighting for the glory of God, but also, among other earthly reasons, about gold. In this richly dramatic narrative that gives voice to sources usually pushed to the margins, Dan Jones has written an authoritative survey of the holy wars with global scope and human focus.

Rough Tolerance

The Secular Church

The Imagined and Real Jerusalem in Art and Architecture

World's Best Black Soul Crusader

The Holy City in the Eyes of Chroniclers, Visitors, Pilgrims, and Prophets from the Days of Abraham to the Beginnings of Modern Times

The Cambridge Companion to the Literature of the Crusades

This remarkable portrayal of Jerusalem has become a favorite of many readers interested in this city's dramatic past. Through a collection of firsthand accounts, we see Jerusalem as it appeared through the centuries to a fascinating variety of observers—Jews, Christians, Muslims, and secularists, from pilgrim to warrior to merchant. F. E. Peters skillfully unites these moving eyewitness statements in an immensely readable narrative commentary. Originally published in 1985, The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This book transforms archaeological knowledge of Nazareth by publishing over 80 years of archaeological work at the Sisters of Nazareth convent, including a detailed re-investigation in the early twenty-first century under the author's direction. Although one of the world's most famous places and of key importance to understanding early Christianity, Nazareth has attracted little archaeological attention. Following a chance discovery in the 1880s, the site was initially explored by the nuns of the convent themselves - one of the earliest examples of a major programme of excavations initiated and directed by women - and then for decades by Henri Sené, whose excavations (like those of the nuns) have remained almost entirely unpublished. Their work revealed a complex sequence, elucidated and dated by twenty-first century study, beginning with a partly rock-cut Early Roman-period domestic building, followed by Roman-period quarrying and burial, a well-preserved cave-church, and major surface-level Byzantine and Crusader churches. The interpretation and broader implications of each phase of activity are discussed in the context of recent studies of Roman-period, Byzantine, and later archaeology and contemporary archaeological theory, and their relationship to written accounts of Nazareth is also assessed. The Sisters of Nazareth Convent provides a crucial archaeological study for those wishing to understand the archaeology of Nazareth and its place in early Christianity and beyond.

The Uses of the Bible in Crusader Sources seeks to understand the ideology and spirituality of crusading by exploring the biblical imagery and exegetical interpretations that were woven together to form its philosophical basis.

Crusader Archaeology examines what life was like for European settlers in the Latin East and how they were influenced by their new-found neighbours. Incorporating recent excavation results and the latest research, this new edition updates the only detailed study of the material culture of the Frankish settlers in Israel, Cyprus, Syria and Jordan. Adrian Boas provides comprehensive coverage of the key topics connected to crusader archaeology, including an examination of urban and rural settlements, agriculture, industry, the military, the church, public and private architecture, arts and crafts, leisure pursuits, death and burial and building techniques. There are also entirely new chapters on domestic architecture and disease, injury and medical treatment. Drawing on the extensive experience of an established writer in the field, Crusader Archaeology effectively combines a broad body of material to introduce readers to the archaeological research of the region. This well-illustrated volume is a crucial survey for all those interested in the Middle Ages, and in particular the Crusades.

The Churches of the Crusader Kingdom of Jerusalem: The City of Jerusalem

Reception from Late Antiquity through the Renaissance

The Churches of the Crusader Kingdom of Jerusalem

The Crusader States

England, c.1213-1337

The Crusader

Chivalry and the Perfect Prince is a survey of the ceremonial armor crafted for the Spanish Habsburg monarchs of the sixteenth century. It examines notable tournaments and pageantry held at the courts of Charles V and Philip II, and the artworks associated with them. Braden Frieder guides the reader through these tournaments, jousting, and other knightly exercises as part of a larger aristocratic culture that included arms and armor, paintings, tapestries, medals, and sculptures with chivalric themes. Frieder presents Habsburg tournaments in their proper historical context as an extension of imperial politics, drawing comparisons with popular chivalric literature of the period. Frieder's study utilizes extensive primary source material and contemporary documents, many appearing for the first time in English. Included in this book are eighty-one illustrations of fine art and armor from the sixteenth century, the crescendo of the armorer's art in Europe. For the first time in print, these artworks are treated collectively, as integral parts of aristocratic life and culture during the Renaissance.

In Religion as an Agent of Change leading historians and Church historians discuss religion as a driving historical force on the basis of three particular cases from the history of Christianity in Western Europe: the Crusades, the Reformation, and Pietism. Gateway to the Heavenly City presents a penetrating analysis of the attitudes of Latin Christendom towards Jerusalem in the period from the First Crusade to the Muslim capture of the city in 1187. Sylvia Schein starts by exploring the changes in the Western image of Jerusalem, first as the goal of the crusade, then after its conquest. She examines the theories used to justify the conquest and rule of the Holy City and the attitudes of the papacy towards this new rival centre of sanctity. Subsequent chapters describe the new character of Jerusalem's sanctity as the city of the Old and New Testaments, as the earthly gateway to the heavenly city, and in apocalyptic terms as the centre of the world and the place where the events of the end of the world would unfold. The reaction to the fall of crusader Jerusalem in 1187 is the subject of the final chapter. Based on a detailed examination of the source materials, from poetry and song to chronicles and charters, this book paints a clear picture of the place of the Earthly and the Heavenly Jerusalem in Latin Christendom.

This book investigates the financial aspects of crusading in the thirteenth and early fourteenth centuries. Taking the kingdom of England as a case study, it explores a variety of themes, such as how much crusades cost, how they were financed, how funds were transferred to the East and how crusaders fared financially after their return. Its fundamental argument, in contrast with current historiography, is that it was the "private" fundraising of individuals – not the "public" fundraising of the Crown and the Church – that constituted the life-blood of the crusade movement in the period under consideration. Indeed, it is likely that the crusades were only able to remain central to the religious and political life of England, and indeed western Christendom, because participants, and those in their connection, continued to be willing to sacrifice their own financial wellbeing for the interests of the Holy Land.

Pope Eugenius III (1145-1153)

A History of the Crusades

Religion as an Agent of Change

The Sisters of Nazareth Convent

The Routledge Companion to the Crusades

The Churches of the Crusader Kingdom of Jerusalem: Volume 3, The City of Jerusalem

This volume captures the diversity of approaches in crusade scholarship, which often cross cultures and academic disciplines. Essays by the contributors study the role of art and architecture, liturgy, legal practice, literature, and politics in the institution of crusade.

Byzantium's Holy Wars

The Churches of the Crusader Kingdom of Jerusalem: A Corpus: Volume 1, A-K (excluding Acre and Jerusalem)

Chivalry & the Perfect Prince

The Epic History of the Wars for the Holy Lands

The Architecture of the Christian Holy Land

Tournaments, Art, and Armor at the Spanish Habsburg Court