



### ■ Concluding your enquiry

By now you should have notes to support each of the main points shown below. Many people find it helpful to thin notes down to the essentials by making notes on their notes. You could do this by copying each of these main points onto one side of a card and adding your bulleted support points on the reverse.

Of course these main points and their support points, do not, as they stand, answer the question about why the First Crusade erupted in 1095. You need to work with them and try to develop an argument. To sharpen your thinking and develop your ideas you could ...

- Organise them by **IMPORTANCE**: This is quite a good way to start. Place the most important point at the top and the least at the bottom, but as you do so you will probably find they are often closely connected: one would not be important without another.

- Organise them by **TIME**: Separate long-term factors that created the conditions for the Crusade from the short-term factors that let it burst into life. Which would you call 'preconditions' rather than 'causes' and why?
- **BALANCE** one factor against others: Examiners like to set you this challenge where you have to take one possible factor and 'weigh up' how significant it was in causing the First Crusade. In your answer you would need to show you understand how that factor did play a part, but then move on to consider other factors which were either more or less significant than the one you were given. Examples might be:
  - the role of Urban II
  - the role of Alexios I
  - the Seljuk conquests
  - the weakness of the Byzantine Empire
  - the Church reform movement.

Jerusalem never lost its importance for Christians.	The stability of the Near East had been lost by 1071.	Instability in the Near East posed threats to Christians by 1071.
The Byzantine Empire was very weak by 1081.	Alexios I's tactics for defending the Empire created closer links with western Christians.	In 1095, Alexios I decided the time had come to drive the Seljuks from Anatolia.
The fear of hell and purgatory shaped the lives of western Christians.	Western lords and knights were famous for being powerful warriors.	The Church was closely involved in the violence of society.
The Church reform movement increased piety.	The Church reform movement developed the theology and use of Holy War.	Urban II wanted to take Church reform even further.
Alexios I knew how to win western support.	Urban II had several reasons for offering support to Alexios I.	Urban II knew exactly how best to win mass support for the Crusade.

## Pope Urban II's sermon at Clermont

We have no exact record of Pope Urban II's famous sermon at Clermont. The only surviving accounts were written years later, after the capture of Jerusalem and were probably influenced by hindsight and the joy of victory. Official letters and notes written by Urban in 1095 and 1096 confirm that the central message in those accounts is probably accurate, although each sermon probably has exaggerations and emphasises certain points according to the author's own background and the audience he is writing for. Of course, even if the accounts did capture what Urban actually said, we cannot know whether the Pope had exaggerated or amended the pleas for help that had been sent to him by Alexios I.

You can see extracts from two sermon summaries and two official papal letters on these pages. They tell all sorts of things such as the motives that Urban appealed to, his view of Muslims and the sort of people he wanted to become crusaders.

### Fulcher of Chartres gives his version of Pope Urban's sermon

Fulcher wrote this account around 1106. He was a priest who seems to have been at Clermont when the sermon was preached and who went on the First Crusade. Historians regard Fulcher's account of the First Crusade as one of the most straightforward, although he used his book to encourage Christians in Europe to become crusaders and to defend the newly conquered lands around Jerusalem.

... Your brethren in the east are in urgent need of your help ... For, as most of you have heard, the Turks and Arabs have attacked them and have conquered Romania [the Byzantine Empire] as far west as the shore of the Mediterranean ... and have killed and captured many Christians, and have destroyed the churches ... If you permit them to continue ... the faithful of God will be much more widely attacked by them. On this account I, or rather the Lord, beseech you to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends ... Moreover, Christ commands it. All who die by the way, whether by land or by sea, or in battle against the pagans [Fulcher means the Muslims], shall have immediate remission of sins. This I grant through the power of God with which I am invested. O what a disgrace if such a despised and base race, which worships demons, should conquer a people which has the faith of omnipotent God and is made glorious with the name of Christ! ... Let those who have been accustomed unjustly to wage private warfare against the faithful now go against the infidels!

### Pope Urban's letter to Flanders, December 1095

To all the faithful, both princes and subjects in Flanders ... We believe you have long since learned from many accounts that a barbaric fury has deplorably afflicted and laid waste the churches of God in the regions of the **Orient**. Worse still, it has seized the Holy City of Christ. Grieving with pious concern at this calamity we visited the regions of Gaul (France) and urged the lords and subjects of that land to free the churches of the east. We solemnly enjoined such an undertaking upon them for the remission of all their sins. We have appointed Adhemar, Bishop of Puy, leader of this expedition in our stead so that those of you who may wish to undertake this journey should comply with his commands.

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### Robert, the monk of Rheims gives his version of Pope Urban's sermon

Robert was a monk who did not take part in the First Crusade, but he claims to have been at Clermont when Pope Urban II preached in 1095. Robert's account was probably written by 1107. He uses earlier accounts by returning knights as his framework for describing the Crusade, but was instructed by his abbot to add literary style. He also seems to have been very aware of his French audience.

'Oh race of Franks ... chosen and beloved by God ... we wish you to know ... what peril is threatening you and all the faithful. From Jerusalem and Constantinople a horrible tale has gone forth ... A race from the kingdom of the Persians, an accursed race, a race wholly alienated from God... has violently invaded the lands of those Christians and has depopulated them by sword, pillage and fire. They destroy altars ... torture people ... rape the women. The kingdom of the Greeks is now dismembered by them ... To whom therefore does the task of avenging these wrongs and recovering this territory fall, if not upon you? You, upon whom above all other nations God has conferred remarkable glory in arms, great courage and bodily energy. This land you inhabit ... provides scarcely enough food for its cultivators, hence you murder and devour one another ... Let therefore hatred depart from you, let your quarrels end ... Take the road to the Holy Sepulchre, wrest that land from the wicked race and subject it to yourselves.'

When Pope Urban had said these things ... all who were present cried out 'God wills it! God wills it!'

### Pope Urban's letter to the churches in Bologna, September 1096

Whoever for devotion alone, not to gain honour or money, goes to Jerusalem to liberate the Church of God, can substitute this journey for all penance.

Pope Urban seems to have used what we would now call 'modern marketing strategies' to ensure the success of his call to crusade. Look again at page 28 and at these sources. You should be able to find examples of the following.

- A planned programme of activities across a wide area.
- A celebrity with a voice of authority.
- Theatrical or dramatic events to grab attention.
- Exploiting local links.
- Appealing to powerful human emotions, such as fear, guilt, duty, happiness.
- Exaggeration for effect.
- Strong emblems or icons to identify the new product.
- Catch phrases.
- Exploiting existing, popular attractions and values.
- Strong follow-up to initial launches.
- Special offers, never used before.
- Well-known figures who quickly endorse the product.
- Starting from places where your ideas or products are already popular.
- If possible, go 'viral'.

Curiously the one marketing technique that Urban missed was a strong brand name: the word Crusades was only used from about the thirteenth century.