

## The Albigensian Crusade

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*The Albigensian Crusade has all the attributes of an epic. It's based on a true event in history: the Albigensian Crusade, which took place in Southern France from 1209 until 1229. This crusade is largely unknown even though it is closely related to our current era. This crusade was perpetrated by the Catholic Church against the Cathars. Thousands of innocent people were murdered. Who were the Cathars? They were the religion of Southern France in 1209, and they were Gnostics. In fact, they were the last of the Gnostics. After they were expunged, no longer did an organized religious group of Gnostics exist. Why were they killed? Because the renaissance was dawning and the Catholic Church did not want any competition. They perpetrated a genocide against a group that was not only pious, but in many ways more dedicated to Christ than the Catholics. This screenplay has battles and Popes and Kings and Nobleman and Castles. It has all the ingredients of a great movie. It is a tragedy, where the last 200 Cathars are burned in a bonfire at Montsegur in 1244. The heart of the movie is the spirituality of the Cathars.*

*Historian Pegg has produced a swift-moving, gripping narrative of a horrific crusade, drawing in part on thousands of testimonies collected by inquisitors in the years 1235 to 1245. These accounts of ordinary men and women bring the story vividly to life.*

*The Troubadours, Heresy, and the Albigensian Crusade*

*God's Heretics*

*The Song of the Cathar Wars*

*The Friar of Carcassonne*

*Cathar Castles*

First English translation of important contemporary source for the history of the Cathar heresy and the Albigensian crusade.

The Cathars and the Albigensian Crusade brings together a rich and diverse range of medieval sources to examine key aspects of the growth of heresy and dissent in southern France in the twelfth and thirteenth centuries and the Church 's response to that threat through the subsequent authorisation of the Albigensian crusade. Aimed at students and scholars alike, the documents it discusses – papal letters, troubadour songs, contemporary chronicles in Latin and the vernacular, and inquisitorial documents – reflect a deeper perception of medieval heresy and the social, political and religious implications of crusading than has hitherto been possible. The reader is introduced to themes which are crucial to our understanding of the medieval world: ideologies of crusading and holy war, the complex nature of Catharism, the

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Church ' s implementation of diverse strategies to counter heresy, the growth of papal inquisition, southern French counter-strategies of resistance and rebellion, and the uses of Latin and the vernacular to express regional and cultural identity. This timely and highly original collection not only brings together previously unexplored and in some cases unedited material, but provides a nuanced and multi-layered view of the religious, social and political dimensions of one of the most infamous conflicts of the High Middle Ages. This book is a valuable resource for all students, teachers and researchers of medieval history and the crusades.

In 1208 Pope Innocent III called for a Crusade against a country of fellow-Christians. The new enemy was Raymond VI, Count of Toulouse, one of the greatest princes in Western Christendom, premier baron of all the territories in southern France where the langue d'oc was spoken. So began the Albigensian Crusade (named after the French town of Albi), which was to culminate in 1244 with the massacre of Cathars at the mountain fortress of Montségur. This Crusade was the Catholic Church's response to the rapid growth of a rival Christian religion in the very heart of Christendom - the religion of the Cathars (or 'pure ones'). These heretics drew their strength from the consciousness of belonging to a faith that had never seen eye to eye with Catholicism and was more ancient than the Church itself. From the beginning this religious war was to show all the characteristics of a national resistance movement, so that in the end it was not just the survival of the Cathar faith that was at stake but also that of the Languedoc itself as an autonomous and independent region of France.

The Albigensian Crusade and the Battle for Christendom  
The Southern French Nobility and the Albigensian Crusade  
Cathars and Carnage in the Albigensian Crusade

### A History of the Albigensian Crusade

#### A Most Holy War

The Cathars are one of the most famous heretical movements of the late twelfth and early thirteenth centuries. They infiltrated the highest ranks of society and posed a major threat not only to the Catholic Church but also to secular authorities as well. The movement was finally smashed by the crusade and the inquisitional proceedings that followed. This new study is the comprehensive history of the Cathars. It addresses major topics in medieval history including heresy, orthodoxy and the Crusades as well as providing a history of the social and political history of Languedoc and the rise of the Capetian dynasty. A fascinating study of the development of radical religious belief and its violent suppression.

A compelling introduction to the war against the heretics of Languedoc launched in 1209, combined with a description of the political, economic, religious and social conditions of southern western France in the twelfth and thirteenth centuries. Michael Costen shows why the Cathar heresy came to flourish and how the campaign against it developed into a programme of conquest by which an alliance of church and state finally destroyed the heresy and united the region with the newly expanding French kingdom.

Prompted by the murder of his legate, in 1209 Pope Innocent III launches a crusade – not against the infidels of the East, but against fellow Christians living peaceably in the south of France. They are the Cathars, regarded as heretics by the Roman Church, and the sect is flourishing. Thousands of knights, landless younger sons, mercenaries and assorted riff-raff pour south with Christian zeal to exterminate men, women and children of the same country. A dilemma soon arises: How to tell a Cathar from an orthodox Catholic? Lovers Bräida and Jourdan are torn

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apart when Carcassonne falls to the crusaders. Jourdan joins the resistance while Bräida flees with her family to the relative safety of the Pyrenees, neither knowing if they will see one another again. But Bräida is not safe in her mountain retreat, because the Church has found an answer to its dilemma – the creation of the Inquisition. No one can escape its diabolical clutches. This is a story of faith, endurance and the love of liberty in a time of unimaginable cruelty.

The Albigensian Crusade and Its Aftermath

The Cathars

Dualist Heretics in Languedoc in the High Middle Ages

The Chronicle of William of Puylaurens

Massacre At Montsegur: A History Of The Albigensian Crusade

"A fresh look at the Albigensian Crusade, highlighting its effects upon the indigenous nobility"--Provided by publisher.

In the early 12th century AD a large area of present-day France was not under the direct control of the French king. In fact, the French king's direct authority stretched little further than Paris and the area immediately around it, the Ile de France. Many of the other regions were semi-independent duchies and counties, controlled by, amongst others, the King of England and the Holy Roman Emperor. One

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such area free from direct French control was the Languedoc, the area stretching from the Massif Central south to the Pyrenees, and as far as the river Rhone to the east. This area was under the loose overlordship of the counts of Toulouse, and by the beginning of the 12th century the whole region had become the centre of an early form of Protestantism called Catharism that flourished to an extraordinary degree and threatened the rule of the Roman Catholic Church. Pope Innocent III, alarmed at this heresy and the unwillingness of the southern nobility to do much to uproot it, launched a crusade in 1209 against European Christians. The crusading army, represented the established Church consisting predominately of northern French knights. They saw this as an opportunity both to 'take the cross' and to obtain new lands and wealth for themselves more conveniently than crusading to the Holy land. This, the Albigensian Crusade, became a brutal struggle between the north and the south of France as much as between orthodox Roman Catholic and heretic Cathar. The inhabitants of the

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Languedoc had always relied for their safety upon a series of strongly fortified walled cities, such as Albi, Carcassonne, B\_ziers, Toulouse and a large number of fortified hill-top villages and castles which dotted the countryside. These so-called 'Cathar Castles' now became the last refuge against the invading crusaders and the conflict developed into a series of protracted and bloody sieges that lasted for over 30 years. The author describes these two very different types of fortification, the walled city and the hill-top castle. He explains why they were positioned where they were, how they were built, and the defensive principles behind their construction, and also reviews how well they withstood the test of the Albigensian Crusade. Related Titles The Crusades (Essential Histories) Medieval Siege Warfare (Elite) French Medieval Armies 1000-1300 (Men-at-Arms)

In 1300, the French region of Languedoc had been cowed under the authority of both Rome and France since Pope Innocent III 's Albigensian Crusade nearly a century earlier. That

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crusade almost wiped out the Cathars, a group of heretical Christians whose beliefs threatened the authority of the Catholic Church. But decades of harrowing repression-enforced by the ruthless Pope Boniface VIII , the Machiavellian French King Philip the Fair of France, and the pitiless grand inquisitor of Toulouse, Bernard Gui (the villain in *The Name of the Rose*)-had bred resentment. In the city of Carcassonne, anger at the abuses of the Inquisition reached a boiling point and a great orator and fearless rebel emerged to unite the resistance among Cathar and Catholic alike. The people rose up, led by the charismatic Franciscan friar Bernard Délicieux and for a time reclaimed control of their lives and communities. Having written the acclaimed chronicle of the Cathars *The Perfect Heresy* , Stephen O'Shea returns to the medieval world to chronicle a rare and remarkable story of personal courage and principle standing up to power, amidst the last vestiges of the endlessly fascinating Cathar world. Praise for *The Perfect Heresy* : "At once a cautionary tale about the corruption of

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temporal power...and an accounting of the power of faith  
...It is also just a darn good read."-Baltimore Sun "An  
accessible, readable history with lessons ...that were not  
learned by broad humanity until it saw 20th-century tyrants  
applying the goals and methods of the Inquisition on a  
universal scale."-New York Times

Innocent III and the Fourth and Albigensian Crusades

The Albigensian Crusades

The History of the Albigensian Crusade

A History of the Albigensian Crusade. Translated from the  
French by Peter Green

Massacre at Montségur

In 1208 Pope Innocent III called for a Crusade-this time against  
a country of fellow Christians. The new enemy: Raymond VI, Count  
of Toulouse, one of the greatest princes in Christendom, premier  
baron of all the territories in southern France where the langue  
d'oc was spoken. Thus began the Albigensian Crusade, named after  
the town of Albi.

In twelfth century Languedoc a subversive heresy of Eastern

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origin flourished to an extraordinary degree. The Albigenses believed that the world was created by an evil spirit, and that all worldly things - including the Church - were by nature sinful. Jonathan Sumption's acclaimed history examines the roots of the heresy, the uniquely rich culture of the region which nurtured it, and the crusade launched against it by the Church which resulted in one of the most savage of all medieval wars. '[Sumption] never fails to keep his narrative lively with the particular and the pertinent. He is excellent on the tactics and spirit of medieval warfare.' Frederic Raphael, Sunday Times

This title provides a vivid account of the way the Crusade and its legacy turned and twisted for over a hundred years. It focuses on the personalities on sides, their motivations and objectives, creating for the modern reader an overwhelming impression of the powerful beliefs that drove persecutor and victim.

Massacre at Montsegur

The Reconstruction of Southern France After the Albigensian Crusade

An Historical Essay

Revolt Against the Inquisition in the Last Days of the Cathars  
The Story of the Albigensian Crusade

***The Albigensian Crusade Faber & Faber***

***A best-selling history of the Third Crusade, when the Catholic Church waged war against heretics in its own ranks In 1208 Pope Innocent III called for a Crusade against a country of fellow-Christians. The new enemy was Raymond VI, Count of Toulouse, one of the greatest princes in Western Christendom, premier baron of all the territories in southern France where the langue d'oc was spoken. So began the Albigensian Crusade (named after the French town of Albi), which was to culminate in 1244 with the massacre of Cathars at the mountain fortress of Montségur. This Crusade was the Catholic Church's response to the rapid growth of a rival Christian religion in the very heart of Christendom - the religion of the Cathars (or 'pure ones'). These heretics drew their strength from the consciousness of belonging to a faith that had never seen eye to eye with Catholicism and was more ancient than the Church itself. From the beginning this religious war was to show all the characteristics of a national resistance movement, so that in the end it was not just the survival of the Cathar faith that was at stake but also that of the Languedoc itself as an autonomous and independent region of France. Interprets thirteenth-century crusades in terms of the development of Europe, especially France***

**A Sourcebook**

**Conflict and Conscience**

**The Cathars and the Albigensian Crusade**

**The Holy Heretics**

**Ideological War and the Albigensian Crusade**

*This thesis is a case study on ethics within war. The thirteenth century Albigensian Crusade was a war against a heretical religious ideology known as Catharism whose tenets threatened the social order of Europe. The campaign took place in present-day southern France, a region that was at the heart of medieval Christendom. While the Church had recognized the area's slow decline into heresy for over a century, only during the papacy of Pope Innocent III did the situation escalate to necessitate armed conflict. Following the papal call to crusade, Christian nobles and knights from France and Germany formed an ad hoc army that waged a war of occupation for two decades (1209-1229) against an elusive enemy. Despite the military accomplishments of the Crusade, the most important factor leading to its eventual victory was moral. In the end, the nobles and citizens of the region were persuaded to abandon their sympathies towards the Cathar heretics, not through violent coercion but by winning their hearts and minds. This case study's particular emphasis on the moral challenges of this unique type of ideological war offers a historical parallel with the Global War on Terrorism that our nation engages in today.*

*This book brings together a rich and diverse range of medieval sources to examine key aspects*

*of the growth of heresy and dissent in southern France in the twelfth and thirteenth centuries and the Church's response to that threat through the subsequent authorisation of the Albigensian Crusade. The reader is introduced to themes which are crucial to our understanding of the medieval world: ideologies of crusading and holy war, the complex nature of Catharism, the Church's implementation of diverse strategies to counter heresy, the growth of the papal inquisition, southern French counter-strategies of resistance and rebellion, and the uses of Latin and the vernacular to express regional and cultural identity. This timely and highly original study not only brings together previously unexplored and in some cases unedited material, but provides a nuanced and multi-layered view of the religious, social and political dimensions of one of the most infamous conflicts of the High Middle Ages. This thesis is a case study on ethics within war. The thirteenth century Albigensian Crusade was a war against a heretical religious ideology known as Catharism whose tenets threatened the social order of Europe. The campaign took place in present-day southern France, a region that was at the heart of medieval Christendom. While the Church had recognized the area slow decline into heresy for over a century, only during the papacy of Pope Innocent III did the situation escalate to necessitate armed conflict. Following the papal call to crusade, Christian nobles and knights from France and Germany formed an ad hoc army that waged a war of occupation for two decades (1209-1229) against an elusive enemy. Despite the military accomplishments of the Crusade, the most important factor leading to its eventual victory was moral. In the end, the nobles and citizens of the region were persuaded to abandon their*

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*The Albigensian Crusade*

*The Occitan War*

*Kill Them All*

*Conflict and Conscience: Ideological War and the Albigensian Crusade*

*A Military and Political History of the Albigensian Crusade, 1209–1218*

During the early 13th century the north of what is now France went to war with the south in a bloody crusade aimed at destroying the heretical sect known as the Cathars. The conflict was characterized by vicious guerrilla actions and the besieging of the innumerable fortified sites that dotted the landscape of the south. Illustrated with full colour artwork and stunning photographs, this book describes the castles and fortifications of the Cathar period, examining their design, construction and the role that they played during the Albigensian Crusade.

In 1209 Simon of Montfort led a war against the Cathars of Languedoc after Pope Innocent III preached a crusade condemning them as heretics. The suppression of heresy became a pretext for a vicious war that remains largely unstudied as a military conflict. Laurence Marvin here examines the Albigensian Crusade as military and

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political history rather than religious history and traces these dimensions of the conflict through to Montfort's death in 1218. He shows how Montfort experienced military success in spite of a hostile populace, impossible military targets, armies that dissolved every forty days, and a pope who often failed to support the crusade morally or financially. He also discusses the supposed brutality of the war, why the inhabitants were for so long unsuccessful at defending themselves against it, and its impact on Occitania. This original account will appeal to scholars of medieval France, the Crusades and medieval military history.

The Albigensian crusade (1209-1229) by the Catholic Church against the Cathar heretics of southern France is infamous for its brutality. Marked by massacres and acts of appalling cruelty, these deeds are commonly ascribed to the role of religious fanaticism. This book is the first to offer a dedicated military history of the whole Crusade; in so doing it refutes this old view. By telling the story of the Crusade through its dramatic sieges, battles and campaigns and offering expert analysis of the warfare involved, the author reveals the Crusade in a new light – as a bloody territorial conquest in which acts of terror were perpetrated to secure military aims rather than religious ones. The result is an exciting and at times disturbing book that tells the dramatic military events of the Crusade and its leading characters – Simon de Montfort, Louis the Lion, Innocent III, Peter of Aragon, Count Raymond of Toulouse – through the voices of those contemporary writers who fought it and experienced it.

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Peter of Les-Vaux-de-Cernay's *Historia Albigensis*  
A Military and Political History of the Albigensian Crusade, 1209-1218

An Analysis of Papal Leadership and Authority During the Albigensian Crusade  
Bonfire of the Perfect

***The Song of the Cathar Wars is the first translation into English of the Old Provençal Canço recounting the events of the years 1204-1218 in Southern France. In an effort to extirpate the Cathar heresy, Pope Innocent III launched what is now known as the Albigensian Crusade, but it was fiercely resisted by the lords and people of the Languedoc, if in the end in vain. This 'song' was written in two parts, the first by William of Tudela, a supporter of the crusade; the second by an anonymous continuer, wholeheartedly in sympathy with the southerners, although not with the heretics themselves. It stands as a historical source of great importance, not least because it depicts the side that lost. The poem is also a skilful, dramatic and often impassioned composition, evoking the brilliant world of landed knights and the glories and bloody realities of battle. Janet Shirley is an award-winning translator of works on the French Middle Ages. Other publications by her include the Song of Roland and, in this Crusade Texts in Translation series, Crusader Syria in the 13th Century and, with Peter***

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***Edbury, Guillaume de Machaut: The Conquest of Alexandria.  
Fortresses of the Albigensian Crusade 1209-1300***