

Philip and the other kings who received this version of the appeal. In content, this appeal was very traditional. It played upon the recipients' sense of duty and awareness of the gesta of their ancestors, and invited them to reflect upon their own achievements and legacy. Recruitment for the crusading movement had long relied upon the unfavourable comparison of the deeds of the „sons“ with those of their „fathers“. It had been the central theme in the call for the Second Crusade, *Quantum praedecessores* (which, as we will see below, provided inspiration for many of the rhetorical motifs of *Iustus Dominus*), and was an idea that had permeated the papacy's organisation of the crusading movement<sup>31</sup>. After the First Crusade „there existed among certain noble families“, Nicholas Paul writes, „a strong sense of obligation to revere and imitate the deeds of crusading ancestors“<sup>32</sup>. Naturally enough, the papacy attempted to tap into this desire as a source of crusading fervour in the promotion of new campaigns. The critique of private warfare, of warriors turning their aggression inwards towards fellow Christians when they should have been directing it outwards against the *hostes fidei*, also struck a deeply traditional tone. The castigation of private warfare, along with the appeal to the deeds of ancestors, had long been entwined with the crusading movement. The ideas both appear in Robert the Monk's wildly popular account of the events at the Council of Clermont, written soon after the First Crusade, for instance<sup>33</sup>. In this latter section of the *narratio* of *Iustus Dominus*, then, Honorius was making a clear attempt to provoke a period of

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31) Rolf GROSSE, Überlegungen zum Kreuzzugsaufruf Eugens III. von 1145/46. Mit einer Neuedition von JL 8876, in: *Francia. Forschungen zur westeuropäischen Geschichte* 18 (1991) pp. 85–92; Jonathan PHILLIPS, *The Second Crusade. Extending the Frontiers of Christianity* (2007) pp. 52, 54, 55. Paul writes that „Papal letters issued from the time of the Second Crusade (1147–49) until the pontificate of Pope Innocent III (1198–1216) enjoined the nobility to recall the efforts of their forefathers“: Nicholas L. PAUL, *To Follow in their Footsteps. The Crusades and Family Memory in the High Middle Ages* (2012) p. 2, see also p. 48. It is now possible to extend this statement at least to the pontificate of Honorius III; indeed it is probable that an examination of later crusade calls would yield further examples.

32) PAUL, *To Follow in their Footsteps* (see n. 31) p. 2.

33) *The Historia Iherosolimitana* of Robert the Monk, ed. Damien KEMPF and Marcus G. BULL (2013) p. 6: *Moveant vos et incitent animos vestros ad virilitatem gesta predecessorum vestrorum, probitas et magnitudo Karoli Magni regis et Ludovici filii eius aliorumque regum vestrorum, qui regna paganorum destruxerunt, et in eis fines sancte ecclesie dilataverunt ... Inde est quod vos in invicem mordetis et contenditis, bella movetis et plerumque mutuis vulneribus occiditis. Cessent igitur inter vos odia, conticescant iurgia, bella quiescant et totius controversie dissensiones sopiantur.*