

the invaders to stretch out to their temporal inheritance, so why do they suffer the detainers of the inheritance of the Lord for so long³⁷? The pope implored the monarchs, therefore, not to ignore the insults done to the Lord, insults which rightly they would never tolerate in men. Here Honorius was playing with the idea of God as a temporal lord in his efforts to shift the perspectives of his audience – a motif present in another of his letters to Philip from 18 April 1223 and which he was extremely adept in using³⁸. The kings and their nobles would never ignore insults and attacks on their temporal lords, so why do they permit them on their spiritual Lord? The pope wrote that these indignities pricked the heart of their Creator, and hoped that the zeal of Christian faith might inflame them, so that, with strong hand and extended arm, they might come to the rescue of the Holy Land. If they did so, then the papacy and the faithful of Christendom would be able to glory in praising the kings, who would gather to themselves the accumulation of merit not only from their own deeds, but also even from those inspired to follow their example. Here Philip's version of the text ended. The rhetorical pull of the *dispositio* section explains why Honorius composed a separate text for the kings of Europe. The pope recognised, as many popes before him had, that the enlistment of kings would have a transformative effect on crusade recruitment. Kings were lynchpins who had the potential to act as motivators and leaders who could inspire others to take the cross. Through the power of their political and familial connections, they could also draw in large bands of kin and followers beholden to the monarch who might otherwise not have joined the crusade – a political reality expressed cleverly in the rhetoric of the letter about temporal lords and their vassals. This explains why Honorius pursued an innovative two-pronged approach to the composition of his crusade call. Where his predecessors had relied on a traditional „one size fits all“ approach that lumped different audiences in together, Honorius crafted two different letters with different rhetorical cores so as to better target the different social strata and their triggers and thus maximise the persuasive power of his appeal.

Honorius went even further in targeting the persuasive power of *Iustus Dominus* at the kings of Europe by customising the content of the *dispositio* clause of the documents for particular rulers. The

37) SCHWERIN, *Die Aufrufe* (see n. 5) p. 32.

38) SCHWERIN, *Die Aufrufe* (see n. 5) p. 64; SMITH, *Preambles to Crusading* (see n. 25) pp. 75–76; SMITH, *Curia and Crusade* (see n. 2) pp. 234, 237.