

his celebrated contemporaries<sup>2</sup>. Yet one of the best examples of Honorius's dynamism as pope, his crafting of the pan-European crusade encyclical, *Iustus Dominus*, issued between 11 and 27 April 1223, remains under-appreciated (see Appendix for the text)<sup>3</sup>. Buried among the mass of diplomatic documentation on the crusade that emanated from Honorius's chancery, which has only recently been explored thoroughly, the modern profile of *Iustus Dominus* is a shadowy reflection of its medieval status when it was recognised as a model letter and included in the *Briefsammlung* of Thomas of Capua<sup>4</sup>. Although Ursula Schwerin appraised its significance in 1937 and noted its most notable features in her pioneering study of crusade appeals, and Laurie Shepard briefly examined some of the rhetoric from the first half of the letter in 1999, hitherto no-one has taken up the mantle to explore the document in the requisite level of detail<sup>5</sup>. As a result, it is not well known. It is usually missing from the relevant sections of the standard general histories of the crusades, histories that tend to treat more liberally the most famous encyclicals *Quantum praedecessores* (1145/46), *Audita tremendi* (1187/88), *Post miserabile* (1198) and *Quia maior* (1213),

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2) Pierre-Vincent CLAVERIE, *Honorius III et l'Orient (1216–1227). Étude et publication de sources inédites des Archives vaticanes (ASV)* (2013); Viola SKIBA, *Honorius III. (1216–1227). Seelsorger und Pragmatiker* (2016); Thomas W. SMITH, *Curia and Crusade. Pope Honorius III and the Recovery of the Holy Land, 1216–1227* (2017); *Nuovi studi su Onorio III*, ed. Christian GRASSO (Italia sacra N. S. 3, 2017).

3) Vatican City, Archivio Segreto Vaticano, Registra Vaticana 12, fols 52r–54r; calendared in *Regesta Honorii Papae III*, ed. Petrus PRESSUTTI, 2 vols. (1888–95) 2 no. 4262 pp. 118–119, and edited in the Appendix to the present article. Previously, the letter was printed in *Epistolae saeculi XIII e regestis pontificum Romanorum selectae*, ed. Carl RODENBERG, 3 vols. (1883–94) 1 no. 225 pp. 152–155. In order to avoid unnecessary duplication of the text of the letter in the footnotes, only very short and specific quotations are given therein; readers are directed to the Appendix, where the internal diplomatic sections of the letter are marked in bold, italic type in order to facilitate ease of comparison with the main body of the article.

4) *Die Briefsammlung des Thomas von Capua*. Aus den nachgelassenen Unterlagen von Emmy Heller und Hans Martin Schaller, ed. Matthias THUMSER and Jakob FROHMANN (Online-Publikation 2011; <http://www.mgh.de/datenbanken/thomas-von-capua/>) no. III 5, pp. 98–100. On the purpose of the *Briefsammlung*, p. 4: „die Schreiben [wurden] als Briefformulare und stilistische Vorbilder verstanden“.

5) Ursula SCHWERIN, *Die Aufrufe der Päpste zur Befreiung des Heiligen Landes von den Anfängen bis zum Ausgang Innozenz IV. Ein Beitrag zur Geschichte der kurialen Kreuzzugspropaganda und der päpstlichen Epistolographie* (1937) pp. 31–32, 108–109; Laurie SHEPHARD, *Courting Power. Persuasion and Politics in the Early Thirteenth Century* (1999) pp. 96–99. See also now SMITH, *Curia and Crusade* (see n. 2) pp. 181–184, 187, 241–242.