

Honorius dispatched to the faithful of Tarentaise, and a copy sent to the faithful of Flanders and Brabant – which is not noted in the register – survives in an edition made by Charles Louis Hugo in 1725⁶⁷. The congruence between these two letter texts reveals that the non-royal recipients, that is, the people of the West, appear to have received a different letter from that dispatched to the kings. Their texts of *Iustus Dominus* follow the royal copies up to the middle of the *narratio*, with only very minor alterations to reflect that the pope was now addressing the people of Christendom rather than their rulers. Thence they fork off into completely different texts for the remainder of the letter. In the letters to the faithful, Honorius changed strategy and deployed the *tempus acceptabile* theme: a rhetorical device used by Bernard of Clairvaux and in subsequent papal appeals to persuade potential recruits that now was the „acceptable time“ to perform penance by joining the crusade, thus looping back to the main theme of the *arenga* that God was just and that a new expedition could succeed where the Fifth Crusade had failed⁶⁸. This traditional theme „reaffirmed the relation between crusade and penance“, and as Ane Bysted points out, Honorius had already attributed the motif a prominent place in an important crusade letter from 1217⁶⁹. Delivering the theme using the rhetorical technique of *anaphora* again, Honorius wrote in this second branch of the *Iustus Dominus* text that truly the time had come for confusion to be removed and for justice to be done in the Holy Land, where the sons of handmaidens are insulted and the land of the Lord is miserably occupied. The time had come for those who sell themselves to the devil through the fee of their sins to regain their liberty, and through the remedy of life-giving redemption, they might redeem their souls taken captive by devilish trickery. Honorius urged those who hitherto had slept to arise now and by works be stirred away from death, so that Christ might illuminate them. They might now rise up and hurry in the lustre of the brightness of arms to the Lord, equipped for the fight, assured of the crown of life. Thus the letter to the faithful shared some of the same general theological ideas and rhetorical motifs. Like the kings of Christendom, Honorius urged the faithful that now was

67) *Sacrae antiquitatis monumenta historica, dogmatica, diplomatica*, ed. Charles Louis HUGO, 2 vols. (1725–31) 1 no. 136 pp. 122–123.

68) SCHWERIN, *Die Aufrufe* (see n. 5) p. 112. On the *tempus acceptabile* motif, see Ane L. BYSTED, *The Crusade Indulgence. Spiritual Rewards and the Theology of the Crusades, c.1095–1216* (2015) pp. 236–243.

69) BYSTED, *Crusade Indulgence* (see n. 68) pp. 236, 241.