

the right time to rise up and rush to arms, and devoted attention to the insults done to Christ and the holy places. That Honorius deployed rhetoric from the Second Crusade in both versions of the letter supplies a thematic link between the two types, but otherwise they are quite different. Here the pope focused his appeal even more on Christ, the personal sins of the audience, and the redemption on offer to *crucesignati*⁷⁰. Although there is, of course, overlap between the two rhetorical triggers and the different audiences – one would expect kings to be moved by the injuries done to Christ and the redemption of sins, just as humble pilgrims also had crusading ancestors they wished to emulate – we can discern a clear change in emphasis between the audiences: the kings received letters geared to appeal to their martial urges, their political ties and responsibilities, and their awareness of the deeds of their ancestors; the people received letters focused more on their sins and the possibility of redemption through Christ. Honorius and his staff obviously perceived the existence of these differences in their audiences and attempted to appeal to them by crafting two branches of the text through which they could better target potential *crucesignati* and achieve recruitment from as broad a section of society as possible.

Honorius then moved on to outline the practical aspects of his crusade call, namely the benefits that would accrue to those who took the cross. The pope simply copied the bulk of the provisions directly from the crusade canon ratified at the Fourth Lateran Council in 1215, *Ad liberandam*⁷¹. These provisions set out that the persons and goods of crusaders would be placed under special papal protection, that all those who confessed their sins with a contrite heart would be awarded a full indulgence of remission of sins, that those who financed another to go on the journey in their place and that those who accepted this responsibility would also receive the same full indulgence. This essential practical information only appears in the letters to the faithful; strikingly it is absent in the version sent to the monarchs. This is a

70) William J. PURKIS, *Crusading Spirituality in the Holy Land and Iberia, c.1095–c.1187* (2008) pp. 30–47.

71) *Conciliorum oecumenicorum generaliumque decreta, editio critica: II/1. The General Councils of Latin Christendom from Constantinople IV to Pavia-Siena (869–1424)*, ed. Antonio GARCÍA Y GARCÍA et al. (*Corpus Christianorum. Conciliorum oecumenicorum generalium decreta II.1*, 2013) p. 204. On *Ad liberandam*, see Thomas W. SMITH, *Conciliar Influence on Ad liberandam*, in: *The Fourth Lateran Council and the Crusade Movement: The Impact of the Council of 1215 on Latin Christendom and the East*, ed. Jessalynn L. BIRD and Damian J. SMITH (forthcoming 2018).