

who struggled to uphold the laws of the fathers⁷⁴. Honorius used it in a similar way, but in a different textual formulation and he also inserted a reference to Mattathias upholding the law of God, in addition to the observances of the fathers⁷⁵. It was, therefore, another extension of the fathers and sons motif of *Quantum praedecessores*. Of course the popularity of the ideas propagated by Pope Eugenius III and Bernard of Clairvaux in the mid 1140s percolated through and infused ecclesiastical thought in the following decades, but Honorius's repeated use of specific motifs from *Quantum praedecessores* and Bernard of Clairvaux are too much to write off as mere coincidence. Mattathias clinches it then: in composing *Iustus Dominus*, Honorius and his curia appear to have drawn direct inspiration from, and probably consulted, Pope Eugenius III's call for the Second Crusade, *Quantum praedecessores*.

Buy why did Honorius choose a crusade call that was some eighty years old? The most obvious explanation is the sheer quality of *Quantum praedecessores* and the universality of its themes, which were obviously thought to have lost none of their persuasive power in the intervening years – as Purkis states, the letter „proved to be invaluable to the composition of subsequent crusade encyclicals“⁷⁶. Probably, more practical reasons were also at play here, too. Honorius was pressed for time in crafting his crusade call and *Quantum praedecessores* represented a useful template from which he could borrow ideas. This was unusual for a pope who appears to have made a point of going his own way in the production of his letters, but we should not underestimate the originality of *Iustus Dominus*⁷⁷. Some popes simply reissued the crusade letters of their predecessors almost verbatim. Others only went as far as adapting them, such as Alexander III, who modified *Quantum praedecessores* in 1165 but left untouched outdated information about the loss of Edessa which had sparked the

74) PURKIS, *Crusading Spirituality* (see n. 70) p. 91; GROSSE, *Überlegungen zum Kreuzzugsaufruf Eugens III.* (see n. 31) p. 91: *Sit uobis etiam in exemplum bonus ille Mathathias, qui pro paternis legibus conservandis se ipsum cum filiis et parentibus suis morti exponere et, quicquid in mundo possidebat, relinquere nullatenus dubitavit atque tandem diuino cooperante auxilio per multos tamen labores de inimicis tam ipse quam sua progenies uiriliter triumphauit.*

75) Reg. Vat. 12, fol. 54r: *quod uobis non desit magnanimitas Mathathie qui uidens sancta Domini prophanari, prosiliit ut Dei legem et paternas observantias tueretur.*

76) PURKIS, *Crusading Spirituality* (see n. 70) p. 118. On the centrality of the *strenuitas patrum* motif to the crusading movement, see pp. 115–116.

77) SMITH, *Curia and Crusade* (see n. 2) pp. 259–260.