

Second Crusade twenty years earlier<sup>78</sup>. Honorius, on the other hand, displayed his typical flair for documentary innovation by creating an entirely new letter text inspired and underpinned by ideas from the call for the Second Crusade<sup>79</sup>. The selection of the deeds of ancestors as the core theme for *Iustus Dominus* is not an indicator that Honorius's curia was intellectually moribund. Rather, as Purkis argues, the papacy's repeated deployment of themes from *Quantum praedecessores* in the years following its first issue was an attempt to key into the family crusading traditions that had developed „amongst the arm-bearers of the West“<sup>80</sup>. Honorius was part of this tradition; like Alexander III before him, he was trying to connect with his audience, and the appeal to tradition and crusading ancestors was one of the most powerful motivational tools at his disposal, which explains why the papacy recycled it in the decades after the Second Crusade. The use of such traditional recruitment rhetoric in 1223 also provides further evidence that Honorius was thinking in terms of a traditional *passagium generale* in launching the new expedition. He designed *Iustus Dominus* to have as broad an appeal as possible in the effort to recruit a large crusader host, just as Eugenius III had managed for the Second Crusade.

Having examined the content of *Iustus Dominus* in detail here for the first time, what conclusions can we draw about Honorius III's approach to the crafting of the crusade encyclical? That Honorius created and sent (at least) two completely different versions of his crusade encyclical *Iustus Dominus*, and that he modified and personalised some of the copies of the letter quite extensively, offers us a significant new insight into the composition of crusade encyclicals in the medieval papal chancery. Previously, the texts of crusade encyclicals have been considered static and scholars have talked about the documents as single, uniform authorised texts. According to this traditional interpretation, the pope and his advisers poured effort into composing the perfect letter text and then delivered it to papal scribes who drew up the final, engrossed copies which were dispatched throughout the West, transmitting one standard text that everyone in Christendom received. But the close textual analysis of *Iustus Dominus* here demonstrates that

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78) Iben FONNESBERG-SCHMIDT, Alexander III and the Crusades, in: Pope Alexander III (1159–81). The Art of Survival, ed. Peter D. CLARKE and Anne J. DUGGAN (2012) pp. 341–363, here pp. 343–345.

79) Cf. the textual formulations of the two documents in their sections regarding Mattathias, given in n. 75 and 76, above, for example.

80) PURKIS, *Crusading Spirituality* (see n. 70) p. 118.