

Honorius's approach to crafting his encyclical text was much more innovative than previously realised. By creating multiple texts of his encyclical, Honorius was pursuing a new, dynamic approach to calling the crusade to the East in which he and his advisers carefully targeted the pressure points of different recipients in the attempt to increase the persuasive power of his documents. This article also reveals for the first time that the main register text of the letter addressed to the king of France was not the encyclical text circulated throughout the West. The royal appeals, which lacked the practical provisions regarding privileges for potential crusaders, were private crusade calls designed to stir up crusading enthusiasm among the rulers of Europe and their courtiers; they were not intended for general consumption. The rhetoric that Honorius deployed in these letters was carefully tailored to speak to royal audiences and lacked the essential recruitment information to be effective as a universal recruitment call. The encyclical text of *Iustus Dominus* was actually that preserved in the copies sent to Flanders and Brabant and (with an addition regarding peacemaking in the West) Tarentaise. Misleadingly, this was not inscribed as the main text in the register, but relegated to the space after Philip's version, a space in the register reserved for the *in eundem modum* copies of papal documents. The rhetoric of this encyclical to the faithful of the West focused much less on the deeds and ancestors of the audience and much more on the redemption of sin through Christ, illustrating how Honorius and his curia targeted the different social strata with tailored rhetoric.

Despite the pope's efforts to customise his appeal for his different audiences, however, successful crusade recruitment relied upon more than just the papal document that launched it. The rhetoric and theology of crusading had to filter down through European society in the form of effective preaching, and the crusading movement remained reliant upon influential family and political connections to draw in large groups of pilgrims to the cause. But *Iustus Dominus* appears to have had an impact on the recruitment for the Crusade of Frederick II. Although Frederick, ever true to form, missed the deadline announced throughout the West in Honorius's encyclical, when the new crusade finally did assemble in 1227, it was the largest crusading host since the Third Crusade, perhaps between 10,000 and 14,000 strong⁸¹. As

81) HIESTAND, Friedrich II. und der Kreuzzug (see n. 18) p. 138. Compare the detailed study of Hechelhammer, who comes to a similar, but more precise figure of between 11,400 and 11,900: HECHELHAMMER, *Kreuzzug und Herrschaft* (see n. 6) p. 265. This count tallies well with Hiestand's estimate. Hiestand's more generous