

and even more specialised works usually mention it only in passing, if at all⁶. Yet *Iustus Dominus* was the next great encyclical in this series of calls to recover the Holy Land and the most important and widely distributed such appeal since *Quia maior*⁷. Not only does its status as a key document in the history of papal calls to crusade in the East demand detailed analysis, but *Iustus Dominus* also reveals the innovative approach that Honorius employed in constructing his encyclical, hitherto unappreciated. Rather than preparing a uniform text for distribution, the surviving diplomatic evidence demonstrates that Honorius approached the composition of his encyclical in a much more dynamic way, creating two main branches of the text, one addressed to the kings of Europe and the other to the faithful, which deployed quite different rhetoric⁸. He then modified individual copies of the letter, tailoring them to the most promising recruits, King Andrew II of Hungary and

6) SKIBA, Honorius III. (see n. 2) p. 329; Christopher TYERMAN, *How to Plan a Crusade. Reason and Religious War in the High Middle Ages* (2015); Jonathan RILEY-SMITH, *The Crusades. A History* (2014) p. 206; *Crusade and Christendom. Annotated Documents in Translation from Innocent III to the Fall of Acre, 1187–1291*, ed. Jessalynn BIRD / Edward PETERS / James M. POWELL (2013); CLAVÉRIE, Honorius III et l'Orient (see n. 2) p. 108; Marcello PACIFICO, Federico II e Gerusalemme al tempo delle crociate. Relazioni tra cristianità e islam nello spazio euro-mediterraneo medievale, 1215–1250 (2012) p. 137; Olaf B. RADER, Friedrich II., der Sizilianer auf dem Kaiserthron. Eine Biographie (2010) p. 381; Thomas ASBRIDGE, *The Crusades. The War for the Holy Land* (2010) pp. 564–565; Jonathan PHILLIPS, *Holy Warriors. A Modern History of the Crusades* (2009) pp. 228–229; Norman HOUSLEY, *Fighting for the Cross. Crusading to the Holy Land* (2008) pp. 16–17; Christopher TYERMAN, *God's War. A New History of the Crusades* (2006) pp. 736, 741, 743; Bodo HECHELHAMMER, *Kreuzzug und Herrschaft unter Friedrich II. Handlungsspielräume von Kreuzzugspolitik (1215–1230)* (2004) p. 143; Jonathan RILEY-SMITH, *What were the Crusades?* (2002) pp. 29–31; Wolfgang STÜRNER, *Friedrich II., 1194–1250*, 2 vols. (1992–2000, repr. in one vol., 2009) 2 p. 93; Jean RICHARD, *The Crusades, c.1071–c.1291*, trans. Jean BIRRELL (1999) pp. 307–308, 313; Christopher TYERMAN, *The Invention of the Crusades* (1998); Penny J. COLE, *The Preaching of the Crusades to the Holy Land, 1095–1270* (1991) pp. 146–147; D. A. CARPENTER, *The Minority of Henry III* (1990) pp. 301–306; MAYER, *The Crusades* (see n. 1) p. 232 and in the latest German edition, *Die Geschichte der Kreuzzüge* (see n. 1) p. 272; David ABULAFIA, *Frederick II. A Medieval Emperor* (1988) p. 149; VAN CLEVE, *Emperor Frederick II*; Thomas C. VAN CLEVE, *The Crusade of Frederick II*, in: *A History of the Crusades*, ed. Kenneth SETTON, 6 vols. (1969–89) 2 pp. 429–462, here p. 438; René GROUSSET, *Histoire des croisades et du royaume franc de Jérusalem*, 3 vols. (1934–36; new edn 2006) 3 pp. 293–295.

7) SCHWERIN, *Die Aufrufe* (see n. 5) p. 31.

8) SCHWERIN, *Die Aufrufe* (see n. 5) p. 32.