

King Henry III of England, with personal information in the hope of increasing the persuasive power of the document⁹. Honorius's efforts cast the Crusade of Frederick II (1228–29) in a new light: it was not intended to be a personal, imperial expedition, as some scholars, reading backwards from later evidence, have claimed (and its modern name and place in the numbering of the expeditions to the East suggest)¹⁰. The broader importance of *Iustus Dominus* is twofold. First, it brings into question the interpretation of the crusading movement that:

„By the early thirteenth century the idea of a mass crusade, swept forward on a surge of popular enthusiasm, was giving ground to a different, more sober view: a carefully planned expedition, with chosen targets, appointed leaders and close liaison between papal curia and crusading army was what was needed ... Frederick II's crusade, backed by the material resources of southern Italy, was to be this sort of war; and, rather than random recruits, organized companies were needed, as well as funds, drawn from Frederick's dominions“¹¹.

To the contrary, the evidence presented in this article demonstrates that the new crusade was clearly envisaged and promoted as a traditional *passagium generale* and that recruits were sought – and secured – on a pan-European basis. Second, it demonstrates that there were multiple different authentic versions of the text circulating simultaneously in different regions of the West. This shifts our perspective on crusade calls and the unity of message being preached by the clergy, forcing us to reconsider the common assumption that each issue of a crusade encyclical was static and homogenised in the form of a single text. *Iustus Dominus*, therefore, is of great import to our understanding of the crusading movement in the early thirteenth century.

Some crusade calls were crafted with the luxury of time for reflection, such as Innocent III's *Quia maior* of 1213, which was the

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

10) Tyerman writes, for instance, that „Recruitment hardly seemed designed to produce a mass response“: TYERMAN, *God's War* (see n. 6) p. 745. The crusade is presented primarily as a personal, imperial expedition in RILEY-SMITH, *The Crusades* (see n. 6) pp. 205–207; ASBRIDGE, *The Crusades* (see n. 6) p. 566; STÜRNER, *Friedrich II.* (see n. 6) 2, p. 131; RICHARD, *The Crusades* (see n. 6) p. 313; MAYER, *The Crusades* (see n. 1) p. 233 and in the latest German edition, *Geschichte der Kreuzzüge* (see n. 2) p. 273; ABULAFIA, *Frederick II* (see n. 6) p. 151; VAN CLEVE, *The Crusade of Frederick II* (see n. 6) pp. 430, 439, 461, 462.

11) ABULAFIA, *Frederick II* (see n. 6) p. 151.