

their work cut out if they were to reignite it, the first stage in which was the creation of a crusade appeal with real persuasive power²².

Crusade calls such as *Iustus Dominus* are long, complex documents with many layers of meaning encoded into their texts. They were designed to elicit a positive and active response, that is, the act of taking the cross, from their audiences and they needed to appeal to different social groups and work on different rhetorical levels (inspiring, shaming, motivating) simultaneously. Crusade encyclicals therefore adopt a more flexible approach to the standard chancery diplomatic rules and do not conform exactly to the strict division of internal sections that governed most other papal letters, in which the main body of the text was usually structured around a tripartite division consisting of the *arenga* (theological preamble), *narratio* (narration of events leading to the issue of the letter), and *dispositio* (papal decision or orders)²³. These internal divisions in crusade calls are instead much more fluid, since the documents were designed foremost with oral delivery and aural reception in mind. Therefore it was necessary for curialists to bend chancery norms in order to present the audience with a clear and arresting message that would be understood and appreciated by as many listeners as possible, most of whom would not have been drilled in the technicalities of papal diplomatic²⁴.

Like other crusade encyclicals, *Iustus Dominus* opens with an *arenga* rich in biblical imagery²⁵. The *arenga* was the opening preamble to the letter that functioned essentially as a miniature sermon, placing contemporary events – in this case, the failure of the Fifth Crusade

22) The pope would have played a key role in the composition process, but this was collegial drafting in his name, and he drew upon the advice of cardinals, chancery staff and other advisers. See Patrick ZUTSHI, *The Personal Role of the Pope in the Production of Papal Letters in the Thirteenth and Fourteenth Centuries*, in: *Vom Nutzen des Schreibens. Soziales Gedächtnis, Herrschaft und Besitz im Mittelalter*, ed. Walter POHL and Paul HEROLD (2002) pp. 225–236.

23) Thomas FRENZ, *Papsturkunden des Mittelalters und der Neuzeit* (2000) p. 12.

24) Paul B. PIXTON, *Die Anwerbung des Heeres Christi. Prediger des Fünften Kreuzzuges in Deutschland*, in: *DA 34* (1978) pp. 166–191, here p. 176; Christoph T. MAIER, *Preaching the Crusades. Mendicant Friars and the Cross in the Thirteenth Century* (1994) pp. 35, 117; SMITH, *Curia and Crusade* (see n. 2) pp. 217–218, 242.

25) See also SMITH, *Curia and Crusade* (see n. 2) pp. 241–242 and Thomas W. SMITH, *Preambles to Crusading. The Arengae of Crusade Letters issued by Innocent III and Honorius III*, in: *Papacy, Crusade and Christian-Muslim Relations*, ed. Jessalynn BIRD (2018) pp. 63–78.