

mentation to strike a note of hope. Although this offence to God had distanced the Lord from His people, it had not cut them off entirely; it was still possible to find salvation. The mixing of narrative information in the *arenga* was a necessity in a crusade call. The audience listening to the document being read aloud – essentially being preached – had to know from the beginning that the letter concerned the failure of the Fifth Crusade³⁰. It would have been counterproductive to present listeners with dense theological information without the factual information – the reasons that God did not allow the Fifth Crusade to succeed – necessary in which to anchor the biblical imagery and theological concepts. Essentially, it provided the essential context. Honorius's explanation of the theological foundations for the new expedition was crucial to its successful recruitment. He had to explain to the faithful why the moral state of the crusaders and the rest of the West had not been propitious at that time and to give them hope that the situation had now changed and that this was perfect moment for them to make amends with God and prove their devotion through a new attempt to recover the Holy Land. As Honorius emphasised, the Fifth Crusade came within a hair's breadth of ultimate victory; it was only defeated because of the sins of its pilgrims – a factor determined entirely on earth by the participants, but punished by God.

After chastising the devotion of the crusaders, the document continues on with the *narratio*, which usually recounted the events leading to the issue of the letter. Here, however, this narrative information is spliced with extensive rhetorical sections, once again subverting the norms of chancery diplomatic practices in order to meet the needs of aural reception, and making it more difficult to distinguish between the *arenga* and *narratio*. The first part of the *narratio* carries on with the logical extension of the core message of the *arenga*, stating, essentially, that the impending crusade of Frederick II offered a renewed chance to find salvation. It relates in detail the events of the papal-imperial colloquium held at Ferentino in March, at which were present the

Attitudes to Jerusalem and the Holy Land in the Circle of Pope Innocent III, in: *Studies in Church History* 36 (2000) pp. 154–180, here p. 156.

30) On the use of papal encyclicals as the basis for preaching campaigns and the reading aloud verbatim of the documents as part of those campaigns, see: PIXTON, *Die Anwerbung des Heeres Christi* (see n. 24) p. 176; MAIER, *Preaching the Crusades* (see n. 24) pp. 35, 117; *Crusade and Christendom*, ed. BIRD et al. (see n. 6) p. 277; Michael LOWER, *The Barons' Crusade. A Call to Arms and its Consequences* (2005) p. 3.