

ACCADEMIA TEMPLARE - TEMPLAR ACADEMY

PASTORALIS PRAEMINENTIAE

**The papal bull which marked the beginning of the end of the
Templars**

Philip Grammauta



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Associazione di Promozione Sociale
Roma

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The legal action

After the fall of Acre, which took place in may 1291, what remained of the Latin States of the Near East moved to Cyprus, including the major military orders. In the following years the Teutonic Knights moved their headquarters first in Venice and then in 1309 in Marieburg, near Danzig, where they began an intense campaign of territorial conquest and evangelization of the Slavs of northern and eastern Europe.

The Ospitaleri in 1305 accede to island of Rhodes, making it a basis for the fight against the Barbary pirates who infested the Mediterranean; in 1530, on the initiative of pope Clement VII and on Emperor Charles V' license, settled in Malta, taking the name of the Knights of Malta, until 1798, when the Maltese strongholds were conquered by Napoleon Bonaparte.

Also the Templars moved in Cyprus their headquarters and repository of the Order, but unlike the other two Knightly orders, They didn't accede a specific role to justify its existence after the loss of the Holy Land, on the contrary they intensified financial assets, which were very dedicated in the last years of the thirteenth century. This situation made invisible them to the ecclesiastical orders, and sparked off French king' desires, Philip IV said the Fair.

Philip IV became king in 1285 and he inherited a disastrous economic situation, which he himself contributed to increase because of the large military spending that he has had to bear so as to remove the power of Aquitaine to Edward I Plantagenet the king of England andas to remove the Flanders to the count Guy de Dampierre.

In order to save France from bankruptcy, in 1291 Philip IV resorted to the confiscation of assets of Lombard bankers, between 1295 and 1306 altered the value of gold and silver coins in circulation by reducing their weight than the official value, Finally, to accede to the Jews property in 1306 he had collared and expelled them from France.

In 1306, during a popular uprising that was caused by heavy financial crisis, the king and his family found asylum in headquarters Temple that at that time occupied about one third of the urban Paris area. On that occasion the king was able to verify the consistency of the Templar treasure and probably he advanced the idea to seize it in order to improve the heavy financial crisis in France.

But it was necessary to suppress the Order of the Temple, the richest and most powerful of Christianity, that on the contrary it was not subject to the king authority but that depended on the pope.

The opportunity was provided him by renegade Templar Esquieu de Floyran, already prior of Montfaucon, in the region of Toulouse, who said to the king and his powerful minister, William de Nogaret, that at the ceremony of admission into the Order of the petitioners, these, immediately after they were appointed knights, They were taken aside individually and, under threat, was forced to deny Christ three times and three times to spit on the cross; besides they were stripped of clothing old, suffered the practice of obscene kisses from the elder brother who received them and

were forced to engage, without any chance to refuse, to have sex sodomy with other brothers if they had asked him.

There is every reason to accuse the brothers of heresy, a crime for which the Inquisition had jurisdiction, that the performance of its tasks made use of the secular arm of the law, that judicial structures of the state.



Philip IV said the Fair

The opportunity was tempting, and since the Order was formally subject only to the authority pope, who certainly would not easily accept such initiative against the Templars, it was invest the Inquisition in France, led by the French Dominican, William Imbert, person close to the king as a confessor of the royal family who, without the knowledge of to the pope, in a letter dated on 22 september, 1307, asked the Toulouse and Carcassonne inquisitors to be ready to provide their collaboration to launch an investigation against the Templars.

Probably, starting from spring 1307, the suppression Order of the Temple project had an important role in the political strategies of the king of France. These strategies were undertaken in secret and without the pope explicit authorization, who, unaware of the royal plots, even in the month of August 1307, concerned about the strange rumors about the Templars morality, at the instigation of the Grand Master Jacques de Molay Order - who had traveled to Poitiers, had requested to do so - came up with the idea of launching an internal inquiry into the Temple.



William de Nogaret

The Grand Master request gave the pope a good excuse not to leave in the hands of the king the initiative on the Templars, the pope, therefore, to win some time, on 24 august, 1307 wrote a letter to Philip the Fair to specify: "*You've written that you will send us ambassadors in the days of the Assumption, we have to let you know that according to the doctors provisions, we must follow a certain regime until the first week of September, then we have to take medicine. So send us your ambassadors in October. Reminded what you told us in Lyon and Poitiers about the Templars, what you said us, it seemed incredible to us but we have to hesitate to act on the advice of our brothers. The Grand Master and the tutors Order have protested and they entreated us to carry out an investigation. They asked to be achieved if they are innocent and they asked to be achieved if they are guilty, which we believe are not right. We would not know, following the advice of our brothers, how to refuse what Templars ask. And since the issue is serious, on Friday we will go to Poitiers to think with our brothers in what is necessary to do. You will send us again information you have collected, either by letter or through your ambassadors ...*"⁽¹⁾



Clement V

The investigation, that in the pope's intentions had to be completely internal to the Church, would have been assigned to high-ranking clerics (including trusted cardinals Berengar Frèdol and Etienne de Suisy) and it could have count on the Grand Master collaboration and his closest employees, It was not quite expected the Inquisition intervention.

The letter in which pope Clement V basically stated that it must postpone the two-month course of the investigation, first was interpreted by the royal court as a sign of the pope's will to face on their own and without scandal, the whole issue, maybe to be able to cover up, and simultaneously it gave more comprehensive implementation royal strategies against the Templars, however, this strategies had been decided in detail for a long time.

The warrant (see **Annex 1**) was developed and signed on 14 september, 1307, the day of the Exaltation of the Holy Cross, during a meeting that the king held in the Abbey of Maubisson, near Pontoise (north of France) with his most trusted advisers. It was written in Latin and it was reproduced in hundreds of copies to be sent to Balivi and the Seneschal of France.

The king also gave provisions for the confiscation of all movable and immovable property of the Templars and directed to place them in custody in contravention of the canon law provisions, which prohibited any authority other than the Church to get their hands on a religious order assets.

Each copy of the warrant of arrest was accompanied by an "attachment", written in French and in a clear and understandable form through which it was provided with instructions to prepare and to execute the arrests, as well as useful information on how to conduct interrogations.

Specifically it recommended to the recipients of the letters that "*.. Who will be sent with the steward or bailiff, on indicated day and early in the morning, he will choose, according to the number of houses and farms, gentlemen influential in the country, above all suspicion, knights,*

aldermen⁽²⁾, advisers and he will inform them about what to do and secretly under oath, reporting how the king is informed by the pope and the Church, and he will immediately send in each place to collar people, to seize goods and to organize their custody, and they will superintend the vineyards and the lands are cultivated and sown in a suitable way and they will entrust the custody of the goods to honest and rich people of the country with servants who will be in homes and in their presence, they will do in the same day in every place the all movable property inventory, and we will seal them with a force sufficient for the brothers and their servants can not resist.

Later they will put separately people under a strong and safe guard, they will immediately do an investigation about them, then they will call the inquisitor commissioners and they will examine carefully the truth, if will be necessary using torture, and if these people will confess the truth, they will deliver their statements in writing, after calling witnesses".⁽³⁾



Arrest of the Templars

In addition, it was recommended to ask to arrested Templars "... the exhortations regarding the articles of faith and it will tell them how the Pope and the King are informed by many trustworthy witnesses, Order members, about error and heresy that they are guilty for entry into Temple, and about their faith profession and it will promise them forgiveness if they will confess the truth back to the religion of the Holy Church, or otherwise they will be condemned to death. They will ask them, under oath how they were admitted, which vote and promises they made, and in general terms they will question them until they will bring out the truth and until they will persevere in this truth".⁽³⁾

Since the strategy developed by the royal court, that was led for the occasion by William of Nogaret (which, on 25 september 1307 will be appointed Keeper of the place of the outgoing Archbishop of Narbonne), did not affect the acts in defense or justification for the crimes notified to the Knights Templar or the testimony favorable to themselves, but only and exclusively the confessions made by the monks, the admission of the alleged offenses and the unfavorable evidence to them, the instructions sent to the Balivi and Siniscalchi also provides that "... the Commissioners must sent to the King under their seal and under the Commissioners seal of the

inquisitor, as soon as possible, they must send depositions copies of those who will confess these errors and mostly to have denied Our Lord Jesus Christ".⁽⁴⁾

The arrests were carried out simultaneously early in the morning on 13 October 1307. William of Nogaret took charge personally to collar the Temple dignitaries who were in Paris, and that Jacques de Molay, Grand Master of the Order, Raymbaud de Caron, Preceptor Overseas, Geoffroy de Gonneville, Preceptor of Aquitaine and Poitou, and Geoffroy de Charny, preceptor of Normandy. Hugues de Perraud, Visitor of France (a position that placed him second in the hierarchy of the Order) was at the papal curia in Poitiers with other riders. They, out of respect for the pope, were arrested in the following days and they were jailed and they were taken in the prison first to Paris and then in Loches

Few Templars escaped, perhaps less than twenty, and among the dignitaries only Gerard de Villiers, the preceptor of France. The knight Pierre de Boucle, although it was discarded clothes and Order signs distinction, he was also recognized and arrested. Two other Knights, Jan de Chali and Pierre de Modies, that fled together, though disguised, they were also arrested and the same happened a few years later the sergeant Beaupier Renaud, who had cut his beard and had hidden in a Preceptory of Lorraine. Finally, a tutor in the Auvergne, Imbert Blanke was arrested in England, but when he was released, he engaged actively in the defense of the English Templars.

Immediately after the arrests, almost all Templars were subjected to psychological pressure and pressing those who didn't confess were subjected to the torture of the wheel, the rope in front of the fire or the soles of the feet on which was spread plenty of fat.

Many Templars, in order to escape the torture in the belief that sooner or later the pope would make them free, they confessed crimes that they had not committed, dignitaries Order did the same.

On 14 October, the day after the arrests, the Keeper of William de Nogaret met in Paris, in the chapter house of Notre Dame, a large group of canons and teachers of the Sorbonne to inform them about the Templars arrest and about serious accusations that were leveled against of them, and probably he explained some admissions of guilt obtained through the first interrogation.

On 16 October, king of France wrote a letter to the Christendom sovereigns, to inform them about adopted action against the Templars and to invite them to take similar initiatives in their possessions. But the letter did not reach full recipients consensus, who did not believe the heavy charges showed by the king of France.

On 19 October, began the Templars interrogation who had been imprisoned by the Inquisitors in the Temple of Paris. Probably, Inquisitors had never to work hard to do sign confessions because it is signed, they remained in the royal hands guards, who knew well how to use the means of coercion at their disposal, including the use of torture.

Among the dignitaries imprisoned in the Temple, Geoffroy de Charny was questioned on October 21, Jacques de Molay on 24 October, Hugues de Perraud on 9 November and on 15 November 15 Geoffroy de Gonneville. Jacques de Molay was personally interviewed by the Inquisitor of France, William Imbert, who convinced him to sign a letter addressed to all friars to invite them to tell what they saw during the ceremonies of the Order Input, thereby contravening the strict rule that strictly prohibited to disclose what happened in the course of the Chapter. On that occasion de Molay admitted only denial of Jesus Christ and spitting on the cross, but he rejected the other accusations.

The next day, on 25 October, de Nogaret mastered in Temple headquarters a large group of scholars and theologians of the University and he forced de Molay to repeat what he had confessed in their presence the day before. A similar fate befell the next day to the other dignitaries imprisoned in the Temple.

After a few days Philip the Fair had so many documents that attested expressed suspicions in the arrest warrant (and justified his treasonous actions) that could send, on 26 October 1307, a second letter to all the sovereigns of Christendom, to inform putting them about collected confessions, particularly that of the Grand Master.

The Templars arrest amazed the pope, who was staying near Poitiers. On 15 October, returning hastily Curia, he summoned for the next day a consistory to find, together Sacred College cardinals, ventures to counter the king action.

The pope and the Church position was rather delicate, the pope could take stronger action, perhaps by excommunicating the king, but it would open a similar conflict to what a few years earlier had seen the same players Boniface VIII and king of France. Temple image was destroyed and every pope initiative in his defense would have been no credible and it would have opened a deep crisis with royal authority.

It was therefore decided to adopt a soft line to win sometime. On 27 October, 1307 pope wrote to King: *"My dearest son, I say it with sorrow, in defiance to every rule, while we were away, you put your hands on people and property of the Templars, you've come to imprison and going further, you have added another affliction of captivity, the Church and our modesty, we should spend hours in silence. We had communicated to Your Serene Highness, with our letters, that the matter had been taken in hand and we wanted to look for the truth in a dignified way. In the same letter, we ask you to take care to communicate us what you had heard about this matter and we promised to pass you what we discovered ourselves. Despite that you have committed these attacks on the person and property of individuals are subordinated directly under us and the Roman Church. For this hasty process, everyone notices, and not without reason, an outrageous contempt for us and the Roman Church".*⁽⁵⁾

The full document, called "*Ad preclaras sapiente*" which over has been reported the text about the reprimand against the conduct of Philip IV, is short of ritual formulas that were with punitive measures, nor it provides it require assumptions of sanctions against the king of France. Pope underlines the king ancestors merits to emphasize impulsive and hasty behavior, but he doesn't condemn, rather he confirms its willingness to initiate an Church investigation that had already announced in August.

The papal edict "*Ad preclaras sapiente*" was taken to Paris by the trustees of the pope directly, the cardinals Berenger Frèdol and Etienne de Suisy, who also asked to interrogate the Temple leaders in person and they asked to release the Templars who were arrested and their goods to the Church. The requests were not accepted and prelates rather disconsolate returned to Poitiers.

On 9 November, Hugues de Perraud was interrogated, he admitted all the faults that were charged. His confession was more devastating than the Grand Master because he was appointed Guest coating of France and he had witnessed many ceremonies of welcome at the Temple. Pressed by Nicolas Ennezat, Dominican inquisitor, that placed side by side William Imbert, he admitted that the obscene and blasphemous practices that were carried out at the time of accepting the Order was the norm and therefore the alleged misconduct that was concerned the whole Order. Furthermore, about head worshiped by the Templars, de Perraud said to have *"..seen, hand held and caressed in Montpellier during a certain chapter in which he had worshiped together with other brothers. He said, however, he adored it by mouth in order to pretend and not by your heart, but he said not to know if other brothers worshiped it by heart. When They asked where he was head at that moment, he said to have sent to Pierre Alemandin, preceptor of Montpellier, but not to know if the king's men had found it . He said that the head owned four feet, two in front and two aback".*⁽⁶⁾

The mild reprimand contained in papal edict "*Ad preclaras sapiente*" did not disturb too much the king of France, which, however, convinced oneself that the pope, on the issue, wanted to open a negotiation. Therefore, the Templars remained prisoners of the king and the investigation continued anyway.

Clement V was well aware the king attack didn't aim getting acquisition Templars goods but also and above all the power of the papacy and therefore the persistence with which he look after during the following years, the whole issue must be seen in this wider. Probably in that age, he conceived the idea of sacrificing any of the Order to preserve the Church prerogatives and

therefore, since then, the Temple Order became a pawn in terrible game that the pope and the king were playing.

The king action, even if was vitiated by obvious illegality, produced each day new documents against the Templars, who were soon seen by the public as outcasts who hid under the guise of the lamb, were the wolf.

In this context, where the Templars defamation steady amplified, the Pope on 22 november, 1307 promulgated the papal edict "*Pastoralis praeminentiae*" (see **Annex 2**), in order to counter the king initiative and to prevent others rulers followed that ideal.

By this papal edict, sent to all the sovereigns of Christendom, the pope was aware of the serious villainy attributed to the Templars and he ordered to arrest everybody and to confiscate the movable and immovable property, to preserve and protect them in the name of popeas long as was necessary to cultivate the lands and vineyards in favor of the Templars themselves if they were to be innocent, otherwise they would be donated to the Holy Land.

By the "*Pastoralis praeminentiae*" the pope intended to bring under its exclusive authority the enquiry about Templar; really he set twisted system that conducted over four years to Temple the destruction, in countries where it was revered too.

Philip IV had heard about the next issue of the papal edict by his confessor, Arnaud de Fauçères, that november 17 was sent to Poitiers to discuss the deal with the pope about the Templars. But nothing changed in his plans. The Templars were detained in its prisons and surveys continued continuously.

The "*Pastoralis praeminentiae*" de facto legitimized actions king who witting of his power superiority, he gradually convinced himself that he could conducted the pope on his positions, which in the start of proceedings expected the Order abolition for direct pope initiative, without to have to go through long enquiries and trials.

Conclusions

After all Templars on French soil were collared and the first confessions were acquired, on 16 October Philip the Fair wrote a letter for all the sovereigns of Christendom, to inform them about event and to invite them following his example.

Edward II of England and James II of Aragon responded in Order defense, comforted by pope letter that on 27 october he sent to France king, with which he reproached him actions taken against the Templars.

On 26 october, 1307 Philip the Fair sent a second letter to the sovereigns of Christendom, but this time also he announced numerous Templars confessions, including the Grand Master confession, who admitted the validity allegations.

Papal edict "*Pastoralis praeminentiae*" of 22 november, 1307 gave final blow. The king of England, in fact, that he had not listened to the solicitations of the king of France, on 14 december, when he received the papal edict, he arrested the English Templar, but only on 10 january 1308, while the Templars who resided in Ireland were arrested on 3 february.

In the Iberian peninsula, the king of Navarre, who was Philip IV son, immediately carried out to of his father invitation while in Aragon James II did not wait for the papal edict "*Pastoralis praeminentiae*" but he moved quickly after receiving the second letter of the king of France . The king of Castile and Portugal did so only after the publication of the two papal edict both named "*Faciens misericordiam*", but that have respectively the date of 8 august and 12 august 1308.

The bishop of Magdeburg in Germany did the same.

In the kingdom of Naples, governed by Charles II of Anjou, detentions began on 24 january 1308 while in the rest of Italy, the persecution was slow and not particularly brutal, because it depended on relationships that each local Lord had with the Templars.

In Cyprus, however, the Templars were better structured than elsewhere, They had their headquarters and archive there, They were well armed, and They had a number of fortified castles. They tried to have a friendly approach with Amalric of Lusignan (who own the Templars had

unwisely helped topple his brother Henry II, the legitimate king of Cyprus), but when in may 1308 the order of the pope came, in June they were arrested and locked up in their castles and Khirokitia Yermassoyia.

Unarmed attitude shown by the Templars before the massive destructive machine has been set in motion by the king of France leaves us confused.

Although on several occasions the admonishment of Philip IV and pope's orders were greeted with feeble and poorly concealed agreement, however, among the first arrests on 13 october 1307 and the last that took place between July and august 1308, several months spent, which would have been sufficient to frame a common strategy to safeguard the Order. But this did not happen. Maybe it was hoped for a decisive initiative of the pope, but when he did it, his action was disastrous for the Order.

The texts of Templars arrest warrant in France (see **Annex 1**) and the text of papal edict "*Pastoralis praeminentiae*" (see **Annex 2**) both reported in the bottom of this, are taken from the *Histoire de l'ordre militaire des Templiers*, written by Pierre Dupuy⁽⁷⁾ and published in Brussels in 1751. This work contains the transcript of the original manuscripts for the press, written in medieval Latin language, preserved in a libraries of the France king of which Dupuy was Conservative. The texts reproduced therefore, are not always conform to the originals contained in the manuscripts, and often are affected by the authors interpretation regarding the use of typography and punctuation.

Italian translation of these documents is not perfectly literal because it would have been illegible and incomprehensible. The purpose is to privilege intrinsic meaning of the various parts of the documents, exhibited - as far as possible – clearly and in line with modern forms of exhibition.

The original document that shows arrest warrant of the Templars, that was elaborated by ministers on 14 september 1307, was reproduced into hundreds of copies, all the same, in which was replaced addressees names only.

What is shown in **Appendix 1** is the transcription of the copy sent to Renaud de Picquigny, Viscount of Amiens, to John de Varen and the bailiff of Amiens.⁽⁸⁾

Even the papal edict "*Pastoralis praeminentiae*", the text of which strangely is not contained in the "Pope Regestum Clementis V"⁽⁹⁾ was transcribed in multiple copies, one that is shown in **Appendix 2** is a transcript of the copy submitted to Edward II Plantagenet , King of England.⁽¹⁰⁾

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Philip Grammauta

NOTES

1. George Bordonove - "La tragedia dei Templari" ed. Bompiani, 2002, pg. 116.
2. In French law the sheriff was the officer, elected by the people in charge of the organization and functioning of the courts.
3. George Bordonove - " La tragedia dei Templari", Ed Bompiani, 2002, pg. 116.
4. Ibid, pg. 123.
5. Ibid, pg. 158.
6. Malcolm Barber - "Processo ai Templari" - Ed ECIG 1998, pg. 91.
7. Pierre Dupuy - Born at Agen in 1582, died in Paris in 1651. It was State Councilor since 1545 and was Curator of the Royal Library, which later became the National Library in Paris.
8. Renaud de Picquigny, Lord of Picquigny and Viscount of Amiens from 1304, died in 1315.
9. This is a mighty work in ten volumes, published by order of Leo XIII, between 1885 and 1892, containing the transcription, by the Benedictine monks, of all documents issued by Clement V during his pontificate and stored at the 'Vatican Secret Archives.

10. Edward II Plantagenet, son of Edward I, king of England and Duke of Aquitaine, and Eleanor of Castile, in 1306 was in turn appointed duke of Aquitaine. Ascended the throne of England in 1307, after his father's death, ruled until 1327, when he was deposed by the British Parliament. As duke of Aquitaine, Edward II was a subject of the king of France Philip IV the Fair, but the latter's death, which occurred in 1314, it paid tribute to his successor, Louis X. The father of Edward II, Edward I Plantagenet, in 1297 together with Guido I de Dampierre, count of Flanders, made war on King Philip IV of France, forcing it to face heavy military spending that led to France on the brink of bankruptcy. To seal the peace concluded in 1298, Philip IV granted in marriage to Edward I, for some time a widower, his sister Margaret and the latter's son (the future Edward II), his daughter Isabella.

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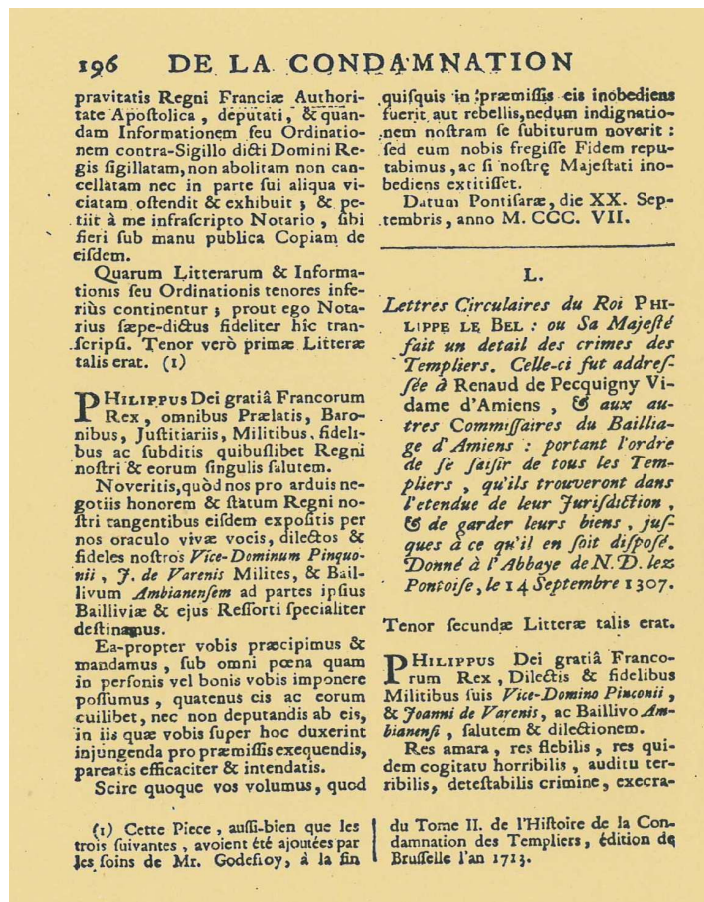
De Molay and de Charny are burned at the stake



ACCADEMIA TEMPLARE – TEMPLAR ACADEMY

ANNEX 1

The text of Templars arrest warrant in France



Lettres Circulaires du Roi Philippe le Bel: ou Sa Majesté fait un détail des crimes des Templiers. Celle-ci fut adressée à Renaud de Pecquigny Vidame d'Amiens, et autres Commissaires du Bailliage d'Amiens, portant l'ordre de se saisir de tous les Templiers, qu'ils trouveront dans l'étendue de leur Jurisdiction, et de garder leurs biens, jusques à ce qu'il en soit disposé. Donné à l'Abbaye de N. D. lez Pontoise, le 14 Septembre 1307.

Tenor secundae Litterae talis erat.

Philippus Dei gratia Francorum Rex, Dilectis et fidelibus Militibus suis Vice Domino Vinconii, et Joanni de Varenis, ac Baillivo Ambianensi, salutem et dilectionem.

Res amara, res flebilis, res quidem cogitatu horribilis, audito terribilis, detestabilis crimine, execrabilis scelere, abominabilis opere, detestanda flagitio, res penitus inhumana, immo ab omni humanitate seposita, dudum fide digna relatione multorum, non absque gravis stuporis fremitu auribus nostris insonuit.

Cuius gravitate pensatâ, eo crevit in nobis acerbius doloris immensitas, quo talium et tantorum immanitatem scelerum in divinae Majestatis offensam, Orthodoxae Fidei et totius Christianitatis dispendium, humanitatis opprobrium, exempli mali perniciem, et generale scandalum non est dubium redundare.

Rationalis quidem spiritus exulanti extra terminos naturae compatitur et compaciendo turbatur, eo quod sui oblita principii, propriae conditionis inscia, et suae dignitatis ignara, sui prodiga et in reprobum sensum data, cum in honore esset non intellexit. Comparata est iumentis insipientibus, immo ipsorum insipientiam iumentorum stupenda bestialitate transcendens, ad illa omnium scelerum summe nefaria se exponit, quae abhorret et refugit ipsarum irrationabilium sensualitas bestiarum.

Dereliquit Deum factorem suum, recessit a Domino salutari suo, Deum qui eam genuit dereliquit, oblita est Domini Creatoris sui, immolavit daemoniis et non Deo, gens absque consilio et fine prudentia, utinam saperet et intelligeret, ac novissima provideret!

Olim siquidem ad nos fide dignorum quam plurimum inculcata relatione pervenit, quod Fratres Ordinis Militiae Templi, gerentes sub specie agni lupum, et sub Religionis habitu, nostrae Religionis Fidei nequiter insultantes, Dominum nostrum Jesum Christum novissimis temporibus pro humani redemptione generis Crucifixum, gravioribus, quàm in Cruce pertulit, illatis injuriis iterum crucifigunt.

Dum in ipso ingressu sui que Professione Ordinis, ipsum conspectibus suis ejus effigie praesentata, misera immo miserabili caecitate ter abnegant, ac horribili crudeltate ter in faciem spuunt eius, et postmodum exuti vestibus, quas in soeculari habitu deferebant, nudi in Visitoris, aut vicem eius gerentis qui eos ad Professionem recipit, praesentia constituti, in posteriori parte spinae dorsi primo, secundo in umbilico, ac demum in ore, in humanae dignitatis opprobrium, juxta profanum Ordinis sui ritum, deosculantur ab ipso.

Et postquam divinam Legem tam nefandis ausibus, tam detestandis operibus offenderunt, humanam offendere non verentes, Professionis suae voto se obligant, quod alter alteri illius horribilis et tremendi concubitus vitio (propter quod venit in dissidentiae filios ira Dei) requisitus irrecusabiliter se exponet. Dereliquit fontem aquae vivae, mutavitque gloriam suam in similitudinem vituli, et Idolis immolat gens immunda. Haec, et alia Gens perfida,

gens insana et dedita cultibus *Idolorum*, committere non veretur, quorum non solum actus et opera detestanda, verum etiam repentina verba terram suam foeditate commaculant, roris beneficia subtrahunt et aeris inficiunt puritatem, ac *Fidei* nostrae confusionem inducunt.

Et licet delatoribus hujusmodi et tam infausti nunciationi rumoris, eam potius ex livore invidiae, vel odii fomite, aut cupiditatis radice, quam ex fervore *Fidei*, zelo justitiae, aut caritatis affectu procedere suspicantes, vix ab initio animum inclinare possemus, multiplicatis tamen delatoribus ac denuntiatoribus supradictis, ac invalescente infamia et ex praesumptionibus non levibus, sed legitimis argumentis et probabilibus conjecturis, violenta praesumptione et suspitione concepta.

Ad indagandum super praemissis plenae veritatis indaginem, praehabito super hoc cum Sanctissimo *Patre in Domino Clemente* divina providentia sacrosanctae *Romanae ac Universalis Ecclesiae* summo *Pontifice* colloquio et diligenti tractatu, ac cum *Praelatis* et *Baronibus* nostris deliberatione consilii plenioris, coepimus diligenter intendere, modos exquirendo per utiles, et per vias incedendo salubres, quibus posset lucidius in hac parte veritas reperiri, et quanto amplius atque profundius hujusmodi negotium tractabatur, tanto effosso pariete, abominationes invenimus graviores.

Unde Nos, qui ad defensionem *Fidei* et *Ecclesiasticae Libertatis* sumus à *Domino* super *Regalis* eminentiae specula constituti, et prae cunctis desiderabilibus mentis nostrae, augmentis *Catholicae Fidei* assectamus, per dilectum in *Christo Fratrem G. de Parisius* *Inquisitorem* haereticae *Pravitate* *Autoritate Apostolica* deputatum, super praemissis infamia publica referentem, diligenti *Informatione* praehabita, et tam ex *informatione ipsa* quam ex aliis diversis praesumptionibus, argumentis legitimis, et probabilibus conjecturis, contra prefatos *Dei, Fidei* et naturae hostes et humani foederis inimicos vehementi suspitione concepta, *Inquisitoris* praedicti, qui brachii nostri auxilium invocavit, justis in hac parte *Supplicationibus* annuentes (licet esse posset, eorum aliquos fore culpabiles et alios innocentes).

Propter gravitatem tamen negotii, et quia veritas de praemissis alias plene non posset, tum quia contra omnes vehemens est orta suspicio, tum quia si qui sint innocentes ex eis, expedit, quod tanquam aurum in fornace purgentur, et debita *Judicii* examinatione probentur, deliberatione super iis cum *Praelatis, Baronibus Regni* nostri, et aliis *Consiliariis* nostris, ut praemittitur, habita pleniori.

Decrevimus, ut singulares *Personae* praedicti *Ordinis Regni* nostri sine exceptione aliqua capiantur, capti teneantur, et *Ecclesiae* *judicio* praeserventur, et omnia bona sua mobilia et immobilia faisiantur, et ad manum nostram faisita fideliter conserventur.

Quare vobis committimus, et districte praecipiendo mandamus, quatenus ad *Bailliviam Ambianensem*, Vos, aut duo vestrum personaliter confierentes, singulos *Fratres* ipsius *Ordinis* sine exceptione aliqua capiatis, et captos teneatis, *Ecclesiae* *judicio* praeservandos. Et bona sua mobilia et immobilia faisiatis et ad manum nostram faisita sine consumptione et devastatione quacumque, juxta *Ordinationem* et *Informationem* maximam, vobis sub contra - *Sigillo* nostro missam, districtissime teneatis, quo - usque a nobis aliud super hoc receperitis in *Mandatis*.

Dantes fidelibus, *Justiciariis* et subditis nostris tenore praesentium in mandatis, ut in praemissis omnibus et singulis et ea tangentibus, vobis pareant efficaciter et intendant.

Actum in Regali Abbacia Beatae Mariae juxta Pontifaram, in Sesto Exaltationis sanctae Crucis, anno Domini M. CCC. Septimo.

§ § § § § § §



Illustration of a manuscript (1350 approx) which alludes to the accusation of "obscene kisses"

This was the tenor of the Second Letter

Philip, King of the French by the grace of God, to the Viscount Pontieu, to John of Varen and, to the bailiff of Amiens, our beloved and faithful subjects.

Something bitter, something regrettable, something really horrible to think, terrible to hear, a detestable crime, an execrable crime, something horrible, a frightful disgrace, something inhumane profoundly, above all foreign to all humanity, by the testimonies of many credible people, it has come to our ears, hitting us by great amazement and by violent horror shudder. And to consider the gravity of these facts, an immense suffering invades in us, more cruel because there is no doubt that the enormity of the wickedness exceeds until to become offensive to the Divine Majesty, a disgrace for humanity, a dangerous example of evil and a general scandal.

Normally a reasonable mind suffers under what is beyond the limits of nature and while it is suffering, he is shaken by what the people, that forgetting their own principles, by not assessing their condition, ignoring his own dignity, ready to dissipate themselves and disposed to deplorable feelings, did not understand why it was held in honor. These people is comparable beasts of burden devoid of reason, indeed, after has been exceeded the amazing insapiente irrationality of those beasts, it is subject to the most horrendous crimes that even irrational sensual animals abhors and rejects.

These people without sense and without wisdom left God, their creator, they separated themselves from God, their salvation, they abandoned God, who gave themselves life, they forgotten the Lord, their Creator, they offered sacrifices to demons and not to God, and that what we know and learn, let us do something about it.

Some time ago, most trustworthy people told us that the friars Order of the Militia of the Temple, having hid the wolf under the aspect of the lamb, and under the garb of the Order, insulting the faith in our religion miserably, still they crucify our Lord Jesus Christ, who was crucified for the humanity redemption, covering him with more severe injuries than those he suffered on the cross.

In fact, when they become members of the Order, it is brought before them God image, and the for miserable blindness deny him three times, and with horrible cruelty they spit in his face three times, then, stripped of clothes bringing in secular life, nude, placed in the presence of who receives them in the Order or in the presence of his deputy, they are kissed by them, according to the odious custom of their order, first on the lower back, then on navel and finally on mouth, in spite of all human dignity.

And after the law of God has been offended daring abominable actions and performing detestable acts, they are committed, by the will of their profession without fear of offending the human law, not to deny each other, without rejecting, as soon as it will be required to them, exposing them to a horrible and terrible vice of fornication (which is why the wrath of God descends upon these sons of infidelity). These impure people left the source of lively water, it has replaced its glory with the image of the Golden Fleece, and they offered sacrifices to idols.

These bad and depraved people and devoted to faith of idols, not only is not afraid to do detestable acts and deeds, but They pollute the earth also with their words and their obscenity, They suppress the benefits of the dew, they corrupt the purity of air and they imply the confusion in our faith.

Although at first time we suspected that informers and those who gave us information so baleful were moved by bruise envy, by the hate and covetousness prickle rather than by the fervor of faith, by zeal for justice or by the feeling of charity, however, the number of informants and complainants is so increased and the scandal has taken so much texture, not by suppositions but by legitimate considerations and probable conjectures, a very strong suspicion attacked us.

After a conversation with the Holy Father before the Lord, Clement, who divine providence willed as Supreme Pontiff of the Holy Roman and universal Church, after has been diligently acquired the consent of most Council of our prelates and barons, we began to think about most appropriate and effective ways to find the truth clearly, and as widely and deeply we investigated the matter, as digging a wall, more serious seemed disgraceful things that we met.

So we, who have been placed on the royal throne by the Lord to defend the Church freedom, and that before all else we want to increase the Catholic faith, considering the exact enquiry conducted by our dear brother in Christ, William of Paris, inquisitor of heretical perversity, so deputed by the apostolic authority, considering the clamorous suspicion emerged against these enemies of God, faith and nature, and against these enemies of the social pact, whether by that enquiry or by several other advances, by probable conjectures and legitimate arguments, we agreed with all

together the valid request of Inquisitor, who called for help of our arm (aware that among them a few may be guilty and others innocent).

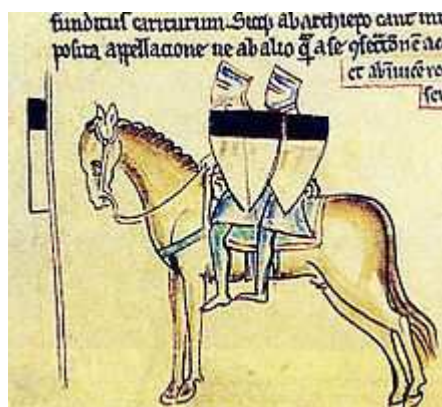
However, considering the seriousness of the situation, considering truth can not be fully discovered otherwise because a strong suspicion overmastered them, even if among them there were innocent to identify, as it is done with gold in the crucible, and to try with a specific opinion, after has been acquired about this matter the full consent of the prelates, the barons of our kingdom and our other counselors, as it was said above, we decreed that all members of Order that are in our kingdom are arrested, without distinction, they are arrested and received the trial of the Church, and that all their movable and immovable property are seized and are available to us, they are faithfully preserved.

For this we entrust and we strictly command you, concerning the bailiff of Amiens, to imprison personally, or with the help of two people you trust, all the friars of that order without any exception, to keep them prisoners in order to submit them to the opinion of the Church. And their movable and immovable property are seized and placed under our protection, without causing them any dissipation and deterioration, according to our rules and instructions, that you will send with our countersignature, you will respect until you will receive other orders about these things.

According to the content of this mandate, we order to our faithful judges to obey you in ways you pass so that you can continue effectively the task that has been entrusted.

Real issued in the abbey of Our Lady of Pontoise, the Feast of the Exaltation of the Holy Cross, in the three-hundredth thousandth seventh (September 14, 1307).

Translation: Angela Giallombardo and Philip Grammata



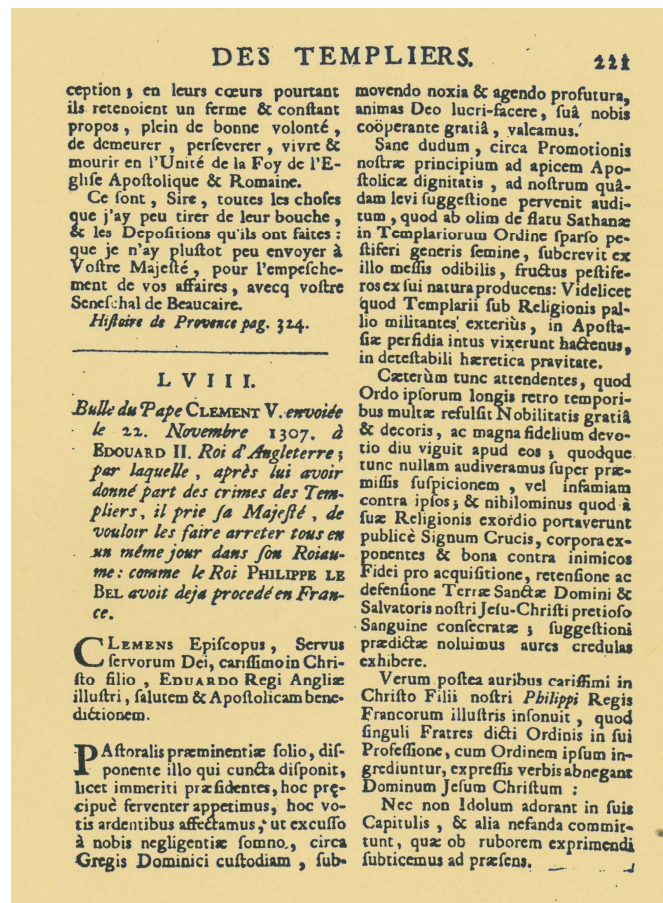
Knights Templars



ACCADEMIA TEMPLARE – TEMPLAR ACADEMY

ANNEX 2

PASTORALIS PRAEMINENTIAE



ACCADEMIA TEMPLARE – TEMPLAR ACADEMY

Associazione di Promozione Sociale

Roma

Bulle du Pape Clement V, envoyée le 22 Novembre 1307 à EDOUARD II, Roi d'Angleterre, par laquelle, après lui avoir donné part des crimes des Templiers, il prie sa Majesté, de vouloir les faire arrêter tous en un même jour dans son Roiaume: comme le Roi PHILIPPE LE BEL avoit déjà procédé en France.

CLEMENS Episcopus, Servus servorum Dei, carissimo in Christo filio, Eduardo Regi Angliae illustri, salutem et Apostolicam benedictionem.

Pastoralis preminentiae folio, disponente illo qui cuncta disponit, licet immeriti praesidentes, hoc precipue ferventer appetimus, hoc votis ardentibus assectamus, ut excusso a nobis negligentiae somno, circa Gregis Dominici custodiam, submovendo noxia et agendo prosutura, animas Deo lucrifacere, sua nobis cooperante gratia, valeamus.

Sane dudum, circa Promotionis nostrae principium ad apicem Apostolicae dignitatis, ad nostrum quadam levi suggestione pervenit auditum, quod ab olim de flatu Sathanae in Templariorum Ordine sparso pestiferi generis femine, subcrevit ex illo messis odibilis, fructus pestiferos ex sui natura producens: Videlicet quod Templarii sub Religionis pallio militantes exterius, in Apostasiae perfidia intus vixerunt hactenus, in detestabili haeretica pravitate.

Caeterum tunc attendentes, quod Ordo ipsorum longis retro temporibus multae refulsit Nobilitatis gratia et decoris, ac magna fidelium devotio diu vixit apud eos, quodque tunc nullam audiveramus super praemissis suspicionem, vel infamiam contra ipsos, et nihilominus quod à suae Religionis exordio portaverunt publicae Signum Crucis, corpora exponentes et bona contra inimicos Fidei pro acquisitione, retensione ac defensione Terrae Sanctae Domini et Salvatoris nostri Jesu Christi pretioso Sanguine consecratae, suggestioni praedictae nolimus aures credulas exhibere.

Verum postea auribus carissimi in Christo filii nostri Philippi Regis Francorum illustris insonuit, quod singuli Fratres dicti Ordinis in suis Professione, cum Ordinem ipsum ingrediuntur, expressis verbis abnegant Dominum Jesum Christum; Nec non Idolum adorant in suis Capitulis, et alia nefanda committunt, quae ob ruborem exprimendi subticemus ad praesens.

Propter quod idem Rex, ad requisitionem Inquisitoris haereticae pravitatis in Regno suo generaliter a Sede Apostolica deputati, de Prelatorum, Baronum, ac aliorum sapientum deliberatione solenni, Magistrum Majorem, et alias singulares personas dicti Ordinis, quae tunc erant in Regno suo, una die cum magna excogitata diligentia capi fecit, Ecclesiae judicio presentandas, et eorum bona mobilia et immobilia salvae custodiae assignari pro Terra Sancta, si dictus Ordo damnetur; alioquin pro ipso Ordine fideliter conservanda.

Deinde praefatus Magister dicti Ordinis spontaneè confessus est palam, presentibus majoribus Personis Ecclesiasticis Parisius, Magistris in Theologia et aliis, corruptionem erroris, Abnegationis Christi in Fratrum Professionibus contra primam Institutionem Ordinis praefati, insitigante Sathana introductam.

Quam plurimi etiam Fratres dicti Ordinis, ex diversis partibus dicti Regni Francorum dicta scelera sunt confessi, veram et non simulatam agentes paenitentiam de

commissis; prout haec dictus Rex nobis per suas litteras intimavit, et ad Nos etiam postmodum pervenerunt, fama publica deferente.

Nos quoque Fratrem unum Militem dicti Ordinis, magnae generositatis et auctoritatis Virum, super pravitate jam dicta personaliter examinavimus: qui dictum facinus Abnegationis Jesu Christi, in ingressu dicti Ordinis a se commissum, sponte confessus fuit plenarie coram Nobis.

Et adjecit se vidisse, quod quidam Nobilis in praesentia ducentorum Fratrum, vel plurium dicti Ordinis, inter quos erant centum Milites, vel circa, ultra mare, videlicet in Regno Cypri, per praefatum Magistrum dicti Ordinis in Capitulo suo in Fratrem Templi receptus fuit: et ibi, in dictorum Magistri et Fratrum praesentia, idem Nobilis, ad mandatum ipsius Magistri, dictum facinus in sua receptione commisit.

Ex quibus, si in Agro plantationis dicti Ordinis, qui ager putabantur esse virtutum, et grandis sublimatis speculo prae lucebat, diabolica (quod absit) sint femina feminata, gravi nostra viscera commotione turbantur.

Sed si praemissa veritate non nitantur, ea comperta, cessabit turbatio, et secundum Deum jucunditas orietur. Unde ad investigandum veritatem hujusmodi fine mora proponimus intendere, et quantum Deus dederit, efficaciter vigilare.

Ea propter, quia sicut insinuatione multorum accepimus, super praefactis criminibus contra Templarios ipsos, fama, seu verius infamia communis, continue suscipit incrementum; et ob hoc urget Nos conscientia, ut in his officii nostri debitum exequamur.

Magnitudinem Regiam requirimus rogamus et hortamur attente, quatenus quam citius post receptionem praesentium commode poteris, praedictis omnibus intenta meditatione pensatis, sic prudenter, sic caute, sic secreta, de sapientum Secretariorum tuorum consilio studeas ordinare, quod omnes et singulos Templarios Regni tui, et alios qui reperientur in eo, et eorum bona mobilia et immobilia per bonas personas, omni, maxime quoad bona ipsa, suspicione carentes, meliori modo, quo fieri poterit, capi facias uno die; personas coram faciens, donec tuae Magnificentiae scribamus aliud, nostro et Sedis Apostolicae nomine, in locis tutis sub fida custodia detineri.

Bona vero ipsorum mobilia et immobilia aliquibus bonis personis, de quibus non sit verisimile quod in his, vel in similibus velint fraudem aliquam adhibere, facias commendari, nostro nomine fideliter conservanda, quousque per Nos aliud fuerit ordinatum.

Quae quidem Personae de dictis bonis omnibus et singulis teneantur in praesentia Fratrum quarumlibet Domorum dicti Ordinis, et aliarum plurium bonarum personarum, et maxime dictis Domibus vicinarum, Inventaria facere, et cum tempus fuerit plenam de ipsis reddere rationem.

Quarum Personarum depositariarum, propter honorem tuum, ut melius negotium sine honorum direptionis et dissipationis suspicione procedat, nullae sint de tuis Officialibus servientibus vel aliis servitoribus quibuscumque.

Provisurus quod Terrae, ac Vineae Templariorum ipsorum, eorum expensis, more solito excolantur; ut bona ipsa dictis Templariis, si reperiantur innocentes, alioquin pro terra Sancta integre conserventur.

Taliter Te super his habiturus, quod exinde, praeter humanae laudis praeconium, apud Deum, cuius in hac parte negotium agitur, gratiae tibi proveniat incrementum: et nihilominus ex hoc nostram, et Apostolicae Sedis gratiam plenius merearis. Quicquid

autem super praemissis fieri jusseris, et quicquid fuerit executioni mandatum, *Nobis*, quam celerius fieri possit, tuis *Literis* intimare procures.

Datum Pictavis, X. Kalendas Decembris Pontificatus nostri anno tertio.

§ § § § § § §



Systems of torture in the Middle Ages

Papal Edict Clement V, sent on 22 November 1307 to Edward II, King of England, with which, after he having been aware about the Templars crimes, he asks the king to arrest in his kingdom, all Templars in the same day as the King Philip the Fair has already done in France.

Clement, bishop, servant of the servants of God, to very dear son in Christ, Edward, eminent king of England, reaches greetings and apostolic benediction.

With a measure of pastoral prominence, with which are decided all the things that, it is legitimate for us as unworthy representatives, we ask you with particular ardor, we pursue with fervent prayer, so that, shaken from the sleep of negligence in order to guide the flock of the Lord, separating it from faults and taking care of future things, with the help of his grace, let us help to earn souls for God.

Since our elevation to the top of apostolic dignity, in a veiled form it came to our ears that a long time because the spirit of Satan, who bruited pernicious principles in the Templars Order, since that hateful year emerged pestiferous fruits: it means that Templars, under external appearance of religion militants, in their hearts they lived in the treachery of apostasy, in detestable wickedness heresy.

On the other side we did not want to believe naively to such rumors because the Order for a long time, during previous years, shone for the grace and the dignity of his noble birth and they were the object of great devotion by the faithful, because about them no suspicion or infamy was arrived to us and because from the beginning their brought the sign of the Cross, opposing their bodies and their goods to the enemies of the Faith for the conquest, the preservation and defense of Holy Land, sanctified by the precious blood of our Lord and Savior Jesus Christ.

Later, indeed, our dear son in Christ, Philip, illustrious king of France, heard that the individual friars of the Order, when they are admitted into the Order itself, deny specifically the Lord Jesus Christ. During their chapters do not worship his image and they commit other crimes that at present, we remain silent discreetly.

For this reason, the king himself, to fight the badness of heresy in his kingdom, by powerful consensus of the Inquisitor, the Prelates, Barons and other rational people wanted by Apostolic See, the same day, by action that was studied carefully, he ordered to arrest the Grand Master and other individuals of that order at that time were in his kingdom, to submission them to the Church Judgement, preserving their movable and immovable properties for the Holy Land if the order had been convicted, otherwise the properties will be preserved carefully in the interest of the Order itself.

Following the aforementioned Master of the said Order, in the presence of the highest ecclesiastical offices in Paris, of Theologian and other personalities, spontaneously and publicly confessed to have to introduced the seduction of sin for Satan instigation, and to have to disavow Christ as other friars at the time of their admission - in violation of original order rule.

Also many other friars of that order, from different parts of the kingdom of France, confessed those enormities, and they showed to regret sincerely for sins committed and these things were communicated by that king, and later, that were denounced by public opinion.

We interviewed personally too a soldier monk of that order, a man of great generosity and authorities about cited perversity, and before us he confessed sincerely to have to disavow Jesus Christ when they were let in that order.

He added that he saw a certain noble, before two hundred monks of that order, among whom there were about one hundred knights, in the lands overseas, specifically in the kingdom of Cyprus, he was welcomed by predicted Master of mentioned Order in the chapter like a brother, and on that occasion, before aforementioned Master and the other brothers, when he was welcomed, that Noble committed the same crime by order of the Master himself.

For this, if it is cheked that in the mentioned order, which we believed to be virtuous and resplendent with great sublimity, there are - God forbid - effeminate cowards, it will give us big trouble.

But if this truth is not confirmed, after real truth has been verified, all our trouble would finish, according to the will of God, the joy will rise again. Therefore we propose to discover the truth, without delay and in any way, and, as far as God permit it us, we propose to control effectively.

For these reasons, which were detected by us as a suggestion of many people, the news seeped quickly, ie the general infamous, about the crimes against the Templars themselves, and therefore the consciousness excites us to do our duty.

Therefore we entreat, we pray and animate fervently your Majesty so that quickly, after receiving this document, after hearing carefully the advice of your wise counselors, you may order to jail in safe and inaccessible places, all Templars in your kingdom and those who could be given refuge, and that same day, with the help of trustworthy people, you may take over, in the best way possible, of their movable and immovable property of everyone, of all and especially those at risk, doing these in the presence of witnesses, so that good actions could be told to others.

Also you will deliver the movable and immovable property of the Templars to someone you trust, which are not interested in them or who do not wish to possess it, so they keep them faithfully on our behalf, all the time that it will be necessary.

Certainly these people should to accede to their goods to the presence of the Friars of each house of the said Order, and many other personal property and especially those close to such homes, and since the favorable moment, they should edit inventories.

For the initiative continues without danger of looting or dissipation of these assets among those custodians, to protect your honor, there will be no your official or person who can be appeared to be at your service for any reason.

It will ensure that land and the vineyards of the Templars themselves, at their expense, are cultivated as in the past, so that those same goods of Templars, if they are innocent, They will maintain pro the Holy Land.

After you has been completed this function, as well as the commendable human praise, you'll have an increase of the grace of God and you will reach the gratitude of all us and the Apostolic See.

In any case, whatever orders you will give about issues, and how the job will perform, take care of as soon as possible send a copy of your rules.

Given at Poitiers, the X days before the Kalends of December, the third year of our pontificate (November 22, 1307)

Translation: Angela Giallombardo and Philip Grammauta

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