

2013



ACCADEMIA TEMPLARE – TEMPLAR ACADEMY

THE DESTINY OF THE LAST TEMPLARS

Filippo Grammauta

BOOK N° 3/2014

WARNING

The author assumes full responsibility for the authorship of the contents and assessments given in memory of this notebook.

**This copy is not marketable.
It is distributed free of charge among the members and sympathizers of the Academia Templare - Templar Academy**

THE DESTINY OF THE LAST TEMPLARS

Filippo Grammauta

INTRODUCTION

At the beginning of the 14th century the Order of the Temple was at the height of its military, political and economic power, relying, most probably, on about 7000 units including knights, sergeants, chaplains and servants, and approximately 870 structures (castles, mansions, farms) distributed in all the kingdoms of Christendom, without taking into consideration those that were permanently lost after the fall of Acri (1291).



Acri: The hall of the knights

This was not sufficient to save the Order by the suppression, strongly supported by the king of France, Philip IV known as "the Fair", and

arranged by Pope Clement V with the bull "*Vox in excelso* " of 22nd March 1312.¹ The bull was read publicly, and in a solemn form, on Monday 3rd April 1312 in the Cathedral of Vienne on the occasion of the beginning of the work of the second session of the council convened specially to discuss, as well as on the destiny of the Templars, also on their issues about the Church and the organization of another Crusade to recover the Holy Land.

The suppression of the Order put an end to the tragedy that began on 13th October 1307 at dawn with mass arrest by order of the king of France Philip IV, of all Templars present in his reign at that time, including the Grand Master, Jacques de Molay; and the high dignitaries of the Order. From that moment all the movable and immovable properties of the Templars that were in the French territories were sequestered and administered by royal officials.

Soon after the arrest of the French Templars, Clement V, to avoid that other Christian rulers followed the example of Philip IV, with the bull "*Pastoralis praeminentiae*"² of 22nd November 1307 induced them to arrest the Templars who were in their territories and to take away their goods, by keeping and preserving them, on behalf of the papacy.

The king of England received the papal bull on 14th December and made the English Templars arrested on 10th January 1308, while those who stayed in Ireland were arrested on 3rd February.

In the Iberian Peninsula the king of Navarra, who was Philip IV's son, and James II of Aragon moved for the request of a letter that the king of France had sent to the Christian rulers on 26th October 1307, so they acted before receiving the "*Pastoralis praeminentiae*".

1 The text of the bull "*Vox in excelso* " is not in the "Regestum Clementis Papae V", literally "the Registers of Pope Clement V", work in 10 volumes commissioned by Leone XIII and published with the help of Benedictine monks. This work contains about 20,000 including bulls, privileges and recommendations written by Clement V during his Pontificate and kept in the Vatican library and in the Secret Vatican Archive. The volumes were published in Rome, by the Vatican typography, between 1885 and 1892. See also: "*the Pontifical Vox in excelso*" by Filippo Grammata in Book n° 3/2012 of the Accademia Templare -Templar Academy (www.osmthpalermo.it).

2 The text of the bull "*Pastoralis praeminentiae*" is not in the "*Regestum Clementis Papae V*". See "*Pastoralis praeminentiae: the pontifical bull that marked the end of the Templars*", by Filippo Grammata, in Book n° 2/2011 of the Accademia Templare-Templar Academy (www.osmthpalermo.it).

The kings of Castile and Portugal acted only after the emanation of the two papal bulls both called "*Faciens misericordiam*"³, but that have the date of 8th and 12th August 1308. The archbishop of Magdeburg made the same thing in Germany.

In the kingdom of Naples, led by Charles of Anjou, the arrests were made on 24th January 1308, while in the rest of Italy the persecution was slow and not particularly ferocious, because they depended mainly by the relations that each Lords had with the local Templars.

Instead, in Cyprus, the Templars were better organized than elsewhere; they had their headquarters and their archives there, they were well equipped, numerous and had fortified castles. They tried a friendly approach with Amalric of Lusignan (that according to the current opinion the Templars had helped to depose Henry II, rightful king of Cyprus) but when in the month of April 1308 the order of the Pope arrived, in the

3 On Monday 12th August 1308 the Pope held a consistory in which a bull entitled "*Faciens misericordiam*", signed 4 days before (8th August 1308), was read, with which a great ecumenic council was called, to be held in Vienne (in the Delfinato), to discuss the most urgent problems of Christianity, among which the organization of a new Crusade and the exam of the Templar question. The text of the bull is in the "*Regestum Clementis Papae V*" at number 3584. Unlike what is generally thought, this bull represents the first convening of the Council of Vienne and was sent to all the cardinals who had to investigate on the Order in general, as well as to bishops and archbishops of the Christianity. Then, the convening of the council of is also reported in the bull is given in the bull "*Regnans in coelis*", of 12th August 1308. With the bull "*Faciens misericordiam*" of 8th August 1308 the Pope, after having informed the same addressed about the alleged (suspected) crimes committed by the Templars, calls the same Templars to a council that should have kept in Vienne 2 years later," ready to receive the appropriate sentence and the apostolic ordering established by God". Then, another bull is issued, also called "*Faciens misericordiam*", but dated 12th August 1308. It was also addressed to Gilles d'Aicelin and other 7 prelates (who will be the future components of the pontifical commission that, in France, will investigate the Order in general), as well as to the bishops and archbishops of the Christianity, to which the mandate to inquire the Order in general in their territories and to appoint the diocesan commissions for the investigation of individual Templars present in their dioceses, was given. The text of this bull, in the "*Regestum Clementis Papae V*" at number 3402, is like that of "*Faciens misericordiam*" of 8th August 1308, but in the last part there is the news of the absolution that has already taken place in Chinon, on 20th August 1308, of the leaders of the Order by the three cardinals sent by the Pope.

month of June they surrendered and were segregated in the castles of Khirokitia and Yermassoya.

Because of the constant pressures of the royal officials, that on behalf of the king of France asked the suppression of the Order of the Temple, on 12th August 1308 Clement V issued the papal bulls "*Faciens misericordiam*" and "*Regnans in coelis*"⁴, with which he ordered bishops to begin investigations on individual Templars held imprisoned in their own areas; he instituted pontifical commissions (one for every kingdom) to investigate the Order as a whole, and summoned a general council to be held in Vienne, in Dauphinè at the beginning of the month of October 1310, so that the Templars summoned there, would accept the sentence concerning them.

The investigations ordered by the Pope were conducted with greater commitment in France, where they made large use of torture so that Templars were forced not to confess crimes that they had not done but to accept the accusations that were made against them.

But the investigations were slow, despite of the solicitations of the Pope and Philip IV; the acts of the pontifical commission instituted in France and those of the diocesan commissions began to arrive at the papal Curia that meanwhile from the month of May 1311 was moved to Avignon. And so the Council of Vienne could begin its work on 16th October of the same year.

All the first session of the Council was dedicated to the issues of the Templars, but the Conciliar Fathers did not find any agreement on decisions that they had to take: some of them thought that the Order had to be suppressed only on the basis of the acts of the diocesan commissions of the pontifical commissions, and its goods moved to the Order of Hospitallers. Other thought that they had to give the Templars the right to

4 The text of the bull "*Regnans in coelis*" is very similar to that of "*Faciens misericordiam*" of 12th August 1308, and was sent to all the bishops and to their suffragans, as well as to all the sovereigns of Christianity. It is considered as the official document of the convening of the council of Vienne. The second "*Faciens misericordiam*" and "*Regnans in coelis*" are dated 12th August 1308, but in the last part of their texts is specified that the most important men of the Order have been absolved by the charge of heresy. As the most important dignitaries of the Order locked up in the fortress of Chinon have been absolved by the delegates of the Pope, it is clear that they had been taken into consideration in the consistory of 12th August 1312. The text of the bull "*Regnans in coelis*" is in the "*Regestum Clementis Papae V*" at number 3626.

defence within the Council; other argued that the Order had to be saved and reformed, or joined with the Order of Hospitallers.

The Pope was between the uncertainties of the Conciliar Fathers and the pressures of the king of France that were becoming more and more insistent and blackmailing. In fact, the king arrived to threaten the opening of the trial after Boniface VIII and, if this was not enough, he let be known to be willing to accuse the same Pope of simony and nepotism.

And so on 22nd March 1312, after just two days after the arrival of Philip at Vienne, followed by his brother Charles, his three children and a massive armed retinue, the Pope, who felt like a real threat the presence of the royal troops, summoned a secret consistory to which took part some cardinals of his confidence and the members of a royal commission who, arrived in Vienne on 17th February, and had secret meeting with the Pope for 12 days consecutively. That same day the text of the bull "*Vox in excelso*" was prepared with which the Order of the Temple was suppressed, but not condemned nor absolved and even less excommunicated.

To make concrete the suppression of the Order, as the king of France asked insistently, on 2nd May the Pope issued the bull "*Ad providam Christ vicarii*" with which it was stated the reasons for which the goods of the Templars, which had been made available to the Apostolic See only nominally, were assigned to the Hospitallers. Finally, on 16th May the bull "*Nuper in generali*" was issued, that is the formal act with which the transfer of Templar goods to Hospitallers is confirmed, except for those who were in the Iberian Peninsula.

As for the individual Templars, the bull "*Vox in excelso*" established generically that they would be processed by bishops and provincial Councils. But on 6th May 1312 the Pope with the bull "*Considerantes dudum*" (**Enclosure 1**) wanted to be more precise about their destiny. In fact he established that the friars would have been left "*to the judgment and the provisions of the provincial Councils*", with the exception of the Grand Master Jacque de Molay, the visitor of France Hugues de Pairaud, the preceptor of Normandy Geoffroy de Charny, the Overseas Preceptor Raymbaud de Caron, the preceptor of Aquitaine and Poitou Geoffroy de Gonneville and the friar Oliviero de Penna (see note number 23); they would remain available to the Apostolic See.

Between the Templars, who anyway continued to be *friars* because they have pronounced perpetual vows, the bull distinguished:

- Those who had been already absolved or that would be absolved for which the recommendation was to provide for ten with the goods of the dissolved Order;
- Those who had confessed their mistaken, for which it was recommended to the diocesan Councils, for the way in which the confessions had occurred, to reconcile the *"rigor of justice with a great mercy"*;
- The impenitent, persistent offenders and relapses for which it was hoped the application of canonical censure and a judgment based on fairness;
- Those who had not been investigated or those who had escaped, that had the obligation to present, within period of a year, before their bishops to be judged, under penalty of immediate excommunication. They would be treated with justice and mercy, except for persistent offenders or the unrepentant.

After the trials, the former Templars, returned to the obedience of the Church, would be housed in the mansions once belonged to the Order or in the monasteries of other religious Orders, but not in large groups, and always at the expense of the goods of the suppressed Order; a pension compared to the status of each of them would be guaranteed to them.

THE ARRESTS

But what were the conditions of the Templars after the arrests arranged in the various kingdoms of Christendom?

France

At the time of arrests of 1307, some French Templars were able to escape; in the following months, the example was followed in other countries. But some fugitives were traced and arrested, as Pierre de Saint-Just, already commander in Peniscola, in the reign of Valencia, or Humbert Blanc, Master in Alvernia, captured in England, who later put himself out to defend the English Templars.

In France, an important man was able to escape, Gerard de Villiers, preceptor of France, and the knight Pierre de Bouche who, even he had taken his mantle and beard off, was recognized and imprisoned. Other two Templars, Jean de Chali and Pierre de Modies, fled together and disguised with civilian clothes, were imprisoned too, some years later Renaud de Beaupilier a sergeant of the Order, who was hidden in the preceptor of

Virecourt in Lorraine, had the same destiny. Even Hugues de Chalous, grandson of Hugues de Pairaud, (the number two of the Order), after having escaped to the capture, seems to have taking part in a conspiracy to kill Philip IV.



Painting in the Templar chapel of Cressac (France)

Instead many had died because of the tortures during the interrogatories or for the conditions of detentions or simply for the old age, not forgetting those who were burned alive because relapses, among which we include 54 Templars burned at the stake in Paris in 1310 by order of the archbishop of Sens, Philippe de Marigny, and 9 Templars that then had the same destiny in Senlis. In that year the bones of Jean de Tour⁵, already treasurer of the Temple in Paris, were exhumed and burned.

After the Council of Vienne the diocesan processes, arranged with the bull “*Considerantes dudum*”, started.

5 Jean de Tour the young, treasurer of the Temple, had borrowed 400,000 gold florins to the king of France without the authorization of the Great Master. When at his return Jacque de Tour learnt the news, expelled him from the Order. Then Jean de Tour will be readmitted in the Order for intercession of the Pope.

Aragon and Catalonia

In Aragon and Catalonia (that was part of the reign of Aragon) the arrests of the Templars were arranged on 1st December 1307 but many of them, met in the Chapter of the Miravet⁶ Castle, decided to oppose to the orders of James II and entrusted the conduct resistance operation to friar Ramon Sa Guardia, lieutenant of Catalan Templars and preceptor of Mas Deu, in Roussillon⁷.

After many attempts of mediation to resolve the conflicts peacefully between the still free Templars, and the king of Aragon⁸, all the Templars who were barricades in some castles surrendered and were arrested.

During the trials the Templars (despite the pressures of the Pope that urged the inquisitors to use torture)⁹ denied firmly all the charges against them, above all that of heresy, sodomy and the denial of Christ. In the month of December 1312 the Council of Tarragon absolved them of all the charges and the Catalan Templars were released.

They received, according to their degree, an annual annuity between 1400 and 1800 money of Barcelona and obtained the permission to live in their former commendams.

6 The castle of Miravet became the base of the mother house of the Templars of Aragon; their treasure and the provincial archive were kept in it.

7 It is an historical region of the southern France. Between 719 and 759 it suffered the Muslim occupation, till the Frankish conquest created the Spanish marchland, that then was divided, in 865, into Septimania and Gotia, in the north, with Narbona as capital, in the south, with Barcelona as capital. In 873 Vilfredo il Peloso, Earl of Barcelona, conquered the Roussillon and founded the dynasty of the Earls of Roussillon, that lasted till 1172, when because of the testament the Roussillon was given to the kings of Aragon. In 1276 the king James *the Conqueror* assigned it to his second-born James, with the Balearics, but in 1344 it was united to the principality of Catalonia. Contested between the Aragonese and French, the Perpignan Treaty (1437) neutralized it somehow. But, occupied by Luigi XI (1475) surprisingly, it was given to Ferdinand the Catholic by Charles VIII, who was preparing himself to the sedition in Italy, without any compensation (Treaty of Barcelona, 1493). It was occupied again during the 30 years war by Luigi XIII, it was assigned to the France with the Treaty of the Pyrenees (1659) and became French-ruled. Fully absorbed, after the facts of the Spanish war against Napoleon, in the French nation, it always kept, during the Restoration and the second Empire, republican feelings.

8 James II was aware that the help of expert men as the Templars was necessary to protect himself from possible attacks of the Moors.

9 The laws of Aragon allowed a limited use of the torture.

John XXII, successor of Clement V, on 10th July 1317 authorized James II of Aragon to institute a new religious-military Order, the Order of Montesa, based in the castle of Montesa, in the kingdom of Valencia¹⁰.

In the new Order, to which the Benedictine rule of the Order of Catalonia was given and subjected to the guidance of the Cistercians, converged most of the Templars of the kingdom of Valencia, and of the kingdom linked to it, and some knights who came from the Order of Calatrava. All the goods of Templars and Hospitallers in the kingdom of Valencia were assigned to it, and in exchange the Hospitallers received the real estates of former Templars that were in the kingdom of Aragon.



Ruins of the castle of Miravet (Tarragona)

Mallorca

The kingdom of Mallorca included the Balearic Islands, but also the counties of Roussillon and Cerdanya, and the dominion of Montpellier, whose territories are in France nowadays. Its king, James I¹¹, was in close

10 Then Valencia was part of the possessions of the crown of Aragon.

11 James from Majorca (1243-1311) was the second-born of James I the Conqueror, king of Aragon, Valencia and Majorca, Earl of Barcelona, Gerona, Osona, Besalù, Cerdanya and Roussillon Lord of Montpellier and Carladès. In

relationships with the Aragonese crown and was respectful of papal authority.

He did not waste time in giving effect to the instructions given by the bull "*Pastoralis praeminentiae*" and so at once in his territories he made the Templars arrested.



The old walls of the Tomar castle

The English historian Malcolm Barber describes all that happened after the arrests in this way:

"Most of the documentation concerning the kingdom comes from Roussillon, that was in the diocese of the Bishop of Elne,

1276, at the death of James I *the Conqueror*, his son Peter the Great, inherited the reigns of Aragon and Valencia, the County of Barcelona and the other counties of Catalonia. James inherited the reign of Majorca (taking the name of James II) that also comprehended the isles of Ibiza, Formentera and Pitiusa, the dominion of Montpellier and the vassalage on another island of the Balearic, Minorca, still occupied by the Muslim. James II died in Palma di Majorca on 29th May 1311 and his second-born, Sancho, succeeded him. (Wikipedia)

and it relates to the Templars of the important preceptor of Mas Deu, whose commander was Ramon Sa Guardia. Mas Deu had the authority over 7 secondary preceptors, and the staff was distributed, mostly in small groups, in these dependencies. At the time the capture, 26 members were arrested, to whom on August 1309, was added the arrest of Ramon Sa Guardia, after his extradition from Aragon.

Probably these men were not different from those who were arrested in France, and in this way most of them were engaged in peaceful agricultural activities. Even if the arrests had been carried out successfully, no hearing was held until 1310. Raimondo Costa, bishop of Elne, was the suffrage of Gilles Aicelin, Archbishop of Narbona, by which the first received the relevant documentation. In a letter, dated 5th May 1309, the Archbishop had provided the implementation of the order of the Pope, but the bishop of Elne did not begin the investigation before Wednesday, 14th February 1310, explaining that he was ill before and that even then he was not recovered completely. ...During the second half of January, the commission heard the testimonies of 25 Templars. All declared their innocence without any ambiguity."

After the suppression of the Order of the Temple, the king Sancho I of Mallorca¹², also for his devotion to Hospitallers, thought he had to be satisfied with some real estates, already belonged to Templars and Inquisition, in a single solution of a sum, as compensation for the Templar goods transferred to Hospitallers.

12 Sancho I (1276-1324) was king of Majorca, Earl of Roussillon and Cerdagne, and Lord of Montpellier. He had to navigate through his two powerful neighbours: the king of France Philip the Fair and the king of Aragon, his cousin, James II from Aragon. He spent all the period of his reign moving continuously from the reign of Majorca to the Pyrenean counties and vice versa. He had no heirs and this situation created some problems with his cousin James II of Aragon who wanted to succeed him; in 1319 it became close to war, avoided for the quick pacificator mediation of Pope John XXII. The solution was found with the Sancho who helped his cousin in the conquest of Sardinia, that would begin in 1320, while James II of Aragon renounced at any claim of the throne of Majorca and accepted that James, the son of Ferdinand, brother of Sancho, was appointed heir to the throne.

Portugal

In Portugal, with the bull "*Ad ea ex quibus*" of 14th march 1319 Pope John XXII authorized the institution of a new religious-military Order, the military Order of the cavalry of Christ, based in Tomar. Most of the Portuguese Templars joined it.

The Benedictine Rule was imposed to the new Order, the white mantle with a red cross very similar to that of the Templar knights, all the goods, rights and privileges, already attributed to the Templars, were transferred, and Som Gil Martins, former Master of the Order of Avis, was designated as chief.

In fact, the constitution of the new Order represented the rebirth of the Templar Order in Portuguese land, making, in this way, to decay the excommunication with the bull "*Vox in excelso*" for those who, after the suppression, had entered the Order, had received or worn their suit or presented as Templars.

Germany

In Germany, the Templars were very famous, and the initiatives taken by the Pope were not accepted with serene soul. When in in 1310 the Archbishop of Magdeburg arrested many Templars, including the preceptor of Germany, the bishop of Halbertstadt, allied of the Templars, excommunicated him. All that provoked the resolute disagreement of the Pope, who in the month of September, of the same year, cancelled the excommunication.

In 1313, while the Archbishop of Magonza, Pierre Aischspalter, was about to read the bull of suppression of the Order of the Temple to his clergy gathered in assembly, Ugo of Salm, Templar preceptor of Grumbach, followed by 20 armed knights, break into the assembly suddenly.

The archbishop, suspecting to be attacked, welcomed him kindly. Hugh pointed out that he had no hostile intentions, but as the Order has been dissolved, on the basis of unholy and moreover false accusations, delivered (gave) him a note of appeal, and asked him to put it back to the new future Pope for cancelling the suppression judgement.

"Hugh also declared that the Templars who firmly had denied those villainies had been condemned to the stake, but God had demonstrated their innocence with a miracle, although

their white mantle had not been touched by the flames ".

Fearing possible seditions, the archbishop welcomed the requests of the Templars and at the end he dissolved them, but the sentence of absolution provoked the strong reaction of the Pope, who cancelled it. Many German Templars were arrested and after the suppression of the Order some of them fled, while most of them joined the Order of Hospitallers and with the Teutonic Order. Their goods were allocated to the Hospitallers but many goods were given to the families that had donated them originally.



Abbey of Kirkstall

England

In England the Templars were arrested on the orders of Edward II¹³ in

13 Edward II Plantagenet, son of Edward I, king of England and duke of Aquitaine, and of Eleanor of Castile, in 1306 was named duke of Aquitaine at his turn. When he became king of England, in 1307, after the death of his father, he ruled till 1327, year in which he was dethroned by the English Parliament. As the duke of Aquitaine, Edward II was subject of the king of France Philip IV the Fair but at the death of this last one, in 1314, he did not pay tribute to his successor Luigi X. The father of Edward II, Edward I Plantagenet, in 1297 together with Guido I Dampierre, count of the Flanders, waged war against the king of France Philip IV, forcing this last one to face huge military expenses that brought France at the edge of bankrupt. To seal the peace concluded in 1298, Philip the Great gave Edward, already widower, his sister Margaret as wife and his daughter Isabel to this last one (the future Edward II).

the month of January 1308 and locked up in the castles of Newcastle, York, Lincoln, Cambridge, Warwick and Canterbury. *"In this last castle William de la More, Master of the Templars in England, and other officials of the Order, arrested in Temple swell, was led"*. Instead many other Templars were not confined, but were at large or at simple arrest.

The interrogatories were carried out in a slow and lazy way and it did not resort to torture because the English law forbade it.

But the inquisitors sent by the Pope, baffled by the benevolent attitude of the British authorities, insisted to the king and the Archbishop of Canterbury to be allowed to proceed according to the ecclesiastic law, which authorized the use of torture. The Pope had to be very upset about this unforeseen situation if on 23rd December 1310 he decided to write the king of England, offering him "the forgiveness of sins and the eternal mercy of God" if the trial against the Templars, had been moved to Poitou, a continental territory of the English crown, but under the vassalage of the king of France.

The aim was to be able to make use of torture.

But it was not possible, as Edward II had in a few cases authorized the use of torture, the papal inquisitors, not being able to obtain direct confessions from interested parties, made use of external witnesses with the only aim of spreading gossip or sensations of part aimed at discrediting the Order.

For example, while in France, (where the torture was used) only 6 external witnesses have been collected from a total of 231 depositions we have received, in England, on a total of 144 depositions of Templars, 60 external witnesses have been collected, and only 6 of those had e been made from non-ecclesiastical people.

In England, the investigations did not proceed according to the expectation of the Pope, and so, to please him, a compromise was reached: *"All the English Templars would declare that the Order was now so discredited that its members would have been able anymore to mend themselves."* Consequently, *"all those who remained in prison, except for two, probably declared to recant all the heresies, and asked for penance, forgiveness, absolution and reconciliation with the Church. Those who could did so on the steps of St. Paul Cathedral, while the old and infirm people made statement in Barking, in the Church dedicated to the Virgin. A pension was granted to them, and they were sent in the monasteries*

throughout the country."¹⁴

William de la More, Master of England, and the preceptor of Alvernia, Humbert Blanc, who was in England at the time of arrests, considered themselves fully innocent, refused absolution and they ended their days in the Tower of London. De la More died in February 1311.

Cyprus

The Templars had several forts in Cyprus and there they moved their headquarter after the lost of the Holy Land. Henry II of Lusignan was the king of Cyprus and Jerusalem, ascended to the throne in 1285 when he was only 14, under the protection of his uncle Baliano of Ibelin.

After the death of the latter, in 1306, Amalric Lord of Tyr and brother of Henry II, with the support of the Cypriot nobility, appointed himself as Governor of Cyprus and in the month of June 1307, in Nicosia, after having exiled his brother Henry, imposed his recognition to military Order present in the island. The Marshal of Cyprus, Aimè of Oisilly, attended for the Templars, because the Great Master Jacques de Molay had been convened by the Pope.

So many contemporary Italian commentators believe that Henry II had been deposed with the decisive support of the Templars. Instead, just at the request of the queen mother, who feared that the contrasts were accentuated between both her sons, the military orders refrained from siding with one or another contender.

But the disengagement of the Templars irritated Alaric greatly who, when in the month of April 1308 he received the bull "*Pastoralis praeminentiae*", negotiated with Clement V the arrest of the Templars in return of the recognition of his new task as Governor of Cyprus.

The Marshall of the Temple did not accept the decision of the Pope, endorsed by Alaric, and ordered his men to close in their castles, ready to resist. Only after laborious negotiations they surrendered on 1st June 1308, but they were not arrested: they were closely guarded in their castles of Limassol, Khiokitia and Yermassoya.

The trial of the Templars began on 1st May 1310 and ended in the month of the following June. In the meantime, after the murder of Amalric, probably happened on 5th June 1310, Henry II was able to regain his power, but he also thought that 4 years before the Templars had favoured the action of his brother Alaric, so he did nothing to oppose the order of

14 E. Lord, *Knights Templar in Britain*.

the Pope.

During the process, chaired by Peter, bishop of Limassol, 76 Templars were heard, many of which were ecclesiastical¹⁵. It did not resort to torture or to harassment or inhumane detentions.

"All the respondents supported the innocence of the Order and of all of its members; they denied any form of obscene hugs, admitting only the exchange of brotherly kiss when imposing the mantle; they explained that the thin rope that they tied round night and day did not touch any idol and was used as a pledge of chastity; they rejected the accusation of worshipping strange idols with monstrous heads, stating that the only heads of their worship were those of St. Euphemia and St. Polycarp relics preserved in the forests of Pèlerin Castle (Athlit) in the Holy Land , and brought , by the penultimate Grand Master Thibaud Gaudin, to Cyprus with the others relics and with the treasure of the Order, when they withdrew from the Latin kingdom of Jerusalem. All agreed to affirm that the Grand Master and the preceptors could absolve them only from the sins committed against the rule of the Order, while to be absolved from the sins, as all the Christians, had to make their confessions to their chaplain priests or to other chaplains. The prohibition to leave the Order to enter into another one, without the authorization of the Grand Master and of the Chapter, was not specific to the rule of the Order but it was included in all the statutes of medieval monastic orders. The Order of Saint John had also this clause."¹⁶

All the Templars were absolved and this provoked the strong reaction of Clement V, who sent one of his nominees to make the trial again and with the order to use torture if necessary.

Probably the second trial was not done if John XXII, successor of Clement V, in 1317 wrote a strong letter to Henry II, inviting him to help

15 47 knights, 24 sergeants, 2 priors, a chaplain priest and two servants were subjected to judgment. The records of their interrogations and those of external witnesses are arrived to us.

16 Loredana Imperio: *"Il tramonto dei templari Il processo di Cipro: uomini e vicende dell'Ordine nei suoi ultimi anni di vita"* Ed. Penne e Papiri (1996), page 10.

the bishop of Limassol to transfer all the Templar goods to the Hospitallers, and above all to remove the cross and the dress to an order of which he hoped to wipe out the memory.

It seems that only in the preceptory of Limassol the Hospitallers found 620 golden and silver bezants, more than 100 barrels of nails and horseshoes, 980 breastplates, 970 crossbows and 640 helmets.

The information about the destiny of the latest Templars are little (However there is little information about the destiny of the latest Templars); probably some of them, on the order of Jacques de Molay, before the arrests, went to fight in Rhodes, together with the Hospitallers. Some could have been helped to return to the west, and maybe aggregated with the new religious- military order s established for that purpose in the Iberian Peninsula (Montesa in Aragon and of Christ in Portugal). Others, despite the absolution, stayed in prison.

Italy

In Italy, where the preceptories were less numerous than those in France or in the Iberian Peninsula, the request of arrest from the Pope was approved differently.

Anyway seven different commissions were formed to satisfy the different political orientations present in the peninsula.

In Venice the Templars were not arrested and the investigations were not conducted by ecclesiastical, but by civil authority.

In the reign of Naples Charles II of Anjou adopted the procedures followed in France. He arrested the Templars, tortured them and 48 of them were killed.

We have not many documents about the arrests arranged in the papal domains. We know that "a commission chaired by the bishop of Sutri and by the *vir magister* Pandolfo of Sabello made a long journey throughout the region, visiting, between the October 1309 and July 1310, Rome, Viterbo, Spoleto, L'Aquila, Penne, Chieti, Albano, Segni, Tivoli and Palombara. The results of that long pilgrimage were negligible because most of the imprisoned Templars refused to defend the Order and to testify, while the external witnesses did not give information noteworthy. Only some of them confessed to have denied Christ and spat at the cross under torture, pointing also to the worship of idols"¹⁷.

17 Malcolm Barber: "*Processo ai Templari* ", Ed. ECIG (1998), page 267.

Instead in Ravenna¹⁸, under the guide of the archbishop Rinaldo from Concorezzo, the only process without torture was celebrated.

Rinaldo examined personally many knights of the preceptories of Bologna and Ravenna and at the end, recognizing them innocent, acquitted them of all charges and released them. This irritated the Pope who ordered to do the process again and to use the torture.

The archbishop refused but he started the preparations to take part in the Council of Vienne; the archbishop of Pisa and the bishop of Florence, instead, adopted the directives of the Pope and in the month of September 1311 he began new investigations using the torture.



The archbishop Rinaldo da Concorezzo

Clement V took his revenge in his own way and *"as much as possible he tried in consequence to oust the archbishop of Ravenna from the decisions taken by the Council of Vienne. He was not seated at the right side of the Pope , as in the ancient law, but next to cardinals and archbishops. Moreover, at the head of the conciliar commission to examine the court records, he appointed the Petrarch of Aquileia who was subordinated to the same Rinaldo in the investigation in Italy. Finally, for*

18 Ravenna was the second Italian episcopal base for importance. Its archbishop had ancient privilege among them to sit at the right side of the Pope during the ecumenical councils.

the transfer of the several Templar goods to the Order of Saint John, in the same province of Ravenna he did not delegate the archbishop of Ravenna, but the trusty abbot of Pomposa"¹⁹.

After the suppression of the Order, between the month of July and August 1312 friar Atto, on behalf of the Hospitallers to which he belonged, took possession of the Templar possessions in Bologna, until that time managed by curators appointed by Rinaldo from Concorezzo.

In a parchment dated 8th October 1313, kept in the state archive of Bologna about the appointment of an arbitrator in the transfer of ownership of Templar goods, a certain Peter from Mount Acuto is quoted, already preceptor of the Templars in Bologna and Modena.

According the expert Giampiero Bagni "*we can suppose that Peter from Bologna, who mysteriously disappears from the prison of Paris at the beginning of May 1310, is the same Peter, preceptor in the provincial council of Bologna in mid- June 1311, as well as the same man, born in Mount Acuto in the countryside of Bologna, who is in this notarial document of October 1313, in which he is preceptor of the Templar of Bologna and Modena, with the additional qualification of chamberlain of the archbishop of Ravenna; who finally he is the same quoted by Alidosi in 17th century as Peter Roda, general preceptor of the Order and then passed to the knights of Malta and of which it gives the epigraph with the date of his death 1329.*"²⁰

THE MAINTENANCE OF TEMPLARS

From the date of arrest and till 1312, the sums necessary for the maintenance of the imprisoned Templars were taken from the Temple treasury; this system remained in force even after 1312 for the maintenance of the French Templars condemned to life imprisonment.

The condition of detention, generally hard, varied according to the location. In Cyprus, for example, despite the absolution, many Templars stayed imprisoned in their ancient castle of Khirokitia, where some of them died, also of old age including the old marshal of the Order of Oiselay, probably died in 1316.

Instead the knights of Aragonese origin detained in Cyprus had better luck because they could return home thanks to the interest of king James

19 Giampiero Bagni, "*Templari a Bologna: sulle tracce di frate Pietro*", Ed. Penne e Papiri (2012), page 30.

20 Ibidem, page 34.

Order, moved to a monastery in the diocese of Ely. Then he entered at the service of Hospitallers, for at least another 26 years, administered the mansion of Ashley, in Cambridgshire.

In Aragon since 1312 the houses that housed the former Templars were 19; other houses were added later.

A pension was also given to the acquitted Templars, sometimes large compared to their status. At the beginning these pensions were taken from the treasure of the Templars or from the rents of the houses in which they stayed. This system was also adopted in Ireland, where they had recourse to the incomes of the houses of Kilclogan, Crook and Kilbarry. When the hospital came into possession of the Templar goods, it had also to take responsibility for their pensions.

In England, where pensions were also given to twelve Templars, these were equal for everyone, while in Aragon, both civil and religious authorities were indulgent towards former Templars, the privilege of negotiating the amount of their pension and other privileges were even granted to some of them.

For example to Ramon Sa Guardia, already preceptor of Mas Deu, in Roussillon, since 1313, after being acquitted, was granted to live in his former preceptor *"without paying rent and with the possibility to collect the garden products and the tree fruits, but only for his personal consumption; besides he can take the wood for himself and his companions in the Mas Deu forests and in other places that depend on it, but without causing damage"*. Furthermore he was given an annual pension of 7,000 money of Barcelona. Instead Pierre de Saint Just received only 2,000, while only 500 were given to 12 of the 16 friars hosted in Mas Deu. In 1329 the preceptor of Mas Deu still hosted 9 former Templars and in 1350 the last surviving Templar of the Roussillon region is still alive. And 8,000 money were granted to Dalmau de Rochabert, brother of the archbishop of Tarragona.

From a survey carried out by the Hospitallers turned out that in 1319, the Hospital gave the pension to 109 former ex Templars who stayed in the provinces of Catalonia and Aragon.

The case of the Templar Bernard de Fontes is singular. This one, after having been condemned in Lerida (now in Catalonia) in 1310 escaped and took refuge in Tunis, becoming the head of a militia maintained by the king of Tunis and composed of Christians. When he reappeared in Aragon in 1313 as ambassador of the king of Tunis, he took the opportunity to

negotiate his absolution, and an annual pension of 3,000 money of Barcelona and to be well received in the Gardeny house.

So he returned to Tunis with some representatives of Aragon to enable them to conclude with the king of Tunis, in 1314, commercial agreement of 10 years. In 1315 he returned to Catalonia to settle in Gardeny permanently.



Reconstruction of Gardeny castle

The papal instructions contained in the bull "*Considerantes dudum*" were applied invariably. In fact we know, by a report from Southern France, of 25th October 1313, that "*the parson William Saint-Laurent went to the castle of Alais on behalf of the bishop of Mimes, where at the specific request of Clement V, questioned some religious Templars still tortured in the August 1313, who within the space of 14 months were reduced from 29 to 21, asking them if they wanted to stick to what they said in the last confession. Having them assented, he gave them the absolution, reserving to the bishop to establish the penance, and the bishop imposed them the life imprisonment*".

With the passing of time, many Templars died and the attenuation of the memory of their bad reputation acquired during the trials was weakened to the point that some gestures of piety were possible. And so on 1st May 1321 Pope John XXII agreed that the Templar priest Pons de Buris, of the diocese of Langres, condemned by the provincial council of Sens, after 12 years of very hard prison, having done enough penance, was authorized to celebrate the divine offices.



John XXII

France was not tender with former Templars. However, a survey conducted by the Hospitallers on the incomes produced from the Bertagnemont en Laonnais, in Picardy, certified the presence of two former Templars, near the Hospitallers and 2 women, both called Maria, "*once sister of the Temple*". Other 5 sisters, a brother and an Oblate, "*once of the Temple*" lived in other 2 houses of Lannois, Thari and Pui-Seuxsons-Laon.

Not all the Templars, at least outside France, conformed themselves to the dictates of the bull "*Considerantes durum*". In Aragon, for example, many enlisted in the Order of Montesa²¹, expressly formed after the

21 The Order of Montesa is an ancient Iberian religious-military order, did dynastic

suppression of the Temple, others put themselves at the service of princes and nobles as administrators of their goods, others turned to piracy.

Many got married and had children while others turned to a dissolute life. In 1314 James II of Aragon had to inform the archbishop of Tarragona that Berengar de Pulcronisu, to whom had been allowed to live in the preceptor of Gardeny on condition that he lived an honest life, instead he lived with a concubine and had done improper and shameful actions. As all this had removed the believers from the local Church, once very attended, the king asked to the archbishop to put an end to that situation. Even before another Templar of Aragon, Martin de Frigola, had been condemned for rape and other very serious crimes. Not being isolated cases, in 1317 John XXII invited the archbishop of Tarragona of retracting the former Templars in the places that had been assigned, pointing out that they were still tied to the monistic vows and that would have to pay obedience to their religious superiors.

All those misdeeds done by former Templars, and that not concerned only Aragon, provoked dismay and unease between the Hospitallers that, despite this, had to pay for their keep. They complained to the Pope, who, in the month of December 1318, issued two measures: with the first measure he reduced the pensions and, to decrease the cost on Hospitallers , ordered to many former Templars, to move in other monasteries; with the other issue, the bull "*Ad haec libenter*" of 17th December, ordered to the bishops to force the former Templars, who had got married, to come back in the convents and to take again the monastic habit, with all that this gesture acted.

Moreover the Pope said to the prelates to admonish the offenders within 30 days, forcing them to retire within three months in authorized monasteries to receive them, where they would be treated according to their ecclesiastical status, while the lay people would be welcomed as lay brothers. Who would not obey to that disposition, in the fixed time he would lose the pension.

in 1587. Since XII century the sovereign of Aragon had used the services of the Templar knights to defend their domains against the Moors. After the suppression of the Order, decreed by Pope Clement V in 1312, James II of Aragon obtained by the Pope John XXII to use the goods of the knights that were in his reign to create a new military Order, dedicated to the Virgin and based in the castle of Montesa, in Valencia: the Pope approved the foundation of the Order with the bull of 10th June 1317. In 1587 the Order was joined to the crown of Spain and the charge of Great Master was made hereditary.

We do not have enough information about the real application of those provisions. We know that the archbishop of Tarragona forbade former Templars *“to take part in wars, to deal with Templar issues and wear garish, expensive clothes, not suited to the condition of monks.”*

On 16th April 1319 Guillaume de Roussillon, bishop of Valence and Die, in Provence, obliged three Templars to leave their wives and to enter the convent, while in Aragon, to Berengar de Saint-Michel the pension was suspended because he refused to enter the convent.

According to Martin Pedro de Oros, commander of the Hospitallers castle of Aragon, in Tarragona (Spain), the bad behaviour of some former Templars was due to the fact that they had much money and they did not have anything to do, and for this reason they lived a luxurious and dishonest life.

For the same reasons in Portugal, the Master of the new Chivalry order of Christ, where all the Templar goods were placed, did not want to receive the former Templar Velasco Fernandez until after the intervention of the Pope, who obliged him to host in a mansion for ever.

In England the matters do not seem to be different and the contrasting cases between the Templars and religious authorities were not rare if some of them, hosted in the abbey of Kirkstall, in the west Yorkshire, escaped, due to the not disinterested negligence of the monks.

In the reign of Naples, in 1318, John XXII imposed to the Franciscans and the local Dominicans to support the Templar survivors, for which the monastic vows were confirmed, that prevented them from getting married.

After the 1324 the Popes emitted no longer any disposition on this matter; probably the dispositions until them issued regarding the treatment and maintenance of the former Templars was full applied, or simply, their natural demise and the weakening of the bad reputation memory acquired during the trials had greatly induced the question.

But what happened to the Templars remained prisoners of the Muslims, after the loss of the Holy Land?

In the *"Liber de itinere terrae Sanctae"* the German pilgrim Ludolf von Süchen said to have met in 1340, near the Dead Sea, two old Templars, one native of Burgundy and the other of the Toulouse region. They had been captured in Acri and after a long imprisonment they had been freed, working for the sultan. In the meanwhile they got married, they had children, and they did not know the sad story of the Order. The following year, they returned to their homeland, at the passage of von Suchen.

Gerard de Chatillon, native of the diocese of Besancon, was captured in 1302 in the islet of Rouad, in front of the Syrian coast. After 37 years of imprisonment he was freed and between 1339 and 1340 he returned to France, where he was given a pension of 300 livres tourneses. But as for the prior of the Hospital of Alvernia this sum was excessive, for the intervention of Pope Benedict XII, it was reduced to 180 livres.

In 1315 other 3 Templars, kept prisoner in Egypt, were freed thanks to the efforts of James II of Aragon. Between them there were Dalmau of Rocabert, who had been taken prisoner in Rouad and Guillaume de Hostarlich that instead had been captured in Tripoli 2 years before the loss of the Holy Land.



The castle of Gisors

The end of the Grand Master of the Order was more tragic, Jacques de Molay and the other dignitaries of the Temple. They had never denied their confessions, even before the pontifical commission, for which, because they wanted to assimilate them to one of the categories quoted in the bull "*Considerantes dudum*", they were to be counted among the acquitted and the reconciled with the Church and moreover in Chinon, in the month of August 1308, they had been acquitted of the charge of heresy by the three cardinals send by Clement V.

But by now the Pope was tired: the stomach cancer debilitated him day

by day and he had not the strength to insult Philip absolving and putting them in freedom. For this reason, having abandoned the Templars to their destiny, on 22th December 1313 he appointed a commission composed of cardinals Nicolas de Freauville, Arnaud of Auch and Arnald Nouvel, to which was given the task not to judge Templar leaders, but to notify them *"the verdict of not guilty or conviction and to impose them an exemplary sentence in the case of guilt"*.

The Templar dignitaries, imprisoned in the tower of Gisors, were only four; Raimbaud de Caron, the Overseas preceptor, probably died in prison. They were questioned by a commission and confirmed all the confession they had made since their arrest. So, to put an end once and for all, and before the people, the whole issue of the Templars, in the churchyard of Notre Dame was set up a stage on which the morning of Monday 18th March 1318 sit the cardinal Philip de Marigny, the members of the pontifical commission and other prelates experienced in canon and ecclesiastical law, before which they led the Grand Master Jacques de Molay, the visitor of France Hugues de Pairaud, the preceptor of Normandy Geoffrey de Charny and the preceptor of Aquitaine and of Poiteau Geoffroy de Gonneville.

These men, before the prelates and the large audience came to see the scene, persevered in the confessions they had always made. But when one of the cardinals, addressing to the audience, announced that these Templars were condemned to life imprisonment, the Grand Master and the preceptor of Normandy stood up, and shouting, and inveighed against the cardinal who had just pronounced the sentence and against the cardinal of Sens, saying that all that they had confessed during the interrogatories was not true and had been extorted by torture. The other two dignitaries, Hugues de Pairaud and Geoffroy de Gonneville, were silent.

The continuator of the Chronicle of William of Nangis writes:

"And then the cardinals delivered them in the hands of the head priest of Paris till the following day, when they would decide what to do. As soon as he learned the news, the king, who was in his palace, consulted the wise members of his council, avoiding to address the ecclesiastics and ordered that the two Templars were put at the stake, the same day at Vespers, in an islet of the Seine situated between the royal gardens and the Church of the hermits of St. Augustine. So they seemed so determined to endure the flames with such tranquillity and

courage that they excited much admiration and wonder in the audience for the imperturbability with which they faced their death and the resolution shown in the final refusal. Instead the other two dignitaries were imprisoned as established by the judgment”.

Geoffrey of Paris, clerk of the king, watched the execution; so it is a first-hand testimony. "He tells that, in front of the stake, Jacques de Molay undressed himself and appeared in shirt. His face was serene. He was tied to the stake. He asked if he could leave his hands freed for prayer. He wanted also to be turned towards the Church of Notre Dame."²²



Jacques de Molay at the stake

Because of hurry, the royal officials did not realize that the islet of Seine was not in royal gardens, but it was the property of the Augustinian monastery of Saint-Germain-des-Près and for this reason in the following months, the king had to provide in writing the monks of monastery that the execution of Templars, for the fact to have been performed on the islet, did not affect their right of property.

The visitor of France Hugues de Pairaud and the preceptor of Aquitaine and Poiteau Geoffroy de Gonnevillle returned to prison. We did not know anything of Geoffroy de Gonnevillle while we know that in 1321 Hugues de Pairaud, imprisoned in Montlhery, was asked again to give information about a personal treasure, that, shortly before the arrests of 1307, he had

22 George Bordonove: *"The tragedy of Templars"*, Ed. Bompiani (2001), page 328.

entrusted to people of faith.

THE END OF THE TORTURERS

But what happened to the main actors of the political-judicial action that led to the abolition of the Order of the Temple?

Guillaume de Nogaret, who already in 1291 taught law in Montpellier and soon became chancellor of Philip the Fair, died in 1313, and so he did not have any role in the final sentence of the dignitaries of the Order.

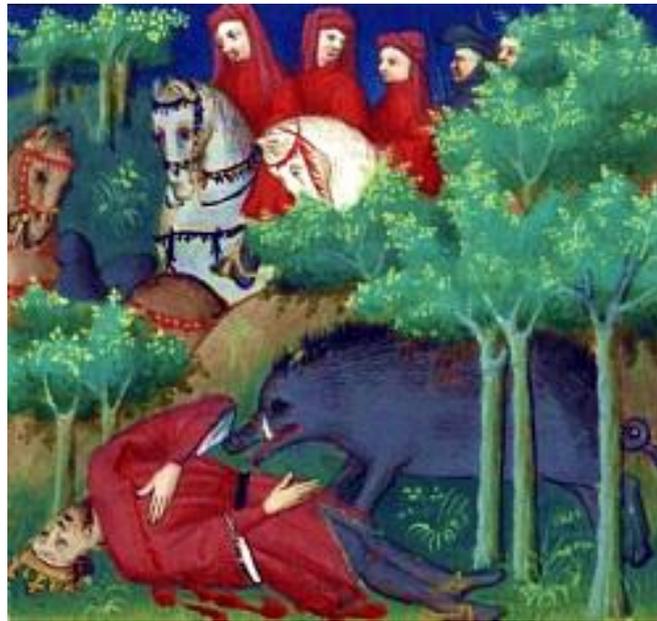
Guillaume de Plaisians, lawyer in Montpellier and since 1303 at the service of the king of France, also died in 1313.



The tomb of Clement V (Uzeste)

Clement V, who suffered from a stomach cancer, feeling he was dying, decided to return to Bordeaux. But soon after crossing the Rhone Valley, he died in Roquemaure on 20th April 1314. It seems that on his deathbed he repented of his conduct against the Temple, of which, on his bedside table of his bedroom, he had a copy of the Rule.

The following night after the death his catafalque was not watched over. The candles fallen on the catafalque burnt almost entirely the corpse that, consequently, was transferred to the family feud of Uzeste, near Basaz. The cardinal Gaillard de la Mothe made him built a magnificent mausoleum that, however, will be sacked and destroyed by the Huguenots in 1577.



Philip IV falls off his horse

During a beating in the forest of Fontainebleau Philip IV fell off his horse, perhaps because of an ictus.



The hanging of Enguerrand de Marigny

It seems that his wound, although not serious, was infected, and the king died of gangrene on 29th November 1314. During the French revolution some rioters entered in the temple of Saint-Denis, in Paris, took out the bones from the sarcophagus and cast them into a pit, covering them with lime.

Enguerrand de Marigny, the half-brother of the archbishop of Sens, Philippe, and the strong accuser of the Templars, during the war against the Flanders, having been commissioned to negotiate peace, was accused of corruption. Charles of Valois, Philip IV's brother, denounced him to the king, but he supported him. After the death of Philip IV, Enguerrand de Marigny was arrested by order of Luigi X, son and successor of Philip IV. Luigi was willing to send him into exile in Cyprus for corruption, but Charles added the charge of witchcraft and made him condemned to hanging. The sentence was carried out in the square of Montfauçon on 30th April 1315 and the half-brother Philippe had to watch the execution powerless.

* * * * *

ENCLOSURE 1

“Considerantes dudum” ()*

Clemens episcopus servus servorum Dei, ad certitudinem presentium et memoriam futurorum.

Considerantes dudum inquisitiones et processus varios, de mandato sedis apostolice per universas partes christianitatis contra ordinem quondam militie Templi et ipsius singulas personas habitos, sive factos super heresibus de quibus ipsi erant graviter infamati et specialiter super eo quod fratres eiusdem quondam ordinis, dum in ipso recipiebantur. Ordine ac interdum post receptionem eorum, Christum negare et in eius opprobrium super crucem sibi ostensam spuere et eam interdum conculcare pedibus dicebantur, quodque generalis magister ipsius ordinis, visitator Francie, ac maiores ipsius ordinis preceptores, necnon et quamplures fratres eiusdem in iudicio confessi fuerunt de heresibus supradictis, quodque ipse confessiones dictum. ordinem valde suspectum reddebant; attendentes insuper infamiam divulgatam, suspicionem vehementem, necnon prelatorum, ducum, comunitatum, baronum, ac comitum regni Francie insinuationem clamosam, grave quoque scandalum ex predictis contra ordinem prelibatimi subortum, quod non videbatur posse sedari, eodem ordine remanente; animadvertentesque multas alias iustas rationes et causas, que ad id nostrum moverunt animum, de quibus in processu super hoc habito continetur; cum gravi cordis amaritudine ac dolore, non per modum diffinitive sententie, cum eam super hoc secundum inquisitiones et processus predictos non possemus ferre de iure, sed per viam provisionis et ordinationis apostolice, prefatum quondam Templi ordinem ac eius statum, habitum, atque nomen substulimus, removimus et cassavimus ac perpetue prohibitioni subiecimus, sacro concilio approbante, personas et bona eiusdem ordinis ordinationi et dispositioni sedis apostolice reservantes, per hoc tamen processibus factis vel faciendis circa singulares personas aut fratres eiusdem quondam ordinis, per diocesanos episcopos et provincialia concilia, prout per nos alias ordinatum extitit, nolimus derogari. Nunc igitur volentes circa singulares easdem personas aut fratres, plenius sicut expedit providere fratres ipsos omnes preter magistrum quondam dicti ordinis, visitatorem Francie, et Terre Sancte, Normannie et Aquitanie ac Pictavie et provincie Provincie magnos preceptores, quos dudum dispositioni nostre specialiter

reservavimus, et fratrem Oliverium de Penna dicti quondam ordinis militem, quem ex nunc dispositioni sedis apostolice reservamus, iudicio et dispositioni conciliorum provincialium, sicut et actenus fecimus, duximus relinquendos; volentes iuxta diversitatem conditionum ipsorum per eadem concilia cum eis procedi, videlicet, quod illis, qui sunt iam supradictis erroribus sententialiter absoluti vel imposterum, exigente iustitia absolventur, de bonis prefati quondam ordinis, unde iuxta status sui decentiam sustentari valeant, ministretur; circa eos autem, qui de prefatis erroribus sunt confessi, consideratis eorum conditionibus modoque confessionis eorum pensato, volumus a prefatis conciliis, prout eorum circumspectioni videbitur, rigorem iustitie cum affluenti misericordia mitigar; circa impenitentes et relapsos, si qui, quod Deus avertat inventi fuerint inter eos, iustitia aut censura canonica observanda; quoad illos vero, qui etiam suppositi questionibus, se predictis esse involutos erroribus negaverint, per eadem concilia servari et fieri volumus, quod iustum fuerit et equitas canonum suadebit. Eos autem cum quibus adhuc non est super dictis erroribus inquisitum et qui sub manu vel potestate ecclesie non habentur, sed sunt forsitan fugitivi, sacri approbatione concilii, presentium tenore citamus, ut a die presenti, infra annum, quem ad hoc eis pro termino preciso et peremptorio assignamus, coram diocesanis suis curent personaliter comparere, subituri eorum examen, prout iustitia suadebit, ac secundum predictorum concilio rum iudicium pro meritis recepturi, magna tamen tam circa eos, quam circa alios supra expressos, preterquam contra relapsos et impenitentes misericordia adhibita et servata, et eo semper proviso, quod de bonis dicti quondam ordinis provideatur in necessariis, tam istis quam illis, et etiam aliis omnibus eiusdem quondam ordinis fratribus, quandocumque ad ecclesie obedientiam venerint et quandiu in obedientia eadem perstiterint, iuxta status sui condiciones et decentiam eorundem; ipsis omnibus in domibus prefati quondam ordinis aut in religiosorum aliorum monasteriis, ad expensas tamen ipsius quondam ordinis, iuxta dictorum concilio rum arbitrium collocandis; ita tamen, quod in una domo, unove monasterio, nullatenus multi simul ponantur. Mandamus et districte precipimus omnibus apud quos et per quos fratres dicti quondam ordinis detinentur, ut eos libere restituant et dimictant, quandocumque per metropolitanos et ordinarios fratrum ipsorum fuerint super hoc requisiti; quod si infra prefatum annum coram diocesanis predictis premissis modo citati, non curaverint, ut premittitur comparere, eo ipso sententiam excommunicationis incurrant; et quia in

causa presertim fidei contumacia suspicioni presumptionem adicit vehementem; si sic contumaces excommunicationem predictam per annum animo sustinuerint pertinaci, ex tunc velut heretici condemnentur. Verum huiusmodi nostre citationis edictum, quod fit ideo ex certa scientia facimus et eo fratres predictos artari volumus, ac si essent per speciales citationes personaliter apprehensi, quia ut vagabundi nullatenus possent, aut saltem non faciliter, inveniri, ut contra citationis eiusdem processum omnis calumnie tollatur occasio, in presenti sacro concilio publicamus; et ut ipsa talis citatio certius ad fratrum ipsorum et comunem omnium notitiam deducatur, cartas sive membranas processum citationis huiusmodi continentes bullaque nostra bullatas in maioris ecclesie Viennensis, appendi vel affigi hostiis faciemus, que citationem huiusmodi suo quasi sonoro preconio et patulo iudicio publicabunt; ita quod fratres predicti, quos citatio ipsa contingit, nullam possint excusationem pretendere, quod ad eos ipsa citatio non pervenerit, vel quod ignorarint eandem; cum non sit verisimile remanere apud eos incognitum vel occultum, quod tam patenter omnibus publicatur. Ceterum, ut circa hoc cautela plenior observetur, diocesanis locorum precipimus, ut in suis cathedralibus ac locorum insignium diocesum suarum ecclesiis, huiusmodi nostre citationis edictum, cum primum comode poterunt, faciant publicari.

Dat. Vienne, II nonas maii, anno septimo.

(*) The vowel “e” corresponds to the dittoing “ae”

“CONSIDERANTES DUDUM”

The bishop Clement, servant of the servants of God, for certainty of the present and for posterity.

We have long discussed the investigation and the various processes conducted by disposition of the Apostolic See in every part of Christendom against the Order once called of the Templars and its individual members, about the heresies of which they had been blamed and especially about the news that the friars of that Order, at the time of admission, and sometimes even after, would deny God and, in his contempt, they would spit on the Cross that was showed to them and sometimes they would trample on it.

We have also considered that the General Master, the visitor of France, and the most important priors of the Order, and many friars confessed to be guilty of such heresies and that their confessions made very suspicious of that Order. Furthermore, after having hurled the accusation now of public reason, the strong suspicion and the sensational reports of the prelates, dukes, municipalities, of the Counts of the kingdom of France, and the scandal arose from all that against the Order that seemed it could not be smoothed if the Order had continued to exist; and taking into account many other right reasons and causes, that led our soul to this decision, and of which is discussed in the relevant process, even if with great bitterness and sorrow of our heart, not with final judgement, that we could not issue legally at the current status of the investigations and the aforementioned processes, but with an administrative measure by the Apostolic See, with the consent of the Sacred Council, we suppressed, abolished, deleted and subjected to perpetual prohibition all that belonged to the Order, its status, dress and name, reserving to the Apostolic See the decision about the people and the goods of the Order, without derogating with that, as we have already said other times, to the processes already done or to be done by the diocesan bishops and provincial councils against individuals or the friars of the Order.

As we want to provide more adequately, as it should, to those individuals or friars, we judged that all the friars should be left to the judgment and at the disposal of provincial councils, as we have done until now.

The General Master, the visitor of France and Holy Land, the great

priors of Normandy and Aquitaine, of the region of Poitiers and of the province of Provence will be an exception, that sometimes we have reserved our particular arrangement, as well as the friar Oliver di Penna²³, the soldier of the Order, that from now we reserve at the disposal of the Apostolic See.

That is, we want it to proceed against them by provincial councils, according to their different conditions: that is, those already complied by the above errors with a ruling or will be absolved later as justice demands, so that they can lead a life worthy of their status.

Against those who confessed the aforesaid errors, we wish that the councils balanced the rigor of the justice with a great mercy, taking into account their conditions, and of the way in which they confessed.

Against unrepentant and recidivist people, if God forbid, if we find among them, the law or the canonical censure will be applied.

We want that the provincial councils observe and do what is right and recommended by canonical equity against those who, being interrogated, would deny of being involved in these errors.

As for those whose errors are not even investigated, but are perhaps fugitive, with the consent of the holy council, we quote them with this provision to appear in person before the bishops to be examined within one year from now by establishing this date as a final deadline that cannot be extended.

They will be treated as justice suggests and according to the judgements of provincial councils using mercy towards them, as towards those mentioned above, except in the case of recidivists and unrepentant and taking care to provide with assets of what was once the order of the Templars, according to their status and dignity both of these, and also of those all friars of the same convent, when they would return to the obedience of the Church and preserve in it.

They will be accommodated in the houses that belonged to the order or also in the monasteries of other religious -but always at the expense of the order- according to the judgements of the councils and so that many of them are not assigned together to the same house or monastery absolutely.

We also order and command severely all those who keep in prison the

23 Oliviero di Penne, preceptor of Lombardy, was the only Templar who Pope Clement V held under house arrest in Poitiers, but he escaped in the night of 13th February 1308; a reward of 10,000 florins was put over his head (Piers Paul Read, *"The real story of the Templars"*, Ed. Newton & Compton, page 251).

friars of the suppressed Order, to release and dismissed them, when it was required by this and by the ordinary diocesan of the same.

If those who were quoted in the above manner do not appear, as we said, before the bishops, incur the sentence of excommunication undoubtedly.

And as especially in matters of faith, the absence increases the presumption of guilt, if defaulters bear the excommunication obstinately for a whole year, near the end of that period they are condemned as heretics.

This summons, made by us with sure knowledge of facts and because of which the aforesaid friars are subjected to surveillance, as if they have been captured with a personal quote, for avoiding that their wandering prevents or makes less easy to find them, is published in this council to eliminate the occasions of calumny against the way in which we proceeded with the same quote.

And because this quote is revealed with great certainty to the same friars and to the audience, we will put-up at the entrance of the main Church of Vienne the cards or parchments containing the quote, with our seal that will make know publicly this quote with their sound and open judgment and so the aforesaid friars, to which this quote is addressed, could not give any excuse, saying that the quote has not been received or that they have ignored it, because it is not likely that they are not aware of what is so openly communicated to everybody.

Finally to use the caution in everything, we commend the diocesan bishops to publish in their Cathedrals and in the most important Churches, the edict of this our quote, as soon as they can do.

Given in Vienne on the second day before the May None, seventh year (6th May 1312).

The Latin text is taken from "Regestum Clementis Papae V", number 8784 while the translation above is taken from the work "Conciliorum Oecumenicorum Decreta", Edition Dehoniane Bologna (2002)

English translation: **Giuseppina Perriera**

Filippo Grammauta has a civil engineering degree taken summa cum laude; he lives and works in Rome. He published many editorials about *“Percorsi Giubilari in Sicilia”*, *“Il Porto di Palermo”*, *“Le cave di Cusa”* etc. for the International Magazine *“Grand Tour”*. He is an ancient and modern history lover, he published many editorials about Templars, such as: *“Il privilegio pontificio OMNE DATUM OPTIMUM”*, *“La pergamena di Chinon”*, *“PASTORALIS PRAEMINENTIAE: La bolla pontificia che segnò l’inizio della fine dei Templari”*, *“La bolla pontificia VOX IN EXCELSO”*, *“Il destino degli ultimi Templari”*, *“La lettera di Hugo Peccator”* and *“I retroscena dell’arresto dei Templari francesi”*. Recently he published the book: *“IL TEMPIO DI GERUSALEMME: Mille anni di storia del popolo ebraico”* that he presented during the XXVIII International Book Show in Turin. He gave a series of lectures and he took part in many conferences about Templars. He is a charter member and Chancellor of the Accademia Templare-Templar Academy in Rome, that is a Society of Social Promotion with the aim of studying in depth and divulging the knowledge of various subjects of culture.



ACCADEMIA TEMPLARE – TEMPLAR ACADEMY

Association of Social Promotion

Viale Etiopia, 12, 00199 Roma

Tel. + 39 06/8632 9939; Mobil: +39 346/850 22 30

Web: www.accademiatemplare.it ; E-mail: accademiatemplare.roma@gmail.com