

*The trial of the Templars in the British Isles () is a largely unexplored area of history. Unlike the trial in France, where the Templars were tortured into confessing to unspeakable activities, in the British Isles there were no burnings and only three confessions after torture.*

Jacques de Molay, Grand Master of the Temple, confesses for the first time. There were so many delays and stalling in handing over these lands that even as late as the Hospitallers had only nominal control of former Templar lands. As the chapel of the New Temple in London, it was the location for Templar initiation ceremonies. It is a popular tourist attraction. In , the Templar Order in the British Isles was thought to be rich in possessions but few in members. The conditions that the Templars were living in were radically changed and, as with continued pressure by the Pope and Inquisition on the King and local prelates, the inevitable result was obtained. Various confessions, different in many ways, were nonetheless obtained and the Templars were either executed or sent to prison for life. Andrews in Scotland and ended up with confessions of minor offenses, while in Ireland, fourteen Templars subjected to three trials netted likewise minor confessions that amounted to nothing. But the Hospitallers received the properties only, the treasure and movable goods were retained by Cypriot authorities to cover the unusually high costs of the trials. January Learn how and when to remove this template message The records in Germany of Templars, not nearly as numerous in Germany as in France, drew little attention in German annals and chronicles. At times witnesses found the Templars innocent though the Pope was adamant. Though their property was seized, they were acquitted. Despite mounting pressure, popular opinion stayed with the Templars. Though they were told by the Pope to go back and do their work, the result again was acquittal. The document had been previously overlooked by Vatican researchers for some time due to its damaged condition and being misfiled among other unrelated documents. In the bull *Faciens misericordiam* showing mercy the Clement V announced to Philip IV that Jacques de Molay and the other Templar leaders were absolved and reconciled to the Church; and that any power to judge them again was reserved to the Pope alone. The high costs of maintaining an army in the Holy Land, of castle building and rebuilding, expensive armour, weapons, and warhorses was catching up with the order. By it seems much of their great wealth had been expended. Brill, , p. These court officials were tasked with, among other duties, protecting the court while in session and executing legal processes. Cambridge University Press, , p. But after a precedent was set that a defendant could be brought to trial without infamy being established and could be required to testify to any questions asked under oath. If a defendant confessed to a crime he was not advised he was being charged with, he could not later object on that basis; his objections, if any, had to come at the beginning of his trial. While it was no longer a requirement to advise the defendant of charges against him, a judge could specify the charges *de gratia* as a favor. The number of Templars themselves was found to be approximately , only 20 of whom were knights. In fact, looking at all the evidences they seemed to have lived a simple life devoid of most luxuries. Dorset Press, , p. Cambridge University Press, Dorset Press, , pp. Brill, , pp. Career Press, , p. Duckworth, , p. Duckworth, , pp. University of California Press, , p. Cambridge University Press, pp. Biblioteca apostolica vaticana, , p. Pipe Roll Soc, p. Cambridge University Press, , pp.

### 2: the knights templar on trial | Download eBook pdf, epub, tuebl, mobi

*The leader, Templar Grand Master Jacques de Molay, and Hughes de Pairaud, a Templar, referred to in various documents as "the visitor of France", who was the collector of all of the royal revenues of France owing to the Order, were both arrested, as were many other Templars in France.*

See Article History Alternative Titles: Knight Templar, Knights Templar, Poor Knights of Christ and of the Temple of Solomon Templar, also called Knight Templar, member of the Poor Knights of Christ and of the Temple of Solomon, a religious military order of knighthood established at the time of the Crusades that became a model and inspiration for other military orders. Originally founded to protect Christian pilgrims to the Holy Land, the order assumed greater military duties during the 12th century. Its prominence and growing wealth, however, provoked opposition from rival orders. TemplarOverview of the Templars also called Knights Templar. Most Crusaders returned home after fulfilling their vows, and Christian pilgrims to Jerusalem suffered attacks from Muslim raiders. Baldwin II , king of Jerusalem, gave them quarters in a wing of the royal palace in the area of the former Temple of Solomon, and from this they derived their name. Templar chapelTemplar chapel in Chwarszczany, Pol. Beginning in , Hugh undertook a tour of Europe and was well received by many nobles, who made significant donations to the knights. The Templars obtained further sanction at the Council of Troyes in , which may have requested that Bernard of Clairvaux compose the new rule. Bernard also wrote In Praise of the New Knighthood c. In Pope Innocent II issued a bull that granted the order special privileges: The Knights Templar swore an oath of poverty, chastity, and obedience and renounced the world, just as the Cistercians and other monks did. Like the monks, the Templars heard the divine office during each of the canonical hours of the day and were expected to honour the fasts and vigils of the monastic calendar. They were frequently found in prayer and expressed particular veneration to the Virgin Mary. They were not allowed to gamble, swear, or become drunk and were required to live in community, sleeping in a common dormitory and eating meals together. They were not, however, strictly cloistered, as were the monks, nor were they expected to perform devotional reading most Templars were uneducated and unable to read Latin. The Templars gradually expanded their duties from protecting pilgrims to mounting a broader defense of the Crusader states in the Holy Land. They built castles, garrisoned important towns, and participated in battles, fielding significant contingents against Muslim armies until the fall of Acre , the last remaining Crusader stronghold in the Holy Land, in By the midth century the constitution of the order and its basic structure were established. It was headed by a grand master, who was elected for life and served in Jerusalem. Templar territories were divided into provinces, which were governed by provincial commanders, and each individual house, called a preceptory, was headed by a preceptor. General chapter meetings of all members of the order were held to address important matters affecting the Templars and to elect a new master when necessary. Similar meetings were held at the provincial level and on a weekly basis in each house. The Templars were originally divided into two classes: The knight-brothers came from the military aristocracy and were trained in the arts of war. They assumed elite leadership positions in the order and served at royal and papal courts. The sergeants, or serving-brothers, who were usually from lower social classes, made up the majority of members. They dressed in black habits and served as both warriors and servants. The Templars eventually added a third class, the chaplains, who were responsible for holding religious services, administering the sacraments, and addressing the spiritual needs of the other members. Although women were not allowed to join the order, there seems to have been at least one Templar nunnery. The Templars eventually acquired great wealth. The kings and great nobles of Spain , France, and England gave lordships, castles, seignories, and estates to the order, so that by the midth century the Templars owned properties scattered throughout western Europe, the Mediterranean, and the Holy Land. Templar castle at Tomar, Port. They had long engaged in a bitter rivalry with the other great military order of Europe, the Hospitallers , and, by the late 13th century, proposals were being made to merge the two contentious orders into one. Philip accused the Templars of heresy and immorality; specific charges against them included idol worship of a bearded male head said to have great powers , worship of a cat, homosexuality , and numerous other errors of belief and

practice. The charges, now recognized to be without foundation, were calculated to stoke contemporary fears of heretics, witches, and demons and were similar to allegations Philip had used against Pope Boniface VIII. The reasons why Philip sought to destroy the Templars are unclear; he may have genuinely feared their power and been motivated by his own piety to destroy a heretical group, or he may have simply seen an opportunity to seize their immense wealth, being chronically short of money himself. At any rate, Philip mercilessly pursued the order and had many of its members tortured to secure false confessions. Although Pope Clement V, himself a Frenchman, ordered the arrest of all the Templars in November, a church council in voted overwhelmingly against suppression, and Templars in countries other than France were found innocent of the charges. Brought before a commission established by the pope, de Molay and other leaders were judged relapsed heretics and sentenced to life in prison. The master protested and repudiated his confession and was burned at the stake, the last victim of a highly unjust and opportunistic persecution. An illustration of Templar grand master Jacques de Molay being led to the stake. Waite, At the time of its destruction, the order was an important institution in both Europe and the Holy Land and already an object of myth and legend. The Templars were associated with the Grail legend and were identified as defenders of the Grail castle through the remainder of the Middle Ages. In the 18th century the Freemasons claimed to have received in a secret line of succession esoteric knowledge that the Templars had possessed. Later fraternal orders similarly invoked the Templar name to bolster claims of ancient or revealed wisdom. The Templars were also identified as gnostics and were accused of involvement in a number of conspiracies, including one that was allegedly behind the French Revolution. Library of Congress, Washington, D. In the 20th century the image of Christ on the Shroud of Turin was identified as the head allegedly worshipped by the Templars. Resurrecting a vein of pseudohistory and Grail legends, authors in the 20th century, claiming to assert historical fact but writing what most scholars regard as fantasy, implicated the Templars in a vast conspiracy dedicated to preserving the bloodline of Jesus. Similar occult conspiracy theories were also used by writers of fiction in the 20th and 21st centuries. Learn More in these related Britannica articles:

*The loss of Acre in marked the beginning of the end of the Templars. They returned to Europe a far weaker organization. They were however, still well regarded so it came as a great shock when the Templar Brothers of France were arrested in on the orders of King Phillip IV.*

I read about science fiction, race cars, and mysteries. My aunt was a professional secretary and would make rare trips to the big city of Memphis. When she returned, she would almost always bring me a book. The Hardy Boys Mysteries were my favorite. As soon as I was handed the new book, I would open it and be glued to it until I was told that it was time for bed and that I must put it down and go to sleep. After I thought everyone else was asleep, I would grab a flashlight, pull the blanket up over my head so that no light escaped and dive into the book again until I was found out and had the book confiscated for the night. Some of my friends were inclined to immediately turn to the last few pages of the book, read the ending, and feel proud about saving all that time by not reading the entire book. I never figured out the point in that. It is the discovery of the answer to the mystery, not the answer itself that brings the satisfaction for me. This was reinforced in later life when I was assigned as an intelligence analyst in the Army reserve. The interesting part was not so much what we discovered but the discovery process. These were the thoughts that were running through my head as I sat in an office on a hot day in August. I had been invited for a chat about the challenges associated with publishing a large Masonic magazine. I had finally arrived at the House of the Temple after having gotten lost on the way from my hotel in Alexandria. After I finally arrived and had a few moments of pleasant conversation with my host, he announced, with a twinkle in his eye, that he had something he wanted to show me. Smiling, he pushed a small, wheeled utility cart from behind his desk and began to clear the coffee table in his office. On the cart was a large object in a fancy cloth bag. He handed me a pair of cotton gloves as he began to untie the strings on the bag. Even though both gloves appeared to be for the right hand and at least two sizes too small, I quickly pulled the petite gloves onto my thick fingers as my host extracted a large object made of handsewn new leather. The leather cover was plain, not like the belt and holster rigs I had received for Christmas more than fifty years before. In the compartment that would normally hold currency, were a number of folded documents printed on what appeared to be parchment, vellum, or some other thin leather-like substance. Removing one of them and unfolding it, I discovered it to be a full size facsimile of a much older document approximately two feet square filled with row upon row of meticulous handwritten text, all in Latin. My mind skipped back forty years to a time when my high school Latin teacher had admonished me to pay attention because some day a time would come when the ability to read Latin would be important to me. Too late now, I had missed my opportunity over forty years ago! In the left hand pocket of the leather folder was tucked another stack of documents reproduced on the same kind of material and again in Latin. It turned out to be a printed, leather bound book. This whole time I was asking questions like, "Are these just prosecution documents or transcripts of the trial? Here was a truly unsolved mystery, and I was holding it right there in my hands. There was no last page to get the answers from. The full answers had not been discovered. On pages 29 and 30 of the August issue, you will find two news stories that will explain some of the events leading up to my good fortune. The Ancient and Accepted Scottish Rite of the Southern Jurisdiction in a magnanimous fraternal gesture has informed me that they are pleased to make available to their York Rite Brethren, through the Knight Templar magazine, full access to the resources of their library and museum including this document recently acquired from the Vatican. It is our intention to find a way to take advantage of this generous offer and to bring to our readers, ongoing information as we attempt to decipher the contents of this package and to analyze the relevance of these documents to modern Templary and to the Grand Encampment. We will try to publish articles that will establish the context and setting of the historical period beginning on Friday, October 13th, and culminating with the burning at the stake of Grand Master Jacques DeMolay on March 18th , We will attempt to discover just how many organizations there are today which claim some sort of relationship to the ancient Templars whether it be direct descendants, a philosophical link, or just a similarity in name. We may even explore the impact that these happenings had on religious and

secular culture in Western civilization. I can think of no more appropriate forum in which to pursue this investigation than the Knight Templar magazine. Be patient, Sir Knights; this project will take months if not years to complete. I hope you will join us each month as we begin to unfold this mystery of what really happened seven hundred years ago. It seems to me that there is an awful lot of ignorance about the Knights Templar in general and about the ancient Knights Templar in particular. There also seems to be a good deal of interest about the subject. Part of the reason for the ignorance is the fact that it happened so long ago and that everyone involved who wrote anything down had an axe to grind. There is a reason for this. It seems to me that any history over fifty years old is probably erroneous. It has been said that the victors write the history. Well, other folks do that too. It seems to me that seven hundred-year-old history is probably predominantly fiction. One of the ways to flush out ignorance is to stir up a healthy debate. The articles we publish during the next few months will very probably do that. Another problem with this subject is that those who are not ignorant about it tend not to communicate very well and in a common sense manner with those who are. What better place to have a debate about the truth of Templar history than in the Knight Templar magazine. I hope these next few issues will be entertaining for you because I cannot guarantee you that, at the end, you will know the truth. As I indicated in the October issue, the museum and library of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction, in a generous and most fraternal gesture, offered us full access to their recently acquired documents from the Vatican. I was able to go back to the House of the Temple in Washington D. The feedback on the October issue has been that most of you would like to know a good deal more about the documents; what they say, the history surrounding them, and their relevance to Templary today. As I see it, this museum piece is not only a copy of an historical document, but the entire package is a history making document. The timing of its publication is interesting. It is of museum quality, and only copies were produced. Most of you will never have the opportunity to visit a museum and actually see one of these, let alone study it. Since many of you are interested in it, I can only offer you a series of articles in which I will attempt to share with you the experience and my thoughts as we explore together the relevance of and the mystery surrounding this curious package of documents. I am neither an historian nor an archeologist so I claim no expertise in the history of Templary. I only know what I read and what I can deduce. As the magazine has space, we welcome input from those more knowledgeable than I and will certainly publish contrary opinions as we receive them. Remember that an analysis of the facts depends on the truth of those facts. There is probably no one who is totally impartial on the subject of the history of the Templars, so everything you read or hear is tainted by some bias. Having said all that, I propose to give you a step by step physical description of the artifact, my opinions about why it might have been published at this time, my perception of the times and environment at the time it was written, some photographs of it, and the sense I get from the rather extensive commentary that is part of the package. We will approach this by publishing a piece each month until I have told you all I know or until you tell me you are tired of hearing about it. We will begin publishing the photos when the magazine goes to full color next month. Why do you suppose the Vatican chose to publish this package at this time? For one thing, Friday, October 13, , was the th anniversary of the initial raid on the Templars in France. This action was the beginning of the end of the Templar era. I believe that it may have had something to do with the recent publicity associated with the publication of several popular novels and the production of movies about the ancient Knights Templar. I can tell you from personal experience that these things have made young men curious about Templary and Freemasonry. Our lodges and Commanderies are receiving petitions from many serious, bright young men who are interested in the ideals and character of the ancient order and who want to become a part of an organization which seeks to perpetuate these ideals. In these recent fictional publications, the Freemasons and the Knights Templar have been characterized in a much better light than the Church. While this has been a refreshing change for us Templars and Freemasons, I am sure that it has been a concern for Church leadership; particularly the leadership of the Roman Catholic Church. The publication of existing material that would tend to exonerate the Church of all wrongdoing and to shift the blame to the long extinct monarchy of France might seem like a very good idea. The package is extremely nice, but I can tell you that the profit margin is not trivial. A part of the package is a rather extensive documentary about its contents and the environment during this period of Templar and

Church history. This was written by Dr. I studied this material and found it to be very logical and informative. She expresses some perspectives on the background of the times that were new to me and which I thought were very interesting opinions. I will, in future issues, attempt to share with you, not so much her exact words as the sense I got of what she had to say. Maybe she will write a less expensive book at some time in the future, and you can read it for yourself. We will attempt to discuss the events, the environment, and the perspectives of the people involved in this drama leading up to the execution of Grand Master Jacques DeMolay. Some of the parallels to our current times seem striking to me. The events leading up to the establishment of the Knights Templar as an organization are all involved with the Crusades. Next we will attempt to take a look at the environment which led to these Crusades and take a look at some photos of the artifact. Since I am able to show you color photos for the first time this month, I thought we might devote this article to a physical description of the Vatican package. The package comes in a cloth bag with a drawstring having the insignia of the secret archives of the Vatican imprinted on one side. The bag contains a leather portfolio measuring approximately 10 inches by 6 inches. From the pocket on the right side, we remove a white or ivory book approximately 4 inches by 6 inches. On the front cover of the book is embossed in gold "Processus contra Templarios" roughly translated "Proceedings Against the Templars"- remember that all my translations are a stretch. Near the bottom is an insignia or logo which is roughly square containing two crossed keys on a checkered field surrounded by a border containing the inscription "Archivum Secretum Vaticanum," under which is the inscription "Archivio Segreto Vaticano. The book contains several hundred pages, the majority of which are printed in Italian or Latin. The left hand pages are printed in English beginning on page 1. We will speak more of the contents of the book in future issues. From the left pocket, we remove another folio which is approximately the same size as the book and is secured by a string closure. Opening this second, smaller portfolio, we discover that it also has a compartment on either side.

### 4: Knights Templar - Wikipedia

Read *"The Knights Templar on Trial The Trial of the Templars in the British Isles "* by Helen J Nicholson with Rakuten Kobo. *The trial of the Templars in the British Isles () is a largely unexplored area of history.*

Here is some background on of this longest lived of all "secret societies" from my book, *Conspiracy: Early in ,* a French nobleman named Hugues de Payns and nine of his companions dedicated themselves to protect Christian pilgrims on their way to and from Jerusalem, solemnizing this oath by adopting the monastic vows of poverty, chastity, and obedience. The group adhered to a rule not much different from that of other monastic orders, with the exception of provisions that permitted them to make war. Theirs was a new, remarkable, and confusing development that merged two utterly different callings: A group of soldiers, renowned for their anarchism and their devotion to plunder and women, had become soldiers for Christ. In effecting this combination, they "invented an absolutely novel figure, that of the monk-knight. The king of Jerusalem welcomed the help provided by Payns and his companions; symbolic of this esteem, he installed them on the holiest spot in Jerusalem, the Temple Mount, where they lived in Al-Aqsa Mosque. The Templars also won the fervent backing of Bernard of Clairvaux, an immensely influential cleric, and through him, the sponsorship of popes and noblemen as well as nearly universal acclaim in Catholic Europe. Their model inspired the founding of other Christian military orders, including the Knights Hospitallers of St. John and the Teutonic Knights. As men engaged in fighting, always an expensive activity, the Templars had a constant need of funds that made them different from other monastic orders. Combined with their far-flung military power and their reputation for probity, this spurred the Templars to offer proto-banking practices at a time when deposit banking did not yet exist. Before long, they held vast sums in deposit; for example, they became bankers to most of the French royal family. Combined with their noble patronage, this occupation made the Templars very wealthy. But banking practices also made them morally suspect, for such financial activities transgressed deeply held feudal norms and were seen as contradicting their professed piety. Another problem arose when Acre, the last Crusader stronghold, fell in . The failure of these fighting monks to hold the Holy Land from the Muslims, when combined with their secrecy, great wealth, and arrogance, fueled resentment of their power as well as rumors about their having hidden goals. In , as the Templars were planning yet another Crusade to return to Palestine, this resentment boiled over. King Philip IV of France struck against the order, seizing its members and confiscating their wealth. After a seven-year legal process in which the prosecutors relied heavily on torture, humiliation, and other psychological inducements to get the answers they sought, the Templars were finally found guilty of apostasy. In a great show of power, Philip had their grand master, Jacques de Molay, burned at the stake [in ]. Centuries later it is clear that, however powerful and perhaps even out of control the Templars were, they never engaged in heresy nor posed a threat to the existing order. Oh, and the arrests took place on October 13, , exactly years ago tomorrow. So much for history, now as to why all this still captivates conspiracy theorists: Several features about the Knights Templar make them enduringly enigmatic. They had a conspiratorial air about them; for example, at the initiation ceremony, a candidate was told that "of our Order you only see the surface which is the outside," implying that something very secret took place behind closed doors. At the end of the initiation, each knight kissed the adept on the mouth, an act with obvious homosexual overtones. Further, the brutal suppression by Philip had an air of mystery about it. To this day, "the accusations of heresy are unproven and the evidence for internal decline impossible to assess. The Knights Templar stand out as the original and most omnipresent of secret societies. Looking back, even those conspiratorial groups in the hoary mists of antiquity take definite shape only with the Knights Templar. Looking ahead, virtually all secret societies in recent centuries are seen as deriving from them: Reuters quotes Frale, 37, recounting her amazement six years ago on finding the minutes: This was the document that a lot of historians were looking for. One parchment measuring about half a meter wide by some two meters long is so detailed that it includes reproductions of stains and imperfections seen on the originals. Their initiation ceremony is believed to have included spitting on the cross, but Frale said they justified this as a ritual of obedience in preparation for possible capture by Muslims. They were also said to have practiced sodomy. But

deflating legends will not be easy. One conspiracy theorist, Vortex , reacted to these developments with doubts that are probably typical of the mentality:

### 5: Trials of the Knights Templar - Wikipedia

*They were however, still well regarded so it came as a great shock when the Templar Brothers of France were arrested in on the orders of King Phillip IV. Other Christian monarchs followed the lead and the trial of the Templars in Britain began.*

Rise[ edit ] After Europeans in the First Crusade captured Jerusalem in , many Christians made pilgrimages to various sacred sites in the Holy Land. Although the city of Jerusalem was relatively secure under Christian control, the rest of Outremer was not. Bandits and marauding highwaymen preyed upon pilgrims, who were routinely slaughtered, sometimes by the hundreds, as they attempted to make the journey from the coastline at Jaffa through to the interior of the Holy Land. King Baldwin and Patriarch Warmund agreed to the request, probably at the Council of Nablus in January , and the king granted the Templars a headquarters in a wing of the royal palace on the Temple Mount in the captured Al-Aqsa Mosque. The Crusaders called it "the Temple of Solomon " and from this location derived their name of Templar. The impoverished status of the Templars did not last long. With this formal blessing, the Templars became a favoured charity throughout Christendom , receiving money, land, businesses, and noble-born sons from families who were eager to help with the fight in the Holy Land. This ruling meant that the Templars could pass freely through all borders, were not required to pay any taxes, and were exempt from all authority except that of the pope. Templars were often the advance shock troops in key battles of the Crusades, as the heavily armoured knights on their warhorses would set out to charge at the enemy, ahead of the main army bodies, in an attempt to break opposition lines. He is thus doubly armed, and need fear neither demons nor men. The others acted in support positions to assist the knights and to manage the financial infrastructure. The Templar Order, though its members were sworn to individual poverty, was given control of wealth beyond direct donations. A nobleman who was interested in participating in the Crusades might place all his assets under Templar management while he was away. Accumulating wealth in this manner throughout Christendom and the Outremer, the order in began generating letters of credit for pilgrims journeying to the Holy Land: This innovative arrangement was an early form of banking and may have been the first formal system to support the use of cheques ; it improved the safety of pilgrims by making them less attractive targets for thieves, and also contributed to the Templar coffers. They acquired large tracts of land, both in Europe and the Middle East; they bought and managed farms and vineyards; they built massive stone cathedrals and castles; they were involved in manufacturing, import and export; they had their own fleet of ships; and at one point they even owned the entire island of Cyprus. The Muslim world had become more united under effective leaders such as Saladin. Dissension arose among Christian factions in and concerning the Holy Land. The Knights Templar were occasionally at odds with the two other Christian military orders , the Knights Hospitaller and the Teutonic Knights , and decades of internecine feuds weakened Christian positions, both politically and militarily. After the Templars were involved in several unsuccessful campaigns, including the pivotal Battle of Hattin , Jerusalem was recaptured by Muslim forces under Saladin in . In , the Ayyubid dynasty together with Khwarezmi mercenaries recaptured Jerusalem, and the city did not return to Western control until when, during World War I , the British captured it from the Ottoman Empire. It was lost in , followed by their last mainland strongholds, Tortosa Tartus in what is now Syria and Atlit in present-day Israel. Their headquarters then moved to Limassol on the island of Cyprus, [25] and they also attempted to maintain a garrison on tiny Arwad Island , just off the coast from Tortosa. In , there was some attempt to engage in coordinated military efforts with the Mongols [26] via a new invasion force at Arwad. With the island gone, the Crusaders lost their last foothold in the Holy Land. The situation was complex, however, since during the two hundred years of their existence, the Templars had become a part of daily life throughout Christendom. The order was still not subject to local government, making it everywhere a "state within a state" â€” its standing army , though it no longer had a well-defined mission, could pass freely through all borders. This situation heightened tensions with some European nobility, especially as the Templars were indicating an interest in founding their own monastic state , just as the Teutonic Knights had done in Prussia [22] and the Knights Hospitaller were doing in Rhodes. Neither was

amenable to the idea, but Pope Clement persisted, and in he invited both Grand Masters to France to discuss the matter. De Molay arrived first in early , but de Villaret was delayed for several months. While waiting, De Molay and Clement discussed criminal charges that had been made two years earlier by an ousted Templar and were being discussed by King Philip IV of France and his ministers. It was generally agreed that the charges were false, but Clement sent the king a written request for assistance in the investigation. According to some historians, King Philip, who was already deeply in debt to the Templars from his war with the English , decided to seize upon the rumours for his own purposes. He began pressuring the church to take action against the order, as a way of freeing himself from his debts. Built in as a stronghold for the Knights Templar, it became the headquarters of the renamed Order of Christ. The arrest warrant started with the phrase: "We have enemies of the faith in the kingdom"]. The prisoners were coerced to confess that they had spat on the Cross: The Templars were accused of idolatry and were suspected of worshipping either a figure known as Baphomet or a mummified severed head they recovered, amongst other artifacts, at their original headquarters on the Temple Mount that many scholars theorize might have been that of John the Baptist , among other things. Some had sufficient legal experience to defend themselves in the trials , but in , having appointed the archbishop of Sens , Philippe de Marigny, to lead the investigation, Philip blocked this attempt, using the previously forced confessions to have dozens of Templars burned at the stake in Paris. At the Council of Vienne in , he issued a series of papal bulls, including *Vox in excelso* , which officially dissolved the order, and *Ad providam* , which turned over most Templar assets to the Hospitallers. As for the leaders of the order, the elderly Grand Master Jacques de Molay, who had confessed under torture, retracted his confession. Geoffroi de Charney , Preceptor of Normandy , also retracted his confession and insisted on his innocence. Both men were declared guilty of being relapsed heretics, and they were sentenced to burn alive at the stake in Paris on 18 March De Molay reportedly remained defiant to the end, asking to be tied in such a way that he could face the Notre Dame Cathedral and hold his hands together in prayer. His actual words were recorded on the parchment as follows: "Soon a calamity will occur to those who have condemned us to death". By papal decree, the property of the Templars was transferred to the Knights Hospitaller except in the Kingdoms of Castile, Aragon, and Portugal. Templar organizations simply changed their name, from Knights Templar to the renowned Order of Christ and also a parallel Supreme Order of Christ of the Holy See in which both are considered the successors. Chinon Parchment In September , a document known as the " Chinon Parchment " dated 17â€”20 August was discovered in the Vatican Secret Archives by Barbara Frale , apparently after having been filed in the wrong place in It is a record of the trial of the Templars and shows that Clement absolved the Templars of all heresies in before formally disbanding the order in , [59] as did another Chinon Parchment dated 20 August addressed to Philip IV of France , also mentioning that all Templars that had confessed to heresy were "restored to the Sacraments and to the unity of the Church". The Grand Master exercised his authority via the visitors-general of the order, who were knights specially appointed by the Grand Master and convent of Jerusalem to visit the different provinces, correct malpractices, introduce new regulations, and resolve important disputes. The visitors-general had the power to remove knights from office and to suspend the Master of the province concerned. The Templars did not perform knighting ceremonies, so any knight wishing to become a Knight Templar had to be a knight already. Squires were generally not members of the order but were instead outsiders who were hired for a set period of time. Beneath the knights in the order and drawn from non-noble families were the sergeants. In the Crusader States , they fought alongside the knights as light cavalry with a single horse. The sergeants wore black or brown. From , chaplains constituted a third Templar class. All but two of the Grand Masters died in office, and several died during military campaigns. For example, during the Siege of Ascalon in , Grand Master Bernard de Tremelay led a group of 40 Templars through a breach in the city walls. When the rest of the Crusader army did not follow, the Templars, including their Grand Master, were surrounded and beheaded. Some Grand Masters also served as battlefield commanders, though this was not always wise: Its 72 clauses defined the ideal behavior for the Knights, such as the types of garments they were to wear and how many horses they could have. Knights were to take their meals in silence, eat meat no more than three times per week, and not have physical contact of any kind with women, even members of their own family. A Master of the Order was assigned "4

horses, and one chaplain-brother and one clerk with three horses, and one sergeant brother with two horses, and one gentleman valet to carry his shield and lance, with one horse. Only after all flags had fallen were they allowed to leave the battlefield. In about 1185, Alberic of Trois-Fontaines described the Templars as an "order of bearded brethren"; while during the interrogations by the papal commissioners in Paris in 1312, out of nearly 100 knights and brothers questioned, 76 are described as wearing a beard, in some cases specified as being "in the style of the Templars", and are said to have shaved off their beards, either in renunciation of the order or because they had hoped to escape detection. Outsiders were discouraged from attending the ceremony, which aroused the suspicions of medieval inquisitors during the later trials. New members had to willingly sign over all of their wealth and goods to the order and take vows of poverty, chastity, piety, and obedience. As the chapel of the New Temple in London, it was the location for Templar initiation ceremonies. In modern times it is the parish church of the Middle and Inner Temples, two of the Inns of Court, and a popular tourist attraction. With their military mission and extensive financial resources, the Knights Templar funded a large number of building projects around Europe and the Holy Land. Many of these structures are still standing. Many sites also maintain the name "Temple" because of centuries-old association with the Templars. Two of the four Inns of Court which may call members to act as barristers are the Inner Temple and Middle Temple – the entire area known as Temple, London. The story of the persecution and sudden dissolution of the secretive yet powerful medieval Templars has drawn many other groups to use alleged connections with them as a way of enhancing their own image and mystery. Knights Templar Freemasonry has incorporated the symbols and rituals of several medieval military orders in a number of Masonic bodies since the 18th century at least. One theory on the origin of Freemasonry claims direct descent from the historical Knights Templar through its final fourteenth-century members who allegedly took refuge in Scotland and aided Robert the Bruce in his victory at Bannockburn. This theory is usually rejected by both Masonic authorities [ ] and historians due to lack of evidence. Knights Templar in popular culture The Knights Templar have become associated with legends concerning secrets and mysteries handed down to the select from ancient times. Rumours circulated even during the time of the Templars themselves.

### 6: The Trial of the Templars Revisited

*Check out our new website for more incredible history documentaries: HD and ad-free. [www.enganchecubano.com](http://www.enganchecubano.com) The mysterious and wealthy Knights Templar led the Crusades.*

Jacques de Molay, Grand Master of the Temple, confesses for the first time. Malcolm Barber, *Trials p*  
Outcome: Edit After commissions of the Council of Vienne had reviewed all documents regarding the  
Templars, on 22 March Clement V issued the Papal bull *Vox in excelso* suppressing the Order of the  
Templars. There were so many delays and stalling in handing over these lands that even as late as the  
Hospitallers had only nominal control of former Templar lands. The conditions that the Templars were living  
in were radically changed and, as with continued pressure by the Pope and Inquisition on the King and local  
prelates, the inevitable result was obtained. Various confessions, different in many ways, were nonetheless  
obtained and the Templars were either executed or sent to prison for life. Andrews in Scotland and ended up  
with confessions of minor offenses, while in Ireland, fourteen Templars subjected to three trials netted  
likewise minor confessions that amounted to nothing. But the Hospitallers received the properties only, the  
treasure and movable goods were retained by Cypriot authorities to cover the unusually high costs of the trials.  
Edit The records in Germany of Templars, not nearly as numerous in Germany as in France, drew little  
attention in German annals and chronicles. At times witnesses found the Templars innocent though the Pope  
was adamant. Though their property was seized, they were acquitted. Despite mounting pressure, popular  
opinion stayed with the Templars. Though they were told by the Pope to go back and do their work, the result  
again was acquittal. Edit After the infamous trials of the Templars in France and the subsequent orders of Pope  
Clement V to dissolve the order, most countries complied, ceding Templar lands to the Hospitallers. The  
document had been previously overlooked by Vatican researchers for some time due to its damaged condition  
and being misfiled among other unrelated documents. In the bull *Faciens misericordiam* showing mercy the  
Clement V announced to Philip IV that Jacques de Molay and the other Templar leaders were absolved and  
reconciled to the Church; and that any power to judge them again was reserved to the Pope alone. Edit During  
this time period money was loaned to popes, kings and princes was not being repaid. The high costs of  
maintaining an army in the Holy Land, of castle building and rebuilding, expensive armour, weapons, and  
warhorses was catching up with the order. By it seems much of their great wealth had been expended. Brill, ,  
p. Philip used salaried officials to enforce his laws; called *baillis* [bailiffs] in northern, and *senechaux*  
[seneschals] in southern France. These court officials were tasked with, among other duties, protecting the  
court while in session and executing legal processes. Cambridge University Press, , p. But after a precedent  
was set that a defendant could be brought to trial without infamy being established and could be required to  
testify to any questions asked under oath. If a defendant confessed to a crime he was not advised he was being  
charged with, he could not later object on that basis; his objections, if any, had to come at the beginning of his  
trial. While it was no longer a requirement to advise the defendant of charges against him, a judge could  
specify the charges *de gratia* as a favor. The number of Templars themselves was found to be approximately ,  
only 20 of whom were knights. In fact, looking at all the evidences they seemed to have lived a simple life  
devoid of most luxuries. Note the original parchment and its paper copy are shown to be in complete  
agreement as it is a true copy. Dorset Press, , p. Cambridge University Press, Dorset Press, , pp. Brill, , pp.  
Career Press, , p. Duckworth, , p. Duckworth, , pp. University of California Press, , p. Cambridge University  
Press, pp. Biblioteca apostolica vaticana, , p. Pipe Roll Soc, p. Cambridge University Press, , pp. Cornell  
University Press, , p.

### 7: Order of Montesa | The Knights Templar

*Templar Videos. Templar Theme Song. Templar Battle Hymn: Before engaging in battles, the Knights Templar responded to the sound of the trumpet by singing the psalm containing the Order's famous motto: Non nobis, Domine, non nobis, sed nomini Tuo da gloriam('Not unto us, O Lord, not unto us, but to Thy name give glory').*

If the Templars were innocent, denials of their charges read to them seriatim would be necessarily identical; if they were guilty, the confessions would be likewise uniform. Thus the identity of the one group and the diversity of the other both concur to disprove the accusations. The incontrovertibility of the evidence that the Templar priests did not mutilate the words of consecration in the mass is furnished in the Cypriote proceedings by ecclesiastics who had long dwelt with them in the East. In fact, the evidence as to the enforcement of the sacrilege is hopelessly contradictory. In many cases the neophyte was excused after a slight resistance; in others he was thrust into a dark dungeon until he yielded. Egidio, Preceptor of San Gemignano of Florence stated that he had known two recalcitrant neophytes carried in chains to Rome, where they perished in prison, and Niccolo Eegino, Preceptor of Grosseto, said that recusants were slain, or sent to distant parts, like Sardinia, where they ended their days. Geoffroi de Charney, Preceptor of Normandy, swore that he enforced it upon the first neophyte whom he received, but that he never did so afterwards, and Gui Dauphin, one of the high officers of the Order, said virtually the same thing; Gaucher de Liancourt, Preceptor of Keims, on the other hand, testified that he had required it in all cases, for if he had not he would have been imprisoned for life, and Hugues de Peraud, the Visitor of France, declared that it was obligatory on him. In the Chinon Chart article by Barbara Frale, a dialogue between Molay and Pope Clement takes place in which the Clement wants to see the Templar Rule book and wanted to know if the Templars do in fact worship some sort of idol. With the numerous rumors about Templar initiation, the Pope had to know exactly what it was the Templars were doing to be gaining such attention. With the confession of the Grand Master, all of the Templars would be considered guilty. A historical account is as follows. The day varies by one day, not unusual for the chronicles of the middle ages: Considering the offences which the culprits had confessed and confirmed, the penance imposed was in accordance with ruleâ€”that of perpetual imprisonment. The affair was supposed to be concluded when, to the dismay of the prelates and wonderment of the assembled crowd, de Molay and Geoffroi de Charney arose. They had been guilty, they said, not of the crimes imputed to them, but of basely betraying their Order to save their own lives. It was pure and holy; the charges were fictitious and the confessions false. Hastily the cardinals delivered them to the Prevot of Paris, and retired to deliberate on this unexpected contingency, but they were saved all trouble. A short consultation with his council was all that was required. The canons pronounced that a relapsed heretic was to be burned without a hearing; the facts were notorious and no formal judgment by the papal commission need be waited for. That same day, by sunset, a pile was erected on a small island in the Seine, the Isle des Juifs, near the palace garden. On April 23, , Peter, with three others, went before the commission and demanded what amounts to full disclosure of their accusers and all the information and evidence gathered in the case. They also requested a ban on witnesses conversing with one another, and that all proceedings should be kept secret until they had been sent to the Pope. Two days after this change, 54 Templars were burned outside of Paris. When the commission again asked to see Peter of Bologna, they were told that he had "suddenly returned to his former confession, then broken out of jail and fled. Pope Clement did not want to delay the trials further, three of his cardinals were dispatched to accompany the main leaders of the Templars, including Jacques de Molay. The three cardinals, acting on behalf of the church, did not believe the Templars had committed any sins, should be absolved and receive the sacraments again. For this reason the charge of usury was not brought against them.

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