



ST. MARY THE VIRGIN

Sovereign Military Order of the Temple of Jerusalem

Chaplains

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Prepared by



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INTRODUCTION



Medieval Chaplains

Biblical records show that the Israelites took their religious advisors into battle with them; the same was true for the Romans. During the medieval period, when the modern distinction between church and state did not apply, senior clergymen often led troops in battle. Thus, the link between military forces and chaplains is a longstanding one.

St. Martin's Day

also known as the Funeral of Saint Martin, Martinstag or Martinmas, as well as Old Halloween and Old Halloweenmas Eve, is the Funeral day of Saint Martin of Tours (else Martin le Miséricordieux) and is celebrated on November 11 each year. The feast was widely seen as the preferred time for the butchering of "Martinmas beef" from prime, fattened cattle, geese, other livestock and the ending of the toil of autumn wheat seeding (sowing). This holiday feast-day originated in France, then spread to the Low Countries, the British Isles, Galicia, Germany, Scandinavia, and Eastern Europe. Akin to "Christmas", Martinmas (or Martinmass, Martin-mass) is the day when Martin is honored in the Mass. Its feast and meat-permitted day celebrates the end of the agrarian year, the main annual harvest. Saint Martin was known as friend of the children and patron of the poor. The goose became a symbol of the saint due to a legend that when trying to avoid being ordained bishop he hid in a pen of geese, whose cackling gave him away. Once a key medieval autumn feast, a custom of eating goose on the day spread to Sweden from France. It was primarily observed by the craftsmen and noblemen of the towns. In the peasant community, not everyone could afford this, so many ate duck or hen instead. In some countries, Martinmas celebrations begin at the eleventh minute of the eleventh hour of this eleventh day of the eleventh month (that is, at 11:11 am on November 11). In others, the festivities commence on St. Martin's Eve (November 10). Bonfires are built and children carry lanterns in the streets after dark, singing songs for which they are rewarded with candy.

Early History

The term "chaplain" in its infancy derived from the Latin term *capellanus*, which was derived from the royal relic of a cape of a saint of the Franks.

While Martin of Tours was a soldier in the Roman army and stationed in Gaul (modern-day France), he experienced a vision, which became the most-repeated story about his life. One day as he was approaching the gates of the city of Amiens, he met a scantily clad beggar. He impulsively cut his military cloak in half to share with the man. That night, Martin dreamed of Jesus wearing the half-cloak he had given away. He heard Jesus say to the angels: "Martin, who is still but a catechumen, clothed me with this robe." (Sulpicius, ch 2). In another version, when Martin woke, he found his cloak restored to wholeness. The dream confirmed Martin in his piety, and he was baptized at the age of 18.

The part kept by himself became the famous relic preserved in the oratory of the Merovingian kings of the Franks at the Marmoutier Abbey near Tours. During the Middle Ages, the supposed relic of St. Martin's miraculous cloak (*cappa Sancti Martini*) was carried by the king even into battle, and used as a holy relic upon which oaths were sworn. The cloak is first attested to in the royal treasury in 679, when it was conserved at the *palatium* of Luzarches, a royal villa that was later ceded to the monks of Saint-Denis by Charlemagne, in 798/99.

The priest who cared for the cloak in its reliquary was called a *cappellanus*, and ultimately all priests who served the military were called *cappellani*. The French translation is *chapelains*, from which the English word *chaplain* is derived.

Early roles of priests at war originate in the book of Exodus where Moses brother, Aaron served as religious leader for the nation of Israel. Aaron prayed with Moses on behalf of Israel and provided religious support for the nation in the tabernacle. It was here that he provided worship in the tabernacle and oversaw the rituals of sacrifice.

This role has undertaken many forms as it evolved through history until it took a more organized form in the Roman Empire. It was here that Constantine conveniently converted to Christianity and served a dual office as emperor and head of the Roman state of religion in the name of *pontifex maximus*. These events



Figure 1 *San Martín y el mendigo* by El Greco, c. 1577–1579

happened at the time of the early Christian church to merge his policies in the name of Christ to fulfill his agenda. While chief priest, Constantine institutionalized the Roman state by delegating authority to subordinate commanders to oversee ritual practices that included intercession for their soldiers as a means to appease their many deities which before Constantine included the worship of the emperor. Institutionalization from Constantine included orders handed down to priests where they erected tents to accommodate worship.

From late antiquity, the Carolingian period (800), to the first crusade of the Middle Ages (1099), were three major points in history that furthered the developments in early military chaplaincy. It was in these early moments that Christianity became a part of the state rather than the state becoming Christian. Christian victory rituals emerged gradually from about 300 to 550 A.D. A medieval chaplain at the time of the Crusades boosted morale by twisting scripture out of context to encourage soldiers to kill in the name of Christ. Some other practices adopted by priests to boost morale would be to produce victory relics such as litanies before combat and the use of Christian symbols on ship sails and weaponry.

During early medieval times, chaplains developed their pastoral care as to maintain morale as the imminent danger of death loomed in the hearts and minds of their men. This focused men's minds before the battle; chaplains staged spectacular and participatory liturgical services. There was a belief that sin caused war and that the outcome of war was interpreted as divine judgment that encouraged penitential rites of purification and supplication.

Medieval Chaplains

An English medieval castle, if a large one, could have a household staff of at least 50 people, which included all manner of specialized and skilled workers such as cooks, grooms, carpenters, masons, falconers, and musicians, as well as a complement of knights, bowmen, and crossbow operators. Most staff were paid by the day, and job security was often precarious, especially for the lowest servants who were dismissed when a castle lord travelled away from the castle. More skilled workers such as the castle chaplain, the steward or general manager, and the marshal, who supervised the men-at-arms and stables, were paid by the year and might receive money and land in return for loyal service.

Most castles had their own chapel and a permanent chaplain for the private use of the lord and his family. In a large castle, the chaplain was known as the chancellor. He presided over daily religious services but, thanks to his education in Latin or French, had other important duties besides ecclesiastical matters such as writing the business and personal correspondence of the castle's lord and using his seal. The chaplain had his own clerks which made up the castle's secretarial department, and he frequently travelled when the lord did, taking with him a portable altar. Another member of the chaplain's staff was the almoner who gave out daily alms to the poor, particularly dinner leftovers and any unwanted clothes. Finally, the chaplain was usually responsible for the education of the noble children in the castle.

When their masters went on crusade, so often did they. Some of the better known Crusader Chaplains included the following.

Crusades Chaplains

Arnulf of Chocques (died 1118) was a leading member of the clergy during the First Crusade, being made Latin Patriarch of Jerusalem in 1099 and again from 1112 to 1118.

Arnulf was the illegitimate son of a Flemish priest, and studied under Lanfranc at Caen. In the 1070s he was a tutor to Cecilia,

daughter of William I of England. He also taught Ralph of Caen, one of the later chroniclers of the First Crusade. He was also close to Odo of Bayeux, who he accompanied on the Crusade. He was the chaplain of the Norman crusader army led by Robert of Normandy, Cecilia's brother and William's son. He was most likely appointed a papal legate, under the authority of the overall legate Adhemar of Le Puy, and after Adhemar's death in 1098 he shared control of the clergy with fellow legate Peter of Narbonne. Some of the non-Norman knights in the other crusader armies believed he was corrupt, and they apparently sang vulgar songs about him, but most crusaders respected him as an eloquent preacher.

The Latin Patriarch of Jerusalem

(Latin: *Patriarchatus Latinus Hierosolymitanus*) is the Catholic episcopal see of Jerusalem, officially seated in the Church of the Holy Sepulchre. It was originally established in 1099, with the Kingdom of Jerusalem encompassing the newly territories in the Holy Land conquered by the First Crusade. From 1374-1847 it was a titular see, with the Patriarchs of Jerusalem being based at the Basilica di San Lorenzo fuori le Mura in Rome.



Figure 2 Depiction of Arnulf of Chocques (center) by Jean-Victor Schnetz

He was one of the chief skeptics about Peter Bartholomew's claims to have discovered the Holy Lance in Antioch, and because of Arnulf's opposition Peter volunteered to undergo an ordeal by fire. Arnulf's opposition to Peter brought him into conflict with Raymond of St. Gilles, who believed Peter's story. To help ease the crisis among the crusaders over the issue, and also to lift spirits after Peter's death during the ordeal, Arnulf helped make a statue of Christ which was placed on one of the siege engines during the siege of Jerusalem. After the capture of Jerusalem he discovered the True Cross in the Church of the Holy Sepulchre. This discovery was not as controversial as the

discovery of the Lance, although it was just as suspicious. Arnulf may have been trying to make up for the problems he caused disproving the authenticity of the

Lance, and the True Cross became the most sacred relic of the Kingdom of Jerusalem.

After Raymond left Jerusalem on August 1, 1099, Arnulf was elected Latin Patriarch of Jerusalem. He was supported by Godfrey of Bouillon, the first ruler of Jerusalem, and in turn he supported Godfrey's decision to make Jerusalem a secular kingdom rather than one ruled by the clergy. He accompanied Godfrey in the Battle of Ascalon, with a relic of the True Cross. Arnulf enforced the Latin rite among the crusaders, banning all others thus further alienating the disaffected Greeks. However, his election was soon subject to doubts concerning its canonicity, as he was not yet a deacon. Before he could be ordained, he was replaced in December by Dagobert of Pisa, whom Pope Paschal II had appointed legate. Arnulf was instead appointed archdeacon of Jerusalem.

In 1112 he officially became Patriarch, though many of the other clerics distrusted him and found him unnecessarily harsh. He was especially unpopular with the Orthodox and Syriac Christians when he prohibited non-Latin masses at the Holy Sepulchre. He was accused of various crimes: sexual relations with a Muslim woman, simony, and most importantly condoning the bigamous marriage of King Baldwin I to Adelaide del Vasto while his first wife Arda of Armenia was still alive. He was briefly deposed by a papal legate in 1115, but appealed to Pope Paschal II and was reinstated in 1116, provided that he annul Baldwin and Adelaide's marriage.

He remained Patriarch until his death in 1118.



Figure 3 Fulcher of Chartres

Fulcher of Chartres (c.1059 in or near Chartres - after 1128) was a priest and participated in the First Crusade. He served Baldwin I of Jerusalem for many years, and wrote a chronicle of the Crusade, writing in Latin.

Fulcher was born in 1059. His appointment as chaplain of Baldwin of Boulogne in 1097 suggests that he had been trained as a priest, most likely at the school of Chartres. However, he was probably not a member of the cathedral chapter, since he is not named in the listing of the *Dignitaries of the Church of Our Lady of Chartres*.

The details of the Council of Clermont in his history suggest he attended the council personally, or knew someone who did, perhaps bishop Ivo of Chartres, who also influenced Fulcher's opinions on Roman Catholic Church reform and the investiture controversy with the Holy Roman Empire.

Fulcher was part of the entourage of Count Stephen of Blois and Robert of Normandy which made its way through southern France and Italy in 1096, crossing into the Eastern Roman Empire from Bari and arriving in Constantinople in 1097, where they joined with the other armies of the First Crusade. He travelled through Asia Minor to Marash, shortly before the army's arrival at Antioch in 1097, where he was appointed chaplain to Baldwin of Boulogne. He followed his new lord after

Baldwin split off from the main army, to Edessa, where Baldwin founded the county of Edessa.

After the conquest of Jerusalem in 1099 Fulcher and Baldwin travelled to the city to complete their vow of pilgrimage. When Baldwin became king of Jerusalem in 1100, Fulcher came with him to Jerusalem and continued to act as his chaplain until Baldwin died in 1118. At that time, Fulcher may have been serving as Prior at the Mount of Olives. After 1115 he was the canon of the Church of the Holy Sepulchre, possibly attached to the Canons of the Holy Sepulchre, and was probably responsible for the relics and treasures in the church. Fulcher was a resident of Jerusalem until 1127. After that date, nothing further is known about him. Any details about his death are unknown.

Bernard of Valence was the Latin Patriarch of Antioch from 1100 to 1135. He was part of the army of Raymond of Saint-Gilles and attended the Battle of Sarmada with Roger of Salerno. He was also Bishop of Artah.

After Roger of Salerno was killed in the Battle of Ager Sanguinis, King of Jerusalem Baldwin II placed Bernard at the head of the government of the Principality of Antioch.



Figure 4 Depiction believed to be Raymond of Aguilers

Raymond of Aguilers was a participant in and chronicler of the First Crusade. During the campaign, he became the chaplain of Count Raymond IV of Toulouse, the leader of the Provençal army of crusaders. His chronicle, entitled *Historia Francorum qui ceperunt Iherusalem*, which he co-wrote with Pons of Balazun, ends with the events immediately following the capture of Jerusalem.

Everything we know about Raymond is derived from the *Historia*, the idea for which he credits to Pons. He must have been the main author and finisher, however, since Pons died

before the capture of Jerusalem. The *Historia* was probably written as the crusade progressed and the preface added later. It was completed before the death of Count Raymond in 1105.

Raymond was probably born second half of the 11th century in the vicinity of Toulouse. "Aguilers" is probably a reference to the village of Aiguilhe. Before the crusade, Raymond was a lay canon (deacon) of the cathedral of Le Puy. He probably travelled originally in the entourage of Bishop Adhemar of Le Puy, the papal legate. There is a purported charter of Bishop Adhemar that refers to his chancellor as Raymond of Aiguilhes, but the existence of this charter and the identification of the chancellor and the canon are doubtful. Raymond was ordained a priest during the

Siege of Antioch in 1098 and afterwards was made a chaplain to Count Raymond and thus a member of his household.

Raymond was a man of simple piety. He reports that he was among the first to believe Peter Bartholomew's claim to have seen in a vision the location of the Holy Lance and that he participated in the digging that led to its discovery in the Church of Saint Peter. The authenticity of the Holy Lance and of Peter's visions is a major theme of his work, although he admits that Peter did not unambiguously pass the ordeal by fire. His account is partial to the poor crusaders and takes a dim view of those who deserted or abandoned the expedition (and their vows). He had access to the *Gesta Francorum*, of which he made some use, and his *Historia* was used as a source by Fulcher of Chartres for the work he completed in 1101. Eschatological elements in his account may have been influenced by his access to the famed Le Puy Bible.

Odo of Deuil (1110 – 18 April 1162), his first name also spelled Odon or Eudes, was a French historian of and participant in the Second Crusade (1147–1149).

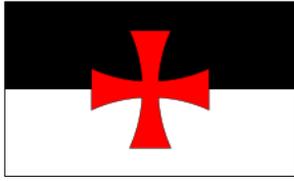
Born at Deuil to a modest family, he became a monk and was a confidant of Suger, abbot of Saint-Denis. He took part in the Second Crusade in 1147, and served as the chaplain of Louis VII on the expedition.

His narrative of the Crusade is entitled *De profectioe Ludovici VII in Orientem* (On Louis VII's journey to the East), which relates the progress of the crusade from France to Antioch. It was written so that Suger could compose a history of Louis' life. Eudes explains the failure of the crusade in terms of human action rather than as the will of God, in contrast to the reasoning of Otto of Freising. His aims were to glorify Louis, but also to provide a guide for future crusaders so that the mistakes of the Second Crusade would not be repeated.

Eudes blamed the Byzantine Empire under Manuel Comnenus for the downfall of the crusade. Eudes' prejudice against Byzantium led Runciman to describe Eudes as "hysterically anti-Greek." However, Phillips has recently argued that Eudes' view of Byzantium was possibly rooted in ideological differences which minor skirmishes between the crusaders and Greeks had brought to the fore. His prejudice should also be set against the experience of Conrad III of Germany, who wrote that Manuel treated him as a "brother."

Eudes' account ends with the remnant of the crusade arriving at Antioch, and so does not include a description of the Siege of Damascus.

He returned to France and became abbot of Saint-Denis in 1151.



Templar Ranks

There was a threefold division of the ranks of the Templars: the noble knights, the non-noble sergeants, and the chaplains. The Templars did not perform knighting ceremonies, so any knight wishing to become a Knight Templar had to be a knight already. They were the most visible branch of the order, and wore the famous white mantles to symbolize their purity and chastity. They were equipped as heavy cavalry, with three or four horses and one or two squires. 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. They brought vital skills and trades from blacksmiths and builders, including administration of many of the order's European properties. In the Crusader States, they fought alongside the knights as light cavalry with a single horse. Several of the order's most senior positions were reserved for sergeants, including the post of Commander of the Vault of Acre, who was the *de facto* Admiral of the Templar fleet. The sergeants wore black or brown. From 1139, chaplains constituted a third Templar class. They were ordained priests who cared for the Templars' spiritual needs. All three classes of brother wore the order's red cross.

Templar Chaplains

In the Order's earliest years, the first Templars heard daily prayers in the nearby Church of the Holy Sepulchre or in the Temple of the Lord (the Dome of the Rock) on Temple Mount. However, as the Order rapidly expanded across Palestine and Europe, it soon needed its own chaplains.

In 1139, Pope Innocent II published one of the most important documents in the Order's history; a bull called *Omne datum optimum* (Every best gift). In *Omne datum optimum*, Pope Innocent formally recognized and approved the Templars, made them answerable only to him, gave them his protection, and approved their Rule.

He also gave the Order a number of specific rights, including permission to build churches, to have chaplains, and to bury the dead. Although these privileges were tucked away in the bull's dense text, their effect was electrifying. With just a few words, the pope brought the Templars into the church's inner circle, giving the Master of the Temple equal status with some of Christendom's most senior and powerful churchmen.

From that moment on, the pope effectively invited the Templars to compete for the large revenues (called *spiritualia*) that came from running an Order that owned chapels and served parishes. It was doubly revolutionary because the Templars were now in charge of administering the spiritual welfare of those who came to their chapels, even though the Master of the Temple and his senior officials were all knights and not ordained priests.

And amazingly, the pope did not stop there. To mark this radical break with the past, he gave the Templars another privilege to underline their special and unique status. In order to ensure the Templars were always served by chaplains, he gave the Master of the Temple the right to poach priests from bishops even if the bishops objected. In many ways it was the starting gun that signaled a century of immense change in the church and the way it operated.

The chaplains were not allowed to fight in battle. However, like the knights and sergeants, they were full Templar brothers, and therefore entitled to wear the Order's red cross pattée. Like the sergeants, the chaplains' robes were dark not white, although they were distinguishable from the sergeants by their clerical clothes and clean-shaven faces.

One exception was that any Templar chaplain who became a bishop or an archbishop was entitled to wear the knights' white in honor of his status, although there are perhaps only two examples of Templar chaplains ever being promoted that high in the church.

Chaplain Corps Today

The Chaplain Corps of the Autonomous Grand Priory of the United States, Sovereign Military Order of the Temple of Jerusalem, was established by Proclamation of Grand Prior XIII on 12 May 2002.

The purposes of the Chaplain Corps are:

- to establish within the Order standards for members of the Chaplain Corps and for pastoral care and service within our Pories, including the Grand Priory;
- to develop a forum for mutual understanding of, the enhancement of and the promulgation of the Chaplains' roles in this Order¹;
- to facilitate the recruitment and entry of ordained clergy into the Order by creating an environment in which clergy can be members without having to take secular vows that could be construed as a violation of ordination vows; without an inappropriate rank structure; and without dubbing or any other procedures or matters that may be inconsistent with the ordination vows of clergy within their particular denomination and/or order.

Members of the Clergy, who are also members of the Order, and who qualify for membership in the Chaplain Corps, may hold regular membership as a Chevalier or Chevaleresse, as well as membership in the Chaplain Corps. Chaplains have full privileges as members of the Order, but may choose not to be considered for elected or appointed positions at the local or national levels, except as senior members of the Chaplain Corps.

The Chief of the Chaplain Corps is the current Grand Chaplain. The Grand Chaplain, together with the Deputy Grand Chaplains, serve as the Ecclesiastical managers of the Order.

Applicants to the Chaplain Corps must:

- believe in Jesus Christ, the Son of God, and subscribe to the ecumenical creeds of which the Nicene Creed is the primary form of presentation. This creed is from the 1st, 2nd, and 3rd Ecumenical Councils;
- be an ordained member, whether active or retired, of a faith community/denomination which is Trinitarian in doctrine;
- provide written documentation on appropriate letterhead from his/her ecclesiastical or judicatory authority, that he/she is a clergy person in good standing in his/her denomination or religious order, and that he/she is free of any unresolved accusation or judgment of clergy misconduct;
- hold at least an entrance level degree (i.e. BD, MDiv or equivalent) from a theological school or seminary accredited by The Association of Theological Schools or an accrediting agency recognized by the United States Department of Education or the Council for Higher Education Accreditation.

The applicant should expect to pay his or her entry fees into the Order, unless a waiver is requested and granted through consultation with the Grand Chaplain and the Grand Prior.

It is the duty of the Chaplains of the Order to:

- Give spiritual guidance to the members of the Order, and along with the Chaplain of the Priory, to be the chief advisors to the Prior of the Priory in religious matters and to assist the Prior to strengthen the Spiritual depth and sensitivities of the Priory and its Knights and Dames;
- Conduct the services of the Order;
- Promote the charitable works of the Priory and the Grand Priory;
- Carry out such other duties and responsibilities as are determined by the Grand Prior, the Chief of the Chaplain Corps, or the local Prior;

It is expected that members of the Chaplain Corps will be, in teaching and in generosity, examples in support of the Order's charitable works, even as they encourage Knights and Dames to grow in their generosity and charitable giving;

In some instances, clergy may hold membership in Orders within their denomination that forbid the payment of oblations. In these cases, a request may be made for a waiver of oblation payments upon the approval of both the Grand Chaplain and the Grand Prior. Even so, Chaplains are expected to make voluntary charitable gifts to the charitable work of the Order and other charities as they choose.

When one is received into the Chaplain Corps, either at Investiture or by transfer, one receives the appropriate rank of the Corps and remains in that ascendancy of rank as long as one remains in the Corps:

Assistant Chaplain (ACTJ) corresponding to Chevalier (KTJ)

Chaplain (CTJ) corresponding to Commandeur (KCTJ)

Senior Chaplain (SCTJ) corresponding to Grand Officier (GOTJ)

Grand Croix Religious (GCRTJ) corresponding to Grand Croix (GCTJ)

ST. MARY THE VIRGIN

Chaplains
