

Order of Saint Lazarus: Primary sources

Ivo, Bishop of Chartes. Statutes of the leprosarium of St. Mary Magdalene Leprosarium in Dudstone, England dated about 1127. Registrum Magnum is P.R.O., Ms. C 115/K 2/6683 (formerly called C 115/A 1).

- Transcribed in: E.J. Kealey: Medieval Medicine. A Social History of Anglo-Norman Medicine. John Hopkins University Press, Baltimore, 1981, p.108-109, 200-201

1127	Ivo, Bisho of Chartes	Statues of St Mary Magdalene Leprosarium in Dudston
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The St Mary Magdalene Leprosarium in Dudston was not managed by the Order of St Lazarus. It was founded in 1127 and housed 13 lepers. It was dependant on the Llantony Priory whose followers adopted the Augustinian Rule.

Hec est regula infirmorum de Dudeslon edita ab Yvone magnifice Carnolensi episcopo summe discretionis viro. Ante omnia et super omnia ab infirmis observanda est obediencia pacientia castitas proprietas nuditas. Sunt autem divisi viri a mulieribus nee viri ingrediantur domum seminarum nee femine virorum sine licencia magistri. Capitulum festis diebus infirmis post sextam teneatur, ubi de disciplinis suis corrigantur. Dominica + feria IIIa et feria Va si fieri potest carnes accipient. Ceteris autem diebus nisi festivitas observabilis supervenerit abstineant. Si quis autem de insufficienti oblatione ciborum vel potum murmuraverit, usque tunc corripialur. Si vero postea fecerit murmur servisie pocio usque satisfaccionem ei tollatur, quia filii I(s)rael, propter murmuracionem in deserto mortui sunt. Preter duos vestimenta fratrum et sororum sique sint, unius sint colores et non varii, sicut et nigri, albi, vel russati. Suscepli autem fratres aut sorores promittant stabilitatem in loco et obedienciam magistro qui preest. Infirmi non exeat foras soli, nee circumeant viros set cum famulo vel socio cant ordinali ubi imperatum fuerit. Infirmi post completorium non loquantur, nisi hui qui in lecto omnino decumbunt. In ecclesia non loquantur, nisi in capitulo dum negotia tractabunt. Si quis autem clamatus fuerit, prostratus veniam petat et humiliter confiteatur si fecit id de quo clamatus est, vel negat si non fecit. Magistri autem qui secundum modum discipline que iniungat ei penitenciam virgarum vel ieiuniorum. Si quis autem renuerit accipere disciplinam, sicut est ordo Cisternensis de communi societate expellatur. Si quis autem in manifestam fornicacionem incident, absque ulla misericordia de societate expellatur. Si-

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quis autem cum magistro contenciosus fuerit, acrius corripiatur, si ex consuetudine hoc fecerit, procialitur. Hospites infirmi adventantes caritativē recipiantur, qui una nocte secundum facultatem domus serviantur. Ad horam divini officii summo mane surgant, et matutinas de die et de Sancti Maria audiant. Laici autem pro matutinis dicant XXXIII pater noster. Pro unaquaque hora dicant quinques pater noster, pro vespereis sepcies, pro completorio quinques. Bis in die commedant omni tempore nisi in principalibus ieiuniis, sed hora debita. Omnes debent scire pater noster et ave Maria et Credo. Si quis autem sanus se reddiderit ad serviendum infirmis, promittat obedientiam et castitatem et vival sicut constiterit ei custos infirmorum. Nullus in mensa loquatur, nisi de necessariis, nee post completorium aliquis loqui presumat, nisi de necessariis domus tractandis. Nullus in civitatem vel villam perget nisi per licenciam magistri, et bene inquirat de illo negocio pro quo ille est. Et si vadat ante prandium venial ad prandium; et si vadat post prandium venial ad vesperas. Qui istud mandatum non servaverit, caritatem XX dierum amittat. Nullus fratrum inveniatur cum aliqua sorore vel soror cum fratre, in cellario vel in lardario vel in virgullo vel in orlo super caritatem XL dierum. Explicit ista regula infirmorum, edita ab Yvone magnifica Canolensi episcopo.

English translation:

Translation:

Ancient rules of the Leper Hospital of St Mary Magdalene in Dudstone just west of Gloucester, U.K. attributed to Bishop Ivo of Chartres [d.1115].

This is the rule of the sick of Dudston prepared by Ivo, the great bishop of Chartres, a man of the finest judgment. Before all and above all obedience, patience, chastity, and common property must be observed by the sick. The men should be separated from the women and not go into the house of the women, nor the women into that of the men without permission of the master. On feast days a chapter should be held for the sick about noon time where faults can be corrected. On Sundays, Tuesdays, and Thursdays let them eat meat, if possible. However, on other days they should abstain, unless the celebration of a feast supervenes. However, if anyone should murmur about an insufficient supply of food or drink, let him be rebuked up to the third time. Afterwards, if he complains let his draught of beer be withheld from him until he makes satisfaction, because on account of complaining the sons of Israel died in the desert. Even if the brothers and sisters possess more than two sets of clothing, let those also be of one color, namely black, white, or russet, not several different colors. Those who are accepted as brothers and sisters should promise stability in the house and obedience to the master who presides. The sick should not go outdoors alone, nor should they wander about the streets, but let them go with a servant or a companion in good order

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where they have been instructed to go. The sick should not talk after compline, except for those who are altogether bedridden. They should not talk in the church, except in the chapter when business affairs are being transacted. If someone is denounced, prostrate let him seek pardon and humbly confess if he admits the complaint, or deny it if he was not guilty. For the customary discipline of the master in such a case, let him impose a penance of beatings or fasting. However, if anyone refuses to accept discipline, as it is in the Cistercian Order, let him be expelled from the community. If anyone falls into open fornication, let him be expelled from the community without any mercy. If anyone is quarrelsome with the master, let him be sternly corrected; if he does this habitually, he should be thrown out. Guests who are sick should be received charitably and entertained for one night according to the ability of the house. At dawn everyone should rise for divine office and hear the matins of the day and of Saint Mary. However, in place of matins laymen can say twenty-four Our Fathers. For each hour let them say the Our Father five times; instead of vespers, seven times; in place of compline, five times. They should eat twice a day except on principal fasts, but at the proper time. All should know the Our Father, Hail Mary, and Apostles' Creed. If anyone who is in good health should dedicate himself to the service of the sick, let him promise obedience and chastity and live as the warden of sick directs. No one should speak at table, unless about necessary things, nor should anyone presume to talk after compline except about necessary business of the house. No one should go out into the town or village without the permission of the master and the master should carefully inquire into the business for which such a person goes. And if anyone goes out before breakfast, he should come back for breakfast. And if he goes out after breakfast he should return for vespers. Whoever will not accept this regulation, should lose his special meal treat for twenty days. No brother should be found with any sister, nor sister with any brother, in the cellar, or in the larder, or in the orchard, or in the field, under similar mealtime penalty of forty days. Thus ends the rule of the sick prepared by Ivo, the great bishop of Chartres.