

Women and the Night Prayer of the Sick in Crusader Hospitals

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Introduction

This study of the night prayer of the sick in crusader hospitals can only be appreciated within the following context.

(a) women as well as men were members of the crusader population of the hospital as well as of the patient and pilgrim populations;

(b) the crusaders considered the sick to be their "lords" and thought of themselves as servants of "my lords the sick";

(c) crusader hospitals were places of prayer as well as of healing and hospitality, but the liturgical life of "the sick" was distinct from that of the Hospitallers.

After laying out this context in more detail I shall consider the night prayer of the sick in crusader hospitals and the visibility and participation of women in this prayer. Helpful general references include the following:

E. J. King, *The Rule Statutes and Customs of the Hospitallers 1099-1310*. London: Methuen 1934

Jonathan Riley-Smith, *The Knights of St. John in Jerusalem and Chyprus c 1050-1310*. London: MacMillan St Martins' Press 1967

Hereafter, these are referred to as King and as Riley-Smith.

Women in Crusader Hospitals

Crusader hospitals were inhabited by two groups of people: the Hospitallers, and “the sick.” Each of these groups, however, was diverse in membership, and each included women as well as men.

Hospitallers

The Hospitallers included priests, knights, sergeants, lay brothers (confreres), and Donats (a particular group of lay brother); see Riley-Smith pp 229-273; lay brothers and Donats especially pp 242-246. They also included lay sisters (as I shall render consoroeres) and female Donats; on the latter see Riley-Smith 245-246.

There were also communities of contemplative women, often going by the name of the Sisters of Saint John; see Riley-Smith 240-242, 272. Most of these were in the West, and as they did not live in the hospitals, are excluded from the present discussion.

The Rule of the Hospitallers does not refer to women members, even lay sisters. In this regard it may be helpful to note that the rule of another hospital order, the Regula Ordinis S Spiritus in Saxis, refers to women members only near the end, in chapter 97. This brief chapter tells us that women and men are treated the same by the rule; gender distinctions would be unthinkable. Thus women were members, but not named or discussed.

Quidquid in Regula constitutum est, de Fratribus & Sororibus intelligitur, ut eidem regulae subjacent quia indignum satis videretur, si in Domo Sancti Spiritus acceptio vel correctio Fratrum vel Sororum duobus modis fieret. Unde ordinatus est, ut sicut sub una Regula vivimus, in sub eisdem judiciis Regula subjecti esse debemus.

Patrologia Latina 217: 1129ff

The Sick

Non-Hospitallers who inhabited crusader hospitals were *all* called “the sick”. These included those whom we would today consider ill as well as others in need of medical attention, for example women in childbirth. In addition, there were pilgrims who received food and shelter for short periods, as they proceeded on their pilgrimages. Others might stay longer, for example orphans who were being cared for. See Riley-Smith 234.

Though grammatically masculine language is usually used to refer to “the sick”, women as well as men were or might be included in all of these categories. Thus there could be women who were medically ill (King 35, 38), women in childbirth (Riley-Smith 332), newborn female infants (Riley-Smith 333), women pilgrims, and female orphans (King 38).

My Lords the Sick

One of the vows that Hospitallers took at the time of their reception into the order was, “Do you promise to be a serf and slave of our lords the sick?” (King 193; Riley-Smith 23, 331). They were to treat the sick “as if he were a lord”; phrases such as “sick lords” and “our lords the sick” are used regularly. For example, see King 26, 27, 27, 114.

Though masculine language is used here, “my lords the sick” as already indicated, included women patients, pilgrims, orphans, etc. as well as men. Serving the sick was a privilege for the Hospitallers. The sick were to be treated with honor and respect; they held a higher rank in society than did the Hospitallers. The part of the hospital inhabited by “my lords the sick” was known as the Palais des Malades – the palace of the sick.

Diverse Liturgical Communities

Crusader hospitals included three – and at times, four – distinct liturgical communities. The Hospitallers themselves collectively celebrated mass and the divine office daily. Thus they prayed matins just after midnight and lauds immediately thereafter; prime was around 7 am and terce in midmorning. Depending on the season, none was at 12 (winter) or 1 (summer), vespers at 5 or 6, and compline at 7 or 8. High Mass at 10am was preceded by a morning mass ca 8:30 and by an even earlier mass which was optional. See King 144-146 and Riley-Smith 250-252. Communion days for the Hospitallers included Christmas, Easter and Pentecost; see King 179.

Hospitaller priests prayed the divine office in the usual way, using the appointed psalms. Hospitallers who were not priests (thus potentially including the lay sisters and female Donats) said other prayers in place of the psalms. In this respect the Hospitallers were divided into two liturgical sub-communities. These substitutes are interesting and are given here in full.

Chapter 123. This is the duty concerning the Pater-nosters which the Brethren of the Hospital Should say for the Hours each day. Here it is decreed in the Holy House of the

Hospital that each brother, who is not a priest, should say every day one hundred and fifty Paternosters:

for Matins of the day, thirteen;
for Matins of Our Lady, thirteen;
for Prime of the day, seven;
for Prime of Our Lady, seven;
for Tierce of the day, and of Our Lady, fourteen;
for Midi of the day, and of Our Lady, fourteen;
for Nones of the day, and of Our Lady, fourteen;
for Vespers of the day, and of Our Lady, fourteen;
for the fifteen Psalms, which are said before Matins, they should say fifteen Paternosters;
for Vigils of the dead, fourteen;
and for Vespers of the dead, seven.

And these Paternosters the brethren should say every day, either before or after, or all together, as it may please them.

King 195-196

Another liturgical community was constituted by the sick and dying Hospitallers who were housed in their own infirmary; they were referred to as sick brethren, not sick lords. Their liturgical celebrations included rites for the sick and dying, as well as whatever “regular” liturgical celebrations seemed appropriate. See Riley-Smith 257-259, 337.

Finally – and of particular significance here, “my lords the sick” – male and female – who were housed in the Palais des Malades and who were being cared for by the Hospitallers had their own liturgical life. Thus sick women and men went to confession and received communion when they were admitted to the hospital. (King 26-27; Riley-Smith 332). On Sundays the Palais des Malades was sprinkled with holy water as part of the regular liturgical procession. (King 27; Riley-Smith 333). The Epistle and Gospel of the day were also read to the sick on Sundays (in Latin or in vernacular languages?); see King 27; Riley-Smith 333. They were offered holy communion every day (King 21) but mass was not celebrated in the Palais des Malades. Provision was also made for the celebration of marriage (King 38).

Night Prayer of the Sick

An additional part of the liturgical life of the hospital is night prayer in the Palais des Malades. This was different than the night prayer or compline celebrated by the Hospitallers in their own chapel. Nowhere mentioned in published collections of Hospitaller rules and statutes, it survives in two texts published first in 1896 by Leon Le Grand and more recently by Jean-Baptiste Molin. One text comes from the crusader hospital of Acre, ca 1260; the other from that of Rhodes, ca 1310. There is an allusion to this night liturgy in the rule of the Trinitarian order, and one modern study by K. V. Sinclair.

Leon Le Grand, “La priere des malades dans les hospitaux de l’ordre de Saint-Jean de Jerusalem,” in *Bibliothèque de l’Ecole des Chartres* 57 (1896) 325-338 [here 333-336 and 336-338]

Jean-Baptiste Molin, “Quelques Textes Medievaux de la Priere Universelle,” in Giustino Farnedi, ed., *Traditio et Progressio: Studi Liturgici in Onore del Prof. Adrien Nocent*. Studia Anselmiana 95. Analecta Liturgica 12. Roma: Pontificio Ateneo S. Anselmo, 1988, pp 345-349 and 349-352.

References to night prayer in the Trinitarian Rule may be found in Le Grand, 325-228 and Molin, pp 342. The title used for night prayer is: Singulis nostibus ad minus, in hospitali, coram pauperibus; only a few very general indications of intentions are given.

K. V. Sinclair, “The French prayer for the sick in the hospital of the knights of Saint John of Jerusalem at Acre,” *Mediaeval Studies* 40 (1978) 484-488

Hereafter I refer to the two texts under consideration simply as Acre and Rhodes.

I will first consider how, where, and by whom this night prayer was celebrated (“performance”), after which its form and content will be described. Finally, I will describe how women participated and were “visible” in it.

Performance

Where, when and by whom was the night prayer of the sick celebrated? Information is provided first by the titles of these texts.

Ce est la prière qui se soloit faire au Palis des Seigneurs Malades en Acre (Acre)

Ce est la prière qui se doit dire au palais des malades (Rhodes)

The rubrics with which this liturgy of night prayer began and ended also help us.

Toutes les nuis après complies, les prestres et les clers doivent aler en procession au palais des malades et le seneschal dou palais des malades, ou autre frère, doit dire ceste preière: (Acre)

Tos les nuis apres complies les prestres et les clers doivent aler en procession au palais des malades et le seneschal ou autre frère doit dire ceste prière: (Rhodes)

The time, then, was after compline, that is approximately 7:30 pm in winter and 8:30 pm in summer. It is thus outside the regular course of the canonical hours; it has a special character. The place is the Palais des Malades and not either the chapel used by the Hospitallers or that of

the infirmary that housed sick Hospitallers.

Three groups of persons were involved. One was the priests and clerics, who had processed from the Hospitaller chapel to the Palais des Malades and who remained present throughout night prayer. However – and this is noteworthy – the priests had no verbal role in the liturgy; they remained silent witnesses and recipients of the prayer. They were also a link to the whole body of Hospitallers as a liturgical community and as a care-giving community.

The seneschal of the Palais des Malades was the leader of this night prayer. He was the Hospitaller official who was in charge of the Palais on a day to day basis, under the higher official called the Hospitaller. The seneschal was a lay person (that is, not a cleric or priest), and it is noteworthy that this night prayer was led by a lay person, even in the presence of a group of priests. See Riley-Smith 335-336.

Finally, there were “the sick” who were housed in the Palais des Malades. The intentions were addressed to them: *Seignors malades*. This address is repeated 11 times in Acre and 18 times in Rhodes. It was their prayer to pray.

Form

The liturgy of night prayer took the form of a series of intentions or needs. These were enunciated by the seneschal and responded to in prayer by “my lords the sick”. This response took the form of Pater noster said following the intentions; thus the prayers were not primarily for or about the sick, but were actually prayed *by* the sick *for* others. The seneschal led the prayer by announcing the intentions, but they were addressed to the sick, not to God. He did not actually enunciate any prayer addressed to God; that was done by the sick.

“My lords the sick” (female as well as male) therefore had a special, active ministry that was valued and sought out by the Hospitallers. They were asked to pray to God for the Hospitallers, for the church in general, and for other intentions (for example pilgrims, prisoners) that were important for the Hospitallers. They were given – and presumably accepted – responsibility for caring for others through their prayers. This role of the sick would seem to follow from the vow taken by the Hospitallers to regard the sick as their lords. The sick may also have been regarded as especially close to God because they shared in the passion of Christ.

Content

Because the two texts overlap so much in content (and sometimes even in wording), I here conflate them, following the order used in Acre. Excerpts are identified as A for Acre and R for Rhodes. The numbering for Acre is that given in the edition; for Rhodes it is that given in the edition minus one. English titles are mine. Spelling and accents are as in the editions.

For Peace

proiés por la pais (A1)
priès pour pais (R1)

For Crops

proiés por le fruit de la terre (A2)
priès pour le fruit de la terre (R2)

For Pope and Bishops

proiés por l'apostoile, et por les chardenals de Roume, et pour le patriarche de Jherusalem, et pour les légas, et por les archivèsques, et por les evesques, et por tous les ordenes de sainte Glise (A3)
priès pour l'apostoile de Rome, et por les cardenaus, et pour les patriarches, et pour les archevesques, et por les évesques, et pour tous prêlas et sainte Yglise (R3)

For the Master of the Hospitallers

proiés por le meistre de l'Hospital et por la franche terre (A4)
priès por nostre maistre qui est gardien de la sainte maison de l'Hospital R4)

For All Religious

por tous céaus et cèles qui habit de religion portent (A5)

For Royalty and Nobility

proiés por le roy de France,
et por le roy d'Engleterre,
et por les V roiaumes d'Éspaigne,
et por le roy d'Ongrie,
et por le roy de Bahaingen,
et por le roy de Danemarche,
et por le roy d'Escoce,
et por la royne Bérenguière,
et por la contesse de Flandrés,
et por tous les roys d'outre mer,
et por tous les contes,
et por les barons povres et riches,
cristiene gent qui delà mer sunt (A6)

por le roy de Chipre

et por le roy de Herménie
et por tous les barons,
et por tous les chevaliers povres et riches,
crestiene gent qui desà mer sont (A7).

priés pour le roy de France,
et pour le roy d'Alemainge,
et por le roy de'Engleterre,
et pour les V royaumes d'Espagne,
et pour le roi Charle [de Sicile?],
et pour le roy de Chipre et de Jérusalem,
et pour tous les autres rois, princes et barons terriens des crestiens, qui sunt desà mer et delà (R4)

For Pilgrims

proiés por les pèlerins qui sont navigant par mer or par terre, cristiane gent (A8)
priès pour tous pelerins, et quelque pèlerinage qu'il soint (R8)
priès pour tous crestiens qui vont par mer (R9)

For Living Benefactors of the Hospitallers

et por tous céaux qui las aumosnes nous mandent (A9)
priés pour tous céaus et c'îles qui ont doné les aumosnes à la sainte maison de l'Hospital (R16)

For Prisoners

et por tous céaux qui sunt en mains de Sarrazins, cristieine gent (A10)
priés pour tous crestiens qui sunt en mains de Sarrazins (R10)

For the Sick who are Saying this Prayer and for All the Sick

por vos meismes et por tous malades qui sunt parmi le monde, cristiaine gent (A11)

For Lay Sisters and Lay Brothers and Others who Care for the Sick

proiés por tous les confrieres de l'Hospital, et por tous les consors,
et por céaux et celles qui servent à la charité en la sainte maison de l'Hospital, cristiaine gent (A12)
priès por tous nos confrères et nos conseurs, et pour tous céaus qui servent à la charité loiaument à la sainte maison de l'Hospital (R7)

For Deceased Benefactors of the Hospitallers, part 1

proiés pour ces qui la sainte maison de l'Hospital comencièrent et qui l'ont maintenue, ne qui la maintenant, ne qui la maintendront d'aumosnes, de oroisons, de proières et d'aucun bienfait esperituel (A14)

priés par tous céaus qui la sainte maison de l'Hospital comencierent et qui l'ont maintenue et qui la maintiennent et qui la maintendront d'aumosnes, d'oresosn, de prières, d'aucun bienfait esperituel et temporel (R17)

proiés por le roy Phelippe de France (A15)

priés por le roy Phelippe de France (R11)

proiés pour dama Urraca d'Espagne (A16)

priés pour dame Uraque de Espagne (R15)

For all Hospitallers

proiés por tous les frères de l'Hospital qui sont delà mer et desà mer, au Crat et au Margat, et autre part (A17)

priés pour tous nos frères en quelque part qu'il sêent (R6)

For Deceased Benefactors of the Hospitallers, part 2

proés por le roy Richart de Engleterre (R18)

priés pour le roy Richard d'Engleterre (R12)

proiés por le roy Rychart d'Alamaigne A19)

pries por le roi Andre de Hongrie (R13)

priés por la royne Bélenquerre (R14)

For Deceased Parents and All the Dead

proiés por les armes de vos peyres et de vos meires et de toute crestienté qui sont trespasé de cest ciègle en l'autre (A20)

priés tuit por les armes de vos pères et de vos mères et de tous nos bienfaitors et de tous crestiens qui sunt trespasés de cest ciicle (R18)

In proposing these intentions to my lords the sick for prayer, the Hospitallers named themselves in various ways (Master, local members, lay sisters and brothers). They also named the overlords to which individual Hospitallers were related and places from which they came. They also recognized their dependence on benefactors, living and dead, who made the establishment and operation of the hospital possible.

Participation and Visibility of Women

Women *participated* in the praying of the night prayer of the sick, at least potentially, by being present among those who were cared for by the Hospitallers - the sick. It is unclear to me how the saying of the night prayer of the sick (or other liturgies) was accommodated to the size and architectural arrangement of the hospital. To what extent did all the sick, or all the women among the sick, see and hear what was happening? To what extent did all the sick understand the prayer if they were not francophone?.

The *visibility* of women can easily be assessed by examining the texts themselves.

Women Religious

Por tous céaus et cèles qui habit de religion portent (A5)

Women Royalty and Nobility

por la royne Bérenguière
et por la contesse de Flandres (A6)

Lay Sisters and Other Women Caregivers

Seignors malades, proiés por tous les confreres de l'Hospital, et por tous les consors, et por céaux et celles qui servent a la charite en la sainte maison de l'Hospital, cristiaine gent.... (A12)

Seignors malades, priés por tous nos confrères et nos conseurs, et pour tous céaus qui servent à la charité loiaument à la sainte maison de l'Hospital....(R7)

Deceased Women Benefactors

proés pour dama Urraca d'Espaigna: que Dieu li rende le bien que elle à fait à la sinate maison de l'Hospital (A16)

Seignors malades, priés por la royne Béleguerre: que Dieu li rende le bien que le ele à fait a la sainte maison de l'Hospital (R14)

Seignors malades, préés pour dame Uraque d'Espaigne....(R15)

Seignors malades, priés pour tous céaus et cèles qui ont doné les aumosnes à la sainte maison de l'Hospital, dont nous et vous soumes soustenus: que Dieu leur rende àéla vie pardurable.(R16)

Deceased Mothers

Seignors malades, proiés por les armes de vos peyres et de vos meires et de toute crestienté qui sont traspasé de cest ciègle en l'autre....(A20)

Seignors malades, priés tuit por les armes de vos pères et de vos mères et de tous nos bienfaiteurs et de tous crestiens qui sunt traspasés de cest ciècle.... (R18)

The identity of la royne Béleguière (who was living when the Acre text was written, but deceased in Rhodes) is not certain. Molin notes,

De qui s'agit-il? Certainement une grande bienfaitrice des Hospitaliers. Mais est-ce la sage et célèbre fille d'Alphonse VIII de Castille, régente de ce royaume, morte en 1244, ou bien Bérengère de Navarre, épouse de Richard Coeur de Lion, qu'elle avait épousé à Chypre et suivi en Terre sainte en 1191 et qui mourut en 1230?
(Acre, note f)

Molin comments regarding the benefactress dama Urraca: "Plutôt que de la trop célèbre Urraca, reine de Castille et Léon, morte en 1126, il doit s'agir de dona Urraca Lopez de Juro, troisième épouse de Ferdinand II de Léon, retirée en 1223 au monastère de Valena." (Acre, note j).

Considering the genre of these intercessions, and the context in which they originated, the night prayer of the sick provided women with considerable opportunity for participation (at least potentially). Women were also visible in their texts in a number of ways.

Comparison with Other General Intercessions

The night prayer of the sick used in crusader hospitals is recognizably an example of the type of liturgical prayer known as general intercessions. (See my *Medieval General Intercessions: Bibliography of Texts and Sources*, and *Women and Medieval General Intercessions: Introduction*.) However, while the content of the Acre and Rhodes texts resembles those used in parishes for Sunday mass in some respects, they are also distinct in several ways. This has also been noted by K. V. Sinclair in his study of the night prayer (see above).

It is important to appreciate that parochial bidding prayers, diverse as they were in detail, were recognizably similar and constituted a particular type or subset of general intercession; they were not the only type, however. Local church communities other than parishes used other types of general intercessions that had been adapted to express their own identity and their own needs. All included intentions for the pope, bishops and rulers, however. Such particular forms of bidding prayers were used in monasteries and by religious orders, in hospitals, universities and pilgrimage sites. Particular forms were also used on special occasions such as synods, the consecration of bishops, weddings of royalty, etc.

It might be expected, therefore, that the night prayer under consideration here would resemble the general intercessions used in other hospitals and by other military orders more than those used in parishes. Fortunately, several sets of intercessions used in French hospitals (probably for Sunday mass) and for the Templars and Teutonic Knights survive and can be studied.

To explore and illustrate these similarities and differences, excerpts from a variety of general intercessions will be quoted. The source of each excerpt is identified and linked to the *Bibliography* through the use of a unique designator: full bibliographic information is therefore

given only in the *Bibliography*. These designators have four elements: (1) a code for the country of origin or equivalent, here FR = France; RO = Religious Order; PO = Poland. (2) Within each of these groups the general intercessions are numbered consecutively, in approximate chronological order. (3) The name of a place or person with whom each text is associated is given next. (4) Finally, the approximate date of composition is provided

Relation to Parochial Intercessions

The Hospitaller texts studied here resemble parochial intercessions in praying for peace, for the church, for crops, for the pope and bishops, for pilgrims and prisoners, and for the dead. They differ from the intercessions used in parishes especially in omitting reference to the people of the parish and the needs of the local parish community.

Relationship to Intercessions from Other Hospitals and Military Orders

The night prayer of the sick resembles in several respects two sets of prayers from hospitals in the French cities of Amiens (1275) and Joigny (15th c). They also resemble several sets of prayers used by the Teutonic Knights and by the Templars.

Community Members and Leaders

Acre and Rhodes include a number of intentions for leaders and members of the hospital community and the Hospitaller order. The same types of intentions are found in prayers of the hospitals of Amiens and Joigny.

Si prions pour le maison de chaiens, et pour tous les habitans, noméement pour no
maistre, et pour tous chaiux qui nos biens ont à warder
Si prions noméement pour les frères et les sereurs de la maison de chaiens
FR-16 Amiens 1275

en espécial pour les maistre, frères et seurs de séans.
FR-21 Joigny 15th c

The same type of intention is also found in prayers used by the Templars and by the Teutonic Knights.

et pour nostre maison;
et por nos confreres et por nos consuers
RO-3 Templars 1257

Wy scolen ock flytiken bydden vor unsen homeystere, vor den meyster van Lyfflandt,

vor den meyster van Dutschelandt, vor alle kumpthürs, vor alle vogede under vor den ghebediger...

Byddet ocht vor de brodere, de uth zynt, unde tho Godes denste nicht komen moghen...

Ick mane iu ock tho byddene vor de broder, de des huses ampt dregen...

Vortmer schole wy bydden vor alle zecken, sunderliken vor unse krancken brodere...

Byddet ock vor alle de brodere, de geslagen zynt oder vorstorven uth demme orden van der tydt, dat de orde erst ghestichtet wort, God wet al yr namen wal....

RO-4 Teutonic Knights A nd

Bittet ouch vor unsern orden...

Bitten ouch vor unsern hôtemeister unde vor all gebtere unsers ordens...

Unde vor alle die brüder, die ampt getruwelichen tragen des ordens

Bittet ouch vor alle die bruder, die nicht ampt tragen...

Bitten ouch God unsern herren vor alle, die in totsunden ligent...

Gedenket ouch unser brudere unde swestere unsers ordens, swa sie vorscheiden sint.

RO-5 Teutonic Knights B nd

Founders and Benefactors

Acre and Rhodes include a number of intentions for founders and benefactors of crusader and other hospitals. Similar texts are found in general intercessions of French hospitals.

Si prions pour tous chaix qui le maison de chaiens fondèrent et estorerent, et qui leur aumosnes i one mises, par quoi ele est gouverne et sostenue...

Si prions pour les bienfaiteurs de l'église de chaiens et de nostre dame d'amiens.

Prions tous et toutes pour les âmes de tous chaix et de toutes cheles qui la maison de chaiens estorerent et qui les aumosnes et les rentes i laisserènt et dounèrent...

FR-16 Amiens 1275

en espécial pour monseigneur le conte de Joigny nostre fondeur

en espécial pour tous les bienfaiteurs de céans

Nous prions dieu pour toutes les ames des trespassez...en espécial pour nostre

fondaresse qui fonda et doissia l'ospital et le lieu de céans, pour tous les aultres fondeurs

et fondaresses et bienfaiteurs de nostre di hospital...

FR-21 Joigny 15th c

The same type of intention is also found prayers used by the Templars and by the Teutonic Knights.

et por tous nos bienfaitors de nostre maison, mors et vis;

RO-3 Templars1257

By namen byddet vor keyser Frederich, vor herthoge Lyppolde van Ostericken, vor

konick Voldemar van Denemarche, vor junckher Karol van Sweden, vor konnick

Constantinus van Ploskow, vor biscop Borchart van Kurlande, vor hertoge Rodolff van

demme Zagen, und vor de erliken borger van Lubeke nd Bremen, de stichters weren unsers orders, biddet, dat eyn Got geve vor er almusen und gud, das ze demme orden gedan hebben, dat ewige loen.

RO-4 Teutonic Knights A nd

Bi namen so gedenket herzog Friderichis von Swaben unde kunic Heinrichis sines bruder, der sint keiser waz, unde der erliken burgere von Lubeke unde von Bremen, die stifter waren unsers orders. Ouch gedenket herzog Lupoldes von Osterrich unde herzog Cunrates von Mazov unde herzog Sambor von Pomeran, die uns ir almusen mildeclich gegeben haben.

RO-5 Teutonic Knights B nd

Distinctive Features

Finally, the intercessions of the night prayer of the sick in crusader hospitals do exhibit several unique or exceptional features, though these are not surprising in light of their context.

Rulers

Though most general intercessions include one or two intentions for the ruler and nobility, Acre and Rhodes have expanded this section of the prayer in order to name a considerable number of rulers, both in the West and in outremer; note that the list includes two women. The listing of multiple rulers and nobility is appropriate, first, because the hospitals are not located in the geographic jurisdiction of any one ruler. In addition, the knights who are members of the Hospitaller order, and of the community of individual Hospitaller communities, have relationships to their feudal overlords; this list shows that the members of the Hospitallers come from all over Europe.

Pilgrims and Prisoners

The intentions for pilgrims differ from many such prayers in referring to “land or sea” and “wherever...”; see the separate document, *Women pilgrims in medieval general intercessions: Documentation*. Nevertheless, exactly the same expressions are found in a few other intentions, as follows:

We shall pray also for all true pylgrymes and palmers where so euer they be on water or on londe....

EN-42 York 1509

Après nous priérons dieu pour tous pèlerins et pèlerines quelz qu'ilz soient...

FR-22 Paris St Andrè des Arcs 15th c

Nous priorons pour tous pèlerins et pour toutes pèlerines, en quelque pelerinage qu'ilz

soient...

FR-25 Paris Saint-Jean-en-Greve 1405

Nous p pour tous pèlerins en quelxconques pèlerinages que ce soit...

FR-28 Meaux cathedral 1475

The intentions for prisoners differ from many such prayers in referring to “in the hands of the Saracens”. Nevertheless, the same or similar expressions are found in a few other intentions, as follows:

Et par especial pour ceulx qui sont entre les mainis des mescreans...

FR-22 Paris St Andrè des Arcs 15th c

Priez aussi le Seigneur Dieu pour ces gens qui sont prisonniers aux mains de paiens...

PO-19 Gniezno St James 15th c (modern French translation)

Conclusions

First, the night prayer of the sick may be classified among the general intercessions, but is distinctive in the time and place of its use, the leader of the ritual, and the community of those who pray.

The content of the intentions, while distinctive in part from those of parish general intercessions, also resembles those of other hospitals and military orders in many respects.

It is important to realize that the night prayer of the sick is prayed by the sick for their care-givers, the Hospitallers. It is not a prayer of the Hospitallers for the sick in their care.

In these respects the night prayer of the sick is unique among the general intercessions of the medieval liturgy.

Women have a role in this prayer as participants, and are also referred to frequently in the content of the intentions.

