

# Statutes of the Scuola Grande di Santa Maria della Carità

(Venezia, Archivio di Stato, Scuola Grande di Santa Maria della Carità, busta 233bis)<sup>1</sup>

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[...] <sup>2</sup> so that we may be saved, having been instructed that the continuous requests and prayer of a just man are worth much. And therefore, all of us beloved brothers, whose names are written in this statute book, with happy mind and happy soul, and with sincere desire, of one spirit and one will, for the honour of our Lord Jesus Christ and of the Most Holy and Most Blessed Virgin Mother Holy Mary, begin this blessed confraternity and congregation of the brothers of Santa Maria della Carità, so that the said Most Blessed Virgin Mother Holy Mary, who is continually before the majesty of God the Father and of His Son and the Holy Spirit, will pray for our souls and for the souls of our brothers who are now and who will be in the future. Therefore these things are provided for and ordained by God the Father and by Our Lord and Redeemer Jesus Christ, and done humbly and not presumptuously, but by divine grace, and inspired by divine clemency. [The confraternity] is begun with greatest devotion for the health of our souls and those of our brothers, and with pure heart and soul, created in charity, so that we can follow what St. James the Apostle said, that charity can cover a multitude of sins. St. John the Evangelist said that God is charity, and whosoever remains in charity remains in God, and God remains in him. And so that we are gathered together charitably, each waits with peace and quiet, not saying idle or vain words, and not rising up in pride one against the other, and not fighting in anger, but only speaking and saying things that pertain to the health of our souls. [We do this] because the Holy Scripture says that we must be stable and firm brothers, not lying one to the other, arguing and inspiring the works and deeds of our ancient enemy, that is the devil, but wearing and taking on the works and deeds

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<sup>1</sup> The original 1260 statutes of this confraternity were apparently in Latin, but the extant copy was altered frequently over the succeeding forty or fifty years and contains a confusing, and probably indecipherable number of different layers. The Italian redaction of about 1300, whose contents are essentially the same, although considerably reordered, has survived nearly unaltered (although the opening of the prologue is missing), and therefore has been selected for this translation. The appendix includes a translation of the original Latin prologue (which was not altered during the early revisions).

Note on terminology: The usual Venetian term for confraternity is *scuola*. I have used the standard English term except for two cases, where I have used the original Venetian term: 1) in those cases when the text reads “*scuola e fraternita*” and 2) when the term refers to the building housing the confraternity. I have translated the Venetian term *mariegola* as either “statute” or “statute book,” depending on the context. The officers are referred to in the original text as *guardiano* [translated as guardian], *scrivano* [secretary], and *degano* [deacon].

<sup>2</sup> The opening page, with the beginning of the text, is missing.

of the new man, Jesus Christ, and with all patience and humility testifying to all of His works. And just as Our Lord was merciful and patient when He heard the prayers of Saints Mary and Martha, and resurrected Lazarus who was dead and in his tomb, so may He be merciful and benign and hear our supplications, and by His gracious and benign goodness deign to grant us His grace. Blessed be Jesus Christ, who with the Father and with the Holy Spirit lives and reigns for ever and ever. Amen.

**Here begin the bylaws and regulations  
of the Confraternity of Santa Maria della Carità,  
made and confirmed by the full general chapter,  
which are required to be observed  
by each of the brothers of this holy fraternity.**

**1.**

First, we wish and ordain, that when this statute is read in the general chapter, that for the honour of the Blessed Virgin Mother Holy Mary, and for the benefit of our souls, each of our brothers who will be present in that place must say devotedly the salutation to the Virgin Lady Holy Mary.

**2. Of the lamp that must burn.**

Also, we wish and ordain that an oil lamp must always burn in front of the altar of the Blessed Virgin Mary of Charity, paid for by the confraternity.

**3. That the friars should be brothers of the confraternity, and that the confraternity should be in the place of Santa Maria [della Carità].**

Because the friars of Santa Maria della Carità are known among the other religious for their life and rule of honesty, we wish and ordain that the said friars should be our brothers, and share with us, and us with them, in all the benefits, offices, charity, vigils, and prayers and other goods that we do and will do, for them and for their order.

And [we ordain] that our scuola and fraternity must be and remain in the place of Santa Maria della Carità, for the good of our souls and of our brothers who will succeed us in the confraternity.

**4. Of the tombs.**

Also, it is pleasing to the prior and his convent, and to us brothers of this confraternity, that we should always have four tombs in the convent of Santa Maria della Carità, in which we shall bury the bodies of those of our brothers who will pass from this life.

### 5. Of the friars that should accompany the bodies, and what the convent should receive.

Also we wish and order that for each of our brothers who shall pass from this world, we must give to the convent and friars of Santa Maria della Carità six *soldi piccoli*,<sup>3</sup> whether our brother instructs that he should be buried elsewhere or in the convent of Santa Maria della Carità. [added: And it pleases us that if any of those friars shall pass from this life, we must wear our robes (in the procession) as for our other brothers.]<sup>4</sup> And it is pleasing to the prior and his friars, that if any of our brothers shall be buried in some place other than Santa Maria della Carità, that two of his friars must go with our brothers to the place where our brother will be buried, and must say the office of the dead for his soul.

### 6. Of those who take penitence and take communion.

Also it was ordained in the full chapter that all the brothers of our fraternity are required and must, twice a year, confess and take penitence for their sins, and receive devoutly the body of Christ, and this should be at Christmas and at Easter.

### 7. That the guardian shall be guide and minister.

Also it was ordained and confirmed by all of us that the guardian must be the guide and minister for all the brothers of the confraternity of Santa Maria della Carità.

And if any of the officers does something that he should not do, or does anything against the guardian, or against the good of the confraternity, the guardian with his companions may remove him from office, and elect another in his place. And this shall be definite, as long as the majority are in agreement as if one.

Similarly we wish, that if any other of our brothers who is not an officer does anything against the guardian, or against the good of the confraternity, that the guardian with his companions may put him out of our fraternity, without a meeting of the chapter.

### 8. Of the time to hold a general chapter meeting and read the statute.

Also we wish that the guardian who shall be serving, must call general chapter meetings three times during the year of his term, and have the statute read, after which High Mass shall be sung in the church of Santa Maria della Carità. And these [meetings] should be the last Sunday in August, the Sunday

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<sup>3</sup> In the accounting system used in this chapter and in Chapter 30 (that for Chapter 44, below, is different), 1 *soldo piccolo* equals 12 *denari piccoli*, and there are 20 *soldi* in one *lira piccola*).

<sup>4</sup> In the original, the term used here is *spoiar*, which means to undress (*spogliare* in modern Italian). What is meant is that the brothers remove their everyday clothes and put on the robes of the confraternity.

before Christmas, and the Sunday when the guardian and his companions are elected, that is the Sunday of “pan orchazo”.<sup>5</sup>

**9. That no one may rise to speak without permission of our guardian.**

Also we wish and ordain that it shall not be lawful for any of our brothers to speak in chapter without permission and license of the guardian. And for those that violate the rule, the guardian and his companions have the power to expel him from our confraternity.

**10. When processions should be announced to the brothers.**

Also we wish and affirm that the guardian and his companions are required to always announce processions to the brothers at least two days before they are held.

**11. Of the processions, and the time to do them,  
and when lit candles are to be carried in the hand.**

Also we order and firmly decree, that all the brothers of our fraternity and scuola, if they are in the country, unless they have a valid excuse, are required always on these following days to gather together in the church and convent of the Blessed Virgin Maria della Carità, with complete peace and humility, without any murmuring. They must remove their usual clothes [and put on the robes of the confraternity], and with flagellation and peace they must go through the city in procession, with the cross and with the large candles lit.

And these processions must be done the first Sunday of every month of the year, and in the four feasts of Holy Mary, that is her Purification, her Annunciation, her Ascension, and her Nativity, and also on the feast of the Ascension of Christ, and on the feast of [added: St. Mark in April,] and the feast of St. Mark of the procession, and the day of Good Friday, and the Day of the Dead (after the feast of All Saints).<sup>6</sup> And on the Day of the Dead a mass should be devoutly sung for the souls of all of our brothers who have passed from this world. And we wish especially, in these following days, that is in the four feasts of Holy Mary, and the Ascension of Christ, and the feast of St. Mark of the procession, and on the day of Good Friday, and on the Day of the Dead, that each of our brothers must carry a candle in his hand and keep it lit until the procession is over.<sup>7</sup>

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<sup>5</sup> I have not been able to identify this term.

<sup>6</sup> The earliest layer of the original Latin statute listed only the following occasions in chapter 4: “the first Sunday of each month throughout the year, and the feast of the Ascension of Our Lord ... and the Purification of Holy Mary.” A marginal note added “The four feasts of Holy Mary, St. Mark, the Day of the Dead, and Good Friday.” A note at the bottom of the page added “Good Friday and the Feast of St. Mark when the procession is done.”

<sup>7</sup> Chapter five in the Latin original indicates “the feast of the Annunciation of the Blessed Virgin Mary” followed by a line that has been erased, replaced with “and on the other festivities of the Blessed Virgin Mary,” to which was then added “on her Nativity, the feast of the Assumption, and

**12. That each of the brothers must go to the procession  
or stay in the cloister.**

Also we wish and order that our brothers who are in the city, as said above, must go in the processions, except in the case of a valid excuse, and carry out the above things, or remain in the cloister or in the church of Santa Maria della Carità until all the brothers return. And those that remain in the cloister or church stay there with license from the guardian or his vicar.

**13. Of those who do not come on the ordained days.**

Also we wish and ordain, that if any one of our brothers does not come to the scuola on an ordained day, for each time that he does not come, a mark must be made on his tablet,<sup>8</sup> and when he next comes, he shall be questioned by the guardian or officers about why he did not come. If he can show good cause for not coming, the mark on his tablet shall be erased, but if he cannot show good cause, the mark shall remain on his tablet. And if he shall fail to come six times for which he cannot show good cause, he shall be expelled from our fraternity.

**14. Of those who leave without license.**

Also we wish and ordain, that when the brothers are gathered together for any reason in the place of Santa Maria della Carità, if any one of the brothers shall leave without license of the guardian or his vicar, he should have a general mark placed on his tablet.

**15. Of those who are to be admitted.**

Also we wish and ordain that the admission of persons into our fraternity is within the power and discretion of the guardian and his companions, as long as the majority agree, with this condition, that they must be admitted before the altar of Santa Maria della Carità when the Gospel of High Mass is said, in the presence of the brothers of the confraternity. This is to be done on the first Sunday of September, the first Sunday of January, and the day when the offices are passed on to the successors. And those that are admitted must have a tablet, and must be on probation for a year. If he behaves well, he will be written in the statute book, and if he does not behave well in our fraternity he must not and cannot be admitted for at least two years. And if he then wishes to enter, that shall be at the discretion of the guardian and his companions, and he shall be admitted with this condition, that he must fast on bread and water six times in that year. If for any defect he cannot fast, it shall be at the discretion of the guardian and his companions to give him what penitence

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her Purification.” It is not possible to determine the exact sequence of the changes referred to here and in note 15.

<sup>8</sup> The *tolella* was a strip of wood with the name of the brother that could be placed into a slot in a large board kept at the scuola (as in a hymn board in a modern church), to indicate his presence. Apparently, it was also used to record elements of his membership and behaviour.

they deem appropriate, and that the majority agree on, and he must have a tablet. If he should die unexpectedly, the office for the dead shall be done for him as it is done for our other brothers. This practice must be followed and observed for all those who wish to be admitted.

#### **16. That everyone must have a tablet.**

Also we wish and ordain that no one may be in this fraternity, nor hold an office in the confraternity, if he does not have a tablet, unless he is a clergyman or monk or friar, since these are made members without the tablet. And those who do not want to have a tablet, or who have one but do not want to use it as described in these rules, may be expelled from the confraternity by the guardian and his companions, without need for a chapter meeting, and without any dissent from the brothers, as long as the majority [of the officers] agree.

#### **17. Of those who act with pride.**

Also we wish that if any of our brothers, because of an evil desire, do not wish to observe the rules in this statute, which has been approved and firmly constituted, and rises up proudly against the guardian or any other of our brothers, the guardian with his companions shall reprehend and correct him, and if he mends his ways, he shall be shown mercy. If he remains proud and resistant, and does not want to obey the rules of the confraternity, the guardian and his companions may expel him from our fraternity without a meeting of the chapter.

#### **18. That our brothers must go to bury the dead.**

Also we wish and ordain, and it is pleasing to all our brothers, that each brother of this fraternity is required to go to bury our brothers who pass from this world. And they should go with peace and patience in procession, with the discipline<sup>9</sup> and prayer, singing this verse: "Holy Mary, receive this sinner, and pray to Jesus Christ to pardon him." And those who do this shall be blessed by God. This shall be followed for burials in Venice, not outside. And we wish that each of our brothers is required to say 25 *Pater nosters* for the soul of each of our brothers who passes from this world, and if he does not say them, he must give 2 *denari* for the soul of our brother.

#### **19. That the priests must come to the funerals of brothers of the confraternity.**

Also we wish and ordain, that all the priests who are in our fraternity are required to come and bury our brothers who have passed from this world, unless they have a valid impediment. The deacons are required to announce the funerals to them, as they do to our other brothers. Those who cannot

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<sup>9</sup> The *disciplina* was the act of self-flagellation, practiced in Venice by this confraternity and by three others in this period: San Marco, San Giovanni Evangelista, and Santa Maria della Misericordia.

come are required to say a mass for the soul of our brother. If the deceased is a cleric, the brother who is a priest must say the seven special psalms for his soul. This is meant both for those who do not come to bury our brother, and also for those who do come.

**20. That it should be announced to the convents when they should say the office for the dead.**

Also we wish and ordain, that the guardian and his companions are required and must announce to all the priors, abbots, abbesses, nuns, monks, friars, and convents and other religious men and women who are in our fraternity, that they must say the office for the dead for the soul of our brothers who have passed from this world within the past fifteen days. They are always required to make this announcement within fifteen days of when our brothers pass from this world.

**21. Of the Monday mass.**

It was also ordained by the full chapter, with the word and will of all our brothers, that the guardian and his companions must be attentive and see to it that every Monday throughout the year, a mass shall be sung for the souls of all of our brothers who have passed or will pass from this world.

**22. Of the sick and those who will pass from this life.**

Also we wish and ordain, that if any of our brothers shall in any way fall into infirmity, the guardian shall be notified, and he and his companions must visit often our sick brother, and must help him and minister to him from the possessions of the confraternity, and whatever his occupation, he shall be assisted through the property of the confraternity. And if our said brother shall pass from this world, everyone shall go together to him, and wash his body, and carry him honourably to the church, and bury him as it shall be ordained.

**23. Of those who will be invited to sit vigil with the infirm or dead.**

Also we wish and ordain, that if any one of our brothers shall be invited by the guardian or his companions to sit vigil for an infirm or dead brother of our confraternity, at night or day, and will not go, he shall be required to send an appropriate person to sit vigil for him in his place, or pay someone to sit vigil for him. And if he shall be invited to bury any of our brothers, he is required to come, unless he has a valid excuse, or must, with license of the guardian or vicar, remain in the cloister.

**24. About electing the guardian.**

Also we wish and ordain that when we must elect a guardian, it shall be lawful to elect as guardian and deacons those who shall seem best, and this is to be

done by agreement of the majority.<sup>10</sup> And this is meant also for the two deacons who are elected in the middle of the year. And it shall not be lawful for anyone to refuse, and whoever shall refuse, shall from that point on not be in our confraternity, unless he has a legitimate and sufficient excuse.

### **25. About electing the two deacons.**

Also we wish that always on the second Sunday of August, the guardian with his companions must elect two deacons, who will remain in office a complete year.

### **26. Of the age to admit a new brother.**

Also we wish and ordain that no one may be admitted to our fraternity unless he is at least sixteen years old. Also, no one may be admitted if he is in another confraternity that also practices this penitence.<sup>11</sup>

### **27. That women may not be admitted.**

Also we wish and ordain that no women may be admitted to our fraternity, except for entire convents of nuns.

### **28. Of those who will be elected as officers.**

Also we wish and ordain that no one of this fraternity may be elected as an officer in the confraternity, unless he has been in the confraternity for at least three years.

### **29. Of those who go to the bell tower.**

Also we ordain that those of our brothers who go to the bell tower of San Silvestro [changed to: who put on the robes in the morning] must obey our guardian of Santa Maria, and they should be given a rector to direct them.<sup>12</sup>

### **30. Of the meal of charity.**

Also we wish and ordain that every year, on Passion Sunday, we must all gather together at Santa Maria della Carità, and we must provide the meal of charity, of two dishes without fish, unless it shall be wrapped in greens. And this meal must be paid for out of our own purses, each of us paying three *soldi piccoli* for the charity meal. We shall also give 12 *denari piccoli* for our candle

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<sup>10</sup> The number of deacons is not mentioned in the statue, but was apparently twelve in total (ten elected with the guardian and two in mid-year). It also appears, although it is not legislated, that two deacons were elected to represent, or serve, each of the six districts, or *sestieri*, of Venice.

<sup>11</sup> Presumably, this refers to the discipline of self-flagellation.

<sup>12</sup> This refers to those brothers who practiced the discipline on a regular basis, unlike the majority, who did so only at the ordained processions. This is the only reference to the bell tower of San Silvestro, apparently the place where they originally gathered for this practice, which is quite distant from the scuola, but near the center of Venice.

fee, and two *denari* for each funeral. And this shall be done faithfully by both clergy and laymen, except for convents.

### **31. Of the way to perform the meal of charity.**

Also we wish and ordain, that at the meal of charity, the guardian with his companions should ordain and act so that at least one poor person for each brother is served and fed, and that before this the mass of charity should be said. And once the mass is said, each of the brothers must eat with peace and charity, with no murmuring, speaking truth with each other, using words that serve to edify our souls. Neither should anyone argue with another in anger, nor be of evil will, but eat with mercy and charity. And each of our brothers having eaten patiently, the remainder [of the food] shall be given to the poor, and those who have a trade.

### **32. Of those who shall be invited to the meal.**

Also we wish and ordain, that each of our brothers who shall be invited to the meal of charity and does not come, should pay as if he had come, and this should apply both to clergy and to laymen.

### **33. That the guardian and officers pay for the dinner as do the other brothers.**

Also it was ordained, that the guardian and his companions are required and must pay for the meal of charity, and all the other fees of the confraternity, as do our other brothers.

### **34. Of those who are expelled from the confraternity for their sins.**

Also we wish and ordain that if the guardian and his companions expel someone from our confraternity for any sin he committed against the rules of the confraternity, that he may not be admitted until at least two years [original: one year] has passed. And after those two years [one year], if he wishes to enter our confraternity, it is in the liberty and judgment of the guardian and his companions to admit him, if the majority are in agreement, or not. And that person shall be admitted as if it were the first time, before the altar of Santa Maria della Carità, on an ordained day, when our other brothers are admitted. Also, he must have a tablet, and stay on probation for a year, fasting six days within that year on bread and water. If, because of some physical defect, he is unable to fast, it shall be within the judgment and discretion of the guardian and his companions to order whatever penitence they deem appropriate instead of the fast. And he shall become a regular member if the majority is in agreement. And if he does not behave well, then he shall be completely expelled from our fraternity. This method shall be followed for all those whose [names] are removed from this statute book, and also for those who for their own reasons resign. We also wish that those who die while on probation should have the office of the dead said for them, as is done for our other brothers.

**35. Of those who are openly in mortal sin.**

So that the reasons that someone may be expelled from our confraternity should be known: We wish and ordain, that if any of our brothers, through the instigation of the devil, shall fall into some mortal sin, and it shall be known publicly, or shall play at any game of dice, or have someone play for him, the guardian and his companions must admonish him, and having performed the admonition, shall have his name written into the book of admonitions, as someone who has been admonished and asked for mercy. And if again he shall fall into the aforesaid sins, he shall be removed from this statute book and fraternity.

**36. Of those who act against the city of Venice.**

Also we wish and ordain, that if any of our brothers shall act against our city of Venice, that it shall be within the discretion of the guardian and his companions, if the majority are in agreement, to do with him as they deem best. And if he shall be expelled from the confraternity, and wishes to return, this shall be done as it is for other brothers removed from the statute book.

**37. Of the guardian if he should sin.**

Also we wish and ordain, that if it should occur that the guardian should sin as described above, or shall not act as he should, according to the rules of the statute, that all the deacons must reprehend him, and order for him some good and severe penitence, as seems best to them. This punishment and penitence shall be fixed, if the majority of them agree.

**38. That no more brothers may be admitted.**

Also it was ordained in the full chapter, that from now on, no more brothers may be admitted into the confraternity than there are at present, except in place of those who shall pass from this life, or shall for some other reason be expelled from this confraternity or resign by their own wish, in which case others may be admitted in their places [margin: that is, 550 with tablets<sup>13</sup>], and this shall be done as deemed best by the guardian and the majority of his companions.

**39. Of the will of Piero d'Armano.**

Also, because the gentleman Zorzi Ferman of the parish of San Gervasio was the sole executor of the will of Piero d'Armano. According to the will of the said Piero d'Armano, he could designate as executor whomever he wished to take over after the death of Zorzi Ferman, to carry out the wishes of the said Piero d'Armano. The aforesaid Zorzi Ferman designated as his successor as executor the guardian of the confraternity di Santa Maria della Carità, and this works to the great benefit of the poor in Christ, and especially to those of our fraternity. We wish and ordain that the will of the aforesaid Piero d'Armano be

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<sup>13</sup> This number was made official by the Council of Ten in the early fourteenth century.

fully carried out, and that his wishes shall be completely observed. From now on, each successive Guardian of this confraternity, after the death of the aforesaid Zorzi Ferman, must take over and hold the executorship of the aforesaid Piero d'Armano, and carry it out according to the instructions in that will, and that no Guardian at any time may refuse this executorship. This was ordained and established by the full General Chapter.

#### **40. Of the paraphernalia of the confraternity.**

Also we wish and ordain that robes, panels, trestles,<sup>14</sup> and other paraphernalia of the confraternity may not be lent to anyone, except to those confraternities that have loaned things to us, or to those confraternities who perform the same charity.

#### **41. Of the white banner.**

Also we wish and firmly rule, that the vermillion [originally: white] silk banner, on which is painted the image of the Virgin Mary with her Son in her arms, worked in gold, may not be lent to anybody, neither brother of the confraternity nor anybody else, so that it may not be hurt or damaged, but it must always be kept at Santa Maria della Carità.

#### **42. That no writing may be added to the statute book.**

Also we wish and ordain, that it shall not be permitted for any of our brothers to add or delete any rule, nor section, nor other writing, to this statute book, the same for any guardian or officer of this confraternity, or other individual, except in the general chapter.

#### **43. That no one may dismantle the confraternity.**

Also we wish and it is pleasing to all our brothers, that if any member of our confraternity, by any means or invention wishes to break or damage it, all of our brothers must reprehend him, and if he does not mend his ways, he is contrary to God the Omnipotent Father, to His blessed Son Jesus Christ, and to the Holy Spirit, and his evil work must come from his wicked will. He shall be expelled from our confraternity without need for a chapter meeting, at which action all of us must respond, "It shall be, it shall be."<sup>15</sup>

#### **44. Of the will of Dardi Ferman.**

Also we ordain and establish, in the full general chapter, that it shall be written for perpetual remembrance in this statute book the fact that Dardi Ferman of the parish of San Gervasio, at his death, among other things in his will, ordered the following: "Item, I leave to the Confraternity of the flagellants of

<sup>14</sup> The panels and trestles were, apparently, components of the canopies and floats carried in the processions.

<sup>15</sup> Here ends the original layer of this statute book; following are additions made during the first half of the fourteenth century.

Santa Maria della Carità 1500 lire of my investments, with this condition, that the guardian and his companions are required to distribute the interest, and that each year 10 soldi grossi of these funds should be given to the friars of Santa Maria, and the scuola should have 20 soldi grossi.<sup>16</sup> With the remainder, I wish that a Venetian priest shall be selected to say every day a mass at Santa Maria della Carità at the altar of the cemetery. And I leave for the decoration of this altar and for its accessories 25 soldi grossi. And to this request, the guardian must respond to my executors within three months. And if the guardian and his companions do not want to take on this responsibility or do this thing, I wish that my executors should sell those investments and donate them for the souls of my father, my uncle, and me.” And we the aforesaid guardian, with the wish and consent of my companions, and also with the council and desire of all our brothers, accept and respond to the executors of the aforesaid Dardi Ferman within the three months as required in the will, and will observe and comply with all, and in all, as is contained in the aforesaid testament, and for this we have a notary document written by the hand of *pre* Blasio of San Barnaba. And because the prior and friars of Santa Maria della Carità did not want to consent to the selection of a Venetian priest to say the daily mass at Santa Maria, as specified in the aforesaid testament, we turned to the Vicar of Castello<sup>17</sup> and made him a humble petition, which petition he judged to be justified in this regard, pronouncing a sentence and saying that we have full license and power to have whomever we wish celebrate mass every day, and therefore we have drawn up a legal document in the hand of ser Vani. And therefore it is our wish, and that of the entire confraternity, that what is contained in the aforesaid testament should forever be observed regarding the interest on the investment of 1500 lire, and that the guardian and companions should make other investments as quickly as possible when any of the capital is returned, so that the intention and devotion of the deceased shall always be fulfilled.

#### **45. Of the register of wills and of the papers that pertain to the confraternity.**

Also it was passed in the full chapter general, that a register should be prepared in which shall be written down all wills, papers, and bequests that pertain to the confraternity. The date should be listed, and the name of the person who makes the bequest, so that whoever will make bequests in the future will know that his good will shall be fulfilled. And we wish and ordain that the guardians who serve in the future shall be required to have the aforesaid register read among his companions at least once a month, so that they shall remember what is in the register and what they are required to do, both to col-

<sup>16</sup> In the monetary system used in this document (different from that referred to in other portions of the statute), there are 20 *soldi grossi* in one *lira di grosso*.

<sup>17</sup> Venice was in the diocese of Castello, which was disbanded when the Patriarchate of Venice was created in 1451.

lect income and to make payments, or whatever the person will have required. This refers only to investments and bequests to the confraternity with terms or for a time, with determined conditions.

**46. That there shall always be a deacon for the Giudecca, and that the secretary shall have a vote in every election.**

Also it was passed in the full chapter, that every time that guardian and officers are elected, there should also be elected a deacon for the Giudecca.<sup>18</sup> Also we wish and ordain that the secretary of the confraternity should have a vote in every election, just as do each of the deacons.

**47. Of the priests who are admitted along with the other convents.**

Also it was passed and ordained in the full chapter, in 1337, the last Sunday of August, that no priest may be admitted, unless the entire convent of friars or women [is admitted]. [in margin: In December 1345 this rule was repealed.]

**48. Of the election of sextons.**

Also it was ordained in the full chapter, that there should be elected two sextons [*nonzoli*] who should remain in office one year, and one should be chosen when the guardian and his companions are elected, and the other when the two deacons are elected on the last Sunday of August, and no one shall be permitted to refuse, and whoever will refuse will be expelled from the confraternity unless they have a just and sufficient excuse.

**49. 29 August 1344.**

It was approved in the general chapter, that from now on, the guardian at present and in the future, with his companions, may admit up to twelve gentlemen of the Council of Venice,<sup>19</sup> and no more, being of good condition and good reputation. Each of them should pay as an entrance fee twenty gold ducats and no less; they are required to observe the rules of the statute book, except that they may not be elected as officers, are not required to perform the discipline, and do not carry a tablet. If any of these should pass from this life, then others may be admitted in their place, but their numbers should always remain twelve, and no more. And we are required to wear the robes for them [at their funerals] as for our brothers who perform the discipline, and they may be admitted at any ordained day at the high altar of Santa Maria della Carità, except that every Doge who wishes to enter this confraternity may be entered into the statute book without coming to the altar.

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<sup>18</sup> The Giudecca is a group of islands later administered as part of the sestiere or district of Dorsoduro. Since the number of deacons in later documents is always twelve (see note 8), this is apparently not a new post, but rather a reassignment of duties.

<sup>19</sup> That is patricians, members of the Great Council. The officers of the confraternity were members of the citizen class.

## 50.

Also in 1344 in December, it was approved in the full chapter, that nothing may be lent from our cashbox to anyone, whether clergyman or layman, in any way or fashion.

**51. Of the priests, that we are required to wear our robes for them.**

On 18 December 1345, it was passed in the full chapter, that for all the priests who are in our confraternity, or who will be admitted from now on, we are required to wear our robes for each of them [for their funerals], just as we do for each of our brothers. And no more than thirty of them may be admitted, and when any of them dies, the guardian and his companions may admit another in his place, with the agreement of the majority.

**52. Rule, that we may admit three [changed to six] physicians.**

Also in the same year and day, it was approved in the full chapter, that three [six] doctors may be admitted into our confraternity, of whom three are physicians and three are surgeons,<sup>20</sup> and by this is meant those who are salaried by our community. And these must observe the statutes as we do, except that they are not required to carry the tablet nor to perform the discipline. They are required to visit each of our infirm brothers, when they are called, without any payment. And we are required to wear the robes for them [at their funerals], and perform the discipline for them, as we do for each of our brothers. And when any one of them should die, the guardian with his companions is required to admit another in his place, with the agreement of the majority.

## [53.]

Also in 1346, in the month of August, it was approved in the full general chapter, that our secretary of Santa Maria should be elected and named on the last Sunday of August when the two mid-year deacons are elected, and should remain in office a complete year.

## [54.]

Also in 1346 in December, it was approved in the full chapter, that from now on, any one of our brothers who for some sin shall be placed in the book of admonitions, must remain written there for at least two years, and at the end of those two years, if he has been well corrected, it shall be at the discretion of the guardian and his companions to remove him from that book. And if at that time he appears not to be well corrected, he must remain written there until such time as the guardian and his companions shall be pleased to remove him. This method shall be followed for anyone who has a general sign on his tablet. And if anyone who is written in this book shall violate the rules

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<sup>20</sup> The terms used here are “medexi ... de fisicha et ... de plage.”

of the statute, he shall be expelled from the confraternity, and no one written in the book shall be elected guardian or deacon.

[55.]

Also, in 1348 in December, it was approved in the full chapter, that every time that the guardian and his companions shall know that one of our brothers has died outside of Venice, that the first ordained Sunday that follows they must cause to be said a mass for each of those brothers. And they must say the said masses until the high mass is said. And also upon returning to the scuola, they must have the office for the dead said in church, as if the body were present.

[56.] December 18, 1351.

The motion was approved in the full chapter that from now on, when the guardian and his companions are elected, a *guardian da matin* must also be elected, and be named at the same time as the other officers.<sup>21</sup>

[57.] This is the rule about patriarchs, archbishops, and other prelates.

The guardian with his companions, officers of the scuola and fraternity of Santa Maria della Carità, with the consent of the brothers of that confraternity, ordain and affirm in the full general chapter, that all those who are written in this statute book, [that is] patriarchs, archbishops and bishops, abbots, ministers, priors, generals and provincials, abbesses, and convents of monks, friars, and religious women, and other clergymen and religious persons, and all those that are obedient to them, in the entire world, must be our brothers, and share in the [benefits of] all the prayers, obediences, penitences and disciplines, eucharists, fasts, alms, charities and other good works of piety that are done and will be done by all the brothers of this holy scuola and fraternity, that are and will be in the future. And we must say the *Pater nosters* for them as for our brothers, when they inform us that one of them has passed from this life.

**How they are to receive us in their prayers.**

And so that the devotion, faith, and charity of this, our holy fraternity, should grow and multiply, and endure a long time, it should please the patriarchs, archbishops, and bishops, abbots, ministers, priors, generals and provincials, abbesses, and convents of monks, friars, and religious women, and all the other clergymen and religious persons who are written into this our statute book and fraternity of Santa Maria della Carità, that they for themselves and in the name of all of those who are obedient to them, throughout the entire world, shall receive all of us who are brothers of this Holy and Blessed Fraternity of Santa Maria della Carità, so that we and our souls, and the souls of all our brothers and sisters who have passed from this life, are brothers and

<sup>21</sup> The *guardian da matin* (morning guardian) was to supervise the brothers who performed the discipline (see Chapter 29), and, later, was in charge of all processions.

participants in all the benefits, offices, psalms, hours, masses, prayers, vigils, fasts, obediences, and abstinences, alms, and other good and holy works of piety, that by all of them are done and will be done throughout the world. So that for the good things that are done and will be done for them and for us and for all the other faithful Christians, us with them, and them with us, we may obtain the grace of our Lord God, and of his mother Holy Mary, and the health of our souls, and for the grace that we may proceed to the realm of eternal life. Amen.

### **The Patriarch of Grado.**

The Venerable father fra Guido, Patriarch of Grado [1278–before 1289] is pleased to receive the devotion and penitence of the friars of Santa Maria della Carità and of its confraternity, and offers an indulgence of fifteen days for every occasion they gather for the good of their souls and for the confraternity, and to whomever will give them hospitality, and receive them as brothers in all the benefits and prayers that he and his subjects do and will do. And the guardian and all the brothers devoutly receive him and his subjects in all the benefits and prayers that we perform and will perform, as said above.

[Similar notations are made for each of the following, the details of which are omitted here. In brackets have been added the names of priors and abbots from the Latin version of the statute; asterisks indicate those people and institutions that do not appear in the older Latin version.<sup>22</sup> Where possible, the dates the individuals held office have been added in brackets at the end.]

fra Zilio [Egidius?], patriarch of Grado [1296–1311]

\*fra Bonaventura, archbishop of Ragusa [1281–before 1296]

\*fra Lorenzo, archbishop of Zara [1245–1287]

\*Bartolomeo Querini I [Bishop of Castello, 1260–1275]

\*fra Ramberto, bishop of Castello [1275–1303]

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<sup>22</sup> The monasteries and convents listed are in Venice itself unless otherwise indicated. Burano, Murano, Mazzorbo, Torcello, Boccalama, and Ammiana are islands in the lagoon (Boccalama and Ammiana no longer exist). The Latin version of the *mariegola* includes the names of two bishops not in the Italian version (fra Agustinus of Civitanova [1281–1310] and Nicolaus Natale of Caorle [1282–1296]), one *primicerio* (chief priest) of San Marco (Symeon Mauro), and a number of Venetian *piovani*, or parish priests: Sirlol of San Vio [bef. 1310], Leonardus of San Stae [1279–1302], Marcus of San Felice [fl. 1267], Andreas Gabriel of San Marcuola [bef. 1311], Raphael of San Giovanni in Bragora [1251–1296], Gabriel Zane of Santa Maria Mater Domini [1286–1320], Nicolò Tiepolo of San Geremia [1282–1310], Daminanus of Sant'Antonin [dates unknown], Marinus of Santa Maria Zobenigo [dates unknown], Marcus of San Trovaso [1287–1349?], Petrus of Sant'Agnese [dates unknown], and Bartholome of San Simeon Grande [1312–1344].

\*Bartolomeo Querini II [bishop of Castello?<sup>23</sup>]  
 fra Zane Zane, bishop of Caorle [1308–1331]  
 fra Antonio Caroso, bishop of Hierapetra [Crete, 1317–23]  
 fra Graciadeo, bishop of Parenzo [c.1305–1310]  
 \*fra Francesco, vicar of Castello  
 [Franciscus] Abbot and convent of San Nicolò del Lido  
 [fra Hemon] Prior General of the Dominican order  
 Prior General of the order of Friars Minor  
 [fra Symon] Prior General of the order of Hermit Friars  
 Prior General of the Camaldolese order  
 Prior of San Matia of Murano with his convent  
 [Avancius] Prior of the order of Santa Maria in Porto  
 [Jacob] Prior and convent of San Giorgio in Alga  
 Prior and convent of Sant'Andrea of Ammiana  
 [fra Benedictus] Prior of San Salvatore of Venice with his convent  
 [fra Marcus] Prior of the Hospital of San Marco  
 Prior of San Cataldo  
 Prior of Sant'Elena with his convent  
 \*Prior of Santo Spirito with his convent  
 Prior of San Marco in Boccalama  
 [fra Lanfrancus] Prior of San Nicolò of Murano  
 \*Prior of Santa Maria della Valverde with his friars  
 [Johanes de Ugonzono] Deacon of Trieste, chief and rector of the confraternity of friars of Trieste  
 Guardian of the Scuola di San Giovanni Battista dei Battuti of Pirano  
 \*Provincial Prior of the Province of Lombardy of the Carmelite order  
 \*Prior General of the Carmelite order  
 \*Prior of Santa Giustina of Venice with his convent<sup>24</sup>

These are the convents of nuns:

#### The Celestia

The Abbess of the Celestia with her convent receives us in her prayers and benefits, and we receive her and her convent in our prayers and benefits, and they must say the office for the dead for our brothers, and we must pray for them and say the *Pater nosters*, as is ordained above.

[similarly for the following convents, the details omitted here; asterisks indicate those institutions that do not appear in the older Latin version:]

<sup>23</sup> The lists of bishops of Castello do not include a second person with this name, so it is unclear who is meant.

<sup>24</sup> Although later a convent of Augustinian nuns, Santa Giustina at this point housed Regular Canons. Inserted after that entry, and dated August 1375, is a long account of theft of objects from the scuola, omitted in this translation.

San Zaccaria  
 San Lorenzo  
 Franciscan nuns [Santa Chiara]  
 Santa Caterina of Venice  
 Santa Croce  
 Santa Marta of Venice  
 San Secondo  
 San Giacomo di Paludo<sup>25</sup>  
 Santa Caterina of Mazorbo  
 Sant'Anzolo of Carpanigo [Carpenedo, near Mestre]  
 Santa Maria della Valverde [of Mazorbo]  
 San Mauro of Burano  
 Sant'Eufemia of Mazorbo  
 San Giovanni Evangelista of Torcello  
 Santa Margarita of Torcello  
 Sant'Antonio of Torcello  
 Sant'Adriano of Torcello  
 Santi Apostoli of Ammiana  
 San Marco of Ammiana  
 Sant'Angelo of Ammiana  
 \*San Lorenzo of Ammiana and Torcello  
 \*Santa Maria delle Vergini  
 \*Sant'Anna

[following are lists of brothers in various categories, as follows (the names have been omitted):]

These are the names of our living priest brothers...

These are the gentlemen of the Council who are in our confraternity ...<sup>26</sup>

December 1355. It was approved in the full chapter that we may admit three physicians, who are the following ...

These are the brothers of the confraternity of Santa Maria della Carità ...

These are the names of our brothers who are furriers and tanners, and many others ...

These are our brothers who are shoemakers and others ...

These are the names of our brothers who are coppersmiths, bottle makers [butiglieri; wine sellers?], hoopers, box makers, carpenters. ...

These are our brothers who are glassworkers, cutlers, squirrel-fur workers, and merchants, and many others...

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<sup>25</sup> This is probably San Giacomo di Murano, which housed Augustinian nuns from 1330. San Giacomo di Paludo was a pilgrims' hospital, occupied by male orders (first Cistercians and then Franciscans).

<sup>26</sup> "Gentleman of the Council" refers to patricians, members of the Great Council. The list includes only four names, all of the Barbarigo family.

These are our brothers who are coat makers and tailors ...

These are our brothers who are masons, goldsmiths, blacksmiths, and stone-cutters ...

These are our brothers who are workers and porters ...

These are our brothers who are butchers, cheese vendors, painters, and many others ...

These are our ordinary brothers ...