<table>
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<th>The middle English St. Brendan's Confession and Prayer</th>
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<tr>
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neuer faile to telle. Because of my meursure I am al nowe I have
yned wheri I car pe my lord thi
must mery: pat I principall have met
pased to and to sce you blesid wodur of
my lord thi caste wip al ye cuppye of he
yne mery: I knowe thi the steppyte?
pat I have fyrste chyrche in pis
World to whiche I have trespassid I poun-
word and deede thep and you lord to
whom merchy al pe trespass: mery
lorde god wip al... (A) ... E ... A.
I herc stud to eitru wip anys surfe-
soun: pe wipid is al surne
Orosi...
THE MIDDLE ENGLISH

ST BRENDA N’S CONFESSION AND PRAYER

Edited from Lambeth Palace Library MS. 541,

By

FUMIO KURIYAGAWA

Six manuscripts of the Middle English St. Brendan’s Confession and Prayer have been found:


2. Cambridge University Library: MS. Hh. I. 12, fol. 52a–59b (XVth century). (C) cf. A Catalogue of the Manuscripts preserved in the Library of the University of Cambridge, edited for the Syndics of the University Press, Vol. III (Cambridge, 1858), pp. 264–265. This MS. is used by R. H. BOWERS, loc. cit., as the basis of his text, with corrections and additions from the Queen’s (Q) and Harleian (H) copies.


4. British Museum: MS. Harl. 1706, fol. 84a–87b (XVth century). (H)


The manuscripts attribute the *Confession and Prayer* to St. Brendan (484–577 or 583), Abbot of Clonfert. Now St. Brendan is best known as the hero of the fascinating story of the miraculous voyage in quest of the Island of the Blessed. The Latin *Navigatio S. Brendani* was composed, according to its latest editor, probably in Lotharingia in the first half of the tenth century. It soon acquired great popularity all over Western Europe. There are no less than 47 MSS. of the Latin *Navigatio* extant. As early as the twelfth century, the Latin *Navigatio* was translated into the vernaculars of various countries: Anglo-Norman, Old French, Old Provençal, Italian, Catalan, Old Dutch, Middle Low German, Middle High German, Norwegian and Middle English.

It was doubtless due to the popularity of *St. Brendan's Voyage* that a Latin prayer was attributed to him. In a preface to the Latin

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prayer, *Oratio S. Brendani*, preserved in British Museum MS. Addit. 33.773, fol. 2r-fol. 2b, I find the following account: —

*Beatus brandanus monacus fecit istam orationem. Et revelata est ei a sancto michaele archangelo, quando tranferauit septem maria. et data est illi ista oratio post septem annos pasce querens insulam repromissionis. et celebrauit pascha septem annis continuis supra mare....../(fol. 2b, lines 7ff.)......Auctoritas divina revelauit istam orationem beato brandano.*

(Blessed Brendan the monk composed this prayer. It was revealed to him by the holy Archangel Michael, when he [i.e. St. Brendan] had crossed the seven seas, and this prayer was given him on Easter day after his seven years' search for the Isle of Promise, having celebrated Easter day for seven successive years upon the seas....../......Divine authority revealed this prayer to St. Brendan...)

*Oratio S. Brendani* is preserved in a number of MSS., but the only edition of it, published many years ago by Patrick F. Moran in his *Acta Sancti Brendani: Original Latin Documents connected with the Life of Saint Brendan, Patron of Kerry and Clonfert* (Dublin, 1872), pp. 27-44, is based upon a single MS., Bibliotheca Sessoriana, Rome, B. CXXVII.

Whether this Latin *Oratio S. Brendani* is the original of the Middle

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2 British Museum MS. Royal 7D. XXVI, fol. 9r-16r; Brit. Mus. MS. Addit. 4785, fol. 2r-9r; Brit. Mus. MS. Addit. 33.773, fol. 2r-23r; Brit. Mus. MS. Addit. 37.787 fol. 165 (abridged); Brit. Mus. MS. Harl. 1260, fol. 214r-229r; Oxford Bodleian MS. 1851 (II), fol. 103-124; Cambridge Corpus Christi College MS. 275, fol. 59-69; St. Gallen MS. No. 321; The Library and Museums of the University of Urbana, Illinois, MS. No. 66, fol. 1r-4r, 5r-10r—Confession of sins, in Latin (fol. 4r-4k); Bibliotheca Sessoriana, Rome, MS. B. CXXVII.—Seymour de Ricci and W. J. Wilson, *Census of Medieval and Renaissance Manuscripts in the United States and Canada*, II (New York, 1937), p. 2118, give *Orazione di San Brendano* (XVth century) in the possession of the Carnegie Library. Is this an Italian version of *Oratio S. Brendani*?
English *St. Brendan's Confession and Prayer*, has not been investigated. But so far as I have compared the ME text with the Latin *Oratio S. Brendani* of British Museum MS. Addit. 33. 773, it seems very unlikely that the Latin *Oratio* was the original of the ME prose *Confession and Prayer*, though it is possible that the author of the ME work derived the idea of attributing his own work to the popular Irish saint from the Latin *Oratio S. Brendani*

An analysis of the contents of the ME prose *St. Brendan's Confession and Prayer* will make it clear that it is a work of religious instruction rather than a record of any individual's actual confession of any specific offence. The work may be divided into seven parts:—I. Preface (5-39); II. The Seven Deadly Sins (40-126); III. The Ten Commandments (127-291); IV. The Five Bodily Senses (292-344); V. The Seven Deeds of Bodily Mercy (345-405); VI. The Seven Deeds of Spiritual Mercy (406-429); VII. Conclusion (429-443).

Detailed discussion of the language, relationship of the MSS., date of composition, authorship, etc., must be postponed till another opportunity. Here I must content myself with printing the hitherto unpublished text of Lambeth Palace MS. 541, together with variant readings from Cambridge University Library MS. Hh. I. 12 (C), which R. H. Bowers used as the basis of his text. The text of the Lambeth MS. (*La*) is faithfully followed, except in the following points:— (1) abbreviations have been expanded and such expansions indicated by italic type; (2) the punctuations and capitalization are editorial; (3) word-division is regularized; (4) the paragraphing is done according to the paragraph-marks in the MS.

*   *   *   *

— 11 —
Here bigynne\(b\) a confessyoun which is also a preier \(b\)at Seynt Brandoun made, and it is ri\(z\)t needful to a Cristen man to seye \(a nd\) worche \(b e r-a f t e r\) in his lyuynge.

I knowleche to \(b\)ee, \(b\)ou hi\(z\) increate and eu\(e r\)lastynge Trynyte: \(b\)at is to seie, almi\(z\)ty God \(b\)e Fadir, almi\(z\)ti God \(b\)e Sone, \(l\)almi\(z\)ti God \(b\)e Holy Goost, and na\(p\)eles not \(b\)re almy\(z\)ti Goddis: but oon almy\(z\)ti God \(b\)at madist al \(b\)ing of nou\(z\)t, as it likede to \(b\)in hi\(z\) magiste, my Lord God and my Saueour.

I knowleche also to \(b\)ee, \(b\)ou moost blessid womman our Lady Seynt Marye, mayde \(a nd\) modir of my Lord God \(a nd\) Saueour.

I knowleche also to \(b\)ee, \(b\)ou hi\(z\) \(a nd\) holy cumpany of heuene.

I knowleche also to \(b\)ee, \(b\)ou Chirche sleping in purgatorye.

I knowleche also to \(b\)ee, \(b\)ou Chirche fi\(t\)ynge \(i n\) his world, \(b\)at I haue synned first to \(b\)ee, my Lord God \(a nd\) my Saueour; for I haue not worschipid \(b\)ee \(w i\)p alle
my þouȝtis, wordis and werkis, as I myȝte, ouȝte, coude, or myȝte haue coud, if I hadde do my bisynes.

That I haue trespassid al-þo | Jens þee, oure Lady Seynt Marye, þat art my Lord Ihesu Cristis derworþe modir wîþ al þe blessid cumpany of heuene, in lettyng of þoure ful ioie bi my wickid lyuynge, þat schulde haue be moorid; if I hadde wel lyued. Wherfore, þou my Lord God and Saueour, I crie þee mercy; and þou blessid modir of him wîþ al þe cumpany blessid and holy in heuene, I crie þee mercy.

Also þou Chirche in purgatorye slepinge, I haue greuouly trespassid to þee, þat myȝtist han be releueed and holpen bi my good lyuynge, good þinkynge and almes-deede doynge. Wherfore, and to þee I crie mercy.

Also þou fîȝtynge Chirche in erþe, I haue lettid þee of grace þoru myn euel lyuynge: in wîþdrawynge òpere men fro vertues to vicis, by euel occasioun þeuynges. Wherfore | I crie þee mercy.

Also I haue trespassid to þee my God, my Lord, my Fadir and myn Aȝeynbier, in þe vii deedli synnes, þe whiche þou forbeed me to do on peyne of euælastynge dampnacioun, whiche ben pryde, wraþþ þe and envie, glotenye, slouþþe, leccherie and couetise.

26 ful ] fulle C. 28 my lord god ] lorde my god C. (fol. 52b, lines 7-8).
29 blessid1, 2] blissid C. 32 han ] haue C. be ] bene C. 36 fîȝtynge ]
glotony C. slouþþe ]sleþþe C. 46 be ] bene C. 50 blessid ] blissid C.
ffirst I haue trespassid a3eins þee, my Lord, my God, my Fadir and myn Aȝeinsbier: in pryde, þat I haue be vnþuxum to þe in alle my þouȝtis: for to þinke on þi goodnes; ne in alle my wordis: forto speke of þi vertues, ne I haue not kept þe rule of spekyenge to þi worship aftir þi bessid techyng, as fro ydil speche, fro foul speche, and wickid speche.

I haue trespassid aȝeins þee, my Lord, my Goð, in my werkis: þat I haue not fulfillid þi biddyngis, and do þe gode lwerkis þat I myȝte haue do, and ouȝte to haue do to þi worship.

I haue be prud of herte in my þouȝtis, of my kunnyng, of my spekyenge, of myn aberynge, of strengþe, of aray, of schap, of kynrede, of riches, and of alle þe goodis and þiȝtis þat þou Goð hast do to me; for þe whiche I ouȝte þe moore to haue be meke and buxum to þee my Goð, and to alle þyne.

Also I haue be proud inward in þinkynge, and outward in schewynge and doinge: wherfore I crie þee, my Lord Ihesu Crist, mercy.

I haue synned in wrapt þe aȝeins þee my good Goð: takynge on me þi doom, willynge wrecche and desirynge veniaunce, aȝeins þe wille and þe biddynge of þe Goð.

I haue synned in wrapt þe, in disseynge of my silf.

I haue synnyd in wrapt þe aȝeins manye of þee, þou
fletynge Chirche: in yuele willinge, in yuel spekynge, and in yuel doynge; otherwise doon to hem þan I wolde þei dyden to me, and otherwise spoke by hem or to hem, þan I wolde þei hadden by me or to me; wherfore I crie to þee, my Lord Ihesu Crist, mercy.

I haue synnyd in enuye grucchynge aȝens þee, God, for þi goodnes þat þou hast do to myn euencristen. I haue be glad of ðeere mennys harm, of her losse and her dissese, whanne I haue not loued hem. I haue be sory of her encrees in goodnes, in strenkþe, in wisdom, in welfare and in welþe, whanne I haue hatid hem. Wherfore I crie þee, my Lord God, mercy.

I haue synnyd in glotenye aȝens þee my God, in ouermyche dispens-þynge of þi goodis, Lord, needlees; for þe which I haue serued þee, my God, þe wors whanne I ouȝte haue serued þee myche þe betere. I haue ete and drunke ofþir and moore þan me nedide to þe sustenaunce of my bodi and soul. I haue deuourid and wastid needlees þat nedy men myȝte haue be holpen and cumfortid with to her sustenaunce: wherfore I crie þee mercy.

I haue synnyd in slou þe, my Lord God, of þi seruise: þat I haue left þat I schulde do, and þat I schulde
haue left I haue do. I haue be slou3 to heere good and lerne goodnes and to do þere-aftir; and slou3 to leue heerynge of wickidnes and of harm. I haue be slou3 in my seyng to se þe si3tis of þe goodnes of þee God, and slou3 to leue þe si3tis of vanyte and of yuel; and haue be slou3 to speke goodness to þe worship of þee God and to myn euencristen; and slou3 to leue yuel speche, wickid speche, and harmful speche. I haue be slou3 to do gode deedis to þe worship of þee my God, and profi3t to myn euencristen.

I haue be slou3 to go gode weyes to þe worship of þee God, and profi3t of myn euencristen. I haue be slou3 to þinke goode þou3tis, and to leue wickide þou3tis and ydil. I haue be slou3 to leue synne and fle it; and slou3 forto lere vertues and vsen hem. I haue be slou3 to wilne good, speke good, and do good, to þe worship of þee God and profi3t of myn euencristen; wherfore I crie þee mercy.

I haue synnyd in leccherie and in foule þou3tis, in foule and wickide desiris, in leccherous spekynge, in lusti leccherous heeringe, in leccherous seynge and lokynge, in leccherous kissynge, in leccherous araiynge and atirynge.

In goostly leccherie I haue also synned, þat I haue not


—— 16 ——
loued þee, my spouse Crist, as I schulde do, to whom I was weddid at my Cristendom. Wherfore I crie þee merci.

I haue synnyd in couetyse, þat I haue not holde me apaied in alle tymes wiþ þe pore astaat þat þou hast sett me yyne; but oþerwyse haue wilnyd and desirid moore heelp, moore welþe, moore strenþe moore kunnyng, moore riches, moore fairnes, and excludynge of alle aduersitees: wherfore I crie þee, my Lord Ihesu Crist, mercy.

Here bigynnen þe ten heestis.

O þou hiþ incomprehensible increate and euerlastynge Trynyte: þee aloone I schulde haue worþschipid, wiþ al my myȝt, with al my mynde, wiþ al my witt, wiþ al my wille, wiþ al my resoun, and wiþ alle þe myȝtis of soule and body: in þouȝt, word and deede.

Also I schulde not haue take þin name in ydilnes, ne in falsheed, neþer bi word ne in maner of lyuynge.

Also I schulde haue kept þin holiday, in deuoute preier, in fastinge fro synne, and in discreet almes-deede-doynge bodili or goostli.

Also my fadir and modir I schulde haue worschipid, wiþ worschip aproprid vnto hem.
Also I schulde sle no man, ne\textit{per} bodili ne goostli: \footnote{140} \textit{bat} is, not bi strook, ne bi wille ne word. 

Also I schulde do no leccherie, ne\textit{per} bodily ne goostly. 

Also I schulde not stele, ne\textit{per} in wille ne in deede. 

Also I schulde lye no lesyng, ne\textit{per} in priue ne in open. 

Also I schulde not coueyte ony mannys seruaunt, ne his wiif, ne his beest, ne his hous, ne his lond, ne noon o\textit{per} good \textit{bat} is his. 

In þese ten heestis I haue synnyd to þee, my Lord, my God, my Maker \textit{and} myn A\textit{einbier}; whiche heestis I myȝte han kept, as I ouȝte, coude, or myȝte han coud, if I hadde do my bisynes; for I haue not worschipid þee God in alle tymes, \textit{and in} al place: \textit{in} þougȝt, \textit{in} word, \textit{and in} deede. 

I haue not loued þee God in alle tymes, aboue alle þingis, wiþ al myn herte, wiþ al my mynde, with al my soule, \textit{and} wiþ alle my strengþis \textit{and} myȝtis, as I schulde; but ofte tymes haue louyd o\textit{per}wise þan I schulde, \textit{and} not loued þat I schulde haue loued. I haue loued also lesse þat I schulde haue loued moore. \footnote{159} 

I haue not dred þee God aboue alle þingis, ne I haue
not servued þee God for alle þi þiftis, as I myȝte, schulde, and coude.

I haue not tristid and leeued in þee God alwey: þat þou art almyȝti and maist help and no þing but þou or bi þee, and þou art almyȝti and canst help al good, and wilt helpe; helpist and cumfortist, as Fadir and Lord Maker and Aȝeinbier, alle þi children and seruauntis, and al mankynde þat wolen serue þee. Wherfore I crie þee mercy.

I haue mys-take þe name of þee my God, þat I haue not, in al tyme and in alle places, worschipid þee as I schulde; for I haue mys-take þi name in my synful lyuinge, þat I haue not lyued aftir þi lore: and so I bere þe name of þe seruaunt of þee Lord, but I do not þi werkis. | Also in spekynge I haue mys-take þi name God, as in praiynge vndeuoutly, vnworschipfulli and vnreuerentli.

Also I haue swore bi þi name, ydily, dilauily and vnauysily: and sumtyme truly but I drede moore falsly.

I haue not kepte myn holiday aftir þi teching, Lord, and haue not kepte me out of synne, ne fled synne on þe holiday, as I myȝte and schulde. I haue not lerned ne vsid uertues in holy tyme and in al tyme, as I myȝte and schulde.

I haue not had mynde on þe holiday on þe goodnes
of þee God þat þou hast do to me and al mankynde:
how þou madist us and alle þingis for us; how þou
kepist and gouernest us; how greet a peyne and hidous
þou suffridist for us, to bye us and bringe us fro þat
euerlastynge deeþ, þat we disserueden worþi to han.
Also I haue no-þing þouȝt on þe holi day, how wel
I myȝte haue serued þee, my good God, in word, þouȝt
and deede, and haue left vndo; and haue þouȝt, spoke
and doon, þat I schulde not haue þouȝt, spoke ne do.
Wherfore, my Lord God, I crie þee mercy.

Also I haue not worschipid my fadir and modir, boþe
bodili and goostli, in wille, word or deede, as I ouȝte,
coude or myȝte. I haue mys-spoke to hem. I haue not
buxumly and plesyngly herd hem, and doon aftir her
biddyng and aftir her teching. I haue not, goodli lowli
and mekely, holpen hem wiþ my seruise, and with my
good and catel in al tyme, as I schulde and myȝte.
Wherfore I crie þee, my Lord Ihesu Crist, mercy.

I haue also trespassid in mansleynge bodily or goostly:
in yuel willynge and yuel spekynge, and þat haþ ben
hyn-drynge and harmynge to myn euencristen in name
or in fame; and so I haue mys-do to ôngere men, ôngervative
þan I wolde þei hadden do to me.

Also I haue be cause of greet synnynge to ôngere men
and womme: bi my foly spekynge, bi myn vngodly and
mys-araiynge, bi myn nyce cuntenaunce and yuel ensaunple 3euynge, bope in word and deede. Wherfore I crie pee, my Lord Ihesu Crist, mercy.

Also I haue broke bi vi heest, bi pe synne of leccherie bodily and goostli: in wickide desiris of leccherie, and in ful lust of leccherous doynge. Wherfore I crie pee, my Lord Ihesu Crist, mercy.

Also I haue broke bi vii heest: doinge pe deede of pefte bope bodili and goostli, for I haue resseyued goodis of pee, my Lord, and wickidli spendid hem, as goodis of kynde and goodis of fortune and goodis of gra-ce, and not serued pee with hem, whanne it bihofte me to haue vsid hem, to bi worship and glorie and to my profite.

Also I haue resseyued goodis of myn euencristen, by mo slei3tes ban I can telle, and 3it in to pis hour I haue not ne can not 3elden it iustli a3ein: neber in wil, word ne deede, as I schulde do.

Also, good Lord, I haue broke pin viii heest: greuousli offendinge pee in lesyngis, for I haue be fals to pee God, and to man also: to pee my Lord God, in false biheestis and couenauntis bat I ofte haue maad to pee and pine: and not fulfild hem whanne I was cristnyd and bihi3te to pee, my good Lord Ihesu Crist, and foond

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borowis to þe þreest: to be þi perpetual seruaunt, and to forsake þe deuel, and alle hise falsnessis, and I bihiȝte to kepe þin hiȝe, iust and perfiȝte heestis: and þus haue I not doon.

I haue |also, my good Lord God, bihiȝte to þee and to þe þreest: to leue and forsake synne, and algatis 3it I dwelle and waltre þere, as a fatte sowe in hoot somer turneþ and weendiþ hir in þe foule stynkinge slouȝ.

I haue be fals also to myn euencristen: boþe in word and deede, for þat þat I haue seid I wolde doon not, ful ofte I haue doon it.

Also ful ofte tymes I haue bacbitid myn euencristen, and spoken of hem oþer þing þan I schulde: for I hadde nott hem bi loue in herte, aftir þi lawe, Lord of mercy and of charite.

And ful ofte tymes I haue praisid boþe men and wommen and oþere þingis of þis world moore þan þei weren worþi; and lackide men and wommen and oþere þingis of þis world, seiynge hem to be yuele, whanne þei weren gode; or ellis weren not so yuel as I deemede þem to be. Wherfore, my good Lord Ihesu Crist, me lakide a Trynyte of þi lawe: discrecioun, pite and charite.

Also good Lord, ofte tymes haue I schewid me wilfully
260 otherwise and betir outward, þan I haue be inward, boþe in cuntenaunce, in word and werk: to make men deeme and lye on me, þat I was betir, holier and trewer þan I was: as a fals ypocryt disseyuynge manye and my sylf moost.

265 A, my good Ihesu, what schal I do? Truly, Lord, what schal I do I woot not, but if þi greet grace, þat is þi messanger, praie pyte þi porter, þat he wolde opene þe þate charyte: þat I myȝte entre in to þe brood bosome of þi mercy; for I, as a fals truaunt fleynge þe profitable teching of his maister, haue fled awaye fro þin hoolsom, ne-þedeful, leeful and profitable doctryn of þi blessid lawe; for I, as a rebel and vnkynde child, brekynge þe biddyng of his bodili fadir, haue broke þin nyne þe heest, þat art my cheef goostli fadir. For in þis heest þou forbeeld me to coueyte my neiȝboris spouse: and þat haue I broke in o degre or oþer.

270 Wherfore I crie þee, my Lord Ihesu Crist, mercy.

275 A, Lord God, mercy: for I haue broke also þi tenþe heest. For I haue coueitide my neiȝboris goodis wrongfully, as gold, siluer, good, catel, beestis, seruauntis, hous, lond, and oþer maner of catel, ful ofte. How ofte, how manye tymes, how greeuousli and how greetly, in alle þin heestis and æsein alle þin heestis, God, and so greeuousli, so often willyngli and wityngely: þat I
can it not telle ne þinke. [Wherfore þu, hiȝ Kyng of blis, piteuous gracious and merciful Lord: haue pyte and mercy upon me þi pore exilid creature, and graunte me a chartir of pardoun: to come to my kynde heritage þat is þe lond of liȝt, þat I am flemyd out of, þoru myn abhomynable lyuyng, þou þat lyuest and regnest Lord Kyng, God and Man in to worldis of worldis, amen.

Here bigynnen fyue bodily wittis.

O þou hiȝ excellent Lord God: lowly to þee I knowleche, þat my fyue wittis I haue myspendid: whiche ben þese: heerynge, seynge, smellynge, tastynge and handlynge.

Wip myn eeris I haue mys-herd þo þingis þat displesen þee: þat harmeþ and hyndriþ myn euencristen with ioie and not wip sorowe.

Wip myn iȝen I haue mys-seen ofte manye vanytees: þat þou hast forfendid me in manye a place of þi lawe, whiche veyn siȝtis han drawe me fro þee vnto myn aduersarie þe deuel, as bi leccherie, bi pride, bi myscoueitynge, and manye opere synnes þat I haue fallen ymage for myn abidynge siȝt; also I drede me, Lord, leste I haue be cause of manye oon fallynge fro vertues
to vicis; for, gracious God, I schulde haue lokid in to be goodnes of pee and of þi werkis, þat þou hast ordeyned for mankynde, with worship and reverence, but I dide it not. Wherfore I crie þee mercie, my Lord Ihesu Crist.

With my nose haue I mys-smellid þingis lusty to þe flesch, þat han drawe me to synne moore þan to swetnes of vertues.

With my tunge I haue mys-tastid and mys-spoke in ful manye a tyme; often tymes haue I mys-tastid and mys-spoke in ful manye a tyme: manye tymes haue I mys-tastid ouer-lusty mete and drinke, and moore take it for lust þan for nede of bodily sustenaunce; and wip my tunge I haue spoke ydili, wickidli and falsli. Wherfore I crie þee, my Lord Ihesu Crist, mercy.

Wip myn hondis I haue mys-handlid, and manye a tyme ful myche mys-doon, for I haue handlid and touchid, þat I schulde not touche ne handle. I haue not do þe gode deedis þat I myȝte haue do wip hondis, to þe worschip of þee God and profiȝt of myn euencristen. Wherfore I crie þee, my Lord Ihesu Crist, mercy.

With my feet I haue mys-goon in to placis manye
opere placis þat ben solitariæ, forto praie to þee, God, praisen and þanken; also I haue be slouȝ to go to myn euencristen to cumforte hem in her neðe of siiknesis and opere dissesis. Wherfore I crie þee, my Lord Ihesu Crist, mercy.

Wiþ myn herte I haue mysþouȝt ofte: ydil þouȝtis, wickide þouȝtis, harmynge þouȝtis, proude þouȝtis, wraþful þouȝtis, enuyouþe þouȝtis, and lecherouse þouȝtis; and I haue nott þouȝt on vertues forto lerne hem, to kepe hem and to vse hem: as of mekenes, pacience, charite, stidefast bileeue, and alle opere vertues, aftir þe teching and þe blessid ensaumple þeuynge of þee, my Lord Ihesu Crist.

Here bigynnen þe seuene werkis of bodily mercy.  
| Fede þe hungry; þeue drinke to þe þirsti; cloþe þe nakid and nedy; herborowe þe pore houslees and nedy; cumforte þe siike; visyte prisoners. O, þou hiȝ Kyng of blis, benygne, piteuous, gracious and merciful Lord God and Maker of mankynde, mercy, mercy! I crie to þee, Lord God and Man. I crie mercy for my silf; mercy I crie for alle my frendis; and mercy for alle men qwike and dede; for truly Lord I trowe, þere was ne is ne neuere schal be but fewe, þat þei ne han
errid, erren and schulen erre, in doynge þese deedis of mercy. O, Lord! and þou wolte axe a-countis of hem at þe dreadful day of doom, of ech man; and þo þat han doon hem as is declarid aftir, schulen resseyue þi mercy, and regne wþ þee |in þi kyngdom, and þei þat han not doon it in þe foorme þat sueþ aftir, or ellis doon it not, schulen resseyue þi straþt riþtwisnes medlid sumwhat wþ mercy in þi prisoun helle, where deuelis schulen regne wþ hem in to worldis of worldis, amen. O, Lord! In what foorme owþ it to be doon? Truli, Lord, I trowe aftir þin owne teching, for, Lord, þou seist in þi lawe: be þe merciful as þoure Fadir of heuene is merciful. A, Lord! and in anþer place þou seist: þou moste forþeue of al þin herte. O, Lord! it is hard to an erþeli man, but not to an heuenli man, to do þe deedis of mercy. O, Lord! Bihouþ þis be þe bigynnyng of our almes-deede doynge? þe truly, Lord, I trowe; and as þou art ful of myþt and power, to |do it myþtily, mawgrey þe wille of þe flesch, and alle goostli enemyes; and as þou art large in alle þi ziftis, þou wilt it be do largely, aftir mennys hauynge, and aftir þat nede is; and as þou art ful of prudence or warnes, þou wilt it be do warly; and as þou art ful of
discrecioun, ʒou wilt it be do discreetli; and as ʒou art ful of mekenes, ʒou wilt it be do mekely; and as ʒou art ful of pacience, ʒou wilt it be do paciently; and as ʒou art ful of riʒtwisnes, ʒou wilt it be do riʒtwisly; and as ʒou art ful of truʃe, ʒou wilt it be do truly; and as ʒou art ful of witt, ʒou wilt it be do wityngli; and as ʒou art ful of wisdom, ʒou wilt it be do wisely; and as ʒou art ful of good wille, ʒou wilt it be do willyngly; and as ʒou art ful of goodnes, ʒou wilt it be do goodli; and as ʒou art ful of pyte, ʒou wilt it be do piteuousli; and as ʒou art ful of mercy, ʒou wilt it be do mercifully; and as ʒou art ful of charite, ʒou wilt it be do charitefully; and as ʒou art ful of resoun, ʒou wilt ʒeſe deedis be doon in resoun, bi resoun and with resoun. O, Lord, ʒeſe deedis of mercy ben but vii in noumbre, and esy in spekyng, but truly, Lord, ʒei ben wel hard in doynge to an erʃeli man, but not to an heuenli man. A, Lord! Wher ʒeſe pingis suffisen not to ʒee, to do hem ʃus as it is before seid? No truli, Lord, I trowe. It ʃeretyneʃ me moore to do, for it bihoueʃ me by pite and charite, to ʃtrey ʃere men to do ʃe same: as I wolde ʃere men stiriden ʃere in refreischynge of me if I were in ʃe same caas of nede, bi ʃi lawe, Lord ful of pyte, mercy and charite. O, Lord Ihesu Crist, to ʃee fully I knowleche, 赍at I

382-83 and as ʒoru art • • • riʒtwisly ] written twice La (fol. 163*, lines 14-16) and the second passage expunged and crossed. 395 wher ʃeʃe ] for ʃe C (fol. 59*, line 9). 399 to ] and C, ʃtrey ] stere C. 400 stiriden ] stired C. 402 ʃi ] ʃe C. 403 han ] haue C. 406 Here bigynnen • • mercy ] Septem
follischly, recheleesly and vnkyndeli han doon þese deedis of mercy. Wherfore, my Lord God, my Maker and myn Aþeinsbier, lowli wiþ herte and mouþ, I crye þee mercy.

Here bigynnen þe vii deedis of goostli mercy.

Teche, counceile, chastise or repreue, cumfort, forþeue, suffre and preie.

O Lord, I haue not tauʒt vnkyunyn þi blessid lawe aftir þe witt þat þou hast lent me to vse to þi worship, and profiʒt to me and to alle oþere.

O Lord, I haue not counceleid to fle vicis and use vertues, for dreede or for necligence eiþer |for wantynge of charite.

O Lord, I haue not do my bisynes to chastise þo, þat ben vndir my power and breken þin lawe: neiþer to lette oþer by al her myȝt.

O Lord, I haue not cumfortid hem þat were in goostly myscheef, as I schulde haue do, boþe by word and deede.

O Lord, I haue not forþeue wrongis, repreues and lesyngis, þat men han doon to me.

O Lord, I haue not suffrid mekeli, pacientli and charitably after þe ensaumple and teching of þee, my Lord Ihesu Crist.

O Lord, I haue not alle tymes preied for myn enemyes and for alle trespassouris aþens me, as þou me techist
in þi lawe; wherfore I crie þee, my Lord Ihesu Crist, mercy. For alle þingis þat I haue trespassid ynne aþens þee, my Lord God, my Saueour and myn Aþeynbier, in þe vii deedli synnes: or ony of her spicis; in þi ten co-þmaundementis þat I haue not kepte my fyue wittis yuel spendid, seuene deedis of merci bodili and goostli not fullfild, but ofte moore and worse þan I can telle: þe cause of my negligence I am aknowe þat I haue synned; wherfore I crie þee, my Lord Ihesu Crist, mercy, þat I principally haue trespassid to; and to þee, þou blessid Modir of my Lord Ihesu Crist wip al þe cumpany of heuene, mercy; and þou Chirche slepynge in purgatorye, and þou fiþynge Chirche in þis world, to which I haue trespassid in þouȝt, word and deede, mercy; and þou Lord to whom strecciþ al þe trespass: mercy, Lord God, mercy.  〜A〜M〜E〜N.

Here eendiþ a Cristen mannys confessyoun; þe which is also a deuoute Orisoun 〜 〜 〜

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