<table>
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<th>Title</th>
<th>The middle English St. Brendan's Confession and Prayer</th>
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<tr>
<td>Author</td>
<td>廻川, 文夫(Kuriyagawa, Fumio)</td>
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maistrencus pat i have not kept wur
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kown, pe wihan is also a truonte
Orthou...
THE MIDDLE ENGLISH

ST BRENDAN'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. 2a–fol. 2b, I find the following account: —

Beatus brandanus monacus fecit istam orationem. Et revelata est ei a sancto michaelie archangelo. quando tranferauit septem maria. et data est illi ista oratio post septem annos pasce querens insulum repromissionis. et celebravit pascha septem annis continuis supra mare....../(fol. 2b, lines 7ff.)......Auctoritas diuina 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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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.
Here bigynne is a confessyoun which is also a preier that Seynt Brandoun made, and it is riȝt needful to a Cristen man to seye and worche per-after in his lyuynge.

I knowleche to þee, þou hiȝ increate and euerlastynge Trynyte: þat is to seie, almiȝtý God þe Fadir, almiȝtti God þe Sone, þalmiȝtí God þe Holy Goost, and napelees not þre almyȝtí Goddis: but oon almyȝtí God þat madist al þing of nouȝt, as it likede to þin hiȝ magiste, my Lord God and my Saueour.

I knowleche also to þee, þou moost blessid womman our Lady Seynt Marye, mayde and modir of my Lord God and Saueour.

I knowleche also to þee, þou hiȝ and holy cumpany of heuene.

I knowleche also to þee, þou Chirche sleping in purgatorye.

I knowleche also to þee, þou Chirche fiȝtynge in þis world, þat I haue synned first to þee, my Lord God and my Saueour; for I haue not worshipid þee wiþ alle
That I have trespassid al-s[o] a[s]ens þee, oure Lady Seynt Marye, þat art my Lord Ihesu Cristis derworþe modir wif 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 Saeour, I crie þee mercy; and þou blessid modir of him wif al þe cumpany blessid and holy in heuene, I crie þee mercy.

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

Also þou fiȝtyng þe Chirche in erþe, I haue lettid þee of grace þoru myyn euel lyuynge: in wipdrawynge oþere 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 euerlastynge dampnacioun, whiche ben pryde, wrapþe and envie, glotenye, slouþe, leccherie and couetise.
ffirst I haue trespassid a3eins þee, my Lord, my God, my Fadir and myn Aȝeinhier: in pryde, þat I haue be vnbuxum 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 spekynge to þi worship aftir þi blessid techyng, as fro ydil speche, fro foul speche, and wickid speche.

I haue trespassid a3eins þee, my God, in my werkis: þat I haue not fulfillid þi biddyngis, and do þe gode þerkis þat 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 spekynge, of myn aberynge, of strenȝe, of aray, of schap, of kynrede, of riches, and of alle þe goodis and þiftis þat þou God hast do to me; for þe whiche I ouȝte þe moore to haue be meke and buxum to þee my God, and to alle þyne.

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

I haue synned in wraþþe aȝens þee my good God: takynge on me þi doom, willynge wrecche and desiryng veniaunce, aȝens þe wille and þe biddyng of þe God.

I haue synned in wraþþe, in disseyng of my silf.

I haue synnyd in wraþþe aȝeins manye of þee, þou
fiȝtyngʃe Chirche: in yuele willinge, in yuel spekyng, and in yuel doynge; ọpěrwsise doon to hem þan I wolde þei dyden to me, and ọpěrwsise 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 grucchyngʃe aȝens þee, God, for þi goodnes þat þou hast do to myn euencristen. I haue be glad of ọpere mennys harm, of her losse and her disse, 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 dispennyng of þi goodis, Lord, needles; 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 oftir and moore þan me nedide to þe sustenaunce of my bodi and soule. I haue dewourid and wastid needles þat nedyn men myȝte haue be holpen and cumfortid with to her sustenaunce: wherfore I crie þee mercy.

I haue synnyd in slouþe, 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 wickednes and of harm. I haue be slou3 
in my seyng to se þe siȝtis of þe goodnes of þee God, 
and slou3 to leue þe siȝtis 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 profiȝt to myn euencristen.

I haue be slou3 to go gode weyes to þe worship of 
þee God, and profiȝt of myn euencristen. I haue be 
slou3 to þinke gode þouȝtis, and to leue wickide þouȝtis 
and ydil. I haue be slou3 to leue synne and þe 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 profiȝt of myn euencristen; wherfore 
I crie þee mercy.

· I haue synnyd in leccherie and in foule þouȝtis, in 
foule and wickide desiris, in leccherous spekynge, 
in lusti leccherous heeringe, in leccherous seynge and 
lokyng, in leccherous kissynge, in leccherous araiynge 
and atirynge.

In goostly leccherie I haue also synned, þat I haue not
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 heelþe, moore welþe, moore strenkþe moore kunnyng, moore riches, moore fairnes, and exclusynge of alle aduersitees: wherfore I crie þee, my Lord Ihesu Crist, mercy.

**Here bigynnen þe ten heestis.**

O þou hiȝ incomprehensible increate and euærlastynge Trynyte: þee aloone I schulde haue worþ-þchipid, 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-doiynge bodili or goostli.

Also my fadir and modir I schulde haue worshipid, wiþ worship aproprid vnto hem.
Also I schulde sle no man, nep
er bodili ne goostli: 140
pat is, not bi strook, ne bi wille ne word.

Also I schulde do no leccherie, nep
er bodily ne goostly.

Also I schulde not stele, nep
er in wille ne in deede.

Also I schulde lye no lesyng, nep
er 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
er good pat is his.

In þese ten heestis I haue synnyd to þee, my Lord, my God, my Maker and myn A3einbier; whiche heestis I my3te han kept, as I ou3te, coude, or my3te han coud, if I hadde do my bisynes; for haue not worschipid þee God in alle tymes, and in al place: in þou3t, in word, 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, and wiþ alle my strengþis and my3tis, as I schulde; but ofte tymes haue louyd oþerwise þan I schulde, and not loued þat I schulde haue loued. I haue loþued also lesse þat I schulde haue loued moore. 160

I haue not dred þee God aboue alle þingis, ne I haue
not serued þee God for alle þi 3iftis, 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 kepþe myyn holiday aftir þi teching, Lord, and haue not kepþe 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 deel, 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 worchipid 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 biddying 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 hyndrynge and harmynge to myn euencristen in name or in fame; and so I haue mys-do to opere men, opershwise þan I wolde þei hadden do to me.

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

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

Also I haue broke bi vii heest: doinge ppee deede of þeþte boþe bodili and goostli, for I haue resseyued goodis of ppee, my Lord, and wickidli spendid hem, as goodis of kynde and goodis of fortune and goodis of gra-ce, and not serued ppee 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 sleiþtes þan I can telle, and þit in to þis hour I haue not ne can not 3elden it iustli æsein: neþer in wil, word ne deede, as I schulde do.

Also, good Lord, I haue broke þin viii heest: greuousli offendinge þee in leysyngis, for I haue be fals to þee God, and to man also: to þee my Lord God, in false biheestis and couenauntis þat I ofte haue maad to þee and þine: and not fulfild hem whanne I was cristnyd and bihiþte to þee, my good Lord Ihesu Crist, and foond
borowis to be preest: to be bi perpetuel seruaunt, and to forsake be deuel, and alle hise falsnessis, and I bihiȝte to kepe þin hiȝe, iust and perfite heestis: and þus haue I not doon.

I haue also, my good Lord God, bihiȝte to þee and to þe prest: to leue and forsake synne, and algatis ȝit I dwelle and waltre þere, as a fatte sowe in hoot somer tunep 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 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 þegis of þis world moore þan þei weren worþi; and lackide men and wommen and oþere þegis of þis world, seiynge hem to be yuele, whanne þei weren gode; or ellis weren not so yuel as I deeme þem to be. Wherfore, my good Lord Ihesu Crist, me lakide a Trynyte of þi lawe: discrcioun, pite and charite.

Also good Lord, ofte tymes haue I schewid me wilfully

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operate and betir outward, than I haue be inward, bothe in cuntenaunce, in word and werk: to make men deeme and lye on me, that I was betir, holier and trewer than I was; as a fals ypocryt disseyuynge manye and my self moost.

A, my good Ihesu, what schal I do? Truly, Lord, what schal I do I woot not, but if bi greet grace, that is bi messanger, praie pyte bi porter, that he wolde opene be ʒate charyte: that I myȝte entre in to be brood bosome of bi mercy; for I, as a fals truaunt fleynge be profitable teching of his maister, haue fled awaye fro bi holsum, ne-defel, leeful and profitable doctryn of bi blessid lawe; for I, as a rebel and vnkynde child, brekynge be biddyng of his bodili fadir, haue broke bi nyne heest, that art my cheef goostli fadir. For in bis heest bow forbeed me to coueyte my neiʒboris spouse: and that haue I broke in o degre or oper.

Wherfore I crie bee, my Lord Ihesu Crist, mercy.

A, Lord God, mercy: for I haue broke also bi tenbe heest. For I haue coueitide my neiʒboris goodis wrongfully, as gold, siluer, good, catel, beestis, seruauntis, hous, lond, and oper maner of catel, ful ofte. How ofte, how manye tymes, how greeuousli and how greetly, in alle bi heestis and aʒein alle bi heestis, God, and so greeuousli, so often willyngli and wityngely: that I
can it not telle ne þinke. [Wherfore þu, hiȝ Kyng of blis, piteuous gracious and mercifull 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 liȝf, þat I am flemyd out of, þoru m yn 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 m yn euencristen with ioie and not wip sorrowe.

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 ynþo m yn aduersarie þe deuel, as þi leccherie, þi pride, þi myscoueitynge, and manye opere synnes þat I haue fallen yyne for m yn 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 sweetnes 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 over-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 my 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 ābat ben solitarie, forto præie to þee, God, praisen and þanken; also I haue be slouȝ to go to myn euencristen to cumforte hem in her niede of siiknessis 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, enuyouse 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 bileueue, 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. 3 45
| Fede þe hungry; þeue drinke to þe þirsti; cloþ þe nakid and nedy; herborowe þe pore housles 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 doyng these deedis of mercy. O, Lord! and thou wolte axe a-countis of hem at the dreadful day of doom, of ech man; and that han doon hem as is declarid aftir, schulen resseyue the mercy, and regne wiþ thee in the kyngdom, and thei that han not doon it in the foorme that sueþ aftir, or ellis doon it not, schulen resseyue the straight rightwisnes medlid sumwhat wiþ mercy in the prisoun helle, where deuelis schulen regne wiþ hem in to worldis of worldis, amen. O, Lord! In what foorme owiþ it to be doon? Truli, Lord, I trowe aftir bin owne teching, for, Lord, thei seist in the lawe: be the mercifull as your Fadir of heuene is mercifull. A, Lord! and in anoþer place thei seist: thei moste forþeue of al thei herte. O, Lord! it is hard to an erþeli man, but not to an heuenli man, to do the deedis of mercy. O, Lord! Bihoueþ his be the bigynnyng of oure almes-deede doyng? the truly, Lord, I trowe; and as thei art ful of myþt and power, to do it myþtily, mawgrey the wille of the flesh, and alle goostli enemyes; and as thei art large in alle thei Þiftis, thei wilt it be do largely, aftir mennys hauynge, and aftir þat nede is; and as thei art ful of prudence or warnes, thei wilt it be do warly; and as thei art ful of
discrecioun, þou wilt it be do discreetli; and as þou art ful of mekenes, þou wilt it be do mekely; and as þou art ful of pacience, þou wilt it be do paciently; and as þou art ful of riȝtwisnes, þou wilt it be do riȝtwisly; and as þou art ful of truþe, þou wilt it be do truly; and as þou art ful of witt, þou wilt it be do wityngli; and as þou art ful of wisdom, þou wilt it be do wisely; and as þou art ful of good wille, þou wilt it be do willyngly; and as þou art ful of goodnes, þou wilt it be do goodli; and as þou art ful of pyte, þou wilt it be do piteuously; and as þou art ful of mercy, þou wilt it be do mercifully; and as þou art ful of charite, þou wilt it be do charitely; and as þou art ful of resoun, þou wilt þese deedis be doon in resoun, bi resoun and with resoun. O, Lord, þese deedis of mercy ben but vii in noumbre, and esy in spekynge, but truly, Lord, þei ben wel hard in doynge to an erþeli man, but not to an heuenli man. A, Lord! Wher þese þingis suffisen not to þee, to do hem þus as it is before seid? No truli, Lord, I trowe. It perteyneth me moore to do, for it bihoueth me by pite and charite, to styre opere men to do þe same: as I wolde opere men stiriden opere in refreischynge of me if I were in þe same caas of nede, bi þi lawe, Lord ful of pyte, mercy and charite. O, Lord Ihesu Crist, to þee fully I knowleche, þat I
follischy, recheleesly and vnkyndeli han doon þese deedis
of mercy. Wherfore, my Lord God, my Maker and myn
Aþeineþier, lowli wip herte and mouþ, I cry e þee mercy.

Here bigynnen þe vii deedis of goostli mercy.

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

O Lord, I haue not tauȝt vnkyunnyng þi blessid lawe
aftir þe witt þat þou hast lent me to vse to þi
worship, and profȝt to me and to alle þere.

O Lord, I haue not counceilid to fle vicis and use
[fol. 164v] vertues, for dreede or for necligence eþþer |for wantynge
of charite.

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

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

O Lord, I haue not forȝeue 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 Iþþu Crist.

O Lord, I haue not alle tymes preied for myn enemyes
and for alle trespassouris aþens me, as þou me techist

in ði lawe; wherfore I crie ðee, my Lord ðhesu Crist, mercy. For alle ðingis ðat I haue trespassid ynne æzens ðee, my Lord God, my Saueour and myn Aȝeynbier, in ðe vii deedli synnes: or ony of her spicis; in ði ten co-|maundementis ðat I haue not kepte my fyue wittis yuel spendid, seuene deedis of merci bodili and goostli not fullfild, but ofte moore and worse ðan I can telle: ðe cause of my negligence I am aknowe ðat I haue synned; wherfore I crie ðee, my Lord ðhesu Crist, mercy, ðat I principally haue trespassid to; and to ðee, ðou blessid Modir of my Lord ðhesu Crist wiþ al ðe cumpany of heuene, mercy; and ðou Chirche slepynge in purgatorye, and ðou fïtyng Chirche in ðis world, to which I haue trespassid in ðouȝt, word and deede, mercy; and ðou Lord to whom streccið al ðe trespas: mercy, Lord God, mercy.  Æ¬M¬E¬N.

Here eendiþ a Cristen mannys confessyoun; ðe which is also a deuoute Orisoun  Æ¬¬¬