<table>
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<tr>
<th><strong>Title</strong></th>
<th>The middle English St. Brendan's Confession and Prayer</th>
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<td><strong>Sub Title</strong></td>
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<td><strong>Author</strong></td>
<td>厨川, 文夫(Kuriyagawa, Fumio)</td>
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...manuereus pat i have not kept up
true yeucl spendi. Orne berde
of my bodi i growth not fullid but ote
more i would pau i can tell: be cause
of unr uncleare i am aknow i have
sined wherfore i tre per my lord thi
must merry: pat i principally have tre
passid to and to see you blesid wodir of
my lord thi must wiz al ye rupur of he
nere iicy: i you churthe slysprage
...i you slyspage churthe w pis
world to wuch i have trespassid i your
word and berde iicy: and you lord to
whom meritup al ye trespass: mercy
laid god iicy II ... (I)... E ... A.
I wre study a trei many8 surfel
krown: ye which is also a treiute
Orisou...
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 michaele archangelo. quando tranferauit septem maria. et data est illi ista oratio post septem annos pasce querens insulam rempissionis. et celebriuit 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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— 10 —
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 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, almiȝty God þe Fadir, almiȝti God þe Sone, |almiȝti God þe Holy Goost, and napelees not þre almiȝti Goddis: but oon almiȝti 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 worman oure 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 sleping 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 haue trespassid al-so a Jens pee, oure Lady Seynt Marye, pat art my Lord Ihesu Cristis derworp
modir wiþ al þe blessid cumpány of heuene, in lettyng
of 3oure 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 wiþ al þe cumpány blessid and
holy in heuen, I crie þee mercy.

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

Also þou fîȝtynghe Chirche in erþe, I haue lettid þee
of grace þoru myn euel lyuynge: in wiþdrawynge opere
gen fro vertues to vicis, by euel occasioun þeuynge.

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 payne of euerlastynge
dampnacioun, whiche ben pryde, wrapþe and envie,
glotenyé, slouþe, leccherie and couetise.
first I haue trespassed a卿s bee, my Lord, my God, my Fadir and myn A卿nbier: in pryde, bat I haue be vnbuxum to bee in alle my lou3tis: for to binke on bi goodnes; ne in alle my wordis: forto speke of bi vertues, ne I haue not kept bee rule of spekynge to bi worship aftir bi blessid techyng, as fro ydil speche, fro foul speche, and wickid speche.

I haue trespassed a卿s bee, my God, in my werkis: bat I haue not fulfillid bi biddyngis, and do bee gode |werkis bat I my3te haue do, and ou3te to haue do to bi worship.

I haue be prud of herte in my lou3tis, of my kunnyng, of my spekynge, of myn aberynge, of strenkпе, of aray, of schap, of kynrede, of riches, and of alle be goodis and 3iftis bat bou God hast do to me; for be whiche I ou3te be moore to haue be meke and buxum to bee my God, and to alle Ьyne.

Also I haue be proud inward in pinkynge, and outward in schewynge and doinge; wherfore I crie bee, my Lord Ihesu Crist, mercy.

I haue synned in wrаппе a卿s bee my good God: takynge on me bi doom, willynge wrecche and desiryenge veniaunce, a卿s bee willе and bee biddyngе of bee God.

I haue synned in wrаппе, in dissesynge of my silf.

I haue |synnyd in wrапppe a卿ins manye of bee, buoy
fiȝtyng Chirche: in yuel willinge, in yuel speyngye, and in yuel doynge; oþerwis doon to hem Þan I wolde Þei dyden to me, and oþerwis 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 grucynge aȝens Þee, God, for Þi goodnes Þat Þou hast do to myn euencristen. I haue be glad of ðere mennys harm, of her losse and her disesse, 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 dispynge 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 oftir and moore þan me nedide to þe sustenaunce of my bodi and soule. I haue deuourid and wastid needlees þat nedy men myȝte haue be holpen and comfortid 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 bере-after; and slou3 to leue heerynge of wickidnes and of harm. I haue be slou3 in my seynge to se þe siʒtis of þe goodnes of þee God, and slou3 to leue þe siʒtis 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 myn God, and profiʒt to myn euencristen.

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

I haue synnyd in leccherie and in foule þouʒtis, 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
loued þee, my spouse Crist, as I schulde do, to whom I was weddid at my Cristendom. Wherfore I crie þee merci.

120 I haue synnyd in couetyse, þat I haue not holde me apaied in alle tymes wiþ þe pore astaat þat þou hast sett me ynone; but oþerwyse haue wilnyd and desirid moore healþe, moore welþe, moore strenþe moore kunynge, 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 hiþ incomprehensible increate and euerverlastynge Trynyte: þee aloone I schulde haue worþchipid, 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.

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

Also my fadir and modir I schulde haue worschipid, wiþ worschip aproprid vnto hem.
Also I schulde sle no man, neþer bodili ne goostli: 140
þat is, not bi strook, ne bi wille ne word.

Also I schulde do no leccherie, neþer bodily ne goostly.

Also I schulde not stele, neþer in wille ne in deede.

Also I schulde lye no lesyng, neþer 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 oþer good þat is his.

In þese ten heestis I haue synnyd to þee, my Lord, my God, my Maker and myn Aþeinbier; whiche heestis I myȝte han kept, as I ouȝte, coude, or myȝte han coud, if I hadde do my bisynes; for I haue not worshipid þee God in alle tymes, and in al place: in þouȝt, 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 myȝtis, as I schulde; but ofte tymes haue louyd oþerwise þan I schulde, and not loued þat I schulde haue loued. I haue loȝued also lesse þat I schulde haue loued moore. 160[fol. 156²]

I haue not dred þee God aboue alle þingis, ne I haue
not serued þee God for alle þi ȝiftis, 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 kepè myn holiday aftir þi teching, Lord, and haue not kepè 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-ping 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 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 hyn-drynge and harmynge to myn euencristen in name or in fame; and so I haue mys-do to oþere men, oþerwise þan I wolde þei hadden do to me.

Also I haue be cause of greet synnynge to oþere men and womme: bi my foly spekynge, bi myn vngodly and

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mys-araiynge, bi myn nyce cuntenaunce and yuel ensaumple 3euynge, bo3e in word and deede. Wherfore I crie þee, my Lord Ihesu Crist, mercy.

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

Also I haue broke þi vii heest: doinge þe deede of þefte bo3e bodili and goostli, for I haue resseyued goodis of þee, my Lord, and wickidli spendid hem, as goodis of kynde and goodis of fortune and goodis of gra-ce, and not serued þee with hem, whanne it bihofte me to haue vsid hem, to þi worship and glorie and to my profite.

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

Also, good Lord, I haue broke þin viii heest: greuousli offendinge þee in lesyngis, 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 bihi3te to þee, my good Lord Ihesu Crist, and foond
borowis to þe preest: to be þi perpetuel 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 prest: to leue and forsake synne, and algatis þit 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 òfer 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 òper þingis of þis world moore þan þei weren worþi; and lackide men and wommen and òper 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: discrescoun, pite and charite.

Also good Lord, ofte tymes haue I schewid me wilfully
opewise and betyr outward, þan I haue be inward, boþe in cuntenaunce, in word and werk: to make men deeme and lye on me, þat I was betyr, holier and trewer þan I was: as a fals ypocrýt disseyuyng manye and my sýlf moost.

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 ȝate charyte: þat I myȝte entre in to þe brood bosome of þi mercy; for I, as a fals trauant fleynge þe profitable teching of his maister, haue fled awey fro þin hoolsom, ne-þedeful, leeful and profitable doctryn of þi blessid lawe; for I, as a rebel and vnkynde child, brekyng þe biddyng of his bodili fadir, haue broke þin nyneþe heest, þat art my cheef goostli fadir. For in þis heest þou forbeed me to coueyte my neiȝbóris spouse: and þat haue I broke in o degre or oþer. Wherfore I crie þee, my Lord Ihesu Crist, mercy.

A, Lord God, mercy: for I haue broke also þi tenþe heest. For I haue coueitide my neiȝbóris goodis wrongfully, as gold, siluer, good, catel, beestis, seruauntis, hous, lond, and oþer maner of catel, ful ofte. How ofte, how manye tymes, how greuousli and how greetly, in alle þin heestis and æein alle þin heestis, God, and so greuousli, 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 lyf, þat I am flamyd 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.

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

Wiþ myn eiþen 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 ymne for myn abidyng þiȝt; 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 þee and of þi werkis, þat þou hast 
ordeyne for mankynde, with worship and reverence, 
but I dide it not. Wherfore I cry 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 cry 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 
enuencristen. Wherfore I cry þee, my Lord Ihesu Crist, 
mercy.

With my feet I haue mys-goon in to placis manye 
|oon þat I schulde not haue go, and slouȝ to go in to 
gode placis as it perteyneþ to me: as to chirche and to
opere placis habat ben solitarie, forto praeie to pee, God, praisen and tanken; also I haue be slou3 to go to myn euencristen to cumforte hem in her rede of siiknessis and opere dissesis. Wherfore I crie pee, my Lord Ihesu Crist, mercy.

Wip myn herte I haue mys-pou3t ofte: ydil pou3tis, wickide pou3tis, harmynge pou3tis, proude pou3tis, wrepons pou3tis, enuyouse pou3tis, and lecherouse pou3tis; and I haue nott pou3t on vertues forto lerne hem, to kepe hem and to vse hem: as of mekenes, pacience, charite, stidfast bileeue, and alle opere vertues, aftir he teching and he blessid ensaumple 3euynge of hee, my Lord Ihesu Crist.

Here bigynnen he seuene werkis of bodily mercy. [fol. 162a]

Fede he hungry; 3eue drinke to he jirsti; clope he nakid and nedy; herborowe he pore houslees and nedy; cumforte he siike; visyte prisoners. O, þou hi3 Kyng of blis, benygne, piteuous, gracious and merciful Lord God and Maker of mankynde, mercy, mercy! I crie to hee, 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 doyne 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 wiþ þee |in þi kyngeþdom, and þei Þat han not doon it in þe fourme þat sueþ aftir, or ellis doon it not, schulen resseyue þi straþt riþtwisnes medlid sumwhat wiþ mercy in þi prisoun helle, where deuelis schulen regne wiþ hem in to worldis of worldis, amen. O, Lord! In what foorme owip 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 anoþer 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! Bihoueþ þis be þe bigynnyng of oure almes-deede doynge? þhe 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 ȝiftis, þou wilt it be do largely, aftir memys 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
discrucioun, 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 piteuousli; 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 charitefully; 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 spekyng, but truly, Lord, þei ben wel hard in doyng 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 perþeyneþ me moore to do, for it bihoueþ me by pite and charite, to |styre opere men to do þe same: as I wolde opere men stiriden opere in refreischyng 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

382-83 and as þoru art • • • riȝtwisly ] written twice La (fol. 163a, lines 14-16) and the second passage expunged and crossed. 385 wher þese ] for þe C (fol. 59a, line 9). 399 to ] and C. styre ] stere C. 400 stiriden ] stired C. 402 þi ] þe C. 403 han ] haue C. 406 Here bigynnen • • mercy ] Septem
follischly, recheleesly and vnkyndeli han doon bese deedis of mercy. Wherfore, my Lord God, my Maker and myn Aȝeinbier, 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 tauȝt vnkuȝnyng þi blessid lawe aftir þe witt þat þou hast lent me to vse to þi worship, and proﬁȝt to me and to alle oþere.

O Lord, I haue not counceilid to fe 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 aȝens me, as þou me techist
in þi lawe; wherfore I crie þee, my Lord Þhesu Crist, mercy. For alle þingis þat I haue trespassid ynne ðee, my Lord God, my Saueour and myn Aȝeynbier, in þe vii deedli synnes: or ony of her spicis; in þi ten co|moundentis 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 Þhesu Crist, mercy, þat I principally haue trespassid to; and to þee, þou blessid Modir of my Lord Þhesu Crist wiþ al þe cumpany of heuene, mercy; and þou Chirche slepynge in purgatorye, and þou fîtynge Chirche in þis world, to which I haue trespassid in þouȝt, word and deede, mercy; and þou Lord to whom streccþiþ al þe trespass: mercy, Lord God, mercy. 〜A〜M〜E〜N.

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