<table>
<thead>
<tr>
<th>Title</th>
<th>The middle English St. Brendan's Confession and Prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sub Title</td>
<td></td>
</tr>
<tr>
<td>Author</td>
<td>厨川, 文夫(Kuriyagawa, Fumio)</td>
</tr>
<tr>
<td>Publisher</td>
<td>慶應義塾大学藝術学会</td>
</tr>
<tr>
<td>Publication year</td>
<td>1968</td>
</tr>
<tr>
<td>Abstract</td>
<td></td>
</tr>
<tr>
<td>Notes</td>
<td>英語英文学・独語独文学特集</td>
</tr>
<tr>
<td>Genre</td>
<td>Journal Article</td>
</tr>
</tbody>
</table>

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.
mauderias pat hie not keppe up
true wittis yuel spersed: sune destes
of the bodis of wodh not fulwol but some
more: houe pau i can telle: be cause
of war unreforme i am al newe & i have
syne stiffe entirlye i tre per my lord thi
mest wery: pat i principally have tre-
passed to: and to see you blemys modir of
my lord thi est wry al ye rypwe of he
weye dyce: i pou chyrche steyynge:
pe... i pou steyynge chyrche w pis
World to wych i have trespassed i pouw-
word and ders: wery: and pou lord to
whom sterchup al ye trespas: wery
lord god wry f... (f) ... C ... f.
Here endys a extrumans confec-
shyon: pe whiche is also a trewote
Drifou...
Six manuscripts of the Middle English *St. Brendan’s Confession and Prayer* have been found:


2. Cambridge University Library: MS. Hh. I. 12, fol. 52\textsuperscript{a}–59\textsuperscript{b} (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.

3. Oxford, Queen’s College: MS. CCX, fol. 1\textsuperscript{a}–10\textsuperscript{b} (XVth century). (Q) cf. H. O. COXE, *Catalogus Codicum MSS. qui in Collegiis Aurisque Oxoniensis*, Pars I (Oxonii, 1852).

4. British Museum: MS. Harl. 1706, fol. 84\textsuperscript{a}–87\textsuperscript{b} (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

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

Beatus brandanus monacus fecit istam orationem. Et revelata est ei a sancto michaele archangelo. quando tranferavit septem maria. et data est illi ista oratio post septem annos pasce querens insulam repromissionis. et celebravit 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 Sanctori 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
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 a confessyoun which is also a preier bat Seynt Brandoun made, and it is riȝt needful to a Cristen man to seye and worche þer-after in his lyuynge.

I knowleche to þee, þou hiȝ increate and euerlastynge Trynyte: bat 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 woman 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 hiȝtynge in þis world, þat I haue synned first to þee, my Lord God and my Saueour; for I haue not worschipid þee wiþ alle
my þouȝtis, wordis and werkis, as I myȝte, ouȝte, coude, or myȝte haue coud, if I hadde do my bisynes.

[fol. 151*]

That I haue trespassid al þo Jens þee, oure Lady Seynt Marye, þat art my Lord Ihesu Cristis derworþe modir wiþ al þe blessid cumpany of heuene, in lettynge of ȝoure 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 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 releeued and holpen bi my good lyuynge, good þinkynge and almes-deede doynge. Wherfore, and to þee I crie mercy.

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

[fol. 152*]

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, sloþe, leccherie and couetise.

ffirst I haue trespassid aȝeins þee, my Lord, my God, my Fadir and myn Aȝeinfier: in prye, 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 spekynge to þi worschip aftir þi bessid techyng, as fro ydil speche, fro foul speche, and wickid speche.

I haue trespassid aȝeins þee, my God, in my werkis: þat I haue not fulfillid þi biddyngis, and do þe gode werkis þat I myȝte haue do, and ouȝte to haue do to þi worschip.

I haue be prud of herte in my þouȝtis, of my kunnyng, of my spekynge, of myn aberyng, of strenkþe, 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 wrapþe aȝens þee my good God: takynge on me þi doom, willynge wrecche and desirynge veniaunce, aȝens þe wille and þe biddyng of þe God.

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

I haue synynyd in wrapþe aȝeins manye of þee, þou
fiȝtynge Chirche: in yuel willinge, in yuel spekynge, and in yuel doynge; oþerwise doon to hem þan I wolde þei dyden to me, and oþerwise 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 grucchyng aȝens þee, God, for þi goodnes þat þou hast do to myn euencristen. I haue be glad of oþere mennys harm, of her losse and her dissee, whanne I haue not loued hem. I haue be sory of her encresse in goodnes, in strenkþe, in wisdom, in welfare and in welfþe, 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, 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 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 þere-aftir; and slou3 to leue heerynge of wickidnes 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 myn 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 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.

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 ōþerwyse haue wilnyd and desirid moore heelpþe, moore welþe, moore strenkþe moore kunnyng, moore riches, moore fairnes, and exclusyng 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 worþeschipid, 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 preiuer, 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\per bodili ne goostli:
\pat is, not bi stook, ne bi wille ne word.
Also I schulde do no leccherie, ne\per bodily ne goostly.
Also I schulde not stele, ne\per in wille ne in deede.
Also I schulde lye no lesyng, ne\per in priue ne in open.
Also I schulde not coueyte ony manys seruaunt, ne his wiif, ne his beest, ne his hous, ne his lond, ne noon o\per good \pat is his.

In \these ten heestis I haue synnyd to \pee, my Lord, my God, my Maker and myn A\seinbier; whiche heestis I my3te han kept, as I ou3te, coude, or my3te han coud, if I hadde do my bisynes; for I haue not worschipid \pee God in alle tymes, and in al place: in \bou3t, in word, and in deede.

I haue not loued \pee God in alle tymes, aboue alle \pingsis, wi\p al myn herte, wi\p al my mynde, with al my soule, and wi\p alle my streng\pis and my3tis, as I schulde; but ofte tymes haue louyd o\perwise \pan I schulde, and not loued \pat I schulde haue loued. I haue lo\uued also lesse \pat I schulde haue loued moore.

I haue not dred \pee God aboue alle \pingsis, ne I haue

---

not servéd þee God for alle þi ʒiftis, 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 tymé 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 spekyng þe I haue mys-take þi name God, as in praiynge vndeuotly, vnworshipfulli and vnreuerentli.

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

I haue not kepþe myn holiday aftir þi teching, Lord, and haue not kepþe me out of synne, ne feld synne on þe holiday, as I myȝte and schulde. I haue not lerned ne vsid uertues in holy tymé and in al tymé, 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 vnþo; 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, holþen 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 spekyng, 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 spekyng, bi myn vngodly and

---

mys-araiynge, bi myn nyce cuntenaunce and yuel ensaunple 3euynge, boþe 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 doynge. Wherfore I crie þee, my Lord Ihesu Crist, mercy.

Also I haue broke þi vii heest: doinge þe deede of þefte boþe 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-þe, and not serued þee with hem, whanne it bihofte me to haue vsid hem, to þi worschip and glorie and to my profite.

Also I haue resseyued goodis of myn euencristen, by mo sleiþtes þan I can telle, and þit in þis hour I haue not ne can not 3elden it iustli aþeín: 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 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 turneþ and weendiþ hir in þe foule styninge 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 òper 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 òpere þingis of þis world moore þan þei weren worþi; and lackide men and wommen and òpere 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 Ðhesu Crist, me lakide a Trynyte of þi lawe: discrecioun, pite and charite.

Also good Lord, ofte tymes haue I schewid me wilfully
operate and betir outward, than I haue be inward, bope in cuntenaunce, in word and werk: to make men deeme and lye on me, hat I was betir, holier and trewer than I was: as a fals ypocryt disseyuynge manye and my silf moost.

A, my good Ihesu, what schal I do? Truly, Lord, what schal I do I woot not, but if bi greet grace, hat is bi messanger, praie pyte bi porter, hat he wolde opene be 3ate charyte: hat I my3te entre in to be brood bosome of bi mercy; for I, as a fals truaunt fleyenge be profitable teching of his maister, haue fled awey fro bin hoolsom, 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 bin nynepe heest, hat art my cheef goostli fadir. For in his heest pou forbeed me to coueyte my nei3boris spouse: and hat haue I broke in o degre or ooper.

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

A, Lord God, mercy: for I haue broke also bi tenpe heest. For I haue coueitide my nei3boris goodis wrongfully, as gold, siluer, good, catel, beestis, seruauntis, hous, lond, and ooper maner of catel, ful ofte. How ofte, how manye tymes, how greeuousli and how greetly, in alle bin heestis and a3ein alle bin heestis, God, and so greeousli, so often willyngli and wityngely: hat 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.

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 eiȝen 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 mys-coueitynge, 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 þee 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 solitarie, forto praie to þee, God, praisen and þanken; also I haue be slouȝ to go to myn euencristen to cumforte hem in her nede of siiknessis and opere dissesis. Wherfore I crie þee, my Lord Ihesu Crist, mercy.

Wip myn herte I haue mysþouȝt ofte: ydil þouȝtis, wickide þouȝtis, harmynge þouȝtis, proude þouȝtis, wrapful 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 bileue, 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. 345

[fol. 162a]

| Fede þe hungry; þeue drinke to þe þirsti; cloþe þe nakid and nedy; herborowe þe pore houslees and nedy; cumforte þe siike; visyte þriþoners. 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 doyne þese deedes of mercy. O, Lord! and þou wolte 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 kynghom, and þei þat han not doon it in þe fourme þat sueþ aftir, or ellis doon it not, schulen resseyue þi straight 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 fourme owiþ 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 another 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 deedes of mercy. O, Lord! Bihouþ þis be þe bigynnynge of oure almes-deede doyne? þhe truly, Lord, I trowe; and as þou art ful of myþt and power, to |do it myþtily, mawgrey þe wille of þe fleþ, and alle goostli enemys; and as þou art large in alle þi ȝiftis, 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, 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 truȝbe, 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 mercifuly; 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 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 bifoire seid? No truli, Lord, I trowe. It perteyneþ me moore to do, for it bihoueþ me by pite and charite, to |styre oþere men to do þe same: as I wolde oþere men stiriden oþere 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
follisclly, recheleesly and vnkyndeli han doon these deedis of mercy. Wherfore, my Lord God, my Maker and myn Aȝeinbier, lowli wip herte and mouþ, I crye þee mercy.

Here bigynnen þe vii deedis of goostli mercy.

Teche, counceile, chastise or repreeue, cumfort, for þeue, suffre and preie.

O Lord, I haue not tauȝt vnkyndylng þi blessid lawe aftir þe witt þat þou hast lent me to vse to þi worschip, and profiȝt to me and to alle oþere.

O Lord, I haue not counceillid 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 for þeue wrongis, repreeues 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

\[\text{opera misericordie spiritualia. C. } 409 \text{ blessid } ] \text{ blissid C. } 410 \text{ lent } ] \text{ sent C. (fol. 59^a, line 23). } 411 \text{ profiȝt } ] \text{ profite C. } 415 \text{ bisynes } ] \text{ besynes C. } 417 \text{ her } ] \text{ my C. } 424 \text{ charitably } ] \text{ charitabilly C. } 427 \text{ me techist } ] \text{ techist me C. (fol.} \]
in þi lawe; wherfore I crie þee, my Lord Íhesu Crist, mercy. For alle þingis þat I haue trespassid ynne æzens þee, my Lord God, my Saueour and myn Aȝeynbier, in þe vii deedli synnes: or ony of her spicis; in þi ten co-|maundementis þat I haue not kepte my fyue wittis yuel spendid, seiene deedis of merci bodili and goostli not fulfild, 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 Íhesu Crist, mercy, þat I principally haue trespassid to; and to þee, þou blessid Modir of my Lord Íhesu 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 strecchiþ al þe trespas: mercy, Lord God, mercy. ～A～M～E～N.

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