

**THE LITURGY AND
RITUAL OF THE
CELTIC CHURCH**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649637881

The Liturgy and Ritual of the Celtic Church by F. E. Warren

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

F. E. WARREN

**THE LITURGY AND
RITUAL OF THE
CELTIC CHURCH**

LITURGY AND RITUAL OF THE CELTIC
CHURCH

WARREN

factus qui pro nobis hominibus et pro
 nostram salutem descendit de celo et
 incarnatus est de spiritu et materia virgine
 et homo natus est. Quisquis autem pro nobis sub
 pontico pilato passus et crucifixus et quem
 regis tunc de scripturis et crucifixus
 color et tunc ad crucifixum dicitur et tunc
 utitur et gloria indicat. Quisquis non
 tuor et regni in his finit et in semel
 et unum factum nam. ^{Filius} patris. ^{per} ^{verbum} ^{et} ^{spiritum} ^{sanctum}
 patris et filio ^{et} ^{spiritu} ^{sancto} ^{et} ^{gloria} ^{et} ^{et} ^{et} ^{et}
 dicitur loquitur et per factum et unum factum aliquam
 catholicam et apostolicam consensum et unitam.

STOWE MISSAL.

THE
LITURGY AND RITUAL
OF THE
CELTIC CHURCH

BY

F. E. WARREN, B.D.

FELLOW OF ST. JOHN'S COLLEGE, OXFORD

Oxford

AT THE CLARENDON PRESS

M DCCC LXXXI

[All rights reserved]

3

Qualis fuerit apud Britones et Hibernos sacrificandi ritus non plane compertum est. Modum tamen illum a Romano divisum existisse intelligitur ex Bernardo in libro de vita Malachiae cc. iiii, viii, ubi Malachias barbaras consuetudines Romanis mutasse, et canonicum divinae laudis officium in illas ecclesias invexisse memoratur.

Mabillon, De Lit. Gall. lib. i, cap. ii. § 14.

Hactenus lyurgia Scottica typis vulgata non habetur; et Britanniae virorum doctorum esset, fragmenta ritus Scottici, circumquaque dispersa, colligere et illustrare.

C. Purton Cooper's (intended) Report on Foedera, Appendix A, p. 94.

CONTENTS.

	PAGE
Authorities cited	xiii

CHAPTER I.

§ 1. Extent and Duration of the Celtic Church	1
§ 2. Its Monastic and Missionary Character	12
§ 3. Its Orthodoxy	26
§ 4. Its Independence of Rome	29
§ 5. Eastern Connection	46
§ 6. Gallican Connection	57
§ 7. Spanish Connection	62
§ 8. Points of Difference between Celtic and Roman Churches	63

CHAPTER II.

§ 1. Material, Structure, and Arrangement of Churches	85
§ 2. Titles of the Liturgy	94
§ 3. Multiplicity of Collects	96
§ 4. The Lord's Prayer	98
§ 5. Lectons	98
§ 6. Sermon	99
§ 7. Proper Prefaces	99
§ 8. Benediction	100
§ 9. The Pax	102
§ 10. Prayer for the Dead	102
§ 11. Consecration Prayer	108
§ 12. Communion Anthems	110
§ 13. Benedicite	111
§ 14. Position of the Priest	111
§ 15. Vestments	112
§ 16. Use of Colours	121
§ 17. Choral Service	125
§ 18. Incense	127
§ 19. Joint Consecration	128
§ 20. Oblations and Offertory	130

	PAGE
§ 21. Unleavened Bread	131
§ 22. Mixed Chalice	133
§ 23. Communion in both kinds	134
§ 24. Communion of Infants	136
§ 25. Women to be Veiled	136
§ 26. Reservation	138
§ 27. Eulogise	139
§ 28. Frequency of Celebration	140
§ 29. Hours of Celebration	142
§ 30. Duplicating	143
§ 31. Paten and Chalice	143
§ 32. Fan, Knife	144
§ 33. Sign of the Cross	145
§ 34. Fasting	146
§ 35. Confession	147

CHAPTER III.

§ 1. No traces of a Vernacular Liturgy	155
§ 2. Cornish Fragment. Missa S. Germani	159
§ 3. Welsh Fragments. Missa de S. David	161
§ 4. " Missa de S. Teillao	162
§ 5. Scottish Fragment. Book of Deer	163
§ 6. Irish Fragments. Book of Dimma	167
§ 7. " Book of Mulling	171
§ 8. " Book of Armagh	173
§ 9. " St. Gall MS. No. 1394	174
§ 10. " St. Gall MS. No. 1395	179
§ 11. " Basle MS. A. vii. 3	185
§ 12. " Antiphony of Bangor	187
§ 13. " Book of Hymns	194
§ 14. " Stowe Missal	198
§ 15. " Drummond, Corpus, and Rosslyn Missals	269
§ 16. " Paris MS. 2333 A. Colbert	271
§ 17. Missale Vesontionense	272
Index of Collects and other Liturgical Formulæ	275
Index of Passages of Scripture	282
General Index	283

PREFACE.

THE following pages contain an account of the Liturgy and Ritual of the Celtic Church in these islands, so far as their character can be ascertained from the limited sources of information open to us. They relate to a subject about which, until recently, very little was known. The great continental Liturgiologists of the seventeenth and eighteenth centuries were either silent about it, or dismissed it as offering no data for information and no materials for investigation. Mabillon wrote: 'Qualis fuerit apud Britonos et Hibernos sacrificandi ritus, non plane compertum est. Modum tamen illum a Romano diversum exstitisse intelligitur ex Bernardo in libro de vita Malachiae, capitibus iii et viii, ubi Malachias barbaras consuetudines Romanis mutasse, et canonicum divinae laudis officium in illas ecclesias invexisse memoratur.'—*De Liturgia Gallicana*, lib. i. c. ii. § 14. Gerbert wrote: 'In dubio est qui et qualis antiquitus ea in orbis plaga fuerit ordo operis Dei.'—*Lit. Aleman.* i. 76.

In more recent times Dr. Lingard has disclaimed all possibility of any knowledge of the subject: 'Whether the sacrificial service of the Scottish missionaries varied from that of the Romans we have no means of judging.'—*Anglo-Saxon Church*, edit. 1858, vol. i. p. 271.

Sir W. Palmer in his *Origines Liturgicae* (i. 176-189) devoted one short chapter to the Liturgy of the Celtic Church, which consisted largely of guesses and of the repetition at secondhand of statements which he was unable to verify, but which, were he to write now, he would either