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Ryan Clark Hankins

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SENIOR THESIS APPROVAL SHEET

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This Honors Thesis Entitled

“Historic Celtic Practices in Twentieth - Century American Religion”

written by

Ryan Clark Hankins

and submitted in partial fulfillment of the requirements for completion of the Carl Goodson Honors Program meets the criteria for acceptance and has been approved by the undersigned readers.

Thesis Director

First Reader

Second Reader

Third Reader

Historic Celtic Practices in Twentieth - Century American Religion



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I. Introduction

From its earliest days, the Christian Church has struggled to adapt to the cultures which embrace her. The earliest internal disputes were not doctrinal, but cultural in nature. The contention between Jewish and Gentile widows recorded in Acts 6 and the Jerusalem Council recorded in Acts 15 are but the first of countless cultural clashes. Historically, at least since the rise of Catholic missions, the church has drifted between extremes in its relationships with the cultures she encounters. The church either attempts to abolish the cultural distinctives of evangelized people groups, or unquestionably embraces those distinctives. At best, either extreme compromises the witness of the church and at worst destroys her.

In comparison, manner in which the Christian faith was both conveyed to and practiced by the Celtic peoples stands as an early and marked contrast to the dominate pattern of early Catholic, and much later, Protestant mission practices. This radical new way of presenting and practicing the Christian faith, not lost in the pages of history, has had a dramatic impact on Western civilization and the Western church. This work focuses on these Celtic distinctives of faith and practice and on how they are being lived within the context of late twentieth century religious life in the United States.

Definition

Celtic Christianity can be defined three ways, each accurate within context, but none presenting a complete picture. According to the some historians and theologians, Celtic Christianity refers to that particular branch of Christian faith practiced in Ireland, and to a

lesser extent, Scotland, Wales, Northumbria, and the Isle of Man, before 685 C.E. Those who hold to this narrow definition claim that Celtic Christianity is merely an ancient strain of the faith, once practiced, but now only to be found in the pages of history. Other scholars and believers define Celtic Christianity as both the historic faith and the modern practice of its spiritual descendants -- Roman Catholicism, Anglicanism, and Scottish Presbyterianism as practiced in the those same Celtic lands. Those who hold to this definition contend that the key concept is 'Celtic,' implying that apart from the Celtic lands there is no Celtic faith. A third understanding, and what this paper explores, is that Celtic Christianity is a living and active faith in the hearts of people worldwide, derived from biblical inspiration and Celtic inheritance, practiced in the spirit of the historic saints and scholars of Ireland, Scotland, and Wales.

While this paper draws heavily upon the history of the Celtic church, it is not a history of the period. Many fine histories of Celtic culture and the Celtic church are listed in the Bibliography. Much of the paper also concerns matters of what is commonly known as "Celtic Spirituality" and should not be confused with witchcraft, druid ritual, New Age philosophy, or otherwise pagan ideas. Much of the current explosion in both scholarly and popular Celtic studies unfortunately focuses primarily on conjectured ideas of mysticism, druidic lore, and witchcraft, chiefly driven by advertising manipulation.

II. Historic Celtic Christianity

The early history of Christianity in the British Isles is a complex maze of myth, tradition, speculation, nationalism, and occasionally, verifiable fact. Thankfully, many detailed, though not always reliable, accounts of this period already exist, thus allowing merely a simple sketch of relevant events.

Although the details surrounding the birth of Christianity in the British Isles is a mystery, it is presumed that the faith was transported by the Romans after Constantine's

conversion in 312 C.E., although one early tradition claims that Joseph of Arimathea was the first missionary to Britain, bringing with him the Gospel and, of course, the Holy Grail (Lehane 106). Similarly, the introduction of Christianity to Ireland is a mystery. By 81 C.E., the Romans had completed the conquest of England, south of the Forth of Clyde. Roman troops massed on the western coast of the island, preparing to invade Ireland, but for reasons unknown, the invasion never took place, and Ireland was virtually untouched by Roman influences, including the emerging Christian faith (Lehane 5).

The most obvious theory of Irish Christianization is that long since forgotten missionaries carried the faith to the Isle sometime after 312 C.E.. A second theory states that the faith was carried through Irish merchants, traders, and pirates who had limited but consistent contact with England and present - day Scotland. A third theory centers on the 367 C.E. invasion south of Hadrian's Wall by the Picti and Scoti. These peoples, geographically and biologically related to the Irish, may have exposed them to Christianity (Blair 149). Irish contact with the Picti and Scoti was much more frequent and may have been the means by which Christianity was transplanted from Britain to Ireland. However, some Irish legends, in late attempts to establish biblical precedent for Irish diversions from Catholic orthodoxy, hold that a number of apostles, including James and Paul, and even Christ while in childhood, visited Ireland late in the first century (Lehane 107). Cormac, one of the more respected of Ireland's many territorial kings, rejected Druidic faith in 266 C.E., leading some to conclude that he had accepted the Christian faith (McLauchlan 60).

Regardless of its mysterious beginnings, by at least the early years of the fifth century, Christianity was well enough established in Ireland to justify the sending of an official representative from Rome. In 417 C.E., Pope Celestine sent Palladius to minister to "those of the Irish who believe in Christ" (Thomas 300). Palladius was known as a scholar and fierce opponent of Pelagianism, which may have been instrumental in his assignment to Ireland. Sadly, however, Palladius was not suited for the appointed task. As Katharine Scherman states in *The Flowering of Ireland*: "He knew neither the

language nor the life-style of the people to whom he was sent to proselytize, and he failed entirely" (89). Yet his failure prepared the Irish for her most famous -- if adopted -- son, Patrick.

The Role of Saint Patrick

For most, knowledge of Celtic Christianity is limited to St. Patrick, and focuses on derby hats, green beer, and a snake - free Ireland. Yet his name is renowned, his contributions are unquestioned and his life remains a mystery. Strangely, Patrick's contributions lie not so much in the churches he built, or the converts he made, but in his remarkable blending of pure Christian doctrine with Irish pagan culture. Patrick, circa. 380 - 460 C.E., was probably born in Northwest England or Wales. His *The Confessions of St. Patrick* clarifies that he was raised in a Christian home. Patrick's father, Calpurnius, was both a local councilman and a deacon in the church, and his fraternal grandfather, Potitus, also served as a priest. Despite his obvious Christian heritage, in *Confessions* Patrick admits "I did not know the true God." At the age of 16, Patrick was among thousands captured in one of the frequent raids made by Irish slave traders. He was eventually sold to an Irish chieftain and spent four to five years tending sheep in County Mayo. During these years, Patrick learned the culture and language of his Irish captors, and perhaps in spite of his situation, a sense of compassion for them. More importantly, during this time of trial, Patrick turned to the Christian faith of his family.

Near his twentieth birthday, Patrick escaped, returning to his family in Britain. Yet he was not to remain at home for long, as his *Confession* records:

And again after a few years I was in Britain with my people, who received me as their son, and sincerely besought me that now at last, having suffered so many hardships, I should not leave them and go elsewhere. And there I saw in the night the vision of a man, whose name was Victorious, coming as it were from Ireland,

with countless letters. And he gave me one of them, and I read the opening words of the letter, which were, "The voice of the Irish"; and as I read the beginning of the letter I thought that at the same moment I heard their voice . . . and thus they did cry out as with one mouth: "We aske thee, boy, come and walk among us once more."(Patrick 6)

To his great regret, Patrick missed most of his formal education, and he freely admits he was no scholar. In another section of his *Confessions*, he apologizes for his poor Latin. To compensate, during his years in Romanized Britain and Gaul, while possibly studying under Martin of Tours, Patrick was tutored in history, theology, and Roman ecclesiology (Mayr-Harting 83).

Patrick's first trip to Ireland was as a slave, but he returned as a bishop. Though Palladius and others had met with little success, Patrick met little resistance upon his return to Ireland. Certainly, Patrick encountered early and frequent opposition from bands of druids or petty chieftains, whose position the new religion threatened, but following the conversion of Laoghiare, high king of northern Ireland, much organized opposition withered (Scherman 91). Unlike the continental, and to a lesser extent British bishops, Patrick saw himself as a "resident of Ireland," meaning that though he sought to establish churches in an organized structure of parishes and sees, he did not establish a centralized see from which he would govern the fledgling church (Scherman 96). Until he was physically incapable, Patrick and his band of followers traveled the Irish countryside, preaching, healing, and giving to the poor and needy. Most impressive to the Irish was his willingness to participate in whatever work needed to be done around the farms. As one who empathized with his people, partaking in their joys and sorrows, Patrick provided an excellent model for all who seek to follow Christ. Perhaps Patrick's success in converting the Irish lay in his humble, generous lifestyle.

Upon Patrick's death around 461 C.E., the infant church was hardly more than a loose affiliation of converts, priests, and bishops. A handful of monasteries and convents

existed, including a order of nuns under Saint Brigid, an abbess whose ministry continues to be an important influence in modern Celtic Christianity (Scherman 113). Yet the rigid, organized structure that was prevalent on the continent was scarcely evident, even though Patrick had attempted to establish such a structure. Patrick's success and popularity was due to his unique method of ministry, not the authority he held as a bishop. Roman ecclesiastical structure was highly effective within the established urban settings of the Roman empire. However, unlike urbanized Rome, Ireland was an rural society. Not only were there no cities, but the few towns were little more than clusters of civilization grown up around local chieftains and petty kings such as Cormac and Laoghaire. Thus, strict bishopric sees and hierarchical structures would be doomed to languish in this rural setting.

Sensitive to the conservative but eccentric Irish, Patrick, ever a pragmatist, did not waste time and energy trying to Romanize Irish society, but he did attempt to establish Christianity in the Roman model, only model he knew. Upon his deathbed, he appointed Benignus as his successor to the See of Armagh, his earliest established church, and had he been less mobile, would have been his ecclesiastical headquarters. Unfortunately, Benignus left little mark on the faith, and soon he, his office, and his church vanished. But the faith was not lost.

Irish Monasticism

In the first two centuries following the Resurrection, the remote Egyptian deserts became the home of scores of Christian hermits seeking communion with God. Known for their the asceticism, mysticism, and scholarship, the so - called Desert Fathers lived in relative seclusion from the outside world and each other. Yet rumors of wise old masters eventually brought spiritual pilgrims to the hermits. Through the work of their new found disciples, the Desert Fathers laid the western foundation of contemplative prayer (Palmer

41). Between 540 and 615 C.E., St. Finnian, St. Ciaron, St. Congall, and St. Columba succeeded in shifting Irish Christianity into a primarily monastic structure, directly inspired by the Fathers and their disciples (Mayr-Harting 78). This monasticism greatly aided the spread of the faith across Ireland.

The ease with which Christianity took over a totally barbarian country is an indication of how little it displaced. The new religion moved flexibly into the niches of the old. Since Ireland had no towns, the bishops set up their sees in the framework of the *tuath*, the convenient geographical and political unit based on the family and only large enough so that a man could ride to the assembly place and back in the same day. Often the bishop had himself been the chief, so that a whole *tuath* would go Christian at once, druids, poets and all. As his see was rural, every bishop was a farmer, and many of them aristocrats or not, worked in the fields along with their people as Patrick had. The bishop knew his flock well, far better than if he had ruled from an episcopal palace in a city: they were his family, physically and spiritually. All the attributes of a monastic system were here, ready for the rise of the distinctive Irish brand of Christianity that was to bring Europe to a new awakening. (Scherman 97)

New converts by the hundreds were drawn to the rigorous monastic life, partly because the monastic values of solitude, hard work, and piety were also valued in the pagan Irish culture. Though influenced by the lives and writings of the Desert Fathers, Irish monasticism was more directly influenced by the works of Gauls Martin of Tours, Honoratus, and John Cassian (Mayer-Harting 85).

Most monasteries were not intentionally established. Often a lone believer, usually a man but sometimes a woman, would leave his family and set out to find a solitary location where he could allow the power of Christ to transform him, sometimes her, into perfection. Kathleen Hughes has developed two social reasons for the rise of the monasteries:

The first has to do with the sacrosanctity of family property, an important feature

of Old Irish law and society. Aristocratic families could found monasteries and their members could retain certain rights in them, the abbot founder could be a member of the family and his successors in the abbacy would be his family heirs. The tribal bishops of the sixth century, on the other hand, had been very much for excluding the interests of lay family from church property. Her [Hughes] second point is that the monastic confederations, the chief abbot of which was in an analogous position to the tribal over-king, could be widely scattered. Monks who traveled, monasteries founded by them in distant lands, were all part of the confederation. Thus monasticism was the perfect flexible institution to accommodate the Irish love for wandering. (Mayer-Harting 86)

Gradually, other like minded believers would follow, in order to join the quest. Eventually, an entire monastic community would gather, with the original monk serving as the abbot or abbottess. An Irish monastery usually consisted of one or more churches, a refectory, guest house, workshops, and cells where two to three monks lived. On the east coast, cells were made of wood; on the west they were stone (Mayr-Harting 81).

Through its monastic structures, Celtic Christianity exerted the most influence. The monastic communities were the first step in organizing Ireland into a more recognizably Western society of cities and towns. The Irish monasteries were the first in Christendom to become centers of learning. Irish monks developed the illuminated manuscripts, of which *The Book of the Kells* is the most famous. While the artistic influence of these manuscripts is well known, perhaps more important was the monks' respect for Creation and love of ancient pagan lore. Inspired by Patrick, Celtic monks saw value in the created world as well as in their pre-Christian heritage. The monks filled many margins of sacred works with poems on the beauty of nature or with odes retelling the exploits of mythical Irish heroes. The monks' preservation of ancient Irish lore is reflective of Celtic Christianity's reticence to abolish all non-Christian elements of society. This trait may prove to be Celtic Christianity's most lasting influence. As monasteries

continued to spread out, searching for solitude, the faith and learning of the monks was carried with them. From remote islands far from Ireland's west coast, to the very borders of modern Russia and Rome itself, the Irish planted seeds of piety and scholarship in a barbaric world.

Deviation from Rome

As Rome's failure to colonize Ireland spared the island from Romanization, the Germanic barbarian's toppling of the Empire left the island untouched but also cutoff from the influences of Roman Christianity. Ireland, once thought of as uncivilized and barbaric, became an ideal paradise far from the perils of life on the continent. While the continental church languished in what has been grossly mislabeled the Dark Ages, Irish culture experienced a remarkable renaissance through the leadership of her monasteries and bishops. This cultural phenomenon is documented in Thomas Cahill's *How the Irish Saved Civilization*. While the Irish monks almost single handily preserved Western scholarship, they also led the Irish church in a direction which would prove to be radically different from Rome. When the Roman church re-established contact with the Irish church, each was shocked to find the other changed in very dramatic ways. Though the differences between the two may seem minute to modern readers--especially Protestants--Rome, as she was about to prove, allowed no diversity.

The most obvious Irish diversion from Rome was the method of church governance (Lehane 166). Within the Roman church, what would come to be known as the episcopal form of church government was already standardized. The Celtic church, however, was establishing the framework for what would become the presbyterian form of church government (McNaught 3). Yet the Celtic churches were not Presbyterian congregations, and modern Presbyterianism is in no way historically linked to historic Celtic Christianity (Mackenzie 3). Whereas the hierarchical structure of the Roman church culminated in the

bishop, ultimately the Bishop of Rome, the Celtic Church placed relatively little importance on the bishop. Since the time of Patrick, the role of the Celtic bishop had lessened (Lehane 167). The Celtic bishop was a ruler of people, not of land. In contrast, Rome appointed a bishop to govern a specific geographic area. Therefore, in Ireland multiple bishops serving within close proximity was not only possible but quite common: the missionary Columba carried twelve bishops with him to establish a monastery on Iona, an island only three miles square. Certainly such a practice threatened the holders of powerful continental bishoprics.

Obviously the Celtic church could not function without some form of leadership. In the place of the continental bishop, the abbot or abbess of the numerous Irish monasteries served in an increasingly powerful role. Whereas the continental monasteries existed on the fringe of Christianity, in Ireland the monastery was at the center of society, Christian or otherwise. Perhaps Ireland's greatest contribution to the faith, according to Calhill, was the development of this monastic system.

Though the role of the Irish bishop was troublesome, a second distinctive was truly scandalous to more conservative Christians both ancient and modern. Not only could married men serve as priests and bishops, but so too could women:

In the time of the first order of saints, the presence of women in holy precincts was not shunned. The celibacy of priests was still a matter of choice in Rome. The Irish chieftains who became priests saw no reason to discard their wives along with their lands, although some wives, upon conversion, chose to become nuns.

Women who had taken the vow were accepted within monastery grounds as workers; St. Patrick set the example by including embroideresses in his entourage. Some nuns, however, preferred to gather together to found their own houses. In the late fifth and early sixth centuries there were already convents, the most outstanding of which, and probably the mother-convent of Ireland, was St. Brigid's remarkable coeducational establishment at Kildare. (Scherman 111)

The role of women in the Celtic Church grew out of the traditional role of women in Druidic society. In pagan Ireland, women served alongside men in labor, religion, and even war (Scherman 280). Scattered literary fragments exist which tell of a time when women alone ruled Celtic lands (Chadwick 115). Women also served in the highest ranks of the Druid priesthood. Of the deities these priests worshipped, highest honors were reserved for ancient trinities of goddesses (Herm 159). As Christianity gradually replaced Druid myth, converts saw no reason to deny women service in the roles in which they had traditionally excelled. In their roles as priests, bishops, and abbesses, Brigid, Hilda, and other women were instrumental in shaping Celtic Christianity. Of course the Irish theologians had biblical and logical defenses for the allowance of women in roles of authority and ministry, but this was certainly not looked upon favorably in Rome.

The final difference, what would seem to be the most minute, would ultimately prove to be the breaking point between Irish and Roman expressions of the faith: the Celtic dating of Easter. With the exception of the Celtic church, most believers worldwide used a nineteen - year cycle, drawing from the works of Paschal, to establish the date for Easter. The Irish continued to use the inaccurate eighty-four year cycle to determine the date of Easter. In 634 C.E., Pope Honorius and other Roman officials wrote the Irish abbots and bishops, explaining that the proper date Easter was to fall between the fifteenth and the twenty-first months each year, not "on the fourteenth moon with the Hebrews." (Bede 105). Bede's *Ecclesiastical History* records many of the letters and subsequent debates surrounding the controversy, and other scholars have explained such implications in great detail. Obviously Easter became a source of considerable tension. Neither Rome nor Ireland would back down. Near the end of the sixth century, Pope Bontiface IV demanded that the Celts submit to Roman authority. This demand was met with hostile and pointed rebuttals. Arguing that the Celtic faith had not been corrupted as Rome had charged, St. Columbanus wrote:

For all we Irish living at the uttermost ends of the earth are the disciples of Peter

and Paul, and of all the disciples who wrote the sacred canon under the inspiration of the Holy Spirit; receiving nothing outside the Evangelical and apostolic doctrine; no heretic, no Jew, no schismatic was ever amongst us; but the Catholic Faith as it was first delivered to us from you, the successors, that is of the holy apostles, is retained amongst us unchanged. (Mackenzie 4)

Cummian was perhaps less tactful in his remark: "Rome is in error. Jerusalem is in error. Antioch is in error. Only the Brittons and the Scotts [Irish] possess the truth" (Mackenzie 5). In an attempt to negotiate a compromise, Columbanus cited the Second Council of Constantinople in 553 C.E.: "the churches of God, among the barbarians, must be administered according to the customs of the fathers that prevailed." Yet Columbanus' attempt to grandfather in the Celtic dating of Easter was doomed to failed.

Synod of Whitby

These major differences combined with lesser ones, plus shifting political structures in Western Europe and the British Isles set the stage for the beginning of the end of a distinct Celtic Christianity (Bede 153). In 654, the Mercian Empire was defeated. Merica stretched across Northumbria, separating Irish missionary work in the north from Roman missionary work in the south. With the fall of the empire, the Irish and Romans were forced to work side by side. Now, petty kings and local chieftains had to choose which branch of Christendom to accept. In 664, King Oswry, one of the local kings, called Irish and Roman representatives to his court at Whitby. Abbotess Hilda was selected to preside over the synod which would ultimately determine the future of Christianity in the British Isles.

King Oswry first observed, that it behoved those who served one God to observe the same rule of life; and as they all expected the same kingdom in heave, so they ought not to differ in the celebration of the Divine mysteries; but rather inquire

which was the truest tradition, that the same might be followed by all . . . (Bede 155)

Following his remarks, Oswry charged the Irish bishop Colman and the Roman priest Wilfrid to deliver their arguments. Colman claimed that the Celtic dating of Easter was inherited from the Apostle James, that it was consistent with Judaic law, and that it was the tradition of the Irish forefathers. Wilfrid argued that the practices of Peter and Paul outweighed those of James, that the eighty-four year cycle was not consistent with Judaic law, and that the traditions of the Irish were irrelevant. Again Bede records the extended arguments in detail.

When Colman's arguments were ultimately rejected, the days of a distinct Celtic faith were numbered. The church in southern Ireland had already conformed to Roman orthodoxy, and the remaining Celtic strongholds were not far behind (Blair 230).

III. Sacramental Theology

To understand Celtic Christianity, one must understand sacramental theology. Thousands of books and reference works are already in print, but for a largely Evangelical audience, an embarrassingly simple overview is essential. As the name implies, a sacramental understanding of the Christian faith emphasizes the role of the sacraments: Baptism, Confirmation, Communion, Ordination, Penance, Marriage, and Extreme Unction. Except as noted, Celtic sacramental practice and theology is identical with that of Rome.

While each of the seven are essential and the subjects of extensive study, this section will focus on the first four as they provide for the greatest comparisons between Catholic, Celtic, and Protestant thought. Biblically mandated, Baptism and Communion are practiced by Christians of Catholic, Celtic, and Protestant traditions, though with different understandings. According to the modern Celtic understanding, Baptism does not "save"

or make a child a Christian. Baptism does, however, make one a part of the Church, not the local congregation, but the universal Church composed of all believers throughout all of history. In this understanding, grace is dispensed through the universal Church, and as Baptism makes one eligible for Church membership, Church membership makes one eligible to experience grace (Grenier July 98). In Catholic and Orthodox traditions, when the child reaches twelve, he or she is formally taught the beliefs and practices of the Church, specifically the person and work of Christ. The child is given the opportunity to accept or reject Christ and His teachings. This is the sacrament of Confirmation. In the Celtic tradition, Confirmation takes place at whatever age seems appropriate for the individual child. This practice is in theory similar to Evangelical conversions, in that one is a true disciple of Christ only after conversion or Confirmation.

In Catholic, Celtic, and Protestant traditions, only after a conscious decision to follow Christ is one allowed to receive Communion, or the Lord's Supper. Protestant traditions view Communion as simply reminder of Christ's suffering and death. The bread and wine are thought of as symbols of the body and blood of Christ, reminding the faithful of His atoning death. In sacramental traditions, however, Communion has a much deeper meaning. The bread and wine are not mere symbols. When consecrated by the priest, the two become the actual and literal body and blood of Christ. The reception of the bread and wine is a dispensation of grace and salvation. Accordingly, the rituals surrounding Communion are strict. The bread and wine must be handled with extreme care and consumed completely. When the elements are merely symbols, the extras are simply disposed, but when the elements are the very body and blood, they are not wasted. The elements are passed until all has been consumed.

In Evangelical traditions, Ordination is largely overlooked, barring the requisite battles when a church attempts to ordain someone not fitting the strictest of readings of 1 Timothy. The Evangelical minister is one of the people. Though called by God and responsible for the care of the congregation, the minister's role is traditionally viewed as

merely a paid administrator, preacher, and teacher. Ordination implies that a local congregation has seen evidence that one displays a calling to ministry and is ecclesiastically and legally allowed to marry, bury, and baptize.

Yet the role of the sacramental priest is much greater. While he, and in the Catholic tradition only he, may have many of the same day-to-day responsibilities of his Evangelical counterpart, the meaning and nature of his role is much different. If the church is the channel of God's grace and salvation, and the priest is the servant/leader of the local church, then the priest plays a vital role in the parishioner's reception of that grace and salvation. The ordination of the priest, therefore, signals that he has the divine authority to administer the Sacraments.

Here, the doctrine of Apostolic Succession becomes most important. Catholic theology teaches that Christ founded the church upon Peter. This teaching is based on Jesus' words in Matthew 16:18-19:

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. (NIV)

is that Christ founded the church upon Peter. Most Evangelicals believe the doctrine of Apostolic Succession teaches that Peter was the first pope and every pope since has been ordained in a direct linkage to him. Such an understanding is in a sense true, but the heart of Apostolic Succession lies not in the historical succession of the papacy, but in the valid ordination of all priests.

Christ's founding of the Church upon Peter conferred upon Peter divine authority. Peter passed this authority to his fellow apostles. As each of these men ordained others, such as Paul and Barnabas, the authority was transferred. Apostolic Succession, then, means that every priest's authority to administer the sacraments comes from his ordination by an older priest. This older priest was so ordained by another, and so on, so that in

effect, Peter has ordained every priest in history. Interestingly, the confirmation of these Holy Orders, not the conduct or belief of the administering priest, makes the administration of the Sacraments valid.

Accordingly, while Celtic theology rejects both the authority and infallibility of the pope, valid succession of the Holy Orders is extremely important. Modern practitioners of Celtic Christianity take great care in ensuring that their priests and bishops receive valid ordination. An example of the seriousness of succession, Reverend Ivan MacKillop, Bishop of the Church of the Culdees, a modern American Celtic congregation, has traced the succession of his ordination back to Peter through three separate lines of ordination. This fact alone forces the Catholic Church to recognize Celtic Christianity as a valid, if in her eyes skewed, expression of the Christian faith.

Historic Definition

Though limited in scope, this historical and theological sketch illustrates that the Christian faith as originally practiced in Ireland, Scotland, and the lesser Celtic lands did indeed differ from that practiced in Rome. As Rome was influenced by Greek philosophy, and eventually, Augustinian ideas of human nature, Celtic Christians were influenced by their ancient mystical and ancient pagan backgrounds. Canon law and original sin defined Rome. Sacred spaces and the value of Creation, even humanity, defined Ireland. The Irish result was a sacramental faith which rejected Original Sin, papal authority, and rigid ecclesiastical hierarchy. These conceptual differences resulted in such radical Irish ideas regarding Easter, the role of bishops, the role of women, the way Penance was performed, and even the way a monk cut his hair. Sadly, the aftermath of the Synod of Whitby all but abolished the traditions of the Celtic Church. Thankfully, very recent history has seen a remarkable rebirth of the Celtic faith.

Modern Celtic Christianity



The recent widespread explosion of interest in Celtic culture has exposed artists, historians, linguists, theologians, and common readers to the contributions of the Celts. Recent books such as Calhill's *How the Irish Saved Civilization* (1995) have re-introduced the Celtic peoples as important links in the chain of civilization, not just as curious and barbaric footnotes. Such widespread cultural interest has not left Celtic spirituality unexplored. As Celtic descendants and the merely curious explore the Celtic ideas, Celtic spirituality and Celtic Christianity have once again begun to prosper. Yet in spite of these positive results, this popularity has resulted in a growing amount of sincere, but poor, scholarship, and, more alarming, vast amounts of pure fabrication. Much of what is sold in bookstores and posted on the internet has really nothing at all to do with true Celtic spirituality in general, much less Celtic Christianity. Apparently any second - rate writer who can work the word 'Celtic' into a loose collection of legends, New Age philosophy, and pure conjecture can earn a small fortune. While a growing interest in Celtic culture can be a mission field for the Celtic Church, it can also create mistrust and frustration. Poor scholarship has led to the erroneous and unfortunate belief that those practicing Celtic Christianity are actually some form of cult or a pagan society. The Celtic Church in America is working diligently, if quietly, to change this perception.

The Celtic Church in America

The loose structure of the modern Celtic church has led to widespread diversity in practice and belief. Across the United States, a virtually unknowable number of communities, churches, fellowships, gatherings, and other types of organizations focus on some aspect of Celtic spirituality. The growth of the internet has done much to propagate Celtic ideas while at the same time doing little for clarity in expression or organization. A

simple search for 'Celtic Christianity' or 'Celtic Spirituality' will result in thousands of hits of varying degrees of interest.

As more and more Roman Catholics have become dissatisfied with the Church's theology and practice, and younger Evangelicals have begun to explore sacramental and orthodox traditions, modern Celtic Christianity has seen a rebirth. Throughout the United States there are hundreds of churches, fellowships, small groups, and individuals practicing Celtic Christianity. The vast majority of these practitioners have no parent organization or structure, and quite often act alone, without contact, or even knowledge of any other group's existence. Obviously, any type of systematic tracking or research of such a liquid entity would be extremely difficult.

The Celtic Christian Communion

In order to best develop an understanding of the complex nature of American Celtic Christianity, the primary focus of this section will be two churches: the Anamchara Celtic Church, and the Celtic Christian Church. These two organizations, plus the Church of the Culdees in Springfield, Oregon, have joined together to form the Celtic Christian Communion. According to the *Mission Statement and Covenant* of the Celtic Christian Communion:

The Celtic Christian Communion is a catholic, apostle and orthodox church, living its faith in the spirit of the ancient Celtic church which flourished in Ireland and other countries in the first eleven centuries of the Christian era. That faith is expressed in the Nicene Creed and is that of the first seven ecumenical councils of the undivided Christian church. (1)

The *Mission Statement and Covenant* of the Celtic Christian Communion was ratified on July 18, 1997, and can be found in Appendix A. The Celtic Christian Communion is an umbrella organization providing a framework for fellowship, cooperation, and discussion

among modern Celtic churches. While the Communion is currently composed of only three churches, the organization looks to expand as others are attracted to Celtic expressions of the faith.

Though virtually identical to Roman Catholic theology, but quite distinct in spirit, Celtic Christianity often does faces animosity from Roman Catholicism. This is understandable, given that many Celtic laity are former Catholics. Dr. Grenier and Father Thomas Cross, a priest in the Anamchara Celtic Church, were ordained by the Catholic Church. Reverend Ivan MacKillop and most clergy with the Church of the Culdees, however, trace their succession through the Old Catholic Church of Utrecht, which split from Rome after Vatican I declared papal infallibility in 1870. As previously noted, Rome has never been known for her acceptance of theological or ecclesiastical diversity and most of the few Protestants who are aware of Celtic Christianity write the church off as Catholic and, therefore, obviously misguided. Catholics do not like her, Protestants do not like her, she is arguably unorganized, and yet the Celtic Church is flourishing (Grenier July 98).

It may prove easiest, though technically incorrect, to think of each of the member churches of the Celtic Christian Communion as denominations. Each church has a bishop, and his or her city serves as the central location for the church. As with the modern Protestant denominations, local fellowships and congregations across the world can be affiliated with the parent organization. The Anamchara Celtic Church has congregations throughout Texas, the Midwest, and Florida. The Celtic Christian Church's primary congregation is in Canadensis, Pennsylvania, home of the bishop, though there are associated fellowships, usually consisting of one or two people in North Carolina, California, and other states. Each year, the bishop of one of the three churches is selected to serve as the presiding bishop of the Communion. Neither the Communion nor the presiding bishop holds authority over any church or affiliated congregation. The

organization and guiding principles are more fully explained in the *Mission and Covenant* found in Appendix A.

The Celtic Christian Church

The Celtic Christian Church, though not the oldest or largest church of the Celtic Christian Communion, is seen as its theological and ministerial flagship. Dr. Joseph Grenier, of Canadensis, Pennsylvania serves as the bishop of the Celtic Christian Church. Dr. Grenier, a native of Massachusetts, was raised in the Catholic Church, and after studying in Rome, was ordained into the priesthood at the Vatican, truly a prestigious honor. However, during the following years of his ministry, Dr. Grenier grew disenchanted with elements of Catholic doctrine and practice. In the early eighties, these doubts culminated in his leaving the Church and eventual marriage. Yet in the sacramental understanding of the priesthood, Dr. Grenier still held the priestly authority handed down from Christ. Feeling a desire to minister, Dr. Grenier explored numerous splinter groups of Roman Catholicism, but was ultimately unsatisfied. Not until the mid-nineties were Dr. Grenier and his wife, Cait, introduced to Celtic Christianity.

While searching the Internet for information on her Irish ancestry, Cait Grenier discovered the Church of the Culdees of Reverend McKallioip. Like her husband, a disenchanted Catholic, she was intrigued by the rich mix of sacramental theology and Irish cultural practice. She introduced her husband to the Celtic church, but as a trained theologian, he was initially skeptical. Through careful study, however, Dr. Grenier became convinced not only of Celtic orthodoxy but of the tremendous power and potential of the ancient Irish expressions of the faith. Within months, the Greniers were active in Celtic Christianity, and given his considerable training and experience, Dr. Grenier was appointed bishop of the newly organized St. Cieran's Fellowship, later renamed the Celtic Christian Church, by Reverend MacKillop (Grenier July 98).

Currently, the Celtic Christian Church has only the primary congregation in Canadensis. Cait Grenier serves as the congregation's priest. On any given Sunday, anywhere from three to fifteen worshippers gather for the liturgy and Eucharist at the home of the Greniers. Due to the largely Catholic population of the area, most worshippers are former Catholics unhappy with Rome. Others are from Anglican or Episcopal traditions, unhappy with what they believe to be growing theological liberalism in their denominations. A third group of worshippers, and perhaps the most interesting, are those still involved in other Christian churches. They seek a connection to ancient Celtic spirituality but do not wish to relinquish ties to their home churches. In a pamphlet entitled "*What is the Celtic Christian Communion?*" Dr. Grenier writes that:

Christians from every denomination are welcome to worship with us. For some, the attraction is the sacramental life. For most it is the unity which is found in and through the one faith, as opposed to the unity of structure. Some of those who show interest in the Celtic Church have been alienated from one or another of the Christian Churches. We hope to help such persons renew and deepen their faith in Christ. Some persons have joined us as members, others have not. It is not necessary to give up one's denominational affiliation to participate in our services. However, priests and deacons are expected to be committed to this Church and its bishop. (1)

Such a practice may seem strange to some Evangelicals raised in an environment of strict church membership and skepticism of cooperation. Yet citing what Dr. Grenier calls a Celtic Distinctive, the liturgy and sacraments are open to all who profess Jesus as Lord.

For a sacramental church, the Celtic Christian Church is surprisingly low church in practice. Serving as priest, Cait rarely wears the complete vestments. Often, the stole is simply placed over her clothes. Dress for mass is casual, except on special occasions, and the Mass is said around the kitchen table (Grenier July 98). Yet the Mass is serious. The liturgy is carefully followed and Communion is offered and received with utmost care.

However, the seriousness is not mere pietism. Rather the participants remember in sorrow, sobriety, and joy the life, death, and Resurrection of Christ.

The liturgy of the Celtic Christian Church, as well as most of Celtic Christianity, is based upon the Lorrha Missal. The introduction of Father Kristopher Dowling's 1995 translation of *The Liturgy and Diverse Services from the Lorrha Missal* states:

[This] Missal is a translation from the Latin and Gaelic Missal transcribed at Lorrha Monastery in the ninth century . . . the Liturgy and Services of Baptism and Unction . . . reflect a true Celtic usage dating before 650 C.E. Whether this is the usage brought by St. Patrick in the early fifth century, or a later revision is not certain, but this is a usage which was used during an age in which Christianity was neither universal nor fully understood. Therefore, it explains in graphic detail the redemptive acts of the Incarnation of Jesus Christ, His Birth, Death, and Resurrection. The writer(s) assume that those participating in the Mystery of the Eucharist must have every detail repeated clearly. (Dowling 52)

The complete Lorrha Missal runs over fifty pages. Mother Cait Grenier compiled a condensed version of only twelve pages to be used in most services, found in Appendix F. She has also recently completed a contemporary Celtic liturgy, in the spirit of the Lorrha Missal. In addition to her work with the liturgy, Mother Cait also writes Celtic sacred music which is often sung during Mass.

In addition to the primary congregation in Canadensis, Pennsylvania, other individuals, such as Patrick and Jeanne Vaughn, are currently working to begin related fellowships. The Vaughns, currently residing in Petersburg, North Carolina. Like the Greniers, Jeanne Vaughn was raised a Catholic, but her husband, Patrick Vaughn was raised as a Methodist and for a time served as Baptist preacher. Like the Greniers, they discovered Celtic Christianity through the Internet and were intrigued. Currently, Mr. Vaughn is studying for the priesthood, under Dr. Grenier, which consists of tutored study in sacramental Celtic theology and practical Christian ministry. The couple hopes to soon begin a Celtic

fellowship in Petersburg (Vaughn July 98). Likewise, in Southern California, a married writer is studying for the priesthood under Dr. Grenier. As the early Celtic bishop served people, not territories, so too does the modern Celtic bishop. Even though she is much closer to Bishop MacKillop in Oregon, she chose to study under Dr. Grenier and to be associated with the Celtic Christian Church.

The Anamchara Celtic Church

Anamchara, from the Gaelic word meaning "soul friend" is an important concept in Celtic spirituality. Every believer is encouraged to have an anamchara who guides him or her through life, acting very much like the accountability partner of Evangelical circles. The term has also come to designate the largest of the three churches in the Celtic Christian Communion. Currently the Right Revered Thomas Faulkenbury of Wills Point, Texas, serves as the Presiding Bishop of the Anamchara Celtic Church. Affiliated congregations are established in other parts of Texas, Florida, Missouri, Montana, Ohio, Oklahoma, Tennessee, and Washington (Cross March 98).

The Anamchara Celtic Church is almost indistinguishable from the Celtic Christian Communion, as seen in the *Summary of Beliefs* in Appendix B. In comparison to the congregation in Canadensis, St. Patrick's Mission in Dallas, Texas, is much more high church. Under the guidance of Father Thomas Cross, also a former Catholic priest, the church seeks to reach Catholics and Evangelicals unhappy with their affiliations. St. Patrick's meets each Sunday afternoon in a historic Episcopal church. Father Thomas always wears all of the priestly vestments, which change according to the church calendar. Anywhere from five to nearly twenty worshippers may take part in the Mass, which makes use of the Episcopal altar, the lectern, and much incense (Cross March 98).

Whereas many of the Celtic Christian Church's worshippers are of Catholic background, many of those affiliated with the Anamchara Celtic Church are of Protestant, even

Evangelical backgrounds. The head deacon of St. Patrick's Mission was raised a Southern Baptist, and Father John Chiarmonte of St. Columbanus' Parish in Memphis, Tennessee was once a Southern Baptist pastor (Chiarmonte May 98). Accordingly, and because of the predominately Evangelical population of Texas, some leaders in the Anamchara Celtic Church have explored beginning non-sacramental fellowships for interested people. Obviously, others more accustomed and committed to the liturgy are not supportive of such a move.

Modern Celtic Distinctives

To one from an Evangelical heritage, Celtic Christian theology is almost indistinguishable from Catholic belief. The churches of the Celtic Christian Communion hold to the orthodox faith as prescribed in the Nicene Creed and the writings of the church fathers, yet one major difference does exist: the Celtic rejection of original sin. This distinction is expressed in Revered Thomas Faulkenburry's *Celtic Distinctives*:

The core of Celtic theology is found in the thought and writings of two laymen: St. Morgan of Wales, fifth century C.E., and St. John Scotus Eriugena, ninth century C.E. St. Morgan, more commonly known by his Latin name, Pelagius Britto, was a layman and monk and is the first known major Celtic writer and theologian. He taught freedom of the human will as a God-given human right and the individual's responsibility for sin. He believed that a just and good God creates man and woman without virtue and without vice. Consequently, he rejected the Augustinian theological concept of original sin as equally unscriptural and inconsistent with the actions of a just and good God. St. Morgan said that every human is created with a soul, free will, and a conscience with which to make choices. And he rejected election and predestination as theological concepts which deny the individual the freedom to make choices and, in effect, make God a

tyrant.

It was the belief of St. Morgan that salvation is a matter of the individual accepting the grace which God freely offers to all people and, with the help of God's grace, choosing to live a life in conformity with the Gospel of Christ. His teachings are a Celtic expression of the Orthodox idea of theosis--uniting our lives with that of God--and is a cornerstone of the Celtic concept of sacramental living.

Unfortunately, the thought of St. Morgan has been confused with that of some later followers who distorted his teachings and were condemned as heretics under the name 'Pelagians.' However, no Ecumenical Council of the undivided Church ever condemned St. Morgan as a heretic. Nonetheless, St. Morgan's chastisement of the rich and powerful for their abuses of wealth and power brought a civil condemnation upon him by the Roman Emperor. In effect, St. Morgan was an intellectual martyr for Celtic theology.

Eriugena was neither a priest nor a monk, but a layman of great Christian devotion and theological insight. He taught that human nature is a product of the creative activity of God and that every nature is in its essence divine. Sin arises from human will: it is not inherited at birth. He rejected predestination as a theological concept that makes a person's responsibility null and void when, in fact, each individual is solely responsible for his or her sin. Drawing upon the Gospel of St. John and the writings of St. Paul, he also taught that since all things proceed from God, in God they must end. He did not deny that sinners would be punished for their actions, but he rejected the idea of eternal punishment, believing that eternal damnation was inconsistent with Christ's loving sacrifice on the Cross and that through Christ all things would be reconciled to God the Father.

(Faulkenburry, *Celtic Distinctives*)

The other major distinctives are not so much theological as practical. As previously explained, both men and women, married or single, may serve in any church office:

deacon, priest, or bishop. The bishop is a bishop of peoples not of land. Each local congregation is free to practice Celtic expressions of the faith without outside interference.

Perhaps the most important Celtic distinctive, and one previously unmentioned because of its difficulty to explain or understand, is the Celtic understanding of the spiritual world. Based on Augustinian theology, most western Christians view reality as a hierarchical structure with God at the apex, the lowest creatures at the bottom, and mankind somewhere in the middle. The Godhead, angels, Satan, demons, and the dead exist in some incomprehensible nether region, separated from human existence. Celtic Christianity cringes at such an understanding.

Drawing from its beginning in Ireland, Celtic Christian theology has never thought that mankind is cut off from the spiritual world. In their eyes, Christ destroyed the separation between spirit and flesh. The two now dwell side by side. Accordingly, nothing is truly secular, all things are of God. In such a world view, the natural world become very important, a "fifth gospel"(Faulkenburry *And God Said It Was Good*). The value of Creation is evident in the lives of the Celtic saints and in the Celtic liturgy. *And God Said It Was Good*, found in the Appendix E, explains God and all of Creation as existing in a community, not in a structured hierarchy of created beings.

Missiology almost non-existent in Celtic Christianity. Other than random clothes closets or food drives, a web page or a phone book listing is the extent of long range Celtic mission work. Also, in sacramental traditions, biblical preaching, in an Evangelical sense, is unknown. An organized missions plan and a handful of well trained preachers would enable the Celtic Christian church to expand rapidly and provide a much needed and welcome addition to a world searching for coherent, intelligent faith that affirms human nature and the search for the mystical.

IV. Conclusion

Celtic Christianity is a historical phenomenon centered in Ireland, Scotland, Isles, Northumbria, and the Isle of Man between 350 and 685 C.E. The lives and writings of the Celtic monks and saints provide an inspiration not only for the Christian living, but a model for conflicting faiths and ideologies to exist side by side.

Yet Celtic Christianity is much more than just an interesting footnote in the history of the church. The current religious climate of rationalism and authoritarianism prevalent in the United States has led to the adoption of the ancient Celtic ideas by many Christians of varied traditions. While numerically small, these American practitioners of Celtic Christianity are not a part of some fringe movement or obscure heresy. They are holding true to the historic teachings of the Christian church, most fully explained in the Nicene Creed. What is different and controversial are the ancient and ethnic influences that permeate their faith. The Celtic expression of the faith and its modern cousin are an inspiration not only for the Christian, but for all who seek to connect to a mystical and spiritual world.

Modern Celtic Christianity is an orthodox, and faithful presentation of the message of Jesus Christ. Much more than an ethnic organization, the Church draws people of all ages and all backgrounds who feel marginalized by their current religious affiliations, or lack thereof. Once Celtic Christianity was a refuge from world torn apart by barbarianism and political uncertainty. Today Celtic Christianity is a refuge in a world secularism, rationalism, and loneliness. Its people are seeking an intellectual and mystical encounter with the living God. They seek a connection to the Church of the Age, the Great Cloud of Witnesses of which Paul writes. They are no longer content to talk about Christ or sing about Him. They long to experience Christ and sing to Him. The sacramental lifestyle and the mystical aspects make Celtic Christianity not merely a facet of believers' lives, but the foundation and essence of their lives.

Christianity in the United States has been greatly influenced by the rise of big business and capitalism. The corporate structure which developed in the latter part of the nineteenth century has shaped the way many churches are organized. The business goals of survival and profit have corrupted many good congregations, as preservation of the institution supersedes humanitarian service or religious devotion. In this sense, Celtic Christianity in the United States is almost un-American. Its faithful enjoy a commonality and a fellowship that is based on the person of Christ, not a political or even religious objective to be achieved. The Celtic clergy, who serve without pay, have no delusions of grandeur or visions of an Celtic revival where they will become household names. As more are exposed to Celtic Christianity and drawn to its intimate and mystical nature, its influence will grow. This influence, however, will never be visible to most Americans. It will be an influence of the heart, the spirit, and the mind -- subjects increasingly unpopular in broader American society.

Appendix A

Mission Statement and Covenant of the Celtic Christian Communion

MISSION STATEMENT

The Celtic Christian Communion is a catholic, apostolic and orthodox church, living its faith in the spirit of the ancient Celtic church which flourished in Ireland and other countries in the first eleven centuries of the Christian era. That faith is expressed in the Nicene Creed and is that of the first seven ecumenical councils of the undivided Christian church.

COVENANT

1. United in faith and doctrine, and committed to the proclamation of the Good News of Christ and the building up of the Kingdom of God, we earnestly desire that the Savior's prayer, "That all may be one," may, in its deepest and truest sense, be speedily fulfilled.

We affirm that Christian unity can be restored only by the return of all Christian communions to the principles of an organic unity of faith and love, exemplified by the undivided Catholic Church during the first ages of its existence, rather than by an enforced organizational unity. We believe these principles to be the substantial deposit of Christian faith and order committed by Christ and his Apostles to the church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all humanity.

As inherent parts of the sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following:

- a. the Holy Scriptures of the Old Testament, including the inter-testamental deuterocanonical/apocryphal books, and the New Testament as the written images and likeness of the Word of God, and thereby the standard for judgment of all Tradition and Ecclesiology.

b. The Nicene Creed, as formulated by the Council of Nicea in 325 C.E. and reaffirmed by the Council of Constantinople in 381 C.E., as the sufficient symbol of the Christian faith.

c. The Mysteries (Sacraments) of Baptism, Holy Communion, Confirmation of Chrismation, Penance or Reconciliation, Holy Matrimony, Holy Orders, and Unction as established by God and, in the normal economy of salvation, necessary for a deepening union with God and the abundant life promised by Our Lord; sacraments such as preaching and teaching as necessary for the spread of the Holy Gospel, ministered in accord with the Sacred Tradition of Christ's Holy Church; and the conviction that all of life is potentially sacramental.

d. The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called by God into the unity of his church, and reflecting an attitude of service rather than autocracy.

e. The equal treatment of all God's children, in all areas of the life of the Church.

f. The divine inspiration and guidance of the Holy Scripture in the seven ecumenical councils of the undivided Church.

2. Each Jurisdiction respects the freedom and prerogatives of the other Jurisdictions within this union and hopes to cooperate with the others on the basis of a common faith and doctrine, respect for our Celtic Traditions, and a desire to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

Each Jurisdiction, in all decisions concerning the rite and ritual, will act at its own discretion, provided that the truth of Christian Orthodoxy is not violated.

While always affirming the liberty, in Christ, of the member Jurisdictions, we proclaim the following:

THE COMMUNION

The Celtic Christian Communion is not an intercommunion organization, but rather a communion of jurisdictions each of which is in full communion with one another and adhere to this mission statement and covenant. Using the example of the Eastern Orthodox Communion, each Jurisdiction is analogous to a national church within that Communion. Following the example of our Celtic ancestors in the faith, the Jurisdictions are not territorial but familiar and spiritual in nature.

THE CHURCH

We believe that all who have been duly baptized with water in the name of the Father and of the Son and of the Holy Spirit by a validly baptized Christian are members of the Holy Catholic Church, that the Church is none other than the Body of Christ in the worlds, and that it is manifest as the people of God, gathered for Eucharist, in sacramental continuity with the Apostles.

ORDINATION

It is the practice of the Celtic Christian Communion to ordain qualified individuals to all levels of Holy Orders regardless of ethnicity, gender, or social status. It is the position of the Celtic Christian Communion that no individual will be denied, on the basis of gender, the opportunity to answer the Divinely initiated call to Holy Orders.

MARRIAGE

Marriage is defined by the Communion as the lifelong union of one man and one woman. While the Communion does not deny the occasional necessity of divorce, it considers such a dissolution as always a tragedy, damaging to the sign value of the Mystery (Sacrament) of Matrimony, and expects the divorcing couple to do all in their power to save the marriage if at all possible.

ABORTION

The moral stand that the Celtic Christian Communion takes on abortion is very simple and straightforward: Abortion is the taking of a human life, made in the image of God. Therefore the only circumstance in which it can be considered is a direct threat to the

mother's physical life by the continuation of the pregnancy.

OCCULT SOCIETIES AND PRACTICES

Membership in occult societies which practice divination, astrology and magic is contrary to the Christian faith and is actively discouraged by the Jurisdiction of the Communion. The ancient Celtic Church was orthodox in its theology. The Celtic Christian Communion is equally orthodox in belief and practice.

MEETINGS

Finally, we covenant to meet on a regular basis, at an agreed-upon location, for discussion, sharing and mutual support. Voting on matters of common interest and the acceptance of Jurisdiction into the Communion are the responsibility of the Bishops, each having an equal vote. The full voice of the People of God, clergy and laity, is encouraged at such meetings, and in no case shall the Bishops hold meetings closed to the People of God of the various Jurisdiction of the Communion. The Bishops may elect one among themselves to serve as Presiding Archbishop of the Communion, his or her position shall be that of first among equals. He or she shall serve as a sign of Catholic unity and act as chairperson of the gatherings of the Communion. Neither a right of veto nor a right to interfere in the internal affairs of the various Jurisdictions of the Communion is given to the Presiding Archbishop.

Ratified this 18th day of July, The Feast of St. Edburga in the Year of Our Lord, 1997.
 The Most Rev. Ivan MacKillop, OCC
 The Rt. Rev. Thomas Faulkenbury, OPC
 The Rt. Rev. Joseph Grenier, Ph.D.

Appendix B

A Summary of the Beliefs of the Anamchara Celtic Church

Rt. Rev. Thomas J. Faulkenbury, O.P.C.

OPEN COMMUNION

We believe that all Christians who are baptized in the name of the Father, Son, and Holy Spirit are members of the one holy, catholic, and orthodox church. Consequently, all the services of Anamchara Celtic Church congregations are open to all Christians. This includes the Sacrament of Holy Communion. The altars of our Church are open to any baptized Christian who wishes to receive this gift of our Savior.

The Anamchara Celtic Church does not require that any person renounce their current denominational affiliation in order to join in worship or prayer in our Church.

WORSHIP

The style of worship varies from congregation to congregation. Some use the Desert Missal, a contemporary liturgy based on Celtic Liturgies and folk-prayers going back to the 8th Century and earlier. Some use worship services developed by other Celtic Christian groups like the Iona Community, St. Aidan's Trust, and the Northumbrian Community. While the Desert Missal is the recommended liturgical resource and the one in most common use, the Anamchara Celtic Church allows for freedom of style in worship, encouraging the development of worship forms capturing the spirit of the ancient Celtic Church.

GOVERNANCE

The Church is an association of congregations drawn together in an "organic unity of faith and love." There is not a compelled corporate unity. We are drawn together around the basic doctrine of the undivided Church. And we exist for the reciprocal sustenance and growth of ministries. Once a year the clergy and laity meet in Convocation for dialogue, sharing, and collective support.

Our form of ecclesiastical government is a combination of episcopal leadership and congregational polity.

Our Bishops are not "corporate CEO's" but pastoral leaders providing doctrinal stability and equipping the Church for ministry. Our organizational model is "axial" rather than "hierarchic." Our Bishops are foci for the presence of the Church in the world rather than feudal lords ruling their ecclesiastical domains.

Congregations are self-governing. They own their property, manage their own affairs, and are governed by locally elected Church Councils.

THE HOLY SCRIPTURES

We acknowledge the Old Testament, the Apocrypha, and the New Testament as the Word of God and the primary requirement for ruling in all matters of practice and church policy.

THE NICENE CREED

We believe that the sufficient statement of faith is the Nicene Creed. This means that we

believe in the fundamentals of the Christian faith: the Trinity, the divinity of Jesus Christ, His Incarnation, the Virgin Birth, His Crucifixion, Resurrection, and Ascension, His eventual return, the continuing work of the Holy Spirit in the Church, God's forgiveness of our sins through Christ, and eternal life.

Our version of the Nicene Creed is that which was approved at the Council of Nicea (325 C.E.) and reaffirmed by the Council of Constantinople (381 C.E.). It does not contain the so-called "filioque" clause arbitrarily added later by the Church of Rome.

THE SACRAMENTS

We observe the two major and five minor Sacraments (or Mysteries) of the undivided Church. The major Sacraments of Baptism (with Chrismation) and Holy Communion are necessary to salvation. The minor Sacraments of Confirmation, Reconciliation (also called Penance), Holy Matrimony, Holy Orders, and Unction (also called Last Rites) are deemed necessary for a more abundant life in Christ and the Church. We also recognize the work of God in what we call sacramentals such as preaching and teaching which assist in the spread of the Holy Gospel. And we teach that all of Christian life is potentially sacramental (that is, an outward sign of the inner grace of Christ which all Christians possess).

APOSTOLIC SUCCESSION

Through the Sacrament of Holy Orders we maintain the historical ministry of the Church (Bishops, Presbyters or Priests, and Deacons) instituted by Christ through the Apostles by the laying on of hands. The Bishops of the Anamchara Celtic Church trace their succession through the historical line of duly consecrated Bishops back to the Apostles

and the Lord Jesus Christ. Equally important, they preserve and promote the faith once delivered by Christ to the Apostles.

THE SEVEN ECUMENICAL COUNCILS

We hold that the first seven Ecumenical Councils of the undivided Church were guided by the Holy Spirit and are continuations and elaborations of the deposit of the faith given to Christ by the Apostles. In addition to theological clarifications on the nature of Christ, these Councils pronounced the intercession of the Saints and the veneration of sacred art as consistent with Christian doctrine and worship. They also gave the Blessed Virgin Mary her proper recognition as the Theotokos (the Mother of God by virtue of the birth of the Son of God through her obedience).

THE EQUALITY OF ALL GOD'S CHILDREN

We believe that it is in keeping with the Holy Scriptures, the Celtic Christian tradition, and God-given reason, that in Christ Jesus we are neither Greek nor Jew, black nor white, male nor female. And, therefore, all of God's children inherit the responsibility to respond to God's call in the full life of the Church. No ministry of the Anamchara Celtic Church is denied to anyone on the basis of gender, race, or ethnicity. To deny any Christian the opportunity to respond to God's call on these bases is to contradict Holy Scriptures, sacred tradition, and simple Divine justice.

CHURCH CALENDAR

We observe the traditional Celtic Christian Calendar of seasons (Advent, Christmas,

Epiphany, Lent, Easter, Pentecost), Holy Days (Nativity, Easter Vigil, Ascension, etc.) and the observance of the feast days of Saints (with special emphasis on the Celtic saints). In addition, some member congregations observe the Celtic seasons (Samhain, Imbolc, Beltaine, and Lammas) and Celtic celebrations (Christmas Vigil, Prayer Around the Cross, Vigil of Fire, Harvest Office). Observances vary from church to church, depending on the size and preferences of the congregation.

The observance of Easter is in accordance with the ancient Celtic calculation.

Appendix C

Four centuries after the death of the Christ religious leaders were developing differing opinions. One was Bishop Arius who believed that the Christ had two separate natures, one divine and the other human. The Christ, as Son, was subordinate to the Father, a relationship which he believed mirrored the structure of society. Arius gathered a large following, and his theological position began to reveal divisions with more traditional views of the religion. The Emperor Constantine summoned the first general council of the Christian Church, the Council of Nicea in 325 C.E., to promote religious peace within the empire. One result was the Nicene Creed, written by Athanasius of Alexandria, which served to define the most basic beliefs of Latin Christianity.

THE NICENE CREED

We believe in One God, the Father Almighty, Maker of Heaven and Earth, Of all things visible and invisible. We believe in One Lord, Jesus Christ the only Son of God. God from god, light from light, true god from true god. Begotten not made, of one being with the Father, Through him all things were made. For us men and for our salvation he came down from heaven, By the power of the Holy Spirit he was made man. For our sake he was crucified died and was buried. He rose again in fulfillment of the scriptures And is seated at the right hand of the father. He will come again in glory to judge the living and the dead And of his kingdom there will be no end.

We believe in the Holy Spirit, the lord and giver of life Who proceeds from the father and son, Through the father and son is glorified, He has spoken through the prophets.

We believe in one holy catholic and apostolic church. We believe in communion of saints, the resurrection of the dead And the life of the world to come. Amen.

Appendix D

*The Confession of St. Patrick
and
St. Patrick's Breastplate*

as translated from the Latin by Ludwig Bieler

I am Patrick, a sinner, most unlearned, the least of all the faithful, and utterly despised by many. My father was Calpornius, a deacon, son of Potitus, a priest, of the village Bannavem Taburniæ; he had a country seat nearby, and there I was taken captive.

I was then about sixteen years of age. I did not know the true God. I was taken into captivity to Ireland with many thousands of people---and deservedly so, because we turned away from God, and did not keep His commandments, and did not obey our priests, who used to remind us of our salvation.

And the Lord brought over us the wrath of his anger and scattered us among many nations, even unto the utmost part of the earth, where now my littleness is placed among strangers.

And there the Lord opened the sense of my unbelief that I might at last remember my sins and be converted with all my heart to the Lord my God, who had regard for my abjection, and mercy on my youth and ignorance, and watched over me before I knew Him, and before I was able to distinguish between good and evil, and guarded me, and comforted me as would a father his son.

Hence I cannot be silent---nor, indeed, is it expedient---about the great benefits and the great grace which the lord has deigned to bestow upon me in the land of my captivity; for this we can give to God in return after having been chastened by Him, to exalt and praise His wonders before every nation that is anywhere under the heaven.

Because there is no other God, nor ever was, nor will be, than God the Father unbegotten, without beginning, from whom is all beginning, the Lord of the universe, as we have been taught; and His son Jesus Christ, whom we declare to have always been with the Father, spiritually and ineffably begotten by the Father before the beginning of the world, before all beginning; and by Him are made all things visible and invisible. He was made man, and, having defeated death, was received into heaven by the Father; and He hath given Him all power over all names in heaven, on earth, and under the earth, and every tongue shall confess to Him that Jesus Christ is Lord and God, in whom we believe, and whose advent we expect soon to be, judge of the living and of the dead, who will render to every man according to his deeds; and He has poured forth upon us abundantly the Holy Spirit, the gift and pledge of immortality, who makes those who believe and obey sons of God and joint heirs with Christ; and Him do we confess and adore, one God in the Trinity of the Holy Name.

For He Himself has said through the Prophet: Call upon me in the day of thy trouble, and I will deliver thee, and thou shalt glorify me. And again He says: It is honorable to reveal and confess the works of God.

Although I am imperfect in many things, I nevertheless wish that my brethren and kinsmen should know what sort of person I am, so that they may understand my heart's desire.

I know well the testimony of my Lord, who in the Psalm declares: Thou wilt destroy them that speak a lie. And again He says: The mouth that belieeth killeth the soul. And the same Lord says in the Gospel: Every idle word that men shall speak, they shall render an account for it on the day of judgement.

And so I should dread exceedingly, with fear and trembling, this sentence on that day when no one will be able to escape or hide, but we all, without exception, shall have to give an account even of our smallest sins before the judgement of the Lord Christ.

For this reason I had in mind to write, but hesitated until now; I was afraid of exposing myself to the talk of men, because I have not studied like the others, who thoroughly imbibed law and Sacred Scripture, and never had to change from the language of their childhood days, but were able to make it still more perfect. In our case, what I had to say had to be translated into a tongue foreign to me, as can be easily proved from the savor of my writing, which betrays how little instruction and training I have had in the art of words; for, so says Scripture, by the tongue will be discovered the wise man, and understanding, and knowledge, and the teaching of truth.

But of what help is an excuse, however true, especially if combined with presumption, since now, in my old age, I strive for something that I did not acquire in youth? It was my sins that prevented me from fixing in my mind what before I had barely read through. But who believes me, though I should repeat what I started out with?

As a youth, nay, almost as a boy not able to speak, I was taken captive, before I knew what to pursue and what to avoid. Hence to-day I blush and fear exceedingly to reveal my lack of education; for I am unable to tell my story to those versed in the art of concise writing---in such a way, I mean, as my spirit and mind long to do, and so that the sense of my words expresses what I feel.

But if indeed it had been given to me as it was given to others, then I would not be silent because of my desire of thanksgiving; and if perhaps some people think me arrogant for doing so in spite of my lack of knowledge and my slow tongue, it is, after all, written: The stammering tongues shall quickly learn to speak peace.

How much more should we earnestly strive to do this, we, who are, so Scripture says, a letter of Christ for salvation unto the utmost part of the earth, and, though not an eloquent one, yet...written in your hearts, not with ink, but with the spirit of the living God! And again the Spirit witnesses that even rusticity was created by the Highest.

Whence I, once rustic, exiled, unlearned, who does not know how to provide for the future, this at least I know most certainly that before I was humiliated I was like a stone Lying in the deep mire; and He that is mighty came and in His mercy lifted me up, and raised me aloft, and placed me on the top of the wall. And therefore I ought to cry out aloud and so also render something to the Lord for His great benefits here and in eternity--benefits which the mind of men is unable to appraise.

Wherefore, then, be astonished, ye great and little that fear God, and you men of letters on your estates, listen and pore over this. Who was it that roused up me, the fool that I am, from the midst of those who in the eyes of men are wise, and expert in law, and powerful in word and in everything? And He inspired me---me, the outcast of this world---before others, to be the man (if only I could!) who, with fear and reverence and without blame, should faithfully serve the people to whom the love of Christ conveyed and gave me for the duration of my life, if I should be worthy; yes indeed, to serve them humbly and sincerely.

In the light, therefore, of our faith in the Trinity I must make this choice, regardless of danger I must make known the gift of God and everlasting consolation, without fear and frankly I must spread everywhere the name of God so that after my decease I may leave a bequest to my brethren and sons whom I have baptized in the Lord---so many thousands of people.

And I was not worthy, nor was I such that the Lord should grant this to His servant; that after my misfortunes and so great difficulties, after my captivity, after the lapse of so many years, He should give me so great a grace in behalf of that nation---a thing which once, in my youth, I never expected nor thought of.

But after I came to Ireland---every day I had to tend sheep, and many times a day I prayed---the love of God and His fear came to me more and more, and my faith was strengthened. And my spirit was moved so that in a single day I would say as many as a hundred prayers, and almost as many in the night, and this even when I was staying in the

woods and on the mountains; and I used to get up for prayer before daylight, through snow, through frost, through rain, and I felt no harm, and there was no sloth in me---as I now see, because the spirit within me was then fervent.

And there one night I heard in my sleep a voice saying to me: 'It is well that you fast, soon you will go to your own country.' And again, after a short while, I heard a voice saying to me: 'See, your ship is ready.' And it was not near, but at a distance of perhaps two hundred miles, and I had never been there, nor did I know a living soul there; and then I took to flight, and I left the man with whom I had stayed for six years. And I went in the strength of God who directed my way to my good, and I feared nothing until I came to that ship.

And the day that I arrived the ship was set afloat, and I said that I was able to pay for my passage with them. But the captain was not pleased, and with indignation he answered harshly: 'It is of no use for you to ask us to go along with us.' And when I heard this, I left them in order to return to the hut where I was staying. And as I went, I began to pray; and before I had ended my prayer, I heard one of them shouting behind me, 'Come, hurry, we shall take you on in good faith; make friends with us in whatever way you like.' And so on that day I refused to suck their breasts for fear of God, but rather hoped they would come to the faith of Jesus Christ, because they were pagans. And thus I had my way with them, and we set sail at once.

And after three days we reached land, and for twenty-eight days we traveled through deserted country. And they lacked food, and hunger overcame them; and the next day the captain said to me: 'Tell me, Christian: you say that your God is great and all-powerful; why, then, do you not pray for us? As you can see, we are suffering from hunger; it is unlikely indeed that we shall ever see a human being again.'

I said to them full of confidence: 'Be truly converted with all your heart to the Lord my God, because nothing is impossible for Him, that this day He may send you food on your way until you be satisfied; for He has abundance everywhere.' And, with the help of God,

so it came to pass: suddenly a herd of pigs appeared on the road before our eyes, and they killed many of them; and there they stopped for two nights and fully recovered their strength, and their hounds received their fill for many of them had grown weak and were half-dead along the way. And from that day they had plenty of food. They also found wild honey, and offered some of it to me, and one of them said: 'This we offer in sacrifice.' Thanks be to God, I tasted none of it.

That same night, when I was asleep, Satan assailed me violently, a thing I shall remember as long as I shall be in this body. And he fell upon me like a huge rock, and I could not stir a limb. But whence came it into my mind, ignorant as I am, to call upon Helias. And meanwhile I saw the sun rise in the sky, and while I was shouting 'Helias! Helias!' with all my might, suddenly the splendor of that sun fell on me and immediately freed me of all misery. And I believe that I was sustained by Christ my Lord, and that His Spirit was even then crying out in my behalf, and I hope it will be so on the day of my tribulation, as is written in the Gospel: On that day, the Lord declares, it is not you that speak, but the Spirit of your Father that speaketh in you.

And once again, after many years, I fell into captivity. On that first night I stayed with them, I heard a divine message saying to me: 'Two months will you be with them.' And so it came to pass: on the sixtieth night thereafter the Lord delivered me out of their hands.

Also on our way God gave us food and fire and dry weather every day, until, on the tenth day, we met people. As I said above, we traveled twenty-eight days through deserted country, and the night that we met people we had no food left.

And again after a few years I was in Britain with my people. who received me as their son, and sincerely besought me that now at last, having suffered so many hardships, I should not leave them and go elsewhere.

And there I saw in the night the vision of a man, whose name was Victoricus, coming as it were from Ireland, with countless letters. And he gave me one of them, and I read the opening words of the letter, which were, 'The voice of the Irish'; and as I read the

beginning of the letter I thought that at the same moment I heard their voice---they were those beside the Wood of Voclut, which is near the Western Sea---and thus did they cry out as with one mouth: 'We ask thee, boy, come and walk among us once more.'

And I was quite broken in heart, and could read no further, and so I woke up. Thanks be to God, after many years the Lord gave to them according to their cry.

And another night---whether within me, or beside me, I know not, God knoweth---they called me most unmistakably with words which I heard but could not understand, except that at the end of the prayer He spoke thus: 'He that has laid down His life for thee, it is He that speaketh in thee' and so I awoke full of joy.

And again I saw Him praying in me, and I was as it were within my body, and I heard Him above me, that is, over the inward man, and there He prayed mightily with groanings. And all the time I was astonished, and wondered, and thought with myself who it could be that prayed in me. But at the end of the prayer He spoke, saying that He was the Spirit; and so I woke up, and remembered the Apostle saying: The Spirit helpeth the infirmities of our prayer. For we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings, which cannot be expressed in words; and again: The Lord our advocate asketh for us.

And when I was attacked by a number of my seniors who came forth and brought up my sins against my laborious episcopate, on that day indeed was I struck so that I might have fallen now and for eternity; but the Lord graciously spared the stranger and sojourner for His name and came mightily to my help in this affliction Verily, not slight was the shame and blame that fell upon me! I ask God that it may not be reckoned to them as sin.

As cause for proceeding against me they found---after thirty years!---a confession I had made before I was a deacon. In the anxiety of my troubled mind I confided to my dearest friend what I had done in my boyhood one day, nay, in one hour, because I was not yet strong. I know not, God knoweth---whether I was then fifteen years old: and I did not believe in the living God, nor did I so from my childhood, but lived in death and unbelief

until I was severely chastised and really humiliated, by hunger and nakedness, and that daily.

On the other hand, I did not go to Ireland of my own accord. not until I had nearly perished; but this was rather for my good, for thus was I purged by the Lord; and He made me fit so that I might be now what was once far from me that I should care and labor for the salvation of others, whereas then I did not even care about myself.

On that day, then, when I was rejected by those referred to and mentioned above, in that night I saw a vision of the night. There was a writing without honor against my face, and at the same time I heard God's voice saying to me: 'We have seen with displeasure the face of Deisignatus' (thus revealing his name). He did not say, 'Thou hast seen.' but 'We have seen.' as if He included Himself, as He sayeth: He who toucheth you toucheth as it were the apple of my eye.

Therefore I give Him thanks who hath strengthened me in everything, as He did not frustrate the journey upon which I had decided, and the work which I had learned from Christ my Lord; but I rather felt after this no little strength, and my trust was proved right before God and men.

And so I say boldly, my conscience does not blame me now or in the future: God is my witness that I have not lied in the account which I have given you.

But the more am I sorry for my dearest friend that we had to hear what he said. To him I had confided my very soul! And I was told by some of the brethren before that defense--- at which I was not present, nor was I in Britain, nor was it suggested by me---that he would stand up for me in my absence. He had even said to me in person: 'Look, you should be raised to the rank of bishop!'---of which I was not worthy. But whence did it come to him afterwards that he let me down before all, good and evil, and publicly, in a matter in which he had favored me before spontaneously and gladly---and not he alone, but the Lord, who is greater than all?

Enough of this. I must not, however, hide God's gift which He bestowed upon me in the land of my captivity; because then I earnestly sought Him, and there I found Him, and He saved me from all evil because---so I believe---of His Spirit that dwelleth in me. Again, boldly said. But God knows it, had this been said to me by a man, I had perhaps remained silent for the love of Christ.

Hence, then, I give unwearied thanks to God, who kept me faithful in the day of my temptation, so that today I can confidently offer Him my soul as a living sacrifice---to Christ my Lord, who saved me out of all my troubles. Thus I can say: 'Who am I, O Lord, and to what hast Thou called me, Thou who didst assist me with such divine power that to-day I constantly exalt and magnify Thy name among the heathens wherever I may be, and not only in good days but also in tribulations?' So indeed I must accept with equanimity whatever befalls me, be it good or evil, and always give thanks to God, who taught me to trust in Him always without hesitation, and who must have heard my prayer so that I, however ignorant I was, in the last days dared to undertake such a holy and wonderful work---thus imitating somehow those who, as the Lord once foretold, would preach His Gospel for a testimony to all nations before the end of the world. So we have seen it, and so it has been fulfilled: indeed, we are witnesses that the Gospel has been preached unto those parts beyond which there lives nobody.

Now, it would be tedious to give a detailed account of all my labors or even a part of them. Let me tell you briefly how the merciful God often freed me from slavery and from twelve dangers in which my life was at stake---not to mention numerous plots, which I cannot express in words; for I do not want to bore my readers. But God is my witness, who knows all things even before they come to pass, as He used to forewarn even me, poor wretch that I am, of many things by a divine message.

How came I by this wisdom, which was not in me, who neither knew the number of my days nor knew what God was? Whence was given to me afterwards the gift so great, so salutary---to know God and to love Him, although at the price of leaving my country and

my parents?

And many gifts were offered to me in sorrow and tears, and I offended the donors, much against the wishes of some of my seniors; but, guided by God, in no way did I agree with them or acquiesce. It was not grace of my own, but God, who is strong in me and resists them all---as He had done when I came to the people of Ireland to preach the Gospel, and to suffer insult from the unbelievers, hearing the reproach of my going abroad, and many persecutions even unto bonds, and to give my free birth for the benefit of others; and, should I be worthy, I am prepared to give even my life without hesitation and most gladly for His name, and it is there that I wish to spend it until I die, if the Lord would grant it to me.

For I am very much God's debtor, who gave me such grace that many people were reborn in God through me and afterwards confirmed, and that clerics were ordained for them everywhere, for a people just coming to the faith, whom the Lord took from the utmost parts of the earth, as He once had promised through His prophets: To Thee the gentiles shall come from the ends of the earth and shall say: 'How false are the idols that our fathers got for themselves, and there is no profit in them'; and again: 'I have set Thee as a light among the gentiles, that Thou mayest be for salvation unto the utmost part of the earth.'

And there I wish to wait for His promise who surely never deceives, as He promises in the Gospel: They shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob---as we believe the faithful will come from all the world.

For that reason, therefore, we ought to fish well and diligently, as the Lord exhorts in advance and teaches, saying: Come ye after me, and I will make you to be fishers of men. And again He says through the prophets: Behold, I send many fishers and hunters, saith God, and so on. Hence it was most necessary to spread our nets so that a great multitude and throng might be caught for God, and that there be clerics everywhere to baptize and exhort a people in need and want, as the Lord in the Gospel states, exhorts and teaches,

saying: Going therefore now, teach ye all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world. And again He says: Go ye therefore into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And again: This Gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall come the end. And so too the Lord announces through the prophet, and says: And it shall come to pass, in the last days, saith the Lord, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy. And in Osee, He saith: 'I will call that which was not my people, my people; ...and her that had not obtained mercy, one that hath obtained mercy. And it shall be in the place where it was said: ''You are not my people," there they shall be called the sons of the living God.'

Hence, how did it come to pass in Ireland that those who never had a knowledge of God, but until now always worshipped idols and things impure, have now been made a people of the Lord, and are called sons of God, that the sons and daughters of the kings of the Irish are seen to be monks and virgins of Christ?

Among others, a blessed Irishwoman of noble birth, beautiful, full-grown, whom I had baptized, came to us after some days for a particular reason: she told us that she had received a message from a messenger of God, and he admonished her to be a virgin of Christ and draw near to God. Thanks be to God, on the sixth day after this she most laudably and eagerly chose what all virgins of Christ do. Not that their fathers agree with them: no---they often ever suffer persecution and undeserved reproaches from their parents; and yet their number is ever increasing. How many have been reborn there so as to be of our kind, I do not know---not to mention widows and those who practice

continence.

But greatest is the suffering of those women who live in slavery. All the time they have to endure terror and threats. But the Lord gave His grace to many of His maidens; for, though they are forbidden to do so, they follow Him bravely.

Wherefore, then, even if I wished to leave them and go to Britain---and how I would have loved to go to my country and my parents, and also to Gaul in order to visit the brethren and to see the face of the saints of my Lord! God knows it! that I much desired it; but I am bound by the Spirit, who gives evidence against me if I do this, telling me that I shall be guilty; and I am afraid of losing the labor which I have begun---nay, not I, but Christ the Lord who bade me come here and stay with them for the rest of my life, if the Lord will, and will guard me from every evil way that I may not sin before Him.

This, I presume, I ought to do, but I do not trust myself as long as I am in this body of death, for strong is he who daily strives to turn me away from the faith and the purity of true religion to which I have devoted myself to the end of my I life to Christ my Lord. But the hostile flesh is ever dragging us unto death, that I is, towards the forbidden satisfaction of one's desires; and I know that in part I did not lead a perfect life as did the other faithful; but I acknowledge it to my! Lord, and do not blush before Him, because I lie not: from the time I came to know Him in my youth, the love of God and the fear of Him have grown in me, and up to now, thanks to the grace of God, I have kept the faith.

And let those who will, laugh and scorn---I shall not be silent; nor shall I hide the signs and wonders which the Lord has shown me many years before they came to pass, as He knows everything even before the times of the world.

Hence I ought unceasingly to give thanks to God who often pardoned my folly and my carelessness, and on more than one occasion spared His great wrath on me, who was chosen to be His helper and who was slow to do as was shown me and as the Spirit suggested. And the Lord had mercy on me thousands and thousands of times because He saw that I was ready, but that I did not know what to do in the circumstances. For many

tried to prevent this my mission; they would even talk to each other behind my back and say: 'Why does this fellow throw himself into danger among enemies who have no knowledge of God?' It was not malice, but it did not appeal to them because---and to this I own myself---of my rusticity. And I did not realize at once the grace that was then in me; now I understand that I should have done so before.

Now I have given a simple account to my brethren and fellow servants who have believed me because of what I said and still say in order to strengthen and confirm your faith. Would that you, too, would strive for greater things and do better! This will be my glory, for a wise son is the glory of his father.

You know, and so does God, how I have lived among you from my youth in the true faith and in sincerity of heart. Likewise, as regards the heathen among whom I live, I have been faithful to them, and so I shall be. God knows it, I have overreached none of them, nor would I think of doing so, for the sake of God and His Church, for fear of raising persecution against them and all of us, and for fear that through me the name of the Lord be blasphemed; for it is written: Woe to the man through whom the name of the Lord is blasphemed.

For although I be rude in all things, nevertheless I have tried somehow to keep myself safe, and that, too, for my Christian brethren, and the virgins of Christ, and the pious women who of their own accord made me gifts and laid on the altar some of their ornaments and I gave them back to them, and they were offended that I did so. But I did it for the hope of lasting success---in order to preserve myself cautiously in everything so that they might not seize upon me or the ministry of my service, under the pretext of dishonesty, and that I would not even in the smallest matter give the infidels an opportunity to defame or defile.

When I baptized so many thousands of people, did I perhaps expect from any of them as much as half a scruple? Tell me, and I will restore it to you. Or when the Lord ordained clerics everywhere through my unworthy person and I conferred the ministry upon them

free, if I asked any of them as much as the price of my shoes, speak against me and I will return it to you.

On the contrary, I spent money for you that they might receive me; and I went to you and everywhere for your sake in many dangers, even to the farthest districts, beyond which there lived nobody and where nobody had ever come to baptize, or to ordain clergy, or to confirm the people. With the grace of the Lord, I did everything lovingly and gladly for your salvation.

All the while I used to give presents to the kings, besides the fees I paid to their sons who travel with me. Even so they laid hands on me and my companions, and on that day they eagerly wished to kill me; but my time had not yet come. And everything they found with us they took away, and me they put in irons; and on the fourteenth day the Lord delivered me from their power, and our belongings were returned to us because of God and our dear friends whom we had seen before.

You know how much I paid to those who administered justice in all those districts to which I came frequently. I think I distributed among them not less than the price of fifteen men, so that you might enjoy me, and I might always enjoy you in God. I am not sorry for it---indeed it is not enough for me; I still spend and shall spend more. God has power to grant me afterwards that I myself may be spent for your souls.

Indeed, I call God to witness upon my soul that I lie not; neither, I hope, am I writing to you in order to make this an occasion of flattery or covetousness, nor because I look for honor from any of you. Sufficient is the honor that is not yet seen but is anticipated in the heart. Faithful is He that promised; He never lieth.

But I see myself exalted even in the present world beyond measure by the Lord, and I was not worthy nor such that He should grant me this. I know perfectly well, though not by my own judgement, that poverty and misfortune becomes me better than riches and pleasures. For Christ the Lord, too, was poor for our sakes; and I, unhappy wretch that I am, have no wealth even if I wished for it. Daily I expect murder, fraud, or captivity, or

whatever it may be; but I fear none of these things because of the promises of heaven. I have cast myself into the hands of God Almighty, who rules everywhere, as the prophet says: Cast thy thought upon God, and He shall sustain thee.

So, now I commend my soul to my faithful God, for whom I am an ambassador in all my wretchedness; but God accepteth no person, and chose me for this office---to be, although among His least, one of His ministers.

Hence let me render unto Him for all He has done to me. But what can I say or what can I promise to my Lord, as I can do nothing that He has not given me? May He search the hearts and deepest feelings; for greatly and exceedingly do I wish, and ready I was, that He should give me His chalice to drink, as He gave it also to the others who loved Him.

Wherefore may God never permit it to happen to me that I should lose His people which He purchased in the utmost parts of the world. I pray to God to give me perseverance and to deign that I be a faithful witness to Him to the end of my life for my God.

And if ever I have done any good for my God whom I love, I beg Him to grant me that I may shed my blood with those exiles and captives for His name, even though I should be denied a grave, or my body be woefully torn to pieces limb by limb by hounds or wild beasts, or the fowls of the air devour it. I am firmly convinced that if this should happen to me, I would have gained my soul together with my body, because on that day without doubt we shall rise in the brightness of the sun, that is, in the glory of Christ Jesus our Redeemer, as sons of the living God and joint heirs with Christ, to be made conformable to His image; for of Him, and by Him, and in Him we shall reign.

For this sun which we see rises daily for us because He commands so, but it will never reign, nor will its splendor last; what is more, those wretches who adore it will be miserably punished. Not so we, who believe in, and worship, the true sun---Christ---who will never perish, nor will he who doeth His will; but he will abide for ever as Christ

abideth for ever, who reigns with God the Father Almighty and the Holy Spirit before time, and now, and in all eternity. Amen.

Behold, again and again would I set forth the words of my confession. I testify in truth and in joy of heart before God and His holy angels that I never had any reason except the Gospel and its promises why I should ever return to the people from whom once before I barely escaped.

I pray those who believe and fear God, whosoever deigns to look at or receive this writing which Patrick, a sinner, unlearned, has composed in Ireland, that no one should ever say that it was my ignorance if I did or showed forth anything however small according to God's good pleasure; but let this be your conclusion and let it so be thought, that---as is the perfect truth---it was the gift of God. This is my confession before I die.

St. Patrick's Breastplate

as published in the 1940 hymnal

I bind unto myself today
The strong name of the Trinity,
By invocation of the same,
The three in one, and one in three.

I bind this day to me forever,
By power of faith, Christ's Incarnation;
His baptism in the Jordan river;
His death on cross for my salvation;
His bursting from the spiced tomb;
His riding up the heavenly way;
His coming at the day of doom:
I bind unto myself today.

I bind unto myself the power
Of the great love of cherubim;
The sweet "Well done" in judgment hour;

The service of the seraphim;
 Confessor's faith, apostles' word,
 The patriarchs' prayers, the prophets' scrolls;
 All good deeds done unto the Lord,
 And purity of virgin souls.

I bind unto myself today
 The virtues of the star lit heaven,
 The glorious sun's life giving ray,
 The whiteness of the moon at even,
 The flashing of the lightning free,
 The whirling wind's tempestuous shocks,
 The stable earth, the deep salt sea,
 Around the old eternal rocks.

I bind unto myself today
 The power of God to hold and lead,
 His eye to watch, his might to stay,
 His ear to hearken to my need;
 The wisdom of my God to teach,
 His hand to guide, his shield to ward;
 The word of God to give me speech,
 His heavenly host to be my guard.

Christ be with me, Christ within me,
 Christ behind me, Christ before me,
 Christ beside me, Christ to win me,
 Christ to comfort and restore me,
 Christ beneath me, Christ above me,
 Christ in quiet, Christ in danger,
 Christ in hearts of all that love me,
 Christ in mouth of friend and stranger.

I bind unto myself the Name,
 The strong name of the Trinity;
 By invocation of the same,
 The three in one, and one in three.
 Of whom all nature hath creation;
 Eternal Father, Spirit, Word:
 Praise to the Lord of my salvation,
 Salvation is of Christ the Lord. Amen.

Appendix E

AND GOD SAID IT WAS GOOD:

The Celtic Ecological Alternative to the Augustinian Domination of Nature

The Rt. Rev. Thomas J. Faulkenbury

The ecological holocaust experienced in the late 20th Century need not be re-articulated. The litany of environmental abuses is well documented and experienced by postindustrial man. The thrust of this paper is that a particular form of a Christian weltanschauung ~ Augustinianism ~ was a major contributing factor to an attitude of alienation from and domination of nature; and, that there was, and is, another Christian weltanschauung ~ Celticism ~ which provides a viable and Scripturally-based alternative to the mistakes of Augustinianism.

The Augustinian paradigm permeates Western Christianity both Catholic and Protestant. Although Molinism may be the practical expression of Roman Catholic faith, Augustinianism is the "official" doctrine of the Church of Rome. And, historically, the major Protestant Reformers (specifically Martin Luther, John Calvin, and Ulrich Zwingli) inherited and built upon an Augustinian foundation.

The Augustinian Paradigm

There are four key elements to the Augustinian paradigm: hierarchy, dualism, prevenient grace and predestination. Each is a contributing factor to a weltanschauung of alienation and domination.

Augustine articulates a hierarchic structure in both the heavenly and earthly spheres. The heavenly realm is portrayed as one of descent from God at the apex through the angelic realm to man and terminating with the animal world. It is a cosmos consisting of a heavenly world of proximity to God (and, therefore, status) and an earthly world of remoteness from the Almighty (and, therefore, insignificance).

Concomitant with this hierarchic structure is Augustine's quasi-Manichaeism which posits a radical dualism between the spiritual realm (proximity to God and, therefore, good) and the physical realm (remoteness from God and, therefore, evil). God is radically other than His creation ~ a fact accentuated by man's fall from grace as a result of Adam's sin in the creation story of Genesis. God is fundamentally separated from His creation and the crown of God's creation, man, is equally alienated from both God and the balance of the cosmos.

It is within the framework of hierarchy and dualism that Augustine posits a theory of prevenient grace by which God unilaterally and irresistibly spans the gap between Himself and His creation. Man's alienation from God and his fall from proximity and closeness to God is so severe that man has become totally depraved and devoid of the ability to make any choice free of selfish or base motives. Added to this theology is Augustine's proposition that all are predestined to salvation or damnation at the disposition of God.

The result of this Augustinian paradigm is an hierarchic physical world alienated from its Creator and faced with a divinely mandated fatalism. Humankind functions within this paradigm by establishing an hierarchy of its own and by resigning itself to providence. The hierarchy is reflected in non-egalitarian social structures and, specifically, in man's domination of nature for his own ends under the guise of a "stewardship" more indicative of a controlling, overpowering "lordship" than in that of the servant "Lordship" of Christ.

The Celtic Divergence

Celtic Christianity is the expression of the Christian faith as understood by the inhabitants of Ireland, Scotland, Wales, Northumbria, the Isle of Man, and Breton during the period from roughly the 4th Century to the 12th Century AD. It is an expression of Christianity which has been characterized as "Pelagian" or "Semi-Pelagian" when, in fact, the term "non-Augustinian" is more descriptively accurate. It is a form of Western Christianity more reflective of Eastern Orthodox spirituality (especially in its Coptic and Ethiopian manifestations) than the normative Latin Catholic mode which predominated on the Continent.

Celtic Christianity rejected the Augustinian conceptions of cosmic hierarchy, dualism, prevenient grace, and predestination. The theology, prayer life, and ecclesiology of the ancient Celtic Church were in direct opposition to that of the Church of Rome and Augustine. The fact of which caused a protracted campaign of destruction of Celtic Christianity by the Church of Rome both directly and through its later agent, the Church of England (See of Canterbury) via the Augustinian campaign against Celtic theology, Roman censures of Celtic liturgical practices, Roman eradication of Celtic ecclesiastical structures, and Roman elimination of Celtic spiritual practices.

The Roman/Augustinian campaign against Celtic Christianity stretching from the Councils of Carthage in the 5th Century to the Synod of Cashel in the 12th Century is not the focus of this paper. However, it provides the requisite foundation to understanding that Celtic Christianity was dissimilar to Roman Augustinianism.

The Celtic Foundation

The foundation of Celtic spirituality and its theology is found in the sacred geography and prayer life which has roots in pre-Christian Druidism. Just as Continental Christianity was filtered through a Greco-Roman paradigm, Celtic Christianity found expression through that of the pre-Christian culture of the British Isles. This expression manifests itself in an enthusiasm (*en theos*) for sacred spaces (i.e., holy wells and sacred stones) and a penchant for oral elucidation of the faith found in the bardic tradition.

The immanence of God in Celtic Christianity is distinctly dissimilar from that of Augustinian Christianity in which the carnal milieu was clearly a temporary dwelling to be left behind in preference for existence on a superior, unblemished plane.

The Celtic Christian attention to the immanence of God within the natural world ~ an experience of the spiritual magnitude of existence within and through nature ~ is confirmed in the mellifluous poems emanating from the eremite movement of the 7th Century and in the prayers, incantations and hymns in Alexander Carmichael's *Carmina Gadelica* (the accumulation of prayer themes that derived from the oral traditions of the Highlands and western islands of Scotland).

St. Machan's prayer (9th Century) epitomizes the Celtic Christian experience of the sacred within the world of mundane existence:

*"I wish, O Son of the Living God,
O ancient, eternal King,
For a hidden, little hut in the wilderness,
That it may be my dwelling.
An all-grey, little lark*

*To be by its side,
 A clear pool to wash away sins
 Through the grace of the Holy Spirit.
 Quite near, a beautiful wood,
 Around it on every side,
 To nurse many-voiced birds,
 Hiding it with its shelter.
 And facing the south for warmth;
 A little brook across its floor,
 A choice ground with many gracious gifts
 Such as which be good for every living plant...
 A pleasant church and with the linen altar-cloth,
 A dwelling for God from Heaven;
 Then, shining candles
 Above the pure white Scriptures...
 This is the husbandry I would take,
 I would choose, and would not hide it:
 Fragrant leek,
 Hens, salmon, trout, bees.
 Raiment and food enough for me
 From the King of fair fame,
 And I to be sitting for awhile
 Praying God in every place.*

Here is not the negation of nature found in Augustine but an affirmation that the God of Heaven dwells with His creation and can be found in "every place." In the eremitic cell or hermitage (desert) is established the re-creation of a new Eden indicating that the

immediacy of God is not to be experienced in a paradisiacal after-life but to be savored now. The natural world is a blessed reflection of theophany.

Nature is a type of supplementary sacred text, analogous to the Scriptures, which discloses the divine. What the monastic bards sought and discovered in the earthly world was an image of the creator God.

It should not be supposed, however, that Celtic Christian spirituality is pantheistic for God transcends His creation as "high King of the Universe." Yet His power (or energy) permeates His creation. St. Patrick's Breastplate invokes the power of God which is revealed in nature:

*"I arise today
Through the strength of heaven;
Light of sun,
Radiance of moon,
Splendour of fire,
Speed of lightning,
Swiftmess of wind,
Depth of sea,
Stability of earth,
Firmness of rock."*

He stands by recourse to the potency of God. And this power is seen in nature which reveals God's clarifying effulgence, magnificent glory, propitious action, profundity, steadiness, and decisiveness.

Celtic Hagiography and Iconography

The legendary biographies of Celtic Saints are replete with references to the sympathetic relationship of nature to the godly person. And Celtic illuminations of the texts of Scripture (the Celtic equivalent of iconography) are fraught with the depictions of the natural world.

St. Ciaran of Saigher prayed for a small bird which had been seized from its nest by a hawk. The hawk laid its bleeding prey at Ciaran's feet. It is said that his only companions in his monastic life were animals and that a wild boar tore down branches to build the saint's first shelter.

St. Ciaran of Clonmacnoise is said to have had a fox as his childhood companion and that during his monastic life he would rest his book on the antlers of a tame stag.

The two Ciarans provide examples of the Celtic affinity to animals and nature which runs through the Celtic saints from Patrick to Brendan and Columbanus.

This same affinity is reflected in the illuminations of the Book of Kells and the Lindisfarne Gospels. Intermingled in the Celtic knot work (indicative of eternity) one finds a menagerie of cats, dogs, mice, badgers, stags, all manner of animal and a plethora of foliage.

The hagiographies of the Celtic saints and the Celtic religious artwork associated with the Gospels are representative of a Christian *weltanschauung* which views the creation in terms of interaction rather than alienation.

St. Morgan and St. John Scotus Eriugena

St. Morgan of Wales (more popularly known as Pelagius Britto) and St. John Scotus Eriugena are the seminal theologians of Celtic Christianity. While their theologies have been controversial ~ often bringing them in conflict with the remainder of the Western Church (Morgan with the Augustinians, Eriugena with the Synod of Valence) ~ they articulate the beliefs of Celtic Christianity.

St. Morgan posited the practical Christianity found in the Epistle of St. James which seeks to unite orthodoxos with orthopraxis (faith and works). For Morgan, as for the ancient Celtic Christian, God's saving grace permeated His creation in such a way that it was readily available for the Christian to utilize in leading a righteous life. Eriugena's incarnational theology accentuated the Celtic belief that Christ's Incarnation has transfigured the entire cosmos. In Morgan and Eriugena is found the Celtic belief that while God transcends His creation He is also mysteriously present in it by means of His grace and His energies. As such, nature is a "fifth gospel."

Conclusion

It should not be supposed that Celtic Christianity possessed a credulous attitude toward nature. Indeed, the ancient Celt lived in a world pervaded with the hazards ingredient with a frequently hostile climate. Yet it was also through nature that the Celtic Christian saw the same image of God reflected in the written Gospels. Nature was perceived as something of which mankind was a part. And, although it and man existed in a "fallen" condition, neither it nor man is unredeemed. Because of Christ's Incarnation as well as His Atonement nature and mankind have been transformed.

The Christianity lived by the ancient Celtic Church espoused dispersion of power (both divine and human), cooperation with God and His creation, the individual's free will and the boundless opportunities God places before humankind. From that model 21st Century man might begin to perceive an ecological alternative to despotic accumulation, dichotomous reality, the domination of nature, and fated results.

Appendix F
Order of Service for Holy Eucharist

Liturgy of the Word

Prelude and Lighting of Altar Candles (Sit)

Greeting (Stand)

Priest: The grace of the great God be upon you.

Congregation: The grace of the Virgin Mary's Son be upon you.

Announcements (Sit)

Invocation (Stand)

P: God of the universe, listen to our prayers. Bend Your ear to us. Let our supplications and prayers ascend to You. In the name of the one eternal God, Father, Son (+), and Holy Spirit.

C: Amen.

The Asperges (Stand)

Receiving the aspergill, the Priest makes the sign of the Cross over himself with it, saying:

P: May the Lord purify me that I may worthily perform His service.

Sprinkling the altar in the middle, then the chancel to his left and to his right, he continues:

P: In the strength of the Lord do I repel all evil from this His holy altar and sanctuary,

Turning to the people and sprinkling them with the same motion:

P: And from this house wherein we worship him;

Turning back to the altar and resigning the aspergill:

P: And I pray our heavenly Father that He will send His holy angel to build for us a spiritual temple through which His strength and blessing may be poured forth upon His people; through Christ our Lord.

C: Amen.

Lorica Sancti Patritii (Stand)

Deacon: I bind unto myself today the strong name of the Trinity,

Congregation: By invocation of the same, the Three in One, and One in Three.

D: I bind this day to me forever, by power of faith, Christ's Incarnation;

C: His baptism in the River Jordan;

D: His death on the Cross for my salvation;

C: His bursting from the spiced tomb;

D: His riding up the heavenly way;

C: His coming at the day of doom.

D: I bind unto myself the power of the great love of the Cherubim;

C: The sweet "Well done" in judgment hour;

D: The service of the Seraphim;

C: Confessor's faith, Apostles' word,

D: The Patriarchs' prayers, the Prophets' scrolls;

C: All good deeds done unto the Lord.

D: I bind unto myself today the virtues of the starlit heaven;

C: The glorious sun's life-giving ray;

D: The whiteness of the moon at even;

C: The flashing of the lightning free-,

D: The whirling wind's tempestuous shocks;

C: The stable earth; the deep salt sea.

D: I bind unto myself today the power of God to hold and lead;

C: His eye to watch, His might to stay;

D: The wisdom of my God to teach;

C: His hand to guide, His shield to ward,

D: The Word of God to give me speech;

C: His heavenly host to be my guard-

D: Against the demon snares of sin;

C: The natural lusts that war within,

D: The hostile men than mar my course;

C: Few or many, far or nigh;

D: In every place and in all hours;

C: Against their fierce hostility.

D: I bind to me these holy powers against all Satan's spells and wiles;

C: Against false words of heresy;

D: Against the knowledge that defiles;

C: Against the heart's idolatry-,

D: Against the wizard's evil craft;

C: Against the death-wound and the burning;

D: The choking wave and poisoned shaft;

C: Protect me, Christ, till thy returning.

D: Christ be with me, Christ within me;

C: Christ behind me, Christ before me;

D: Christ beside me, Christ to win me;

C: Christ to comfort and restore me;
 D: Christ beneath me, Christ above me;
 C: Christ in quiet, Christ in danger;
 D: Christ in hearts of all that love me;
 C: Christ in mouth of friend and stranger.
 D: I bind unto myself the strong name of the Trinity;
 C: By invocation of the same, the Three in One, and One in Three;
 D: Of whom all nature hath creation;
 C: Eternal Father, Word (+), and Spirit.
 D: Praise to the Lord of my salvation.
 C: Salvation is of Christ the Lord.

Collect of Purity (Stand)

P: Enkindle, we beseech You, O Lord, the light of our understanding, and Your love into our hearts, that we may be able to worthily love and worship You.

C: Amen.

Call to Repentance (Stand)

P: As we draw near to the peace of atonement, may we see the wonder of God's presence, may we see the wasting of God's people, and may we see the wounding of God's Son.

C: Amen.

Kyrie (Stand)

P: Lord, have mercy:	C: Lord, have mercy:
P: Christ, have mercy:	C: Christ, have mercy:
P: Lord, have mercy:	C: Lord, have mercy:

General Confession (Stand)

P: Heavenly Father, we are the race that helped make the cross on which Your Son was crucified. We are the race that helped make the nails which pierced His body. We are the race that continues to betray Him. Lord, have mercy and hear us when we pray.

P and C: I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own most grievous fault, in my thought, word and deeds, by what I have done and by what I have left undone. I have not loved God with all my heart and I have not loved my neighbor as myself. In that I have broken one of the least of the Commandments I have broken the entire Law. For all my sins I am truly sorry and I

humbly repent. Lord, have mercy on me and forgive me my sins for the sake of Your beloved Son Jesus Christ. Amen.

P: As a called and ordained minister of Christ's Church and on His authority I declare unto you the entire forgiveness of all your sins, through His atoning death and glorious resurrection, in the Name of the Father, and of the Son (+), and of the Holy Spirit.

C: Amen.

Collect of the Day (Stand)

Readings

Prophetic Lesson (Sit)

(The appointed Old Testament Lesson is read.)

Lector: A reading from the Book... : [The text is read.] The Word of the Prophets.

C: Thanks be to the Lord of the Elements, God of all nations.

The Psalm (Sit)

(The appointed Psalm is said or sung responsively.)

Apostolic Lesson (Sit)

(The appointed New Testament lesson is read.)

L: A reading from... : [The text is read.] The Word of the Apostles.

C: Thanks be to the Father of our Lord Jesus Christ.

The Gradual (Sit)

P: He that loves wisdom, loves life.

C: And they that seek her early shall be filled with joy.

P: Teach me, O Lord, the way of your statutes.

C: And I shall keep it unto the end.

Munda Cor Meum (Sit)

The Priest stands before the altar and says :

P: I weave a silence into my mind. I weave a silence onto my lips. I weave a silence within my heart. I close my ears to confusion. I close my eyes to enticements. I close my heart to temptations. Cairn me, my Savior, as you stilled the storm. Comfort me, my Redeemer, keep me from destruction. Let all turmoil within me cease. Enfold me, Lord Christ, with your peace.

The Priest (or Deacon) then kneels before the altar and says the following prayer:

P (or D): Cleanse my heart and my lips, O God, who by the hand of your angel cleansed the lips of the prophet Isaiah with a burning coal from your altar, and in your loving kindness so purify me that I may worthily proclaim your Holy Gospel; through Christ our Lord.

C: Amen.

P: May the Lord be in my heart (+) and on my lips (+), that through my heart the love of God may shine forth and through my lips His power be made manifest.

(If the Deacon reads the Gospel: May the Lord be in your heart (+) and on your lips (+), that through your heart the love of God may shine forth and through your lips His power be made manifest.)

C: Amen.

The Holy Gospel (Stand)

The Holy Gospel verses appointed for the day are read from the pulpit or in the midst of the congregation.

P: The Holy Gospel of our Lord Jesus Christ according to...

C: Glory be to You, O Lord.

P: [The text is read.] The Gospel of our Lord Jesus Christ.

C: Praise be to You, O Christ.

Homily (Sit)

The Prayers of the People (Stand)

Deacon: Let us pray for the Church and for the world. Grant, Almighty God, that all who confess Your Name may be united in Your truth, live together in Your love, and reveal Your glory in the world. In Your mercy,

C: Hear our prayer.

D: Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. In Your mercy,

C: Hear our prayer.

D: Give us all a reverence for the earth as Your own creation, that we may use its resources rightly in the service of others and to Your honor and glory. In Your mercy,

C: Hear our prayer.

D: Bless all whose lives are closely linked with ours (especially ...), and grant that we may serve Christ in them, and love one another as He loved us. In Your mercy,

C: Hear our prayer.

D: Comfort and heal all those who suffer in body, mind, or spirit (especially ...); give them courage and hope in their troubles, and bring them the joy of Your salvation. In Your mercy,

C: Hear our prayer.

D: We commend to your mercy all who have died (especially ...), that Your will for them may be fulfilled; and we pray that we may share with all the saints in Your eternal kingdom. In Your mercy,

C: Hear our prayer.

D: We pray that there may be peace in the Holy Land and in the Holy Isles, that our divisions may cease, that we may be delivered from hardness of heart, and that all may be one in Christ. In Your mercy,

C: Hear our prayer.

P: Holy Triune God, hear the prayers we make to you. Touch and bless all those we have prayed for and all those who are in our minds and hearts, and lead us all unfailingly to you. We ask it through Christ our Savior.

C: Amen.

Nicene Creed (Stand)

P and C: I believe in one God the Father Almighty, Maker of heaven and earth, and in all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by Whom all things were made; Who for us and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and crucified for us under Pontius Pilate; He suffered and was buried, the third day He rose again according to the

Scriptures, and ascended into heaven, and sits on the right hand of the Father; He shall come again with glory to judge the living and the dead; Whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord and Giver of life, Who proceeds from the Father, Who with the Father and Son is worshipped and glorified; Who spoke by the Prophets. And I believe in one holy, catholic, and apostolic church; I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

Gloria Patri (Stand)

P: Glory be to the Father, and to the Son, and to the Holy Spirit.

C: As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Peace (Stand)

P: Jesus Christ, the King of Tenderness, binds us with a bond of love that cannot be broken. My brothers and sisters, the peace of Christ be with you.

C: And also with you.

P: Before we partake

Liturgy of the Eucharist

The Offertory (Sit)

A hymn is sung while the offertory alms are collected. The alms and the Eucharistic elements are brought to the altar. At the end of the hymn the Priest says the following:

P: From the rising of the sun even unto the going down of the same, God's name shall be magnified, and in every place incense shall be offered unto that holy Name and a pure offering. There shall be heard in this place the voice of joy and the voice of gladness, the voice of them that shall bring the sacrifice of praise and thanksgiving into the house of the Lord.

The Doxology (Sit)

P and C: Praise God from whom all blessings flow. Praise Him all creatures here below. Praise Him above ye heavenly hosts. Praise Father, Son, and Holy Ghost. Amen.

The offertory alms are removed from the altar. The people are seated.

The Priest offers the host saying:

P: We adore you, O God, Who are the Source of all life and goodness and with true and thankful hearts we offer unto You this sign of Your Own life-giving gifts bestowed upon us, You Who are the Giver of all.

He pours wine and a little water into the chalice saying:

P: According to immemorial custom, we now mix water with this wine, praying, dear God, that we may evermore abide in Christ and He in us.

He offers the chalice saying:

P: We offer unto You, O God, this chalice with joy and gladness; may the worship we offer ascend before Your divine majesty as a sacrifice, pure and acceptable in Your sight; through Christ our Lord.

C: Amen.

The Censing of the Altar (Sit)

A priest censes the altar, saying:

P: As this incense rises before You, O God, so let our prayer be set forth in Your sight. Let Your holy angels encompass Your people and breathe forth upon them the spirit of Your blessing.

He then censes the assisting ministers and the people, saying:

P: May God enkindle within us the fire of Divine Love and the flame of everlasting charity.

C: Amen.

Lavabo (Sit)

P: I will wash my hands in innocence, O God, and so will I go to Your altar, that I may show the voice of thanksgiving and tell of all Your wondrous works. Glory be to the Father, and to the Son (+), and to the Holy Spirit. As it was in the beginning, is now, and forever shall be, world without end.

C: Amen.

P: God, be with me in the breaking of the bread and in the offering of wine. Bless my body and soul for they are Yours.

C: Amen.

Orate Fratres (Sit)

P: My sisters and brothers, pray that my sacrifice and yours may be acceptable to our Almighty God.

C: May God receive the sacrifice at your hands and sanctify our lives in holy service.

P: We lay before You, dear God, these Your creature!; of bread and wine, in token of our sacrifice of praise and thanksgiving; for here we offer and present unto You ourselves, our souls and bodies, to be a holy and continual sacrifice unto You, that we, who are very members incorporate in the mystical body of Your Son, which is the blessed company of all faithful people, may hear His most joyful voice: "Come unto Me, O you that are blessed of my Father and possess the kingdom which is prepared for you from the beginning of the world," through the same Jesus Christ our Lord, who lives and reigns with You in the unity of the Holy Spirit, ever one God throughout all ages of ages.

C: Amen.

Sursum Corda and Sanctus (Stand)

P: God be with you!

C: And with your spirit.

P: Lift up your hearts.

C: We lift them up unto the Lord.

P: Let us give thanks unto the Lord our God.

C: It is proper and right to do so.

P: It is very proper, right, and our bounden duty that we should at all times and in all places give thanks unto You, O Holy Father, almighty, everlasting God, through Jesus Christ our Savior. *(The Proper Preface is said.)* 'Therefore, with angels and archangels, with the Holy Apostles, the Blessed Saints, and all the company of heaven, we laud and magnify Your glorious name, evermore praising You and saying: (sing when possible)

C: Holy, holy, holy! O God of power and might! Heaven and earth are full of your glory! Hosanna in the highest! Blessed is He Who comes in the name of the Lord! Hosanna in the highest!

Prayer of Consecration - Prayer A (Kneel) (Based on Celtic folk-prayers.)

P: High King of the universe, Who sustains the worlds, Who brought forth the earth; You breathe wisdom into all Your creatures, until we reflect Your love. In our pain and sorrow we cry to Your tender Lamb, slain before the foundation of the world, perfect sacrifice for our sins. Who in the night in which He was betrayed took bread into His holy and venerable hands. And after He had given thanks, He blessed it and broke it and gave it to His disciples, saying,

"Take and eat of this all of you, for This is My Body which is given for you. Do this in remembrance of Me."

In like manner He took the cup. And, after He had given thanks, He blessed it and gave it to His disciples, saying,

"Take and drink of this all of you, for This is My Blood, the Blood of the new covenant which is shed for many for the remission of sins. As often as you do this, do it in remembrance of Me."

For as often as we eat of this Bread and drink of this Cup we proclaim the Lord's death until He comes. Therefore, Heavenly God, with this bread and wine we remember the life our Lord offered for us. And we pray that You will send Your Holy Spirit, the Spirit of our Lord and of His resurrection, that these elements may become for us the Body (+) and Blood (+) of our Lord and Savior Jesus Christ. In the name of the Father, and of the Son (+), and of the Holy Spirit.

C: Amen.

The Prayer of Consecration - Prayer B (Kneel) (Based on the Episcopal Book of Common Prayer.)

P: All glory be to You, Our God, for You created heaven and earth, and made us in Your Own image; and, of Your tender mercy, gave Your only Son Jesus Christ to take our nature upon Him, and to suffer death upon the Cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice until His coming again. For in the night in which He was betrayed, he took bread; and when He had given thanks unto You, He broke it, and gave it to His disciples, saying,

"Take, eat, this is My Body, Which is given for you. Do this in remembrance of Me."

likewise, after supper, He took the cup; and when He had given thanks, He gave it to them, saying,

"Drink this, all of you; for this is My Blood of the new covenant, Which is shed for you, and for many, for the remission of sins. As often as you drink of this, do it in remembrance of Me."

Therefore, O God, we Your people celebrate and make, with these Your holy gifts which we now offer unto You, the memorial Your Son has commanded us to make; having in

remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; and looking for His coming again in power and glory. And we most humbly beseech You to hear us, and with Your Word and Holy Spirit, to bless and sanctify these gifts of bread (+) and wine (+), that they may be for us the Body and Blood of Your dearly beloved Son Jesus Christ. And we earnestly desire Your goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present to You, our selves, our souls and bodies. Grant, we beseech You, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of Your Son Jesus Christ, and be filled with Your grace and heavenly benediction; and also that we and all Your Church may be made one body with Him, that He may dwell in us, and we in Him; through the same Jesus Christ our Savior. Through Him, with Him and in Him, in the unity of the Holy Spirit all glory and honor be Yours, Almighty God, forever and ever.

C: Amen.

Prayer of Consecration - Prayer C (Kneel)

(Taken from The Apostolic Traditions of Hippolytus, 215 AD.)

P: We render thanks to You, O God, through Your beloved child Jesus Christ, Whom, in the last times, You sent to us as Savior and Redeemer and Angel of Your will; Who is Your inseparable Word, through Whom You made all things, and in Whom You are well pleased. You sent Him from heaven into the Virgin's womb, He was made flesh and was manifested as Your Son, being born of the Holy Spirit and the Virgin. Fulfilling Your will and gaining for You a holy people, He stretched out His hands when He should suffer, that He might release from suffering those who have believed in You. And when He was betrayed to voluntary suffering that He might destroy death, and break the bonds of the devil, and tread down hell, and shine upon the righteous, and fix a ten-n, and manifest the resurrection, He took bread and gave thanks to You saying,

"Take eat; this is My Body, Which shall be broken for you."

Likewise also the cup, saying,

"This is My Blood, Which is shed for you; when you do this, You make My remembrance."

Remembering therefore His death and resurrection, we offer to You the bread (+) and the cup (+), giving You thanks because You have held us worthy to stand before You and minister to You. And we ask that You would send Your Holy Spirit upon the offering of Your holy Church (+); that gathering them into one, You would grant to all who partake of the holy things, to partake of the fullness of the Holy Spirit for the strengthening of faith and truth; and that we may praise and glorify You through Your child Jesus Christ, through whom be glory and honor to You, with the Holy Spirit, in Your holy Church, both now and to the ages of ages.

C: Amen.

The Lord's Prayer (Stand)

P: And now we pray as our Savior taught us.

C: Our Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Fracture and Agnus Dei (Stand)

The Priest breaks the consecrated bread for communion.

P: O Lamb of God, that take away the sins of the world:

C: Have mercy on us.

P: You that take away the sins of the world;

C: Receive our prayer.

P: You that sit at the right hand of God the Father;

P and C: Grant us Your peace. For You only are holy. You only are the Lord. You only, O Christ, with the Holy Spirit, are most high in the glory of God the Father. Amen.

Communion Prayer (Kneel)

P and C: Lord, grant me, I pray You in the name of Jesus Christ Your Son, my God, through the receiving of this Blessed Sacrament, that love which knows no fall, so that my lamp may feel His kindling touch and know no quenching, may burn for me, and may give light for others. O Lord Christ, Who are present in the bread and wine, bless the path on which we tread and guide us in the way to Your Kingdom. Amen.

P: O Christ, our Savior most sweet, deign to kindle our lamps through communion with You, that they may shine continually in Your temple, and receive perpetual light from You, the eternal Light, so that our darkness may be driven from us. May we become broken bread and poured out wine, abiding in You, and You in us.

C: Amen.

Reception of Holy Communion (Kneel)

P: Risen Christ, we welcome You. You are the flowering bough of creation. From You cascades music like a million stars, truth to cleanse a myriad of souls. From You flee demons, omens and all ill will. Around You rejoice the angels of light. Father, send us the tender Spirit of the Lamb; feed us with the Bread of Heaven; refresh us with the Cup of Salvation. (The celebrant communes.)

P: Christ, our Passover, was sacrificed for us.

C: Therefore, let us keep the feast.

The Invitation (Kneel)

P: All you who are baptized and who truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking henceforth in His holy ways: Draw near with faith, and receive this Blessed Sacrament for your spiritual health and comfort.

C: Amen.

Communicants come to the altar in an orderly fashion, receiving the Bread in their hands with palms upright. Communicants may receive from the Chalice or by Intinction. If by Intinction, when the Chalice Bearer passes with the Cup, he will dip the Bread into the Wine and place the Bread on the communicant's tongue.

Priest: The Body of Christ.

Communicant: Amen

Priest: The Blood of Christ.

Communicant: Amen

Post-Communion (Stand)

P (sings): Salvation is of the Lord!

C (sings): Salvation is of the Lord!

P and C (sing): Salvation is of the Christ!

P: Heaven is intertwined with earth.

C: We have taken the divine life into ourselves.

P: And so each may say,

P and C: I rise up clothed in the strength of Christ. I am no longer imprisoned by sin. I shall not be harmed by evil. I go clothed in Christ's pure garments.

P: By the task that we have done we bind our souls to You our Triune God, P and C:
Father, Son (+), and Holy Spirit. Amen.

P (sings): Salvation is of the Lord'

C (sings): Salvation is of the Lord!

P and C (sing): Salvation is of the Christ!

Benediction (Stand)

P: May God bless you and keep you. May God's face shine upon you and be gracious to you. May God's countenance be upon you and give you peace. In the name of the Father, and of the Son (+), and of the Holy Spirit.

C: Amen.

Extinguishing of Candles and Postlude (Stand)

Dismissal (Stand)

Deacon: Go in peace and in the strength of Christ. The Offering is complete.

P and C: Thanks be to God. Amen.

Recessional (Stand)

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