

1: The Lost Charms and Incantations That Molded Celtic Reality | Ancient Origins

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Sometimes called the Hallstatt Culture. The reason we associate Celts with Ireland, Scotland and Wales is that is where Celtic identity remained after Europe was dominated by the Roman Empire. Celtic revivals of cultural identity have come and gone and come again in those countries. Christian missionaries came into Britain after Christianity was decreed a *religio licita*, a legal religion, and also the religion of the Roman Empire, with a peak of missionary activity in the fifth century. Patrick is the first person we think of when Celtic Christianity is mentioned, mostly because he has his own holiday. But Patrick is much more than an excuse to drink green beer yuck! At age 17 he was kidnapped by Irish pirates who were more like our image of Vikings than Captain Jack Sparrow and taken to Ireland as a slave, where he remained for six years. He escaped and eventually returned home to western Britain where he studied the Christian faith more seriously and was ordained a priest. Legend says that he had a vision of a man urging him to return to Ireland to bring the gospel. There are accounts of Patrick baptizing thousands of people, ordaining priests and setting up Christian communities in Ireland. It seems that he worked with the culture, a hostile and barbaric culture, and transformed it into a Christian culture. Human sacrifices and the glory of battle was replaced with the sacrifice of Christ and the glory of rising above our broken nature by the power of Christ. Like Augustine, Patrick wrote his Confession in which he described his early life and his return and growth in the Christian faith. This was also the golden age of Irish monasteries which were centers of faith and centers of learning, both sacred and secular. Missionaries were sent out, first back to Britain, Wales and Scotland, then to mainland Europe. Traveling monks established churches and monasteries. There was a difference between the Irish churches and the churches of Rome. The Irish calculated the date of Easter with a different formula—usually resulting in celebrating their Easter a week or two after Roman Easter. Irish monks had their own tonsure either a wedge-shaped stripe was shaved over the top of the head from ear to ear, or the front of the head was shaved to a midline from ear to ear, while Roman monks had a coronal tonsure like Friar Tuck with a wreath of hair around a bald dome. The Irish churches had their own rites with service outlines similar to the Roman mass and liturgies of hours, but with unique prayers. Celtic churches did have a veneration of saints, but it was mostly honor for deceased bishops and abbots, along with the biblical New Testament saints. After the Synod of Whitby, the Celtic churches in Ireland, Scotland, Wales and all their missions were ordered to calculate the date of Easter in the Roman manner, and to adopt the Roman tonsure and other worship practices. From that point, the Celtic church began to lose its distinctiveness from the church of Rome, although some unique practices and emphases continued. Scholarship and Celtic Revivals in the mid-to-late 19th century was a time of tremendous scholarship, and because of that, it was a time of renewed interest in the early Celtic church. At the same time, Alexander Carmichael was collecting Christian prayers, poems and even some pagan spells from Gaelic speaking people in Scotland. He was interested in the prayer and poetry from the Celtic folk traditions, and his work is published in the volumes of *Carmina Gadelica*. Kuno Meyer also collected, translated and published much old Irish literature, sacred and secular. As a result, there was a renewed interest in Celtic languages and attempts at revive their use and also much imitation of the old literature from the 19th century to the 20th century. There was also renewed interest in Celtic art. We seem to be in another Celtic revival. There are now many books on Celtic prayer and Celtic spirituality. Some of this seems to be a re-pristinification movement—a desire to return to a simpler Christianity that is not separated from daily life with no conflict and more in tune with nature. But life for the early Celtic Christians was not always simple, peaceful or innocent. Read the penitential manuals *Celtic Spirituality*, p. They were Christian people, like us, who lived, worked, sweated and struggled through life, and they committed their cares to God in carefully worded, poetic prayers. Like the winding lines in Celtic art, the content of the prayer seems to wind back and forth with its repetition. Here are some characteristics in the Breastplate that are common in many Celtic Christian prayers: The immanence or closeness of God. Yet he retains an emphasis of immanence or closeness to God, along

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with a sense of the presence of God in nature. God is not the same as his creation, but he is in it and with it See Psalm The transcendence or other-ness of God. A delight in the Trinity because the doctrine is imponderable. A prayer for protection from danger may ask for protection from every angle, protection for every part of the body, or protection from every evil imaginable. A confession of sin may ask for forgiveness of sins committed in different places, with different things or by different parts of the body and deliverance from temptation from many sources. A love of repetition. Repetition of the last line of a prayer is seen in many of the prayers of Carmina Gadelica and is seen in some of the old prayers, too. This seems to be done for emphasis, and to bring the prayer to a conclusion. Volume II contains Celtic animistic spells and incantations. It was written around A. Even though it is post-Whitby, there are some prayers and practices that may be remnants of pre-Whitby rites. It is an illuminated hand-copied Gospel book. The initials had pictures, winding vine designs, a full spectrum of color and gilding.

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This collection of prayers, hymns, charms, incantations, blessings, runes, poems, and songs sweeps the landscape of the Gaelic imagination. An extraordinary assembly of verse and prose, it reveals the mysteries of a culture's arcane knowledge and spellbinding lore.

3: Caim - Celtic Christianity

Celtic Prayers and Incantations has 9 ratings and 2 reviews. Stephanie said: It's been some years since I read the Carmina Gadelica, but this was a nice.

4: celtic " A Collection of Prayers

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Since men and woman have been capable of making vocal sounds, incantations have been floated on airwaves by

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enchanters, who whispering charms, spells in rituals, hymns and prayers, invoked curses, raised protection deities and summoned demons.

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