



Arts & Humanities
Research Council



An International Research Network funded by the AHRC

*Interpreting Medieval Liturgy
c. 500-1500 Text and Performance*

*Workshop 1
Canterbury 9th-11th July 2009*

Studying the manuscript history of Medieval Rites



Thursday 9th July

3.30-4.00 Registration/ tea
St Augustine's Gateway Chamber, The King's School, Canterbury

4.00-6 **Session 1: Setting the Scene**
Fred Paxton
Mapping the Terrain between Manuscript and Performance in the Study of Medieval Latin Death Rituals
Helen Gittos
Writing rites: problems in researching the history of medieval rituals

6.30-7.30 **Visit to St Augustine's Abbey**

7.30 Pre-dinner drinks

7.45 Dinner

Friday 10th July

9.30-11.00 **Session 2: Interpreting Differences**
Sarah Larratt Keefer
The Unexpectedly Familiar: Questions Raised by the Implications of Vernacular Texts in Anglo-Saxon Service-Books
Tamsin Rowe
Interpreting differences between manuscripts: Blessings for nature in three English service books
Louis Hamilton
The Discordance of Concordant Liturgies: Ritual Variety in Italian Dedications (11th-12th c.)

11.00-11.30 Coffee

11.30-1.00 **Session 3: Interpreting the Manuscript Evidence**
Sarah Hamilton
Excommunication rites in England and France, 900-1200

	Florence Chave-Mahir <i>Looking for medieval exorcism: research on a hidden liturgy (10th-14th century)</i>
1-2	Lunch
2-4.00	Visit to Canterbury Cathedral Welcome by Revd. Canon Christopher Irvine, Canon Librarian Guided visit led by Professor Paul Crossley (Courtauld Institute of Art, London)
4.00-4.30	Tea
4.30-6	Session 4: Mass Texts David Ganz <i>An early Sacramentary fragment as a liturgical problem</i> Benjamin Brand <i>Piecing Together the Sources: Easter Mass at the Cathedral of Pistoia</i>
7.30	Dinner
Saturday 11 July	
9.30-11	Session 5: Current & future research. An opportunity to talk about current research especially for Susan Boynton, John Harper, Sally Harper, Jane Huber, Sarah Keefer Eric Palazzo <i>Illustrated Liturgical Books and the Five Senses in the Early Middle Ages</i>
11.00-11.30	Coffee
11.30-1.00	Session 6: Planning
1.00	Lunch

Participants

Susan Boynton

Associate Professor, Columbia University (US). slb184@columbia.edu

Benjamin Brand

Assistant Professor of Music History, University of North Texas (US).

bbrand@music.unt.edu

Florence Chave-Mahir

Lyon II University (France). PhD completed entitled: Une parole au service de l'unité: L'exorcisme des possédés dans l'Église d'Occident (Xe-XIVe siècle). flochave@free.fr

David Ganz

Professor of Palaeography, Kings College London (UK). david.ganz@kcl.ac.uk

Helen Gittos

Lecturer in Medieval History, University of Kent (UK). h.b.Gittos@kent.ac.uk

Sarah Hamilton

Senior Lecturer in Medieval History, University of Exeter (UK).

s.m.Hamilton@exeter.ac.uk

Louis Hamilton

Assistant Professor, Drew University (US). lhamilto@drew.edu

John Harper

Royal School of Church Music Research Professor of Music and Liturgy, Bangor University (UK). jharper@icsmus.org

Sally Harper

Senior Lecturer in Music, Bangor University. s.harper@bangor.ac.uk

Jane Huber

PhD student in Church History and Theology focusing on Liturgical Studies, University of Columbia. jh1037@columbia.edu

Sarah Larratt Keefer

Professor, Trent University (Canada). skeefer@trentu.ca

Eric Palazzo

Professor of the History of Art of the Middle Ages, University of Poitiers (France).

eric.palazzo@mshs.univ-poitiers.fr

Henry Parkes

PhD student at the University of Cambridge (UK): 'Music and liturgy in tenth-century Mainz'. hrmp3@cam.ac.uk

Fred Paxton

Brigida Pacchiani Ardenghi Professor of History, Conneticut College (France). fred.Paxton@conncoll.edu

Susan Rankin

Professor of Medieval Music and Fellow of Emmanuel College, University of Cambridge (UK). skr1000@cam.ac.uk

Tamsin Rowe

PhD student: 'Rites of Purification in the English Liturgy, c. 900-c. 1200', University of Exeter(UK). tr228@ex.ac.uk

Informal summaries

Florence Chave-Mahir

Looking for medieval exorcism: research on a hidden liturgy (10th-14th century)

Entre le Xe et le XIVe siècle, l'exorcisme est peu visible dans la liturgie. Avant, en effet, l'Occident connaît l'exorcisme baptismal qui, durant plusieurs jours participe à l'initiation des catéchumène. Après le XIVe siècle, l'exorcisme fait l'objet d'un livre à part, ce qui témoigne de son importance et de sa place dans la pratique. Un certain nombre de livres comportent ces formulaires entre le Xe et le XIVe siècle, mais selon une ampleur et une fréquence très variables. Dans un premier temps, il convient d'établir la liste (provisoire) des manuscrits d'Occident qui comportent des exorcismes afin de voir de quel type de livre il s'agit et d'où ces manuscrits proviennent. Dans un second temps, nous observerons le contenu de ces formulaires afin d'établir leur originalité, les uns par rapport aux autres. Comment comprendre l'apparente absence de l'exorcisme liturgique au coeur du Moyen Âge?

David Ganz

An early Sacramentary fragment as a liturgical problem

What I should like to do is to talk about two binding fragments from the same sacramentary dating to about 800, which I hope to publish, just letting people see what they look like and why they are interesting as an early witness to the version of the Gregorian Sacramentary in a Padua manuscript, and then to discuss how best to publish them.

Louis Hamilton

The Discordance of Concordant Liturgies: Ritual Variety in Italian Dedications (11th-12th c.)

This paper considers the dedication liturgy as it is contained in seven Italian manuscripts from the eleventh and twelfth centuries. Several of these are at the core of the Vogel and Elze edition of the Romano-Germanic Pontifical. While these seven manuscripts are often (rightly) classed as of distinct types, less attention has been given to the variation within the rite that they present. When we consider the ritual significance of the rite of dedication, we must begin by acknowledging the limits of what we can know of the event. If ritual matters, then difference within a rite should signify difference

in meaning and not be taken lightly. We will consider several examples. This persistent variety, it will be suggested, ought to be read as evidence for the vibrancy of the liturgy. It may point to an enthusiasm for local rites even in an age of reform.

Sarah Larratt Keefer

The Unexpectedly Familiar: Questions Raised by the Implications of Vernacular Texts in Anglo-Saxon Service-Books

Unlike the majority of post-ninth century continental manuscripts which contain almost completely Latin texts, Anglo-Saxon service-books from the tenth century onward preserve a remarkable amount of vernacular material alongside, or at times, replacing, Latin originals. What can we ascertain about the understanding and indeed the agenda of those contemporary liturgists who directed the compilation of these books in two languages? What can we learn of their knowledge of the ways in which these ordeal rituals “worked” or were meant to “work,” and about the intentions discernible in such compilations?

What are the implications, with respect to judicial ordeal rituals designed for the laity, of finding a Latin prayer either glossed by or followed by an Old English translation (these two circumstances by no means the product of the same cognitive processes or even the same intentions)? And what are the implications of finding an Old English prayer that has **no** evident Latin original from which it was evidently taken?

I will provide working examples of Latin ordeal rituals for the English laity from the late ninth to the later eleventh centuries, with Old English glosses, equivalent translations, or apparently-original cognate compositions, and lay out specific questions, raised by what we find there, to be considered by the group as a whole.

Fred Paxton

Mapping the Terrain between Manuscript and Performance in the Study of Medieval Latin Death Rituals

I will talk about the importance of catalogues, editions, translations, etc. in the development of my work on the subject over 30 years; my ‘reconstructive’ edition of the Cluniac death ritual, which is just about to go to press; and the relations between detailed work on manuscripts and ‘actual’ ritual performances, in the past and the present.

Tamsin Rowe

Interpreting differences between manuscripts: Blessings for nature in three English service books

I am going to be looking at the inclusion of pontifical blessings for nature in BL MS. Stowe 944 and the Durham Collectar, contrasting them with an Anglo-Saxon pontifical (possibly Anderson). It will focus mainly on the process of copying formulae into encyclopaedic books, but also consider the wider historiographical context concerned with the Church's attitude towards the natural world.