

St. Brigid with Lynn Mascarelli

Lisa Dia dhuit! (Hello!) This is Podcrawl Podchroal, the podcast from the McClelland Irish Library. I'm your host, Lisa, the Librarian, with Lynn Mascarelli. February's the perfect month to learn about St. Brigid.
Who was Saint Brigid?

Lynn Brigid was a medieval nun who, to all accounts, lived an exemplary life in the same century as Saint Patrick whose birth year is difficult to place, but generally thought to be in or around 412AD with Brigid born later in 452. In speaking of Brigid, we are immediately confronted by whether she may have existed. Many think not.. but there are a multitude of believers who have been forever devoted to her. There are more than a few historical records that claim her existence, accounts titled "Life of Brigid" written by hagiographers from a century after her death into the Middle Ages and beyond. Records of the year of her death vary but, interestingly, this year in 2024, many people and places in Ireland are celebrating the 1500th anniversary of her passing in 524AD.

Saint Brigid has been for some time a Patron Saint of Ireland in the company of Saints Patrick and Columba and because she is the only woman, Brigid is also called Ireland's "Matron" Saint. Most know her as Saint Brigid of Kildare, a nun of medieval times who built countless monasteries for both men and women and had the reputation for healing the sick... there are holy wells bearing her name all over Ireland to attest to this. She is loved by so many but there are few historical records to say she was real and not the Celt Goddess Brigid many believe her to be. She is an Irish saint who even maintained her place on the Catholic Calendar of Saints during the Vatican II purge of dubious saints in the sixties.

Unlike Patrick, who was a native Briton, she was actually born in Ireland near Faughart, County Louth to a slave woman, which, at that time, would give Brigid the status of a slave, as well. She was of mixed heritage, and I do not think people consider this. It makes her person and life so much richer in that her mother, Brocca, was of Portuguese descent, but as a young woman, kidnapped from her birthplace in Portugal by Irish pirates and sold into the household of Dubhthach, a chieftain of Leinster in County Louth, where Brocca would bear him a child named Brigid. So this would indeed make Brigid of both Irish and Portuguese descent and I will leave that there for people to ponder.

She would become part of the chieftain's household and the sister to the sons her father already had, but also arouse the ire of his wife who demanded Brocca, with her unborn child, be sold to another landowner, who, in fact, it is said, was a respected Druid. He was a dairyman and both Brocca and young Brigid would work his farm and he sheltered both mother and child.

At one point, her father would enter her life again, insisting she return to live in his house but to his annoyance, she gave away to the poor his most treasured possessions. Her reputation would grow as a girl of great generosity. To avoid losing all that he had, the chieftain sought to give her to the household of none other than the King of Leinster as Dubhtach was one of his friends and part of his tribe.

But Brid, as she was called, would do it again... this time, while waiting outside in her father's chariot, she gave his jeweled sword to a passerby that he might barter it for food. But when the King later learned what Brid had done, it is said, he told her father to give his daughter her freedom and said: "Her merit before God is greater than ours."

She returned to her mother, who now was in charge of the Druid's dairy, but where Brid would continue her generous ways and give the milk and butter she churned to the poor. Oddly, the dairy would prosper regardless, as what Brid had given, was miraculously replaced, never missed. And this being the age of miracles, her deeds drew some attention, yet when asked why she would even consider helping the poor, she responded: "Christ is in the person of every poor person who believes. I find it hard to deny Christ His own food."

It is not known how the Druid, an honorable man, regarded her ways but he would eventually broker the freedom for both mother and daughter so they might move forward in life. And Brid would do so, facing the challenges of a medieval 5th and 6th century Ireland but not before making clear to her father that she had no desire to marry the suitors he had arranged for her, as was the custom of the day.. Brigid had other ideas, lofty ones.

She had heard the missionary monks preach, even listened to the words of Patrick who at that time, moved about Ireland converting hearts to God. It is said he had baptized Brocca, her mother, who was now a Christian as well. Ireland was changing from a pagan pre-Christian Ireland into a new way of viewing life and the world and Brigid would become part of all this. Old Erin was leaving the Dark Ages and monks were arriving from a Continent that was in chaos and living with the aftermath of the fall of Rome in 456AD.

Lisa Did her father allow her to follow her dreams?

Lynn Brigid's intent to serve God and the poor was so strong, her father would realize he could no longer persuade his daughter to do what most young women did in medieval times and he eventually bowed to her will. Hagiographers, biographers of holy ones living during this time, tell us it was then that Brigid, with seven other young women, was veiled by Saint Macaille and professed her vows to God with the blessing of Saint Mel of Ardagh. However, in a happy error perhaps, the Church's prayers of consecration for a bishop were inadvertently said over Brigid, a role unheard of for a woman at this time. Whispers spread through the hills and low-lying fields that a pagan chieftain's daughter had become a Bride of Christ and news of her good works fell on the ears of other young women who joined her. Brigid would move on to Druin Criadh, where under a large oak tree, a tree that she loved, she built the oratory of Cill-Dara, "the church of the oak" now called Kildare.

Lisa Now, this wasn't written down at the time, correct?

Lynn Right, at that time. It was only decades later that people really began to write. There were no printing presses at this time. And so, they began to write and were among the first to do this. In the scriptoriums, it was the monks who were writing things down.

It was in Latin, that an Irish monk would tell all that followed in the life of Saint Brigid. The honored and renowned hagiographer, Cogitosus, circa 650, would give us the oldest extant Vita Sanctae Brigidae or "Life of Saint Brigid"... decades after her death, he would leave historical account of how, in Kildare of Ireland, she founded two abbeys for both women and men who themselves would follow her ways in years to come.

But this was only the beginning. She would ask the Irish hermit/artisan, later known as Saint Conleth, to make sacred vessels for her altars then appoint him head of what would become the Kildare School of Art for metal-working and the writing and illustrating of manuscripts. The two formed a community of artisans, many of them, scribes and copyists, who by night and day, penned on parchment and in the finest calligraphy and illumination, the psalter and lectionary, Gospel and books of prayer.

Lisa What can you tell us about The Book of Kildare?

Lynn Many people don't speak of it, but it did exist. From the Kildare's scriptorium however emerged something even more glorious: a most beautiful book of the Gospels resembling the other great Books of this time (like the Book of Kells); it would be called The Book of Kildare. Sadly it would be lost during the dark times of persecution and destruction of Churches that would follow many years later. But drew praise from the 12th C. Welsh priest-historian, Gerald of Wales. He said no other book compared to what would be remembered as the Book of Kildare, each page a masterpiece in interlace and illumination; the colors of ink like no other... even quoted as saying: "all this is the work of angelic and not human skill".

Brigid's reputation for goodness and even the working of miracles would proceed her everywhere she went... you might say there was a rock star quality about how she was perceived, but it is said she was humble and worked her miracles in private, among those who needed her help. However there is the story of Brigid's Mantle that was miraculously more public. She needed land for her churches and monasteries so she asked the King for a few acres but he laughed, taking her request lightly, and said he would give her whatever her mantle would cover.

She then asked the nuns who were with her to pick up the four corners of her Mantle and walk in four directions. It is said that they ran and miraculously covered miles and miles of land and thus, the King was left speechless. He gifted Saint Brigid with all that she needed, all that the Mantle had covered. And this story is perhaps the inspiration for our prayers to Brigid when we ask her to keep us safe under her Mantle, ever seeking her protection. Perhaps there is a link to this in a medieval narrative, titled *Liber hymnorum* (11th century), in which the king of Leinster is described as granting Saint Brigid, the Curragh, a plain in Kildare, where she founded the first monastery in Ireland. This gives even more credence to why those who believe she was real, pray that Brigid assist in providing for them and their needs.

That said, because of the legendary quality of the earliest accounts of her life, there is debate among scholars as to the authenticity of her biographies. Is it just legend and lore? Is that what we are to believe? But then some might ask, why can there not be miracles if one believes in a God who can do anything.... It seems Brigid did.

Lisa What happened after death? Was she memorialized?

Lynn After her death in 424AD, her remains were venerated with those of Saint Conleth and thus interred in the tomb to the right of the High Altar of the Abbey Church of Kildare she had founded.

Hagiographers however leave us accounts of the chaos that follows when her remains were moved to Downpatrick, Co Down and placed with those of Saints Patrick and Columba in 835 as Danish Vikings began their siege of the Isle, plundering Irish towns and monasteries and, as it would happen, the following year, the Danes attacked Kildare and stole the jeweled shrines of Saints Brigid and Conleth. But Downpatrick was also at risk of a Viking attack so their remains were reburied in a place that was kept secret. It was in 1185, when good St. Malachy, Bishop of Down, where their burial place was still yet unknown, took action, wanting to settle the matter. In response to his prayers, it is said, a beam of light showed him the place on the floor of a church beneath which he found the saints' graves.

Pope Urban III gave St Malachy permission to move the bodies to Down Cathedral, where they were interred on June 9th 1186 AD on the Feast of St. Columcille. But during this time, there was great honor placed on the relics of sainted ones. These were treasures; it was not something morose. It was a respected practice. The relics themselves were not meant to be worshiped at all, only God to be worshiped as they thought, but to be honored. I wanted to say this: in probably honoring the relics it kept the saints alive.

Veneration of relics was believed to give praise and honor to God, but the relics themselves were not meant to be worshiped. By honoring their memories, their bodies and belongings of holy ones, those who did so were simply thanking God for the saint's holy witness. To this day, it is believed that relics are physical, tangible, concrete reminders that perhaps we can live good lives here on earth and in heaven with God. Sadly, most of the relics of Ireland's saints were lost at the time of Henry VIII when he went on a rage and dissolved monasteries all over the Isles. And so it would happen that Brigid's skull would be carefully removed and taken by three Irish knights to the Church of St. John the Baptist in Lumiar, Portugal. The tomb in which it was kept bears the inscription, "Here, in these three tombs, lie the three Irish knights who brought the head of St. Brigid, Virgin, a native of Ireland, whose relic is preserved in this chapel in memory of which, the officials of the Altar of the same Saint caused this to be done in January AD 1283."

Lisa Was Saint Brigid's skull ever returned to Ireland?

Lynn This is a happy year, this 2024, because all relics either have been or are in the process of being returned. All of her remains, in other words, where they were honored in other places are now being returned. In 1929 a small portion of St. Brigid's skull was given back to the people of Ireland by the Cardinal of Lisbon and placed in St Brigid's Church in Killester, Dublin with the approval of the Archbishop of Dublin; the solemn ceremony of translation occurred on Sunday 27th November 1929.

Today in the year 2024 and 1500 years after her death, her relics, all of the saint woman's remains are being returned to Kildare. Today there is an order of nuns called the Brigidines who honor the life of Saint Brigid and follow her ways, serving others. They are not connected to the other order of nuns who honor and follow the ways of another Saint Brigid, and that is Saint Brigid of Sweden. You cannot confuse the two. She was a most honorable, beautiful woman herself, but she was not Saint Brigid of Kildare. So, we have to keep those separate.

Lisa I hear Saint Brigid's Day is a national holiday as of last year [2023]. What is the significance?

Lynn This is interesting, and I'm glad you asked. The first day of February in Ireland is forever linked to the first day of Irish Spring and the Celtic season of Imbolc when we leave behind the Dark Half of the year and enter a rebirth of nature. It's a time linked to the Goddess Brigid, who in old mythologies transforms from a cailleach or witch into a maiden who collects kindling to make a fire in the winter to warm the earth back to Spring and make herself young again. It is believed she controlled the weather and blessed the fields and farmlands at this time.

But it is also the holy day of Saint Brigid and recently, designated as a National Holiday in Ireland where she is its Patroness, (How does that happen in Ireland-that a medieval woman gets a national holiday along with Saint Patrick-wonderful!) her devotees among those who have a care for the earth and equality, for justice and peace and the work of reconciliation. She is hailed on this day as a woman of compassion and saint for our times.

In Portugal, on this day and I don't think they know much about that, Brigid, the patron saint of cattle and all things linked to the land and farming, is asked in prayer to bless all produce and livestock. Legend tells us that as a baby she was fed by the milk of a red-eared white cow. I even do this in some of my art. I have created a red-eared cow. I have seen it in artwork. That red-eared cow is standing nearby, not right out front but subtly there. It would often accompany her years later as she traveled the countryside blessing farms. Saint Brigid's Crosses were used as well to bless cows that were ill or to increase milk yield. In some parts of Ireland, homemade cake or bread and fresh butter are left on a windowsill outside with corn for the cow on her feast day, in hopes she will pass. It is left for the poor and homeless as well to imitate the saint's hospitality and charity.

A piece of cloth or ribbon may be left on a windowsill tied to a tree outside one's door, even wrapped around a door knob to be touched by Saint Brigid so she will provide protection from illness and pain. Now, I've been around the Irish Cultural Center for about twenty years-since maybe after its beginning-and I would on occasion, I hadn't done it every year, I would tie a piece of cloth to the gate or tree that used to be right by the gate-it died eventually-but a beautiful new marker will honor St. Brigid in the spot where that tree was. But I'd always hang a cloth there on the eve of Saint Brigid.

In parts of Connacht, people carry a large straw belt or rope, through which the inhabitants pass while saying a prayer to Saint Brigid for protection in the coming year. In many parts of the country, there are children who call themselves 'Biddy boys or girls' who walk from house to house with 'Biddy', an effigy of the saint, often a straw doll, collecting money and food, not for some noble cause, while reciting a rhyme for a party in her honor. Water from a well dedicated to Brigid would be sprinkled on fields, livestock and homes.

Saint Brigid's Day is observed as far away from Ireland as Australia and New Zealand. In the earliest of times, she was celebrated in parts of Scotland and England where back in the day, many were converted to the Christian faith. The church of St. Bride's on Fleet Street in London is dedicated to her.

This year, Bríd Faoin Spéir, a free Saint Brigid-inspired arts event will take place in Portarlinton, Co. Laois. Celebrating female empowerment, which they know Brigid would want, the event is the first in a series of five public arts gatherings taking place in counties Roscommon, Cork city, Kerry, Laois and Tipperary, to promote the arts and encourage more arts-based outdoor performances.

Lisa As an artist, you've created pieces with Saint Brigid crosses. How did they come to be?

Lynn Saint Brigid Crosses are honored year round but, of course, they are placed on walls and tables, on fences and gates for all to remember her on this day. There is tradition here. It is said Brigid, the nun, while visiting the sick would sit by their bedside and weave straw from the hearth together. She would form a cross and place it beside the sick and dying, giving them comfort.

A story is told of a pagan chieftain who lay dying and asked for the holy nun of whom he had heard many tales. He asked that Sister Brigid be at his side but, by the time she arrived, he was close to death and in despair. Quietly, the nun sat down beside him and from the hearth floor, gathered rushes and reeds; carefully, quickly, weaving them into the form of a cross. She whispered: "This is a cross, which I make in honor of the Virgin's son, who died for us upon a cross of wood." She spoke with such love and fervor about Christ that the dying man asked to be baptized at once and died in the faith of our Lord. And this is only one of many stories about Brigid... her cross is thought to keep evil, fire and hunger from the home in which it is displayed.

Clodagh Doyle, keeper of the Irish folklife collection at the National Museum of Ireland, tells us of some interesting customs associated with the female saint and her cross which even includes a traditional supper of potatoes and freshly-churned butter, with apple cakes or barm-brack served with tea. It seems in the older traditions the family would eat this together while weaving their Saint Brigid's Crosses, which they saw as protection and a blessing for fertility of the household and land and keep them free from illness and disease.

After the Saint Brigid's Crosses were hung about the house and land, leftover straw was often sprinkled on the crops or incorporated into spencels or fetters used to hobble an animal. They would sprinkle the straw over the places where animals slept so Saint Brigid would bless them as she passed through the country on the eve of her feast day.

Lisa Now that we've covered Saint Brigid, who was Brigit the Celtic Goddess?

Lynn This is a whole other story. But many people, I think, want to make it the same. I'm maintaining that there was this St. Brigid that was real-I'm going with that. The Goddess Brigit is very real in the mythologies of old Eire [Ireland] and into the present. We have a community of druids here at the Irish Cultural Center who honor her.

The Goddess Brigit is perhaps one of the most famous figures in Irish culture but she is not a pre-Christian Goddess who became a Saint...they are not one and the same. Brigid the Goddess is not Brigid the Saint though many say otherwise.

In early mythologies, the Goddess Brigit is described as a member of the Tuatha Dé Danann, a tribe of Deities believed to live and move throughout early Ireland. She is said to be the fire-keeper of the flame of life that mothers tend to, so we won't die in the winter and the lines of the family are not broken through death by the trauma of the cold months. She is associated with Spring and new life, poets and smiths among other things.

After Ireland was converted to Christianity, many pagan traditions were Christianized and so it is most likely that Saint Brigid may have borne similar traits with her pre-Christian counterpart but... the saint was not the goddess. This makes the story of Saint Brigid, an Irish nun, more complex but her real life and works would be later recorded by the hagiographer, of all medieval hagiographers, Cosiotosus, an Irish monk, and others even Saint Coellan. They maintain Saint Brigid was real, not a myth, though there is still

among scholars an ongoing debate on the reliability of some of these writings. Questions continue: Was Saint Brigid a figment of the imagination, in which all that was good in the Goddess Brigit reappeared?

Medievalist Pamela Berger (1985) in her work: *The Goddess Obscured: Transformation of the Grain Protectress from Goddess to Saint* and other scholars argue that Saint Brigid might be a make-over, an update, a re-characterization of the Goddess Brigit; that the image she maintains in the Catholic Church and all she symbolized, is a cut-and-paste of the Goddess. Was it a way for the Christian missionaries from back in the day to woo the people more easily into a new way of belief?

In early Irish literature, Brigit, the Goddess of poets is also described as a sage and a woman of wisdom by the 9th C. scribes who wrote *Cormac's Glossary*....they said she was "the goddess, poets adored." The discussion grows even more complicated, when others suggest that all goddesses in the earliest of times were called Brigit as a kind of broad title of honor. And then we are told the Goddess had two sisters (does this complicate things more) with the same name, both Brigit's, as well... one, a woman of healing; the other, a blacksmith, but these, when combined, could describe one woman, Saint Brigid, as well.

The *Lebor Gabála Éirenn*, translated literally as "The Book of the Taking of Ireland" and in English, simply known as "The Book of Invasions", is an Irish language collection of poems and prose about the history of Ireland and the Irish from the creation of the world. The Goddess is said to own two boars, who cry out when there is a plundering of the land; thus, she is seen as the guardian goddess of domesticated animals as is (here we go again) Saint Brigid who, as the protector of livestock is linked to the farm and serving the family, traveling from farm to farm doing good and giving a blessing.

Berger believes that early scribes, even those Saint Brigid knew well, attached all that was the Goddess Brigit onto the nun; she stated they "grafted her name and functions" onto her Christian counterpart, "*Brigid of Kildare*". Granted, tales told of the Saint and the many books that tell of her deeds, tend to push forward the miracles and anecdotes like they were some kind of magic." And for those who believe, miracles are not magic.

Lisa What are some other similarities between the Saint and Goddess?

Lynn But indeed, Saint Brigid does share her name, which means power, virtue, 'exalted one' with a Celtic goddess who is honored in a springtime pagan festival on the same day as her holy day, February 1. There are many similarities between the two like their association with sacred fires and holy wells. Both were connected to both, but from a different premise. This was a time when the Dark Ages and pagan pre-Christian Ireland transitioned into an Ireland of faith in Christ preached by the missionary monks arriving from Europe and a continent in chaos after the fall of Rome.

12th century Gerald of Wales, priest-historian, wrote that nineteen nuns kept watch over an eternal flame that burned at Kildare while mythologies prevailed that beneath, there had been a temple fire tended by priestesses, devotees of the Goddess. Later in the time of Henry VIII it was extinguished only to be re-lit in Kildare's market square in 1993.

Similarly, the many wells named after her, or her Celtic goddess namesake, have long symbolized cleansing and healing but it would seem probable that the attributes of the Goddess Brigit were grafted onto a very real person. In any case, this human/divine ambiguity certainly makes people wonder and the Saint Brigid we know is often considered a Christianization of an earlier pagan goddess Brigit. *Dáithí Ó hÓgáin* wrote that the melding of pagan goddesses and Christian saints can be seen in some of the saint's miracles, where she multiplies food, bestows cattle and sheep to a farmer, and controls the weather. But then there is the belief that God's miracles worked through Saint Brigid are not magic, but real to believers... yet a primeval Ireland saw their gods and goddesses doing the same.

In fact, it would be later when famed devotee of the legend and lore of Ireland and the theatre arts, Lady Augusta Gregory, 1852–1932, spoke of the Goddess as "a woman of poetry, and poets worshiped her, a

woman of healing along with that, and a woman of smith's." Gregory would partner with William Butler Yeats and Edward Martyn, in co-founding the Irish Literary Theatre and Abbey Theatre where her many short plays set forth her ideas on all this.

This headline, by the way, appeared, I would say recently, in the Irish Central, July 26, 2023: "How Brigid went from a Celtic goddess to Catholic saint."
But this did not happen: those are my words.

Lisa How is St. Brigid viewed by her devotees and others?

Lynn Devotees of Brigid the Saint believe in her power to intercede for us to God. She is not God, or a goddess who has all of the power to create everything-that is God's work-but she has the power to intercede. She is a friend of God. As a healer and caregiver to all in life, she is looked to now for our own healing and betterment.

From a small child, one learns of Brigid, either in the classroom of a parochial school, a church activity for little ones (if you went to Catholic school, you heard about St. Brigid) or simply from their home where they hear the old stories. She is thought to be a woman for our times. Brigid was part of things, spoke up, was a mover and shaker, got things going, as they say. You might say she was a radical in her own time, perhaps ahead of her times in a medieval Ireland barely coming out of the Dark Ages... she led others into broader views on things, healthier ways to live and is that not part of beliefs today?

I doubt she ever sat down... it was said that she rarely slept and I can see it. Her holy day is greatly honored and prayers are said to Brigid very often in homes that honor such things.

In Ireland today there is a *multi-disciplinary storytelling platform* that illuminates and celebrates female role models. Through pioneering education and art programs, it inspires, educates and empowers Irish youth and the nation. It has sparked sister movements across the world and I think that's what Brigid's about. HERSTORY has showcased one thousand fascinating women in their Dictionary of Irish Biography. HERSTORY maintains that there is amnesia when it comes to women's stories "which is not just an Irish problem - this is a global phenomenon"

There is amnesia in regard to Brigid and who she was and is not. I hope we can change that. She was real, not a myth.

Lisa Is there a St. Brigid blessing or prayer you'd like to share?

Lynn There are one or two, if anyone has time to listen to this. We did not talk about the fact that Brigid brewed beer. She made use of the grain growing all about. Beer was more drunk because the water was so bad and Brigid encouraged people to drink for their health. I'm not sure how that worked entirely with going to work the next day, but there it is.

St. Brigid The Brewer's Prayer (Adapted from a poem written by Brigid, herself)

*I'd like to give a lake of beer to God.
White cups of love I'd give them...
Sweet pitchers of mercy I'd offer...
I'd make Heaven a cheerful spot
because the happy heart is true.
I'd like the people of heaven to gather...
I'd give a special welcome to women,
the three Marys of great renown.
I'd sit with the men, the women and God
there by the lake of beer.*

*We'd be drinking good health forever
And every drop would be a prayer.*

Saint Brigid Day's Prayer the first day of Imbolc. Feb 1

*You were a woman of peace.
You brought harmony where there was conflict.
You brought light to the darkness.
You brought hope to the downcast.
May the mantle of your peace
cover the troubled and anxious.
May peace be firmly rooted in our hearts, in our world.
Inspire us to act justly, to reverence all God has made.
Brigid, you were a voice for the wounded and weary.
Strengthen what is weak within us.
Calm us into a quiet that heals and listens.
May we grow each day into greater wholeness
in mind, body and spirit.
Amen.*

And finally, then I promise to stop talking. I love this because I've incorporated it, with calligraphy, into some of my art. And we're all hearth keepers-men, women, and even children. You keep the hearth in some way; you keep the home.

The Hearth Keeper's Prayer

*Brigid of the Mantle, encompass us,
Lady of the Lambs, protect us,
Keeper of the Hearth, kindle us.
Beneath your mantle, gather us,
and restore us to memory.
Mothers of our mother...
Foremothers strong.
Guide our hands in yours.
Remind us how to kindle the hearth...
to keep it bright, preserve the flame.
Your hands upon ours; our hands within yours,
to kindle the light, both day and night.
The Mantle of Brigid about us,
The Memory of Brigid within us,
The Protection of Brigid keeping us
from harm, from ignorance, from heartlessness.
This day and night from dawn till dark, from dark till dawn.
Blessed be.*

Lisa That was lovely. Thank you so much Lynn for sharing all of your wisdom and educating us about Saint Brigid. It has been a real pleasure having you here today.

Lynn It was a pleasure to be here with you, Lisa. Thank you for asking me to do this.

Lisa Thank you so much for listening. We hope to see you soon at McClelland Library. Slan!

Resources by Lynn Mascarelli

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