

**Chapter 1 : Irish Saints - A**

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Bishop, Apostle of Ireland Date of Death: If the virtue of children reflects an honor on their parents, much more justly is the name of St. Patrick rendered illustrious by the innumerable lights of sanctity with which the Church of Ireland shone during many ages, and by the colonies of Saints with which it peopled many foreign countries; for, under God, its inhabitants derived from their glorious apostle the streams of that eminent sanctity by which they were long conspicuous to the whole world. Patrick was born towards the close of the fourth century, in a village called Bonaven Taberniae, which seems to be the town of Kilpatrick, on the mouth of the river Clyde, in Scotland, between Dumbarton and Glasgow. He calls himself both a Briton and a Roman, or of a mixed extraction, and says his father was of a good family named Calphurnius, and a denizen of a neighboring city of the Romans, who not long after abandoned Britain, in Some writers call his mother Conchessa, and say she was niece to St. In his sixteenth year he was carried into captivity by certain barbarians, who took him into Ireland, where he was obliged to keep cattle on the mountains and in the forests, in hunger and nakedness, amidst snow, rain, and ice. Whilst he lived in this suffering condition, God had pity on his soul, and quickened him to a sense of his duty by the impulse of a strong interior grace. The young man had recourse to Him with his whole heart in fervent prayer and fasting; and from that time faith and the love of God acquired continually new strength in his tender soul. After six months spent in slavery under the same master, St. Patrick was admonished by God in a dream to return to his own country, and informed that a ship was then ready to sail thither. He went at once to the sea-coast, though at a great distance, and found the vessel; but could not obtain his passage, probably for want of money. The Saint returned towards his hut, praying as he went; but the sailors, though pagans, called him back and took him on board. Patrick had often spoken to the company on the infinite power of God; they therefore asked him why he did not pray for relief. Animated by a strong faith, he assured them that if they would address themselves with their whole hearts to the true God He would hear and succor them. They did so, and on the same day met with a herd of swine. From that time provisions never failed them, till on the twenty-seventh day they came into a country that was cultivated and inhabited. Some years afterwards he was again led captive, but recovered his liberty after two months. When he was at home with his parents, God manifested to him, by divers visions, that He destined him to the great work of the conversion of Ireland. The writers of his life say that after his second captivity he travelled into Gaul and Italy, and saw St. Germanus of Auxerre, and Pope Celestine, and that he received his mission and the apostolical benediction from this Pope, who died in It is certain that he spent many years in preparing himself for his sacred calling. Great opposition was made against his episcopal consecration and mission, both by his own relatives and by the clergy. These made him great offers in order to detain him among them, and endeavored to affright him by exaggerating the dangers to which he exposed himself amidst the enemies of the Romans and Britons, who did not know God. All these temptations threw the Saint into great perplexities; but the Lord, Whose will he consulted by earnest prayer, supported him, and he persevered in his resolution. He forsook his family sold his birthright and dignity, to serve strangers, and consecrated his soul to God, to carry His name to the ends of the earth. In this disposition he passed into Ireland, to preach the Gospel, where the worship of idols still generally reigned. He devoted himself entirely to the salvation of these barbarians. He ordained everywhere clergymen, induced women to live in holy widowhood and continence, consecrated virgins to Christ, and instituted monks. He took nothing from the many thousands whom he baptized, and often gave back the little presents which some laid on the altar, choosing rather to mortify the fervent than to scandalize the weak or the infidels. He gave freely of his own, however, both to pagans and Christians, distributed large alms to the poor in the provinces where he passed, made presents to the kings, judging that necessary for the progress of the Gospel, and maintained and educated many children, whom he trained up to serve at the altar. The happy success of his labors cost him many persecutions. A certain prince named Corotick, a Christian in name only, disturbed the peace of his flock. This tyrant, having made a descent

into Ireland, plundered the country where St. Patrick had been just conferring confirmation on a great number of neophytes, who were yet in their white garments after Baptism. Corotick massacred many, and carried away others, whom he sold to the infidel Picts or Scots. The next day the Saint sent the barbarian a letter entreating him to restore the Christian captives, and at least part of the booty he had taken, that the poor people might not perish for want, but was only answered by raileries. The Saint, therefore, wrote with his own hand a letter. In it he styles himself a sinner and an ignorant man; he declares, nevertheless, that he is established Bishop of Ireland, and pronounces Corotick and the other parricides and accomplices separated from him and from Jesus Christ, Whose place he holds, forbidding any to eat with them, or to receive their alms, till they should have satisfied God by the tears of sincere penance, and restored the servants of Jesus Christ to their liberty. This letter expresses his most tender love for his flock, and his grief for those who had been slain, yet mingled with joy because they reign with the prophets, apostles, and martyrs. Jocelin assures us that Corotick was overtaken by the divine vengeance. Patrick held several councils to settle the discipline of the Church which he had planted. Bernard and the tradition of the country testify that St. Patrick fixed his metropolitan see at Armagh. He established some other bishops, as appears by his Council and other monuments. He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vineyard with so fruitful a benediction and increase from heaven as to render Ireland a most flourishing garden in the Church of God, and a country of Saints. Many particulars are related of the labors of St. Patrick, which we pass over. The son of Neill, the chief monarch, declared himself against the preacher; however, Patrick converted several, and, on his road to that place, the father of St. Benignus, his immediate successor in the see of Armagh. He afterwards converted and baptized the Icings of Dublin and Munster, and the seven sons of the king of Connaught, with the greatest part of their subjects, and before his death almost the whole island. He died and was buried at Down in Ulster. His body was found there in a church of his name in , and translated to another part of the same church. Ireland is the nursery whence St. Patrick sent forth his missionaries and teachers. Glastonbury and Lindisfarne, Ripon and Malmesbury, bear testimony to the labors of Irish priests and bishops for the conversion of England. Iona is to this day the most venerated spot in Scotland. Columban, Fiacre, Gall, and many others evangelized the "rough places" of France and Switzerland. America and Australia, in modern times, owe their Christianity to the faith and zeal of the sons and daughters of St. The origin of Feast Days: The feast days first arose from the very early Christian custom of the annual commemoration of martyrs on the dates of their deaths at the same time celebrating their birth into heaven.

Chapter 2 : Sermons about Urban Legends - [www.nxgvision.com](http://www.nxgvision.com)

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It was as if the very bones of the Earth had been broken and reset, its flesh cut apart and then sewn back together, like the very nature of the world had had a deep and invasive surgery performed by a surgeon that was somehow both remarkably skilled and criminally incompetent, whose hands at one moment had been guided with the utmost care and the next had trembled and shivered like those of an epileptic, the work done at some times with sharp and clean scalpels and at others with pointed rocks and heavy stones. The results were inconsistent: Europe, where the first strike that had remade the world had found its mark, had been wounded again, but now the rest of the Earth also felt the blow. The days and weeks and months to come would be a time of change unprecedented and unmatched in the history of the world, when peoples of every nation and tongue would be tested like never before. These times would spawn epic tales of valor, failure and everything in between, written and spoken of by everyone across the whole of the world, from the scribes of the Song Dynasty and the recorders of the Kingdoms of India to the Shamans of Central Asia and the storytellers of wild tribes beyond the Old World. Every culture, every nation, every peoples of the Earth, for centuries to come, would look back upon these times in awe and wonder, those that lived and died within them becoming legends to their descendents. No singular record could possibly be made of all that came to pass in those times: One tale has already begun to be told, that of the war that Sauron and his thralls waged against the nations of Europe and the Near East, and the Last Crusade that was fought against him; before any others are begun, that one will be completed. And so it is those other stories of this age, of the acts of Emperor Ningzong and Temujin of the Steppes and all the thousands and thousands of others from every corner of the world are beyond its scope, and must be saved for another time. Those tales are no lesser than that already being told, surely, but to tell them all at once is beyond the ability of but a single chronicle. Perhaps one day, those archives will be opened, but for now For now, we return to Europe to resume the tale of the Fellowship of the Ring, and all the nations that their quest now touched Krakow What had once been a great city was now a mass grave. The whole city reeked of death: This was a difficult task: The Host of the Udun cared not for the bodies of their fallen foes: Within one of these heaps, unbeknownst to the thralls of Sauron, lay the body of High Duke Leszek the White. It was not hard for his body to be missed: It would have been difficult for even his own mother to recognize him, so mangled and ravaged was his body. What seemed to be a hundred different wounds had torn his flesh asunder; most of his bones had been broken, leaving his limbs in twisted and inhuman positions; his flesh had begun to break down, and flies flew about the dead tissues of his body. An inhuman scream seemed frozen on what was left of his face, one of primal fear and rage, directed from beyond the grave at those that had cut him down. His unseeing eyes would have been filled with tears at the sights around him: The demons that had brought ruin upon it working to rebuild it in their own image, tearing down what were once Churches and homes and markets and in their place raising up barracks and fortifications. Those few inhabitants of the city that had not been butchered that terrible night or the days that followed were now slaves to the monsters, forced to work to destroy the place that they had once called home beaten until they submitted to the wills of their new masters and fed either nothing at all or food that was not deserving of the name. Theirs was only a slower death. Leszek would have taken some comfort, perhaps, in knowing that his sacrifice had not been wholly in vain, that his final stand had allowed at least a few to escape this Hell, but Leszek was gone: Death had claimed him, as it had so, so many others.. The story of his life had ended that dark morning, in a blaze of glory, perhaps, but ended nonetheless. The Polish people have an old legend, how the greatest among them never truly die. It is said that there was a hidden cave beneath Mount Pisana in the Tatra Mountains, near the mastiff of Giewont which many say greatly resembles a sleeping knight , where they waited. Rumor told of the secret tunnel that lay somewhere in the Koscieliska Valley, where one could go for themselves and see where the great army rested. Tales told of shining golden armor, of arms the likes of which the world has never seen, and of beautiful horses with golden shoes waiting with them.

It was said that they would wake at the time of a great battle, when thunder shook the heavens and the earth, and on that day they would ride out to fight for Poland once more. Leszek, certainly, met the criteria for joining them: His name was now joined to the other great legends of the Polish people, like King Krakus or Piast the Wheelwright, his deeds of valor held up as an example to all that would call themselves Polish. But the story of the Sleeping Knights was only an old legend, was it not? In earlier days, the tale would have been just that: A comforting story told by a people beset by enemies, a fairy tale that only children could ever truly believe in. None took the tale very seriously, and over time a number of jokes had sprung up around the legend: That was what the tale of the Sleeping Knights was: A cute story, nothing more. The legend, like so many others across the world, could now come to pass. Details blurred together and were lost or altered in the process, the legend ultimately becoming not quite the one that was usually heard. But the heart of the story remained utterly true: And so it was that below Wawel Cathedral, below the ruins of desecrated Krakow, in the cave where the dragon Smok Wawelski was said to have dwelled, a strange glow began to emanate. It was golden in hue, bathing the dark cavern in light like that of the dawn. If one had looked within the cave, they would have seen the outlines of an army slowly become visible, the golden light shaped into swords and armor, men and horses. A great army began to take form below the feet of the orcs that labored above. For the moment, they still slumbered. Their day had not yet come: Only in the very darkest hour would the Sleeping Knights awake, and not a moment before. But in that hour of true need, when the shadow stood at every side, when all hope had been lost, when the people of Poland stood at the precipice of annihilation, the Sleeping Knights would hear the call to battle. And in that hour Leszek the White and all that fell by his side would ride again. A veteran of many campaigns, the Spaniard knew that the strategic situation of the lands placed under his protection was bleak at best. Jerusalem had been lost, the Kingdom established to protect it barely managing to cling to the coast; Antioch was little more than a city-state, and the same was true for the County of Tripoli; The County of Edessa was gone entirely. The only exception to the rule was realm that predated them all, Cilician Armenia, founded by Armenian refugees fleeing the Turks. This New Armenia, as it was called, had survived, even thrived, becoming a full Kingdom, but that was not necessarily good news: Saladin, Sultan of the Ayyubids, had a mere decade before nearly driven the Crusaders into the sea, the efforts of Richard the Lionheart and the other members of the Third Crusade only barely managing to hold onto anything at all. But in the decade since, the armies of the Crusaders, of France and England and the Holy Roman Empire, had left for home, leaving the Outremer states to defend themselves against continued Muslim attacks. There was some hope on that front, at least: The heirs of the founder of the Ayyubid Dynasty, like the Generals of Alexander the Great before them, squabbled and fought over the empire that their father had left them. But this external respite had seemed only to allow for internal problems to begin rearing their heads. Court politics had made the journey from Europe, bringing with it all the instability and infighting that it was known for. The Throne of Jerusalem had been disputed among various men almost from the moment that it had been established, who sat upon it becoming an almost-constant political struggle that robbed the small realm of valuable strength and unity. At first glance, not worth worrying about. And even if Aimery and Isabella managed to keep their tenuous hold on the throne, or some other claimant managed to take it peacefully, the situation would remain utterly dire. It was a matter of simple mathematics: And the men that were on hand to protect the Holy Land were second sons and fortune seekers, those that had come looking to create their own holdings, out of the shadow of elder brothers and the nobility; hardly the best of the best. And the arms and weapons that they carried were not of the highest quality. Indeed, if they had brought equipment with them at all from home, they had come with old family swords and rusty mail, weapons and armor that were oftentimes in desperate need of repair. The men thusly relied mostly upon what equipment they could find here, but the armory of Acre, like those in the other remaining Crusader cities, housed weapons scavenged from battlefields, dredged out of rivers or pulled out of the desert sands, and sometimes all three. It was possible, maybe even likely, that some unlucky fellow would have to go into battle wielding a Roman lance more than a millenium old as a weapon. What was left, then, to hold back the tide of the Ayyubids? Yes, the Templars could hold meet the Ayyubids in battle. They were the elite shock troops of the Crusaders, soldier monks whose faith was shield, armor and sword. They were fearless, the dread of death holding no

power over them, for what better way to die was there to die than in the service of the Lord? The very tenets of the order explicitly forbid retreat unless outnumbered threefold, and even then only at the commanders orders or if the Templar banner fell; to a Templar, it was better to die a martyr than to sound the retreat. Success breeds imitation, and the near-legendary success of the Templars had bred several such attempts at duplication, the most successful of which were the Order of Knights of the Hospital of St. John of Jerusalem, typically simply called the Knights Hospitaller in conversation. Admittedly, the Hospitallers were not simply an attempt to copy the Templars the former had been founded a full century earlier, and had already had Papal Recognition for a decade by the time the Templars had been sanctioned but only in the last few years had they truly begun taking up arms in defense of the Holy Land: Recent events had changed that: The Pope believed that if the Templars could not be fully trusted to make war with the Muslims whenever the call came, then another military order of the Church was needed. And so it was that the Hospitallers, who had been founded with the goal of caring for those making the long journey to Jerusalem, had taken the final few steps to becoming a fully militant Holy Order: Armed escort of pilgrims and military protection of the Holy Places, before now always something of a secondary goal, now came to the forefront of their duties. Not that there were many pilgrims to protect these days, with Jerusalem in Muslim hands, but the point stood: Grand Master Geoffroy de Donjon was head of a military order. The rivalry between the two Holy Orders was at least at a low point, both having no effort to spare for each other with the Muslims breathing down their necks. The sporadic conflicts with the heathens made sure that they instead focused on their true enemy: With the manpower that they had, that was more-or-less all that they could do. That, and wait for the hammer to fall. Another war, one fought against the full might of the Ayyubids, was always at the forefront of the minds of the people of the Outremer. On that front, the recent news was disheartening at best: Once the last of his rivals fell, he would be looking for his next target, and it did not take a genius to know where his gaze would turn. They tried to go about their usual business, but always, they waited. They waited for two things: Unknown to Grand Master Gilbert Horal, and indeed the whole of the Outremer, both would come from unlikely sources. Cairo The man known to Europe as Saphadin stood victorious. His nephew Al-Afdal had finally surrendered, besieged in Cairo after his army had been shattered in open battle near Bilbeis. After the better part of a decade spent monitoring shifting alliances, placating allies and fighting battles, the realms of Saladin would finally be reunified, and under a fit and capable ruler if Saphadin did say so himself.

Chapter 3 : Delhi - Wikipedia

*Irish Myths and Legends Introduction Steeped in fairytale, mystery and a somewhat bloody history - Ireland naturally has its fair share of chilling stories, murdered spirits and friendly ghosts.*

Introduction Steeped in fairytale, mystery and a somewhat bloody history – Ireland naturally has its fair share of chilling stories, murdered spirits and friendly ghosts. Fortunately, the Emerald Isle has never suffered much from the interference of modern ways when it comes to traditional folklore. Stories of warriors with all the knowledge of the world, fairies playing pranks on farm owners and leprechauns hiding their gold at the end of a rainbow add to the mysterious appeal of Ireland. These stories have been, and still are told around the fire by an inspiring Shanachie Irish Story Teller. These tales take many forms and vary from family to family as each household will have their own personal tale to tell. Families all across Ireland will gather round an older family member and listen wide eyed as they are taken on an epic adventure full of danger and excitement. The Shamrock The three green leaves of the Shamrock is more than the unofficial symbol of Ireland and one of the marshmallows in Lucky Charms. The Druids believed the Shamrock was a sacred plant that could ward off evil. The Celts believed three was a sacred number. Christians believed the shamrock had special meaning. Stories tell of how St. Patrick used the shamrock in his teachings. Preaching about God and the Trinity, and illustrating the meaning of the Three in One by plucking a shamrock from the grass. Just as the shamrock is one leaf with three parts, so God is one entity with three Persons. Patrick was probably well aware of the significance of the shamrock as a teaching tool. It should be said that the color of St. Patrick was not actually green, but blue. In the 19th century, however, green came to be used as a symbol of Ireland. Although many people would presume that the shamrock is also the national emblem of Ireland, this also is not so. The national symbol of Ireland is the harp. In written Irish, it first appears as seamrog, from At that time it became the custom for civilians to wear a little paper cross colored red and green. Faeries Faeries exist in some form in mythology all over the world but hold a special importance to the Irish. An Irish fairy can take any form she wishes, but will usually choose a human form. They are said to be beautiful, powerful and hard to resist, which is unfortunate because most fairies in Ireland love to bring misfortune and bad luck to the mortals who come near them. Although in modern culture faeries are often depicted as young, sometimes winged, humanoids of small stature, they originally were depicted quite differently: Wings, while common in Victorian and modern artwork of fairies, are very rare in historical folklore. They have been depicted as ranging in size from very tiny up to the size of a human child. Some fairies, though normally small, were able to change their appearance to imitate humans. Christian mythology stated that when the angles revolted, God ordered the gates shut. Those still in heaven remained angels. Those in hell became devils, those in between became fairies. Leprechauns The leprechaun a male fairy is likely the most widely known type of fairy living in Ireland. Leprechauns have been in existence in Irish legend since the medieval times. Said to be a type of fairy, the Leprechaun is a cobbler, making the shoes of all other fairy folk. Usually depicted as an old and bearded man, Leprechauns are never female. Legend tells that when the Danes invaded Ireland, the fairies hid all their treasure from the marauding hordes. The Leprechauns were given the task of guarding the treasure. Unfortunately, the rainbow always points to the location of the leprechauns treasure, so he must constantly be moving the trove. And with the climate in Ireland and plenty of rain, the rainbows are plentiful! It is said that if you catch a Leprechaun, he must either give you his treasure or grant you three wishes. The image and legend of the Irish Leprechaun has endured the ages and is very prevalent in western society today. Changelings As legend has it, female fairies often give birth to deformed children. Since the fairies prefer visually pleasing babies, they would go into the mortal world and swap with a healthy human baby, leaving behind a changeling. While the changeling looked like a human baby, it carried none of the same emotional characteristics. The changeling was only happy when misfortune or grief happened in the house. The changeling legend has lasted for centuries. Dagda followed the tribe and called to the harp. The harp came to Dagda and he struck the chords. The harp let out the Music of Tears and everyone in the castle began to cry. Dagda struck the chords again and the harp played the Music of Mirth and all the warriors began to laugh.

Then, Dagda struck the chords a final time and the harp let out the Music of Sleep. Everyone but Dagda fell into a deep sleep, allowing him to escape with his magical harp unharmed.

**Selkies** The legend of the Selkie is very similar to the mermaid. But Selkies are brown seals by day and human by night. The legend comes from the numerous seals inhabiting the Irish coast. Sailors who caught a Selkie at night in human form married these lovely brown eyed maidens. For the rest of their lives, they would serve as patient wives, while constantly looking to the sea. If Selkies were released by their captors, they would return to the sea but would forever more guard human families while on the sea, and on land.

**The Watershee** It is said that Watershees usually appear as either a female fairy or a beautiful woman. As a fairy, she appears as a small, delicate, attractive, female with fine silky wings. Unfortunately, her appearance is deceiving. The Watershee lures weary travellers into bogs and lakes with her appearance and mesmerizing singing. Her song begins with a soft haunting melody, which then devolves into an aggressive chordal pattern. Once a person falls into this trap, they drown and their unfortunate souls are devoured. Only the wearing of a cross or other holy object and saying a prayer will protect humans from her dark and evil ways.

**The Cry of the Banshee** What is a Banshee? A banshee, or *Bean Sidhe*, is a fairy from Irish folklore whose scream was an omen of death. Over time as families blended, it was said that most Irish families had their own banshee. It is also said that the banshees followed their families as they emigrated from Ireland to other places across the globe, though some stayed behind to grieve at the original family estate. Various versions of the banshee have been described, from a woman with long, red hair and very pale skin to an older woman with stringy, gray hair, rotten teeth and fiery red eyes. She is often depicted with a comb in her hair and this has led to an Irish superstition that finding a comb on the ground is considered bad luck. It is believed that a single banshee can take on any of these forms and shift between them, much like the goddesses of Celtic folklore. Other forms of the banshee include the *Bean Nighe* and the *Washer Woman*, both more attributed to Scotland than Ireland. The *Bean Nighe* is said to be the ghost of a woman who died during childbirth and would be seen wearing the clothes of the person about to die. The *Washer Woman* is dressed like a countrywoman and is cleaning bloody rags on a river shore.

**Origins of a Banshee** It is unknown precisely when stories of the banshee first were told, but they can be traced back as far as the early eighth century. This too was referred to as *keening*. As many keeners accepted alcohol as payment, which the church frowned upon, many have speculated it was these keeners who were punished in the eyes of God and were forced to become banshees. Another factor that likely contributed to the superstitious legend is the cry of the barn owl. In ancient battles, owls would screech and take flight if they noticed an army approaching, which would forewarn the defending army.

**The Pooka** *phouka*, *puca* No fairy is more feared in Ireland than the pooka. This may be because it is always out and about after nightfall, creating harm and mischief, and because it can assume a variety of terrifying forms. The guise in which it most often appears, however, is that of a sleek, dark horse with sulfurous yellow eyes and a long wild mane. In this form, it roams large areas of countryside at night, tearing down fences and gates, scattering livestock in terror, trampling crops and generally doing damage around remote farms. In remote areas of County Down, the pooka becomes a small, deformed goblin who demands a share of the crop at the end of the harvest: In parts of County Laois, the pooka becomes a huge, hairy bogeyman who terrifies those abroad at night; In Waterford and Wexford, it appears as an eagle with a massive wingspan; In Roscommon, it appears as a black goat with curling horns. The mere sight of the Pooka may prevent hens laying their eggs or cows giving milk, and it is the curse of all late night travellers as it is known to swoop them up on to its back and then throw them into muddy ditches or bog-holes. The pooka has the power of human speech, and it has been known to stop in front of certain houses and call out the names of those it wants to take upon its midnight dashes. If that person refuses, the pooka will vandalize their property because it is a very vindictive fairy. The origins of the pooka are to some extent speculative. Such beings were very capricious and had to be continually placated or they would create havoc in the countryside, destroying crops and causing illness among livestock. Alternatively, the horse cults prevalent throughout the early Celtic world may have provided the underlying motif for the nightmare steed. Born after his father was killed in battle, his mother *Murine* gave her child to a female druid called *Bodhmall* and a woman warrior called *Laith* to raise and teach Finn the ways of the warrior and the magical arts. Young Finn met a leprechaun called *Finnegas* near the river *Boyne* and decided to study under

him. Finnegas had spent seven years trying to catch the salmon of knowledge, which lived in a pool on the Boyne: Eventually he caught it, and told young Finn to cook it for him. He instantly learned all of the knowledge the salmon carried. From then on, whenever Finn sucked his thumb he gained whatever knowledge he was seeking.

**Chapter 4 : Saint Patrick of Ireland**

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He is thought to have been a Celt, who was already old at the time he came to Whitby to tend the animals. Too shy to join in the communal singing after meals, he slipped out to work with the animals. After his performance, Hilda urged him to become a monk. He listened to the lessons the monks read and reworked them into English verse, which made the Scripture accessible to the laity. His verse form is said to have been the traditional, oral form of the Anglo-Saxons. His only surviving poem is the "Hymn of Creation," the poem he learned in his dream. February 3 Irish saint also called Caoilfionn. She is listed in the Martyrology of Donegal, and a church in Roscommon is named in her honor. April 1 Irish missionaries in northern France. One of their converts was St Ricarius. Their relics are in the parish of Saint-Riquier near Amiens, France. In some lists Fricor is called Adrian. March 24 An Irish hermit of Inniskeltra. He lived on an island in Loughberg, founding a monastery and a chapel on the island of the Seven Churches with St. A fragment of his psalter still remains. November 12 , and himself a distinguished scholar. Although Saint Columba of Terryglass f. December 12 had founded a monastery on the island a century earlier, Saint Caimin is the reason the people call it "Holy Island" after many disciples were drawn there because of his reputation for holiness. Later in life he founded a monastery and church, named Tempul-Cammin, on the island of the Seven Churches. The monastery on Inish-Keltra thrived through when its last recorded abbot died despite its being in the direct path of the Danish invaders. The abbey was plundered c. Brian Boru restored the church c. Saint Caimin was a fellow-worker with Saint Senan f. A fragment of the "Psalter of Saint Caimin," claimed by some to have been copied by his own hand, still exists in the Franciscan library at Killiney, County Dublin. Cairlon Caorlan of Cashel, Bishop Feastday: March 24 6th century. Saint Cairlon was an Irish abbot who died and was raised again to life by Saint Dageus f. Afterwards, when Saint Cairlon had been made archbishop of Cashel, Saint Dageus placed himself and his monks under his rule Benedictines. Canice or Kenny , Bishop, Ossory diocese Feast day: He was descended from Ui-Dalainn, a Waterford tribe which dwelt on an island now identified as Inis-Doimhle in the Suir. The father of the saint was a distinguished bard who found his way to the North and settled at Glengiven in Cinachta under its chief. His mother was called Maul; her name is commemorated in the church of Thomplamaul, Kilkenny, dedicated to God under her invocation. Finian, where he was a fellow-pupil of St. In he was studying in the school of Glasnevin, with St. Kieran of Clonmacnoise and St. Comgall of Bangor, under the tuition of St. He was ordained priest in in the monastery of Llancarvan in Glamorganshire, and set out for Rome to obtain the blessing of the reigning pontiff. In we find him again at Glengiven, where he converted his foster-brother, Geal-Breagach, who afterwards assisted him in founding Drumachose. In he passed over to Scotland, where his name is recalled in the ruins of an ancient church, Kil-Chainnech on Tiree Island, and in a burial ground, Kil-Chainnech, in Iona. He built cells on the island of Ibdon and Eninis, an oratory called Lagan-Kenny on the shores of Lough Lagan, and a monastery in Fifeshire on the banks of the Eden. He is known in Scotland as St. Kenneth, was closely associated with St. Bridget, is the favourite Irish saint in Scotland Eammack. Tradition asserts that he founded a monastery in Kilkenny by the round tower and cathedral which bears his name. A man of great eloquence and learning, he wrote a commentary on the Gospels, known for centuries as Glas-Chainnigh. January 28 An Irish hermitess, a friend of St. She is also called Cainer or Kinnera. She lived as a recluse near Bantry, Ireland, and was buried on St. He was the successor of St. He was the son or grandson of a local king. Carthach the Younger Lismore Diocese d. Carthage, whose name is also given as Mochuda, was born of a good family, in what is now County Kerry , Ireland, about the year He spent his youth as a swineherd near Castlemaine, and became a monk in a neighbouring monastery under the guidance of St. After a few years the jealousy of two neighbouring bishops forced him to quit his hermitage, and he proceeded on a visit to Bangor, where he spent a year. On the advice of St. Comgall he returned to Kerry and founded churches at Kilcarragh and Kilfeighney. Carthage founded his monastery of Rahan about , and soon had hundred of disciples. He was

consecrated Abbot-Bishop of the Fercal district, and composed a rule for his monks, an Irish metrical poem of lines, divided into nine separate sections -- one of the most interesting literary relics of the early Irish Church. Numerous miracles are also recorded to him. At length, Blathmaic, a Meathian prince, instigated by the neighbouring monks, ordered St. Carthage to leave Rahan. This expulsion of the saint and eight hundred of his community took place at Eastertide of the year Carthage at length came to the banks of the River Blackwater, where he was given a foundation by the Prince of the Decies, and thus sprang up the episcopal city of Lios-mor, or Lismore, County Waterford. Great as was the fame of Rahan, it was completely eclipsed by that of Lisemore, although St. Carthage lived less than two years at his new foundation. He spent the last eighteen months of his life in contemplation and prayer, in a cave near the present St. When at the point of death, he summoned his monks and gave them his farewell exhortation and blessing. Fortified by the Body of Christ he died on the 14th of May, , on which day his feast is celebrated as first Bishop and Patron of Lismore. Short as was St. Purity was his transcendent virtue, and to guard it he practised the severest penances. On this account St. Cuimin of Connor thus writes of him in an Irish quatrain: The beloved Mochuda of mortification, Admirable every page of his history. Before his time there was no one who shed Half so many tears as he shed. Usher had two manuscript copies of the Irish life of St. The "Vita Secunda" is the one usually quoted. In the present writer discovered the site of the Relic Mochuda in which St. May 10 Born in Munster, Ireland, 7th century. Saint Cataldus was a pupil, then the headmaster of the monastic school of Lismore in Waterford after the death of its founder, Saint Carthage. Upon his return from a pilgrimage to the Holy Land, he was shipwrecked at Taranto in southern Italy and chosen by the people as their bishop. This epitaph is given under an image of Saint Catald in Rome: Me tulit Hiberne, Solyme traxere, Tarentum Nunc tenet: This has been loosely translated as: Hibernia gave me birth: To thee Tarentum, holy rites I gave, Precepts divine; and thou to me a grave. It is odd that an Irishman, should be so honoured throughout Italy, Malta, and France, but have almost no recognition in his homeland. His Irish origins were discovered only two or three centuries after his death, when his relics were recovered during the renovation of the cathedral of Taranto. A small golden cross, of 7th- or 8th- century Irish workmanship, was with the relics. Further investigations identified him with Cathal, the teacher of Lismore. Veneration to Catald spread, especially in southern Italy, after the May 10, , translation of his relics when the cathedral was being rebuilt following its destruction at the hands of Saracens in Four remarkable cures occurred as the relics were moved to the new cathedral. When his coffin was open at that time, a pastoral staff of Irish workmanship was found with the inscription Cathaldus Rachau. Saint Catald is depicted in art as an early Christian bishop with a mitre and pallium in a 12th century mosaic at Palermo Roeder. There are also 12th-century mosaics in Palermo and Monreale depicting the saint Farmer. Catald is invoked against plagues, drought, and storms Farmer. Ceallach Kellach of Killala, Bishop Feastday: May 1 6th century. A disciple of Saint Kieran of Clonmacnoise, Saint Ceallach became bishop of Killala but ended his life as a hermit, perhaps as a martyr Benedictines. April 1 9th century.

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There is evidence that he is one of the first Christian missionaries in Ireland - before St Patrick! Anyway, he is acknowledged to be the patron saint of the current Archdiocese of Cashel and Emly located in south central Ireland comprising parts of Counties Tipperary and Limerick. He is probably the founder of the first, ancient cathedral at Emly. Unfortunately, the Life of St Declan contains obvious contradictions, so these facts are controversial. Another example of the confusion rampant here is evidenced by the Celtic baby name list item above which claims St Ailbhe lived in the 6th century. This is consistent with the website entry above for the Cashel and Emly Archdiocese which lists as his death year. The website points out that this contradicts the claim that he preceded Patrick who was in Ireland in the 5th century. The best information I have found comes from *The Flowering of Ireland: Through the nimbus of myth that surrounds early Irish church history there emerge four holy figures who were there when Patrick came. His life is said to have spanned years, from to He is probably a composite: Their deeds, later recorded in writing by monks themselves enveloped in the climate of unquestioning faith, took on a cloudy aura, and several saints merged into a single hyperbolic monument to saintliness. In the huge span of his life he was friend to many holy men, including, of course, St Patrick, who reputedly named him archbishop of Munster. When he was very old he wished to retire to Tyle Thule , the island that is now Iceland, to flee worldly honours and to meditate among the holy hermits already established on that bleak shore. But King Aengus of Munster converted by St Patrick refused permission and placed guards at the seaports so he could not escape his responsibilities to the multitudes of his adoring followers. It started, probably, when Patrick went to challenge the heathen stronghold of Cashel. Cashel was the traditional rival of Tara Cistercian Studies Series Number , December 29 Monk, biographer, and scholar, also called Sapiens the Wise. Aileran was one of the most distinguished professors at the school of Clonard in Ireland. Finian welcomed Aileran to Clonard. In , Aileran became rector of Clonard, and was recognized as a classical scholar and a master of Latin and Greek. He wrote The Fourth Life of St. His last work was a treatise on the genealogy of Christ according to St. Scholarly institutions across Europe read this work aloud annually. Aileran died from the Yellow Plague. His death on December 29, , is chronicled in the Annals of Ulster. January 8 7th century; feast day may also be January A 12th-century "vita" describes Saint Albert with the pun: According to rather unreliable accounts, Saint Albert was an Englishman who laboured in or was archbishop of Cashel, Ireland, and afterwards evangelized Bavaria with Saint Erhard f. He made a pilgrimage to Jerusalem and died shortly after his return to Ratisbon Regensburg, Germany. Unfortunately, the diocese of Cashel did not exist then, so this is an obscure point in his life. February 9 Probably an Irishman, he became a hermit near Augsburg, Germany, about Recluse and missionary in Bavaria, c. Boniface is said to have come to dedicate the church about the year We do not know the year of his death, but he is commemorated on 9 February. Later it was tenanted by Benedictine nuns and these at the end of the fifteenth century gave place to a community of Brigittines, in whose hands it still remains despite many vicissitudes. August 22 Archdeacon of Fiesole, born probably at the beginning of the ninth century; died about Andrew and his sister St. Bridget the Younger were born in Ireland of noble parents. There they seem to have studied under St. Donatus, an Irish scholar, and when the latter decided to make a long pilgrimage to the holy places of Italy, Andrew accompanied him. Donatus and Andrew arrived at Fiesole when the people were assembled to elect a new bishop. A heavenly voice indicated Donatus as most worthy of the dignity, and being consecrated to that office, he made Andrew his archdeacon. During the forty-seven years of his episcopate Andrew served him faithfully, and he was apparently encouraged by Donatus to restore the church of St. Martin a Mensola and to found a monastery there. Andrew is commended for his austerity of life and boundless charity to the poor. He died shortly after his master St. Donatus; and his sister St. Bridget is believed to have been miraculously conducted from Ireland by an angel to assist at his deathbed. Andrew is commemorated on 22 August. Apostles of Erin By this designation are meant twelve holy Irishmen of the sixth century who went to study at*

the School of Clonard in Meath. About the year St. In his Irish life it is said that the average number of scholars under instruction at Clonard was 3,, and a stanza of the hymn for Lauds in the office of St. Finian runs as follows: Trium virorum millium, Verbi his fudit fluvium Ut fons emanans rivulis. The Twelve Apostles of Erin, who came to study at the feet of St. Ciaran of Saighir Seir-Kieran and St. Ciaran of Clonmacnois; St. Brendan of Birr and St. Brendan of Clonfert; St. Columba of Iona; St. Ruadhan of Lorrha; St. Senan of Iniscathay Scatterry Island ; St. Ninnidh the Sainly of Loch Erne; St. Lasserian mac Nadfraech, and St. Though there were many other holy men educated at Clonard who could claim to be veritable apostles, the above twelve are regarded by old Irish writers as "The Twelve Apostles of Erin". They are not unworthy of the title, for all were indeed apostles, whose studies were founded on the Sacred Scriptures as expounded by St. In the hymn from St. Regressus in Clonardiam Apponit diligentiam Ad studium scripturae. The great founder of Clonard died 12 December , according to the "Annals of Ulster", but the Four Masters give the year as , whilst Colgan makes the date His patronal feast is observed on 12 December. Asicus or Assic, Assicus, or Tassach bishop. April 27 Abbot-Bishop of Ireland and disciple of St. Patrick, also called Ascicus and Tassach. Asicus was a coppersmith and was married when he first met St. In time he was made the first abbot-bishop of Elphin Monastery in Roscommon, Ireland. Humble and not believing he was worthy of the office, Asicus went to an island in Donegal Bay, where he resigned his rank and became a hermit. After seven years the monks of Elphin found him and persuaded him to return to the monastery. He died at Raith Cungilor on the return journey. In the "Tripartite Life of St Patrick" ed. Whitley Stokes we read: Assicus was a most expert metal worker, and was also renowned as a bellfounder. Some remarkable specimens of his handicraft are extant. There is confusion between this saint and Tassach April 14 , which suggests that they may be the same person. They were both skilled metal workers, their names are similar, and they died the same year. Of his last days the following graphic description is given by Archbishop Healy: Then his monks sought him out, and after much labour found him in the mountain glens, and tried to bring him home to his own monastery at Elphin. But he fell sick by the way and died with them in the wilderness. The old churchyard is there still, though now disused, on the summit of a round hillock close to the left of the road from Ballyshannon to Donegal, about a mile to the south of the village of Ballintra. We sought in vain for any trace of an inscribed stone in the old churchyard. He fled from men during life, and, like Moses, his grave is hidden from them in death. August 11 Hermitess and co-worker with St. Patrick, also called Araght or Taraghta. A contemporary of St. Patrick from whom she received the veil. She is known as the foundress of several churches in the Counties of Galway and Sligo, Ireland. However, the fact of St. Attracta receiving the veil from St.

**Chapter 6 : Legends of Connaught: Irish Stories, &C., &C. | UVA Library | Virgo**

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He was born probably amongst the Hy-Bruin, and was baptized by St. He was educated by St. Meldan, his "soul-friend" anam-chura. His great sanctity was early discerned, and there is a legend that here, through his prayers, twin children of a chieftain related to King Brendinus were raised from the dead. After some years he founded a monastery at Rathmat on the shore of Lough Corrib which Colgan identifies as Killursa, in the deanery of Annadown. Aspirants came in numbers to place themselves under his rule, but he wished to secure also some of his relatives for the new monastery. He fell into a trance from the ninth hour of the day to cock-crow, and while in this state was favoured with the first of the ecstatic visions which have rendered him famous in medieval literature. In this vision were revealed to him the state of man in sin, the beauty of virtue. He heard the angelic choirs singing "the saints shall go from virtue to virtue, the God of Gods will appear in Sion". An injunction was laid on him by the two angels who restored him to the body to become a more zealous labourer in the harvest of the Lord. Again on the third night following, the ecstasy was renewed. He was rapt aloft by three angels who contended six times with demons for his soul. He saw the fires of hell, the strife of demons, and then heard the angel hosts sing in four choirs "Holy, holy, holy Lord God of hosts ". Among the spirits of the just made perfect he recognized Sts. They entertained him with much spiritual instruction concerning the duties of ecclesiastics and monks, the dreadful effects of pride and disobedience, the heinousness of spiritual and internal sins. They also predicted famine and pestilence. As he returned through the fire the demon hurled a tortured sinner at him, burning him, and the angel of the Lord said to him: His brothers Foillan and Ultan then joined the community at Rathmat, but Fursey seems to have renounced the administration of that monastery and to have devoted himself to preaching throughout the land, frequently exorcising evil spirits. Exactly twelve months afterwards he was favoured with a third vision. The angel remained with him a whole day, instructed him for his preaching, and prescribed for him twelve years of apostolic labour. This he faithfully fulfilled in Ireland, and then stripping himself of all earthly goods he retired for a time to a small island in the ocean. Then he went with his brothers and other monks, bringing with him the relics of Sts. The latter gave him a tract of land at Cnobheresburg on which he built a monastery within the enclosure of a Roman fort--Burghcastle in Suffolk--surrounded by woods and overlooking the sea. Here he laboured for some years converting the Picts and Saxons. He also received King Sigebert into the religious state. Three miracles are recorded of his life in this monastery. Again he retired for one year to live with Ultan the life of an anchorite. When war threatened East Anglia, Fursey, disbanding his monks until quieter times should come, sailed with his brothers and six other monks to Gaul. He arrived in Normandy in At the prayer of Fursey the boy was restored. Pursuing his journey to Neustria he cured many infirmities on the way, by miracles he converted a robber and his family, who attacked the monks in the wood near Corbie, and also the inhospitable worldling Ermelinda, who had refused to harbour the weary travellers. He selected Latiniacum Lagny , close to Chelles and about six miles from Paris, a spot beside the Marne, covered with shady woods and abounding in fruitful vineyards. Here he built his monastery and three chapels, one dedicated to the Saviour, one to St. Peter, and the third, an unpretending structure, afterwards dedicated to St. The village was thence-forward called Forsheim, that is, the house of Fursey. Peter to which he had consigned the relics of Sts. His body lay unburied there for thirty days pending the dedication of the church, visited by pilgrims from all parts, incorrupt and exhaling a sweet odour. It was then deposited near the altar. Four years later, on 9 February, the remains were translated with great solemnity by St. Eligius, Bishop of Noyon, and Cuthbert, Bishop of Cambrai, to a chapel specially built for them to the east of the altar. It is disputed whether he was a bishop ; he may have been a chorepiscopus. A litany attributed to him is among the manuscripts in Trinity College Dublin. An Irish prophecy is attributed to him by Harris.

**Chapter 7 : Sermons about Legends - [www.nxgvision.com](http://www.nxgvision.com)**

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This interpretation goes back to St. Apart from the book traditionally ascribed to him, Jonah is mentioned only once in the Old Testament, 2 Kings This last is but a paraphrastic rendering of the name Gath-Hepher, a town in the territory of Zabulon Josephus, "Antiq. Mention is made of Jonah in Matthew According to an ancient tradition mentioned by St. The chief interest in the Prophet Jonah centres around two remarkable incidents narrated in the book which bears his name. In the opening verse it is stated that "the word of the Lord came to Jonah the son of Amathi, saying: Arise and go to Ninive, the great city, and preach in it: He boards a ship bound for that port, but a violent storm overtakes him, and on his admission that he is the cause of it, he is cast overboard. After this episode he again receives the command to preach in Ninive, and the account of his second journey is scarcely less marvellous than that of the first. A general repentance is immediately commanded by the authorities, in view of which God relents and spares the wicked city. Jonah, angry and disappointed, wishes for death. He expostulates with the Lord, and declares that it was in anticipation of this result that on the former occasion he had wished to flee to Tharsis. He withdraws from Ninive and, under a booth which he has erected, he awaits the destiny of the city. In this abode he enjoys for a time the refreshing shade of a gourd which the Lord prepares for him. Shortly, however, the gourd is stricken by a worm and the Prophet is exposed to the burning rays of the sun, whereupon he again murmurs and wishes to die. Then the Lord rebukes him for his selfish grief over the withering of a gourd, while still desiring that God should not be touched by the repentance of a city in which "there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts. In the works of some recent Catholic writers there is a leaning to regard the book as fiction. Only Simon and Jahn, among prominent Catholic scholars, have clearly denied the historicity of Jonah; and the orthodoxy of these two critics may no longer be defended: Reasons for the traditional acceptance of the historicity of Jonah: Jewish Tradition According to the Septuagint text of the Book of Tobias xiv, 4 , the words of Jonah in regard to the destruction of Ninive are accepted as facts; the same reading is found in the Aramaic text and one Hebrew manuscript. The apocryphal III Mach. The Authority of Our Lord This reason is deemed by Catholics to remove all doubt as to the fact of the story of Jonah. The Jews asked a "sign" -- a miracle to prove the Messiahship of Jesus. He made answer that no "sign" would be given them other than the "sign of Jonah the Prophet. The men of Ninive shall rise in judgment with this generation and shall condemn it: And behold a greater than Jonah here" Matthew The Jews asked for a real miracle ; Christ would have deceived them had He presented a mere fancy. If the men of Ninive will really not rise in judgment, neither will the Jews really rise. Christ contrasts fact with fact, not fancy with fancy, nor fancy with fact. It would be very strange, indeed, were He to say that He was greater than a fancy-formed man. It would be little less strange were he to berate the Jews for their real lack of penance by rating this lack in contrast with the penance of Ninive which never existed at all. The whole force of these striking contrasts is lost, if we admit that the story of Jonah is not fact-narrative. Finally, Christ makes no distinction between the story of the Queen of Sheba and that of Jonah see Matthew Such is the very strongest argument that Catholics offer for the firm stand they take upon the ground of the fact-narrative of the story of Jonah. The Authority of the Fathers Not a single Father has ever been cited in favor of the opinion that Jonah is a fancy-tale and no fact-narrative at all. To the Fathers Jonah was a fact and a type of the Messias, just such a one as Christ presented to the Jews. Saints Jerome, Cyril, and Theophilus explain in detail the type-meaning of the facts of the Book of Jonah. Cyril even forestalls the objections of the Rationalists of today: Cyril admits that in all this Jonah failed and is not a type of Christ, but does not admit that these failures of Jonah prove the story of his doings to have been a mere fiction. To the Rationalist and to the advanced Protestant Biblical scholar these arguments are of no worth whatsoever. They find error not only in Jewish and Christian tradition but in Christ Himself. They admit that Christ took the story of Jonah as a fact-narrative, and make answer that Christ erred ; He was a child of His time and represents to us the ideas

and errors of His time. The arguments of those who accept the inerrancy of Christ and deny the historicity of Jonah are not conclusive. Christ spoke according to the ideas of the people, and had no purpose in telling them that Jonah was really not swallowed by the fish. Did Christ speak of the Queen of Sheba as a fact? If so, then He spoke of Jonah as a fact -- unless there be some proof to the contrary. Were the book historical in its narrative, certain details would not be omitted, for instance, the place where the Prophet was vomited forth by the sea-monster, the particular sins of which the Ninivites were guilty, the particular kind of calamity by which the city was to be destroyed, the name of the Assyrian king under whom these events took place and who turned to the true God with such marvellous humility and repentance. We answer, these objections prove that the book is not an historical account done according to later canons of historical criticism ; they do not prove that the book is no history at all. The facts narrated are such as suited the purpose of the sacred writer. He told a story of glory unto the God of Israel and of downfall to the gods of Ninive. It is likely that the incidents took place during the period of Assyrian decadence, i. A pest had ravaged the land from till B. Internal strife added to the dismay caused by the deadly disease. Such a king might seem too little known to be mentioned. The Pharaoh of Mosaic times is not deemed to have been a fiction merely because his name is not given. Jewish tradition assumed that the Prophet Jonah was the author of the book bearing his name, and the same has been generally maintained by the Christian writers who defend the historical character of the narrative. But it may be remarked that nowhere does the book itself claim to have been written by the Prophet who is supposed to have lived in the eighth century B. As in the case of other Old Testament personages, many legends, mostly fantastic and devoid of critical value, grew up around the name Jonah. They may be found in the " Jewish Encyclopedia ".

*The Urban Legends Reference Pages has a section called "Glurge" that is a good source. A "Glurge" is an urban legend that is a type of morality tale. #5 Hal Parker, Jul 9,*

Life[ edit ] It is widely accepted among secular historians that, like Jesus, Mary Magdalene was a real historical figure. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: According to Gospel of Luke 8: Ehrman , a New Testament scholar and historian of early Christianity, contends that the number seven may be merely symbolic, [29] since, in Jewish tradition, seven was the number of completion, [29] so the statement that Mary was possessed by seven demons may simply mean she was completely overwhelmed by their power. Sanders , the reason why the women watched the crucifixion even after the male disciples had fled may have been because they were less likely to be arrested, because they were braver than the males, or because of some combination thereof. New Testament apocrypha In apocryphal texts, Mary Magdalene is portrayed as a visionary and leader of the early movement whom Jesus loved more than he loved the other disciples. They are legendary and mythological. Of all the apocryphal material, only some of the sayings in the Gospel of Thomas are worth consideration. Dialogue of the Saviour The earliest dialogue between Jesus and Mary Magdalene is probably the Dialogue of the Savior , [31] a badly damaged Gnostic text discovered in the Nag Hammadi library in Judas Thomas , Matthew , and Mary. Workers deserve their food. Disciples resemble their teachers. Pistis Sophia The Pistis Sophia , possibly dating as early as the second century, is the best surviving of the Gnostic writings. At one point, Jesus tells Mary, "Mary, thou blessed one, whom I will perfect in all mysteries of those of the height, discourse in openness, thou, whose heart is raised to the kingdom of heaven more than all thy brethren". You are more blessed than all women on earth, because you will be the fullness of fullness and the completion of completion. Gospel of Thomas The Gospel of Thomas , usually dated to the late first or early second century, was among the ancient texts discovered in the Nag Hammadi library in Following this, Jesus continues his explanation with a parable about the owner of a house and a thief, ending with the common rhetoric, "Whoever has ears to hear let him hear". Let Mary go forth from among us, for women are not worthy of the life. Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven. Gospel of Philip The Gospel of Philip , dating from the second or third century, survives in part among the texts found in Nag Hammadi in Mary, his mother, and her sister , and Magdalene, who was called his companion. His sister, [] his mother and his companion were each a Mary. And the companion of the saviour was Mary Magdalene. Christ loved Mary more than all the disciples, and used to kiss her often. The rest of the disciples were offended by it and expressed disapproval. They said to him, "Why do you love her more than all of us? Gospel of Mary The Gospel of Mary is the only surviving gospel named after a woman [] and it provides important information about the role of women in the early church. Rylands and P. Oxyrhynchus have also been discovered, which were published in and respectively. Rather, let us praise his greatness, for he has prepared us and made us truly human. Tell us the words of the Savior which you remember which you know, but we do not, nor have we heard them". Mary answered and said, "What is hidden from you I will proclaim to you". And she began to speak to them these words:

**Chapter 9 : CATHOLIC ENCYCLOPEDIA: St. Patrick**

*Well after a long quest from block D to block N we found Legends of India:D and by the time we were really tired and we were more hungry. We were the first three to enter this place this evening (i personally like it when we are alone in the complete restaurant).*

And they besought that they might behold the face of Christ. And the saint said to them: Patrick entered on the special work of the conversion of Ulster. Under the following year, the ancient annalists relate a wonderful spread of the Faith throughout the province. In a site for a church was granted at Armagh by Daire, the chieftain of the district. It was in a valley at the foot of a hill, but the saint was not content. He had special designs in his heart for that district, and at length the chieftain told him to select in his territory any site he would deem most suitable for his religious purpose. Patrick chose that beautiful hill on which the old cathedral of Armagh stands. Patrick would not allow them to do so, and, taking the fawn upon his shoulders, and followed by the doe, he proceeded to a neighbouring hill, and laid down the fawn, and announced that there, in future times, great glory would be given to the Most High. It was precisely upon that hill thus fixed by St. Patrick that, a few years ago, there was solemnly dedicated the new and beautiful Catholic cathedral of Armagh. A representative of the Holy See presided on the occasion, and hundreds of priests and bishops were gathered there; and, indeed, it might truly be said, the whole Irish race on that occasion offered up that glorious cathedral to the Most High as tribute to their united faith and piety, and their never-failing love of God. Patrick probably proceeded to Meath to consolidate the organization of the communities there, and thence he continued his course through Leinster. Iserninus, had the rich valley of the Liffey assigned to them. At Naas, the royal residence in those days, he baptised two sons of the King of Leinster. At Sletty, in the immediate neighborhood of Carlow, St. Fiacc, son of the chief Brehon, Dubthach, was installed as bishop, and for a considerable time that see continued to be the chief centre of religion for all Leinster. Patrick proceeded through Gowran into Ossory; here he erected a church under the invocation of St. Martin, near the present city of Kilkenny, and enriched it with many precious relics which he had brought from Rome. The chieftain of that district honoured the demon-idol, Crom Cruach, with special worship, and, on hearing of that idol being cast down, vowed to avenge the insult by the death of our apostle. Passing through the territory, Odhran overheard the plot that was being organized for the murder of St. Patrick, and as they were setting out in the chariot to continue their journey, asked the saint, as a favour, to take the reins, and to allow himself, for the day, to hold the place of honour and rest. This was granted, and scarcely had they set out when a well-directed thrust of a lance pierced the heart of the devoted charioteer, who thus, by changing places, saved St. Patrick next proceeded to Munster. As usual, his efforts were directed to combat error in the chief centres of authority, knowing well that, in the paths of conversion, the kings and chieftains would soon be followed by their subjects. At "Cashel of the Kings" he was received with great enthusiasm, the chiefs and Brehons and people welcoming him with joyous acclaim. Aengus bore the pain unmoved. Patrick, at the close of the ceremony, saw the blood flow, and asked him why he had been silent, he replied, with genuine heroism, that he thought it might be part of the ceremony, a penalty for the joyous blessings of the Faith that were imparted. Our apostle spent a considerable time in the present County of Limerick. The fame of his miracles and sanctity had gone before him, and the inhabitants of Thomond and northern Munster, crossing the Shannon in their frail coracles, hastened to receive his instruction. When giving his blessing to them on the summit of the hill of Finnime, looking out on the rich plains before him, he is said to have prophesied the coming of St. On the banks of the Suit, and the Blackwater, and the Lee, wherever the saint preached during the seven years he spent in Munster, a hearty welcome awaited him. The ancient Life attests: A blessing on their peaks, On their bare flagstones, A blessing on their glens, A blessing on their ridges. Like the sand of the sea under ships, Be the number in their hearths; On slopes, on plains, On mountains, on hills, a blessing. Patrick continued until his death to visit and watch over the churches which he had founded in all the provinces in Ireland. He comforted the faithful in their difficulties, strengthened them in the Faith and in the practice of virtue, and appointed pastors to continue his work among them. It is recorded in his Life that he consecrated no fewer

than bishops. Loman to Trim, which rivalled Armagh itself in its abundant harvest of piety. Guasach, son of his former master, Milchu, became Bishop of Granard, while the two daughters of the same pagan chieftan founded close by, at Clonbroney, a convent of pious virgins, and merited the aureola of sanctity. Mel, nephew of our apostle, had the charge of Ardagh; St. MacCarthem, who appears to have been particularly loved by St. Patrick, was made Bishop of Clogher. The narrative in the ancient Life of the saint regarding his visit to the district of Costello, in the County of Mayo, serves to illustrate his manner of dealing with the chieftains. He found, it says, the chief, Ernasc, and his son, Loarn, sitting under a tree, "with whom he remained, together with his twelve companions, for a week, and they received from him the doctrine of salvation with attentive ear and mind. Meanwhile he instructed Loarn in the rudiments of learning and piety. The manifold virtues by which the early saints were distinguished shone forth in all their perfection in the life of St. When not engaged in the work of the sacred ministry, his whole time was spent in prayer. Many times in the day he armed himself with the sign of the Cross. He never relaxed his penitential exercises. Clothed in a rough hair-shirt, he made the hard rock his bed. His disinterestedness is specially commemorated. Countless converts of high rank would cast their precious ornaments at his feet, but all were restored to them. He had not come to Erin in search of material wealth, but to enrich her with the priceless treasures of the Catholic Faith. From time to time he withdrew from the spiritual duties of his apostolate to devote himself wholly to prayer and penance. One of his chosen places of solitude and retreat was the island of Lough Derg, which, to our own day, has continued to be a favourite resort of pilgrims, and it is known as St. Another theatre of his miraculous power and piety and penitential austerities in the west of Ireland merits particular attention. In the far west of Connaught there is a range of tall mountains, which, arrayed in rugged majesty, bid defiance to the waves and storms of the Atlantic. At the head of this range arises a stately cone in solitary grandeur, about feet in height, facing Clew Bay, and casting its shadow over the adjoining districts of Aghagower and Westport. This mountain was known in pagan times as the Eagle Mountain, but ever since Ireland was enlightened with the light of Faith it is known as Croagh Patrick, i. Patrick, in obedience to his guardian angel, made this mountain his hallowed place of retreat. In imitation of the great Jewish legislator on Sinai, he spent forty days on its summit in fasting and prayer, and other penitential exercises. His only shelter from the fury of the elements, the wind and rain, the hail and snow, was a cave, or recess, in the solid rock; and the flagstone on which he rested his weary limbs at night is still pointed out. The whole purpose of his prayer was to obtain special blessings and mercy for the Irish race, whom he evangelized. The demons that made Ireland their battlefield mustered all their strength to tempt the saint and disturb him in his solitude, and turn him away, if possible, from his pious purpose. They gathered around the hill in the form of vast flocks of hideous birds of prey. So dense were their ranks that they seemed to cover the whole mountain, like a cloud, and they so filled the air that Patrick could see neither sky nor earth nor ocean. Patrick besought God to scatter the demons, but for a time it would seem as if his prayers and tears were in vain. At length he rang his sweet-sounding bell, symbol of his preaching of the Divine truths. Its sound was heard all over the valleys and hills of Erin, everywhere bringing peace and joy. The flocks of demons began to scatter. He flung his bell among them; they took to precipitate flight, and cast themselves into the ocean. He had vanquished the demons, but he would now wrestle with God Himself, like Jacob of old, to secure the spiritual interests of his people. The angel had announced to him that, to reward his fidelity in prayer and penance, as many of his people would be gathered into heaven as would cover the land and sea as far as his vision could reach. Far more ample, however, were the aspirations of the saint, and he resolved to persevere in fasting and prayer until the fullest measure of his petition was granted. Again and again the angel came to comfort him, announcing new concessions; but all these would not suffice. He would not relinquish his post on the mountain, or relax his penance, until all were granted. At length the message came that his prayers were heard: Such were the extraordinary favors which St. Patrick, with his wrestling with the Most High, his unceasing prayers, his unconquerable love of heavenly things, and his unremitting penitential deeds, obtained for the people whom he evangelized. It is sometimes supposed that St. No storm of persecution was, indeed stirred up to assail the infant Church, but the saint himself was subjected to frequent trials at the hands of the druids and of other enemies of the Faith. He tells us in his "Confessio" that no fewer than twelve times he and his companions

were seized and carried off as captives, and on one occasion in particular he was loaded with chains, and his death was decreed. But from all these trials and sufferings he was liberated by a benign Providence. It is on account of the many hardships which he endured for the Faith that, in some of the ancient Martyrologies, he is honoured as a martyr. Patrick, having now completed his triumph over Paganism, and gathered Ireland into the fold of Christ, prepared for the summons to his reward. Brigid came to him with her chosen virgins, bringing the shroud in which he would be enshrined. It is recorded that when St. Brigid were united in their last prayer, a special vision was shown to him. He saw the whole of Ireland lit up with the brightest rays of Divine Faith. This continued for centuries, and then clouds gathered around the devoted island, and, little by little, the religious glory faded away, until, in the course of centuries, it was only in the remotest valleys that some glimmer of its light remained. Patrick prayed that the light would never be extinguished, and, as he prayed, the angel came to him and said: Tassach administered the last sacraments to him. His remains were wrapped in the shroud woven by St. The bishops and clergy and faithful people from all parts crowded around his remains to pay due honour to the Father of their Faith. Some of the ancient Lives record that for several days the light of heaven shone around his bier. Patrick The "Confessio" and the "Epistola ad Coroticum" are recognized by all modern critical writers as of unquestionable genuineness. The best edition, with text, translation, and critical notes, is by Rev. White for the Royal Irish Academy, in