

# LÁ FHÉILE PÁDRAIG

“The Patrician Files”  
compiled by FB  
edited by SM

March 2004

## Naomh Pádraig Mac Calpurnius

### An Fhaoistin Phádraigh

*Mise Pádraig*; nua-asitriu ar *Fhaoistin Phádraigh*, an Dochtúir sár Oirmhinneach, Liam MacPhilibin, Easpag Chluain Fearta, FÁS, Baile Atha Cliath, 1960. [paras 1, 2, 9, translated from Latin; English interpretation P3 col 3]

“Mise Pádraig, peacach ró-thuathach, an té is lú de na firéin go léir agus an té is lú a bhfuil meas ag a lán air. B’ é Calpurnius, deochan, m’athair. Mac do Photitus, sagart, ab ea é, ó bhaile *Bannavem Taburniae*; bhí áitreabh aige lena ais, agus is ansin a gabhadh mé.

“Bhí mé tuairim sé bliana deag d’aois an tráth sin. Níorbh aithnid dom an Fíor-Dhia agus tugadh i mbraigh-deanas go hÉireann mé in éineacht le na mílte duine• rud a bhí tuillte againn de bhrí gur thugamar cúl do Dhia agus nár choinníomar a aitheanta agus nach rabhamar umhal dár sagairt a bhíodh ag comhairliú ár slánaithe dúinn. Agus scaoil an Tiarna anuas orainn cuthach a fheirge agus scaip Sé sinn tréna lán ciníocha fiú go himeall an domhain, mar a bhfuil mé suite go suarach anois i measc coimhthíoch.

“Dá bhrí sin is fada ó chinneas scríobh ach ba leasc liom é go dtí seo; mar bhí faitíos orm teanga na ndaoine a tharraingt orm óir níl foghlaim orm mar atá ar dhaoine eile a fuair sár eolas ar an dlí agus ar na scríbhinní naofa i dteannta a chéile agus nár athraigh a dteanga ó aois linbh dóibh ach bhíodar ag síorchur barr feabhais uirthi. Maidir liomsa, athraíodh mo chaint agus m’urlabhra go teanga iasachta, ionas gur furasta a chruthú ó bhlas mo scríbhinne a laghad oideachais agus léinn a fuair mé; óir tá sé ráite:is tríd an teanga a aithnítear an t-earraí, agus tuiscint agus eolas agus teagasc na fírinne



Internet Site:  
*St Patrick's Day in Aust*  
Mike Cronin and Daryl Adair

The central caption in this cartoon, published 1880, is St Patrick ‘performing miracles in Australia’. Just as he ‘drove the snakes out of Ireland’, St Patrick might rid the new world of ‘bigotry, sectarianism, intemperance, corruption, and selfishness.’

Source: P. O’Farrell, *Through Irish Eyes*, Aurora, Melbourne, 1994, p. 46.

## Life of Patrick

*from various sites*

Much of our information about the life of St Patrick comes from the *Book of Armagh* now held in Trinity College.

One author of a Life of Patrick, was *Muirchu Mac u Machteni*, who wrote, we are told, at the request of

his bishop *Aedh*, (Hugh). The author of another Life was *Tirechan*, who wrote, we are told, for Bishop *Ultan* of Ardraccan. Both these clerical authors wrote at about the middle of the seventh century, and had as their authorities even older memoirs.

## Celtic Church

The Celtic Church is the name given to the Christian Church in the Atlantic Isles before St Augustine’s mission (c597) to Canterbury.

An extremely ascetic discipline, it expanded as a monastic movement mainly due to the work of St Ninian in Scotland, St David in Wales, and St Patrick in Ireland.

However, it wasn’t until the Synod at Whitby (663) that the Roman Pontiff was accepted as its head.

## Naomh Pádraig Mac Calpurnius

### Nial Naoi nGhíollaidh Niall of the Nine Hostages\*

*Nial Naoi nGhíollaidh*, Niall of the Nine Hostages, reigned c379-405, was responsible for kidnapping the teenage St Patrick/Maelwyn and his two “sisters” *Daererca* and *Lupida* while on a cross channel “raiding party”, c403.

While Patrick’s given name, *Maelwyn*, implies P-Celtic origins there’s ongoing debate as to whether he was kidnapped from England, Scotland, Wales, Cornwall, or Brittany.

When the hapless captives reach *hIbernia* they are sold as slaves to the highest bidder. Patrick is said to have been enslaved for six years, to *Milcho*, a sheep farmer, on *Sliabh Mish*, before making his escape, c409, and eventually entering the monastery founded by his (reputed) maternal great-uncle, *St Martin de Tours*, at *Marmousier*, France (ref col 3).

And it’s to be another thirty years or so before he returns, circa 432, to convert the *Eireann-Gaels*.

*Carthanna* (Karena) and *Niall*, son of *Eochaidh* (Okky) were progenitors of the Ulster O’Neill Clan. Niall was killed, c406, on the banks of the *Loire* during one of his overseas raiding sorties. Niall is said to be one of the greatest high kings of Ireland, after *Cormac MacArt* (MacArthur) that is!

*Laoghaire*/Leary, Niall’s son, becomes *Ard-Righ* after *Daithi*/David, Niall’s nephew and selected heir, was killed, c427, by lightning, during an expedition in The Alps. Chief Druids when Patrick begins his mission to the Gaels, c432, are (reputedly) *Luce-mall* and *Loch-ruagh*.

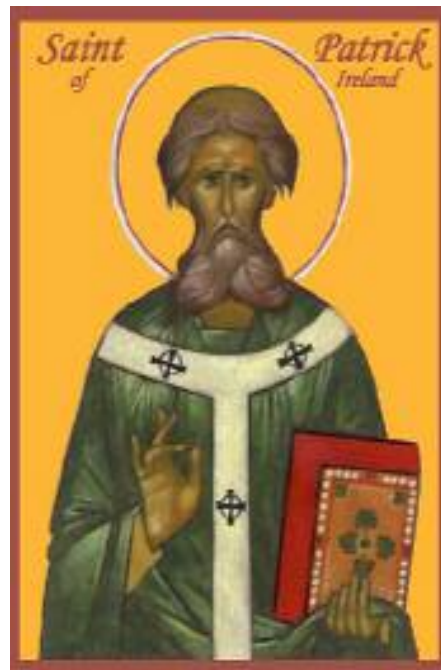
King *Laoghaire* is said to have become a Christian, temporarily, but returned to being a heathen so as not to “disgrace” his ancestors by abandoning the “religion” they’d professed for centuries!

### \*Hostage Exchanging\*

*In the Celtic Exchange System, the giving and taking of hostages between leading and/or competing dynasties was seen as a useful device.*

*It was a sort of good-behavior bond or insurance policy that binds or enforces each party to keep their alliances, treaties, promises, bargains, vows of kinship and friendship.*

*The onset of the Romans, with their alternative means of exchange, gradually debased the barter exchange system and the ritual of taking/giving of hostages degenerated into indiscriminate kidnappings for ransom, and slave-trading. (FB)*



pic downloaded from  
Greek Orthodox Archdiocese of Australia

Lá  
Fhéile  
Pádraig  
fé  
mhaise  
dhuit

### St Martin of Tours

St Martin, is reputed to have been born in Sabaria, Upper Pannonia, a province in what is now Northern Yugoslavia and Western Hungary. His father is said to have been an officer in the Roman Army. It’s reputed, but there’s no hard evidence, that his father was a great-uncle of *Conchessa*, St Patrick’s mother. St Martin, his son, was therefore an uncle of *Conchessa*, and Patrick’s great uncle.

While Martin was a child his father is transferred to Milan, Italy where Martin learns of Christianity and becomes a catechumen. Catechumen is the name given to people who aren’t yet baptised into the Faith. At the age of fifteen he is required to join the Imperial Roman Cavalry and at some stage is stationed at Amiens in Gaul (France). That’s where Martin sees an ill-dressed, shivering beggar. Instinctively, he takes his sword from its scabbard and slices his own woollen cloak in two and gives one half to the beggar.

According to the legend, that night while asleep, Martin has a vision of Jesus Christ, surrounded by angels and wearing the half-cloak Martin had given away. As a result, Martin decides to become a Christian and all it entails like *thou shalt not kill*. He is baptised aged around twenty or so. Teutonic *Tuathanna* tribes invade Gaul and this soldier of the Empire, now a soldier of Christ, refuses to take up arms to fight despite being arrested as a coward. Upon a truce being signed, Martin is released and makes his way to join *St Hilary* at *Poitiers* who welcomes this “conscientious objector” and ordains him a deacon. Martin then lives an austere life as a zealot staving off heresies, cutting down trees the heathens held sacred, and destroying celtic shrines.

As a reluctant bishop from 371 onwards he finds the administrative interruptions so frustrating that he retreats from Tours to what will become the famous Abbey of *Marmoutier* where St Patrick finds refuge c409, after his six year ordeal and escape from Ireland.

St Martin died 08 Nov c400 and is buried at Tours in France. His successor built a chapel over his grave and this was replaced by a basilica. A still later church was destroyed during the French revolution. His tomb became a national shrine and a place of pilgrimage. The building where St Martin’s cloak was preserved as a relic came to be known as the *capella*, from the latin word *cappa* for cloak, and from the word *capella* is derived the English word *chapel*. Martin is the Patron Saint of France and his Feastday is 11 November. His emblems are armour, a cloak, a beggar, and a tree.

## Saints & Scholars

### Druidic Mysteries

Celts of the hIbernian Pentarchy were very receptive to the message St Patrick brought them as they had a love of riddles; wrote in shorthand (ogham); understood complex mathematical division (by threes!), as well as the concept of life in other dimensions!!!

### First Millenium

During the so-called 'Dark Ages', circa 500-1000, Ireland becomes the centre of learning for the whole of Europe. The Roman Empire has collapsed before waves of Visigoths, Ostrogoths, Vandals and Huns and the European Mainland is wracked by conflict. England is evolving into a heptarchy (seven kingdoms) under a *Bretwalda* while *hIbernia* is a haven of study, culture, civilisation, and intellectual endeavour. And hundreds of her scholars are popularly proclaimed as "saints".

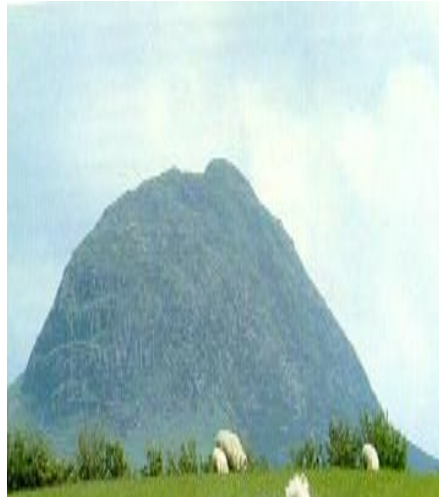
### Penitents

One of the features of the early (and indeed till recent times) Celtic Church was the emphasis placed on *Confession* and *Penance*.

Several spiritual works were written for just this purpose. *Saint Patrick's Confession* (col.3) written in his old age, in Latin, is regarded as the first such work produced in *hIbernia*.

While it contains passages of homesickness and loneliness; he is very conscious of God's will as he defends himself against those who ridiculed his scholarship; and he tells of his spiritual convictions, pains, trials and victories.

St Columcille, also known as St Columba, d597, is regarded as the greatest native-born Gaelic and Latin scribe. He was exiled to Iona as a result of what is said to be *hIbernia's* 1st copyright dispute.



### Slemish

[pic downloaded from Doyle Clan History]

St Patrick is believed to have been enslaved on Mt. Slemish *Sliabh-Mish* from c403-409.

{*SliabhMish* is also where Scotia is reputed to have fallen in battle against the Tuatha de Danainn}

St Patrick is regarded as the initiator of the first Anti-slave Movement.

Slaving died out shortly after his 2nd arrival in Ireland and didn't surface again till "revived" by Cromwell, the Lords Protector

### Golden Age

*St Columba/Columcille* and a group of Holy Men leave Ireland in 563 to build a meditative monastery on the island of Iona.

Circa 575, *St Columbanus* (c543-615) arrives in France with twelve followers and immediately begins berating bishops and royalty for their "moral shortcomings". That he was able to do this, testifies to the strength of the Celtic church in Europe. Columbanus and his followers established many monasteries. *Bobbio* in Italy, where Columbanus died, flourished as a centre of European learning for twelve centuries or so.

The *Navigatio Sancti Brendani Abbatis*, Voyage of St. Brendan the Abbott, from Co Kerry, recounts a seven year trip, c600, to a land across the sea by the Irish saint.

By 622 the *Archangel Gabriel* has appeared to Muhammad and he's making his *Hegira* from Mecca to Medina.

Celtic monks, led by *St Aidan*, set forth from Iona, 635, to convert the Britons and the King of Northumbria allows them to establish the Celtic monastery at Lindisfarne.

The first Latin-Deutsch dictionary, by *St Gall*, an Irish monk in the 7/8<sup>th</sup> century, is still housed in the Swiss city of St Gallen.

*St Fearghal*, Abbot from County Laois, who left *h-Ibernia* to educate the Bavarians and died Salzburg, c784, was said to be the first scholar to teach that the earth was round.

### St Patrick's Confession

Paragraphs 1, 2, 9, translated from the Latin by an *t-Ollamh Ludwig Bieler*

*"I am Patrick, a sinner, most unlearned, the least of all the faithful, and utterly despised by many. My father was Calpurnius, a deacon, son of Potitus, a priest, of the village Bannavem Taburniae; he had a country place nearby, from where I was taken captive.*

*"I was then about sixteen years of age and I did not know the true God. I was taken into captivity to Ireland with many thousands of people, and deservedly so, because we had turned away from the true God, and did not keep His commandments. We did not obey our priests who were always reminding us of the salvation of our souls. And the Lord brought upon us the wrath of his anger and scattered us among many nations, even unto the utmost part of the earth, where we were forced to dwell among strangers. ...*

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

## St Patrick's Shield

### *Poetry of Irish History,*

2nd ed., ed. S.J Brown, S.J.,  
Talbot Press Ltd., Dublin, 1927

*St. Patrick's Spiritual Shield, also known as the Lorica, or Breastplate, is said to protect all who recite it from harm, just as it protected Patrick from the Ard-Righ Laoghaire.*

*However, some scholars now hold that someone other than Patrick may have composed it in the 6/7 century, and then passed it down. Several versions of these invocations exist.*

(end invocations)

... All the Hierarchies and Powers  
I invoke to intervene,  
When the Adversary lowers  
On my path, with purpose keen  
Of vengeance black and bloody  
On my soul and on my body;

I bind these Powers to come  
Against Druid counsel dark,  
The black craft of Pagandom,  
And the false heresiarch\*, (see col 2)  
The spells of wicked women,  
And the wizard's arts inhuman  
And every knowledge, old and fresh,  
Corruptive of man's soul and flesh.

May Christ on my way  
To Tara today,  
Shield me from poison  
Shield me from fire,  
Drowning or wounding  
By enemy's ire,  
So that mighty fruition  
May follow my mission.

Christ behind and before me,  
Christ beneath me and o'er me,  
Christ within and without me  
Christ with and about me,  
Christ on my left and  
Christ on my right,

Christ with me at morn and Christ with  
me at night;  
Christ in each heart that shall ever take  
thought of me  
Christ in every mouth that shall ever  
speak aught of me;  
Christ in each eye that shall ever on me  
fasten,  
Christ in each ear that shall ever to me  
listen.

I invoke, upon my path  
To the King of Ireland's Rath,  
The almighty power of the Trinity;  
Through belief in the Threeness,  
Through confession of the oneness  
Of the Maker's Eternal Divinity.

## Sainted Isles

On doing a bit of checking on St Patrick's legacy of Saints and Scholars you'll be surprised to find that — from Ireland's *Golden Age*, c500-900, with popularly acclaimed saints numbering in the hundreds — very few Irishmen seem to have been officially canonised since the beginning of the Scandinavian Invasions over a millenium ago.

The current Pontiff, *John Paul II*, is the first Pope in a long time to reward the Irish Clergy for their loyalty to the Roman Catholic Faith despite "dungeon, fire and sword". [Laity and Nuns haven't rated a guernsey either.]

## Second Millenium Saints

This dearth of canonised saints spans the entire length of the Scandinavian occupancy of Ireland since **St Malachi** who was the first Irish saint "canonised" c1199.

**St Laurence O'Toole** (1130-80) was canonised in c1220. As a boy he was taken hostage by the infamous Diarmuid MacMorrough and later became Archbishop of Dublin when the city fell to the Anglo-Normans.

And they were it till **St Oliver Plunkett**, in 1975. **St Oliver Plunkett** (1625-81), hanged at Tyburn on a trumped up charge, became the first Irishman to be officially canonised a saint for c740 years.

More recently, there was some "debate" about **Matt Talbot!** [Incidentally, an O'Sullivan great-aunt of mine was one of the Sisters in the Dublin hospital where his penitential chains were removed.] Can anyone add to the above?

### \*Heresiarchs

*The heresies of Gnosticism, Arianism and Pelagianism played a big role in the early Church and caused more than a little agitation.*

*Gnostics denied the Incarnation, claimed that Christ only appeared to be a man and that his human-ness was an illusion. Arianism created the furore over the divinity of the Christ (325) and of the Holy Spirit (381). St Patrick later used the trefoil shamrock to explain the Trinity.*

*Pelagianism, c421, challenged Saint Augustine's (of Hippo?) tenet that men (women not mentioned!) are sinful by nature, and must rely on God's grace for salvation. Pelagians rejected the concept of "original sin" and preached that Baptism wasn't necessary for entry into Heaven.*

*The Council of Ephesus, 431, condemned Pelagianism and a year later we have Saint Patrick returning to Ireland, 432.*

## Brian Bó-Ruadha

Dúnmharaithe:

23 Aibreán 1014

*Doireann de Faoite: Aistritheoir*

Agus é ag guí ina phuball, ag gabháil buíochas d'á Dhia as ucht bua deimhnithe i gcoinne na n-ionróirí ag Cath Chluain Tairbhe, mharaigh Lochlannach Brian Mac Cinnéidigh, de Dhal Cais, Ard-Rí na hÉireann ar Aoine an Chéasta sa bhliain míle agus ceathair déag.

Is nóiméad tábhachtach é bás Bhrian Bhóru i stair na hÉireann. Is é seo an chéad uair leis na céadta a d-éirigh le taoiseach láidir Ceilteach cuid ríthe a aontú chun troid i gcoinne namhad comónta tar éis na gearáin a bhí eatarthu a chur ar leathaobh.

Ba i nóiméid tábhachtachta eile teacht Naomh Phádraig sa bhliain ceithre chéad triocho a dó, agus na chéid ionsaithí Lochlannaigh ar Oileán na Naoimh agus Scoláirí o'n mbliain seacht gcéad nócha a cúig amach.

## Nóiméid Tábhachtachta

Pivotal Moments

While kneeling in his tent, giving thanks to his God for such a decisive victory over the Scandinavians at the Battle of Clontarf, *Ard-Righ*, High King, Brian Mac-Kennedy, of the Clan *Dal Cais*, (Cashel) affiliated with the *Eoghanchta* and the *Ciannachta*, is slain by a retreating Manx Viking, named Brodair, on Good Friday, 1014.

The death of Brian Boru is regarded as a pivotal moment in Irish history. This was the first time in hundreds of years that a Gaelic speaking, Celtic Christian leader had managed to persuade several *Tiarnas*/petty kings or "regional managers" to put aside their factional grievances and regional self-interests to unite and fight against a common foe.

Other pivotal moments up to that time are the arrival of the Latin Gospels with St Patrick, 432, and the Scandinavian Intrusions from 795 onwards.