

1,000 BRITISH & CELTIC SAINTS WHO FLOURISHED BEFORE THE ARRIVAL OF AUGUSTINE THE ROMAN

(1st Century to Early 7th Century)

This catalogue principally records the Saints of the British, Irish, Scottish, and Armorican Churches before and during the lifetime of St. Augustine of Canterbury, whose mission (A.D. 597–605) was directed chiefly toward the conversion of the pagan Anglo-Saxons rather than the already-established Celtic Churches.

INTRODUCTION

This volume presents **more than 350 principal Saints of the pre-Augustinian Celtic Churches**, arranged approximately in chronological order from the Apostolic Age through the close of the sixth century and the lifetime of **St. Augustine of Canterbury (A.D. 597–605)**. Festival days are included where preserved in the ancient calendars.

The purpose of this catalogue is to demonstrate the breadth, antiquity, and missionary vitality of the ancient Churches of Britain, Ireland, Scotland, Wales, Cornwall, Armorica (Brittany), and the closely related Celtic Churches of Gaul. Long before Augustine's mission to the Anglo-Saxons, these Churches possessed bishops, monasteries, schools, missionaries, confessors, martyrs, royal saints, and flourishing Christian communities whose influence extended throughout western Europe.

This volume intentionally concentrates upon the principal Saints of this period. The Orthodox Church of the Culdees recognizes and commemorates well over 1,000 Saints of the pre-Augustinian Churches of Britain, Ireland, Scotland, Wales, Cornwall, Armorica (Brittany), and the Celtic Churches of Gaul. Approximately seven hundred additional, though often lesser-known, Saints remain preserved in ancient martyrologies, regional calendars, episcopal catalogues, genealogies, church dedications, and the Lives of the Saints.

It is hoped that future editions, prepared with the assistance of clergy, historians, translators, and members of the Orthodox Church of the Culdees, will continue expanding this catalogue toward a more comprehensive Synaxarion of the ancient Celtic Church.

This work is offered primarily as a devotional and historical reference. After the First Hour, it has long been the custom within the Celtic tradition to remember the examples of the Saints, giving thanks to God for their faithfulness and seeking to imitate their holy lives.

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THE CELTIC SAINTS BEFORE AUGUSTINE

The Orthodox Church of the Culdees commemorates more than 1,000 Saints of the pre-Augustinian Churches of Britain, Ireland, Scotland, Wales, Cornwall, Armorica (Brittany), and the Celtic Churches of Gaul. This volume presents more than 350 of the principal Saints from that wider tradition.

Augustine of Canterbury arrived in A.D. 597 to evangelize the pagan Anglo-Saxons. By that time, Britain already possessed ancient bishoprics, monasteries, schools, missionaries, and flourishing Christian communities whose influence extended throughout Britain and continental Europe.

Festival day commemorations are included where preserved in the ancient calendars. The Saints are arranged approximately in chronological order according to the period in which they flourished.

1. St. Joseph of Arimathea. The **Apostle of Great Britain**, he flourished in the **1st century** and received the **Twelve Hides of Glastonbury** from **King Arviragus**, cousin of **Caractacus**. In **A.D. 58**, he was re-consecrated by **St. Philip the Apostle** with the title "**Chief Priest in Britain.**" **St. Paul** joined him in Britain beginning about **A.D. 60**, and together they strengthened the Apostolic Church. First-century **Welsh, Judean, Persian, Egyptian, Spanish, and Roman** records describe his leadership of the Nazarene, Galilean, and Essenic "**Blue Tunic Army,**" or **Culdee Priesthood**. His coat of arms forms the **St. George Cross** of Great Britain. **Morgan's History** records that, after departing to **Gaul** with **St. Lazarus** and **St. Mary Magdalene**, he was joined by forty more disciples from Jerusalem before sailing to Britain. **Alford's History**, authenticated from Vatican manuscripts recovered by **Emperor Theodosius** from the palace of **Pontius Pilate** at Jerusalem, further relates that Joseph came with **six hundred companions** aboard a ship built by **King Solomon**, accompanied by **St. Nacianus**, Duke of the Medes, whom Joseph had baptized at **Saram** together with **King Mordraius**. After Nacianus slew the king of North Wales who had held Joseph captive, Joseph and his companions continued preaching throughout Britain and were granted the **Twelve Hides** by **King Arviragus**; **comm. August 31**.

2. St. Andrew, the Holy Apostle. One of the **Twelve Apostles**, he flourished in the **1st century** and is among the most beloved Saints of **Britain and Scotland**. His assistant was **St. Aristobulus**, the first Bishop of Britain. The **Declaration of Arbroath** honours him as "**the first called of the Apostles, who brought the Scottish race to the Faith... from Greater Scythia,**" a testimony delivered to Rome under the seals of the Scottish Barons during the struggles of **Robert the Bruce, William Wallace**, and **Edward I**, together with the contest over the **Stone of Scone**, revered as the throne of **King David**. The **Eastern Orthodox Church** likewise accords him precedence among the Apostles as the first called by our Lord Jesus Christ; **comm. November 30**.

3. St. James the Just. Brother of our Lord according to the flesh and the **first Bishop of Jerusalem**, he flourished in the **1st century**. **Flavius Dexter**, quoting the Benedictine historian **Cressy** in his *Church History of Brittany*, records: "*In the one and fortieth year of Christ (A.D. 41) St. James, returning out of Spain, visited Gaule and Britain.*" Other ancient records likewise preserve this date for his first visit to Britain, while some traditions place him at **Avalon (Glastonbury)** at the repose of the **Blessed Virgin Mary** about **A.D. 48**. As first Bishop of Jerusalem he convened the first **Apostolic Council** of the Church, the next Ecumenical Council not being assembled until the reign of **St. Constantine the Great**, nearly three centuries later; **comm. October 23**.

4. St. Bran the Blessed. Born in **Judæa**, he flourished in the **1st century** as **High King of Britain**. Consecrated by **St. Paul** as **Bishop of Siluria**, he exchanged his former dignity as **Archdruid** for the episcopal office. The **St. Ynys Prydain**, or **Pedigrees of the Saints of Britain**, together with the **Welsh Triads**, attribute the first introduction of Christianity into Britain to **Bran**, a testimony likewise preserved in **The Ecclesiastical Antiquities of the Cymry**, by **J. Williams, M.A., Rector of Llanymowddwy**. Through his marriage to **St. Anna**, daughter of **St. Joseph of Arimathea**, he established another **Levitical line** for the Celtic priesthood. His memory is commemorated in connection with numerous **3rd- to 5th-century Saints' festivals**, particularly in the **Silurian catalogues**, together with **St. Aristobulus**, his confessor and spiritual instructor (*periglor*).

5. St. Conall Cernach. A celebrated warrior of Ireland and member of the **Order of the Red Branch Knights**, he flourished in the **1st century A.D.** He is reputed to have journeyed to **Jerusalem**, as many Irish pilgrims continued to do throughout later centuries, and there to have been converted by **Christ Himself**. Although modern writers often classify this account as legendary, numerous historians have received it as part of the literal history of Ireland during the reign of **Conor Mac Nessa**, High King of Ulster. Conall is remembered as one of the first to bring the Christian Faith into Ireland and as an instrument in the conversion of his king. Some have declined to number him among the saints because, like many warriors of his age, he carried the heads of conquered enemies; nevertheless, his place in the earliest Christian traditions of Ireland remains significant. (See *P. W. Joyce, The Story of Ancient Irish Civilization, concerning the Red Branch Knights.*); **comm. unknown.**

Conor Mac Nessa. High King of **Ulster**, he flourished in the **1st century A.D.** He is remembered in the old histories of Ulster as a ruler who received and promoted the earliest knowledge of Christianity in Ireland. He sent his learned men or druids to **Glastonbury** to confer with **St. Joseph of Arimathea** and to codify the principles called the "**Celestial Judgments.**" These acts were cited by Smithett from the *Old History of Ulster* and were also discussed by **George F. Jowett** in *The Drama of the Lost Disciples*. Through the ministry of **St. Conall Cernach**, Conor Mac Nessa is reputed to have embraced the Christian Faith; **comm. unknown.**

6. St. Nacianus. Duke of the **Medes**, he flourished in the **1st century** and was baptized by **St. Joseph of Arimathea** in the city of **Saram**, together with **King Mordraius**. According to **Alford** (*Brit. Eccl. Antiq.*, p. 8, &c.), he valiantly slew the king of **North Wales**, who had held **St. Joseph** prisoner, and afterwards faithfully assisted Joseph in preaching the Gospel throughout Britain during the reign of **King Arviragus**. His memory is preserved among the earliest companions of the British Apostolic mission; **comm. unknown.**

7. St. Arwystli Hen, also called **Aristobulus the Elder**. One of the **Seventy Apostles**, he flourished in the **1st century** and is described in the **Welsh Triads** as a "**Man of Italy,**" arriving in Britain from **Rome** with the company of **King Bran the Blessed**. He is saluted by **St. Paul** in his Epistle to the **Romans**, was the brother of **St. Barnabas**, and together they accompanied **St. Paul** on his missionary journeys. Later he became an assistant of **St. Andrew the Apostle**, before being sent as **Apostle to the Britons**, where he is celebrated as the **first Bishop of Britain**. According to **Cressy**, he reposed at **Glastonbury** in **A.D. 99**, where he was buried; **comm. March 15.**

8. St. Anna of Arimathea, the Prophetess. Daughter of **St. Joseph of Arimathea**, of the **Levitical and Aaronic line of Zadok**, she flourished in the **1st century**. She was married to **Fendigaid ("The Blessed") ap Llŷr-Llediaith**, and became the ancestress of a long succession of **Saints and Royal Houses** of Britain. Her memory is preserved among the holy women of the earliest British Church; **comm. March 17.**

9. St. Genuissa, also called **Enygeus**. Sister of **St. Joseph of Arimathea**, she flourished in the **1st century** and was married to **King Arviragus**. Through this union she became the ancestress of a long line of **Welsh (Hebrew) Saints and Royal Families**, whose genealogies preserve her honoured place in the early Christian history of Britain; **comm. unknown.**

10. St. Simon Zelotes, the Holy Apostle. One of the **Twelve Apostles**, he flourished in the **1st century** and, according to **St. Dorotheus**, the **Synopsis of the Seventy Apostles**, **Cardinal Baronius**, **St. Hippolytus**, and **Nicephorus, Patriarch of Constantinople**, preached Christ throughout **Mauritania** and the regions of **Africa** before making missionary journeys into **Britain**. One Menology assigns his martyrdom to **Persia**, while numerous ancient authorities record that he suffered crucifixion and was buried in **Britain**. **St. Dorotheus, Bishop of Tyre**, writing in the early fourth century, refers specifically to the

Apostle's **second visit** to Britain. He is likewise identified as the **second Bishop of Jerusalem**; **comm. October 28**.

11. St. Lazarus of Bethany. Brother of **St. Martha** and **St. Mary Magdalene**, he flourished in the **1st century** and became the **first Bishop of Marseilles in Gaul**. His life at **Avalon (Glastonbury)** is preserved in the Celtic manuscripts known as the **Triads (Laws) of Lazarus** (*Capgrave, De Sancto Joseph ab Arimathea, quoting an ancient manuscript and the Book of the Holy Grail, cited in Jowett, p. 163*). Returning from **Britain to Provence** with **Mary Magdalene** and **Martha**, he established the Church at **Marseilles**, where, according to the ancient records of **Lyon**, he became its first appointed bishop and reposed seven years later (*Jowett, George F., The Drama of the Lost Disciples**, p. 164).*; **comm. July 29**.

12. St. Philip, the Holy Apostle. One of the **Twelve Apostles**, he flourished in the **1st century** and directed many missionary labours to and from **Britain** from his base in **Gaul**. His ministry likewise extended throughout the greater borders of the Roman province of **Galatia**, especially at **Hierapolis in Phrygia**. Banished from his native land together with **St. Lazarus**, **St. James**, and **St. Joseph of Arimathea**, he arrived by sea at **Marseilles**, where the ancient memorials of **St. Mary**, **St. Martha**, and **St. Lazarus** remain. Upon the repose of **St. Aristobulus**, he consecrated **St. Joseph of Arimathea** as **Bishop of Britain**. As **Cardinal Baronius** observed: "*We have said in our notes to the Roman Martyrology that 'to the Galatians' must be corrected in the place of 'to the Gauls,'*" following the earlier testimony of **St. Epiphanius** (A.D. 315–403), with further corroboration collected in **Jowett's Drama of the Lost Disciples**; **comm. May 1**.

13. St. Peter, the Holy Apostle. Chief of the Apostles, he flourished in the **1st century** and, according to ancient British tradition, made **at least three visits to Britain**. On his final visit he is said to have appeared upon the very site where once stood the ancient British church of **Lambedr (St. Peter's)**, where the present **Abbey of St. Peter, Westminster**, now stands. The ancient legends preserved at **St. Peter's, Cornhill**, likewise record the founding of that church by **King Lucius** in honour of St. Peter's ministry in Britain. Expelled from **Rome** under **Claudius** about **A.D. 40**, he returned for a time to his family and fellow exiles in **Great Britain**, before resuming his Apostolic ministry. He afterwards received the crown of martyrdom at Rome; **comm. June 29**.

14. St. Linus. The **second Pope**, son of **Caradog** and grandson of **Bran the Blessed**, he flourished in the **1st century**. **Linus, Prince of the Silures**, remained in **Rome** after his father's parole had expired, and is named by **St. Paul** in **II Timothy** among his faithful companions. Consecrated by **St. Peter** and **St. Paul** as the first Bishop of Rome, he faithfully governed the Roman Church after the Apostles and received the crown of martyrdom; **comm. September 23**.

15. St. Paul, the Holy Apostle. Apostle of the Gentiles, he flourished in the **1st century** and is remembered in numerous British traditions for his close association with the **British Royal Family**, whose members he mentions in his Epistles. Ancient records likewise preserve his residence in **Siluria** and his burial at **Glastonbury**, a tradition also recorded by the **Venerable Bede**. For a fuller treatment of these traditions see **R. W. Morgan's St. Paul in Britain**. He suffered martyrdom at Rome under Nero; **comm. November 26**.

16. St. Eigra, also called **Eurgain of Llan Ilid**. Sister of **Caractacus**, daughter of **Caradog ap Bran**, and wife of **Salog, Lord of Caer Salog (Salisbury)**, she flourished in the **1st century** and is honoured as the **first female Saint of Britain** (*Morgan, History of Great Britain*). She co-founded the religious college of the **Twelve**, called **Cor Eurgain (the Choir of Eurgain)**, at **Llan Ilid**. From this holy choir proceeded many of the most eminent teachers and missionaries of Christianity down to the **10th century**, as catalogued in the **Genealogies of the Saints of Britain**. Among them was **St. Ilid the Hebrew**, who came from Rome with

Bran the Blessed at Eurgain's request and became chief instructor of the choir. She is likewise numbered among the ancestors of **St. Helena**, mother of **St. Constantine the Great**; **comm. June 29.**

17. St. Rufus Pudens. Husband of the British princess **St. Claudia (Gladys)**, he flourished in the **1st century**. His house at **Rome**, known as the **Palatium Britannica**, had formerly been the residence of British royalty and afterwards became a celebrated house of Christian worship. Father of **St. Praxedes** and **St. Pudentiana**, he received Holy Baptism from the Apostles and faithfully preserved the robe of grace without stain until the crown of a blameless life; **comm. May 17.**

18. St. Pudentiana. A holy virgin of the most illustrious descent, daughter of **St. Pudens** and **St. Claudia**, she flourished in the **1st century** and became a devoted disciple of the **Holy Apostle St. Paul**. Her family home at **Rome** served as one of the earliest centres of Christian worship, and she is honoured among the foremost virgin saints of the Apostolic Church; **comm. May 17.**

19. St. Trophimus. Sent into **Gaul** by **St. Joseph of Arimathea**, and under the direction of **St. Philip**, he succeeded **St. Martha** at **Arles**, flourishing in the **1st century**. Consecrated the **first Bishop of Arles**, he rendered distinguished service by organizing and extending the Christian Church throughout the district of **Narbonne**, becoming its first Metropolitan. For many centuries **Arles** remained one of the principal strongholds of the Christian Faith in Gaul through the foundations he established; **comm. January 4.**

20. St. Mary Magdalene of Bethany. One of the holy companions who arrived with **St. Joseph of Arimathea** at **Glastonbury**, she flourished in the **1st century**. As **St. Trophimus** laboured with **St. Martha** at **Arles**, and Martha afterwards departed to **Tarascon**, **St. Maximin** ministered with **Mary Magdalene** at **Aix**, where both completed their earthly course in peace. Maximin became the first Bishop of **Aix**, and throughout **Provence** numerous memorials and relics preserve both his memory and especially that of **Mary Magdalene**, whose beauty, eloquence, and devotion to Christ won the affection of all among whom she laboured. Her preaching converted, as the ancient records declare, "**multitudes to the faith**," and the early documents continually celebrate her glory. She is traditionally buried at **Marseilles (Maximin-la-Sainte-Baume)** together with **St. Lazarus** and **St. Martha**; **comm. July 22.**

21. St. Eigen. A Welsh saint who flourished in the **1st century**, she is associated with the early Christian foundation at **Llanigon in Brecknockshire**. Her name is preserved among the earliest saints of the Welsh Church and in the ancient dedications connected with Llanigon; **comm. unknown.**

22. St. Ilid. One of the "**Men of Israel**" who accompanied **King Bran** on his return from **Rome** to Britain, he flourished in the **1st century**. In the **Genealogy of the Saints** he is said to have converted many of the **Cymry** to the Christian Faith. In the **Genealogy of Iestyn ab Gwran**, he is recorded as arriving from Rome at the request of **St. Eurgain**, daughter of **Caradog**, becoming the chief instructor of the Cymry in Christianity. He organized and systemized the choir of **twelve saints** established by Eurgain near the church afterwards known as **Llanilltud**, and later retired to the **Isle of Avalon (Glastonbury)**, where he reposed and was buried; **comm. September 6.**

23. St. Cyndav. One of the "**Men of Israel**", he flourished in the **1st century** and is named in the **Welsh Triads** among those who accompanied **King Bran**, **Mawan**, **Ilid**, and their companions in returning from **Rome** as missionaries to Britain. He is remembered among the earliest evangelists of the British Church; **comm. unknown.**

24. St. Mawan. Son of **St. Cyndav**, he flourished in the **1st century** and is likewise numbered among the "**Men of Israel**" who returned from **Rome** with **King Bran**, **Cyndav**, **Ilid**, **Hid**, and their companions to preach the Gospel in Britain. His memory is preserved in the Welsh genealogies and Triads; **comm. unknown**.

25. St. Mansuetus. A **Caledonian Briton**, he flourished in the **1st century** and became a disciple of **St. Peter** at **Rome**. Afterwards he was appointed Bishop of **Toul in Lorraine**, where he founded the Church, extended his missionary labours into neighbouring regions, and reposed about **A.D. 89**; **comm. September 3**.

26. St. Pontius Pilate. A **British-educated Roman ruler of Judæa**, he flourished in the **1st century**. Following the Crucifixion, he became a **Confessor, Saint, and Martyr**, and is associated with the Church established in Britain. The **Acts of Pilate (Gospel of Nicodemus)** preserve his correspondence and interactions with the **British Royal Family** and **St. Joseph of Arimathea**, whose friendship extended from Joseph's seven years of service in the Roman army, during which he attained the rank of **decurio**. His witness is honoured by the Church; **comm. June 15**.

27. St. Claudia. Daughter of **Caratacus** and wife of **St. Pudens**, she flourished in the **1st century** and is numbered among the earliest noble British Christians. Mentioned by **St. Paul** in the Holy Scriptures, she faithfully supported the Apostolic mission before reposing at **Sabinum in Umbria** about **A.D. 110**; **comm. August 7**.

28. St. Phagan, also called **Fagan**. Successor to **St. Joseph of Arimathea** in his prefecture at **Glastonbury**, he flourished in the **1st century** and continued the government and instruction of the Apostolic community established there. His ministry is closely connected with the earliest Church of Britain; **comm. January 3 and May 26**.

29. St. Sidonis. Together with **St. Saturnius** and **St. Cleon**, he flourished in the **1st century**, teaching and supporting the Apostolic missionaries throughout **Gaul** before returning again to **Britain**, where he continued the work of evangelization. He is remembered among the earliest companions of the British Apostolic mission; **comm. unknown**.

30. St. Parmena. One of the **Seven Deacons** appointed by the Apostles and named in **Acts 6:5**, he flourished in the **1st century** as a disciple of **St. Joseph of Arimathea**. According to local ecclesiastical tradition, he became the **first Bishop of Avignon**, preaching throughout **Gaul** and laying the foundations of the Church there before receiving the crown of martyrdom. He is honoured as one of the earliest Apostolic missionaries of Gaul; **comm. January 23**.

31. St. Drennalus. A companion of **St. Joseph of Arimathea**, he flourished in the **1st century** and assisted Joseph in founding the Church at **Morlaix**. Afterwards he was appointed the **first Bishop of Tréguier**, where he established the Christian Faith among the people of Brittany; **comm. unknown**.

32. St. Martial. Cousin of **St. Stephen the Protomartyr**, he flourished in the **1st century** and, according to the ancient traditions of **Aquitaine**, arrived at **Limoges (Lemovices and Augustoritum)** with his father **Marcellus**, his mother **Elizabeth**, **St. Zaccheus**, and **St. Joseph of Arimathea**. Returning from **Britain**, they founded the first Church at **Limoges** and **Rocamadour**, whose ancient crypts continue to preserve their memory. These traditions are preserved in the **Fastes Episcopaux** and numerous other ancient histories of Aquitaine; **comm. June 30**.

33. St. Zaccheus. The Publican of the Holy Gospels, he flourished in the **1st century** and, according to the **Recognitions of Clement**, served as Bishop of **Caesarea**, ministering together with **St. Peter**, **St. Philip**, **St. Lazarus**, **St. Joseph of Arimathea**, **St. Nicodemus**,

and the **Holy Women**. After the disciples departed from that refuge, he continued with **St. Joseph** and their companions to **Marseilles**, where the ancient Provençal tradition associates him with the earliest Christian foundations and with the holy place afterwards called **Sainte-Baume**; **comm. April 23**.

*(Note: Many Popes and Kings have gone on pilgrimage to **Sainte-Baume**—John XXII, Benedict XII, Clement VI, Innocent VI, Urban V, Gregory XI, Clement VII, and Benedict XIII; together with Louis IX, Louis XI, Charles VIII, Louis XII, Francis I, Charles IX, Louis XIII, and Louis XIV. Likewise, Philip of Valois, King of France; Adolphus IV, King of Aragon; Hugo IV, King of Cyprus; John of Luxemburg, King of Bohemia; and Robert, King of Sicily, all stood or knelt within the Cave of **St. Mary Magdalene** as humble pilgrims. Their witness demonstrates the strength and antiquity of the Provençal tradition and the confidence placed in its history by those who lived much nearer to the events than ourselves. **King Henry II of England** likewise made pilgrimage twice to **Rocamadour** and its ancient altar.)*

34. St. Beatus. Born of noble parents in **Britain**, he flourished in the **1st century** and was converted and baptized at the **school of Avalon (Glastonbury)**. Afterwards he became a missionary to the **Helvetii of modern Switzerland**, where he founded the **Helvetian Church**, preaching throughout the region before reposing in his cell at **Unterseen on the Lake of Thun** about **A.D. 96**. (*Theatrum Magnæ Britanniae, lib. vi. p. 9.*); **comm. May 9**.

35. St. Saturninus of Toulouse. One of the earliest Apostolic bishops of **Gaul**, he flourished in the **1st century** and became the first Bishop of **Toulouse**, preaching the Gospel throughout southern Gaul. He crowned his apostolic labours with martyrdom about **A.D. 257**; **comm. November 29**.

36. St. George of Velay. An early missionary bishop who flourished in the **1st century**, he preached throughout the province of **Velay in Gaul**, laying the foundations of the Christian Church in that region. He is honoured among the earliest Apostolic evangelists of central Gaul; **comm. October 10**.

37. St. Eutropius of Orange. An Apostolic missionary who flourished in the **1st century**, he preached Christ in **Orange and the surrounding districts of Gaul**, establishing the Christian faith among its people. He is remembered among the earliest bishops and evangelists of southern Gaul; **comm. April 30**.

38. St. Maximin of Aix. One of the earliest bishops of **Aix-en-Provence**, he flourished in the **1st century** and is numbered among the Apostolic missionaries who established the Church in southern Gaul. Ancient tradition places him among the first evangelists of Provence; **comm. June 8**.

39. St. Lazarus of Marseilles. Brother of **Martha and Mary of Bethany**, he flourished in the **1st century** and, after leaving the Holy Land, became the first Bishop of **Marseilles**, preaching throughout Provence and strengthening the churches of southern Gaul. His Apostolic ministry occupies a central place in the ancient traditions of the Gallican Church; **comm. December 17**.

40. St. Mansuetos, also called **Mansuetus or Mansuy of Toul**. Born in **Hibernia**, he flourished in the **1st century** and in his youth was sent to the schools of **Britain**, where he was converted and baptized at **Avalon (Glastonbury)**. Later, together with **St. Clementus Romanus**, he was sent from **Rome** to preach the Gospel in **Gaul**, founding the **Church of Toul** and extending his missionary labours into **Illyria**, before receiving the crown of martyrdom about **A.D. 110**. (*Pantaleon, De Viris Illustribus Germaniæ; Gulielmus Eisengren; Petrus Mersæus; Franciscus Gullimann; Petrus de Natalibus.*); **comm. September 3**.

41. St. Marcellus. A noble Briton who flourished in the **1st and 2nd centuries**, he was converted at **Avalon (Glastonbury)** and afterwards sent as a missionary to the region of **Tongres**. Consecrated the **third Bishop of Trier (Treves)**, then the chief ecclesiastical see of the Gallic Church, he faithfully governed that Apostolic church until receiving the crown of martyrdom about **A.D. 166; comm. September 1.**

*(Note: In the **Acta Sanctorum**, vol. XX, the succession of the Bishopric of Tongres is given as: 1. Maternus, 2. Navitus, 3. Marcellus, 4. Metropolis, 5. Severinus, 6. Florentius, 7. Martinus, 8. Maximus, 9. Valentinus, 10. Servatius, etc., the 25th being St. Agritius in A.D. 314, thus removing any doubt concerning its First Century foundation. Likewise, in the **Triersche Geschichte**, the first three bishops are recorded as living in the time of Nero.)*

42. St. Cyllin ab Caradog ab Bran Fendigaid. Son of **Caradog (Caratacus)**, King of **Siluria**, and father of **St. Eurgain**, he flourished at the **close of the 1st century**. He is remembered as one of the co-founders of **Cor Eurgain**, and is credited in Welsh tradition as the first to normalize the naming of infants in Wales, replacing the earlier custom of naming only after maturity and the development of personal qualities; **comm. unknown.**

43. St. Beatus. Converted in **Britain** and educated at **Avalon (Glastonbury)**, he flourished in the **1st century** and afterwards became a disciple of **St. Peter at Rome**. He was baptized by **St. Barnabas**, brother of **St. Aristobulus**, who had been sent in advance by **St. Paul** to Britain. Identified in Scripture with **Joses the Levite**, whose earlier name was **Suetonius**, he became the Apostle of the **Helvetians**. His tomb at **Malaincourt** bears an inscription recording his friendship with **St. Mansuy**, who accompanied him from Ireland. He reposed at **Unterseen in Helvetia** about **A.D. 110; comm. May 9.**

44. St. Dyfan, also called **Deruvian**. Bishop of **Caerleon**, he flourished in the **1st century** and is honoured among the earliest bishops of the British Church. His ministry is especially connected with the evangelization of Britain and the church later established at **Merthyr Dyfan in Glamorgan; comm. April 8.**

45. St. Clementus Romanus (St. Clement of Rome). According to ancient tradition, he flourished in the **1st century** and, while still a Greek youth, was sent to the schools of **Britain**, where he became a convert of **St. Joseph of Arimathea**. Returning to Rome, he met **St. Barnabas**, brother of **St. Aristobulus**, who had first preached Christ in the Imperial City. About **A.D. 34–35**, his testimony appears in the **Recognitions of Clement**, when he accompanied Barnabas to the Passover at Jerusalem, meeting **Joseph of Arimathea**, **St. Peter**, **St. Philip**, and the other disciples at **Caesarea**. Later he accompanied **Joseph of Arimathea** in the vessel cast out upon the sea, afterwards sharing in the Gallic mission with **St. Mansuetos**, before returning to **Rome** during the final days of **St. Peter**, who appointed him the **second official Bishop of the Christian Church at Rome**. He afterwards governed the Roman Church with distinction and received the crown of martyrdom; **comm. November 23.**

46. St. Marcellus. A Briton who flourished in the **2nd century**, he became Bishop of **Tongres and Trier** and is honoured as the **first British martyr**, although he suffered beyond the shores of Britain. He sealed his confession with martyrdom about **A.D. 166; comm. September 1.**

47. St. Timotheus. The son of **St. Pudens and St. Claudia**, born at **Rome**, he flourished in the **2nd century** as Apostle to the Britons. He is remembered for baptizing **King Lucius** at the **Holy Chalice Well beneath Glastonbury Tor** on **May 28, A.D. 137**, and afterwards returning to Rome, where he suffered martyrdom about **A.D. 166; comm. March 24.**

48. St. Theanus. The **first Bishop of London**, he flourished in the **late 2nd century**, about **A.D. 185**. He organized and strengthened the Church of London during the reign of **King Lucius**, and is honoured among the earliest bishops of the British Church; **comm. unknown.**

49. St. Elvanus, Bishop of **London**. Successor of **St. Theanus**, he flourished in the **late 2nd century**. He is remembered with his companion **St. Medwyn**, and is recorded both by **Cressy** and the twelfth-century **Bishops of Britain** compiled by **Jocelyn**. Under King Lucius he continued the establishment of the British Church; **comm. January 2**.

50. St. Timothy. A first cousin of **King Coel**, he flourished in the **2nd century** and is remembered for baptizing **King Lucius** and assisting in the establishment of Christianity throughout Britain. Having faithfully completed his apostolic ministry, he suffered martyrdom at the age of ninety on **August 22, A.D. 139**; **comm. August 22**.

51. St. Lucius, King of **Britain**. He flourished in the **2nd century** and is celebrated as the first Christian King of Britain. According to the **Liber Pontificalis**, together with the testimonies of **Gildas**, **Bede**, **Geoffrey of Monmouth**, **Jocelyn**, **John of Tynemouth**, **Capgrave**, and other ancient authorities, he sought confirmation from **Pope Eleutherius**, who affirmed that Britain was already governed by the **Old and New Testaments**. Having established Christianity throughout his dominions, he later became the Apostle of **Bavaria**, **Rhaetia**, and **Vindelicia**, where he suffered martyrdom near **Curia** about **A.D. 201**; **comm. December 3**.

52. St. Medwyn. By request of **King Lucius**, he flourished in the **2nd century** and laboured with **St. Elvanus** in strengthening and evangelizing the British Church. Later tradition remembers him among the principal missionaries associated with the conversion of Britain under King Lucius; **comm. January 2**.

53. St. Dyfan, also called **Deruvian**. By request of **King Lucius**, he flourished in the **2nd century** and was sent from **Rome** to assist in the evangelization of Britain during the reign of the Christian king. He is especially associated with the early Church at **Merthyr Dyfan in Glamorgan**, where his memory has long been preserved; **comm. April 8**.

54. St. Elfan Avalonius. A distinguished British bishop who flourished in the **2nd century**, he was sent by **King Lucius** as legate to **Pope Eleutherius**. Returning to Britain, he continued the strengthening of the Church, and later tradition associates him with **Glastonbury**, where he is believed to have been buried. The great church at **Aberdare** is dedicated in his honour; **comm. January 1 and September**.

55. St. Cathaldus. An Irish missionary who flourished in the **2nd century A.D.**, he was sent from Ireland into **Italy** and is said by numerous authorities to have established a Christian church at **Lucca** during the reign of King Con. He represents the early movement of Irish Christians into the churches of continental Europe; **comm. May 10**.

King Cormac mac Airt. High King of Ireland, he flourished in the **2nd and early 3rd centuries**, being associated in this account with about **A.D. 161**. He was reputed to have embraced Christianity, rejecting portions of the former druidic religion. It is recorded that a druid cursed him because of his conversion to Christ, and some histories connect this curse with his later death by choking upon a fish bone. His Christian profession is remembered among the evidences of Christianity in Ireland before the mission of St. Patrick; **comm. unknown**.

56. St. Abban. An Irishman who flourished in the **2nd century**, about **A.D. 165**, he received Holy Baptism in **Roman Britain** and became a monk there. He founded the monastery called **Abbandun**, meaning the "Seat" or "Fortress of Abban," afterwards known as **Abingdon**. His foundation became an enduring witness to early Irish participation in the religious life of Britain; **comm. unknown**.

57. St. Ciran. Butler to **King Lucius**, he flourished in the **2nd century** and faithfully assisted **St. Theanus**, the first Bishop of London, in the erection and establishment of the Church of

London. His service is remembered among the earliest helpers of the British Church; **comm. unknown.**

58. St. Emerita. Sister of **King Lucius**, she flourished in the **late 2nd century** and accompanied her royal brother in his missionary labours in **Germany**. Together with him she confessed Christ and suffered martyrdom at **Trimas near Curia**, about **A.D. 193**; **comm. December 4.**

59. St. Fugatius, also called **Phaganus**. One of the apostolic legates sent from **Rome by Pope Eleutherius**, he flourished in the **2nd century** and laboured with **St. Damianus (Deruvianus)** in the instruction and baptism of **King Lucius** and the evangelization of Britain. Having faithfully completed his mission, he reposed about **A.D. 191**; **comm. May 24.**

60. St. Damianus, also called **Deruvianus**. One of the missionary legates sent from **Rome by Pope Eleutherius**, he flourished in the **2nd century** and shared with **St. Fugatius** in establishing the Christian faith throughout Britain following the conversion of **King Lucius**. He reposed about **A.D. 191**; **comm. May 24.**

King Donald of the Scots. A ruler of the Scots who flourished in the **early 3rd century**, about **A.D. 203**. He received Holy Baptism together with his queen and several members of his court, and for a period actively promoted the interests of Christianity among his people. His reign is included among the early royal testimonies to the presence of Christianity among the Scots; **comm. unknown.**

King Cratlinth of the Scots. A Christian ruler who flourished in the **3rd century**, about **A.D. 277**. During a period of persecution he provided refuge for Christians fleeing imperial violence and erected a church for their worship at **Icolmkill**, called "**The Church of Our Saviour.**" His protection of the persecuted helped preserve the Christian Faith among the Scots; **comm. unknown.**

61. St. Mello, also called **Mallo, Melanious, or Meloninus**. A Briton who flourished in the **3rd century**, he became the first Bishop of **Rouen in Gaul**, where he preached the Gospel and established the Christian Church. He reposed about **A.D. 280**; **comm. October 22.**

62. St. Alban of Verulam. The Protomartyr of Britain, he flourished in the **3rd century** and suffered martyrdom at **Verulamium (St. Albans)** during the persecution of the Emperor Diocletian, traditionally about **A.D. 287**. By sheltering the Christian priest Amphibalus and confessing Christ before the magistrates, he became the first recorded British martyr. His memory is celebrated in the English Martyrology on **July 22**, and in the ancient Gallican tradition on **June 22.**

63. St. Amphibalus. A native of **Caerleon** and the instructor of **St. Alban**, he flourished in the **3rd century**. After the martyrdom of Alban he continued preaching the Gospel until he himself suffered martyrdom at **Redbourn**, about **A.D. 287**. The translation of his relics is **comm. June 25.**

64. St. Julius of Caerleon. A native of **Caerleon in Wales**, he flourished in the **late 3rd century** and suffered martyrdom during the persecution of Diocletian together with **St. Aaron**. They are honoured among the principal martyrs of the ancient British Church; **comm. July 1.**

65. St. Aaron of Caerleon. A native of **Caerleon in Wales**, he flourished in the **late 3rd century** and suffered martyrdom with **St. Julius** shortly after the martyrdom of **St. Amphibalus**. Their witness stands among the earliest recorded martyrdoms of Roman Britain; **comm. July 1.**

66. St. Stephanus, seventh Archbishop of **London**. He flourished in the **late 3rd century** and is numbered among the early Archbishops of London. Later British tradition associates his episcopate with the persecutions under Diocletian and preserves his memory among the shepherds of the ancient British Church; **comm. unknown**.

67. St. Socrates. A noble British Christian who flourished in the **late 3rd century**, he was a disciple of **St. Amphibalus** and companion of **Bishop Stephanus of London**. He suffered martyrdom during the persecution of **Diocletian**, and is remembered among the confessors and martyrs of the early British Church; **comm. unknown**.

68. St. Nicholas, Bishop of **North Britain**, who flourished in the **late 3rd century**. Renowned for his piety, he was honoured with the title **Culdaeus**, and suffered martyrdom about **A.D. 296**, bearing faithful witness to Christ during the persecutions of the Roman Empire; **comm. unknown**.

69. St. Stephanus, eighth Bishop of **London**. He flourished at the **close of the 3rd century** and governed the Church of London until his repose about **A.D. 300**. Though later traditions honour him among the martyrs, he is generally remembered as having completed his course in peace after faithfully shepherding the British Church; **comm. unknown**.

70. St. Augulus, ninth Bishop of **London**. He flourished in the **late 3rd and early 4th centuries** and suffered during the **Diocletian persecution**, reposing about **A.D. 305**. He is remembered among the early bishops who preserved the faith of the British Church through the final great persecution of the Roman Empire; **comm. February 7**.

King Cole. A Christian ruler of **Britain**, he flourished in the **late 3rd and early 4th centuries**. Counted among the long line of the **Cole Kings**, he is remembered as the father of **St. Helena** and grandfather of **St. Constantine the Great**, and is traditionally said to be entombed at **Glastonbury**. His memory is preserved in the royal genealogies of Britain; **comm. unknown**.

71. St. Helena the Empress. Daughter of **King Cole of Britain**, wife of **Constantius Chlorus**, and mother of **St. Constantine the Great**, she flourished in the **late 3rd and early 4th centuries**. As Empress she became renowned for her devotion to Christ, her pilgrimage to the Holy Land, and the discovery of the **Precious and Life-Giving Cross**. She reposed about **A.D. 330**; **comm. May 21**.

72. St. Constantine the Great. Emperor of the Romans, son of **St. Helena**, he flourished in the **late 3rd and early 4th centuries**. By the providence of God he granted liberty to the Christian Church through the **Edict of Milan**, convened the **First Ecumenical Council at Nicæa**, and established Constantinople as the Christian capital of the Empire. He reposed in **A.D. 337**; **comm. May 21**.

73. St. Adelphius of Lincoln. A British bishop who flourished in the **early 4th century** was the bishop of **Lincoln (Lindum Colonia)**. He attended the **Council of Arles in A.D. 314**, the first great synod (or first Ecumenical Council per Augustine of Hippo), largely presided over by Celtic Bishops, together with the British bishops **Restitutus of London** and **Eborius of York**, as well as bishops from Gaul and other provinces of the Roman Empire. His presence demonstrates the active participation of the British Church in the affairs of the universal Church during the early fourth century; **comm. January 1**.

74. St. Restitutus of London. Bishop of **London**, he flourished in the **early 4th century** and represented the British Church at the **Council of Arles in A.D. 314**, together with St. Adelphius of Lincoln and St. Eborius of York. His attendance provides one of the earliest

unquestioned historical witnesses to the organized episcopate of Roman Britain and its communion with the wider Catholic Church; **comm. January 1.**

75. St. Eborius of York. Bishop of **York (Eboracum)**, he flourished in the **early 4th century** and represented northern Britain at the **Council of Arles in A.D. 314**. His signature upon the conciliar acts demonstrates the prominence of the see of York among the churches of Roman Britain and confirms the participation of the British bishops in the wider councils of the early Church; **comm. January 1.**

76. St. Gudwal, also called **Gudual, Gudwalus, or Gurval.** A British bishop and confessor, he flourished in the **late 4th and early 5th centuries**. According to early tradition he ministered first in **Britain**, and later retired to **Flanders**, where he established a monastery and reposed about **A.D. 403**. Medieval episcopal catalogues also place him among the early predecessors of **Restitutus of London**. His principal feast is **June 6**, while the translation of his relics to the monastery of **Ghent** is commemorated on **December 3**.

77. St. Hilary of Poitiers. Bishop of **Poitiers in Gaul**, confessor, and Doctor of the Church, he flourished in the **4th century (c. A.D. 315–367)**. Reverenced throughout the Celtic Churches as one of the great defenders of the Nicene Faith, he steadfastly opposed the Arian heresy, endured exile for his confession of Christ, and exercised profound influence upon the churches of Gaul and Britain. His theological writings remained foundational throughout the early medieval period; **comm. January 13**, with **January 14** observed in some local calendars.

78. St. Elen Luyddog. Daughter of **Eudaf Hen** and wife of the Emperor **Magnus Clemens Maximus**, she flourished in the **4th century**. Remembered as a royal patroness of the Welsh Church, she founded and supported churches and Christian roads throughout Wales and became the mother of **St. Peblig**; **comm. May 22.**

79. St. Cybi, also called **Kebius, Cuby, or Keby.** A son of **Solomon, Duke of Cornwall**, he flourished in the **4th or, more probably, the late 5th and early 6th centuries**. A disciple in the spiritual tradition of

80. St. Hilary of Poitiers according to older Welsh tradition, he founded his principal monastery within the Roman fort at **Caer Gybi (Holyhead) on the Isle of Anglesey**, from which he evangelized North Wales. His repose is traditionally placed in the 6th century rather than A.D. 370; **comm. November 8**, with local observances also kept on **August 13**.

81. St. Moses the Black, commonly called **Moses the Ethiopian**, is distinct from the saint intended here. The **St. Moses** commemorated in older British lists is traditionally identified as the **Apostle of the Saracens**, who flourished in the **4th century**. Some medieval British traditions describe him as being of British origin before undertaking missionary labours among the Saracen peoples of Arabia, although this identification is uncertain. He is honoured as a missionary bishop and confessor; **comm. February 7.**

82. St. Martin of Tours. Bishop of **Tours**, he flourished in the **4th century** and became one of the principal founders of Western monasticism. After studying under **St. Hilary of Poitiers**, he established the monasteries of **Ligugé** and **Marmoutier**, from which countless missionaries evangelized **Gaul**. Scottish tradition likewise remembers him as the **uncle of St. Ninian**, whose missionary labours in Scotland continued the spiritual inheritance of the Church of Tours. His example profoundly influenced the development of the early Celtic monastic movement; **comm. November 11.**

83. St. Regulus, also called **Rule or Riagail.** According to the ancient Scottish tradition, he was a **native of Greece** who flourished in the **4th century**. Entrusted with relics of **St. Andrew the Apostle**, he journeyed to **Pictland**, where he founded the church that later

became **St. Andrews in Fife**, laying the foundations of one of the principal ecclesiastical centres of Scotland. Later medieval accounts greatly expanded the history of his mission, but his veneration has remained constant throughout the Celtic Church; **comm. August 28.**

84. St. Bacharius. A learned British or Celtic monk and ecclesiastical writer, he flourished in the **late 4th and early 5th centuries**, although older accounts place his death about **A.D. 460**. Later British tradition calls him a disciple of St. Patrick and associates his studies with **Caerleon**, but his surviving Latin writings indicate chiefly a highly educated ascetic who defended his orthodoxy and wrote concerning penitence and Christian discipline; **comm. unknown.**

85. St. Heber, also called **Iber or Ibar**. An Irish teacher who flourished about the **3rd or early 4th century**, he established himself at **Beglire in Leinster**. There he instructed great numbers of Irishmen and foreigners in both **sacred and polite letters**, making his school an early centre of Christian education in Ireland. (*Ussher, Primordia*, p. 801.); **comm. unknown.**

Pelagius. An Irish or British Christian teacher who flourished in the **late 4th and early 5th centuries**, he became one of the most controversial theologians of the ancient Church. **St. Jerome** called him an Irishman, although later scholars have disputed whether he was Irish or a Briton. His teachings concerning grace, free will, sin, and human ability gave rise to the movement known as **Pelagianism**, and three major councils were summoned to oppose its doctrines. His prominence nevertheless demonstrates the education and intellectual activity present among Christians of the British Isles before the arrival of St. Patrick.

Coelestius, also called **Celestius**. An Irish Christian writer who flourished in the **late 4th and early 5th centuries**, he became the boldest promoter and principal successor of the Pelagian movement. His Irish origin is demonstrated by letters written to his family, including three letters dated about **A.D. 369**. These writings were composed in the form of short books and were described as being filled with such expressions of piety that they were considered useful to all who loved God. Though condemned as an arch-heretic because of his teaching, his education and influence supply further evidence of an extensive Irish Christian community more than sixty years before the mission of St. Patrick.

Sedulius Scotus Hibernensis. An Irish Christian scholar and poet, contemporary with the generation of Coelestius, he flourished in the **late 4th or early 5th century**. He composed several works in prose and verse, including a commentary upon the Epistles of St. Paul entitled ***Sedulius Scoti Hibernensis in omnes Epistolas Pauli Collectaneum***. His writings testify to the advanced scriptural and literary culture already existing among Irish Christians.

86. St. Mansuetus of Toul. An Irish or Caledonian missionary bishop whose memory was preserved in the churches of Gaul. The antiquity of Christianity among his people was celebrated in the lines:

*Insula Christicolae gestabat Hibernia gentes,
Unde genus traxit, et satus inde fuit.*

"Hibernia's soil was rich in Christian grace;

There Mansuy saw the light, there lived his noble race."

These verses were understood to affirm both his Irish origin and the existence of an educated Christian people in Ireland from whom he received his formation; **comm.**

September 3.

87. St. Melor, also called **Melorus or Méloir**. A prince of **Cornwall**, traditionally the son of **Melian (Melianus), Duke of Cornwall**, he flourished in the **early 5th century** and suffered martyrdom about **A.D. 411**. According to Breton and Cornish tradition, he was murdered after the death of his father, becoming one of the most beloved royal martyrs of the Celtic Church.

His cult spread widely throughout **Cornwall and Brittany**, where many churches bear his name; **comm. August 28**.

88. St. Ciarán of Saighir, also called **Ciarán the Elder**. One of the most ancient and widely venerated saints of Ireland, he flourished in the **late 4th and early 5th centuries**, traditionally being born about **A.D. 375**. A **pre-Patrician missionary**, he established his monastery at **Saighir in the Kingdom of Ossory (modern County Offaly)** and is renowned in Irish tradition for numerous miracles and for converting many before the arrival of St. Patrick. His genealogy is among the best preserved in the Irish records, tracing his ancestry through the Kings of Ossory to **Aengus Osraighe**, founder of that kingdom; **comm. March 5**.

89. St. Elledeyrn. A Welsh saint and descendant of **Vortigern, King of Britain**, he flourished in the **4th century**. His name is preserved in the royal genealogies and calendars of the early British saints; **comm. unknown**.

90. St. Sylvester. An Italian or Gallic missionary who flourished in the **late 4th and early 5th centuries**, he accompanied **St. Palladius** from the Continent to preach in Ireland. He ministered at **Donard in County Wicklow**, where he reposed and was interred together with his fellow missionary **St. Solonius**; **comm. August 19**.

91. St. John Cassian. Monk and theologian, he flourished in the **late 4th and early 5th centuries**. Having studied among the Desert Fathers of **Egypt**, he settled near **Marseilles**, where he founded two monasteries and composed the celebrated **Institutes and Conferences**, works that profoundly influenced both Eastern and Western monasticism. His writings became standard reading in many Celtic monasteries and strongly shaped the spirituality of the early Culdees; **comm. February 29** (or **February 28** in common years).

92. St. Ninian, also called **Ninianus**, was a **Cumbrian Briton**, nephew of **St. Martin of Tours**, and the first Bishop of the **Southern Picts**. Flourishing in the **late 4th and early 5th centuries**, he established his episcopal monastery at **Whithorn (Candida Casa)** in **Galloway**, which became the first great centre of Christian learning and missionary activity in northern Britain. From this foundation he evangelized the Southern Picts and much of southwestern Scotland, winning countless converts to the Christian Faith and laying the earliest enduring foundations of the Church in Scotland. His missionary work extended throughout Cumbria and the surrounding kingdoms, where churches and monasteries continued his apostolic labours for generations. Although later invasions and periods of pagan reaction weakened many of these foundations, they were revived and expanded in the following century by **St. Kentigern**, who continued the work begun by Ninian among the peoples of Strathclyde. He reposed about **A.D. 432**; **comm. September 16**.

93. St. Honoratus. Bishop of **Arles**, he flourished in the **late 4th and early 5th centuries**. Founder of the renowned monastery of **Lérins**, he established one of the greatest schools of bishops and missionaries in Gaul. Many future saints received their formation there, making Lérins one of the principal spiritual centres influencing the Celtic Churches; **comm. January 16**.

94.

St. Palladius. A Roman deacon and missionary bishop, he flourished in the **first half of the 5th century**. Sent by **Pope Celestine I** in **A.D. 431** as the first bishop to the Christian Scots of Ireland, he afterwards continued his missionary labours in **northern Britain**, especially among the Picts. Later Scottish tradition associates him with **Fordoun in Kincardineshire**, and names **St. Servanus** and **St. Ternan (Tervanus)** among those influenced by his ministry. He reposed about **A.D. 457** according to Scottish tradition; **comm. July 6**, although January 27 appears in some older Martyrologies.

95. St. Winwaloe, also called **Winwaloc, Gwenolé, or Guénolé**. A Welsh or Breton saint, he flourished in the **late 5th and early 6th centuries**. Educated under **St. Budoc**, he crossed to **Armorica (Brittany)** where he founded the renowned monastery of **Landévennec**, becoming one of the chief fathers of Breton monasticism. He reposed about **A.D. 532**; **comm. March 3**, with the translation of his relics commemorated on **August 1**.

96. St. Carantoc, also called **Carannog, Carantacus, Cernach, or Cernac**. The son of **Ceredig (Keredic), Prince of Ceredigion**, he flourished in the **late 5th and early 6th centuries**. Renouncing his royal inheritance, he became a missionary throughout **Wales, Ireland, Cornwall, and Brittany**, and is closely associated in Welsh tradition with **St. Patrick**. He founded several churches, including **Llangrannog in Wales** and foundations in **Ireland**, and later tradition recounts his meeting with King Arthur; **comm. May 16**.

97. St. Luman, also called **Lommán or Lomman**. A British disciple and companion of **St. Patrick**, he flourished in the **5th century**. He founded the important church of **Trim in County Meath**, where he became its first bishop or abbot, and evangelized much of the surrounding district. Irish tradition also numbers him among Patrick's nearest relatives and missionary companions; **comm. September 3**.

98. St. Cunedda, also called **Cunedda Wledig**. A Christian king and confessor, he flourished in the **late 4th and early 5th centuries**. Originally ruling in the region of **Manaw Gododdin in southern Scotland**, he migrated with his sons into **North Wales**, where he became the founder of the royal house of **Gwynedd**. Welsh genealogies trace his descent from **Beli Mawr**, and later tradition celebrates him as the father of nine warrior sons who secured Wales against Irish incursions; **comm. unknown**.

99. St. Germanus of Auxerre. Bishop of **Auxerre in Gaul**, he flourished in the **first half of the 5th century**. Together with **St. Lupus of Troyes**, he was commissioned in **A.D. 429** to combat the Pelagian heresy in Britain. His celebrated victory at the **Alleluia Victory** and his second visit to Britain about **A.D. 435**, accompanied by **St. Severus of Trier**, made him one of the most influential continental supporters of the ancient British Church. He reposed in **A.D. 448**; **comm. July 31**.

100. St. Lupus of Troyes. Bishop of **Troyes in Gaul**, he flourished in the **first half of the 5th century**. Chosen with **St. Germanus of Auxerre** to oppose the Pelagian heresy in Britain, he assisted in strengthening the British churches during their mission of **A.D. 429**. Later he became celebrated for preserving the city of Troyes through his courage and diplomacy during the invasion of Attila the Hun. He reposed about **A.D. 479**; **comm. July 29**.

101. St. Guithelin of London. A British prelate traditionally numbered among the early archbishops of London, he flourished in the **first half of the 5th century**, about **A.D. 435**. Later British ecclesiastical lists place his ministry in **London during the closing years of Roman rule**, although dependable details of his life have not survived; **comm. unknown**.

102. St. Patrick, Apostle of Ireland. A Romano-Briton born in the **late 4th or early 5th century**, he flourished in the **5th century** as missionary bishop and Apostle of Ireland. After being carried into Ireland as a captive and later escaping, he returned to preach the Gospel, establish churches, ordain clergy, and strengthen the Christian communities of the island. His precise birthplace and dates remain disputed, but his own writings identify him as the son of a British deacon and grandson of a priest; **comm. March 17**.

103. St. Brychan of Brecknock, also called **Brychain, Brecon, or Brocanus**. A Christian ruler and patriarch of **Brycheiniog in southern Wales**, he flourished in the **middle of the 5th century**, traditionally being born about **A.D. 419**. Welsh genealogies attribute to him a large family of holy sons and daughters, commonly numbered as twenty-four and

remembered collectively as the **Tribe of Brychan**. He is said in later tradition to have ended his life in religious retirement; **comm. April 6**.

104. St. Ursula of Cornwall. Traditionally described as the daughter of **Dionotus, a British ruler of Cornwall**, she flourished in the **middle of the 5th century**. According to the medieval legend, she led a company of consecrated virgins on pilgrimage and suffered martyrdom with them at Cologne, commonly dated in older British lists to about **A.D. 453**. The number of her companions and many details of the narrative belong to later hagiographical tradition; **comm. October 21**.

105. St. Cordula. One of the virgin martyrs traditionally associated with St. Ursula and her companions, she flourished in the **middle of the 5th century**. According to the legend, she initially concealed herself during the massacre at Cologne, but came forward the following day and willingly confessed Christ, receiving the crown of martyrdom; **comm. October 22**.

106. St. Vodinus, also written **Voadinus or Woadinus**. A British prelate traditionally styled Archbishop of London, he flourished in the **middle of the 5th century** and is said to have suffered martyrdom during the early Saxon or Jutish incursions, about **A.D. 450–457**. Older British saint-lists associate his death with the conquests of Hengist, although the historical details of his episcopate cannot now be securely recovered; **comm. July 3**.

107. St. Adwen, also called **Adwenna**. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century**. She became associated with **Advent in Cornwall**, whose church preserves her name, and is sometimes confused with her kinswoman **St. Dwynwen**; **comm. unknown**.

108. St. Cain. A child of **King Caw of Strathclyde**, she flourished in the **5th century** and ministered chiefly in **Cornwall and Wales**. The church and district of **Cerrigceinwen on Anglesey** preserve her name and cult; **comm. October 8**.

109. St. Cewydd. A son of **King Caw of Strathclyde**, he flourished in the **5th century** and became associated with **Aberedw in Radnorshire**. His name survives in Welsh church dedications and in the genealogies of the northern British saints who ministered in Wales; **comm. July 1, July 2, or July 15** in the differing calendars.

110. St. Creirwy. A Welsh virgin who flourished in the **5th century**, she was a great-granddaughter of **St. Brychan, King of Brycheiniog**. Her memory is preserved in the genealogies of the extensive saintly family of Brychan; **comm. unknown**.

111. St. Cynllo. A grandson of **King Coel**, he flourished in the **5th century** and was associated with **Llangoedmor in Ceredigion**. Remembered as a royal saint and church founder, his name remains attached to several early Welsh dedications; **comm. July 17**, with July 14 and August 8 also found in local calendars.

112. St. Dingad. A son of **St. Brychan, King of Brycheiniog**, he flourished in the **5th century**. He ministered in the region of **Llandovery**, where the ancient church of **Llandingau** preserves his name; **comm. November 1**.

113. St. Diryng. A child of **King Caw of Strathclyde**, he flourished in the **5th century** and is numbered among the northern British saints whose family supplied many missionaries and founders to Wales. His name is preserved in the Welsh genealogies and calendars; **comm. unknown**.

114. St. Dochau, also called **Dochdwy**. A Welsh abbot and founder who flourished in the **5th century**, he established the church and monastic foundation at **Llandough near Cowbridge**

in **Glamorgan**. His religious house became an early centre of Christian ministry in southern Wales; **comm. February 15**.

115. St. Dogfan. A son of **St. Brychan, King of Brycheiniog**, he flourished in the **5th century** and received the crown of martyrdom. He is numbered among the royal saints and martyrs of the great family of Brychan; **comm. July 13**, with July 12 also preserved in Welsh calendars.

116. St. Dwynwen. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and consecrated her virginity to Christ. She founded a religious retreat on **Ynys Llanddwyn off Anglesey**, becoming one of the most beloved virgin saints of Wales and the patroness of faithful love and reconciliation; **comm. January 25**, with July 13 also occurring in older calendars.

117. St. Dyfnan. A son of **St. Brychan, King of Brycheiniog**, he flourished in the **5th century** and became associated with **Llanddyfnan on Anglesey**, whose church bears his name. He is preserved among the numerous royal missionary saints of the family of Brychan; **comm. April 22 or April 24**.

118. St. Teagáin, also called **Tagán, Tegan, or possibly Tecce**. An early Irish saint associated with **Kiltegan in Leinster**, whose name signifies the “church of Teagán,” he flourished in the **5th century**. He is sometimes numbered among the saints connected with the Patrician mission, though few reliable particulars of his ministry survive; **comm. September 9** in later calendars.

119. St. Keyna, also called **Keyne, Cain, or Ceinwen**. A daughter of St. Brychan of Brecknock, she flourished in the **late 5th century** and consecrated herself to virginity. She lived for a time in seclusion at **Keynsham in Somerset**, which preserves her name, and founded or inspired churches at several places in Wales and Cornwall. Later tradition associates her with St. Cadoc and places her repose about **A.D. 490 or 505**; **comm. October 8**.

120. St. Brigid of Kildare. One of the principal patron saints of Ireland, she flourished in the **late 5th and early 6th centuries**, approximately **A.D. 451–525**. A consecrated virgin and abbess, she founded the great religious community at **Kildare in Leinster**, which became an important centre of prayer, learning, hospitality, and service to the poor. Traditions also connect her with several disciples of St. Patrick, though the assertion that she died at Down in A.D. 502 is not the generally received chronology; **comm. February 1**.

121. St. Caranog, also called **Carannog, Carantoc, or Carantacus**. A Welsh prince, missionary, abbot, and confessor, he flourished in the **late 5th or 6th century**. He founded the church and monastery of **Llangrannog in Ceredigion**, travelled in Ireland, and was associated with religious foundations at **Carhampton in Somerset, Crantock in Cornwall, and several places in Brittany**. His medieval Life contains the celebrated account of his meeting with King Arthur and the subduing of a dragon; **comm. May 16**.

122. St. Cybi of Anglesey, also called **Cuby**. A Cornish prince who renounced his inheritance for the religious life, he flourished in the **late 5th and 6th centuries**, approximately **A.D. 483–555**. After travelling as a pilgrim and missionary through Cornwall and Wales, he established his principal monastery within the Roman fort at **Caer Gybi, now Holyhead on Anglesey**. He was the friend and companion of St. Seiriol; **comm. November 8**, and locally in Cornwall on August 13.

123. St. Seiriol the Fair. A Welsh prince, abbot, and hermit, he flourished in the **early 6th century** and was from **North Wales**. He founded a monastic cell at **Penmon on Anglesey**

and later withdrew to **Ynys Seiriol, now Puffin Island**, where a community formed around him. He was the friend of St. Cybi, their journeys across Anglesey giving rise to the traditions of “Seiriol the Fair” and “Cybi the Tanned”; **comm. February 1.**

124. St. Brioc, also called **Brieg, Briog, or Brieuc**. A Briton traditionally associated with **Ceredigion in Wales**, he flourished in the **6th century**. After receiving a monastic education and travelling as a missionary, he established religious communities in **Cornwall and Armorica**, becoming the founder and first abbot of the monastery from which **Saint-Brieuc in Brittany** received its name. Later tradition styled him its first bishop, although his earliest Life primarily presents him as an abbot; **comm. May 1**, though some older British lists place him on April 30.

125. St. Etchen of Clonfad, also called **Etchenius, Ecian, or Echen**. An Irish bishop, abbot, and monastic founder, he flourished in the **late 5th and 6th centuries**, approximately **A.D. 490–577**. He founded the monastery of **Clonfad in County Westmeath** and was remembered as the “farmer bishop,” continuing to work in the fields with his monks. Tradition relates that he was called from his plough to ordain St. Columba to the priesthood; **comm. February 11.**

126. St. Díchu mac Trichim. A chieftain of the **Dál Fiatach of Ulster**, he flourished in the **5th century** and is traditionally honoured as the first convert made by St. Patrick in Ireland. He gave Patrick a barn at **Sabhall, now Saul in County Down**, for use as a church, establishing one of the earliest centres of the Patrician mission; **comm. April 29.**

127. St. Benignus of Armagh. Born in **County Meath, Ireland**, he flourished in the **5th century** and became a beloved disciple and psalm-singer of St. Patrick. He assisted Patrick in his missionary labours, later succeeded him in association with the church of Armagh, and is traditionally said to have helped compile the *Senchus Mór*, the great collection of early Irish law; **comm. November 9.**

128. St. Assicus of Elphin. An Irish metalworker converted by St. Patrick, he flourished in the **5th century** and became the first Bishop of **Elphin in County Roscommon**. Renowned as Patrick’s craftsman, goldsmith, and bell-founder, he fashioned chalices, patens, book-covers, and other objects for the newly founded churches, while his followers continued a distinguished school of sacred craftsmanship; **comm. April 27.**

129. St. Banban the Wise. A kinsman and missionary companion of St. Patrick, he flourished in the **middle or latter part of the 5th century**. Patrick appointed him pastor of **Domnach Mór at Magh Slécht, near Templeport in County Cavan**, where Banban preached following the overthrow of the pagan cult associated with Crom Cruach. He was remembered as a prophet and teacher; **comm. May 9**, though May 1 also appears in some traditions.

130. St. Maccai, also called **Machai, Maccæus, or Mahew**. An Irish missionary and monastic founder, he flourished in the **5th century** and established a monastery on the **Isle of Bute in western Scotland**, where he served as its first abbot and directed missionary work among the surrounding people. He is traditionally said to have died about A.D. 460; **comm. April 11.**

131. St. Breage, also called **Breaca**. An Irish virgin and nun associated with the religious tradition of St. Brigid of Kildare, she flourished in the **latter part of the 5th century**. Tradition places her origins in **Ireland, possibly in the regions of Leinster and Ulster or Mag Breg in County Meath**. She travelled with other Irish missionaries to **Cornwall**, settling near the River Hayle and founding the church from which the village of Breage took its name; **comm. May 1**, or locally in later calendars **June 4.**

132. St. Beoc, also called **Dabheog, Dabeoc, Beanus, or Mobeoc**. An early Celtic abbot, traditionally said to have come from **Wales or Ireland**, he flourished in the **5th or early 6th century**. He founded a monastery on an island in **Lough Derg, County Donegal**, the place later associated with the pilgrimage known as St. Patrick's Purgatory. His principal feast is **comm. December 16**, although January 1 and July 24 also occur in Irish festologies.

133. St. Dalua of Tibradden. Probably born in **Britain about A.D. 430**, he flourished in the **5th century** and became associated with **Tigh Bretan, now Tibradden in County Dublin**. He is probably identical with the Dalua connected with nearby Cruagh and is said to have ended his ministry at Dromiskin in County Louth about A.D. 500; **comm. January 7**.

134. St. Céthech, also called **Caetiacus or Cethiachus**. An early bishop and missionary of **Connacht**, he flourished in the **5th century** and is numbered among the clerics associated with the Patrician evangelization of western Ireland. Although few particulars of his ministry have survived, his memory was preserved in the ancient Irish calendars; **comm. June 16**.

135. St. Olcán, also called **Bolcan or Olcanus**. An Ulster bishop and disciple of St. Patrick, he flourished in the **5th century**. Tradition relates that he was baptized by Patrick, educated for the priesthood in Gaul, and appointed bishop at **Derkan or Armoy in northern Ireland**, where he founded a church and school; **comm. February 20**, with a secondary observance on June 29 in some local traditions.

136. St. Lallóc. An early virgin or holy woman associated with **Senles or Ard Senlis in Connacht**, she flourished in the **5th century**. Little has survived concerning her life, but her local cult and place-name association indicate an early religious foundation or ministry in western Ireland; **comm. February 6**.

137. St. Mac Cuilinn mac Cathmoga, also called **Maculinus, Macculind, or Cuindid**. Probably belonging to the **Ciannachta**, he flourished in the **5th century** and became the founder and first bishop or abbot of **Lusk in County Dublin**, then within the ecclesiastical sphere of Meath. He died about A.D. 496 or 497, leaving Lusk as an important early Christian foundation; **comm. December 6**.

138. St. Brandan. An Irish monk and missionary, distinct from the better-known St. Brendan of Clonfert, he flourished in the **5th century**. He is traditionally said to have laboured against Pelagian teaching in **Britain** before withdrawing to **Gaul**, where he became an abbot after fleeing persecution or political disturbance. The details of his life and the date of his commemoration remain uncertain; **comm. unknown**.

139. St. Dubhán. A Welsh or British missionary who flourished in the **5th century**, he crossed to southeastern Ireland and became associated with **Hook Head in County Wexford**. The ancient church of **St. Dubhán at Hook Head** preserves his name and ministry; **comm. unknown**.

140. St. Eigron. A child of **King Caw of Strathclyde**, Eigron flourished in the **5th century** and became associated with **Llanigon in Brecknockshire**. Eigron is preserved among the northern British saints whose family supplied missionaries and church founders throughout Wales; **comm. unknown**.

141. St. Eirw. A Welsh female saint who flourished in the **5th century**, she became associated with the church and settlement of **Eglwysrw in Pembrokeshire**. Her name remains preserved in the dedication of that ancient Christian foundation; **comm. unknown**.

142. St. Einion Frenin, or Einion the King. A descendant of **Cunedda Wledig**, he flourished in the **5th century** as King of **LIŷn**, and possibly also exercised authority in

Anglesey. He founded or supported the church at **Llanengan**, whose name preserves his memory, and became a patron of early Welsh religious foundations; **comm. February 9 or February 10.**

143. St. Eliau. A Welsh saint who flourished in the **5th century**, he became the patron of **Llanellian** and other early foundations in northern Wales. His name is particularly preserved in the ancient church and holy well associated with him on Anglesey; **comm. January 13.**

144. St. Eluned, also called **Almedha, Aled, or Eiliwedd**. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and consecrated herself to virginity. Refusing an earthly marriage, she suffered martyrdom near **Slwch Tump at Brecon**, where her chapel and holy well became places of pilgrimage; **comm. August 1.**

145. St. Endelienta, also called **Endellion**. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and ministered in **Cornwall**. The church and settlement of **St. Endellion** preserve her name, and she is remembered among the royal virgin saints who carried the Christian life from Wales into Dumnonia; **comm. April 29.**

146. St. Brigit of Inis Fidhe. An Irish virgin saint who flourished in the **5th century**, she was associated with **Cluain Fidhe (Finish or Feenish Island), County Clare**, where she served as abbess. She is mentioned in the Life of **St. Senan of Inis Cathaig**, demonstrating the flourishing network of early Irish women's monasteries; **comm. February 1.**

147. St. Broccán (Brychan). An Irish prince or chieftain who flourished in the **5th century**, he settled in **Brycheiniog (Brecknock), Wales**, where his numerous children became renowned saints throughout Wales, Cornwall, and Brittany. His descendants formed one of the greatest missionary families of the Celtic Church; **comm. April 6.**

148. St. Caolán, also called **Caelán or Mochaol**. He flourished in the **5th century** and became Abbot-Bishop of **Nendrum Island, County Down**. The son of **St. Bronagh** and a disciple and companion of

149. St. Patrick, he established Nendrum as one of the earliest Christian centres in Ulster; **comm. June 23.**

150. St. Colman Isirni, also called **Colman the Thirsty**. He flourished in the **5th century** and was a young monk associated with **Armagh**. Remembered for his severe asceticism, he died while fasting and was honoured as a martyr for Christ; **comm. March 5.**

151. St. Daire, also called **Dara or Daria**. She flourished in the **5th century** and was a nun at **Kildare** under **St. Brigid**. Having been healed of blindness through Brigid's prayers, she afterwards requested the return of her blindness lest worldly beauty distract her from the heavenly life; **comm. August 8.**

152. St. Eithne the Golden-Haired. An Irish princess who flourished in the **5th century**, she was a daughter of **King Laoghaire**. Together with her sister **St. Fidelma**, she received Holy Baptism from **St. Patrick** and entered the Christian life, becoming one of the best-known royal converts of the Patrician mission; **comm. January 11.**

153. St. Órán, also called **Odhrán**. He flourished in the **5th century** as a devoted disciple and charioteer of

154. St. Patrick. According to the ancient tradition, he sacrificed his own life by receiving the spear intended for Patrick, and is therefore remembered as the **first Christian martyr of Ireland**; **comm. February 19.**

- 155. St. Sachellus.** An Irish saint who flourished in the **5th century**, he ministered at **Baislec** and is remembered among the early **Connacht** saints whose missionary work strengthened the western churches during the Patrician age; **comm. uncertain.**
- 156. St. Cianán mac Sétnai.** He flourished in the **5th century** (died **A.D. 489**) and became the first bishop and patron of **Duleek, County Meath**, traditionally regarded as the site of Ireland's first stone church. He was a disciple of **St. Patrick** and one of the principal bishops of early Meath; **comm. November 24.**
- 157. St. Mo Chóe of Nendrum.** An Ulster saint who flourished in the **5th century** (died **A.D. 497**), he founded and governed the monastery of **Nendrum** in County Down. His school became one of the oldest and most respected centres of Christian learning in Ulster; **comm. June 23.**
- 158. St. Ibar mac Lugna.** He flourished in the **5th century** (died **A.D. 500/501**) and founded the monastery on **Beggerin Island (Becc Ériu)** near Wexford. Counted among the earliest evangelists of Ireland, he is remembered as one of the principal saints of **Munster**; **comm. April 23.**
- 159. St. Mac Cairthinn of Clogher.** He flourished in the **5th century** (died **A.D. 506**) and became the first bishop of **Clogher**. A devoted disciple of **St. Patrick**, he established one of the chief episcopal sees of Ulster and remained one of its most honoured patron saints; **comm. March 24.**
- 160. St. Déclán of Ardmore.** He flourished in the **late 5th century** and became the first bishop of **Ardmore, County Waterford**. One of the great pre-Patrician and early missionary saints of **Munster**, he established Ardmore as one of Ireland's foremost centres of Christian learning and worship; **comm. July 24.**
- 161. St. Derlugdacha.** She flourished in the **late 5th century** and succeeded **St. Brigid** as the second Abbess of **Kildare**. Continuing Brigid's spiritual and monastic work, she preserved Kildare's position as one of the greatest religious houses in the Celtic Church; **comm. February 1.**
- 162. St. Guasacht mac Buáin.** He flourished in the **late 5th century** and became Bishop of **Granard** in County Longford. A nephew and disciple of **St. Patrick**, he was among Patrick's principal missionary bishops in the kingdom of Meath; **comm. January 24.**
- 163. St. Camulacus,** also identified by some with **Mo Chamal**. He flourished in the **late 5th century** and became associated with **Rahan** in County Offaly. He is remembered among the early saints of **Meath**, where his cult was later overshadowed by that of **St. Mo Chutu**; **comm. May 16.**
- 164. St. Do Biu mac Comgaill.** An Ulster saint who flourished in the **late 5th century**, he founded or ministered at **Inch (Inis Causcraid), County Down**, becoming one of the early monastic fathers of eastern Ulster; **comm. July 22.**
- 165. St. Mo Genóc.** He flourished in the **late 5th century** and became patron of **Kilglinn (Cell Dumai Glinn)** in southern **Brega, County Meath**. His ministry strengthened the expanding network of churches established in the generations immediately following St. Patrick; **comm. December 26.**
- 166. St. Munis.** A bishop who flourished in the **late 5th century**, he ministered at **Forgney (Forgnaide), County Westmeath** among the **Cuircne** people. He is remembered as one of the early missionary bishops of **Meath**; **comm. December 18.**

167. St. Erbin. King of **Dumnonia**, he flourished in the **5th century** and is numbered among the Christian rulers and saints of southwestern Britain. Welsh genealogies remember him as a royal ancestor of the saints, while churches in Wales and Cornwall preserve his cult; **comm. May 29**, with January 13 also appearing in some calendars.

168. St. Ffinian. A Welsh saint who flourished in the **5th century** and is preserved in the native calendars and genealogies of the saints. Few particulars of his ministry remain, but his commemoration witnesses to an early local cult in Wales; **comm. February 23**.

169. St. Gallo. A child of **King Caw of Strathclyde**, Gallo flourished in the **5th century** and belonged to the extensive family of northern British saints who established churches throughout Wales. The surviving genealogies preserve the saint's name, although the precise place of ministry and feast are uncertain; **comm. unknown**.

170. St. Gurthiern, also called **Gurthiernus** or **Vortiern**. A cousin of **Vortigern, King of Britain**, he flourished in the **5th century**. After embracing the ascetic life, he crossed into **Armorica**, where he established a religious foundation near **Quimperlé in Brittany** and became honoured as a hermit and monastic father; **comm. July 3**.

171. St. Gwen Teirbron. A Welsh or Breton holy woman who flourished in the **5th century**, she was the wife of **Salomon of Cornwall** and became the mother and ancestress of several Celtic saints. Her title *Teirbron*, "of the three breasts," recalls her abundant maternal care and her place among the saintly royal families of Britain and Armorica; **comm. October 18**.

172. St. Gwenllïan. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and became the great-grandmother of **St. Deiniol** and **St. Cynwl**. Her memory is preserved in the genealogies of the Welsh saints as part of the great missionary household of Brychan; **comm. unknown**.

173. St. Gwrhai. A child of **King Caw of Strathclyde**, Gwrhai flourished in the **5th century** and belonged to the family of northern British saints who sought refuge and ministry in Wales. His name is preserved in the genealogies and calendars of the early Welsh Church; **comm. unknown**.

174. St. Henwg. A Welsh saint who flourished in the **5th century**, he became associated with **Llanhennock in Gwent**. The Welsh genealogical histories connect him with the generations of **King Arthur** and **St. Constantine**, and the church bearing his name preserves his early ministry; **comm. unknown**.

175. St. Ina. A granddaughter of **Cunedda Wledig, King of Gwynedd**, she flourished in the **5th century**. She became associated with **Llanina in Ceredigion**, whose ancient church preserves her name among the royal women of the early Welsh Church; **comm. February 1**.

176. St. Jacut, also called **Jacut of Landoac**. A great-grandson of **St. Brychan of Brycheiniog**, he flourished in the **5th and early 6th centuries**. Travelling to **Armorica**, he became a monastic founder at the place later called **Saint-Jacut-de-la-Mer**, where a celebrated abbey arose; **comm. February 8**.

177. St. Llibio. A Welsh saint who flourished in the **5th century** and whose memory survives in the ancient calendars of Wales. Though the details of his ministry are sparse, his established commemoration preserves his place among the early saints of the British Church; **comm. February 28**.

178. St. Mabyn. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and ministered in **Cornwall**. The parish and church of **St. Mabyn** preserve her name

and witness to the migration of Brychan's saintly family into Dumnonia; **comm. November 18.**

179. St. Madrun, also called **Madryn or Materiana** in some local histories. A Welsh royal saint who flourished in the **5th century**, she is connected with the Christian ruling houses of **Gwent and Cornwall**. Her cult was preserved at several churches and holy wells in western Britain; **comm. April 9** in the Cornish calendars associated with Materiana.

180. St. Maël. A British hermit who flourished in the **5th century**, he became associated with **Corwen in North Wales**. His name is preserved in early church dedications and in the Welsh calendars of the saints; **comm. May 13**, with May 12 also found locally.

181. St. Materiana, also called **Madryn or Madrun**. A daughter of **St. Vortimer, King of Gwent**, she flourished in the **5th century** and became honoured in both Wales and Cornwall. The ancient church at **Minster near Boscastle** is dedicated to her, and her holy wells and local cult remained important for centuries; **comm. April 9.**

182. St. Mawgan, also called **Maugan or Meugan**. A British saint who flourished in the **5th century** and became widely honoured in **Wales, Cornwall, and Brittany**. Numerous churches and settlements preserve his name, including **St. Mawgan in Cornwall**, demonstrating the breadth of his cult throughout the western Celtic lands; **comm. August 8.**

183. St. Menefrida, also called **Minver**. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and ministered in **Cornwall**. The church and parish of **St. Minver** preserve her name among the royal virgin saints of Brychan's family; **comm. November 24.**

184. St. Nectan. The eldest son of **St. Brychan, King of Brycheiniog**, he flourished in the **5th century**. Leaving Wales for the solitary and missionary life in **Devon and Cornwall**, he became especially associated with **Hartland**, where he suffered martyrdom and where his shrine became a prominent place of pilgrimage; **comm. June 17.**

185. St. Non, also called **Nonna or Nonnita**. A great-granddaughter of **Seithenyn, King of Gwyddno**, she flourished in the **late 5th and early 6th centuries** and became the mother of **St. David of Wales**. She is especially honoured at **St. Non's Chapel near St. Davids**, and also in Cornwall and Brittany, where churches and holy wells preserve her memory; **comm. March 3.**

186. St. Peblig, also called **Publicius**. Son of the Emperor **Magnus Clemens Maximus** and **St. Elen Luyddog**, he flourished in the **5th century**. He became associated with **Caernarfon**, where the church of **Llanbeblig** preserves his name and the Christian memory of his imperial British family; **comm. July 3**, with July 2 also observed.

187. St. Peirio. A child of **King Caw of Strathclyde**, Peirio flourished in the **5th century** and became associated with **Rhosbeirio on Anglesey**. The local church dedication and Welsh genealogies preserve his place among the northern British missionary saints; **comm. unknown.**

188. St. Pol Aurelian, also called **Paul of Léon**. Son of **Porphyrius** and a pupil of **St. Illtud at Llantwit Major**, he flourished in the **late 5th and early 6th centuries**. He crossed from Wales into **Armorica**, founding churches and monasteries and becoming the first Bishop of **Saint-Pol-de-Léon**, one of the seven principal founding saints of Brittany; **comm. March 12.**

189. St. Rhychwyn. Brother of **St. Celynin**, he flourished in the **5th or early 6th century** and became associated with **Llanrhychwyn in the Conwy Valley**. The ancient church

bearing his name preserves one of the earliest Christian dedications in northern Wales; **comm. June 12.**

190. St. Sefin. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and became the grandmother of **St. David** and **St. Cybi**. Her place in the saintly genealogies demonstrates the close relationship among the principal royal and ecclesiastical families of the early Welsh Church; **comm. unknown.**

191. St. Tathana. A granddaughter of **Meuric ap Tewdric of Trebeferad**, she flourished in the **5th century** and became associated with **St. Illtud** and the religious communities of southern Wales. Her memory is preserved in Welsh genealogical and ecclesiastical tradition; **comm. unknown.**

192. St. Tathyw, also called **Tatheus or Tathai**. A British monastic teacher who flourished in the **late 5th century**, he presided over the religious college at **Caerwent**. He instructed **St. Cadoc** before Cadoc established the celebrated monastery of Llanccarfan; **comm. December 26.**

193. St. Teath, also called **Tetha**. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and became associated with **St. Teath in Cornwall**. The parish church bearing her name preserves her memory among the many Welsh royal saints who ministered in Dumnonia; **comm. unknown.**

194. St. Tudwal, also called **Tugdual or Pabu**. Son of **Hoel** and kinsman of the rulers of **Domnonée**, he flourished in the **late 5th and early 6th centuries**. He became a bishop and missionary in **Armorica**, founding the monastery and episcopal centre of **Tréguier**, and is numbered among the seven founding saints of Brittany; **comm. November 30.**

195. St. Tybie. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** as a consecrated virgin. She suffered martyrdom and became associated with **Llandybie in Carmarthenshire**, whose church preserves her name; **comm. January 30.**

196. St. Tydfil. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and received the crown of virginity and martyrdom. The town of **Merthyr Tydfil**, "the martyrdom of Tydfil," preserves the place and memory of her witness; **comm. August 23.**

197. St. Tyfrydog. A Welsh saint who flourished in the **5th century**, he founded or became patron of **Llandyfrydog on Anglesey**. His early church dedication and commemoration preserve his place among the first Christian founders of the island; **comm. January 1.**

198. St. Veep, also called **Wenn or Wennapa** in some traditions. A daughter of **St. Brychan, King of Brycheiniog**, she flourished in the **5th century** and became associated with **St. Veep in Cornwall**. Her church preserves the memory of Brychan's missionary family throughout Dumnonia; **comm. unknown.**

199. St. Vortimer the Blessed. A son or descendant of **Vortigern, King of Britain**, he flourished in the **5th century**. Remembered as a Christian prince who resisted the pagan Saxon advance, he is honoured in the Welsh histories as **Gwerthefyr Fendigaid**, "Vortimer the Blessed"; **comm. unknown.**

200. St. Mél of Ardagh. A son of Conis and Darerca, the sister of St. Patrick, he flourished in the **5th and early 6th centuries**. He accompanied Patrick in the evangelization of Ireland and was appointed to the church at **Ardagh, or Ardachad, in County Longford**, then within the southern kingdom of Tethbae. Remembered as a missionary bishop of the Leinster borderlands, he is also traditionally associated with the consecration of St. Brigid; **comm. February 6.**

201. St. Maonacan of Athleague, also called **Manchán or Maenucan**. An early Irish monk and founder, he flourished in the **late 5th or early 6th century**, about A.D. 500. He established a church at **Athleague in County Roscommon**, whose Irish name, *Áth Liag Maenacáin*, preserves his association with the place. Little else is known with certainty concerning his life; **comm. February 18**, corresponding to February 7 in the Old Calendar.

202. St. Manchán of Mohill, also called **Manchán of Maothail**. Born in **Ireland or possibly Wales**, he flourished in the **late 5th and early 6th centuries** and founded or served numerous churches in **Connacht and Leinster**, especially the monastery at **Mohill in County Leitrim**. He was remembered as a missionary monk and patron of several early foundations and is recorded as having died about A.D. 538, possibly during the famine following the severe weather of A.D. 535–536; **comm. February 25 locally at Mohill**, formerly February 14 according to the older calendar.

203. St. Aedan of Ferns, see **Máedóc of Ferns**. He flourished in the **late 6th and early 7th century (c. A.D. 550–632)**. Born in **Inisbrefny, near Templeport, County Cavan**, he became the first Bishop of **Ferns in Leinster**, where he founded churches and monasteries and was renowned for his missionary labours, miracles, and pastoral care. He is one of the principal saints of the ancient Church of Leinster; **comm. January 31**.

204. St. Barinthus (Barrind). An early Irish abbot and spiritual guide, remembered especially as the navigator who inspired the voyages of St. Brendan. He flourished in the **late 5th and early 6th century**, and was from **Ireland**, where he ministered before becoming associated with the western monastic tradition. His visions of the Promised Land of the Saints strongly influenced early Celtic hagiography; **comm. September 21**.

205. St. Dallán Forgaill. Celebrated Irish poet, scholar, and confessor, best known as the author of the *Amra Choluim Chille* in honour of St. Columba. He flourished in the **late 6th century**, and was from **County Cavan, Ireland**. Though remembered chiefly for his sacred poetry, he was also revered as a holy man and teacher of the Irish Church; **comm. January 29**.

206. St. Mo Lua of Kilmoluagh. An Irish abbot and founder of the church of **Kilmoluagh in Connacht**, where he established a flourishing monastic community. He flourished in the **6th century**, ministering chiefly in **Connacht, Ireland**, and is remembered for his holiness and pastoral care; **comm. August 4**.

207. St. Aedan of Ferns (Máedóc, Mogue). Born in **Inisbrefny, County Cavan**, he became the first Bishop of **Ferns** and one of the foremost missionary bishops of southeastern Ireland. He flourished in the **late 6th and early 7th century**, founding churches and monasteries throughout Leinster, and was renowned for his learning and miracles; **comm. January 31**.

208. St. Crónán of Balla (Mo Chua mac Bécáin). Founder and first abbot of the great monastery of **Balla, County Mayo**. He flourished in the **late 6th and early 7th century**, being born in **County Roscommon** and ministering throughout **Connacht**, where his monastery became an important centre of learning; **comm. March 30**.

209. St. Donnán of Eigg. An Irish missionary monk who established a monastery on the Isle of **Eigg in the Inner Hebrides**. He flourished in the **late 6th and early 7th century**, coming from **Ireland** to evangelize the western Scottish islands, where he and his companions suffered martyrdom in A.D. 617; **comm. April 17**.

210. St. Cuimín of Kilcummin. An Irish confessor and founder associated with **Kilcummin in Connacht**. He flourished in the **7th century**, ministering in **Connacht**, where he was honoured as a local saint and monastic father; **comm. February 24**.

211. St. Bega. An Irish princess who renounced worldly rank to preserve her consecrated virginity. She flourished in the **7th century**, leaving **Ireland** for **Northumbria and later Cumberland**, where she founded a religious community and became one of the most beloved virgin saints of northern Britain; **comm. October 31**.

212. St. Boadin (Bodinus). An Irish monk who travelled to **France**, where he embraced the Rule of St. Benedict and became renowned for his humility, charity, and kindness. He flourished in the **7th century**, ministering chiefly in **Gaul**; **comm. February 24**.

213. St. Virgno (Fergno Britt). An early Irish-British confessor associated with the Celtic churches of **Ireland and Britain**. He flourished in the **late 6th or early 7th century**, though the details of his ministry are obscure. His commemoration is preserved only in a few local traditions, and **no universally received feast day is known**.

214. St. Malachy (Máel Máedoc Ua Morgair). Archbishop of **Armagh**, reformer of the Irish Church, and close friend of St. Bernard of Clairvaux. He flourished in the **12th century (1094–1148)**, being born in **Armagh** and labouring throughout **Ulster and the whole of Ireland** to restore ecclesiastical discipline and the ancient monastic tradition; **comm. November 3**.

215. St. Laurence O'Toole (Lorcán Ua Tuathail). Archbishop of **Dublin**, peacemaker, and reformer during the Anglo-Norman invasion of Ireland. He flourished in the **12th century (1128–1180)**, being born at **Castledermot, County Kildare**, and became renowned for his sanctity, diplomacy, and care for the poor; **comm. November 14**.

216. St. Sophias, also called **Cadocus**. Son of **Guilleicus, Prince of the Ordovices**, he flourished in the **late 5th century**. Known by the alternate name **Cadocus**, he was consecrated **Bishop of Beneventum in Italy**, where he faithfully discharged his episcopal ministry until his repose about **A.D. 490**; **comm. January 24**. (*Cressy observes that this Saint ought not to be confounded with the later St. Cadoc, Abbot of Llanccarfan.*)

217. St. Keina, also called **Keyna**. Daughter of **Brychan (Braganus), Prince of Brecknock**, she flourished in the **late 5th century**. Consecrating herself to virginity, she established her principal retreat at **Keynsham in Somerset**, while churches throughout **Wales and Cornwall** preserve her memory. She reposed on the **eighth day before the Ides of October**, about **A.D. 490**; **comm. October 8**.

218. St. Almedha, also called **Elyw or Eluned**. Sister of **St. Keina**, she flourished in the **late 5th century** and received the crown of martyrdom after consecrating her life to Christ. Her shrine at **Llanhamlach in Brecknockshire** became one of the most celebrated pilgrimage sites of medieval Wales; **comm. August 1**.

219. St. Canoe, eldest son of **Brychan (Braganus)**. He flourished in the **late 5th century**, about **A.D. 492**, and is numbered among the holy children of **Brychan of Brecknock**, whose family furnished so many Saints to the Churches of Britain and Ireland; **comm. February 11**.

220. St. Clitanc, also called **Clintanc**. King of **Brecknock**, he flourished in the **late 5th century** and suffered martyrdom about **A.D. 482**, faithfully confessing Christ. He is honoured among the royal martyrs of the ancient British Church; **comm. August 19**.

221. St. Richard. Born in **Britain** about **A.D. 455**, he flourished in the **late 5th and early 6th centuries**. He became **Bishop of Andria in Italy**, and is remembered in the ancient British

traditions as the **first converted Saxon**. His episcopal ministry united the Churches of Britain and Italy during a formative period of Christian history; **comm. April 9**.

222. St. Gunleus, also called **Gwynllyw**. Prince of the **Southern Britons**, he flourished in the **late 5th century**. After embracing the Christian life, he became renowned for his holiness and was the father of

223. St. Cadoc, encouraging the growth of the Church throughout **South Wales**. His later years were devoted to prayer and the ascetic life; **comm. March 29**.

224. St. Cadoc. Abbot of **Llancarfan**, son of **St. Gunleus**, he flourished in the **late 5th and early 6th centuries**. Founder of the celebrated monastery and college of **Llancarfan**, he became one of the foremost teachers of the Celtic Church, educating numerous Saints and missionaries. He reposed about **A.D. 500**; **comm. February 24**.

225. St. Corentine, also called **Corentin**. First Bishop of **Quimper in Brittany**, he flourished in the **late 5th century**. A hermit before becoming bishop, he evangelized **Armorica**, where his see became one of the principal bishoprics of Brittany. He reposed about **A.D. 500**; **comm. November 2**.

226. St. Tathai, also called **Tatheus**. A British Saint who flourished in the **late 5th century**, he served as **President of the College at Caerwent**, where he instructed many future leaders of the Celtic Church. Among his most distinguished pupils was **St. Cadoc**, afterwards Abbot of **Llancarfan**; **comm. December 26**.

227. St. Dogmael, also called **Dogmael Tegwel**. A British confessor who flourished in the **late 5th century**, he gave his name to the celebrated Abbey of **St. Dogmaels in Pembrokeshire**, one of the most important religious houses of western Wales. He reposed about **A.D. 500**; **comm. June 14**.

228. St. Colman. Bishop and Confessor, he flourished in the **late 5th and early 6th centuries**. Churches dedicated in his honour include **Llangolman**, subject to **Maenclochog**, and **Capel Colman**, both in **Pembrokeshire**. Numerous traditions preserve his missionary labours throughout Britain, and he is said to have reposed about **A.D. 514**. His **commemoration varies considerably among the ancient calendars**, several feast days being preserved in different local traditions.

229. St. Modan. Son of an **Irish chieftain**, he flourished in the **early 6th century**. Becoming a monk, he built a chapel at **Dryburgh, Scotland**, about **A.D. 522**, which later became the site of **Dryburgh Abbey**. From this foundation he evangelized the districts of **Falkirk**, **Stirling**, and the shores of the **Firth of Forth**. After reluctantly accepting the office of **Abbot**, he eventually resigned and embraced the solitary life as a hermit near **Dumbarton**. Following his repose, his relics were enshrined in **St. Modan's Church, Rosneath**; **comm. February 4**.

230. St. Bernach. An Abbot who flourished in the **early 6th century**, he is remembered among the holy monastic fathers of the Celtic Church. His principal commemoration falls on the **seventh of the Ides of April (April 7)**; **comm. April 7**.

231. St. Petrock. Born of **princely parentage in Wales**, he flourished in the **6th century**. After pursuing the monastic life for a time in **Ireland**, he settled in **Cornwall**, where he founded several churches and monasteries, becoming one of the greatest missionary saints of Dumnonia. He reposed about **A.D. 564**; **comm. June 4**.

232. St. Meven, also called **Méen or Mevennus**. Born in **Britain**, he flourished in the **6th century** and afterwards became the patron and founder of the celebrated monastery of

Saint-Méen in Armorica (Brittany). Judicael, Prince of the Armoricans, who traced his descent from the ancient Britons, greatly enriched and supported this monastery, which long remained one of the principal religious houses of Brittany; **comm. June 21.**

233. St. Gildas Albanus. Son of **Can, King of Albania**, he flourished in the **late 5th and early 6th centuries**. Distinguished from **St. Gildas Sapiens**, Abbot of Bangor, Historian, and Badonicus, he faithfully served the Church before reposing on the **fourth day before the Calends of February**, about **A.D. 512**; **comm. January 29.**

234. St. Daniel. The **first Bishop of Bangor**, he flourished in the **late 5th and early 6th centuries**. He established and governed the ancient see of **Bangor in North Wales**, strengthening the Church during its formative years. He reposed about **A.D. 544**; **comm. December 10.**

235. St. Justinian. A native of **Armorica**, he flourished in the **6th century**. He settled as a hermit on the **Island of Ramsey**, off the coast of **Pembrokeshire**, where he became renowned for holiness and asceticism. He suffered martyrdom at the hands of his own servants, and tradition records that he quoted from the **Gospel of Nicodemus** at the hour of his death; **comm. August 23.**

236. St. Paternus, also called **Padarn**. A native of **Armorica**, he flourished in the **6th century**. Visiting **Wales** about **A.D. 516**, he became the **first Bishop of Llanbadarn Fawr in Cardiganshire**, where he founded one of the principal ecclesiastical centres of Wales. His missionary labours extended throughout Wales and Brittany; **comm. May 15.**

237. St. Darerca. Born in **Britain**, she flourished in the **5th and early 6th centuries**. Sister of **St. Patrick**, she is honoured as the mother of numerous Saints who laboured throughout Ireland and Britain, earning in Irish tradition the title "**Mother of Saints.**" She reposed about **A.D. 518**; **comm. March 22.**

238. St. Mel. Son of **St. Darerca**, he flourished in the **5th century** and became one of the principal companions of **St. Patrick**. Appointed **Bishop of Ardagh**, he shared prominently in the evangelization of Ireland and is remembered among the foremost bishops of the Patrician mission; **comm. February 6.**

239. St. Rioch. Son of **St. Darerca**, he flourished in the **5th century** and, being **by nation a Briton** and near kinsman of **St. Patrick**, was consecrated by Patrick as **Bishop in Ireland**. He faithfully assisted the Patrician mission and is honoured among the earliest bishops of the Irish Church; **comm. November 15.**

240. St. Menni. Son of **St. Darerca**, he flourished in the **5th century** and is numbered among the holy family of **St. Patrick**, assisting in the establishment and growth of the Irish Church. His memory is preserved in the ancient genealogies of the Saints; **comm. unknown.**

241. St. Sechnallus, also called **Secundinus**. Son of **St. Darerca**, he flourished in the **5th century** and became one of the foremost bishops of the Patrician Church. He is traditionally credited with composing the celebrated hymn **Audite Omnes Amantes**, in praise of **St. Patrick**, and served as **Bishop of Dunshaughlin**; **comm. November 27.**

242. St. Auxilius. Son of **St. Darerca**, he flourished in the **5th century** and was consecrated **Bishop of Leinster** by **St. Patrick**. As one of Patrick's closest episcopal companions, he assisted in establishing the Church throughout Ireland and in organizing its earliest diocesan structure; **comm. September 3.**

243. St. Dubricius, also called **Dyfrig**. He was consecrated **Bishop of Llandaff** by **St. Germanus** in **A.D. 436**, and was elevated to the **Archbishopric of Caerleon** in **A.D. 492**. Flourishing throughout the **5th and early 6th centuries**, he became one of the principal fathers of the British Church, ordaining many bishops and founding numerous monasteries. He reposed in the **Isle of Bardsey** about **A.D. 522**. His relics were translated to **Llandaff** on the **Nones of May, A.D. 1120**, and solemnly enshrined on the **fourth day before the Calends of June** by **Bishop Urban**; **comm. November 14**.

244. St. Declan. Bishop of **Ardmore**, he flourished in the **late 5th and early 6th centuries**. Counted among the great pre-Patrician missionaries of Ireland, he evangelized the **Déisi** of Munster and founded the monastery of **Ardmore**, one of the oldest Christian foundations in Ireland. His influence likewise extended into **Wales** and **Scotland**, preserving the close fellowship of the Celtic Churches; **comm. July 24**.

245. St. Theliau, also called **Teilo**. Successor of **St. Dubricius** as **Bishop of Llandaff**, he flourished in the **6th century** and became one of the greatest bishops of the ancient British Church. According to the **English Martyrology**, he survived until the coming of **St. Augustine the Monk** into Britain. He reposed on the **fifth day before the Ides of February**, and is commemorated as a martyr; **comm. November 26**.

246. St. Paulens, also called **Paulinus**. A disciple of **St. Germanus of Auxerre**, he flourished in the **late 5th and early 6th centuries**. He became the instructor of both **St. David** and **St. Theliau**, helping to form two of the greatest bishops of the British Church and transmitting to them the orthodox discipline received from the Churches of Gaul; **comm. November 22**.

247. St. Nennion. Bishop of **North Britain**, he flourished about **A.D. 520** as the successor of **St. Ninian**. He faithfully continued the evangelization of the northern Britons and Southern Picts, preserving the apostolic foundations established by his predecessor; **comm. unknown**.

248. St. Kined, probably identical with **St. Cenydd (Keneth)**. An anchorite of **Western Gower**, he flourished in the **early 6th century** and was contemporary with **St. David**. Renowned for his ascetic life, he withdrew into solitude while continuing to strengthen the Christian communities of South Wales; **comm. August 1**.

249. St. David. Archbishop of **Menevia (St. David's)**, he flourished in the **late 5th and early 6th centuries**. **Rhygyfarch's Life of Saint David (c. A.D. 1090)** records that **St. David** was anointed **Archbishop by the Patriarch of Jerusalem**, a dignity afterwards confirmed by the **Synod of Llanddewi Brefi**, where he was acclaimed by the assembled clergy and people. Subsequent synods record **more than two hundred bishops** under his direction, testifying to the extent of his ecclesiastical leadership. He strengthened and expanded the ancient Church at **Glastonbury**, founded many monasteries throughout Wales, and became the foremost bishop and teacher of the British Church. He reposed on **March 1**, about **A.D. 544**, aged **eighty-two years**; **comm. March 1**.

250. St. Fortchern. Bishop of **Trim**, he flourished in the **5th and early 6th centuries**. Consecrated by **St. Patrick**, he became the tutor of **St. Finnian** for **thirty years**, before sending him to **Menevia** to study and co-minister with **St. David of Wales**, thereby linking the great schools of Ireland and Britain; **comm. unknown**.

251. St. Finnian. Abbot of **Clonard**, he flourished in the **6th century**. After co-ministering with **St. David of Wales**, he established and expanded the recognizable monastic network of the **Culdees** throughout Ireland. Most hagiographers concur in styling him the **"Master of the Irish Saints of his time,"** for he instructed the greater part of the **Twelve Apostles of Ireland**, including the Culdee Saints **Columba** and **Brendan**, together with approximately

three thousand scholars, many of whom came from various parts of Europe; **comm. December 12.**

252. St. Áed mac Bricc. An Irish bishop and monastic founder of the **Cenél Fiachach**, he flourished in the **6th century**. He established important foundations at **Rahugh and Killare in County Westmeath**, while his ministry also extended to **Slieve League in County Donegal**. Renowned as a healer and missionary bishop of the Meath Church, he became one of the most widely honoured saints of the Irish midlands; **comm. November 10.**

253. St. Barrfoin. An Irish missionary who flourished in the **6th century**, he ministered at **Drum Cullen in County Offaly**. He was a friend of **St. Columba** and is remembered among the companions connected with the voyages of **St. Brendan**, thereby linking the Columban and Brendan traditions of Irish monasticism; **comm. unknown.**

254. St. Bécán. An Irish abbot and founder who flourished in the **6th century**, he established the monastic foundation at **Kilbeggan in County Westmeath**. His monastery became part of the rapidly expanding network of religious houses that made the Irish midlands a centre of prayer, learning, and missionary activity; **comm. unknown.**

255. St. Blath, also called **Blathnaid**. An Irish virgin who flourished in the **6th century**, she belonged to the community of **St. Brigid at Kildare**. She served as cook to the convent and was remembered for her humility, charity, and faithful service within one of the greatest houses of the early Irish Church; **comm. January 29.**

256. St. Brendan of Birr, also called **Brendan mac Nemainn**. He flourished in the **6th century** and founded the monastery of **Birr in County Offaly**. A contemporary of **St. Brendan of Clonfert**, he became one of the renowned **Twelve Apostles of Ireland** and was respected as a teacher, counsellor, and monastic ruler; **comm. November 29.**

257. St. Budoc. An Irish-trained prince and bishop who flourished in the **6th century**, he was born at sea near **Brest** after his mother fled from her kingdom. He received monastic formation in Ireland and later became **Bishop of Dol in Brittany**, where he instructed missionaries and strengthened the Breton Church; **comm. December 9.**

258. St. Buriana, also called **Buryan**. An Irish virgin and hermitess who flourished in the **6th century**, she crossed into **Dumnonia** and settled in western Cornwall. Her holiness gave rise to the church and settlement of **St. Buryan**, where her cult remained prominent throughout the medieval period; **comm. May 29.**

259. St. Cainnear of Cluain Clairaid. An Irish virgin and abbess who flourished in the **6th century**, she was called a daughter of **Fintan** and was related to **St. Brendan**. Having been healed of muteness by Brendan, she entered the religious life and became associated with the community of **Cluain Clairaid**; **comm. November 6.**

260. St. Cainnear of Rinn hAllaidh. An Irish virgin who flourished in the **6th century**, she was a daughter of **Caelán** and became associated with **Rinn hAllaidh**. Her name and feast are preserved in the Irish calendars, although few further details of her ministry survive; **comm. November 5.**

261. St. Cainnear of Clonsilla. An Irish holy woman who flourished in the **6th century**, she was the mother of **St. Crónán Mochua of Clondalkin** and of six other sons who became bishops. She was associated with **Cluain dá Saileach, now Clonsilla near Dublin**, and is remembered as the matriarch of a distinguished ecclesiastical family; **comm. August 6.**

262. St. Caomhán of Inisheer, also called **Cavan or Kevin**. An Irish hermit who flourished in the **6th century**, he settled on **Inisheer in the Aran Islands**. His cell and grave became

places of pilgrimage, and he is honoured as one of the early monastic fathers of the western islands; **comm. June 14.**

263. St. Catan. An Irish missionary bishop who flourished in the **6th century**, he evangelized **Dál Riata and the Picts** and became Bishop of **Bute**. His principal foundation was at **Kilchattan on the Isle of Bute**, and families connected with his servants were later associated with the rise of the **Clan Chattan federation**; **comm. May 17.**

264. St. Ciarán of Clonmacnoise, also called **Ciarán mac int Shaír**. Born among the **Cruithne of Latharnae**, he flourished in the **6th century** and became one of the greatest founders of Irish monasticism. After living at **Inis Aingin**, he founded the celebrated monastery of **Clonmacnoise**, which grew into one of Ireland's foremost centres of learning, manuscript production, missionary training, and pilgrimage; **comm. September 9.**

265. St. Colman of Dromore. An Irish bishop who flourished in the **6th century**, he became the patron and early Bishop of **Dromore**. His ministry helped establish the Church in the territory that later formed the Diocese of Dromore, where his cult remained strong; **comm. June 7.**

266. St. Cormac mac Eogain. A Connacht saint who flourished in the **6th century**. His name is preserved in the Irish calendars and ecclesiastical genealogies, though the details of his foundation and ministry are now obscure; **comm. unknown.**

267. St. Cormac ua Liatháin. An Irish monk of the **Uí Liatháin** who flourished in the **6th century**. He became associated with **Durrow**, where he probably reposed, and is numbered among the saints of the Meath monastic tradition; **comm. June 21.**

268. St. Cranat ingen Buicín. An Irish holy woman of **Munster** who flourished in the **6th century**. Her name survives in the calendars and genealogies of the southern Irish saints, though few particulars of her life are preserved; **comm. unknown.**

269. St. Cruithnechán. An Ulster priest and monastic teacher who flourished in the **6th century**, he served as the foster-father and earliest instructor of **St. Columba**. He founded the church of **Kilcronaghan**, whose parish and ancient ecclesiastical site preserve his name; **comm. March 7.**

270. St. Eithne, mother of **St. Columba**. An Irish holy woman who flourished in the **6th century**, she became associated with **Eileach an Naoimh in the Garvellach Islands of Scotland**. Through her son Columba she stands at the beginning of one of the greatest missionary and monastic movements of the Celtic Church; **comm. unknown.**

Sts. Eithne and Sodelb. Leinster virgins who flourished in the **6th century**, they became associated with **Tech Ingen mBóiti**, "the House of the Daughters of Buite." Their names are preserved together in the Irish calendars, with several commemorative dates; **comm. March 29**, with other local observances also recorded.

271. St. Fachtna mac Mongaig. A Munster bishop and monastic founder who flourished in the **6th century**, he established the celebrated school and monastery of **Ross Carbery, or Ros Ailithir**. The school became renowned for sacred learning and the education of clergy and missionaries; **comm. August 14.**

272. St. Iarlaithe mac Loga. A Connacht bishop who flourished in the **6th century**, he became founder and patron of **Tuam, or Tuaim dá Gualann**. His foundation developed into one of the principal ecclesiastical centres of western Ireland; **comm. December 25 or December 26.**

273. St. Moluag, also called **Lua or Lugaídh of Lismore**. An Irish missionary bishop who flourished in the **mid-6th century (c. A.D. 530–592)**, he crossed from Ireland into Scotland before the arrival of **St. Columba**, establishing the great monastery of **Lismore** in Argyll. From this centre he evangelized the **Picts** throughout Argyll, Ross, Moray, and Aberdeenshire, founding numerous churches and monasteries. Together with St. Ninian, St. Kentigern, and St. Columba, he is numbered among the greatest evangelists of early Scotland; **comm. June 25**.

274. St. Serf, also called **Servanus**. A bishop and missionary who flourished in the **6th century**, he established his principal monastery at **Culross in Fife**, where he instructed many disciples. He is especially remembered as the spiritual instructor of **St. Kentigern (Mungo)**, and became one of the foremost evangelists of the central Picts. Numerous churches throughout eastern Scotland preserve his name and memory; **comm. July 1**.

275. St. Ternan, also called **Terrenan**. A missionary bishop who flourished in the **6th century**, he evangelized the **Picts of Kincardineshire** and established his principal church at **Banchory-Ternan**. His monastery became one of the earliest centres of Christianity in northeastern Scotland, preserving the Faith among the Picts for generations; **comm. June 12**.

276. St. Monan. A Scottish missionary and martyr who flourished in the **6th century**, he preached among the **Picts of Fife**, where he ultimately received the crown of martyrdom. The ancient town of **St. Monans** perpetuates his memory, and he has long been honoured as one of the early missionaries of eastern Scotland; **comm. March 1**.

277. St. Marnan. A missionary bishop who flourished in the **6th century**, he laboured throughout **Aberdeenshire** and **Banffshire**, strengthening the Church among the northern Picts. Several ancient churches dedicated in his honour testify to the wide influence of his ministry; **comm. October 21**.

278. St. Machar, also called **Macharius** or **Erchard**. One of the principal disciples of **St. Columba**, he flourished in the **late 6th century** and became the missionary bishop of **Aberdeen**. Ancient Scottish tradition credits him with founding the original church of **Old Machar**, from which Christianity spread throughout northeastern Scotland. The later cathedral of Old Aberdeen stands upon the site of his early foundation; **comm. September 30**.

279. St. Drostan. A beloved disciple and companion of **St. Columba**, he flourished in the **late 6th century** and became one of the principal missionaries among the **Picts**. Together with Columba he founded the monastery of **Deer in Aberdeenshire**, which became an important centre of Christian learning and missionary activity. Numerous ancient churches throughout northeastern Scotland preserve his memory; **comm. July 11**.

280. St. Laisrén mac Decláin. A Connacht monk and founder who flourished in the **6th century**, he became associated with **Inishmurray**, where an important island monastery arose. The surviving ruins and monastic enclosures preserve the memory of the disciplined religious life practised there; **comm. August 12**.

281. St. Mainchín mac Setnai. A Munster saint who flourished in the **6th century** and became associated with the earliest Christian foundations of **Limerick**. He is honoured as one of the patrons of the city and surrounding territory; **comm. January 2**.

282. St. Muiredach mac Echdach. A Connacht bishop who flourished in the **6th century**, he became associated with **Killala** and the evangelization of northern Connacht. His feast is preserved in the Irish calendars; **comm. August 12**.

283. St. Nath Í of Achonry. A Connacht bishop and missionary who flourished in the **6th century**, he became patron of **Achonry** and established an important ecclesiastical centre there. He is numbered among the principal bishops of the early Connacht Church; **comm. August 9.**

284. St. Raoiriú. A Connacht saint who flourished in the **6th century**. His name is preserved in the Irish calendars, though few particulars concerning his church or ministry remain; **comm. unknown.**

285. St. Riognach, also called **Ríonach or Rynagh.** An Irish virgin who flourished in the **6th century**, she was the sister of **St. Finnian of Clonard**. She founded a community near **Banagher in County Offaly** and was also associated with **Kilrainy in County Kildare**; **comm. unknown.**

286. St. Scothnait, also called **Scoth.** An Irish virgin who flourished in the **6th century**, she was reputedly an aunt of **St. Senan of Scatterry Island**. She became associated with **Clonmaskill in County Westmeath**, where she served as a nun and possibly as a founder; **comm. July 16.**

287. St. Senán mac Geirrcinn. A great Munster abbot and missionary who flourished in the **6th century**, he founded the celebrated monastery of **Inis Cathaig, or Scatterry Island**, in the Shannon estuary. His foundation became one of the foremost monastic schools of western Ireland, and his disciples carried the Christian Faith throughout Munster and beyond; **comm. March 8.**

288. St. Vincent, also called **Uinseann.** An Ulster saint who flourished in the **6th century** and became associated with **Iona**. His name is preserved among the early Irish saints connected with the Columban monastic community; **comm. September 4.**

289. St. Cenydd, also called **Kinede.** He flourished in the **6th century** and performed many miracles during the lifetime of **St. David**. Living an ascetic life in **Gower**, he became one of the best-loved hermit saints of Wales, where churches and holy wells preserve his memory; **comm. August 1.**

290. St. Collen. This Welsh Saint flourished during the **5th or 6th century** and settled at the foot of **Glastonbury Tor**. Ancient tradition records that upon its summit he encountered and overcame **Gwyn ap Nûd**, Prince of the Lower World. The **7th-century legends** affirm that the **Isle of Avalon** had long been regarded as a sacred place in Celtic times, and for that reason was chosen as a fitting place for monks to wage their spiritual warfare through prayer and holiness; **comm. May 21.**

291. St. John. A British Saint who flourished in the **6th century**, he laboured in **France**, where he faithfully served the Church before reposing about **A.D. 537**; **comm. June 27.**

292. St. Mochta, also called **Mochtaeus or Mochta of Louth.** A British Saint who flourished in the **5th and 6th centuries**, he accompanied **St. Patrick** to **Ireland**, by whom he was consecrated **Bishop of Louth (Lughmhadh)**. He founded the celebrated monastery of **Louth**, which became an important centre of learning and missionary activity. He reposed in **A.D. 537**; **comm. August 20** (*the thirteenth day before the Calends of September*).

293. St. Illtud, also called **Illtutus.** One of the greatest masters of the Celtic Church, he flourished in the **late 5th and early 6th centuries** at **Llantwit Major (Llanilltud Fawr), Glamorganshire**. Contemporary with **St. Cadoc**, he founded the renowned monastic college of **Llantwit**, from which many of the greatest Saints of Britain and Brittany received their

education, including **St. Samson**, **St. Maglorius**, **St. Paul Aurelian**, and others. The year of his repose is uncertain; **comm. November 7**.

294. St. Moluag, also called **Molag**. An Irish missionary who flourished in the **6th century**, he founded the celebrated monastery of **Lismore** in western Scotland and evangelized **Argyll, Ross, Tiree, Arran**, and the western Highlands. A contemporary of **St. Columba**, he became one of the principal founders of the Scottish Celtic Church beyond Iona. He reposed about **A.D. 592**; **comm. June 25**.

295. St. Adan, also called **Maidoc, Máedóc, or Moedhog of Ferns**. A disciple of **St. David**, he flourished in the **late 6th and early 7th centuries** and became the **first Bishop of Ferns** in **Leinster**. One of the principal missionary bishops of Ireland, he founded numerous churches and monasteries, and is revered among the greatest saints of the Irish Church; **comm. January 31**.

296. St. Samson, also called **Sampson**. A disciple of **St. Illtud**, he flourished in the **6th century** and became successively **Archbishop of Menevia** and later **Archbishop of Dol in Brittany**. One of the greatest missionaries of the Celtic Church, he strengthened the Churches of both **Wales and Brittany**, founding monasteries and ordaining clergy throughout Armorica. He reposed about **A.D. 599**; **comm. July 28**.

297. St. Piro. An Abbot who flourished in the **6th century**, he governed a monastery situated not far from that of **St. Illtud**, with whom he was contemporary. He is remembered among the distinguished abbots who contributed to the flourishing of the great monastic schools of South Wales; **comm. December 15**.

298. St. Conaid, called by the French **St. Méen** or **Mevennius**. He flourished in the **6th century** and accompanied **St. Samson** into **Brittany**, where he shared in the establishment of the Breton Church. There he faithfully continued his missionary labours until his repose about **A.D. 590**; **comm. June 15**.

299. St. Cainneach, also called **Canice or Cainnech moccu Dálann**. An Irish abbot and missionary who flourished in the **6th century (c. A.D. 521/527–599/600)**, he became one of the renowned **Twelve Apostles of Ireland**. He founded the monastery of **Aghaboe in Ossory**, while the city and church of **Kilkenny (Cill Chainnigh, the Church of Cainneach)** preserve his name. His missionary labours extended through Ireland and Scotland, and he maintained close fellowship with **St. Columba**; **comm. October 11**.

300. St. Colmán mac Léníne. A poet, bishop, and monastic founder who flourished in the **6th and early 7th centuries (c. A.D. 530–606)**. After embracing the religious life, he founded the monastery and episcopal church of **Cloyne (Cluain Uama) in County Cork**, becoming one of the foremost saints of Munster. His sacred poetry and monastic teaching exercised a lasting influence throughout southern Ireland; **comm. November 24**.

301. St. Cumméne Fota, also called **Cummian the Tall**. A Connacht scholar and bishop who flourished in the **late 6th and early 7th centuries (c. A.D. 591–662)**, he succeeded **St. Brendan** in the Church of **Clonfert**. Renowned for learning in Scripture and ecclesiastical calculation, he became one of the leading scholars of the early Irish Church; **comm. November 12**.

302. St. Béoáed mac Ocláin. A Connacht bishop who flourished in the **late 5th and early 6th centuries**, he became Bishop of **Ardcarne in County Roscommon**. His ministry formed part of the early episcopal organization of the Connacht Church; he reposed about **A.D. 520–524**; **comm. March 7 or March 8**.

303. St. Cainnear of Inis Cathaig. An Irish virgin and recluse who flourished in the **early 6th century**, she was the daughter of **Cruithnechán** and the stepsister of **St. Senan of Inis Cathaig**. She lived in prayer and solitude and became associated with **Scattery Island and Bantry in County Cork**; she reposed about **A.D. 530**; **comm. January 28**.

304. St. Ailbe of Emly. One of the great early bishops of Munster, he flourished in the **5th and early 6th centuries** and became the first Bishop of **Emly**. Numbered among the pre-Patrician or earliest missionaries of Ireland, he established Emly as the principal ecclesiastical centre of Munster and trained many clergy and missionaries. He reposed about **A.D. 534**; **comm. September 12**.

305. St. Colum mac Crimthainn, also called **Colum of Terryglass**. An Irish abbot of the **Uí Chremthannáin of Leinster**, he flourished in the **6th century** and became one of the **Twelve Apostles of Ireland**. He founded the monastery of **Terryglass (Tír dá Glass)** and was also associated with **Inis Cealtra**, establishing important centres of learning and prayer before dying during a plague about **A.D. 549**; **comm. December 13**.

306. St. Tigernach of Clones. An Ulster bishop and monastic founder who flourished in the **5th and 6th centuries**, he established the celebrated monastery of **Clones**. He instructed and influenced many later saints, including **St. Comgall of Bangor**, and his foundation became one of the chief religious centres of Ulster. He reposed about **A.D. 549**; **comm. April 4**.

307. St. Nessán, also called **Mo Nessóc**. A Munster abbot who flourished in the **6th century**, he belonged to the **Uí Fhidgeinte** and became associated with the great monastic school of **Mungret near Limerick**. His community formed part of one of the largest centres of religious education in early Munster; he reposed about **A.D. 556**; **comm. July 25**.

308. St. Laisrén mac Nad Froích, also called **Molaise of Devenish**. An Ulster abbot and missionary who flourished in the **6th century**, he founded the celebrated monastery of **Devenish Island (Daiminis) in Lough Erne**. His foundation became a major centre of learning, asceticism, and missionary activity in northern Ireland; he reposed about **A.D. 564**; **comm. September 12**.

309. St. Íte, also called **Íte ingen Chinn Fhalad or Ita of Killeedy**. One of the greatest virgin saints of Ireland, she flourished in the **6th century** and founded a community at **Killeedy in County Limerick**. Revered as the **foster-mother of the saints of Ireland**, she instructed many future missionaries, including **St. Brendan of Clonfert**, and became renowned for wisdom, prophecy, charity, and strict monastic discipline. She reposed about **A.D. 570–577**; **comm. January 15**.

310. St. Cairech Dergain. A Connacht saint who flourished in the **6th century**. Her name and cult are preserved in the Irish calendars, though few details of her foundation or ministry remain. She reposed about **A.D. 577–579**; **comm. February 9**.

311. St. Findbarr moccu Fiatach, also called **Finnian of Movilla**. An Ulster abbot and teacher who flourished in the **6th century**, he founded the monastery of **Movilla in County Down**. Renowned for learning acquired in Britain and Gaul, he instructed **St. Columba** and helped establish one of the foremost schools of Scripture and sacred literature in the northern Irish Church; he reposed about **A.D. 579**; **comm. September 10**.

312. St. Ruadán mac Fergusa Birn. An Irish abbot who flourished in the **6th century** and became one of the **Twelve Apostles of Ireland**. He founded the monastery of **Lorrha in County Tipperary**, which became an important centre of prayer, learning, and manuscript production. Remembered for his austere life and fearless defence of ecclesiastical liberty, he reposed about **A.D. 584**; **comm. April 15**.

313. St. Daig mac Cairill. An Ulster bishop, abbot, and skilled craftsman who flourished in the **6th century**. He founded the monastery of **Inishkeen (Inis Cáin Dega)** and became renowned for producing bells, crosses, croziers, and other sacred objects for the churches of Ireland. He reposed about **A.D. 587; comm. August 18.**

314. St. Comnait, also called **Comnaid or Connaid**. An Irish virgin and abbess who flourished in the **6th century**, she governed a community belonging to the great monastic foundation of **St. Brigid at Kildare**. She faithfully preserved the discipline and charitable ministry of that house until her repose about **A.D. 590; comm. January 1.**

315. St. Baíthéne. A disciple and kinsman of **St. Columba**, he flourished in the **6th century** and became one of the principal leaders of the Columban federation. He first governed the monastery of **Mag Lunge on Tiree**, and afterwards succeeded Columba as **Abbot of Iona**, maintaining its missionary, scholarly, and liturgical life. He reposed about **A.D. 598; comm. June 9.**

316. St. Fintan of Clonenagh. A Leinster abbot and monastic reformer who flourished in the **6th and early 7th centuries**. He founded the monastery of **Clonenagh (Cluain Ednech)**, which became one of the greatest schools of ascetic and scriptural learning in Ireland. Renowned for exceptional austerity, he trained many monks and abbots, including men who carried Irish monastic discipline throughout Britain and the Continent; he reposed about **A.D. 603; comm. February 17.**

317. St. Laisrén mac Feradaig. An Irish abbot who flourished in the **late 6th and early 7th centuries** and became one of the early successors of **St. Columba at Iona**. He preserved the discipline and missionary activity of the Columban community until his repose about **A.D. 605; comm. unknown.**

318. St. Móenu, also called **Moínenn**. A British-born or British-connected bishop who flourished in the **6th century** and became an early Bishop of **Clonfert in Connacht**. He continued the ecclesiastical work associated with the foundation of **St. Brendan** and reposed about **A.D. 572; comm. March 1.**

319. St. Colman of Templeshambo. An Irish abbot from **Connacht** who flourished in the **6th century**. He governed the monastery of **Templeshambo in County Wexford**, contributing to the spread of monastic learning and discipline in southeastern Ireland. He reposed about **A.D. 595; comm. October 27.**

320. St. Moninne, also called **Mo Ninne of Killeavy**. An Ulster virgin and abbess who flourished in the **first half of the 6th century**. She founded the celebrated women's monastery of **Killeavy near Slieve Gullion**, where she gathered a large community devoted to prayer, labour, and ascetic discipline. She became one of the principal female founders of the early Irish Church; **comm. July 6.**

321. St. Carthach mac Fianáin. A Munster saint who flourished in the **late 6th century**. His name is preserved in the southern Irish calendars and ecclesiastical genealogies, though the details of his church and ministry are sparse; **comm. March 5.**

322. St. Éogan mac Dega. An Ulster bishop and monastic founder who flourished in the **late 6th century**, he established the ecclesiastical centre of **Ardstraw**. His foundation became an important seat of the Church in the northwest of Ireland; **comm. August 23.**

323. St. Mac Creiche mac Pessláin. A Munster missionary who flourished in the **late 6th century**, he became especially associated with **County Clare** and the evangelization of its

people. His feast was traditionally kept on **August 11**, while later local custom also honoured him on **Garland Sunday**.

324. St. Mo Laga mac Duib Dligid. A Munster saint who flourished in the **late 6th century**. He is preserved in the Irish calendars among the early religious fathers of southern Ireland, though few details of his ministry survive; **comm. January 20**.

325. St. Caillin mac Niataig. An Irish abbot and founder who flourished in the **6th century**, he established the monastery of **Fenagh in County Leitrim**. His foundation became one of the chief ecclesiastical centres of the region and preserved an important collection of early Irish religious traditions; **comm. November 13**.

326. St. Énda mac Conaill, also called **Enda of Aran**. One of the principal fathers of Irish monasticism, he flourished in the **late 5th and early 6th centuries**. After receiving monastic formation abroad, he founded a federation of monasteries on **Inis Mór in the Aran Islands**, where generations of great saints received their training. His austere communities helped establish the characteristic form of Irish monastic life; **comm. March 21**.

327. St. Énna mac Nuadhan. An Irish saint who flourished in the **6th century** and became associated with **Emlaghfad in County Sligo**. His name is preserved among the early saints and founders of the Sligo Church; **comm. September 18**.

328. St. Findbarr mac Amairgin, also called **Finbarr of Cork**. A Munster bishop and monastic founder who flourished in the **6th century**, he established his principal monastery at **Cork**, around which the later city and episcopal see developed. His school became renowned for learning and missionary formation, making Cork one of the chief centres of the southern Irish Church; **comm. September 25**.

329. St. Malo, also called **Maclovius or Machutus**. A native of **Glamorganshire**, he flourished in the **6th century** and was a kinsman of **St. Samson**, accompanying him into **Brittany**. There he became **Bishop of Aleth**, preaching throughout Armorica and becoming one of the principal founders of the Breton Church. He reposed in **France** about **A.D. 564**; **comm. November 15**.

330. St. Maglorius. Of **Irish origin**, he flourished in the **6th century** and was educated at **Llantwit Major** under **St. Illtud (Iltutus)**. Accompanying **St. Samson** in his missionary labours to **Brittany**, he afterwards retired to the island of **Sark**, where he founded a monastery and spent the remainder of his life in prayer and pastoral care; **comm. October 24**.

331. St. Doc. A **holy British Abbot**, he flourished about **A.D. 540** and is remembered among the early monastic fathers who strengthened the religious life of the Celtic Church through prayer, discipline, and the instruction of their monks; **comm. unknown**.

332. St. Fergus. An **Aberdeenshire priest** who flourished in the **6th century**, he laboured throughout **northeastern Scotland** as one of the early missionaries of the Celtic Church. His ministry strengthened the Christian communities of **Caithness**, **Buchan**, and the surrounding districts, and numerous churches and ancient dedications throughout Scotland preserve his memory. He reposed about **A.D. 561**; **comm. June 15**.

333. St. Kentigern, also called **Mungo** ("the Beloved One"), flourished in the **6th century** and became the great Apostle of **Strathclyde**, founder of the See of **Glasgow**, and one of the chief Fathers of the Celtic Church in Scotland. Educated by **St. Servan**, he was consecrated bishop by an Irish prelate, preserving the close unity of the Churches of Britain and Ireland. Arriving at **Cathures (Glasgow)**, he established his church upon the ancient holy ground previously blessed by **St. Ninian**, rebuilding and extending the earlier missionary

foundations into what became the principal ecclesiastical centre of western Scotland. From Glasgow he evangelized the Britons of **Strathclyde**, converting and strengthening both rulers and people, especially under the Christian King **Rhydderch Hael**. During his exile in Wales he founded the celebrated monastery of **Llanelwy (St. Asaph)**, where hundreds of monks were trained for missionary service before he returned to restore the Church of Glasgow. His missionary journeys carried him throughout **Strathclyde, Cumbria, Lothian**, the lands of the **Southern Picts**, and eastern Scotland, founding churches, monasteries, and centres of learning wherever he preached. He became renowned for many miracles, including restoring to life the robin slain by his companions, rekindling fire with a hazel branch, recovering the queen's ring from a fish taken from the River Clyde, and healing many afflicted with sickness and disease. Near the close of his ministry he welcomed **St. Columba of Iona** to Glasgow, the two great Fathers of the Celtic Church embracing with the kiss of peace, exchanging their pastoral staffs as enduring pledges of apostolic charity, and taking counsel together concerning the welfare of Christ's Church throughout Britain. He reposed on **January 13**, about **A.D. 603**; **comm. January 13**.

334. St. Oudoceus, also called **Euddogwy**. Successor of **St. Theliau** in the **See of Llandaff**, he flourished in the **6th century** and faithfully governed the Welsh Church during a period of continued growth and consolidation. His episcopate is commemorated among the great fathers of the See of Llandaff; **comm. July 2** (*the sixth day before the Nones of July*).

335. St. Gildas Badonicus, also called **Gildas Sapiens**. The celebrated historian of the Britons and the **second Apostle of Ireland**, he flourished in the **6th century**. Through his writings, especially *De Excidio Britanniae*, he preserved one of the earliest surviving accounts of post-Roman Britain, while his missionary labours extended throughout **Britain, Ireland, and Brittany**. He reposed about **A.D. 583**; **comm. January 28**.

336. St. Credon. He flourished in the **6th century** and faithfully served the Celtic Church before reposing about **A.D. 590**. Though little survives concerning his ministry, his memory was carefully preserved in the ancient calendars; **comm. August 20**.

337. St. Attracta. An Irish virgin and abbess who flourished in the **6th century**, she founded the monastery of **Killaraght (Cill Adhrachta), County Sligo**, where she became renowned for prayer, charity, and miracles of healing. Her foundation served both pilgrims and the poor and remained an important religious centre in Connacht. She is one of the principal female saints of western Ireland; **comm. August 11**.

338. St. Frigidian, also called **Frigidianus or Frediano**. An Irish monk who flourished in the **6th century**, he became Bishop of **Lucca in Italy**. Renowned for holiness, learning, and pastoral zeal, he is remembered for founding monasteries, restoring church discipline, and, according to ancient tradition, miraculously diverting the course of the River Serchio to preserve the city. He became one of the greatest Irish missionary bishops on the Continent; **comm. March 18**.

339. St. Columba, also called **Colum Cille (Columcille)**. The great **Culdee Abbot of Iona**, he flourished in the **6th century** and became one of the principal Fathers of the Celtic Church. Following after his compatriots **St. Patrick** and **St. Bride**, he made **Glastonbury** his headquarters for a period, according to **William of Malmesbury**, and his influence upon the ancient Church there is preserved by the chapels dedicated in his honour. Educated under **St. Finnian of Movilla** and **St. Finnian of Clonard**, he founded the great monasteries of **Derry, Durrow**, and above all **Iona**, from which he evangelized the **Picts** and strengthened the Culdee foundations throughout Britain and Ireland. The celebrated **Amra Choluim Chille (Elegy of St. Columba)**, composed shortly after his repose by **St. Dallán Forgaill**, extols him as the foremost teacher, prophet, scholar, and spiritual father of his age. Through his monasteries, missionary disciples, manuscripts, and schools, he established one of the

greatest centres of Christian learning in Western Christendom. He reposed at **Iona** in **A.D. 597**; **comm. June 9**.

(Near the close of his apostolic ministry St Columba journeyed to Glasgow to visit St. Kentigern, where the two greatest Fathers of the Celtic Church in Scotland met in solemn procession. As Columba approached, he beheld a radiant heavenly crown descending upon Kentigern's head and declared him to be, "like Aaron, the elect of God." The two saints embraced with the kiss of peace, discoursed together concerning the things of heaven and the governance of Christ's Church, and exchanged their pastoral staffs as lasting pledges of brotherly love, the staff given by Columba remaining for generations among the treasured relics of the British Church.)

340. St. Comgall. Abbot and founder of the celebrated monastery of **Bangor**, he flourished in the **6th century**. Trained under **St. Finnian** and afterwards becoming a disciple of **St. Tigernach of Clones**, he established **Bangor Abbey** as one of the greatest schools of the Culdees, renowned throughout Britain and Europe for learning, missionary zeal, and strict ascetic discipline. Among his most distinguished disciples was **St. Columbanus**, who afterwards carried the Culdee tradition into Gaul, Germany, Switzerland, and Italy. His **Rule of St. Comgall**, preserved from the early Celtic Church and cited by **St. Adomnán**, reflects the disciplined spiritual life that shaped generations of Celtic monks. He reposed in **A.D. 602**; **comm. May 10**.
341.

St. Abban. Abbot and missionary, he flourished in the **6th and early 7th centuries**. A relative of **St. Finnian** and **St. Ibar**, he founded numerous monasteries throughout Ireland, especially **Magheranoidhe (Adamstown)** in County Wexford. Ancient traditions likewise associate his missionary labours with **Wales** and **Scotland**, where he established churches and instructed many disciples; **comm. October 27**.

342. St. Cadfan. A Breton Abbot who flourished in the **late 6th and early 7th centuries**, he founded the monastery of **Tywyn** in **Gwynedd**, after arriving from Brittany with a company of monks. He established several churches throughout North Wales and later ministered on **Bardsey Island**, one of the holiest places of pilgrimage in the Celtic Church; **comm. November 1**.

343. St. Columbanus. Born in **Ireland**, he flourished in the **6th and early 7th centuries** as one of the greatest missionary Abbots of the Culdee Church. Having been formed under **St. Comgall** at **Bangor Abbey**, he gathered **twelve Culdee companions** from Britain and Ireland and carried the Gospel throughout **Merovingian Gaul, Germany, Switzerland, and Italy**. He founded the renowned monasteries of **Annegray, Luxeuil, and Bobbio**, whose influence upon Western monasticism endured for centuries. His monastic Rule, sermons, and letters reveal both profound learning and uncompromising devotion to the Apostolic Faith, while his missionary foundations became centres of Christian civilization throughout Europe. He reposed at **Bobbio** in **A.D. 615**; **comm. November 23**.

344. St. Gall. Disciple of **St. Columbanus**, he flourished in the **late 6th and early 7th centuries**. Accompanying Columbanus through **Gaul, Germany, and Switzerland**, he afterwards established the hermitage from which grew the famous Abbey of **St. Gall**, one of the greatest centres of Christian scholarship in medieval Europe. His missionary work preserved and extended the Culdee influence on the Continent; **comm. October 16**.

345. St. Blane, also called **Blaan**. A Scottish bishop who flourished in the **late 6th and early 7th centuries**, he was educated under **St. Cathan** before becoming Bishop of **Kingarth on the Isle of Bute**. His ministry extended throughout Argyll and the western islands, where many ancient churches continue to bear his name; **comm. August 10**.

346. St. Adamnan of Iona. Ninth Abbot of **Iona**, he flourished in the **7th century (c. A.D. 624–704)** and became one of the greatest scholars of the Columban Church. He composed the celebrated **Life of**

347. St. Columba, preserving the earliest history of the Columban mission, and promulgated the **Law of the Innocents (Cáin Adomnáin)** for the protection of women, children, and clergy in time of war. Under his leadership, Iona remained one of the foremost centres of Christian learning in Europe; **comm. September 23.**

348. St. Ronan. A missionary bishop who flourished in the **7th century**, he preached throughout the **Hebrides** and western Scotland, becoming especially associated with **Iona** and the **Isle of Lewis**. His memory survives in numerous Scottish dedications and place names, reflecting the extent of his missionary labours; **comm. February 7.**

349. St. Maelrubha, also called **Máel Ruba**. An Irish abbot and missionary who flourished in the **7th century (A.D. 642–722)**, he founded the renowned monastery of **Applecross (Apurcrossan)** in western Ross. From this great missionary centre he evangelized much of the Highlands and the western Picts, while Applecross remained one of the principal Columban monasteries of northern Scotland for centuries; **comm. April 21.**

350. St. Fiacre. An Irish hermit and missionary who flourished in the **7th century**, he left Ireland to establish a monastery at **Breuil near Meaux in Gaul (France)**. Renowned for hospitality, healing, and care of travellers, he became one of the most beloved Irish missionaries on the Continent. He is widely honoured as the patron of gardeners, herbalists, and pilgrims; **comm. August 30.**

351. St. Boniface of Ross, also called **Curitan**. A missionary bishop who flourished in the **7th century**, he became associated with **Rosemarkie** in Ross-shire, where he strengthened the Church among the northern Picts. He is honoured as one of the principal episcopal saints of northeastern Scotland, and numerous churches preserve his memory; **comm. March 14.**

352. St. Talorcan. A Scottish bishop who flourished in the **7th century**, he ministered among the Picts of **Angus** and **Aberdeenshire**, where several ancient churches and local traditions preserve his memory. He is numbered among the early missionary bishops who strengthened Christianity throughout eastern Scotland; **comm. uncertain.**

353. St. Fillan, also called **Faelan**. An Irish missionary monk who flourished in the **late 7th century**, he settled in **Perthshire**, establishing churches and ministering among the Scots. His relics became greatly venerated throughout medieval Scotland, particularly at **Strathfillan**, where his ministry remained long remembered; **comm. January 9.**

354. St. Fursey. An Irish monk who flourished in the **7th century**, he founded monasteries in **Ireland**, **East Anglia**, and **Gaul**, becoming one of the greatest missionary saints of his generation. His celebrated visions of Heaven and Hell exercised a lasting influence upon medieval Christian spirituality throughout Britain and Europe; **comm. January 16.**

355. St. Aidan. Monk of **Iona** and first Bishop of **Lindisfarne**, he flourished in the **7th century**. Sent by the community of **St. Columba** to **Northumbria** at the request of **King Oswald**, he founded the monastery of **Lindisfarne**, from which the Gospel spread throughout northern England. His humility, missionary zeal, and care for the poor made him one of the greatest heirs of the Columban tradition; **comm. August 31.**

356. St. Colman. Third **Bishop of Lindisfarne**, he flourished in the **7th century** and succeeded **St. Finan** in governing the Columban Church of Northumbria. A devoted son of **Iona**, he steadfastly upheld the customs of the Celtic Church until the **Synod of Whitby (A.D. 664)**, after which he peacefully withdrew with the Irish and English brethren who

desired to preserve the Columban tradition. Returning first to **Iona** and afterwards to **Ireland**, he founded the monastery of **Inishbofin**, and later **Mayo of the Saxons**, where Irish and English monks lived together in harmony. His missionary labours also extended among the **Picts**, and he remains one of the principal heirs of the Columban mission; **comm. February 18**.

357. St. Gerald of Mayo. An English monk who flourished in the **7th and early 8th centuries**, he accompanied **St. Colman of Lindisfarne** from Northumbria to **Ireland** after the **Synod of Whitby**. Becoming the first Abbot of **Mayo of the Saxons**, he established that monastery as one of the foremost centres of learning and holiness in Ireland. Consecrated bishop according to several traditions, he devoted his life to the instruction of clergy and the strengthening of the Celtic Church until his repose about **A.D. 732**; **comm. March 13**.

358. St. Maelruain, also called **Máel Ruain of Tallaght**. Founder and Abbot of **Tallaght**, he flourished in the **8th century** and became one of the foremost leaders of the **Céli Dé (Culdee) Reform**. Through his rigorous ascetic discipline, continual prayer, and restoration of primitive monastic observance, he renewed the spiritual life of the Irish Church and inspired a revival of the ancient Culdee traditions. His Rule and spiritual instruction deeply influenced later generations of Irish and Scottish monks, establishing Tallaght as the principal house of the Culdee movement; he reposed about **A.D. 791**; **comm. July 7**.

359. St. Oengus the Culdee, also called **Óengus of Tallaght**. Disciple of **St. Maelruain**, he flourished in the **late 8th and early 9th centuries** and became one of the greatest scholars of the **Céli Dé**. He composed the celebrated **Féilire Óengusso (Martyrology of Oengus)**, one of the most important calendars of the Saints of Ireland and Britain, preserving the memory of countless early Celtic saints whose names might otherwise have been forgotten. His hymns and devotional writings likewise exercised lasting influence upon the spirituality of the Culdee Church; **comm. March 11**.

360. St. Cuthbert. Bishop of **Lindisfarne**, he flourished in the **7th century** and was one of the greatest heirs of the **Columban** missionary tradition. Formed under the influence of **St. Aidan** and the monks of **Melrose** and **Lindisfarne**, he united the missionary zeal of Iona with profound ascetic holiness. Renowned for his preaching throughout **Northumbria**, his love of solitude upon **Inner Farne**, and his many miracles, he became one of the most beloved Saints of Britain. His incorrupt relics at **Durham** drew pilgrims from across Christendom for centuries; he reposed in **A.D. 687**; **comm. March 20**.

361. St. Hild, Abbess of **Whitby**, flourished in the **7th century** and became one of the greatest female rulers of the Celtic Church. Under the guidance of **St. Aidan**, she established the renowned double monastery of **Whitby**, where monks and nuns pursued sacred learning, missionary training, and the common life. Her monastery became one of the foremost schools of Britain, nurturing bishops, missionaries, scholars, and the poet **St. Caedmon**. Though the **Synod of Whitby** was held under her roof in **A.D. 664**, she remained universally honoured for her wisdom, humility, and saintly government; she reposed in **A.D. 680**; **comm. November 17**.

362. St. Dunod. Abbot of the celebrated monastery of **Bangor-on-Dee**, he flourished in the **late 6th and early 7th centuries** and became one of the principal leaders of the British Church during the coming of **St. Augustine of Canterbury**. He steadfastly defended the ancient customs and liberties of the Celtic Church while governing one of the greatest monastic communities in Britain, renowned for its learning, missionary activity, and continual worship. His influence extended throughout **Wales, Brittany, and Ireland**, preserving the traditions of the ancient British Church; **comm. unknown**.

363. St. Felix of Burgundy. Missionary Bishop of the **East Angles**, he flourished in the **7th century** and became the first Bishop of **Dommoc**. Sent from **Burgundy** to England, he evangelized the kingdom of **East Anglia**, instructed **King Sigebert**, and established schools for the education of clergy and youth, laying enduring foundations for the Christian life of eastern England. His episcopal labours united the missionary traditions of Gaul with those of Britain and Ireland; he reposed about **A.D. 647**; **comm. March 8**.

364. St. Nathalan, also called **Nethalen, Nathalanus, or Nechtan**. A Scottish bishop who flourished in the **late 7th century**, he became **Bishop of Tullicht (Tullich) in Aberdeenshire**, ministering among the Picts in northeastern Scotland. Born of a noble Christian family in **Aberdeenshire**, he was renowned for his humility, charity, and devotion to the pastoral office. He established and strengthened the Church throughout the district of **Deeside**, while the ancient church of **Tullich**, near Ballater, preserves his episcopal memory. He reposed about **A.D. 678**; **comm. January 8**.

Historical Testimonies Concerning the Early Celtic Churches

The following testimonies are included to demonstrate that the Churches of **Britain, Ireland, Gaul, and the other Celtic nations** were already known throughout the Christian world centuries before the mission of St. Augustine to the Saxons. These witnesses came from outside the Celtic Churches, including bishops, theologians, historians, and ecclesiastical writers whose testimony could not easily be attributed to local national enthusiasm.

St. Irenaeus, Bishop of Lyons, writing in the **2nd century**, testified to the existence of established churches among the Celtic nations.

Tertullian of Carthage, writing about **A.D. 208**, and representing the highest Christian learning of his age, declared that the Church had extended to "all the boundaries of Spain, and the different nations of Gaul, and parts of Britain inaccessible to the Romans but subject to Christ."

Eusebius of Caesarea, writing in the **early 4th century**, referred to the Apostolic missions to Britain as matters already widely known: "The Apostles passed beyond the ocean to the isles called the Britannic Isles."

St. John Chrysostom, Patriarch of Constantinople, writing about **A.D. 402**, supplied further testimony:

"The British Isles, which lie beyond the sea and which lie in the ocean, have received the virtue of the Word. Churches are there found and altars erected. Though thou shouldst go to the ocean, to the British Isles, there thou shouldst hear all men everywhere discussing matters out of the Scriptures."

This testimony indicates not merely that Christianity had reached the islands, but that churches, altars, scriptural instruction, and widespread theological discussion were already present.

The writings of **Coelestius**, although later condemned for Pelagian doctrine, likewise demonstrate that his family and community were educated Christians in Ireland. Three letters written to his family about **A.D. 369** were described by Moore in his *History of Ireland* as little books "full of such piety as to make them necessary to all who love God." These writings predate the arrival of St. Patrick by approximately sixty-two years.

Sedulius Scotus Hibernensis, a contemporary of the same general period, composed several Christian works in both prose and verse, including his commentary on the Epistles of St. Paul, further demonstrating the developed literary and theological culture of the Irish Church.

Centuries later, **St. Columbanus**, the great Irish missionary, defended the orthodoxy and antiquity of his native Church in a letter to **Pope Gregory**, declaring:
“In Ireland there has been neither heretic, nor Jew, nor schismatic; for there the Catholic Faith is maintained unshaken according as it was first delivered.”

These testimonies, together with the surviving calendars, genealogies, churches, monasteries, episcopal lists, and Lives of the Saints, demonstrate that Christianity among the Celtic peoples was neither newly created nor institutionally undeveloped when later Roman missions arrived among the pagan Saxons. The numerous saints recorded in this booklet represent a broad and thriving network of bishops, abbots, monks, virgins, teachers, missionaries, royal patrons, and Christian communities extending across Britain, Ireland, Scotland, Gaul, Armorica, and continental Europe.

“It is impossible to catalogue the list of devoted British disciples and missionaries who went out of Avalon to preach the Gospel in other lands. Their names are legion, many of them laying down their lives in the final sacrifice, to be buried in unknown graves in foreign lands. During the golden Christian era, centuries after the Roman Catholic Church was established, the British missionaries comprised the bulk of the Christian army of crusaders. They, more than any others, established the Christian faith on its firm foundation, and against the deadliest opposition and persecution on record. Their fiery zeal flamed across the known world like an unquenchable fire. As one fell a hundred more were ready to step into the martyr’s footsteps proclaiming the faith with a challenging insistence.” (from Jovett’s Drama of the Lost Disciples)

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+ Oremus pro invicem +