

What makes a Saint a Saint? Celtic Sanctity and the Power of Storytelling

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Introduction

The art of Storytelling has been present in human lives since the beginning of their time on Earth. And it was not different for Christianity, for the religion was built thanks to storytelling. The Bible, Monasteries' foundations stories, and of course Hagiographies. Saints are a crucial aspect of Christianity, especially Catholicism. They are the ones a Christian goes to for maybe prayers over smaller issues and sometimes quite specific, and it could be argued that some saints have their cult as big as the Holy Trinity in Christianity, where their beliefs are spread world wide. For example, Saint Patrick of Ireland, Saint George, Saint John the Baptist, Saint Francis and hundreds of others. Although a lot of Christian saints do not possess an official and physical *Vita* (Latin word for life) about them - especially when regarding Celtic saints - it is important to acknowledge any other type of literature that addresses the saint. Such as poetry, songs, and most importantly oral history. One of the saints that will be present in the essay is Saint Dwynwen, the Welsh saint patron of lovers, and the patron of Llanddwyn, Anglesey¹. No life of Dwynwen survived to the present day, but there are other literary works made in her homage, such as some liturgical works, poems from the protest poet Syr Dafydd Trefor². Saint Melangell (or Monacellae) is also a Welsh saint patron of Hares, and she is a great example of a female saint whose life has been told mostly orally. However there are five copies (three completed and two incomplete) of her Latin Life, *Historia divae Monacellae*.³ Saint Brigid of Kildare, Brid or Saint Fraid, is one of the most significant saints of Ireland. She had many literary texts dedicated to her, but one of the most famous is one of her lives' written by the monk Cogitosus (d. AD 835) called "Life of St

¹ *Medieval Welsh Poems to Saints and Shrines*, ed. Lewis Barry J. (Dundalk: Dublin Institute for Advanced Studies, 2015) p.149

² *Medieval Welsh Poems to Saints and Shrines*, ed. Lewis Barry J. (Dundalk: Dublin Institute for Advanced Studies, 2015) p.149

³ Cartwright, Jane. "Dead Virgins: Feminine Sanctity in Medieval Wales." *Medieval Ævum* 71, no.1 (2002): p.6

Brigit the Virgin”⁴. The essay will analyse the stories and other literary works of Saint Brigid of Kildare, Saint Melangell, Saint Dwynwen comparing the patterns in their stories such as, upbringing and social status, virginity and the idea of defying marriage, reclusion and later the wish to build sanctuaries and the performing of miracles. Those attributes will help to build the argument that storytelling and its patterns are the ones responsible for differentiating a saint from a common christian.

Upbringing and Social Status

The upbringing of the saints in their stories can be analyzed as a factor that helps the reader or the person listening to the story to identify the saints as saints. Saint Melangell, Saint Dwynwen and Saint Brigid are great examples of such factors. All three saints are addressed as coming from Noble birth, and Saint Melangell and Saint Dwynwen the story goes into further detail and tells the reader who their fathers are, explaining their nobility.

'For the past fifteen years, nor have I looked at the face of a man at all during that time.' Afterwards he asked the same virgin whose [daughter] she was, and where she had been born and came from. And she replied with all humility that she was from Ireland, the daughter of the king of lowchel⁵

St Dwynwen is the patron of Llanddwyn, Anglesey (OS SH 3862) and reputed to be one of the many saintly daughters of Brychan, the legendary founder of the kingdom of Brycheiniog⁶

⁴ Mehan Jeanne, *The Search for San Ffraid: 'A thesis submitted to the University of Wales Trinity Saint David in the fulfillment of the requirements for the degree of Master of Arts'* (2012). p.19

⁵ *Montgomery shire collections relating to Montgomery shire and its borders*, p.39

⁶ *Medieval Welsh Poems to Saints and Shrines*, ed. Lewis Barry J. (Dundalk: Dublin Institute for Advanced Studies, 2015) p.149.

O girl of heaven, of Brychan's blood, Pure of life, loving, with feet of gold, You
 would deserve to have your chaplet gilded, Dwywnwen, of higher rank than any girl of
 our nation, Daughter of Brychan, that stag with the silver bowl, A girl beloved in
 Brycheiniog.⁷

Those examples above demonstrate that coming of noble birth was not only used as an element in the story to indicate their Sanctity but also shows the importance of noble blood for a christian to be elevated as a saint. Saint Melangell, being the daughter of a Irish king, of the kingdom of Iowchel, and Saint Dwywnwen being the child of King Brychan, suggest that possessing a higher status *Quo* brought you closer to Sanctity and further away from the lower class people. Of course, most saints are known for helping the poor and humble, but it does not mean that they also came from the same background. By addressing their birth and naming their parents, the writers put St. Melangell and St. Dwywnwen a step higher when com[[caring with other christians, not only on the social scale but also on the sanctity one. It is important to acknowledge that in the case of St.Dwywnwen a lot more things are known about her family and background. King Brychan from the Kingdom of Brycheiniog is a known figure in Celtic Christianity. Brychan Brycheiniog was according to Trioedd Ynys Prydein, the head of one of the Three Saintly Lineages of the Island of Britain⁸. It is said that he had eleven sons and twenty - five daughters, all who later became saints.⁹ By having the knowledge of this genealogy it can be argued that attributing St. Dwywnwen as one of the twenty-five gathers of Brynchan Brycheiniog attaches her to the status of not only a princess

⁷ *Medieval Welsh Poems to Saints and Shrines*, ed. Lewis Barry J. (Dundalk: Dublin Institute for Advanced Studies, 2015) p.346

⁸ Cartwright, Jane. "Dead Virgins: Feminine Sanctity in Medieval Wales." *Medieval Ævum* 71, no.1 (2002): p.3

⁹ Cartwright, Jane. "Dead Virgins: Feminine Sanctity in Medieval Wales." *Medieval Ævum* 71, no.1 (2002): p.3

but also part of a historical family, putting her further away from what a common christian would be.

In the case of St.Brigid things get a bit more complicated. Since St.Bridget has two lives written about her, there will be differences in her story, and of them is how her upbringing is addressed. In the *Life of St. Brigid the Virgin* by Cogitosus her birth was brought in such manner:

Holy Brigit, whom God knew beforehand and predestined to be formed in his image, was born in Ireland of noble christian parents who belonged to the good and wise sept of Echtech. Dubthach was her father and Broicsech her mother,¹⁰

In the life written by *Cogitosus* it is possible to notice that he addressed Saint Brigid's birth as coming from "noble christian parents" but it was not specified what kind of nobility they were, like the stories of Saint Melangell and Saint Dwywen did. However it was stated that both parents of christians before her birth which is an important difference from her second life. In the second life written about her, *The Irish Life of Brigit*, her upbringing was written a bit different:

The druid, the female slave, and her child were at Loch Mescae, and the druid's mother's brother was there too, the latter being a Christian. They were there at midnight and while the druid was watching the stars, he saw a fiery column rising up from the house, from the very place where the slave and her daughter were. He woke

¹⁰ *Celtic Spirituality*, transl. Davies Oliver, colab. O'Loughlin Thomas,. (New Jersey: Paulist Press, 1999) p.123

his uncle, who saw it too and said that she was a holy girl. "That is true," he said, "if I were to tell you all the things she has done." ¹¹

Then the druid went to Munster, to Úaithne Tíre, to be precise. There the saint was fostered and said after a while to her fosterer: "I do not wish to serve here, but send me to where I may meet my father." This was done, and her father Dubthach took her away to his own patrimony in the two plains of Uí Fhailgi. She remained there among her relatives, and while still a girl, she performed miracles.¹²

When analysing those passages it was possible to notice a couple of different aspects about Saint Brigid's birth. Her mother was a slave, which then implicated in the fact that her and Brigid's father were not together, like in the *Cogitosus*'s life. It was also not stated that the parents were Christians, although the reader is let known that her dad was of noble birth just like in the previous story. However, even with those differences in the storytelling the fact that at least one parent was still of noble birth adds to the argument that being born in nobility was a one of the requirements to differentiate a simply good saint. Another interesting factor that unites these three saints was their connection with Ireland. Although St. Brigid's connection with Ireland is rather obvious since she is formally addressed as Saint Bridig of Kildare and it is one of the most important Irish saints, the connection of the other saints analysed in this essay is quite interesting. Saint Melangell, was address in her *Vita* as "the daughter of King Jowchel of Ireland"¹³, and due to a forced marriage agreement she fled Ireland and went to Wales where she found refuge¹⁴. A similar even happens with Saint Dwywnwen, however she does not possess a *Vita* of her own so we only have access of her

¹¹ *Celtic Spirituality*., transl. Davies Oliver, colab. O'Loughlin Thomas,. (New Jersey: Paulist Press, 1999) p.140

¹² *Celtic Spirituality*., transl. Davies Oliver, colab. O'Loughlin Thomas,. (New Jersey: Paulist Press, 1999) p.141

¹³ *Celtic Spirituality*., transl. Davies Oliver, colab. O'Loughlin Thomas,. (New Jersey: Paulist Press, 1999) p.221

¹⁴ *Celtic Spirituality*., transl. Davies Oliver, colab. O'Loughlin Thomas,. (New Jersey: Paulist Press, 1999) p.221

story through poems and other literary works, such as this passage that addressed the nationality of her father:

Dwynwen was one of the daughters of Brychan Brycheiniog, an Irish prince, who obtained the regal government of the country called now, from his name, Brycheiniog. His descendants, male and female, were all saints.¹⁵

The connection with Ireland of those three saints, could instigate a rather curious interpretation of what if being from Ireland or having a Irish family background could also be considered as a requirement in the storytelling of Celtic saints?

Virginity and the Denying Marriage

Virginity and denying marriage is another motif that demonstrates the requirements for a Celtic saint storytelling. It is not difficult to guess that all three saints analyzed in this essay were Virgins and also praised for that. For example, Saint Dwynwen, even though being a patron of Lovers, was highly praised for her chastity in the poems dedicated to her.

Unfailing golden image,
you need never fear sinful, ensnaring carnal desire.
God, whose peace is good, will not undo
what He has done, you won't leave heaven.¹⁶

¹⁵ *Iolo Manuscripts: A Selection of Ancient Welsh Manuscripts*, Edt. Taliesin Williams., (Liverpool: The Welsh MSS Society, 1848) p. 474

¹⁶ Dafydd Ap Gwilym: *His Poems*., transl. Thomas Gwyn. (Cardiff: University of Wales Press, 2001) p. 189

Gold is given to you on the hillside And wax by every long-haired girl.

Aid they obtain, prosperity and good fortune, Through your chastity and your virginity.¹⁷

In other passages,, such as the ones presented in the texts of Saint Brigid and Saint Melangell, their virginity was addressed in a more subtle way, where they were not praised directly like in Saint Dwywnwen's poems. But were called Virgins even if the context of the passage did not require such acknowledgement:

Marvelously, the virgin Brigit was raised by divine power and placed behind her father. "Truly, Dubthach," the king said, "this girl can neither be sold nor bought." Then the king gave a sword to the virgin, and....After the miracles we have already described, they returned home.¹⁸

God leading, I came here to serve God and the spotless Virgin with my heart and a clean body for as long as I remain." Then the prince asked the name of the virgin, to which she said in reply that her name was Monacella.¹⁹

Those examples helps us understand how important virginity was to be considered a saint, especially a woman saint. This detail not only ties with the fact that being a virgin would bring them closer to God, in the sense of having a similarity with Jesus' mother Mary, but it also influences the reader into separating women into two boxes, the ones that "kept their purity" and the ones that did not. It is also a huge mark of differentiation between the everyday

¹⁷ Montgomery shire collections relating to Montgomery shire and its borders, p.39

¹⁸ Celtic Spirituality., transl. Davies Oliver, colab. O'Loughlin Thomas,. (New Jersey: Paulist Press, 1999) p.123

¹⁹ Montgomery shire collections relating to Montgomery shire and its borders, p.39

Christian from a saint. Keeping your chastity as a woman would not only cause consequences for herself, for example denying her love for someone. but also her family, since many marriages were used as contracts. These saints that were able to keep their chastity, are then elevated for being able to overcome such challenges and consequently being rewarded with a special place in heaven and also a special place in society as a saint. Another point that is connected with the idea of virginity and overcoming challenges, was the presence of the motif of denying or running away from marriage or simply a cruel man. All three of the saints have that included in their stories and it is hard to believe that such factors would not influence the reader's mind into associating this with their Sanctity.

Maelon Dafodrill, and Dwynwen, the daughter of Saint Brychan, mutually loved each other : Maelon sought her in unappropriated union, but was rejected ; for which he left her in animosity, and aspersed her, which caused extreme sorrow and anguish to her.²⁰

[...] and, thirdly, that, henceforth, she should never wish to be married : and the three requests were conceded to her ; whereupon she took the veil, and became a saint.²¹

Not long afterward, her parents wished to betroth her to a man, as is the way of the world. But filled with heavenly inspiration, she wished to offer herself as a chaste virgin to God and sought out the most holy bishop Macc Caille, of blessed memory.

²⁰ *Iolo Manuscripts: A Selection of Ancient Welsh Manuscripts*,. Edt. Taliesin Williams., (Liverpool: The Welsh MSS Society, 1848) p. 474

²¹ *Iolo Manuscripts: A Selection of Ancient Welsh Manuscripts*,. Edt. Taliesin Williams., (Liverpool: The Welsh MSS Society, 1848) p. 474

Seeing her heavenly desire and modesty and such a love of chastity in such a virgin, he placed a white veil and pure white garment over her saintly head.²²

Afterwards he asked the same virgin whose [daughter] she was, and where she had been born and came from. And she replied with all humility that she was from Ireland, the daughter of the king of lowchel, 'And because my father had decided [that I should be given] as a wife to a great and noble man of Ireland, fleeing my native soil...²³

All the examples above are able to strengthen the argument that denying marriage was an important factor into the storytelling of a Celtic Saint. Not getting married just supports the idea of their truthful wish of keeping their chastity and “purity”, sometimes that in real life was many times almost impossible for men and especially for women. It shows the saint going against the social norm, and keeping them at a higher standard of an everyday christian. It is also important to highlight the agency and defiance that such acts have. Which could be interpreted as rather contrasting with what it was expected of a christian woman, which was obedience.

Reclusion and the Creation of Safe Spaces for people (space of safety for people)

Another pattern that shows up in the stories of those three saints, is about them going into reclusion and creating this safe space of christians. This aspect also implicates in the argument that there is a formula of storytelling for Celtic saints and that is what makes a saint different from a good christian. Saint Melangell, Saint Dwynwen and Saint Brigid of Kildare

²² *Celtic Spirituality*., transl. Davies Oliver, colab. O'Loughlin Thomas,. (New Jersey: Paulist Press, 1999) p.124

²³ Montgomery shire collections relating to Montgomery shire and its borders, p.39

all have specific places tribute to them. Saint Melangell has Pennant Melangell²⁴, Saint Dwynwen has Llanddwyn:

Llanddwyn, long abandoned, lies on a rocky peninsula off the south-west coast of Anglesey. The ruins can still be visited, together with the various wells which are dotted around the site²⁵

And Saint Brigid of Kildare has eventually a whole city dedicated to her according to the life written by Cogitosus:

But who can find the words to express the great glory of this church and the countless wonders of her monastic city? "City" is the right word and is justified by the many people who live there. This city is a great metropolis within whose borders, which St. Brigit marked out as a clear boundary, no earthly enemy nor hostile attack is to be feared. For the city is the safest place of refuge of all the towns anywhere in the whole of Ireland, with all its fugitives²⁶

To choose a reclusive life seems like another requirement to be considered a saint. The choice not only involves the fact of choosing to live a life alone but also the place of their choice. Nature is heavily involved, with Saint Melangell choosing hidden woods as a place for and her hares. Saint Dwynwen chose a place by the coast but still very remote. Saint Brigid might be the one who differentiates the most, but her story still presents the fact that such places became a safe location for people, with the saint being still alive or not. Those

²⁴ Cartwright, Jane. "Dead Virgins: Feminine Sanctity in Medieval Wales." *Medieval Archaeology* 71, no.1 (2002):p.6

²⁵ *Medieval Welsh Poems to Saints and Shrines*, ed. Lewis Barry J. (Dundalk: Dublin Institute for Advanced Studies, 2015) p.149

²⁶ *Celtic Spirituality*., transl. Davies Oliver, colab. O'Loughlin Thomas,. (New Jersey: Paulist Press, 1999) p.138

locations were also then eventually the home of a church or shrine dedicated to the saints.

With Saint Brigid we have the church she created and the "Monastic City". Saint Dwywen there 's wells and a church.

Come, with your favour (hush! none will Suspect you who's been so long with maidens) From Llanddwyn, a place of [great] assembling, To Cwm-y-gro, the gem of Christendom. God has not denied you (for whom peace is easy, Whose gift is ample speech), nor will any man deny you.²⁷

And for Saint Melangell with her location in the woods which eventually became a sanctuary.

After the death of the illustrious Brochwel, his son Tysilio held the principality of Powys, then Cynan, Tysilio's brother, afterwards Tambryd, then Curmylk and Dures the lame. All of these decreed that the said place of Pennant Melangell should be a perpetual sanctuary, asylum or most secure refuge of the wretched, confirming the acts of the said prince. The same virgin Monacella took pains with all care and diligence to institute and establish certain virgins in the same region so that they might live holily and chastely, persevering in the love of God; intent upon divine services, they used to spend their days and nights doing nothing else.²⁸

The wish to stay recluse plays along with the idea of purity inserted in the texts, of being away from things that could disrupt and corrupt such purity, sometimes almost unachievable for an everyday Christian, since they had other social roles and rules to follow. Of humility, kindness and all the good things that a good christian should exercise but since the ones

²⁷ Dafydd Ap Gwilym: His Poems., transl. Thomas Gwyn. (Cardiff: University of Wales Press, 2001) p. 189

²⁸ Montgomery shire collections relating to Montgomery shire and its borders, p.39

presented in the story exercised more vigorously they then became saints. It is again addressing the idea of a superior christian that was able to achieve the impossible, such as Melangell and her ability to truly be reclusive from the world:

For the past fifteen years, nor have I looked at the face of a man at all during that time...²⁹

This virgin Monacella, most pleasing to God, lived a solitary life, as mentioned before, in the same place for thirty-seven years and the hares, wild little animals just like tame or gentle beasts, were friends with her every day throughout her life...³⁰

Miracles

Miracles are the easiest way to differentiate a good christian from a saint. However it does not not make it less important. The performing of miracles is the confirmation of Sanctity. The point in the storytelling that confirms all of the reader's conceptions about that saint, it confirms the status from "just a good Christian" to a higher level of Sanctity closer to God.

Then as the prince [came] shouting, 'Catch it, pups, catch it!', the more he shouted to urge them on, the more distant and farther away the dogs retreated and fled from the little animal howling. Finally the prince, totally astonished, asked the virgin for how long she had lived on his lands alone in such a wilderness.³¹

²⁹ Montgomery shire collections relating to Montgomery shire and its borders, p.39

³⁰ Montgomery shire collections relating to Montgomery shire and its borders, p.39

³¹ Montgomery shire collections relating to Montgomery shire and its borders, p.39

Here Saint Melangell performed a rather subtle but still a miracle. However, even though it could be interpreted as a small miracle when compared to other saints it is important to notice that the act fits the narrative. Where she is known as patron of Hares, which explains why she was protecting the animals from the dogs. And it also implies that she is a representation of safety, as well as her woods, that later become a sanctuary. The second thing to notice is that the miracle also has an effect on the Prince, who then engages in dialogue with Melangell causing then the reader to know more about her. Nevertheless, some saints, such as Saint Bridig of Kildare have a long list of miracles performed that were written in her lives:

[Her crops remain dry in a rainstorm]

Once she gathered reapers and other workers to glean her crops, but as they assembled, a storm of rain came on the harvest. The rain poured down in torrents all over the surrounding territory, and streams of water gushed through the gulleys and ditches. Her crops alone remained dry, undisturbed by rain or storm. While all the reapers throughout the surrounding region were unable to work because of the day's downpour, her harvesters, unaffected by cloud or shadow of rain, carried on their work from dawn to dusk, through the power of God where the treasures of kings are kept safe, and it is regarded as being the most excellent on account of its illustrious supremacy.³²

A wonderful supply of milk from one cow

Among her other achievements, this one seems a cause for wonder.

³² Paor de Luis., St. Patrick's World: Christian Culture of Ireland's Apostolic Age (Four Courts Press Ltd, 1993) p. 210

It so happened that some bishops were coming as her guests, and she had not the wherewithal to feed them. But the manifold grace of God gave her abundant help when she needed it. She milked a cow three times in one day, contrary to what is normal. And the amount of milk she would normally obtain from three of the best cows, she drew on this extraordinary occasion from the one cow³³

[She hangs her cloak on a sunbeam]

I retail here another episode which demonstrates her sanctity; one in which what her hand did corresponded to the quality of her pure virginal mind. It happened that she was pasturing her sheep on a grassy spot on the plain when she was drenched by heavy rain, and she returned home in wet clothes. The sun shining through an aperture in the building cast a beam inside which, at a casual glance, seemed to her to be a solid wooden joist set across the house. She placed her wet cloak on it as if it were indeed solid, and the cloak hung safely from the immaterial sunbeam. When the inhabitants of the house spread the word of this great miracle among the neighbours, they extolled the incomparable Brigid with fitting praise.³⁴

These passages are only a few examples of what "powers" were attributed to the Irish saint. It is also important to notice that the miracles she performed were a matter of daily task which would then bring her closer to those everyday Christians who lived a simpler life. When comparing with another very important Irish saint, Saint Patrick, who performed much bigger miracles such as the "Contest at Tara"³⁵ and of the Baptize of Fiacc of Sleaty:

³³ Paor de Luis., St. Patrick's World: Christian Culture of Ireland's Apostolic Age (Four Courts Press Ltd, 1993) p. 210

³⁴ Paor de Luis., St. Patrick's World: Christian Culture of Ireland's Apostolic Age (Four Courts Press Ltd, 1993)p.210

³⁵ Paor de Luis., St. Patrick's World: Christian Culture of Ireland's Apostolic Age (Four Courts Press Ltd, 1993)p. 185

Afterwards Fiace founded the church of Domnach Féicc, and was there until sixty of his community died around him. At this, the angel came and told him that: "West of the river in Cúl Maige [Sleaty] is the place of your resurrection": and that they should place their refectory where they found the boar and their church where they found the deer. Fiacc told the angel that he would not go there until first Patrick should mark out the ground for him and consecrate it; and that it is from him he would receive the site. Patrick then came to Fiacc and marked out and blessed the land and established Fiacc there. It was Crimthann who granted the place to Patrick, for it was Patrick who had baptized him. And Crimthann was buried in Sleaty.³⁶

This shows the wide range of what can be considered a miracle and how Saint Brigid's story was built to relate a lot more with the daily struggles of the common christian. Alongside Saint Brigid, the miracles of Saint Dwynwen can also be perceived as small but in reality has a great impact on people's life, since it addresses a topic that is present in everyday life, love.

The Almighty, also, deigned to give her three choices; and she first desired that Maelon should be unfrozen ;-next, that her sup- plications should be granted in favour of all true-hearted lovers; so that they should either obtain the objects of their affection, or be cured of their passion; and, thirdly, that, henceforth, she should never wish to be married and the three requests were con- ceded to her; whereupon she took the veil, and became a saint. Every faithful lover, who, subsequently, invoked her, was either relieved from his passion, or obtained the object of his affection.³⁷

³⁶ Paor de Luis., St. Patrick's World: chrisitanCulture Culture of Ireland's Apostolic Age (Four Courts Press Ltd, 1993) p. 206

³⁷ Iolo Manuscripts: A Selection of Ancient Welsh Manuscripts., Edt. Taliesin Williams., (Liverpool: The Welsh MSS Society, 1848) p. 474

The miracle of Saint Dwynwen presents to the reader all of what qualities a good christian should have, but since it was the story of a Saint the qualities were elevated up to an unrealistic level. When Saint Dwynwen uses her first wish to Maelon Dafodrill to be unfrozen, it presents to the audience how merciful and forgiving she is for still wishing salvation upon a man that only caused her harm. Her second wish demonstrates her humbleness and empathy towards the people, by wishing them the chance to love or to be free of the feeling, something that a common christian would not be able to reach. And the third wish ties back with the belief of purity and virginity that was addressed before in this essay, it reaffirms her wish to stay chaste and follow God, another factor that could be quite difficult to achieve as an everyday christian.

Conclusion

Storytelling is what differentiates a good christian from a Saint. When analysing the stories and other literary works of Saint Brigid of Kildare, Saint Melangell and Saint Dwynwen it is possible to notice patterns of storytelling. Motifs such as the virgin who was praised for their chastity and purity, who defied social norms of marriage and chose a chaste life dedicated to God. A higher status upbringing, with saints being considered princes such as Saint Melangell and Saint Dwynwen, or of at least noble birth from a parent in the case of Saint Brigid of Kildare. Of the wish to be reclusive from the world and then later being able to transform the space chosen to live into a sanctuary, a holy space for true believers. And of course, on the ability to perform miracles and having the privilege to have a straight channel of communication with God, enabling them not only to exercise their kindness and humbleness upon the population, but also their popularity and influence. Such a factor acts as requirements in the story to be considered a saint, it presents to the audience what makes

them different from just a good christian, what is actually so special about them why they need to be prayed for and remembered. Their influence helps the christian religions to be still a very crucial presence in western population, this can be seen in how some cultures are still very much connected with such cults, going from minor expressions in dialogue, to annual holidays to celebrate their name days. The storytelling was not done after their lives and poems were written, but are rather still being created to this present day.

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