

My Celtic Sabbath Journey with Esther, Lady MacBeth, and St. Brigid | BY BONNIE DWYER



Lady MacBeth by Gabriel Cornelius von Max, 1885

As a journalist, rather than an academic, I often find that significant stories emerge out of comments made as asides or tips from a well-placed source. And thus it was for my journey into Celtic Sabbath-keeping that began from an aside by a character in a novel. Many books and miles later it turned into a significant new appreciation of history and the Sabbath.

The tickets to the Oregon Shakespeare production of *Macbeth* came with a reading recommendation—the novel *Lady Macbeth* by Susan Fraser King.¹ “If you think you know Lady M, think again,” promised the blurb on the front cover. The excellent production of the play that I had just seen heightened my interest. I had to buy the novel.

Written in the first person voice of Gruadh inghean Bodhe mac Cineadh mhic Dubh, who was the wife of Macbeth and Queen of Scots, the pages come alive with historical details in the capable hands of author Fraser King. No, this is not the manipulative Shakespearean character, and yes, there are surprises. For example, the loyalty of Gruadh to seventh-day Sabbath-keeping. That caught my attention.

Here is Lady Macbeth, the narrator of the novel, introducing the members of her household that includes the monk Drostan. “The monk is one of the Celi De, or Culdees, those who allow priests to marry and Sabbath to be celebrated on Saturdays, among other rebellions that delight me. In much else, Rome has nagged the Scottish church to its knees.”

That Sabbath statement stuck with me. Intrigued, I set off on a year-long quest to find out more about medieval Celtic Sabbath-keeping. What could those ancient people teach me about the practice? Esther de Waal had introduced me to the beauty of Celtic Christianity with her book *The Celtic Way of Prayer*, which I read as my fam-

ily traveled through Ireland in 2001.² “Absolute attention is prayer,” she wrote. “Look at anything long enough and something like revelation takes place.” Could there be a revelation about Sabbath by studying the Celts?

Significant other Adventists preceded me in this pilgrimage to the Ireland, Scotland and Great Britain of times past. In 1972, Leslie Hardinge published *The Celtic Church in Britain* in which he sought to identify those beliefs and practices which the Celtic believers professed before they were modified by seventh and eighth-century traditions from continental Europe.³ “The weight of this evidence tends to underline the fact that there existed fundamental and far-reaching differences between the Celtic and Roman Churches,” he says. He describes two of Ireland’s patron saints—Patrick and Columba—as seventh-day Sabbath keepers, citing incidents from the early biographies that were written about the saints.

Bryan W. Ball published *The Seventh-Day Men* in 1994, and a second edition came out at the end of 2009.⁴ This volume details the Sabbatarians and Sabbatarianism in England and Wales, 1600–1800, village by village. He includes the heroic stories of John Traske who founded the first Sabbath-keeping community in England and his wife Dorothy, who ended her days in prison, a martyr for the Sabbath.

In each of these books, reference is made to the Sabbath-keeping in early Irish Christianity. When I mentioned this to an historian friend, he expressed doubt that anyone could verify St. Patrick as a Sabbath-keeper. “Why are Adventists so keen on having the Celts be viewed as Sabbath-keepers,” he asked? Why was he so skeptical, I wondered? Even James Carroll, in *Constantine’s Sword*, talks about Christian seventh-day Sabbath-keeping before Constantine.⁵ With my friend’s comment as a challenge, my Celtic Sabbath journey via books continued with a very active Amazon.com account.

General interest in Celtic Christianity blossomed in the late 1990s. It became somewhat of a cottage industry with Thomas Cahill’s *How the Irish Saved Civilization*, the star best seller. But there were many more books: *The Celtic Way of Prayer*, *Celtic Evangelism*, *Celtic Spirituality*, *Celtic Christianity*, *Celtic psalters*, *The Spirituality of Celtic Saints*, spiritual journey tour books, but none on the Celtic Sabbath. In *Sounds of the Eternal: A Celtic Psalter* by J. Philip Newell, the former warden of Iona Abbey, he notes the similarities between Celtic spirituality and Jewish spirituality, includ-



ing the beautiful illuminations of Scripture in both traditions, but he says nothing in this book about the Celts and the Jews sharing a love for Sabbath.⁶ Why not? If Sabbath-keeping was a significant part of Celtic spirituality, why was it not talked about? Was it simply because the people writing were Sunday keepers who did not want to see this difference?

On, I went, to the histories, the lives of the saints, the monastery rule books. Because Brigid was the Saint that Lady Macbeth continually honored and spoke of in the Fraser King novel, I focused on her. Quickly, I learned that Brigid is the third of Ireland’s patron saints, Patrick and Columba being the others. Brigid lived from 453 to 524. Stories of her childhood emphasize her thoughtfulness of others. She would give her father’s possessions away to beggars, share food with hungry dogs or horses. Some say that she was baptized by St. Patrick and that he recognized what a special child she was. Mostly the stories of her life are miracle stories that seem ripped from the pages of the Bible with Brigid inserted as the heroine.

While Brigid was the abbess of the influential Kildare Monastery—a community that included both men and women—there are even indications that she may have had overlordship for other monasteries across Ireland. The stories from this period are of the princes and kings who came to seek her guidance and of the miracles she performed to save common servants and animals alike. Her community in Kildare was well known for its scriptorium, where beautifully illuminated manuscripts, similar to the *Book of Kells* were produced. Recently, the suggestion has even been made (on *Wikipedia*) that Kildare—not Iona or Kells—was the place where the famous *Book of Kells* was created. That assertion is possible because the exact location for the origin of this treasure is unknown. And the one historical description from that time period of an illustrated Gospel is of one that was produced at Kildare.

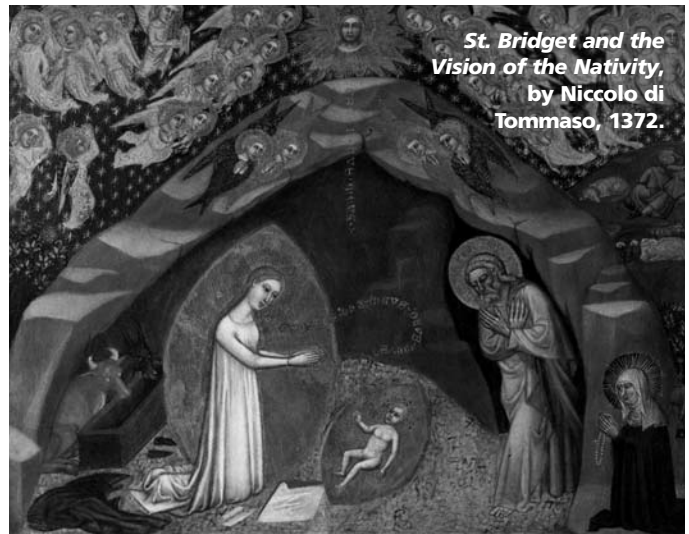
Brigid is always the first woman named as evidence of the equality of women in the Celtic Church, a feature that I found particularly attractive. In addition to her administrative skills in Kildare, there was also her missionary work that has inspired followings of her in Europe, Australia, and America, among Catholics and Protestants alike. A Methodist community in Minnesota probably has the most active web site about her. She is particularly known



Statue at St. Brigid's Catholic Church

for her emphasis on the importance of soul friends. Think of Jonathan and David, Paul and Barnabas, Ruth and Naomi.

One other aspect of Celtic life that Brigid is frequently used to illustrate is timelessness. For the imaginative Celts, fixing a story to a particular point in time was not significant. Therefore, in one



St. Brigid and the Vision of the Nativity, by Niccolo di Tommaso, 1372.

place you may read that St. Patrick died when Brigid was ten. In another you find her traveling to hear St. Patrick preach after she had become the abbess of Ardagh. There are even stories of her being present at the birth of Jesus, there to assist Joseph and Mary. Hers is a story of continuous miracles from her childhood to her death. She is said to have healed the lame, fed the multitudes, turned water into beer. She hung her cloak on a sunbeam.

While the historians of today may guard against conjecture and making things up, the writers of the lives of the saints felt no such compulsion. They borrowed freely, depending on their audience and the purpose of their story. It brings the details of their writings into question and makes it difficult to pin down facts.

The things unknown about Medieval Ireland are significant. Irish historian Daibhi O Croinin calls the fifth century all but lost.⁷ For example, he says that he would like to be able to state categorically where and when the *Book of Kells* was written and painted, and by whom, but cannot:

In fact, for all that we have come to know about early medieval Ireland, there is still the uncomfortable realization that few of our earlier doubts have been replaced with certainties. The body of evidence about early Ireland is extraordinarily large, but matching the individual pieces to make up a coherent picture is frustratingly difficult. Since historians do not like to admit what they do not know, this unpalatable state of affairs creates obvious difficulties for anyone who would write a history of the period. The urge to fill up the blank spaces by resort to conjecture is an occupational hazard with historians of all periods, but medievalists need to be especially on their guard against it.



St. Brigid's Cathedral in Kildare

Ahem, point taken. My wish to add seventh-day Sabbath-keeping to the life of St. Brigid may be strictly that—my wish.

Hagiography

Hagiography thus becomes a specific subject with which the Irish historian must come to terms. In her introduction to sources in "Early Christian Ireland," Kathleen Hughes writes:

Hagiography is not history. The author is not concerned to establish a correct chronology. He is not interested in assembling and examining evidence and coming to a conclusion which takes all the evidence into account. He is rather writing the panegyric of a saint, stressing in particular his holy way of life and the supernatural phenomena which attended it. Sometimes the aim is didactic, sometimes more crudely financial. What he praises will depend on his audience and on the society for which he is writing. Hagiography will thus give reliable contemporary evidence about the aspirations and culture of a people.⁸

Hughes also notes that hagiographers were often influenced by secular storytellers, using exaggeration to excite laughter and borrowing pagan hero's attributes for the saint. "Given such conventions, it is the incidental information in the Lives, which is likely to be of most value... information about institutions, agriculture, social practices and the indirect evidence which reveals to us what it was the audience liked to hear."

Would those indirect references include comments about Sabbath-keeping? It is from the hagiography that Hardinge's assertions about St. Patrick are made. So, how should we treat his finding? The writers of the saints' lives shaped their evidence to fit their audience. Do we do the same? Does our desire to find Sabbath-keepers across time trump whatever else we find?

Time Controversies

Was the seventh-day Sabbath an issue in the Celtic Church? Digging into the historical sources, one does find discussion of a major church controversy over time,



but it had nothing to do with Sabbath. It concerned the correct date to celebrate Easter. Adventist authors Hardinge and Ball write extensively about the Easter controversy. And it is easy to read more about it in the Celtic documents that have been translated and compiled for general readership. The question that it raised in my mind was why there is not a similar detailed discussion of the correct day for Sabbath?

Hardinge suggests that the change from seventh-day Sabbath-keeping to Sunday happened gradually over time. For a period both were celebrated, but as the people of Ireland looked to Rome for leadership, Sunday became the chief day of worship. And perhaps he is right. But it is hard to know for sure. There is confusion about the days that is internal to the discussion. Consider this poem from the *Carmina Gadelica* I:

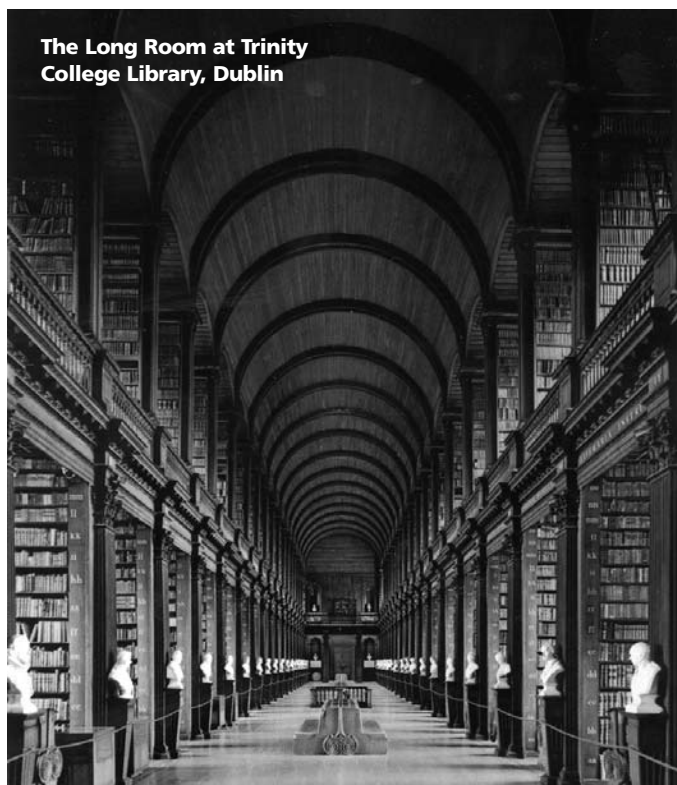
*"The poem of the Lord's Day, O bright God.
Truth under the strength of Christ always."*

*On the Lord's Day, Mary was born,
Mother of Christ of golden yellow hair,
On the Lord's Day Christ was born
As an honor to man . . .*

*The Lord's Day, the seventh day,
God ordained to take rest,
To keep the life everlasting,
Without taking use of ox or man,
Or of creature as Mary desired,
Without spinning thread of silk or of satin,
Without sowing, without harrowing, without reaping,
Without rowing, without games, without fishing,
Without going to the hunting hill,
Without trimming arrows on the Lord's Day,
Without cleaning byre, without threshing corn,
Without kiln, without mill on the Lord's Day.
Whosoever would keep the Lord's Day,
Even would it be to him and lasting,
From setting of sun on Saturday
Till rising of sun on Monday.*

(Carmichael, 1:150)⁹

On the fourth weekend of Easter this year, my husband and I made a pilgrimage to the land of the Celts. We visited the *Book of Kells* at Trinity College, Dublin,



The Long Room at Trinity College Library, Dublin

went to Brigid's cathedral in Kildare, worshiped at four Irish cathedrals and the Dublin SDA Church. Would we be able to find evidence of Medieval seventh-day Sabbath worship during our brief seven-day trip?

No, is the simple answer. It was a rainy Saturday afternoon when we went to Kildare. Very rainy. When we walked into the cathedral there was only a docent present. No other tourists were around. And no, she had never heard of seventh-day Sabbath-keeping there.

The story that she had to tell was about the present congregation of 20 people who are charged with the upkeep of this beautiful Norman-era structure, operated by the Church of Ireland. There is also a Catholic congregation across town. The docent said that when the Catholics were renovating their church, the Church of Ireland con-

gregation shared their cathedral. And this was when just 100 miles to the north the Catholics and Protestants were shooting at each other. On Easter there continues a joint day of prayer where a progressive service is held in both churches.

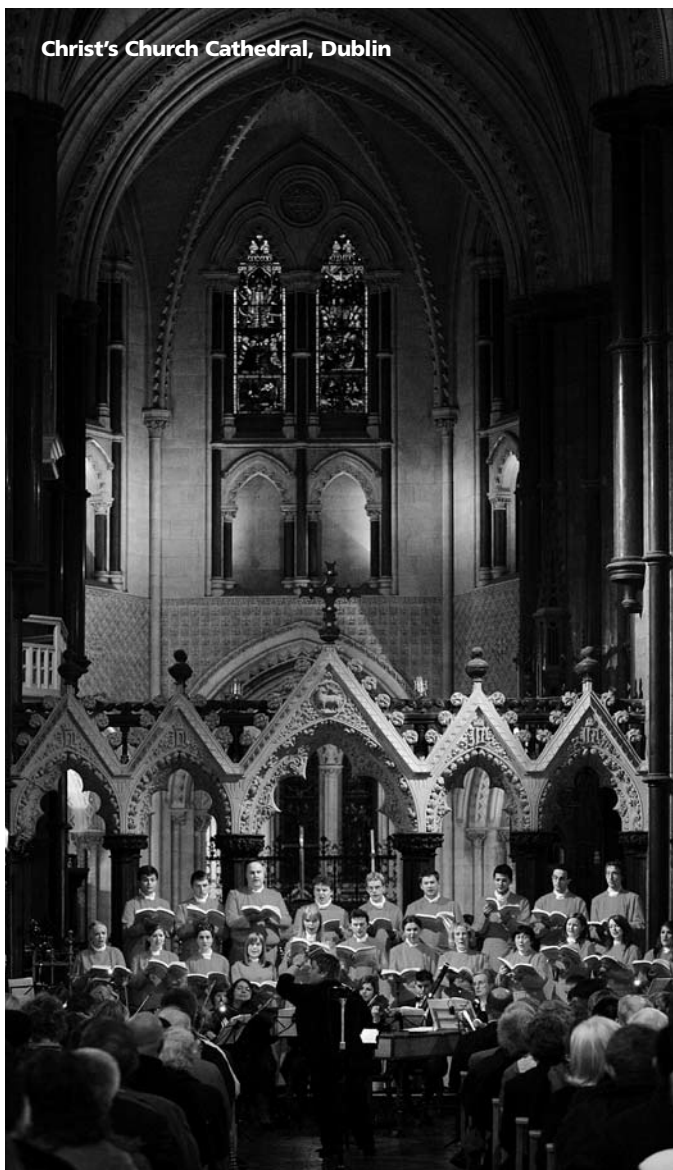
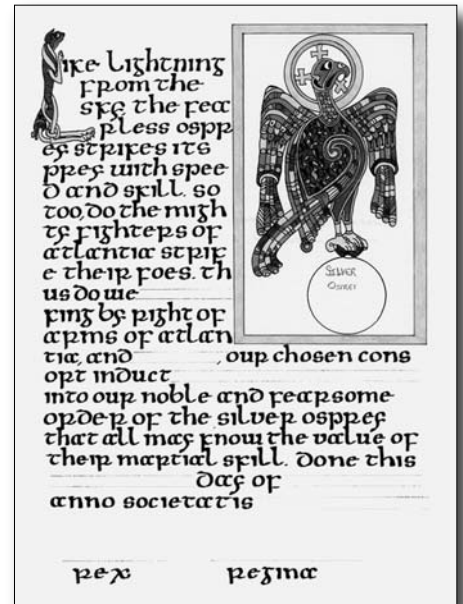
Perhaps the most memorable thing about the Kildare Cathedral to me was the fact that the gargoyles on the outside of the Church held books in their hands, as did the Saints in the stained glass windows. The importance of books to early Celtic Christianity is not to be denied.

And truth be told, this is the sort of "evidence" that I had hoped to find about Sabbath-keeping: overt love of the day that overflowed into the art, the poetry and prayers of the people. Celtic Christianity is marked by imagination, love of nature and a vibrant spirituality. Surely, if the Celts were Sabbath keepers it would be evident in those places.

The singular mentions of Sabbath-keeping tucked into the hagiography of a Saint's life, or other documents here and there that had prompted my quest were intriguing. I dreamed of more. I dreamed of Sabbath celebrations filled with the joy of Celtic music, infused with the rich spirituality of Celtic prayer, abbey life shaped by Sabbath-keeping.

Given my quest for knowledge of Sabbath-keeping, attending church services was my method for achieving spiritual insight while in Dublin. So we sought out every possible religious service. We began with Friday Evensong at Christ's Church, a Church of Ireland cathedral. The cathedral appeared empty when we walked in and took our seats ten minutes before the appointed hour. A few other tourists joined us before a small choir walked down the aisle singing. Glorious music filled the vaulted ceiling and empty spaces. Sabbath had begun.

In the morning we went to the Seventh-day Adven-



tist Church. The vibrant international congregation was, that day, launching a second church across town, given the growing number of people in attendance. A visiting pastor from Brazil by way of Germany preached on the Gospel of John—a fitting text I thought, since I had just learned about the Celtic love of John while touring the Book of Kells exhibit earlier in the week (*Book of Kells, St. John, opposite page, left*). A young African woman led us in song, accompanied by an elderly white woman at the piano and a young teenage boy sitting at her side playing the flute. Our songs had none of the measured beauty of a cathedral choir, but there was much joy as we sang “There Shall be Showers of Blessings.” And when we walked out of the service, showers there were. The rain was coming down in buckets.

That was the afternoon we drove to Kildare to visit Brigid’s Cathedral. We also visited Brigid’s well, and by then the rain had tapered off. We got out and walked through the small park area surrounding the well. There were ribbons in the tree and other small personal items tied to the branches. Brigid’s life still speaks to the Irish.

On Sunday morning we went to the Pro Cathedral for the Catholic Mass, complete with a wonderful boys choir and priests swinging incense burners. The church was full. We learned that 2009–10 was the year of evangelism in the Catholic Church.

For Sunday Evensong we went to St. Patrick’s Cathedral, which is also a Church of Ireland congregation. In addition to choir music and readings, there was an urgent plea for money to help maintain the magnificent cathedral and its grounds which serve as a major park in the center of Dublin.

On Monday, we took a bus to Glendalough, home of St. Kevin, and a popular site for spiritual retreats. It was the first of May, Beltane, an Irish holiday. There were many visitors to this national historic site on a lake. As we walked the trail to see the cave where the hermit Kevin had lived, we heard singing at the lake below. We turned to watch a baptism by full immersion taking place.

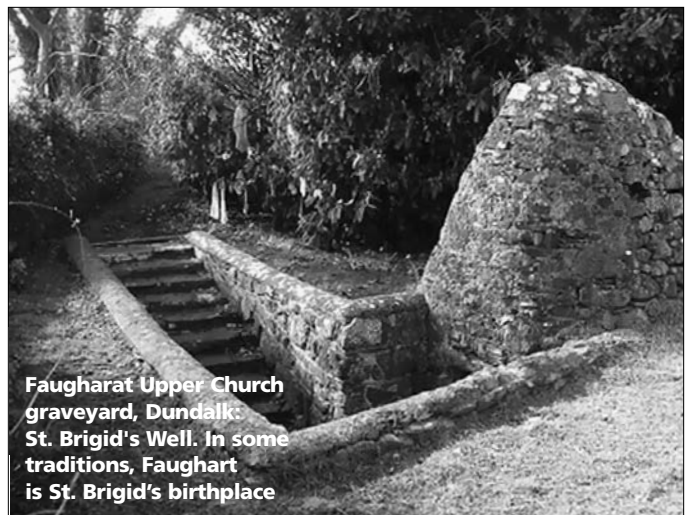
The docent at Glendalough did recommend excellent material on Medieval Irish history. But, alas, I did not find anything on Sabbath-keeping in those books, either. The one reference to sabbatarianism that I found in the books on Celtic spirituality came in a slim volume by the former warden of Iona, J. Philip Newell:¹⁰

The Celtic tradition, unlike the Calvinism that suppressed it in many parts of the Celtic world, is not sabbatarian in its perspective,” he wrote. “The emphasis is not on set apart times of rest, or so-called ‘holy’ days and ‘holy’ places that are distinct from every day and every place. Rather it encourages a type of restful awareness in everything that we do. It is about holding a stillness of perspective in the midst of busyness.

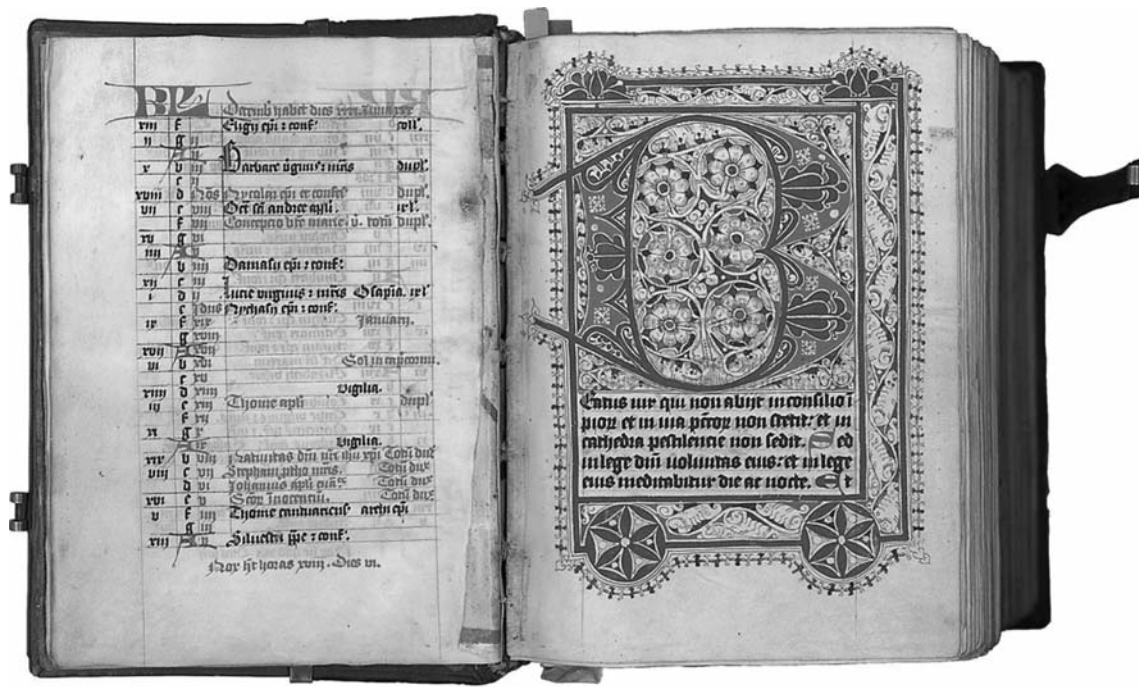
He shares a prayer as an example of how the whole of the Celtic day is committed to God:

*Bless to me, O God,
Each thing mine eye sees;
Bless to me, O God,
Each sound mine ear bears;
Bless to me, O God,
Each odour that goes to my nostrils;
Bless to me, O God,
Each taste that goes to my lips;
Each note that goes to my song,
Each ray that guides my way,
Each thing that I pursue,
Each lure that tempts my will,
The zeal that seeks my living soul,
The Three that seek my heart,
The zeal that seeks my living soul,
The Three that seek my heart.*

While my voyage to the Emerald Isle did not result in new evidence for Celtic Sabbath-keeping, what I found in my travels and through books about Celtic Christianity was inspiring. I found people who embraced the God of



**Faughart Upper Church
graveyard, Dundalk:
St. Brigid’s Well. In some
traditions, Faughart
is St. Brigid’s birthplace**



A 15-century breviary "of Bridgentine use" from Belgium, The Shoyen Collection

creation, and who sought His presence in daily prayers. They loved words and cherished the Biblical writer John because of the way he connected words with the divine. They cherished, copied, and celebrated books, specifically the Bible. Their monasteries were the scriptoria where the Gospel was not only copied but illustrated with detailed artistic renderings. Their spiritual art became one of the wonders of the ancient world. They were the light in the midst of the Dark Ages.

How disappointing not to find anything more than passing reference to their Sabbath-keeping. It is the same disappointment that I feel when I read contemporary books about the Sabbath and find no mention of Seventh-day Adventist Sabbath-keeping. *The Sabbath World: Glimpses of a Different Order of Time* by Judith Shulevitz was the latest disappointment.¹¹ I read it just before my trip to Ireland. The major media attention that it garnered had me stopping at Borders on my way home from work. I couldn't wait for Amazon to ship. Her thoughtful discussion of Sabbath and Sabbath-keepers had one glaring omission—Seventh-day Adventists. Samuel Bacchiocchi is mentioned once. There is also a sentence that acknowledged that Adventists have Saturday work issues, but that was it.

As Shulevitz moved through her historical look at Sabbath-keeping from Moses on Sinai to present-day America, I was intrigued by her description of small Jewish sects

tucked away in Russia that held onto Sabbath. So when she got to America, I thought for sure there would be at least a paragraph on Seventh-day Adventists. But she did not go there. She chose, instead, to feature the work of the former president of Harvard and his thoughts on Sabbath- (Sunday-) keeping. No mention was made

of an entire denomination being birthed in the United States over the issue of Sabbath-keeping.

So, even when there is significant Sabbath-keeping, that fact can get lost. Thus, my appreciation for Sigve Tonstad and his book *The Lost Meaning of the Seventh Day*.¹² The word *Lost* in the title helped me reflect on the adventure of thinking, reading, traveling, and researching that I had been doing with the Celtic Sabbath. Between the Celts and Tonstad I now was wondering: How does Sabbath get lost—not only historically, but culturally, and personally? Why does the Sabbath get lost in spite of, or perhaps because of the safeguards that we place around it? What gets lost with it?

One important thing that seems to get lost in the Christian/Jewish consideration of the Sabbath is the ability to have an in-depth conversation about it. Sabbath and Sunday keepers both know the significance of their day of worship and see no reason to look for common ground. Tonstad writes, "As the Church increasingly embraces Sunday, the Sabbath sinks into oblivion almost unnoticed."

How do we lose Sabbath? What about the laws and rituals that have grown up around the Sabbath—to preserve it, of course? It is striking that those rules can be the source of losing Sabbath. In her *New York Times* review of Shulevitz's book on the Sabbath, Rebecca Newberger Goldstein writes about being a strict Sabbath keeper and

the maniacal activity that was required of her as a working mother to get everything prepared for Sabbath on Friday afternoon.¹³ She also describes marking books with hairpins since as a conservative Jew she could not write on the Sabbath, and other challenges: “When I remember the Sabbath day,” she says, “it is with an abiding sense of relief that I no longer observe it.”

This losing the Sabbath in the thicket of well-intentioned rituals is something with which Adventists can identify. People who have grown up in the church can tick off lists of things they were not allowed to do as a child on Sabbath—swim or play sports of any kind.

And yet, amidst the rituals, I think that the Sabbath has done for Adventists what it has done for the Jewish people—kept us together. I love that Jewish saying: We don’t keep the Sabbath, the Sabbath keeps us.

Because of my fascination with the word “lost,” I read Tonstad’s chapter on the lost meaning of Sabbath first, even though it comes in the last half of the book. Enchanted with that chapter, I began at the beginning and marveled at how he built his case that the meaning of Sabbath centers on God’s character. Thinking about whether or not God is arbitrary in his request for people to remember the Sabbath day brought me to another element of Sabbath that I think has gotten lost.

And that is God’s voice. God created Sabbath as a time to be with his newly-made family of beings. To me, the fourth commandment is like a save-the-date announcement—“Remember the seventh Day, I’ll be there, we’ll visit and talk and share.”

My Sabbath quest in Ireland grows out of a long-held love and fascination for the Sabbath. Books about Sabbath, as well as stories of Sabbath keepers capture my attention: St. Patrick, St. Columba, and Lady MacBeth, most recently. And in the past, the Eskimo Prophet Mannilaq who kept the seventh-day was another. In these stories, St. Patrick and Mannilaq tell their followers that the seventh day is the day that they talked to God. It was not rituals or worship services that made the day significant. It was talking with God.

Thinking of them, while reading Tonstad, I came to the conclusion that the tragedy of losing the Sabbath day is that we lose the opportunity to hear God’s voice. He wants to speak to us, to share good times like friends do. It is lovely to honor the day that Christ rose from

the dead, but God says that He plans to show up on the seventh day.

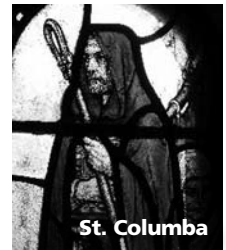
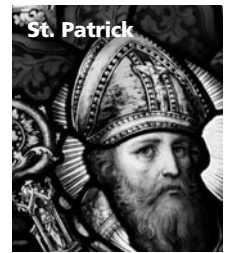
Rather than losing Sabbath, what we need to lose is ourselves. “When you live in God, your day begins when you lose yourself long enough for God to find you, and when God finds you, to lose yourself again in praise,” said Barbara Brown Taylor in her latest book, *An Altar in the World: A Geography of Faith*.¹⁴

Taylor is one of the significant voices in contemporary spiritual literature to have found the Sabbath, a discovery she first described in her book *Leaving Church*. In *Altar in the World*, she goes beyond the discovery of rest that Sabbath brings and talks about it as a commandment from God and recommends finding a community with which to celebrate.

Much of the discussion of Sabbath in contemporary literature, however, focuses on rest. In our 24/7 culture of frenetic activity, I guess that is understandable. Rest is a significant benefit that comes from Sabbath. But, Lauren Winner in her little book *Mudhouse Sabbath* pointed out the flaw in the reasoning of thinking about Sabbath only as rest.¹⁵ She terms it the fallacy of the direct object. “Whom is contemporary Sabbath designed to honor? Whom does it benefit?” she asks after describing magazine recommendations for a leisurely day of rest taking a bubble bath, and reading. She answers her question saying, “Why the bubble-bath taker herself, of course! The Bible suggests something different. In observing the Sabbath, one is both giving a gift to God and imitating Him.”

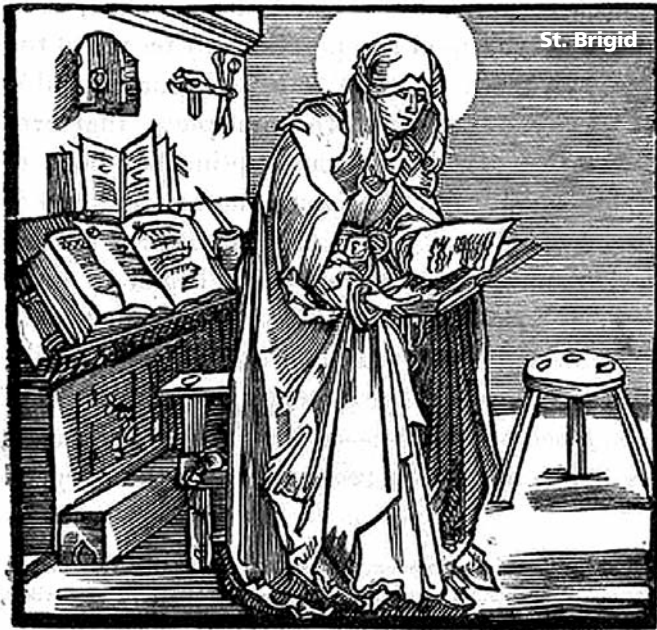
Winner is right. And I would add that unless we listen as well as rest, we will lose the most important aspect of the Sabbath—worship of the Creator God of the Universe.

My Celtic spiritual journey did not turn out as I thought it might. I did not find ironclad proof that St. Patrick, St. Columba or St. Brigid ever kept the Sabbath. But I did find a people who loved God, and followed His leading. A praying people who practiced the presence of God in everything they did from the time they awoke in the morning through milking cows and churning butter



and fascination for the Sabbath. Books about Sabbath, as well as stories of Sabbath keepers capture my attention: St. Patrick, St. Columba, and Lady MacBeth, most recently. And in the past, the Eskimo Prophet Mannilaq who kept the seventh-day was another. In these stories, St. Patrick and Mannilaq tell their followers that the seventh day is the day that they talked to God. It was not rituals or worship services that made the day significant. It was talking with God.

Thinking of them, while reading Tonstad, I came to the conclusion that the tragedy of losing the Sabbath day is that we lose the opportunity to hear God’s voice. He wants to speak to us, to share good times like friends do. It is lovely to honor the day that Christ rose from



to the end of the day. A people who cherished the Bible, copying it and carrying it with them everywhere. And they affected how I think of Sabbath.

Abraham Joshua Heschel writes about the Sabbath as a cathedral in time.¹⁶ I've come to think of it as a Monastery in Time, a weekly chance to practice the presence of God. To listen for his voice. As such, Sabbath becomes the heart of our spirituality, and provides us with a devotional practice to share with the many in the world who are seeking greater spirituality today. ■

References

1. King, Susan Fraser. *Lady MacBeth: A Novel*. (New York: Crown/Random House, 2008), 2.
2. De Waal, Esther. *The Celtic Way of Prayer: The Recovery of the Religious Imagination*. (New York: Image books, Doubleday, 1997).
3. Hardinge, Leslie. *The Celtic Church in Britain*. Facsimile Reproduction. (New York: TEACH Services, Inc., 2005).
4. Ball, Bryan W. *The Seventh-Day Men: Sabbatarians and Sabbatarianism in England and Wales, 1600–1800*. (Cambridge: James Clarke & Co., 2009).
5. Carroll, James. *Constantine's Sword: The Church and the Jews*. (Boston: Houghton Mifflin Co., 2001).
6. Newell, J. Philip. *The Book of Creation: An Introduction to Celtic Spirituality*. (Mawah, NJ: Paulist Press, 1999).
7. O Croinin, Dabhi. *Early Medieval Ireland 400–1200*. (Harlow, England: Longman Group, Pearson Ed. Ltd., 1995), 10.
8. Hughes, Kathleen. *Early Christian Ireland: Introduction to the Sources*. (Cambridge, England: Cambridge University Press, 1977), 219, 220.

9. Carmichael, Alexander. *Carmina Gadelica*, Vol. I & II: Hymns and Incantations. (Lexington, KY: Forgotten Books, 2007).

10. Newell, J. Philip. *Sounds of the Eternal: A Celtic Psalter*. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2002), 108, 109.

11. Shulevitz, Judith. *The Sabbath World: Glimpses of a Different Order of Time*. (New York: Random House, 2010).

12. Tonstad, Sigve. *The Lost Meaning of the Seventh Day*. (Berrien Springs, MI: Andrews University Press, 2009), 301.

13. Goldstein, Rebecca Newberger. "On the Seventh Day," *The New York Times Book Review*. 28 Mar 2010: 10.

14. Taylor, Barbara Brown. *An Altar in the World: Finding the Sacred Beneath our Feet*. (New York: Harper One, 2009).

15. Winner, Lauren F. *Mudhouse Sabbath*. (Brewster, MA: Paraclete Press, 2003), 11.

16. Heschel, Abraham Joshua. *The Sabbath*. (New York: Farrar, Straus and Giroux, 1951).

Bonnie Dwyer is editor of Spectrum magazine.

