

**Series #24: Women of the Early Church**  
**Session #8 – Saints & Martyrs of the Fourth Century**  
**Tuesday, June 15, 2021**

Saint	Year of Death or Martyrdom	Legend	Feast Day	Symbol(s)	Patronage
<b>Persecution under Diocletian – the last and most severe of the Imperial persecutions</b>					
Sts. Palatias & Laurentia	302	Palatias and Laurentia are martyrs venerated by the Roman Catholic and Eastern Orthodox churches. According to tradition, Palatias or Palatia was an aristocratic Roman woman who was converted to Christianity by her wet nurse or slave Laurentia. They were executed for being Christians at Fermo, in present-day Italy, during the reign of Diocletian.	Oct 8		
St. Devota	ca. 303	Saint Devota is the patron saint of Corsica and Monaco. She was killed during the persecutions of the Roman Emperors Diocletian and Maximian. She is sometimes identified with another Corsican saint named Julia, who was described in Latin as Deo devota (“devoted to God”). The description was misinterpreted as a proper name. The legend connected with her is similar to those told of other saints of the region, such as Saint Reparata and Saint Torpes. Tradition holds that she was a Corsican woman born around 283 AD at Mariana. A young virgin, she had decided to devote herself fully to the service of God. Devota was part the household of senator Euty chius. During the Diocletian persecution, the prefect Barbarus arrived in Corsica with a fleet and when he learned that the senator was harboring a Christian in his house, demanded that she be given up and compelled to perform the requisite sacrifice to the imperial cult. Euty chius refused, and not wishing to confront him directly, Barbarus arranged to have him poisoned. Devota was imprisoned and tortured for her faith. Her mouth was crushed, and her body was dragged through rocks and brambles. She was martyred at Mariana by being racked or stoned to death. After her death, the governor of the province ordered for her body to be burnt to prevent its veneration. However, it was saved from the flames by	Jan 27	Palm crown of roses dove boat  coat-of-arms of the Principality of Monaco  dead maiden in a boat on the sea with a dove flying ahead of it	Corsica Monaco House of Grimaldi mariners

		<p>Christians. Her body was placed on a boat bound for Africa. Gratianus (Graziano), the boat's pilot; Benedict (Benenato), a priest; and Apollinaris, his deacon; believed it would receive proper Christian burial there. However, a storm overtook the boat. A dove appeared and guided the boat to present-day Les Gaumates, today part of the Principality of Monaco, where a chapel dedicated to Saint George stood. In her honor a chapel was built, which stands in Monaco still. Traditionally, flowers are said to bloom before their season on January 27, the saint's feast day. The "Legend of Saint Devota" is one of the Principality of Monaco's oldest traditions – it has influenced national culture in fields as diverse as religion, folklore and popular beliefs, history, literature, the arts, painting, music, coins and stamps. This legend, passed on through a medieval document, holds a special place in the heart of Monaco's people and over the centuries has been awarded a permanent place in the city's history.</p>			
St. Eulalia	303	<p>The daughter of a noble family, 13-year-old Eulalia lived near the city of Barcelona. During the persecutions under Diocletian, governor Dacian arrived in the city intent on enforcing the decrees. Some time later, Eulalia left her home, entered the city and confronted the governor for his merciless persecution of Christians. Unable to dismiss her eloquent appeals, Dacian had the young maiden stripped of her dress and flagellated, followed by worse tortures until she would deny her beliefs or die. Resisting to the end, she prayed that God would take her to Heaven, then died. A dove is supposed to have flown forth from her mouth following her death, then a sudden snowstorm covered her body like a garment. It is traditionally believed that her tortures culminated in her crucifixion on an X-shaped cross, and she is depicted with this cross as the instrument of her martyrdom. However, it has been posited that she was instead publicly tortured on an X frame and left there after she died, artistic depictions of her ordeal leading to the later belief that she was crucified. Baixada de Santa Eulàlia "Saint Eulalia's descent" reflects a tradition that Eulalia was placed in a barrel with shards of glass and rolled down a street.</p>	Feb 12 RC Aug 22 OC	X-shaped cross stake dove	Barcelona, Spain; sailors; against drought

<p>St. Euphemia</p>	<p>303</p>	<p>Her name means “well-spoken [of].” She is known as the All-praised in the Orthodox Church. Euphemia is a Christian saint who was martyred for her faith in 303 AD. According to Christian tradition, this occurred at Chalcedon. According to tradition, Euphemia was arrested for refusing to offer sacrifices to Ares. After suffering various tortures, she died in the arena at Chalcedon from a wound sustained from a bear. Her tomb became a site of pilgrimages. Egeria, who made a pilgrimage to the Holy Land about 381-384 and wrote an account of her travels, relates being shown the site of Euphemia’s martyrdom in Chalcedon.</p> <p>St. Euphemia lived on the cusp of the 3<sup>rd</sup> and 4<sup>th</sup> centuries AD. According to tradition, she was the daughter of a senator named Philophronos and his wife Theodosia in Chalcedon, located across the Bosphorus from the city of Byzantium (modern-day Istanbul). From her youth she was consecrated to virginity. The governor of Chalcedon, Priscus, had made a decree that all of the inhabitants of the city take part in sacrifices to the deity Ares. Euphemia was discovered with forty-nine other Christians hiding in a house and worshipping God, in defiance of the governor’s orders. Because of their refusal to sacrifice, they were tortured for a number of days, and then, all but Euphemia, sent to the Emperor for trial. Euphemia, the youngest among them, was separated from her companions and subjected to particularly harsh torments, including the wheel, in hopes of breaking her spirit. She was placed in the arena, where lions were sent out to kill her, but they instead licked her wounds. It is believed that she died of wounds from a wild bear in the arena.</p> <p>Miracle during the Council of Chalcedon</p> <p>The Council of Chalcedon, the Fourth Ecumenical Council of the Christian Church, took place in the city of Chalcedon in the year 451. It repudiated the Eutychian doctrine of monophysitism, and set forth the Chalcedonian Definition, which describes the “full humanity and full divinity” of Jesus Christ, the Second Person of the Holy Trinity. Present at the council were 630 representatives</p>	<p>Sep 16</p>	<p>Clothed as a pious woman with her head covered, surrounded by one or a few lions, often holding a wheel or a cross</p>	
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		<p>from all the local Christian Churches. The meetings were quite contentious, and no decisive consensus could be reached. According to the Synaxarion of Constantinople, a collection of hagiographies, both parties wrote a confession of their faith and placed them on the breast of Saint Euphemia within her tomb. After three days the tomb was opened and the scroll with the Orthodox confession was seen in the right hand of St Euphemia while the scroll of the Monophysites lay at her feet.</p> <p>St. Euphemia is a widely venerated saint among all Eastern Orthodox Christians, not only for her virginity and martyrdom, but also for her strengthening of the Orthodox Faith, and her feast days are celebrated with special solemnity. Churches in her honor have been erected at many places in the Christian world. She is venerated in the <b>Roman Catholic Church</b>, <b>Orthodox Church</b>, and the <b>Church of England</b></p>			
St. Fausta	311	<p>Fausta of Cyzicus, also known as Saint Fausta, was a 4<sup>th</sup>-century girl from Cyzicus. At the age of 13, she was arrested, tortured, and executed for being a Christian. A pagan priest, Evilasius, was responsible for torturing and executing her. According to tradition, Evilasius converted to Christianity after watching her courageous resistance, and he was also martyred for this act. Although Fausta had remained impervious to the initial torture, she and Evilasius perished together in a cauldron of boiling water. They are also venerated in the Eastern Catholic Church along with Maximus, the magistrate who condemned Evilasius. Tradition holds that Maximus repented at the last moment and joined the pair in the cauldron.</p>	Sep 20 RC Feb 6 OC		
St. Marciana	303	<p>Marciana is venerated as a martyr and saint. Her legend states that she was a virgin from Mauretania Caesariensis (now Algeria). During the persecutions of Christians by Roman Emperor Diocletian, she was accused of having smashed a statue of Diana. Marciana was thrown to the wild beasts in the amphitheater of Caesarea. She was gored to death by a bull and mauled by a leopard.</p>	Jan 9	a maiden gored by a bull; sometimes depicted with a leopard and bull near her; martyr's palm	invoked to cure wounds

<p>St. Engratia of Braga</p>	<p>ca. 303</p>	<p>Saint Engratia is venerated as a virgin martyr and saint. Tradition states that she was martyred with eighteen companions in 303 AD. She should not be confused with the 8th-century Spanish martyr of the same name. Engratia was a native of Braga who had been promised in marriage to a nobleman of Roussillon. He sent as her escort to Gaul her uncle Lupercius (sometimes identified with the Luperculus who was a bishop of Eauze) and a suite of sixteen noblemen and a servant named Julie or Julia. Upon reaching Zaragoza, they learned of the persecution of Christians there by the governor Dacian, who reigned in the time of the emperors Diocletian and Maximian. She attempted to dissuade him from his persecution, but was whipped and imprisoned when it was discovered that she was a Christian. She died of her wounds. Her companions, known as the Martyrs of Zaragoza, were decapitated.</p>	<p>Apr 16</p>	<p>palm branch, richly-dressed girl</p>	
<p>St. Afra</p>	<p>ca. 305</p>	<p>Although many different accounts of her life exist, the most widely known dates from the Carolingian period (8th century AD). In the late 3rd century, her pagan family journeyed from Cyprus to Augsburg. Afra was dedicated to the service of the goddess, Venus, by her mother, Hilaria. According to this source, she was originally a prostitute in Augsburg, having gone there from Cyprus, maybe even as the daughter of the King of Cyprus. She is reputed either to have run a brothel in that town or worked as a hierodule in the Temple of Venus. As the persecution of Christians during the reign of Roman Emperor Diocletian began, Bishop Narcissus of Girona (in Spain) sought refuge in Augsburg and lodged with Afra and her mother, Hilaria. Through his teachings, Bishop Narcissus converted Afra and her family to Christianity. She continued to hide the bishop from the authorities. When it was learned that Afra was a Christian, she was brought before Diocletian and ordered to sacrifice to the pagan gods. She refused, and was condemned to death by fire on a small island in the Lech River, with her remains being buried at a distance from the place of her martyrdom. Her mother and her maids (viz., Ligna, Eunonia, and Eutropia) later suffered the same fate, for interring her in a burial vault.</p>	<p>Aug 7</p>	<p>being burned to death</p>	<p>Augsburg converts martyrs penitent women</p>

<p>Sts. Agape, Chionia, &amp; Irene</p>	<p>304</p>	<p>Orphaned at a young age, the sisters Agape, Chionia, and Irene led pious lives under the direction of the priest Xeno. They declined a number of offers of marriage. In 303, Emperor Diocletian issued a decree making it a capital offense to possess Christian scriptures. The sisters hid their copies. Eventually, they were arrested for offending the Imperial cult by not eating food that had been sacrificed to the gods. They were brought before Emperor Diocletian, who could not persuade them to renounce their faith, and as he was leaving for Macedonia, brought them with him. There they were taken to the court of Dulcitus, governor of Thessalonica. The sisters repulsed the governor's indecent advances. Annoyed with Dulcitus as ineffectual, Diocletian turned the three young women over to Count Sisinus for trial. He imprisoned Irene, the youngest; and making no headway in getting the older two to recant, ordered them to be burned. Afterwards the decedents appeared to be merely asleep as neither their clothes nor bodies had been scorched. After the deaths, their house was searched and the scriptures found and publicly burned. Sisinus ordered Irene to be taken to a brothel, but on the way the escort was intercepted by two soldiers who told them to abandon her on a mountain. When they returned Sisinus grew angry as he had given no such orders. He pursued Irene and she was wounded in the throat with an arrow, at which point she died.</p>	<p>April 3</p>		
<p>St. Anastasia</p>	<p>ca. 304</p>	<p>Saint Anastasia Stritzoula is a Christian saint and martyr who died at Sirmium in the Roman province of Pannonia Secunda (modern Serbia). In the Orthodox Church, she is venerated as St. Anastasia the Pharmakolytria, i.e. “Deliverer from Potions” (Ἁγία Ἀναστασία ἡ Φαρμακολύτρια). Concerning Anastasia little is reliably known, save that she died in the persecutions of Diocletian; most stories about her date from several centuries after her death and make her variously a Roman or Sirmian native and a Roman citizen of patrician rank. One legend makes her the daughter of a certain Praetextatus and the pupil of Saint Chrysogonus. Catholic tradition states that her mother was St. Fausta of Sirmium. Anastasia has long been venerated as a healer</p>	<p>May 2</p>	<p>palm branch, bowl of fire, martyrs cross, medicine pot</p>	<p>martyrs; weavers; widows; those suffering from poison</p>

		and exorcist. She is one of seven women who, along with the Blessed Virgin Mary, are commemorated by name in the Roman Canon of the Mass. She is venerated in the Coptic Orthodox, Eastern Orthodox, Eastern Catholic, and Roman Catholic Churches. (And churches that use the Anglican Missal)			
St. Anysia	304	Anysia was born to a wealthy and pious Christian family in Thessaloniki. She dedicated herself to vows of chastity and poverty, praying and helping the poor. The legend of her martyrdom states that in 304, a Roman soldier apprehended her as she was on her way to mass. Discovering she was a Christian, he beat her, and intended to drag her to a pagan temple to sacrifice to Roman gods. When he tore off her veil (a reminder of her vow of chastity), she spit in his face, and he murdered her.	Dec 30		
St. Charitina	304	Orphaned young, she was the servant of an eminent Christian man called Claudius the pious, who brought her up as his own daughter. The young woman was very pretty, sensible, and kind. She imparted her love for Christ to others, and she converted many to the way of salvation. Charitina was meek, humble, obedient and silent. Although not as yet baptized, she was a Christian at heart. She studied the law of God day and night and vowed to live in perpetual virginity as a true bride of Christ. Having brought others to the Christian faith, the Emperor Diocletian's governor, Dometius, heard of her and sent soldiers to take her from her foster-father for trial. The judge asked her: "Is it true, little girl, that you are a Christian, and that you delude others by bringing them to this dishonourable faith?" Charitina courageously replied: "It is true that I am a Christian, and a lie that I delude others. I lead those in error to the way of truth, bringing them to my Christ." The judge ordered that her hair be cut off and live coals put on her head, but the maiden was preserved by God's power. They threw her into the sea, but she clambered out saying, "This is my baptism." God delivered her from it. She was bound to a wheel which began to turn, but an angel of God stopped the wheel and Charitina remained unharmed. Then the wicked judge sent some dissolute youths to rape her. Fearing this dishonour, St Charitina prayed to God to	Oct 5		

		receive her soul before these dissolute men could foul her virginal body and so, while she was kneeling in prayer, her soul went out from her body to the immortal Kingdom of Christ. According to another legend, her body was thrown into the sea.			
St. Christina	ca. 304	Christina is an early virgin Christian martyr. By the ninth century, an account of her martyrdom was composed, which developed many variants. According to these, she was born either in Tyre (Eastern stories) or in Persia (Western stories) during the 3rd century or 5th century. She was born into a rich family, and her father was governor of Tyre. By the age of 11 the girl was exceptionally beautiful, and many wanted to marry her. Christina's father, however, envisioned that his daughter should become a pagan priestess. To this end he placed her in a special dwelling where he had set up many gold and silver idols, and he commanded his daughter to burn incense before them. Two servants attended Christina. According to accounts, one time Christina was visited by an angel, who instructed her in the true faith. The angel called her a bride of Christ and told her about her future suffering. Christina smashed all the idols in her room and threw them out the window. In visiting his daughter, Christina's father, Urbanus, asked her where all the idols had disappeared. Christina was silent. Then, having summoned the servants, Urbanus learned the truth from them. Urbanus had his daughter tortured because of her faith, but God thwarted his efforts on several occasions. The nature of the torture varies with each telling, and can include iron hooks, grilling by fire, placement in a furnace, torture on the wheel, assault by snakes, assailment by arrows, and other assorted methods which she survives. After her father's death, his successor, Dion, continued to torture her. Christina is eventually beheaded.	Jul 24	Arrow martyr's palm	
St. Leocadia	304	Saint Leocadia is a Spanish saint. By order of the governor, Decianus, described in the martyrology as the most furious persecutor of the Christians in Spain, she was seized and cruelly tortured in order to make her apostatize, but she remained steadfast and was sent back to prison, where she died from the effects of the torture.			



<p>St. Lucy</p>	<p>304</p>	<p>Lucia of Syracuse (283–304), also called Saint Lucia (Latin: Sancta Lucia) or Saint Lucy, was a Christian martyr who died during the Diocletianic Persecution. She is venerated as a saint in the Roman Catholic, Anglican, Lutheran, and Eastern Orthodox churches. She is one of eight women (including Saint Mary) explicitly commemorated by Roman Catholics in the Canon of the Mass.</p> <p>According to the traditional story, Lucy was born of rich and noble parents about the year 283 AD. Her father was of Roman origin, but died when she was five years old, leaving Lucy and her mother without a protective guardian. Her mother's name Eutychia seems to indicate that she came from a Greek background. Like many of the early martyrs, Lucy had consecrated her virginity to God, and she hoped to distribute her dowry to the poor. However, Eutychia, not knowing of Lucy's promise, and suffering from a bleeding disorder, feared for Lucy's future. She arranged Lucy's marriage to a young man of a wealthy pagan family. Saint Agatha had been martyred 52 years before during the Decian persecution. Her shrine at Catania, less than 50 miles from Syracuse, attracted a number of pilgrims; many miracles were reported to have happened through her intercession. Eutychia was persuaded to make a pilgrimage to Catania, in hopes of a cure. While there, St. Agatha came to Lucy in a dream and told her that because of her faith her mother would be cured and that Lucy would be the glory of Syracuse, as she was of Catania. With her mother cured, Lucy took the opportunity to persuade her mother to allow her to distribute a great part of her riches among the poor. Eutychia suggested that the sums would make a good bequest, but Lucy countered, "...whatever you give away at death for the Lord's sake you give because you cannot take it with you. Give now to the true Savior, while you are healthy, whatever you intended to give away at your death." News that the patrimony and jewels were being distributed came to Lucy's betrothed, who denounced her to Paschasius, the Governor of Syracuse. Paschasius ordered her to burn a sacrifice to the emperor's image. When she refused, Paschasius sentenced her to be defiled in a brothel. The Christian tradition states that when the guards came to take her away, they could not move her</p>	<p>Dec 13</p>	<p>Cord; eyes; eyes on a dish; lamp; swords; woman hitched to a yoke of oxen; woman in the company of Saint Agatha, Saint Agnes of Rome, Barbara, Catherine of Alexandria, and Saint Thecla; woman kneeling before the tomb of Saint Agatha</p>	<p>The blind; martyrs; epidemics; salesmen; Syracuse, Italy; throat infections; writers</p>
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		<p>even when they hitched her to a team of oxen. Bundles of wood were then heaped about her and set on fire, but would not burn. Finally, she met her death by the sword thrust into her throat. Absent in the early narratives and traditions, at least until the fifteenth century, is the story of Lucia tortured by eye-gouging. According to later accounts, before she died she foretold the punishment of Paschasius and the speedy end of the persecution, adding that Diocletian would reign no more, and Maximian would meet his end. This so angered Paschasius that he ordered the guards to remove her eyes. Another version has Lucy taking her own eyes out in order to discourage a persistent suitor who admired them. This is one of the reasons that Lucy is the patron saint of those with eye illnesses. When her body was prepared for burial in the family mausoleum it was discovered that her eyes had been miraculously restored.</p>			
St. Margaret of Antioch	304	<p>Margaret, known as Margaret of Antioch in the West, and as Saint Marina the Great Martyr (Greek: Ἁγία Μαρίνα) in the East, is celebrated as a saint on 20 July in the Western Rite Orthodoxy, Catholic Church and Anglicanism, on 17 July (Julian calendar) by the Eastern Orthodox Church and on Epip 23 and Hathor 23 in the Coptic Orthodox Church of Alexandria. Said to have been martyred in 304, she was declared apocryphal by Pope Gelasius I in 494, but devotion to her revived in the West with the Crusades. She was reputed to have promised very powerful indulgences to those who wrote or read her life, or invoked her intercessions; these no doubt helped the spread of her cultus.</p>	July 20 July 17	<p>slain dragon (Western depictions) hammer, defeated demon (Eastern Orthodox depictions)</p>	<p>childbirth, pregnant women, dying people, kidney disease, peasants, exiles, falsely accused people; Lowestoft, England; Queens' College, Cambridge; nurses; Sannat and Cospicua, Malta</p>
St. Maxima	ca. 304	<p>Maxima of Rome was a slave and friend of St. Ansanus of Siena. She was martyred by being beaten to death in the persecutions of Diocletian.</p>	Sep 2		
Sts. Menodora, Metrodora, & Nymphodora	ca. 305	<p>Menodora, Metrodora, and Nymphodora are virgin martyrs venerated by the Roman Catholic and Eastern Orthodox churches. According to tradition, the three women were sisters from Bithynia in Asia Minor. They chose not to marry and to forsake the world. They found a home in a remote location and</p>	Sep 10 Sep 23		

		spent their days in fasting and prayer. When reports reached the governor of the region, Frontonius, that the ill had supposedly been healed as a result of their prayers, he ordered that they be arrested and brought before him. When they refused to forsake Christianity, the governor ordered that they be tortured and then killed. After their deaths, the governor was supposedly struck by lightning and killed as well. J. K. Rowling named the character Nymphadora Tonks in the Harry Potter series after the ancient martyr Nymphodora.			
St. Pelagia	unknown	Pelagia is a legendary Christian saint and martyr who lived in Tarsus in Cilicia (southeastern Asia Minor) during the reign of Roman emperor Diocletian. According to tradition, Diocletian's son, the heir to the throne, fell in love with her and wanted to marry Pelagia. She replied that she could not, because she had sworn to preserve her virginity and was wedded to Christ. In his sorrow, Diocletian's son killed himself. Pelagia was sent to Rome by her pagan mother, where Diocletian asked her to become his wife. She refused, calling the emperor insane. She was then burnt to death, and her flesh melted and smells of myrrh pervaded throughout Rome. By some versions, she was burned within a Brazen bull. The story concludes by relating that the pagans sent four lions to surround her bones, but instead they protected her bones from vultures and crows until a Christian bishop could recover them. There is little historical base to the story, as Diocletian had a daughter Valeria but no sons—a fact of considerable importance to the history of his reign. However, he did carry out the last intensive persecution of Christians in Roman history, many of whose victims were indeed burned alive. Thus, Pelagia might have been an actual martyr of that time, even if under different circumstances than those recounted in the later story. More probably, commemorations of the historical martyr Pelagia at Tarsus were probably embellished and given a local setting at some point. Constantine the Great built a church on the reputed site of her remains.	May 4 (RC) Oct 8 (OC)		
St. Philomena	ca. 304	Little is known about the life of St. Philomena. However, it is believed she was a Greek princess who became a virgin martyr	Aug 11	youth, palm of	children youth

		and died at 13-years-old. Remains of a young lady were discovered in May 1802 at the Catacombs of Priscilla on the Via Salaria Nova with three tiles reading “Peace be to you, Philomena.” All that is known about St. Philomena’s life comes from a Neapolitan nun’s vision. Sister Maria Luisa di Gesu claims St. Philomena came to her and told her she was the daughter of a Greek king who converted to Christianity. When Philomena was 13-years-old, she took a vow of consecrated virginity. After her father took his family to Rome to make peace, Emperor Diocletian fell in love with Philomena. When she refused to marry him, she was subjected to torture. St. Philomena was scourged, drowned with an anchor attached to her, and shot with arrows. Each time she was attacked angels took to her side and healed her through prayer. Finally, the Emperor had Philomena decapitated. According to the story, her death came on a Friday at three in the afternoon, the same as Jesus.		martyrdom, flower crown, orange or white robes, arrows, anchor, partially slit throat	babies infants priests lost causes sterility virgins
St. Soteris	ca. 304	Soteris was a Roman martyr-saint, who was put to death for her faith in the early 4th century. She was supposedly a woman of very great beauty who dressed modestly and gave her virginity to Christ. She was arrested on account of her faith, and underwent torture, before being finally beheaded, perhaps around 304 AD. St. Ambrose of Milan claimed to descend from her family and wrote about her. Her feast day is on February 11.	Feb 11		
St. Juliana	ca. 304	Saint Juliana of Nicomedia is said to have suffered Christian martyrdom during the Diocletian persecution in 304. The details of her biography are unclear. The Acts of Saint Juliana used by Bede in his “Martyrologium” may be legendary. According to this account, Saint Juliana, daughter of an illustrious pagan named Africanus, was born in Nicomedia; and as a child was betrothed to the Senator Eleusius, one of the emperor’s advisors. Her father was hostile to the Christians. Juliana secretly accepted holy baptism. When the time of her wedding approached, Juliana refused to be married. Her father urged her not to break her engagement, but when she refused to obey him, he handed her over to the Governor, her former fiancé. Elusius again asked Juliana to marry him, but she again refused. Juliana was beheaded	Feb 16 RC Dec 21 OC	pictured with a winged devil whom she leads by a chain, fighting a dragon.	sickness

		<p>after suffering torture during the persecution of Maximian. It is said that part of her torture was being partially burned in flames, plunged into a boiling pot of oil, and finally beheaded.</p> <p>[Alternate legend] Juliana’s parents were pagans and they wanted to betroth her with Eleusius, a prominent officer from Antioch, but Juliana denied strongly. Her denial left her parents surprised because until then she had never opposed them and she was an obedient daughter. Eleusius’ ego was sorely injured and he sought revenge. He made some queries and found out that Juliana had converted to Christianity, though her parents knew nothing about this. Eleusius impeached her before the Roman governor and as a result she was arrested and put in jail. While she was in prison, efforts to make her the wife of Eleusius continued, in order to save her from execution, but Juliana preferred to die rather than have a pagan as a husband. Then Eleusius after being ordered by the Roman governor and filled with hate flogged her in a ruthless way. After that, he burned her face with a heated iron and said at her, “Go now at the mirror to see your beauty”. Juliana answered him with a light smile: “At the resurrection of the righteous, there won’t exist burnings and wounds but only the soul. So Eleusius, I prefer to have now the wounds of the body which are temporary, rather than the wounds of the soul which torture eternal.” After a while, Juliana was beheaded. Eleusius was later eaten by a lion, when he was shipwrecked on an unknown island.</p>			
<p>St. Pelagia of Antioch or the Penitent</p>	<p>305</p>	<p>Pelagia, distinguished as Pelagia of Antioch, Pelagia the Penitent, and Pelagia the Harlot, was a Christian saint and hermit in the 4<sup>th</sup> or 5<sup>th</sup> century. Pelagia’s story is attributed to James or Jacob (Latin: <i>Jacobus</i>), deacon of the church of Heliopolis (modern Baalbek). He states that Margarita was the “foremost actress” and a prominent harlot in Antioch. During one of the city’s church councils, she passed by on a donkey surrounded by her entourage and a “worldly crowd”. Perfumed and “immodestly bareheaded”, the outlines of her body were “clearly visible” beneath her gold cloth, pearls, and precious stones, which ran from her bare shoulders to her feet. Most of the fathers were shamed into looking away, but the bishop Nonnus stared openly and confessed himself “delighted”. Mocking his fellows, he</p>	<p>Oct 8</p>		

		<p>condemned both them and himself for taking less care of their souls than she had of her body. She appeared at his next Sunday sermon and Nonnus's sermon on hell and the goodness of paradise prompted her to repent. She had two of her slaves trail Nonnus to his residence and then wrote him on wax tablets, calling herself "sinful" and a "servant of the devil" but seeking mercy from God, who "came down to earth not for the sake of the righteous but to save sinners". Nonnus replied to the anonymous request that God knew her and her past and that he would receive her, but only in the presence of the other bishops. She went to the basilica of Saint Julian to see them; when Nonnus demanded surety that she would not return to her former life, she fell to the ground and threatened that if she were refused admission to the Church, all her future sins would be held against him at his judgment. The archbishop was informed and sent the deaconess Romana to clothe her in the baptismal gown. Nonnus took her confession and baptized "Margarita" under her birth name Pelagia, with Romana serving as her godmother. The devil shortly afterward arrived to complain, but was driven off when Pelagia made the Sign of the Cross and breathed upon him. He returned the next night to renew his complaints and was driven off the same way. On the third day, Pelagia directed her steward to inventory her possessions. She then turned them over to Nonnus, who disbursed them to the widows, orphans, and poor of the city. She freed her slaves, male and female, "taking their golden torcs off with her own hands." She then began living with Romana. The night before it came time to remove her baptismal gown, she stole out in the dark wearing one of Nonnus's chitons. She headed for Jerusalem, where she built a cell on the Mount of Olives. She lived there for three or four years, disguising herself as a male recluse and eunuch under the name Pelagius. She then died, apparently as a result of extreme asceticism, which had emaciated her to the point she could no longer be recognized. According to Orthodox tradition, Pelagia was buried in her cell. Upon the discovery that the renowned monk had been a woman, the "holy fathers" tried to keep it a secret, but the gossip spread and her relics drew pilgrims from as far off as Jericho and the</p>			
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		Jordan valley. She is venerated in the Roman Catholic, Eastern Orthodox, and Syriac Orthodox Churches.			
St. Catherine	305	<p>Catherine of Alexandria is a Christian saint and virgin, who was martyred in the early 4th century at the hands of the emperor Maxentius. According to her hagiography, she was both a princess and a noted scholar who became a Christian around the age of 14, converted hundreds of people to Christianity and was martyred around the age of 18. More than 1,100 years after Catherine's martyrdom, Joan of Arc identified her as one of the saints who appeared to and counselled her. The Eastern Orthodox Church venerates her as a Great Martyr. In Roman Catholicism, Catherine is traditionally revered as one of the Fourteen Holy Helpers. According to the traditional narrative, Catherine was the daughter of Constus, the governor of Alexandria during the reign of the emperor Maximian (286–305). From a young age she devoted herself to study. A vision of the Virgin Mary and the Child Jesus persuaded her to become a Christian. When the persecutions began under Maxentius, she went to the emperor and rebuked him for his cruelty. The emperor summoned 50 of the best pagan philosophers and orators to dispute with her, hoping that they would refute her pro-Christian arguments, but Catherine won the debate. Several of her adversaries, conquered by her eloquence, declared themselves Christians and were at once put to death. Catherine was then scourged and imprisoned. She was scourged so cruelly and for so long that her whole body was covered with wounds, from which the blood flowed in streams. The spectators wept with pity, but Catherine stood with her eyes raised to heaven, without giving a sign of suffering or fear. Maxentius ordered her to be imprisoned without food, so she would starve to death. During the confinement, angels tended her wounds with a salve. Catherine was fed daily by a dove from Heaven and Christ also visited her, encouraging her to fight bravely, and promised her the crown of everlasting glory. During her imprisonment more than 200 people came to see her, including Maxentius' wife, Valeria Maximilla; all converted to Christianity and were subsequently martyred. Twelve days later, when the dungeon was opened, a bright light</p>	Nov 25	<p>the "breaking wheel";  sword;  crown at her feet;  hailstones;  bridal veil and ring;  dove;  scourge;  book;  woman arguing with pagan philosophers;  decapitation</p>	<p>Unmarried girls;  apologists;  craftsmen who work with a wheel (potters, spinners);  archivists;  dying people;  educators;  girls;  jurists;  knife sharpeners;  lawyers;  librarians;  libraries;  maidens;  mechanics;  millers;  milliners;  hat-makers;  nurses;  philosophers;  preachers;  scholars;  schoolchildren;  scribes;  secretaries;  spinsters;  stenographers;  students;  tanners;  theologians;  haberdashers;  wheelwrights</p>

		<p>and fragrant perfume filled it and Catherine came forth even more radiant and beautiful. Upon the failure of Maxentius to make Catherine yield by way of torture, he tried to win the beautiful and wise princess over by proposing marriage. Catherine refused, declaring that her spouse was Jesus Christ, to whom she had consecrated her virginity. The furious emperor condemned Catherine to death on a spiked breaking wheel, but, at her touch, it shattered. Maxentius ordered her to be beheaded. Catherine herself ordered the execution to commence. A milk-like substance rather than blood flowed from her neck.</p> <p>She is venerated in the Eastern Orthodox, Oriental Orthodox, Roman Catholic, Anglican, and Lutheran Churches.</p>			
St. Theodosia of Tyre	307	<p>Saint Theodosia of Tyre, according to the historian of the early Christian church Eusebius, was a seventeen-year-old girl who deliberately sought to be executed as a martyr to Christianity in the city of Caesarea in 307 AD. She was tortured, urged to reject Christianity, and, when she refused, thrown into the sea. From Tyre, Lebanon, the seventeen-year-old Theodosia had made her way to Caesarea in Palestine. On Easter Day, 307, according to Eusebius, she went to the public square where a number of Christians were in chains awaiting interrogation. She congratulated them and asked to be remembered in their prayers. Seized by the guards and brought before the governor, he ordered her to sacrifice to the gods, and when she would not, he had her tortured with “cruel combs” on her side and breasts, and “she was torn on the ribs until her bowels were seen.” The governor, seeing that she endured these tortures uncomplainingly, appealed to her to perform sacrifices to the gods and be released, but, according to Eusebius, she replied that she had purposely come there and spoken to the Christians under guard in the square for the express purpose of being put to death by the authorities: “Why, oh man, dost thou deceive thyself, and not perceive that I have found the thing which I prayed to obtain at thy hands? For I rejoice greatly in having been deemed worthy to be admitted to the participation of the sufferings of God’s martyrs: for indeed, for this very cause, I stood up and spake with them, in order that by some means or</p>	Apr 2		



		<p>other they might make me a sharer in their sufferings.” Whereupon she was thrown into the sea.</p> <p>Note: It was the teaching of the church that martyrs would go immediately to heaven, be rewarded with a martyr’s crown, and sit by the throne of God, unlike others, who would have to wait for the Day of Judgement. For this reason, some Christians deliberately confronted Roman persecuting authorities with the aim of being condemned to death.</p>			
St. Basilissa	Unknown	<p>Julian and Basilissa were husband and wife, and are venerated as saints in the Roman Catholic Church and the Eastern Orthodox Church. They were Christian martyrs who died at either Antioch or, more probably, at Antinoe, in the reign of Diocletian, early in the fourth century. Forced by his family to marry, he agreed with his spouse, Basilissa, that they should both preserve their virginity, and further encouraged her to found a convent for women, of which she became the superior, while he himself gathered a large number of monks and undertook their direction. The two converted their home into a hospital which could house up to 1,000 people (thus, Julian is often confused with Julian the Hospitaller). Basilissa, after having stood severe persecutions, died in peace; Julian survived her by many years, but was martyred, under the Persecutions of Diocletian.</p>	<p>Jan 6 Jan 7 Jan 9</p>	palm	chilblains
Sts. Domnina Berenice Prosdoce	310	<p>Saint Domnina and her daughters Berenice (Bernice, Veronica, Verine, Vernike) and Prosdoce are venerated as Christian martyrs by the Roman Catholic and Eastern Orthodox Churches. According to Eusebius, Domnina was a Christian noblewoman from Antioch who had two young daughters. According to one account, Domnina and her daughters settled at Edessa, Mesopotamia. Her husband was a pagan. Domnina was arrested by soldiers for her adherence to the Christian religion. Fearing that the soldiers would rape her and her daughters, they threw themselves into a river after they asked their guards for a chance to rest for a while or after the soldiers had become drunk with wine. All three women drowned. The account of St. John Chrysostom tells a slightly different story: according to Chrysostom, Domnina, after jumping into the river, pulled her</p>	<p>Oct 4</p>		

		daughters in with her to prevent them from being raped. Chrysostom praised Domnina for her courage and Domnina's daughters for their obedience.			
St. Dorothy (Dorothea)	ca. 311	Saint Dorothy is a 4th-century virgin martyr who was executed at Caesarea Mazaca. She is called a martyr of the late Diocletianic Persecution, although her death occurred after the resignation of Diocletian himself. She should not be confused with another 4th-century saint, Dorothea of Alexandria. She is officially recognized as a saint, but because there is scarcely any non-legendary knowledge about her, she is no longer (since 1969) included in the General Roman Calendar. She was brought before the prefect Sapricius, tried, tortured, and sentenced to death. On her way to the place of execution the pagan lawyer Theophilus said to her in mockery: "Bride of Christ, send me some fruits from your bridegroom's garden." Before she was executed, she sent him, by a six-year-old boy, her headdress which was found to be filled with a heavenly fragrance of roses and fruits. Theophilus at once confessed himself a Christian, was put on the rack, and suffered death.	Feb 6	flowers and apples	horticulture; brewers; brides; florists; gardeners; midwives; newlyweds; love
St. Pelagia of Antioch	unknown	Pelagia, distinguished as Pelagia of Antioch and Pelagia the Virgin, was a Christian saint, virgin, and martyr who leapt to her death during the Diocletian Persecution rather than be forced by Roman soldiers to offer a public sacrifice to the pagan gods. She was 15 years old.	Jun 9 RC Oct 8 OC		
St. Savina	311	Saint Savina was a Milanese martyr under Diocletian. She gave aid to Christian prisoners and also ensured that they received proper burials after their executions, and for this reason she was martyred. Tradition states that she died while praying at the tomb of Saints Nabor and Felix. She is venerated only in the Roman Catholic Church.	Jan 30		