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Saint Quadragesimus

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(Redirected from [Quadragesimus](#))

Saint Quadragesimus (d. end of 6th century) was, according to tradition, a [shepherd](#) who lived at [Policastro, Italy](#), and served as a [subdeacon](#). Not much else is known of him, and he is remembered solely for the [miracle of raising a dead man to life](#). He was mentioned under 26 October in earlier editions of the *[Roman Martyrology](#)*, but is not listed in the latest editions.^[1] Birth unknown death 590 A.D lived in Policastro, Italy

Surio, in his *Historiae seu vitae sanctorum* (vol XI (November), pp. 956–957, Marietti, 1879), writes: "The first person to refer to this saint by name was [Saint Gregory the Great](#), in Book Three of his *Dialogues*, chapter 17. From this source...[Baronio](#) got the name of Quadragesimus, as he affirms himself..."^[2]

Of Quadragesimus, Gregory the Great writes:

Not long since in our time, a certain man called Quadragesimus was subdeacon in the church of Buxentin, who in times past kept a flock of sheep in the same country of Aurelia: by whose faithful report I understood a marvellous strange thing, which is this. At such time as he led a shepherd's life, there was an holy man that dwelt in the mountain of Argentario: whose religious conversation and inward virtue was answerable to the habit of a monk, which outwardly he did wear. Every year he travelled from his mountain to the church of St. Peter, Prince of the Apostles: and in the way took this Quadragesimus' house for his lodging, as himself did tell me. Coming upon a day to his house, which was hard by the church, a poor woman's husband died not far off, whom when they had, as the manner is, washed, put on his garments, and made him ready to be buried, yet it was so late, that it could not be done that day: wherefore the desolate widow sat by the dead corpse, weeping all night long, and to satisfy her grief she did continually lament and cry out. The man of God, seeing her so pitifully to weep and never to give over, was much grieved, and said to Quadragesimus the subdeacon: "My soul taketh compassion of this woman's sorrow, arise, I beseech you, and let us pray": and thereupon they went to the church, which, as I said, was hard by, and fell to their devotions. And when they had prayed a good while, the servant of God desired Quadragesimus to conclude their prayer; which being done, he took a little dust from the side of the altar: and so came with Quadragesimus to the dead body; and there he began again to pray, and when he continued so a long time, he desired him not, as he did before, to conclude their prayers, but himself gave the blessing, and so rose up: and because he had the dust in his right hand, with his left he took away the cloth that covered the dead man's face; which the woman seeing, earnestly withstood him, and marvelled much what he meant to do: when the cloth was gone, he rubbed the dead man's face a good while with the dust, which he had taken up; and at length, he that was dead received his soul again, began to open his mouth and his eyes, and to sit up, and as though he had awakened from a deep sleep, marvelled what they did about him; which when the woman, that had wearied herself with crying, beheld, she began then afresh to weep for joy, and cry out far louder than she did before: but the man of God modestly forbid her, saying: "Peace, good woman, and say nothing, and if any demand how this happened, say only, that our Lord Jesus Christ hath vouchsafed to work his pleasure." Thus he spake, and forthwith he departed from Quadragesimus, and never came to his house again. For, desirous to avoid all temporal honour, he so handled the matter, that they which saw him work that miracle, did never see him more so long as he lived.^[3]

External links [\[edit\]](#)

- (in Italian) [Quadragesimo, suddiacono](#)

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- ↑ *Martyrologium Romanum* (Libreria Editrice Vaticana 2001 [ISBN 88-209-7210-7](#))
- ↑ *S. Quadragesimus suddiaconus*
- ↑ *Gregory the Great, Dialogues* (1911) Book 3. pp. 105-174

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Quadratus (martyr)

From Wikipedia, the free encyclopedia

In addition to **Quadratus of Athens** (**Quadratus** the Apologist), there are several **Christian saints** with the name **Quadratus** (sometimes spelled **Codratus**):

Contents [hide]

- [Quadratus of Africa](#)
- [Quadratus of Corinth](#)
- [Quadratus of Herbigopolis](#)
- [Quadratus of Nicomedia](#)
- [Quadratus, Theodosius, Emmanuel and Companions](#)
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Quadratus of Africa [\[edit\]](#)

Quadratus of Africa was martyred in [Africa Proconsularis](#) on an unknown date. His **feast day** is celebrated on May 26. He was the subject of a **panegyric** by [Saint Augustine of Hippo](#).^[1]

Quadratus of Corinth [\[edit\]](#)

Quadratus or Codratus was born on a mountain near Corinth, where his mother had fled to escape a persecution, during the third century, against Christians. He was a hermit and healer. During the Decian persecution, unable to persuade Quadratus and his friends Cyprian, Dionysius, Anectus, Paul and Crescens to deny Christ, the military prefect ordered the martyrs to be thrown to wild beasts, but the beasts did not touch them. They were then beheaded with a sword.^[2] His feast day is March 10.^[3]

Quadratus of Herbigopolis [\[edit\]](#)

His feast day is May 7. He was martyred around 257 at [Herbigopolis](#) in [Asia Minor](#) during the reign of [Valerian](#). He had also been imprisoned at [Nicomedia](#), [Nicaea](#), and [Apamea](#).^[4]^[5]

Quadratus of Nicomedia [\[edit\]](#)

Quadratus or Codratus was a nobleman who was martyred at [Nicomedia](#) during the reign of Valerian. His feast day is March 10.^[3]

Quadratus, Theodosius, Emmanuel and Companions [\[edit\]](#)

This Quadratus or Codratus was a martyred bishop in [Anatolia](#). He was arrested and put to death with forty-two other martyrs, including Emmanuel and Theodosius, during the persecution of the Christians by [Diocletian](#) in 304. Their feast day is March 26.^[6]

References [\[edit\]](#)

- ↑ *Saints of May 26* ^[a] Archived December 21, 2016, at the Wayback Machine
- ↑ "Martyr Quadratus and those with him at Corinth", *Orthodox*

Part of [a series](#) on the
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Church in America Archived April 14, 2016, at the Wayback Machine

3. [^] ^a ^b Serbian Orthodox Church - The Holy Martyr Codratus of Corinth, and others with him Archived March 4, 2016, at the Wayback Machine
4. [^] Saint Patrick's Church: Saints of May 7 Archived December 21, 2016, at the Wayback Machine
5. [^] Patron Saints Index: Saint Quadratus Archived February 10, 2007, at the Wayback Machine
6. [^] Saint Patrick's Church: Saints of March 26 Archived December 21, 2016, at the Wayback Machine

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Quadratus of Athens

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For other uses, see [Quadratus \(martyr\)](#).

Saint Quadratus of Athens (Greek: Άγιος Κοδράτος) is said to have been the first of the [Christian apologists](#).^[1] He is counted among the [Seventy Apostles](#) in the tradition of the [Eastern Churches](#).

According to the early church historian [Eusebius of Caesarea](#) he is said to have been a disciple of the Apostles (*auditor apostolorum*).^[2]

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In his *Ecclesiastical History*, Book IV, chapter 3, Eusebius records that: *1. After Trajan had reigned for nineteen and a half years Ælius Adrian became his successor in the empire. To him Quadratus addressed a discourse containing an apology for our religion, because certain wicked men had attempted to trouble the Christians. The work is still in the hands of a great many of the brethren, as also in our own, and furnishes clear proofs of the man's understanding and of his apostolic orthodoxy. 2. He himself reveals the early date at which he lived in the following words: But the works of our Saviour were always present, for they were genuine:—those that were healed, and those that were raised from the dead, who were seen not only when they were healed and when they were raised, but were also always present; and not merely while the Saviour was on earth, but also after his death, they were alive for quite a while, so that some of them lived even to our day. Such then was Quadratus.*^[3] In other words, Eusebius is stating that Quadratus addressed a discourse to the Roman Emperor [Hadrian](#) containing a defense, or apology, of the Christian religion, when the latter was visiting [Athens](#) in AD 124 or 125, which Eusebius states incorrectly^[4] moved the emperor to issue a favourable [edict](#). The mention that many of those healed or raised from the dead by [Christ](#) were still living seems to be part of an argument that Christ was no mere wonder-worker whose effects were transitory.

Eusebius later summarises a letter by [Dionysius of Corinth](#) which simply states that Quadratus was appointed Bishop of Athens 'after the martyrdom of Publius', and which states that 'through his zeal they [the Athenian Christians] were brought together again and their faith revived.'^[5]

P. Andriessen has suggested that Quadratus' *Apology* is the work known as *Epistle to Diognetus*,^[6] a suggestion [Michael W. Holmes](#) finds "intriguing". While admitting that *Epistle to Diognetus* does not contain the only quotation known from Quadratus' address, Holmes defends this identification by noting "there is a gap between 7.6 and 7.7 into which it would fit very well."^[7] [Edgar J. Goodspeed](#) states it is an ingenious theory, but says it is improbable and that the fragment does not fit the gap.^[8]

Because of the similarity of name, some scholars^[9] have concluded that Quadratus the Apologist is the same person as Quadratus, a prophet mentioned elsewhere by Eusebius (*H. E.*, 3.37). The evidence, however, is too slight to be convincing.^[citation needed] The later references to Quadratus in [Jerome](#) and the [martyrologies](#) are all based on Eusebius, or are arbitrary enlargements of his account.

Another apologist, [Aristides](#), presented a similar work. [Eusebius](#) had copies of both essays. Because he was bishop of Athens after Publius, Quadratus is sometimes figured among the [Apostolic Fathers](#). Eusebius called him a "man of understanding and of Apostolic faith." and [Jerome](#) in *Viri illustrissimi* intensified the apostolic connection, calling him "disciple of the apostles".

See also [[edit](#)]

Saint Quadratus of Athens



Bishop of Athens, Apologist

Born	Late First Century
Died	129
Venerated in	Roman Catholic Church , Orthodox Church
Canonized	pre-congregation
Feast	26 May (Roman Catholic Church), 21 September (Eastern Orthodox Church)

References [\[edit\]](#)

- ↑ Walker, Williston; Norris, Richard; Lotz, David; Handy, Robert (1985). *The History of the Christian Church* (4th ed.). New York: Simon & Schuster. p. 53. ISBN 9780684184173.
- ↑ *Chronicon* "ad annum Abrahamum 2041" (AD 124).
- ↑ *Historia Ecclesiastica* 4.3.1-2, http://www.newadvent.org/fathers/250104.htm
- ↑ Herbermann, Charles, ed. (1913). "Quadratus" . *Catholic Encyclopedia*. New York: Robert Appleton Company.
- ↑ *Historia Ecclesiastica*, 4.23.
- ↑ Andriessen, "The Authorship of the Epistula ad Diognetum," *Vigiliae Christianae* 1 (1947), pp. 129-36
- ↑ Michael W. Holmes, *The Apostolic Fathers in English* (Grand Rapids: Baker Academic, 2006), p. 290
- ↑ Goodspeed, Edgar J. (1966). *A History of Early Christian Literature*. Chicago: University of Chicago Press. pp. 97. ISBN 0226303861.
- ↑ For example, [Otto Bardenhewer](#), *Patrology*, p. 40

Notes [\[edit\]](#)

ⓘ This article incorporates text from a publication now in the [public domain](#): Herbermann, Charles, ed. (1913). "**article name needed**". *Catholic Encyclopedia*. New York: Robert Appleton Company.

External links [\[edit\]](#)

- [A Fragment](#) of the writings of Quadratus of Athens
- [Saint Quadratus](#) in the Catholic Forum
- [Saint Quadratus](#) in the Catholic Encyclopedia
- http://www.goarch.org/en/Chapel/saints.asp?contentid=212
- https://web.archive.org/web/20060826024105/http://www.catholic-forum.com/saints/ncd06912.htm

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	§: Titular due to the Latin rule over Athens

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Quartus

From Wikipedia, the free encyclopedia
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For the logic design software, see [Intel Quartus Prime](#).



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Quartus (Greek: Κούαρτος, romanized: *Kouartos*) was an early [Christian](#) who is mentioned in the [Bible](#).

According to church tradition, he is known as **Quartus of Berytus**^[1] and is numbered among the [Seventy Disciples](#). Furthermore, he was [Bishop](#) of [Beirut](#) and suffered for the faith. He [converted](#) many to the Christian faith. His feast day is 10 November.

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Description [[edit](#)]

Quartus was born in the city of Athens, and was one of its wealthy and learned nobles. He believed in the Lord Christ and served him. Having received the grace of the Comforter on the day of Pentecost, he preached the [gospel](#) in many countries. He entered the city of Magnis and preached there. The people of the city believed; he baptized them and taught them the [commandments](#). Then he returned to Athens, to preach there also, but they stoned him and tortured him severely. Finally they cast him into the fire; thus, he received the crown of martyrdom.

Biblical accounts [[edit](#)]

The [New American Standard Bible](#) translates [Romans 16:23](#) as follows:

Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and **Quartus**, the brother.

—[Romans 16:23](#)^{[[?](#)]}

Although the literal translation of the Greek is that Quartus is "the" brother, most scholars interpret this as meaning that Quartus is a fellow believer, rather than a brother of [Erastus](#).^{[[?](#)]} Thus, some translations such as the [NIV](#) translate the phrase as "our brother Quartus".

Hymns [[edit](#)]

Troparion (Tone 3)^{[[?](#)]}

Holy Apostles, [Erastus](#), [Olympas](#), [Herodian](#), [Sosipater](#), Quartus and [Tertius](#),
entreat the merciful God,
to grant our souls forgiveness of transgressions.

Saint Quartus



Erastus, Olympas, Rhodion, Sosipater, Quartus and Tertius (Menologion of Basil II)

Martyr

Born	Unknown (1st century) Athens, Greece
Died	4 October (1st century) Athens, Greece
Venerated in	Coptic Orthodox Church , Armenian Apostolic Church , Ethiopian Orthodox Church , Syriac Orthodox Church , Oriental Orthodoxy
Feast	10 November

Kontakion (Tone 2)

Illumined by divine light, O holy apostles,
 you wisely destroyed the works of idolatry.
 When you caught all the pagans you brought them to the Master
 and taught them to glorify the Trinity.

Source: St. Nikolai Velimirovic, *The Prologue from Ohrid*

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- This article is derived in whole or in part from [Quartus](#) at [OrthodoxWiki](#), which is dually licensed under [CC-BY-SA](#) and [GFDL](#). All relevant terms must be followed.*
- ↑ Smith, William (1967), "Quartus", *Smith's Bible Dictionary*, Westwood: Revell, OCLC 6053170
- ↑ John Murray, *Epistle to the Romans, Volume II*, p. 239.
- ↑ "Apostles of the Seventy: Erastus, Olympas, Herodion, Sosipater, Quartus, and Tertius - Troparion & Kontakion". Orthodox Church in America. Retrieved 4 January 2020.

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Jesus Christ	In Christianity · Historical · Life of Jesus in the New Testament	
Gospels	Individuals	Alphaeus · Anna the Prophetess · Annas · Barabbas · Bartimaeus · Blind man (Bethsaida) · Caiaphas · Celidonius · Cleopas · Clopas · Devil · Penitent thief ("Dismas") · Elizabeth · Gabriel · Impenitent thief ("Gestas") · Jairus' daughter · Joanna · John the Baptist · Joseph · Joseph of Arimathea · Joses · Jude · Lazarus · Legion · Luke · Lysanias · Malchus · Martha · Mary, mother of Jesus · Mary Magdalene · Mary, mother of James · Mary of Bethany · Mary of Clopas · Naked fugitive · Son of Nain's widow · Nicodemus (Nicodemus ben Gurion) · Salome · Samaritan woman · Satan · Simeon · Simon, brother of Jesus · Simon of Cyrene · Simon the Leper · Simon the Pharisee · Susanna · Syrophoenician woman · Theophilus · Zacchaeus · Zebedee · Zechariah
	Groups	Angels · Jesus's brothers · Demons · Disciples · Evangelists · Female disciples of Jesus · God-fearers · Herodians · Magi · Myrrbearers · Nameless · Pharisees · Proselytes · Sadducees · Samaritans · Sanhedrin · Scribes · Seventy disciples · Shepherds · Zealots
Apostles	Andrew · Bartholomew (Nathanael) · James of Alphaeus (Less) · James of Zebedee · John (Evangelist · Patmos · "Disciple whom Jesus loved") · Judas Iscariot · Jude Thaddeus · Matthew · Philip · Simon Peter · Simon the Zealot · Thomas	
Acts	Aeneas · Agabus · Ananias (Damascus) · Ananias (Judea) · Ananias son of Nedebeus · Apollos · Aquila · Aristarchus · Barnabas · Blastus · Cornelius · Demetrius · Dionysius · Dorcas · Elymas · Egyptian · Ethiopian eunuch · Eutychus · Gamaliel · James, brother of Jesus · Jason · Joseph Barsabbas · Judas Barsabbas · Judas of Galilee · Lucius · Luke · Lydia · Manaen · (John) Mark (Evangelist · cousin of Barnabas) · Mary, mother of (John) Mark · Matthias · Mnason · Nicanor · Nicholas · Parmenas · Paul · Philip · Priscilla · Prochorus · Publius · Rhoda · Sapphira · Sceva · Seven Deacons · Silas / Silvanus · Simeon Niger · Simon Magus · Sopater · Sosthenes · Stephen · Theudas · Timothy · Titus · Trophimus · Tychicus · Zenas	
Romans <i>Herod's family</i>	Gospels	<i>Antipas · Archelaus · Herod the Great · Herodias · Longinus · Philip · Pilate · Pilate's wife · Quirinius · Salome · Tiberius</i>
	Acts	<i>Agrippa · Agrippa II · Berenice · Cornelius · Drusilla · Felix · Festus · Gallio · Lysias · Paullus</i>
Epistles	Achaicus · Alexander · Andronicus · Archippus · Aretas IV · Artemas · Carpus · Claudia · Crescens · Demas · Diotrophes · Epaphras · Epaphroditus · Erastus · Eunice · Euodia and Syntyche · Herodion · Hymenaeus · Jesus Justus · John the Presbyter · Junia · Linus · Lois · Mary · Michael · Nymphas · Olympas · Onesimus · Onesiphorus · Pudens · Philemon · Philetus · Phoebe · Quartus · Sosipater · Tertius	
Revelation	Antipas · Four Horsemen · Apollyon · Two witnesses · Woman · Beast · Three Angels · Whore of Babylon	

Categories: People in the Pauline epistles | Seventy disciples | Christian saints from the New Testament | 1st-century bishops

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Queen Emma of Hawaii

From Wikipedia, the free encyclopedia

Emma Kalanikaumakaʻamano Kaleleonālani Naʻea Rooke of Hawaiʻi (January 2, 1836 – April 25, 1885) was queen of [Hawaii](#) as the wife of King [Kamehameha IV](#) from 1856 to his death in 1863. She was later a candidate for the throne but King [Kalākaua](#) was elected instead.

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Life [\[edit\]](#)

Early life [\[edit\]](#)

Emma was born on January 2, 1836,^[3] in [Honolulu](#) and was often called Emalani ("royal Emma"). Her father was High Chief [George Naʻea](#) and her mother was High Chiefess [Fanny Kekelaokalani](#) Young. She was adopted under the Hawaiian tradition of *hānai* by her childless maternal aunt, chiefess [Grace Kamaʻikuʻi Young Rooke](#), and her husband, [Dr. Thomas C. B. Rooke](#).^[4]

Emma's father Naʻea was the son of High Chief Kamaunu and High Chiefess Kukaeleiki.^[5] Kukaeleiki was daughter of Kalauawa, a [Kauaʻi](#) noble, and she was a cousin of [Queen Keōpūolani](#), the most sacred wife of [Kamehameha I](#). Among Naʻea's more notable ancestors were Kalanawaʻa, a high chief of Oʻahu, and High Chiefess Kuaenaokalani, who held the sacred *kapu* rank of *Kekapupoʻohoʻolewaikala* (so sacred that she could not be exposed to the sun except at dawn).^[6]



Emma and her *hānai* parents.

On her mother's side, Emma was the granddaughter of [John Young](#), Kamehameha I's British-born military advisor known as High Chief Olohana, and Princess [Kaʻōanaʻeha Kuamoʻo](#).^[7] Her maternal grandmother, Kaʻōanaʻeha, was generally called the niece of Kamehameha I. Chiefess Kaʻōanaʻeha's father is disputed; some say she was the daughter of [Prince Keliʻimaikaʻi](#), the only full brother of Kamehameha; others state Kaʻōanaʻeha's father was High Chief Kalaipaihala.^{[8][9]} This confusion is due to the fact that High Chiefess Kalikoʻokalani, the mother of Kaʻōanaʻeha, married both to Keliʻimaikaʻi and to Kalaipaihala. Through High Chief Kalaipaihala, she could be descended from [Kalaniʻopuʻu](#), King of Hawaii before [Kīwalaʻō](#) and Kamehameha. [King Kalākaua](#) and [Queen Liliʻuokalani](#) criticized Queen

Emma's claim of descent from Kamehameha's brother, supporting the latter theory of descent. Liliʻuokalani claimed that Keliʻimaikaʻi had no children, and that Kiilaweau, Keliʻimaikaʻi's first wife, was a man.^[10] This was to strengthen their claim to the throne, since their great-grandfather was Kamehameha I's first cousin. But even through the second

Emma



Queen consort of the Hawaiian Islands

Reign June 19, 1856 – November 30, 1863

Born January 2, 1836

[Honolulu, Oahu](#)

Died April 25, 1885 (aged 49)

[Honolulu, Oahu](#)

Burial May 17, 1885^{[1][2]}

[Mauna ʻAla Royal Mausoleum](#)

Spouse [Kamehameha IV](#)

Issue [Albert Edward Kauikeaouli Kaleiopapa a Kamehameha](#)

Full name

Emalani Kalanikaumakaʻamano
Kaleleonālani Naʻea (Hawaiian)
Emma Alexandrina Francis Agnes Lowder
Byde Rooke Young Kaleleokalani (Anglican)

House [Kamehameha](#)

Father [High Chief George Naʻea Thomas Rooke](#) (*hānai*)

Mother [High Chiefess Fanny Kekelaokalani Young](#)
[High Chiefess Grace Kamaʻikuʻi Young Rooke](#) (*hānai*)

Religion [Church of Hawaii](#)

Signature

theory Queen Emma would still have been descendant of Kamehameha I's first cousin since [Kalani'ōpu'u](#) was the uncle of Kamehameha I.^[11] It can be noted that one historian of the time, [Samuel Kamakau](#), supported Queen Emma's descent from Keli'imaika'i and the genealogy stated by Liliuokalani have been contested in her own lifetime.^[12]

Emma grew up at her foster parents' English mansion, the [Rooke House](#), in Honolulu. Emma was educated at the [Royal School](#), which was established by American missionaries. Other Hawaiian royals attending the school included Emma's half-sister [Mary Pa'a'āina](#). Like her classmates [Bernice Pauahi Bishop](#), David Kalākaua and Lydia Lili'uokalani, Emma was cross-cultural — both Hawaiian and Euro-American in her habits. But she often found herself at odds with her peers. Unlike many of them, she was neither romantic nor prone to hyperbole.^[citation needed] When the school closed, Dr. Rooke hired an English governess, Sarah Rhodes von Pfister, to tutor the young Emma. He also encouraged reading from his extensive library. As a writer, he influenced Emma's interest in reading and books. By the time she was 20, she was an accomplished young woman. She was 5' 2" and slender, with large black eyes. Her musical talents as a vocalist, pianist and dancer were well known. She was also a skilled [equestrian](#).

Married life and reign ^[edit]



Emma and [Kamehameha IV](#)

Emma became engaged to the king of Hawaii, [Alexander Liholiho](#). At the engagement party, a Hawaiian charged that Emma's Caucasian blood made her unfit to be the Hawaiian queen and her lineage was not suitable enough to be Alexander Liholiho's bride; she broke into tears and the king was infuriated. On June 19, 1856, she married Alexander Liholiho, who a year earlier had assumed the throne as [Kamehameha IV](#). He was also fluent in both Hawaiian and English. Each nation and even the [Chinese](#) hosted balls and celebrations in honor of the newlyweds. Two years later on May 20, 1858 Emma gave birth to a son, [Prince Albert Edward](#)



Emma and [Queen Victoria](#) silver christening cup

[Kamehameha](#).

The queen tended palace affairs, including the expansion of the palace library. In 1861 she sang in the chorus of a performance of [Verdi](#)'s opera *Il Trovatore* in Honolulu while her husband the king acted as stage manager.^[13] She was known for her humanitarian efforts. Inspired by her adoptive father's work, she encouraged her husband to establish a public hospital to help the [Native Hawaiians](#) who were in decline due to foreign-borne diseases like [smallpox](#). In 1859, Emma established [Queen's Hospital](#) and visited patients there almost daily whenever she was in residence in Honolulu. It is now called the Queen's Medical Center. She also founded St. Andrew's Priory school for girls. Queen Emma recognized the educational needs of the young women of Hawai'i and founded St. Andrew's Priory so that Hawaiian girls would receive an education equivalent to what was traditionally offered only to boys.^[14]

Prince Albert, who was always called "Baby" by Emma, had been celebrated for days at his birth and every public appearance. Mary Allen, wife of the Chief Justice of the Supreme Court [Elisha Hunt Allen](#), had a son Frederick about the same age, and they became playmates. In 1862, [Queen Victoria](#) agreed to become godmother by proxy, and sent an elaborate silver christening cup. Before the cup could arrive, the prince fell ill in August and condition worsened. The Prince died on August 27, 1862. Her husband died a year later, and Emma would not have any more children.^[15]

Names ^[edit]

After her son's death and before her husband's death, she was referred to as "Kaleleokalani", or "flight of the heavenly one". After her husband also died, it was changed into the plural form as "Kaleleonālani", or the "flight of the heavenly ones". She was baptized into the Anglican faith on October 21, 1862 as "Emma Alexandrina Francis Agnes Lowder Byde Rooke Young Kaleleokalani".^[16]

Queen Emma was also nicknamed "Wahine Holo Lio" in deference to her renowned horsemanship.

Religious legacy ^[edit]

In 1860, Queen Emma and King Kamehameha IV petitioned the [Church of England](#) to help establish the [Church of Hawaii](#). Upon the arrival of [Anglican](#) bishop [Thomas Nettleship Staley](#) and two [priests](#), they both were baptized on October 21, 1862 and confirmed in November 1862. With her husband, she championed the Anglican (Episcopal) church in Hawaii and founded [St. Andrew's Cathedral](#), raising funds for the building. In 1867 she founded [Saint Andrew's Priory School for Girls](#).^[17] She also laid the groundwork for an Episcopal secondary school for boys originally named for [Saint Alban](#), and



later 'Iolani School in honor of her husband. Emma and King Kamehameha IV are honored with a feast day of November 28 on the liturgical calendar of the U.S. Episcopal Church.^{[18][19]}

Laying of the cornerstone of St. Andrew's Cathedral in 1867



Royal election of 1874 [\[edit\]](#)

After the death of [King Lunalilo](#), Emma decided to run in the [constitutionally-mandated royal election](#) against future King Kalākaua. She claimed that Lunalilo had wanted her to succeed him, but died before a formal proclamation could be made.

The day after Lunalilo died, Kalākaua declared himself candidate for the throne. The next day Queen Emma did the same. The first real animosity between the Kamehamehas and Kalākaua begun to appear, as he published a proclamation:

To the Hawaiian Nation.

Salutations to You—Whereas His Majesty Lunalilo departed this life at the hour of nine o'clock last night; and by his death the Throne of Hawaii is left vacant, and the nation is without a head or a guide. In this juncture it is proper that we should seek for a Sovereign and Leader, and doing so, follow the course prescribed by Article 22nd of the Constitution. My earnest desire is for the perpetuity of the Crown and the permanent independence of the government and people of Hawaii, on the basis of the equity, liberty, prosperity, progress and protection of the whole people.

It will be remembered that at the time of the election of the late lamented Sovereign, I put forward my own claim to the Throne of our beloved country, on Constitutional grounds — and it is upon those grounds only that I now prefer my claims, and call upon you to listen to my call, and request you to instruct your Representatives to consider, and weigh well, and to regard your choice to elect me, the oldest member of a family high in rank in the country.

Therefore, I, David Kalakaua, cheerfully call upon you, and respectfully ask you to grant me your support.

D. KALAKAUA

Iolani Palace, Feb. 4, 1874.

Queen Emma issued her proclamation the next day:

To the Hawaiian People:

Whereas, His late lamented Majesty Lunalilo died on the 3rd of February, 1874, without having publicly proclaimed a Successor to the Throne; and whereas, "His late Majesty did before his final sickness declare his wish and intention that the undersigned should be his Successor on the Throne of the Hawaiian Islands, and enjoined upon me not to decline the same under any circumstances; and whereas, "Many of the Hawaiian people have since the death of His Majesty urged me to place myself in nomination at the ensuing session of the Legislature; "Therefore, in view of the foregoing considerations and my duty to the people and to the memory of the late King, I do hereby announce and declare that I am a Candidate for the Throne of these Hawaiian Islands, and I request my beloved people throughout the group, to assemble peacefully and orderly in their districts, and to give formal expression to their views on this important subject, and to instruct their Representatives in the coming session of the Legislature.

God Protect Hawaii!

Honolulu, Feb. 5, 1874.

EMMA KALELEONALANI.^[20]



Her supporters styled themselves as Emmaites or Queenites and were made up of mostly Hawaiians and British subjects of Hawaii.



Emma's candidacy was agreeable to many Native Hawaiians, not only because her husband was a member of the [Kamehameha Dynasty](#), but she was also closer in descent to Hawaii's first king, Kamehameha The Great, than her opponent. On foreign policy, she (like her husband) were pro-British while Kalākaua, although being pro-Hawaiian and somewhat pro-British, was more leaning toward the American. She also strongly wished to stop Hawaii's dependence on American industry and to give the Native Hawaiians a more powerful voice in government. While the

people supported Emma, the Legislative Assembly, which actually elected the new monarch, favored Kalākaua, who won the election 39 – 6. News of her defeat caused a [large-scale riot](#) in which thirteen legislators supporting Kalākaua were injured; one, [J. W. Lonoaea](#), ultimately died of his injuries.^[21] In order to quell the civil disruption, American and British troops stationed on warships in [Honolulu Harbor](#) were landed with the permission of the Hawaiian government, and the rioters were arrested.^[22]

After the election, she retired from public life. While she would come to recognize Kalākaua as the rightful king, she would never speak with his wife [Queen Kapiʻolani](#).

As Queen Dowager ^[edit]

After the death of her husband and son, she remained a widow for the rest of her life. Known affectionately as the "Old Queen", King Kalākaua left a seat for her at any royal occasion, even though she rarely attended.

Despite the great differences in their kingdoms, Queen Emma and Queen Victoria became lifelong friends; both had lost sons and spouses.^[23] They exchanged letters, and Emma traveled to [London](#) in 1865 to visit and spend a night at [Windsor Castle](#) on November 27. Queen Victoria remarked of Emma, "Nothing could be nicer or more dignified than her manner."^[24]

From 1865 to 1866, she traveled to England and the United States for her health and to help the burgeoning Anglican mission in Hawaii. She visited London and spent the winter at [Hyères](#) in the [French Riviera](#).^[25] On her way back, she had a reception given for her on August 14, 1866 by [Andrew Johnson](#) at the [White House](#).^{[23][26]} Some note this as the first time anyone with the title "Queen" had had an official visit to the U.S. presidential residence.^[27]

Emma was known to be strongly against [republicanism](#), she was once quoted as saying:

We have yet the right to dispose of our country as we wish, and be assured that it will never be to a Republic!

Impressions ^[edit]

Queen Emma was warmly received by [Queen Victoria](#) of the [United Kingdom](#). The two widow queens sympathized with each other and Queen Victoria recorded in her journal on the afternoon of September 9, 1865:

After luncheon I received Queen Emma, the widowed Queen of the Sandwich Islands or Hawaii. Met her in the Corridor & nothing could be nicer or more dignified than her manner. She is dark, but not more so than an Indian, with fine features [features?] & splendid soft eyes. She was dressed in just the same widow's weeds as I wear. I took her into the White Drawing room, where I asked to sit down next to me on the sofa. She was moved when I spoke to her of her great misfortune in losing her only child. She was very discreet & would only remain a few minutes. She presented her lady, Mrs. Hoopile whose husband is her Chaplain, both being Hawaiians....^[28]

[Isabella Bird](#), on her travels to Hawaii, met Queen Emma and described her as very British and Hawaiian in many ways:

Miss W. kindly introduced me to Queen Emma, or Kaleleonalani, the widowed queen of Kamehameha IV., whom you will remember as having visited England a few years ago, when she received great attention. She has one-fourth of English blood in her veins, but her complexion is fully as dark as if she were of unmixed Hawaiian descent, and her features, though refined by education and circumstances, are also Hawaiian; but she is a very pretty, as well as a very graceful woman. She was brought up by Dr. Rooke, an English physician here, and though educated at the American school for the children of chiefs, is very English in her leanings and sympathies, an attached member of the English Church, and an ardent supporter of the "Honolulu Mission." Socially she is very popular, and her exceeding kindness and benevolence, with her strongly national feeling as an Hawaiian, make her much beloved by the natives."^[29]

in an interview, Kanahale, author of *Queen Emma: Hawaii's remarkable queen* said :

She was different from any of her contemporaries. Emma is Emma is Emma. There's no one like her. A



Queen Emma of Hawaii, photograph by [Camille Silvy](#)

Death and legacy [\[edit\]](#)

At first she was laid in state at her house; but [Alexander Cartwright](#) and a few of his friends moved the casket to [Kawaiaha'o Church](#), saying her house was not large enough for the funeral. This was evidently not popular with those in charge of the church, since it was Congregational; Queen Emma had been a supporter of the Anglican Mission, and was an Episcopalian. Queen Lili'uokalani said it "...showed no regard for the sacredness of the place". However, for the funeral service, Bishop [Alfred Willis](#) of the English Church officiated in the Congregational church with his ritual. She was given a royal procession and was interred in the [Royal Mausoleum of Hawaii](#) known as Mauna 'Ala, next to her husband and son.^[31]

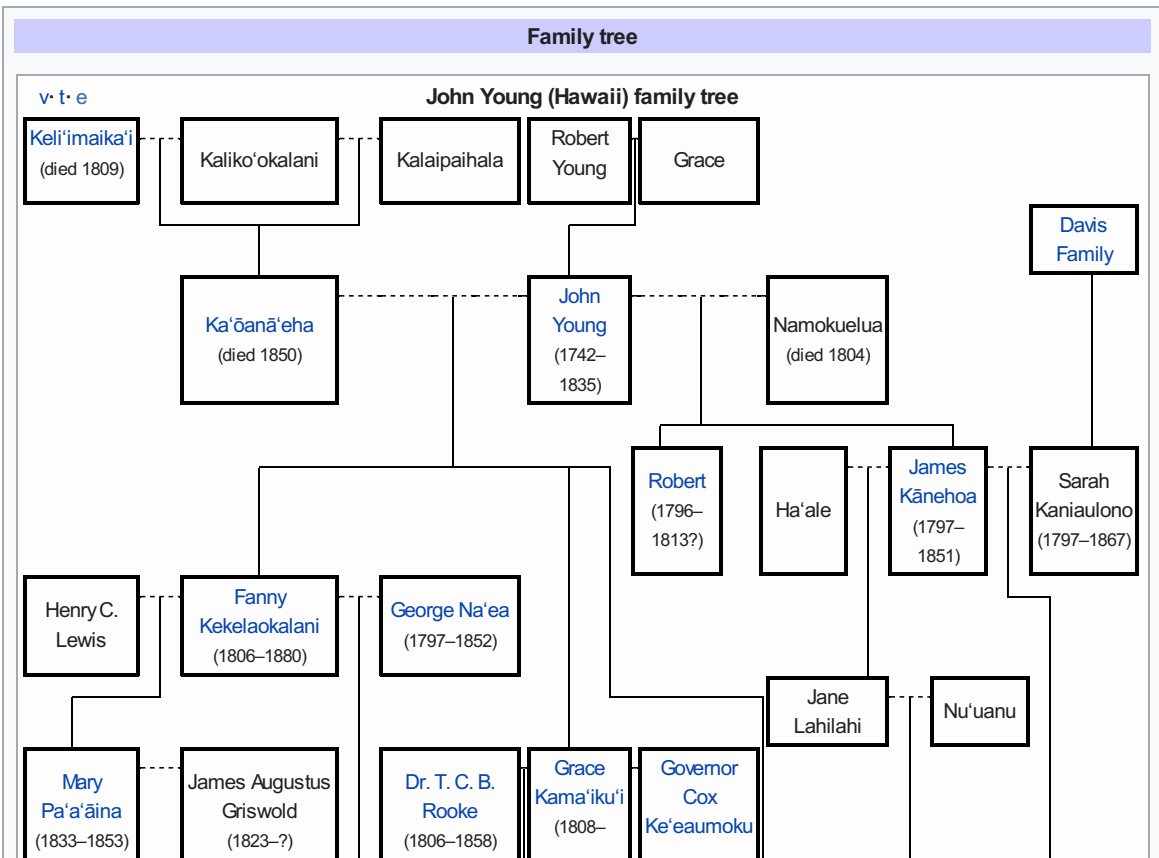


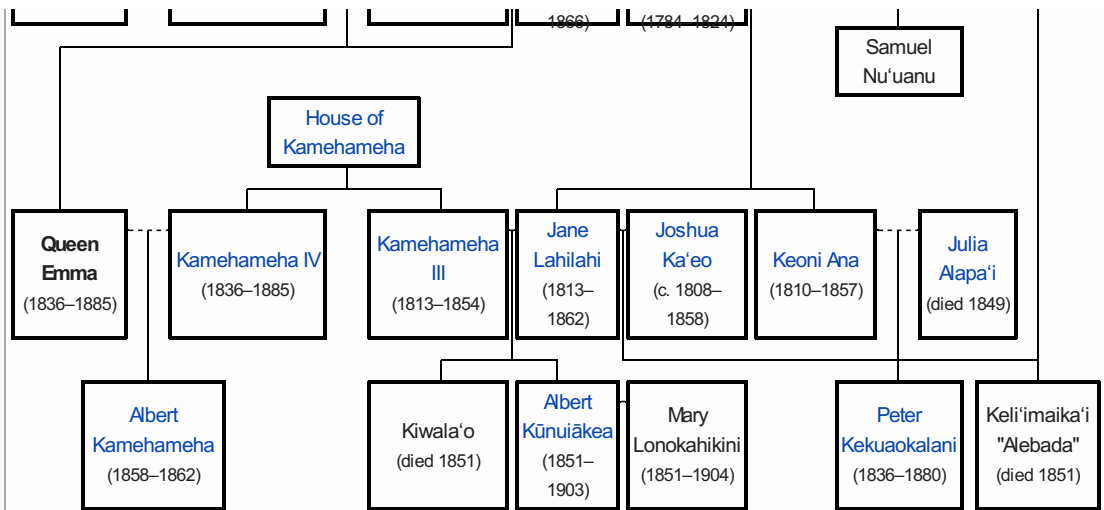
Funeral procession of Queen Emma, May 17, 1885.

The Emalani festival, *Eo e Emalani i Alaka'i* held in October on the island of [Kaua'i](#) in [Koke'e State Park](#) celebrates an 1871 visit. ^[36]

Honours [\[edit\]](#)

- Dame Grand Cross of the [Most Noble Order of Kamehameha I](#) (04/02/1879).^[*citation needed*]

Family tree [\[edit\]](#)



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See also

- Hānaiakamalama (Queen Emma Summer Palace)
- The Queen's Medical Center



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Quinidius

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Quinidius (**French:** *Quenin*) (died February 15 c. 579) was a **French** hermit, deacon, and bishop, who acquired the reputation of being a **saint**. He was born at **Vaison-la-Romaine** to a noble Christian family. As a young man, he became a **hermit** near **Toulon** and then at **Lérins Abbey** to devote himself to a life of **prayer** and **asceticism**.

Esteemed for his piety, he was recalled to his natal town by **Theodosius, Bishop of Vaison**. He was made an **archdeacon**. He was himself elected **Bishop of Vaison** in 556, and achieved a reputation for charity and fairness. He participated in the Councils of Paris of 558 and 573. He resisted the claims of the patrician **Mummolus**, conqueror of the **Lombards**.^[1]

Saint Quinidius

Born	556 <div>Vaison-la-Romaine</div>
Died	~579
Venerated in	Roman Catholic Church
Major shrine	Vaison-la-Romaine
Feast	February 15
Patronage	Vaison-la-Romaine

Death and veneration ^{[[edit](#)]}

At his death, his body was placed under the main altar of the cathedral of Vaison. A **sarcophagus** was unearthed there in 1950 which may contain the possible **relics** of Quinidius. He was officially registered in the catalogue of saints during the papacy of **Innocent III** at the request of Rambaud Flotte, bishop of the city.

The **apse** of the Church of St. Quenin at Vaison seems to date from the 8th century; it is one of the oldest in France.

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Quintian, Lucius and Julian

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Quintian (Quinctianus), Lucius and Julian (Julianus) are venerated as saints and martyrs by the [Roman Catholic Church](#). According to the *Roman Martyrology*, they were inhabitants of [North Africa](#) who were killed during the persecutions of the [Vandal](#) king [Huneric](#) (476–484 AD), who was an [Arian](#).^[3] However, the date of their martyrdom may be conjectural.^[3] They are the only ones named in a group of sixteen martyrs, which included several women.^[3]

According to the *Catholic Encyclopedia*, Quinctianus was a bishop and was probably the same person as a bishop named *Urcitanus*.^[2]

The *Martyrologium Hieronymianum* mentions other [African](#) martyrs of this same name on other [feast days](#); however, no other information is included for the martyrs placed under the different feast days.^[2]

The *Great Synaxaristes of the Orthodox Church* mentions that saints Quintianus, Lucius and Julianus were martyred together with nineteen other Christians.^[1]

References [\[edit\]](#)

- ↑ ^a ^a ^b (in Greek) *Οἱ Ἅγιοι Κοῦντιανὸς, Λούκιος καὶ Ἰουλιανὸς καὶ οἱ σὺν αὐτοῖς δέκα ἐννέα Μάρτυρες*​. 23 Μαΐου. ΜΕΓΑΣ ΣΥΝΑΞΑΡΙΣΤΗΣ.
- ↑ ^a ^a ^b ^c J.P. Kirsch (1911). "Quinctianus"​. Catholic Encyclopedia. Retrieved May 19, 2009.
- ↑ ^a ^a ^b ^c Benedictine Monks, *Book of the Saints* (Published by Kessinger Publishing, 2003), 227.



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Quintian of Rodez

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Saint Quintian (*Quintianus*, *Quinctianus*, *Quintien*) (died ca. 525) was a [bishop of Rodez](#) and a bishop of [Clermont-Ferrand](#) (*Arvernes*) in the sixth century, and participated in the [Councils of Agde](#) (508) and [Orleans](#) (511).

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Saint Quintian	
Bishop	
Born	5th century <div>Africa</div>
Died	~525 <div>France</div>
Venerated in	Roman Catholic Church Eastern Orthodox Church Anglican Communion
Feast	November 13; ^[1] June 14 ^[2]

Life [\[edit\]](#)

Tradition makes him a native of Africa and a priest of [Carthage](#) who fled to [France](#) due to the persecutions of the [Vandals](#). At the death of [Saint Amantius](#) (*Amans*) in 487, Quintian succeeded him as bishop of [Rodez](#). During the war between the [Franks](#) and the [West Goths](#), he was a zealous supporter of [Clovis I](#). To avoid the persecutions of the [Arian Visigoths](#), he fled Rodez and proceeded to [Auvergne](#), where he was hospitably received by Bishop [Euphrasius](#) (*Eufrèse*). King [Theodoric I](#) appointed Quinctianus successor to Sidonius Apollinaris (grandson of the famous [Sidonius Apollinaris](#)), [Bishop of Clermont](#). On the death of the latter, Quinctianus succeeded to the See of Clermont, which he occupied until his death on November 13, 525 or 526

Veneration [\[edit\]](#)

His feast is celebrated on November 13, except at Rodez, where it is kept on June 14. In the "Roman Martyrology" his name stands under both dates.

References [\[edit\]](#)

- ↑ "[Latin Saints of the Orthodox Patriarchate of Rome](#)".
- ↑ "[St. Quintian - Saints & Angels](#)".

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Quintus of Phrygia

From Wikipedia, the free encyclopedia

Quintus (Cointus) the Wonder-Worker (**Greek**: **Κόϊντος Ομολογητής και Θαυματουργός**, *Kóïntos Omologētés kai Taumatourgós*) (died ca. 285) is a [saint](#) and [thaumaturge](#) of the [Eastern Orthodox Church](#). His [feast day](#) is March 2. He is considered a [martyr](#) for the tortures he endured, though he did not die from them. A native of [Phrygia](#), he was born to a [Christian](#) family. He worked with the poor at [Aeolia](#). At [Cyme](#), the governor, Rufus, ordered Quintus to sacrifice to the [Roman gods](#), in accordance with the decree of [Aurelian](#). However, Quintus freed Rufus when the latter was possessed by [demons](#). An [earthquake](#) also pulled down the statues and temple of the pagan idols. Quintus was thus released.

However, after forty days, he was arrested again by the [magistrate](#) Clearchus. Quintus was tortured but recovered from his wounds and continued his ministry for many years after.

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Quiriacus of Ostia

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Quiriacus was [Bishop of Ostia](#), and suffered [martyrdom](#) during the reign of [Emperor Severus Alexander](#). Quiriacus was martyred along with Maximus, his [priest](#), and Archelaus, a [deacon](#).^[1]

References [\[edit\]](#)

- ↑ St. Quiriacus Catholic Online



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Saint Quiriacus	
Martyr and Bishop of Ostia	
Died	235
Venerated in	Roman Catholic Church
Canonized	Pre-congregation
Feast	23 August

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Cyricus and Julitta

From Wikipedia, the free encyclopedia
(Redirected from [Quiricus and Julietta](#))

For other uses of the name Cyricus, see [Cyriacus \(disambiguation\)](#).

Cyricus (**Greek**: Κήρυκος, **Aramaic**: ܩܝܪܝܩܘܫܐ, *Mar Quriaqos Sahada*; also Cyriacus, Quiriac, Quiricus, Cyr), and his mother, **Julitta** (**Greek**: Ἰουλίττα, **Aramaic**: ܝܘܠܝܬܐ, *Yolitha*; also Julietta) are venerated as early [Christian martyrs](#). According to tradition, they were put to death at [Tarsus](#) in AD 304.

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Cyricus [edit]

Some evidence exists for an otherwise unknown child-martyr named Cyricus at [Antioch](#).^[1] It is believed that the legends about Saints Cyricus and Julitta refer to him. There are places named after Cyricus in Europe and the Middle East, but without the name Julitta attached. Cyricus is the [Saint-Cyr](#) found in many French [toponyms](#). The cult of these saints was strong in [France](#) after [Saint Amator](#), [Bishop of Auxerre](#), brought relics back from Antioch in the 4th century. It is said that [Constantine I](#) discovered their relics originally and built a [monastery](#) near [Constantinople](#), and a church not far off from [Jerusalem](#). In the 6th century the *Acts* of Cyricus and Julitta were rejected in a list of [apocryphal](#) documents by the [Decretum Gelasianum](#), called as such since the list was erroneously attributed to [Pope Saint Gelasius I](#).

History [edit]



According to [pseudo-Gelasius](#), Julitta and her three-year-old son Cyricus had fled to [Tarsus](#) and were identified as [Christians](#).^[2] Julitta was tortured and Cyricus, being held by the governor of Tarsus, scratched the governor's face and was killed by being thrown down by some stairs. Julitta did not weep but celebrated the fact that her son had earned the crown of martyrdom. In anger, the governor then decreed that Julitta's sides should be ripped apart with [hooks](#), and then she was beheaded. Her body, along with that of Cyricus, was flung outside the city, on the heap of bodies belonging to [criminals](#), but the two maids rescued the corpses of the mother and child and buried them in a nearby field.

An alternative version of the story is that Julitta told the governor that his religion could not be accepted by a three-year-old child, whereupon

Saints Cyricus and Julitta



Born [Iconium](#), Asia Minor

Died ~304 AD
Tarsus, Asia Minor

Venerated in [Assyrian Church of the East](#),
[Catholic Church](#), [Oriental Orthodox Churches](#) and [Eastern Orthodox Church](#)

Major shrine Relics at Nevers, and in the monastery of Saint-Amand, Tournai.

Feast

- June 16
- July 15 (Eastern Orthodox Church)

Attributes From the story involving Charlemagne, Cyricus is depicted as a naked child riding on a wild boar.

Patronage Prayed to for family happiness, and the restoring to health of sick children.

Francesco Laurana, "St. Cyricus," Getty Center, Los Angeles

Cyricus testified to his faith, and mother and child were tortured before being **decapitated**.

Cyricus and Charlemagne ^[edit]

A story from **Nevers** states that one night **Charlemagne dreamed** he was saved from being killed by a **wild boar** during a **hunt**. He was saved by the appearance of a child, who had promised to save the emperor from **death** if he would give him clothes to cover his nakedness.

The **bishop of Nevers** interpreted this dream to mean that he wanted the emperor to repair the roof of the **Cathédrale Saint-Cyr-et-Sainte-Julitte de Nevers**.

Veneration ^[edit]

Croatia ^[edit]

In Croatia, in the Town of Visnjan, there is a 17th-century loggia and the church of Saint Cyricis (Kvirik) and Julitta (Julita).

Georgia ^[edit]

Cyricus (*Kvirike*) and Julitta (*Julita*) are venerated as patron saints of the Kala community in the highland province of **Svaneti**. While the saints were relatively unknown in the rest of Georgia, the Svan mountaineers held them in high esteem. The 11th-century **Lagurka** church, located at 2200 metres above sea and known for its wall paintings, is the scene of an all-Svan festival and pilgrimage, *kvirikoba* ("the day of Cyricus"), held annually on July 28.^[3] In the words of the historian **Ekvtime Taqaishvili**, for the Svans Lagurka is what for the ancient Greeks was **Delphi**—the symbol of their unity.^[4]

Italy ^[edit]

In Italy, where they are known as **Quirico** (or Quilico, or Chirico) and **Giulitta** (or Giuletta or Giulietta),^[5] the place most commonly linked with the saints is the village of **San Quirico d'Orcia** in the **Val d'Orcia** of the **Province of Siena**, region of **Tuscany**. There a twelfth- or thirteenth-century church (pictured right), based on an eighth-century baptistery, is dedicated to them.^[6] The cult, however, is common in many parts of country and more than 200 churches, monasteries, localities, etc. with signs of devotion to one or both of the saints have been identified.^[7]

Other communes named after them are **Corvino San Quirico** (**Province of Pavia**), **San Chirico Nuovo** (**Province of Potenza**), **San Chirico Raparo** (**Province of Potenza**), **Serra San Quirico** (**Province of Ancona**), and **Santa Giuletta** (**Province of Pavia**). Communes of whom they are patron saints include **Borgo San Martino** (**Province of Alessandria**), **Cavaria** in the municipality of **Cavaria con Premezzo** (**Province of Varese**), **Cisternino** (**Province of Brindisi**), **Collesalveti** (**Province of Livorno**), and **Trofarello** (**Province of Turin**). San Quirico Province of Pistoia

In parts of **Piedmont**, including **Centallo**, **Asti** and **Murisengo**, an unconnected Saint Quirico is venerated, regarded as a member of the **Theban Legion**.^[5]

British Isles ^[edit]

There are a few churches in **England** dedicated to Saints Cyricus and Julitta, including **Newton St. Cyres** in Devon, **Tickenham**^[8] in Somerset, and **Swaffham Prior** in Cambridgeshire. In **Cornwall**, they can be found in the villages of **Luxulyan** and **St Veep**, and there was also once a chapel at **Calstock** dedicated to these two saints. In Wales there is a least one church dedicated to the saints, in **Llanilid**, but named as St. Ilid and St. Curig.

The cult of "St. Giric" was formerly much more widespread in Celtic Britain, however. His feast day was one of the principal Welsh holidays, as codified by the **laws of Hywel Dda**.^[9]

St Cyriac's Church, Lacock, Wiltshire, has a framed print of a similar story depicting St Cyricus boxing a governor's ears because the governor had blasphemed. The embittered governor stabs the child dead and the mother is crucified, there is no source cited for the print, the story suggests it is the same Saints Cyricus and Julitta.

Middle East ^[edit]



The Collegiata dei Santi Quirico e Giulitta, San Quirico d'Orcia



Cyricus in particular is mentioned numerous times in the [daily office](#) of the [Church of the East](#) as attested in the large collection of prayers and services known as the Hudra. The mention of a saint from Tarsus in such East Syrian traditions suggests that there was considerable early sharing of martyrological traditions despite doctrinal differences between churches.

India [[edit](#)]

There is a small piece of St. Cyricus / Kuriakose's finger at [St. Peter's and St. Paul's Jacobite Syrian Orthodox Church](#) in Puthencruz (Ernamkulam) They celebrate his Perunnal / feast on July 27, 28 and the anniversary of the relocation of his bone on Nov 13, 14 of every year. Also, a piece of his other finger can be found in [St. George Dayro in Malecruze](#) (puthencruz) in Ernamkulam. Other Claimed relics of Cyricus are preserved at St. Kuriakose Indian Orthodox Syrian Chapel, [Ayyampilly](#), India^[*citation needed*]. Even today, the derivative name [Kuriakose](#) is very popular among the [Saint Thomas Christians](#) in India^[*citation needed*].

Footnotes [[edit](#)]

- ↑ "[Saint Martyrs Julitta \(Giulietta, Julietta\) and Cyricus \(Kirk, Cyr, Cyriacus, Quiriac, Quiricus\) mother and son of Tarsus](#)". *www.icon.lt*. Retrieved 4 September 2017.
- ↑ Farmer, David Hugh (2011). "Cyricus (Cyriacus, Quiriac, Quiricus, Cyr) and Julitta". *The Oxford dictionary of saints* (5th ed. rev. ed.). Oxford: Oxford University Press. doi:10.1093/acref/9780199596607.001.0001. ISBN 9780199596607.
- ↑ Voell, Stéphane (2013). "Oath of Memory: The Taking of Oaths on Icons in Svan Villages of Southern Georgia". *Iran & the Caucasus*. **17** (2): 158, 163. JSTOR 23597593.
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- ↑ ^a ^b Santi Quirico e Giulitta : I lorì nomì Archived 2007-10-21 at the Wayback Machine (in Italian)
- ↑ For a description and history of the church see [Collegiata dei Santi Quirico e Giulitta](#) (in English)
- ↑ See the list at [Santi Quirico e Giulitta: Il culto in Italia](#) Archived 2007-10-21 at the Wayback Machine.
- ↑ http://www.tickendamchurch.org.uk/
- ↑ Wade-Evans, Arthur. *Welsh Medieval Laws*, p. 343. Oxford Univ., 1909. Accessed 31 Jan. 2013.

External links [[edit](#)]

- "[St. Julitta, Martyr](#)", *Butler's Lives of the Saints*
- [Catholic Encyclopedia](#)
- [Saint Julitta](#)
- [Church of St Quiricus and St Julietta](#), Tickenham, England
- [Cyriac Family History Project - Saints Cyr & Julitta page](#)
- [Orthodox Church of America](#)
- [Online Chapel - Greek Orthodox Archdiocese of America](#)
- [St. Cyricus page](#) at the [Christian Iconography](#) web site
- "[Saint Quiricus and His Mother Saint Julitta](#)" from the *Golden Legend*
- [Syriac Martyrdom of Mar Quryaqus and Yoliti](#) [Full text](#)



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Quirinus (Africa)

From Wikipedia, the free encyclopedia

Saint Quirinus is venerated as a [martyr](#) and [saint](#) of the [Catholic Church](#). He died together with [Saint Abidianus](#) and [Saint Papocinicus](#) in [Africa](#).^[1]

References [\[edit\]](#)

- ↑ ^a ^b "St. Quirinus"[[][?]. *Saints & Angels*. Catholic Online.



This article about a saint is a [stub](#). You can help Wikipedia by [expanding it](#).

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Quirinus of Neuss

From Wikipedia, the free encyclopedia

Quirinus of Neuss (**German:** *Quirin*, *Quirinus*), sometimes called *Quirinus of Rome* (which is the name shared by [another martyr](#)) is venerated as a [martyr](#) and [saint](#) of the [Catholic](#) and [Eastern Orthodox](#) churches. His [cult](#) was centered at [Neuss](#) in [Germany](#), though he was a [Roman martyr](#).

According to the *Catholic Encyclopedia*, a Roman martyr named Quirinus was buried in the [Catacomb](#) of Prætextatus on the [Via Appia](#). The *Martyrologium Hieronymianum* (ed. De Rossi-Duchesne, 52) mentions Quirinus' name and place of burial. The *Itineraries* to the graves of the Roman martyrs ([Giovanni Battista De Rossi](#), "Roma sotterranea", I, 180-1) also mention these two pieces of information.^[5]

The *Martyrologium Hieronymianum* assigns him under the [feast day](#) of April 30, the date that appears in the catalogue of Roman martyrs of the 4th century.^[5]

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Legend [edit]

Quirinus is introduced into the legendary Acts of Sts. [Alexander](#) and [Balbina](#), where it is said he was a [tribune](#) (Dufourcq, loc. cit., 175). He is said to have been [decapitated](#) in 116. Legends make him a Roman tribune who was ordered with executing Alexander, Eventius, and Theodolus, who had been arrested by order of [Trajan](#).^[3] Quirinus converted to [Christianity](#), however, after witnessing miracles performed by these three saints, and he was baptized along with his daughter Balbina.^[3] He was then martyred on March 30 by being decapitated and was then buried catacomb of Prætextatus on the Via Appia.

Veneration [edit]



Reliquary holding Quirinus' relics. Neuss.

the church (which [Jean-Baptiste Bernadotte](#) attempted to plunder during the [Napoleonic Wars](#)^[6]).

Inhabitants of that city invoked him for aid during [Siege of Neuss](#) by [Charles the Bold](#) that occurred in 1474-5.^{[2][3]} His cult spread to Cologne, [Alsace](#), [Scandinavia](#), western [Germany](#), [the Netherlands](#), and [Italy](#), where he became the [patron saint](#) of [Correggio](#).^[3] Numerous wells and springs were dedicated to him, and he was

Saint Quirinus of Neuss



Saint Quirinus and Saint Balbina

Died	30 March 116 <div>Rome, Italy</div>
Venerated in	Catholic Church , Eastern Orthodox Church
Major shrine	Neuss
Feast	April 30
Attributes	military attire; knight with lance, sword, hawk; banner or sign with nine balls ^[1]
Patronage	Neuss ; Correggio, Italy ; invoked against the bubonic plague , smallpox , and gout ; afflictions associated with the legs, feet, ears; paralysis; ulcers; Goiter ; skin conditions; diseases affecting cattle and horses; ^[2] patron saint of animals; ^[3] patron saint of knights, soldiers, and horsemen ^[4]

[Ado](#) took the name from these Acts and put it in his *Martyrology* under date of March 30, on which day it used to be found in the *Roman Martyrology* (Quentin, "Les martyrologes historiques", 490). The latest edition of the Roman Martyrology commemorates Saint Quirinus on April 30.

According to a document from [Cologne](#) dating from 1485, Quirinus' body was donated in 1050 by [Pope Leo IX](#) to an abess of Neuss named Gepa (who is called a sister of the pope).^[3] In this way the [relics](#) came to the [Romanesque](#) Church of St. Quirinus at Neuss (Quirinus-Münster) which still exists. A statue of Quirinus sits atop

invoked against the [bubonic plague](#), [smallpox](#), and [gout](#); he was also considered a patron saint of animals.^[3] Pilgrims to Neuss sought the *Quirinuswasser* (Quirinus water) from the *Quirinusbrunnen* (Quirinus spring or pump-room).^[6]

A [farmers' saying](#) associated with Quirinus' former feast day of March 30 was "Wie der Quirin, so der Sommer" ("As St. Quirinus' Day goes, so will the summer").^[2]

Quirinus, along with [Hubertus](#), [Cornelius](#) and [Anthony](#), was venerated as one of the [Four Holy Marshals](#) ('*Vier Marschälle Gottes*) in the [Rhineland](#).^{[2][7][8]} Portraits of Quirinus and of [St. Valentine](#) appear at the top of the *recto* of the *Nuremberg Chronicles* (*Folio CXXII [Geneva]*).^[9]

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- ↑ Nine in reference to an interpretation of the Latin name of Neuss, *Novesia*, from "novem," meaning "nine."
- ↑ ^a ^b ^c ^d Quirinus von Rom (von Neuss) - Ökumenisches Heiligenlexikon
- ↑ ^a ^b ^c ^d ^e ^f ^g San Quirino
- ↑ Diu Minnezit - Kleidung - Filzkappe
- ↑ ^a ^b CATHOLIC ENCYCLOPEDIA: Sts. Quirinus
- ↑ ^a ^b Josef Theodor Rath (1994). "Quirinus of Neuss". In Bautz, Traugott (ed.). *Biographisch-Bibliographisches Kirchenlexikon (BBKL)* (in German). 7. Herzberg: Bautz. cols. 1130–1131. ISBN 3-88309-048-4.
- ↑ marschälle
- ↑ Die Kapelle
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- Walter Bader: *St Quirinus zu Neuss*. 1955
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External links [edit]

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- San Quirino (in Italian)
- Quirinus von Rome (von Neuss) (in German)
- Quirinus of Neuss in the German National Library catalogue



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Quirinus of Sescia

From Wikipedia, the free encyclopedia

Quirinus (**Croatian:** *Kvirin*) (died 309 AD) is venerated as an early bishop of Sescia, now **Sisak** in Croatia. He is mentioned by **Eusebius of Caesarea**.

A *Passio*, considered unreliable,^[2] states that Quirinus was killed during the persecutions of **Diocletian** after being arrested in 309. Quirinus had attempted to flee but was imprisoned. He managed to convert his jailer, named Marcellus, to **Christianity**. After three days, the governor of **Pannonia Prima**, Amantius, ordered him taken to Sabaria (present-day **Szombathely**, Hungary), where after attempting to make Quirinus abjure his faith, he had the bishop thrown into the local Gyöngyös River with a **millstone** around his neck.^[2]

A variant of the legend states that he was *almost* killed during Diocletian's persecution of Christians: the authorities tied him to a millstone and threw him into a river, but he freed himself from the weight, escaped and continued to preach his faith. **Saint Florian**, another saint associated with Pannonia, was also said to have been executed by drowning with a stone tied around his neck. The *Acts* of the martyrdom of the saint were collected in (**Thierry Ruinart**, "Acta martyrum", Ratisbon, 522), and a hymn was written in his honour by **Prudentius** (loc. cit., 524).^[3]

Veneration [edit]



The main well at **Krk** depicts Saint Quirinus

Local Christians of Savaria recovered his body and buried it near the gate known as the "Scarabateus" (likely at **Sopron**).^[2]

Upon the incursion of the **barbarians** into **Pannonia** at the end of the fourth century and at the beginning of the

fifth, his relics were taken to **Rome** and deposited in a **mausoleum** or vaulted chamber named Platonia, behind the apse of the Basilica of **San Sebastiano fuori le mura** on the **Appian Way**.^[4]

^[2] The "Platonia" was a construction at the rear of the basilica; it was long believed to have been the temporary tomb for **Peter** and **Paul**, but was a tomb for Quirinus.

His cult became popular, as attested by the *Itineraries* of the 7th century.^[2] Some sources state that his relics were translated to various locations, including **Correggio**, **Emilia-Romagna**, **Milan**, **Aquileia**, and the Basilica of **Santa Maria in Trastevere** in Rome.^[2] His relics may have also been carried to **Tivoli**. There is a cult of Saint **Quirinus of Tivoli**, who may or may not be the same saint.^[5] The relics in Tivoli were reportedly moved to **Apennine Peninsula** during the invasion of the **Huns**.^[6]

Quirinus became considered one of the national protectors of the **Republic of San Marino** after a dense fog attributed to him by the Sammarinese on his feast day of June 4, 1543, thwarted an attempted conquest of the country by Fabiano di Monte San Savino, nephew of the later **Pope Julius III**.^[7] The Franciscan **Capuchin**

Quirinus of Sescia



Statue in **Halsteren**, Netherlands

Bishop and martyr

Died	309 AD <div>Sabaria, Pannonia, Roman Empire</div>
Venerated in	Roman Catholic Church
Canonized	Pre-Congregation
Major shrine	Basilica of San Sebastiano fuori le mura , Rome, Italy
Feast	4 June
Attributes	millstone hanging from his neck ^[1]
Patronage	Sisak, Croatia



Szombathely Óperint Street - Plaque of the death of the 1700th anniversary

Church of San Quirino was subsequently built in the capital of [San Marino](#) around 1550.^[8]

A church is dedicated to him at [Jesenovik](#), Croatia. His feast is observed on 4 June.

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Quirinus of Tegernsee

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Quirinus of Tegernsee, or **Quirinus of Rome** (not to be confused with **Quirinus of Neuss**, also sometimes called *Quirinus of Rome*), is venerated as a [martyr](#) and [saint](#) of the third century.

According to one tradition, he was beheaded during the reign of [Claudius Gothicus](#) (268-70). His corpse was thrown into the [Tiber](#) and later found at [Tiber Island](#).^[1]

According to the legendary *Acts* of the martyrs [Saint Maris](#) and [Saint Martha](#), a Roman martyr Quirinus (Cyrinus) was buried in the [Catacomb of Pontian](#). However, the itineraries to the graves of the Roman martyrs do not mention him.^[2]

His legend was later connected with [Tegernsee Abbey](#) in [Bavaria](#), where his relics had been [translated](#) in the eighth century, during the reign of King [Pippin](#) and [Pope Zacharias](#).^[1] However, Quirinus' relics may have been translated instead during the papacy of [Pope Paul I](#) (term 757-767), around 761.^[1]

Veneration [edit]

His feast is celebrated on March 25. Perhaps this Quirinus is meant by the expression "Romæ sancti Cyri" found in the "Martyrologium Hieronymianum" of March 24 (cf. "Acta SS.", III, March, 543 sqq.; Dufourcq "Les Gesta martyrum romains", I, 240).

Quirinus' cult flourished from its center at Tegernsee, and a larger stone church was built in 1450 to house his coffin.

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Saint Quirinus of Tegernsee



Death of Saint Quirin, painting by [Martin Johann Schmidt](#), 1782

Martyr

Died	~270 AD
Venerated in	Eastern Orthodox Church <div></div> Roman Catholic Church
Major shrine	Tegernsee, Bavaria
Feast	March 25; June 16 (translation of relics) ^[1]
Attributes	orb, sceptre ^[1]



Chapel of St Quirinus, Tegernsee

This article about a German saint is a *stub*. You can help Wikipedia by [expanding it](#).

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Quirinus of Tivoli

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Saint Quirinus of Tivoli is venerated as a [martyr](#) and [saint](#) of the [Catholic Church](#). His cult is centered at [Tivoli](#). Quirinus of Tivoli may be the same saint as [Quirinus of Sescia](#), whose [relics](#) were carried from [Pannonia](#) to [Rome](#), and perhaps Tivoli as well, explaining the existence of a cult to Saint Quirinus of Tivoli.^[1]

According to this interpretation Quirinus of Sescia relics were reportedly moved to [Apennine Peninsula](#) during the invasion of the [Huns](#).^[2]

According to the [Johann Peter Kirsch](#), "there is no historical account of him; he is, perhaps, identical with one of the martyrs of this name who are mentioned in the [Martyrology of Jerome](#) among groups of martyrs under the dates of March 12, 3 and June 4. Under June 4 a Quirinus is mentioned with a statement of the place 'Nividuno civitate'.^[3] The *Bibliotheca Sanctorum* states that Quirinus of Tivoli's relics rested at the basilica of San Lorenzo in Tivoli, but nothing else about him is known.^[1] [Cesare Baronio](#) inserted his name into the *Roman Martyrology* under June 4.^[1]

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Quiteria

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Saint Quiteria (**Spanish**: *Quiteria*; **Catalan**: *Quitèria*; **Occitan**: *Quiteira*; **French**: *Quitterie*; **Portuguese**: *Quitéria*; **Tamil**: கித்தேரியம்மா *Kittēriyammā*) was a second-century **virgin martyr** about whom nothing is certain except her name and her cult. She appears in the *Roman Martyrology*, but not in any other ancient calendars (such as the *Martyrologium Hieronymianum*).

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- 1 Name
- 2 Legend
- 3 Quiteria and the Nonuplet sisters
- 4 Miracles in Kuthenkuly
- 5 Alternate legend
- 6 Gallery
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Name [edit]

Quiteria may be derived from *Kythere* (or *Kyteria*, *Kuteria*), a title applied to the **Phoenician** goddess *Astarte* which meant "the red one",^[2] or from (the possibly related name) *Cytherea*, an epithet of the Greek goddess *Aphrodite* because she was born on the island of *Kythira*. Such origins of the name suggest to some that Quiteria is fictional.

Legend [edit]

She is said to have been born in Bracara (now **Braga**, Portugal) to Lucius Catilius Serves, Roman governor of **Gallaecia** and **Lusitania**, and Calcia, his wife. Her father wanted her to marry and renounce **Christianity**. Quiteria fled and her father's men found her at **Aire-sur-l'Adour**, in **Gascony**. She was **beheaded** on the spot. Her sister, Liberata, also suffered the same fate in the forest of Montus and lies in a 14th-century sarcophagus in the fortified church of Saint Jean Baptiste in Mazères 32 km from her sister Quiteria in **Aire-sur-l'Adour** . There is a Church dedicated to her at **Kuthenkully**, a coastal village in the Indian state of **Tamil Nadu** .

Quiteria and the Nonuplet sisters [edit]

Portuguese religious traditions state that Saint Quiteria was the leader of the "Nonuplet Sisters," who were named **Eumelia** (**Euphemia**); **Liberata** (**Virgeforte**); **Gema** (**Marina of Aguas Santas**, **Margarida**); **Genebra**; **Germana**; **Basilissa**; **Marica**; and **Vitoria** (**Victoria**). These were born in **Minho** to an important **Roman** military official. Their mother, disgusted at the fact that she had given birth to nine daughters all at once as if she were a common peasant (or an animal), ordered a maid to take them to a river to drown them. Their father was unaware of their birth.

Disobeying her mistress, however, the maid gave the girls over to some local women who brought them up. As adult women, they opposed the worship of **Roman gods** and were brought before their father, who recognized them as his daughters. Their father wanted them to marry Roman officers or other suitors. The nonuplets refused and were imprisoned in a **tower**. However, they escaped and liberated all of their other prisoners. They

Saint Quiteria



18th-century **Portuguese** painting of Quiteria.

Virgin and Martyr

Born	2nd Century <div> Braga, Lusitania (now Portugal)</div>
Died	2nd century <div> traditionally Aire-sur-l'Adour</div>
Venerated in	Catholic Church <div> Eastern Orthodox Church^[1]</div>
Canonized	1716 by Pope Clement XI
Major shrine	Aire-sur-l'Adour <div> Kuthenkuly(not officially declared)</div>
Feast	22 May
Attributes	palm of martyrdom; depicted with a dog on a lead; depicted with her head in her hands, emerging from the sea.
Patronage	invoked against rabies ; ^[2] Higueruela ; Meca (Alenquer). Kuthenkuly (Patroness)

subsequently waged a [guerrilla war](#) in the mountains against the [Roman Empire](#).

Quiteria was caught and beheaded. Her sister Euphemia, unable to escape from the soldiers who pursued her, threw herself from a [cliff](#) situated today in the [Peneda-Gerês National Park](#) (it is called today *Penedo da Santa*, Cliff of the Saint). A rock opened up and swallowed her and on the spot there sprang up a [hot spring](#).

This is a legend that closely follows that of the Galician [Saint Marina](#), who is said to have been one of nine sisters. ^(citation needed) and she is the Patron Saint of **rabies**

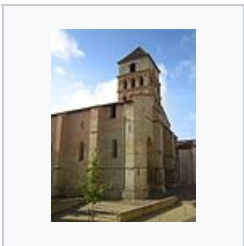
Miracles in Kuthenkuly ^{[[edit](#)]}

St. Quiteria's statue was first brought to [Kuthenkuly](#) by Thommai Rayan, who prayed to her for an heir. His wife gave birth to a boy child and he named his son Kitherian (masculine name for Kitheriammal). He built a Chapel and kept her statue. Later many miracles held at Kuthenkuly so the people made a crown and decided to offer it to her. While the crown was being taken to the church, an eagle took the crown and flew away, so the people were afraid. St. Quiteria came in the dream of Santhacruz and said "Santhacruz, wake up, go to the Church and get my Crown." Immediately he went to the church and saw a broken piece of the crown but the other piece was not there. He searched on the top of the palm tree where he found the other piece. Later the crown was fixed and offered to her statue.

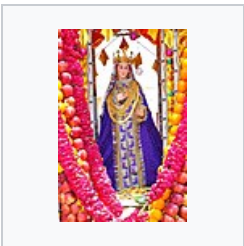
Alternate legend ^{[[edit](#)]}

Other Portuguese traditions make her a native of *Bracara* ([Braga, Portugal](#)) who was decapitated and thrown into the sea. This legend states that she emerged from the water with her head in her hands, and is thus sometimes represented as such. However, she is not considered one of the [Cephalophores](#) because there is no written record to support this. Her patronage against [rabies](#) stems from the fact that her legend states that she held two rabid dogs at bay with the power of her saintly voice. A festival in her honor was first held at [Tui, Galicia](#) in 2018 after a proclamation was made by its bishop.^[3]

Gallery ^{[[edit](#)]}



Sainte-Quitterie church, Aire-sur-l'Adour, France



St.Quiteria's church in [Kuthenkuly](#).



A Roman capital in Sainte-Quitterie church



A Roman capital in Sainte-Quitterie church



Church of Saint Quiteria (Santa Quiteria) in [Alcázar de San Juan](#), Spain.



Church of Archista Kitheriammal (Saint Quiteria) in Manakarai, Tuticorin District, Tamil Nadu, India.

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- ↑ *http://arre-burro.weblog.com.pt/arquivo/2004_10.html*

External links ^{[[edit](#)]}

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Quodvultdeus

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Quodvultdeus (Latin for "what God wills", died c. 450 AD) was a fifth-century church father and bishop of [Carthage](#) who was exiled to [Naples](#). He was known to have been living in [Carthage](#) around 407 and became a [deacon](#) in 421 AD. He corresponded with [Augustine of Hippo](#), who served as Quodvultdeus' spiritual teacher.^[1] Augustine also dedicated some of his writings to Quodvultdeus.^[1]

Quodvultdeus was exiled when Carthage was captured by the [Vandals](#) led by King [Genseric](#), who followed [Arianism](#). Tradition states that he and other churchmen (such as [Gaudiosus of Naples](#)) were loaded onto leaky ships that landed at Naples

Saint Quodvultdeus



around 439 AD and Quodvultdeus established himself in [Italy](#).^[1] He would go on to convert dozens of Arian [Goths](#) to Orthodoxy in his lifetime.

One of the mosaic burial portraits in the Galleria dei Vescovi in the [Catacombs of San Gennaro](#) depicts Quodvultdeus.^[2]

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	Portrait of Quodvultdeus, 5th-century mosaic, Catacombs of San Gennaro
Died	~450 AD Neapolis, Western Roman Empire
Venerated in	Catholic Church Eastern Orthodox Church
Feast	26 October (Roman calendar); 8 January (calendar of Carthage); 19 February (calendar of Naples)

Writings [\[edit\]](#)

Twelve sermons by Quodvultdeus survive:

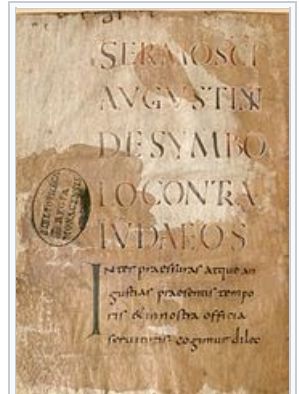
- Three *De symbolo* ("On the creed")
- Two *De tempore barbarico* ("On barbaric times")
- Two *De accedentibus ad gratiam* ("On the approach to grace")
- *Adversus quinque haereses* ("On five heresies")
- *De cataclismo* ("On the cataclysm")
- *De ultima quarta feria* ("On the last Wednesday")
- *De cantico novo* ("On the new song")
- *Contra iudaeos, paganos et arrianos* ("Against Jews, Pagans and Arians")

He also wrote:

- *Liber promissionum et praedicatorum Dei* ("Book of promises and predictions of God")

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- ↑ **a** **b** **c** Patron Saints Index: Saint [Quodvultdeus](#) Archived April 5, 2008, at the [Wayback Machine](#)
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Opening page of a 9th-century manuscript of the *Sermon against Jews, Pagans and Arians* by Quodvultdeus, erroneously attributed to [Augustine of Hippo](#) (Bavarian State Library Clm 14098, f. 61v)

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