

Chapter 1 : Martyrs : definition of Martyrs and synonyms of Martyrs (English)

Martyr definition is - a person who voluntarily suffers death as the penalty of witnessing to and refusing to renounce a religion. How to use martyr in a sentence. a person who voluntarily suffers death as the penalty of witnessing to and refusing to renounce a religion.

It was used for a person who speaks from personal observation. The martyr, when used in a non-legal context, may also signify a proclamation that the speaker believes to be truthful. The term was used by Aristotle for observations, but also for ethical judgments and expressions of moral conviction that can not be empirically observed. There are several examples where Plato uses the term to signify "witness to truth", including in *Laws*. The Greek word martyr signifies a " witness " who testifies to a fact he has knowledge about from personal observation. It is in this sense that the term first appears in the Book of Acts , in reference to the Apostles as "witnesses" of all that they had observed in the public life of Christ. Thus, within the lifetime of the Apostles, the term martyrs came to be used in the sense of a witness who at any time might be called upon to deny what he testified to, under penalty of death. From this stage the transition was easy to the ordinary meaning of the term, as used ever since in Christian literature: John , at the end of the first century, employs the word with this meaning. Yet the term martyr was still sometimes applied during the third century to persons still living, as, for instance, by Cyprian who gave the title of martyrs to a number of bishops, priests, and laymen condemned to penal servitude in the mines. Museo del Prado Religious martyrdom is considered one of the more significant contributions of Second Temple Judaism to western civilization. It is believed that the concept of voluntary death for God developed out of the conflict between King Antiochus Epiphanes IV and the Jewish people. With few exceptions, this assumption has lasted from the early Christian period to this day, accepted both by Jews and Christians. According to Daniel Boyarin, there are "two major theses with regard to the origins of Christian martyrology, which [can be referred to] as the Frennd thesis and the Bowersock thesis. Frennd argues that the Christian concept of martyrdom can only be understood as springing from Jewish roots. Frennd writes, "In the first two centuries C. It ran its course in the great urban spaces of the agora and the amphitheater, the principal settings for public discourse and for public spectacle. It depended upon the urban rituals of the imperial cult and the interrogation protocols of local and provincial magistrates. He challenges that assumption and argues that "making of martyrdom was at least in part, part and parcel of the process of the making of Judaism and Christianity as distinct entities. Some felt they should not, while others said they could. In the end, it was agreed to allow them in after a period of penance. This issue caused the Donatist and Novatianist schisms. These homilies were part of the hagiographical tradition of saints and martyrs. The Early Church[edit] See also: Carson and Douglas J. Moo write that Stephen was stoned to death after he was "falsely accused of speaking against the temple and the law. John the Apostle is traditionally believed to have ordained Antipas as bishop of Pergamon while Domitian was the Roman emperor. According to tradition, Antipas was martyred in ca. The Book of Revelation calls Jesus, as well as Antipas, "the faithful witness" ο μαρτυς ο πιστος [22] [23] [17] The lives of the martyrs became a source of inspiration for some Christians, and their relics were honored. Numerous crypts and chapels in the Roman catacombs bear witness to the early veneration for those champions of freedom of conscience. Special commemoration services, at which the holy Sacrifice were offered over their tombs gave rise to the time honoured custom of consecrating altars by enclosing in them the relics of martyrs. Christians were persecuted by local authorities on an intermittent and ad-hoc basis. In addition, there were several periods of empire-wide persecution which were directed from the seat of government in Rome. Christians were the targets of persecution because they refused to worship the Roman gods or to pay homage to the emperor as divine. The cult of the saints was significant to the process of Christianization , but during the first centuries of the Church the celebrations venerating the saints took place in hiding. Piroyansky notes that although these men were never formally canonized as saints they were venerated as miracle-working martyrs and their tombs were turned into shrines following their violent and untimely deaths. Russell has written that the "cults of political saints" may have been a way of "showing resistance to the king" that would have been difficult to control or punish. These degrees were

mentioned by Pope Gregory I in Homilia in Evangelia, he wrote of "three modes of martyrdom, designated by the colors, red, blue or green , and white. The term "white martyrdom" was used by the Church Father Jerome , "for those such as desert hermits who aspired to the condition of martyrdom through strict asceticism. Archbishop Silvano Maria Tomasi, permanent observer of the Holy See to the United Nations later referred to this number in a radio address to the 23rd session of the Human Rights Council. The majority of the one million people the Center counted as Christians who died as martyrs between and , died during the Civil War in the Democratic Republic of Congo. The report did not take into consideration political or ethnic differences. Professor Thomas Schirrmacher from the International Society for Human Rights , considers the figure to be closer to 10, They are often poor. They often belong to ethnic, linguistic and cultural minorities. And they are often at risk.

Chapter 2 : Christian martyrs - Wikipedia

Year after year, these martyrs of the brush stood, palette in hand, fighting the old battle of individual merit against contemporary dullness--fighting bravely, patiently, independently; and leaving to Mr.

The Greek word *martus* signifies a witness who testifies to a fact of which he has knowledge from personal observation. It is in this sense that the term first appears in Christian literature; the Apostles were "witnesses" of all that they had observed in the public life of Christ, as well as of all they had learned from His teaching, "in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth" Acts 1: Peter, in his address to the Apostles and disciples relative to the election of a successor to Judas, employs the term with this meaning: In his first public discourse the chief of the Apostles speaks of himself and his companions as "witnesses" who saw the risen Christ and subsequently, after the miraculous escape of the Apostles from prison, when brought a second time before the tribunal, Peter again alludes to the twelve as witnesses to Christ, as the Prince and Saviour of Israel, Who rose from the dead; and added that in giving their public testimony to the facts, of which they were certain, they must obey God rather than man Acts 5: In his First Epistle St. Peter also refers to himself as a "witness of the sufferings of Christ" 1 Peter 5: But even in these first examples of the use of the word *martus* in Christian terminology a new shade of meaning is already noticeable, in addition to the accepted signification of the term. The disciples of Christ were no ordinary witnesses such as those who gave testimony in a court of justice. These latter ran no risk in bearing testimony to facts that came under their observation, whereas the witnesses of Christ were brought face to face daily, from the beginning of their apostolate, with the possibility of incurring severe punishment and even death itself. Stephen was a witness who early in the history of Christianity sealed his testimony with his blood. The careers of the Apostles were at all times beset with dangers of the gravest character, until eventually they all suffered the last penalty for their convictions. Thus, within the lifetime of the Apostles, the term *martus* came to be used in the sense of a witness who at any time might be called upon to deny what he testified to, under penalty of death. From this stage the transition was easy to the ordinary meaning of the term, as used ever since in Christian literature: John, at the end of the first century, employs the word with this meaning; Antipas, a convert from paganism, is spoken of as a "faithful witness *martus* who was slain among you, where Satan dwelleth" Revelation 2: Further on the same Apostle speaks of the "souls of them that were slain for the Word of God and for the testimony martyrdom which they held" Revelation 6: Yet, it was only by degrees, in the course of the first age of the Church, that the term martyr came to be exclusively applied to those who had died for the faith. The grandsons of St. Jude, for example, on their escape from the peril they underwent when cited before Domitian were afterwards regarded as martyrs Eusebius, "Hist. The famous confessors of Lyons, who endured so bravely awful tortures for their belief, were looked upon by their fellow-Christians as martyrs, but they themselves declined this title as of right belonging only to those who had actually died: This distinction between martyrs and confessors is thus traceable to the latter part of the second century: Yet the term martyr was still sometimes applied during the third century to persons still living, as, for instance, by St. Cyprian, who gave the title of martyrs to a number of bishops, priests, and laymen condemned to penal servitude in the mines Ep. Tertullian speaks of those arrested as Christians and not yet condemned as *martyres designati*. In the fourth century, St. Gregory of Nazianzus alludes to St. Basil as "a martyr", but evidently employs the term in the broad sense in which the word is still sometimes applied to a person who has borne many and grave hardships in the cause of Christianity. The description of a martyr given by the pagan historian Ammianus Marcellinus XXII, xvii, shows that by the middle of the fourth century the title was everywhere reserved to those who had actually suffered death for their faith. Heretics and schismatics put to death as Christians were denied the title of martyrs St. Cyprian, Treatise on Unity 14; St. Cyprian lays down clearly the general principle that "he cannot be a martyr who is not in the Church; he cannot attain unto the kingdom who forsakes that which shall reign there. Clement of Alexandria strongly disapproves Stromata IV. The orthodox were not permitted to seek martyrdom. Tertullian, however, approves the conduct of the Christians of a province of Asia who gave themselves up to the governor, Arrius Antoninus Ad. But while

circumstances might sometimes excuse such a course, it was generally held to be imprudent. Gregory of Nazianzus sums up in a sentence the rule to be followed in such cases: The example of a Christian of Smyrna named Quintus, who, in the time of St. Polycarp, persuaded several of his fellow believers to declare themselves Christians, was a warning of what might happen to the over-zealous: Quintus at the last moment apostatized, though his companions persevered. Breaking idols was condemned by the Council of Elvira, which, in its sixtieth canon, decreed that a Christian put to death for such vandalism would not be enrolled as a martyr. Lactantius, on the other hand, has only mild censure for a Christian of Nicomedia who suffered martyrdom for tearing down the edict of persecution. In one case St. Cyprian authorizes seeking martyrdom. Writing to his priests and deacons regarding repentant lapsi who were clamouring to be received back into communion, the bishop after giving general directions on the subject, concludes by saying that if these impatient personages are so eager to get back to the Church there is a way of doing so open to them. If they the lapsi truly and with constancy repent of what they have done, and the fervour of their faith prevails, he who cannot be delayed may be crowned " Ep. Legal basis of the persecutions Acceptance of the national religion in antiquity was an obligation incumbent on all citizens; failure to worship the gods of the State was equivalent to treason. This universally accepted principle is responsible for the various persecutions suffered by Christians before the reign of Constantine; Christians denied the existence of and therefore refused to worship the gods of the state pantheon. They were in consequence regarded as atheists. It is true, indeed, that the Jews also rejected the gods of Rome, and yet escaped persecution. But the Jews, from the Roman standpoint, had a national religion and a national God, Jehovah, whom they had a full legal right to worship. Even after the destruction of Jerusalem, when the Jews ceased to exist as a nation, Vespasian made no change in their religious status, save that the tribute formerly sent by Jews to the temple at Jerusalem was henceforth to be paid to the Roman exchequer. For some time after its establishment, the Christian Church enjoyed the religious privileges of the Jewish nation, but from the nature of the case it is apparent that the chiefs of the Jewish religion would not long permit without protest this state of things. At what date the Roman authorities had their attention directed to the difference between the Jewish and the Christian religion cannot be determined, but it appears to be fairly well established that laws proscribing Christianity were enacted before the end of the first century. Tertullian is authority for the statement that persecution of the Christians was institutum Neronianum " an institution of Nero " Ad nat. The First Epistle of St. Peter also clearly alludes to the proscription of Christians, as Christians, at the time it was written I, St. Domitian also, is known to have punished with death Christian members of his own family on the charge of atheism Suetonius, "Domitianus", xv. While it is therefore probable that the formula: Pliny had been sent from Rome by the emperor to restore order in the Province of Bithynia-Pontus. Among the difficulties he encountered in the execution of his commission one of the most serious concerned the Christians. The extraordinarily large number of Christians he found within his jurisdiction greatly surprised him: One consequence of the general defection from the state religion was of an economic order: Complaints were laid before the legate relative to this state of affairs, with the result that some Christians were arrested and brought before Pliny for examination. The suspects were interrogated as to their tenets and those of them who persisted in declining repeated invitations to recant were executed. Some of the prisoners, however, after first affirming that they were Christians, afterwards, when threatened with punishment, qualified their first admission by saying that at one time they had been adherents of the proscribed body but were so no longer. Others again denied that they were or ever had been Christians. Having never before had to deal with questions concerning Christians Pliny applied to the emperor for instructions on three points regarding which he did not see his way clearly: To these inquiries Trajan replied in a rescript which was destined to have the force of law throughout the second century in relation to Christianity. After approving what his representative had already done, the emperor directed that in future the rule to be observed in dealing with Christians should be the following: Anonymous denunciations were not to be acted upon, and on the other hand, those who repented of being Christians and offered sacrifice to the gods, were to be pardoned. Thus, from the year, the date of this document, perhaps even from the reign of Nero, a Christian was ipso facto an outlaw. And that the emperor did not regard Christians as a menace to the State is apparent from the general tenor of his instructions. Their only crime was

that they were Christians , adherents of an illegal religion. Under this regime of proscription the Church existed from the year to the reign of Septimius Severus It is true indeed, that the delator was an unpopular person in the Roman Empire, and, besides, in accusing a Christian he ran the risk of incurring severe punishment if unable to make good his charge against his intended victim. In spite of the danger, however, instances are known, in the persecution era, of Christian victims of delation. The prescriptions of Trajan on the subject of Christianity were modified by Septimius Severus by the addition of a clause forbidding any person to become a Christian. The existing law of Trajan against Christians in general was not, indeed, repealed by Severus, though for the moment it was evidently the intention of the emperor that it should remain a dead letter. The object aimed at by the new enactment was, not to disturb those already Christians , but to check the growth of the Church by preventing conversions. Some illustrious convert martyrs, the most famous being Sts. Perpetua and Felicitas, were added to the roll of champions of religious freedom by this prohibition, but it effected nothing of consequence in regard to its primary purpose. The persecution came to an end in the second year of the reign of Caracalla From this date to the reign of Decius the Christians enjoyed comparative peace with the exception of the short period when Maximinus the Thracian occupied the throne. The elevation of Decius to the purple began a new era in the relations between Christianity and the Roman State. This emperor, though a native of Illyria , was nevertheless profoundly imbued with the spirit of Roman conservatism. He ascended the throne with the firm intention of restoring the prestige which the empire was fast losing, and he seems to have been convinced that the chief difficulty in the way of effecting his purpose was the existence of Christianity. The consequence was that in the year he issued an edict, the tenor of which is known only from the documents relating to its enforcement, prescribing that all Christians of the empire should on a certain day offer sacrifice to the gods. This new law was quite a different matter from the existing legislation against Christianity. Proscribed though they were legally, Christians had hitherto enjoyed comparative security under a regime which clearly laid down the principle that they were not to be sought after officially by the civil authorities. The edict of Decius was exactly the opposite of this: The first effect of the new legislation seemed favourable to the wishes of its author. Many other nominal Christians procured by bribery certificates stating that they had complied with the law , while still others apostatized under torture. Yet after this first throng of weaklings had put themselves outside the pale of Christianity there still remained, in every part of the empire, numerous Christians worthy of their religion, who endured all manner of torture, and death itself, for their convictions. The persecution lasted about eighteen months, and wrought incalculable harm. Before the Church had time to repair the damage thus caused, a new conflict with the State was inaugurated by an edict of Valerian published in Christians were also forbidden, under pain of death, to resort to their cemeteries. The results of this first edict were of so little moment that the following year, , a new edict appeared requiring the clergy to offer sacrifice under penalty of death. Christian senators, knights , and even the ladies of their families , were also affected by an order to offer sacrifice under penalty of confiscation of their goods and reduction to plebeian rank. And in the event of these severe measures proving ineffective the law prescribed further punishment: The persecution came to an end with the capture of Valerian by the Persians ; his successor, Gallienus , revoked the edict and restored to the bishops the cemeteries and meeting places.

Chapter 3 : Martyr | Define Martyr at calendrierdelascience.com

noun. a person who willingly suffers death rather than renounce his or her religion. a person who is put to death or endures great suffering on behalf of any belief, principle, or cause: a martyr to the cause of social justice.

The age of martyrdom led to the presence of relics in altars , and in the foundation stones of the buildings built for worship. Some felt they should not, while others said they could. In the end, it was agreed to allow them in after a period of penance. This issue caused the Donatist and Novatianist schisms. Persecution of Christians in the New Testament The doctrines of the apostles brought the Early Church into conflict with some Jewish religious leaders. This eventually led to their expulsion from the synagogues. Acts records the martyrdom of the Christian leaders, Stephen and James of Zebedee. The first known Christian martyr was St. Stephen as recorded in the Acts 6: Stephen was killed for his support, belief and faith in Jesus Christ of Nazareth as the Messiah. There were probably other early Christian martyrs besides Stephen, since St. Paul acknowledged persecuting Christians before his conversion Acts 9: Traditionally the Massacre of the Innocents is considered the first martyrdom of Christians. In its first three centuries , the Christian church endured periods of persecution at the hands of Roman authorities. Christians were persecuted by local authorities on an intermittent and ad-hoc basis. In addition, there were several periods of empire-wide persecution which was directed from the seat of government in Rome. Christians were the targets of persecution because they refused to worship the Roman gods or to pay homage to the emperor as divine. Some early Christians sought out and welcomed martyrdom. Both Polycarp and Cyprian , bishops in Smyrna and Carthage respectively, attempted to avoid martyrdom. Historical importance While the persecution-martyr theme was prominent in the literature of early Christianity, none of several major martyrologies was finally canonized. Although the general consensus of scholars is that relatively few Christians were actually executed,[citation needed] the experience of persecution and martyrdom would be memorialized by successive generations of Christians and thereby become a central feature of their self-understanding continuing even to modern times. Thus, many Christians would come to view persecution as an integral part of the Christian experience. The implications of this self-image have had far-reaching ramifications, especially in Western cultures. This experience, and the associated martyrs and apologists , would have significant historical and theological consequences for the developing faith. Frend shows how the persecutions formed an essential part in a providential philosophy of history that has profoundly influenced European political thought. Martyrdom as a component of Christian self-understanding In recent years several notable studiesâ€”including those by Judith Perkins, Daniel Boyarin, and Elizabeth Castelliâ€”have assessed the importance of martyrdom and suffering in constructions of ancient Christian identity. The formative experience of martyrdom and persecution determined the ways in which later Christians would both use and experience violence under the Christian empire. Discourses of martyrdom and persecution formed the symbolic language through which Christians represented, justified, or denounced the use of violence. It is believed that the concept of voluntary death for God developed out of the conflict between King Antiochus Epiphanes IV and the Jewish people. With few exceptions, this assumption has lasted from the early Christian period to this day, accepted both by Jews and Christians. Recently, however, a growing number of scholars have begun to challenge this assumption. Frend argues that the Christian concept of martyrdom can only be understood as springing from Jewish roots. Frend writes, "In the first two centuries C. It ran its course in the great urban spaces of the agora and the amphitheater, the principal settings for public discourse and for public spectacle. It depended upon the urban rituals of the imperial cult and the interrogation protocols of local and provincial magistrates. He challenges that assumption and argues that "making of martyrdom was at least in part, part and parcel of the process of the making of Judaism and Christianity as distinct entities. These degrees were mentioned by Pope Gregory I in Homilia in Evangelia, he wrote of "three modes of martyrdom, designated by the colors, red, blue or green , and white. The term "white martyrdom" was used by the Church Father Jerome , "for those such as desert hermits who aspired to the condition of martyrdom through strict asceticism.

The State also decided to grant the beneficiaries among the martyrs and wounded of the revolution a lifetime monthly pension for those who have not received compensation, for compensation of moral and physical harm as a global capital and in light of the judgments of the courts.

Josephus and from the New Testament that witnesses often died for their testimonies. The term, in this later sense, entered the English language as a loanword. The death of a martyr or the value attributed to it is called martyrdom. The early Christians who first began to use the term martyr in its new sense saw Jesus as the first and greatest martyr, on account of his crucifixion. However, the following table presents a general outline of common features present in stereotypical martyrdoms. Common features of stereotypical martyrdoms [6] 1. A person of some renown who is devoted to a cause believed to be admirable. People who oppose that cause. Foreseeable risk The hero foresees action by opponents to harm him or her, because of his or her commitment to the cause. The hero continues, despite knowing the risk, out of commitment to the cause. The opponents kill the hero because of his or her commitment to the cause. People may label the hero explicitly as a martyr. Other people may in turn be inspired to pursue the same cause. Religious martyrdom is considered one of the more significant contributions of Hellenistic Judaism to Western Civilization. Mother Elizabeth of Russia , Rev. Martin Luther King , Archbishop Oscar Romero and Pastor Dietrich Bonhoeffer In Christianity , a martyr, in accordance with the meaning of the original Greek *martyrs* in the New Testament, is one who brings a testimony, usually written or verbal. In particular, the testimony is that of the Christian Gospel , or more generally, the Word of God. A Christian witness is a biblical witness whether or not death follows. Where death ensues, the witnesses follow the example of Jesus in offering up their lives for truth. The concept of Jesus as a martyr has recently received greater attention. Analyses of the Gospel passion narratives have led many scholars to conclude that they are martyrdom accounts in terms of genre and style. This definition of martyr is not specifically restricted to the Christian faith. The first Christian witness to be killed for his testimony was Saint Stephen whose name means "crown" , and those who suffer martyrdom are said to have been "crowned. As some wondered how then they could most closely follow Christ there was a development of desert spirituality, desert monks, self mortification, ascetics , Paul the Hermit , St. Anthony , following Christ by separation from the world. This was a kind of white martyrdom, dying to oneself every day, as opposed to a red martyrdom, the giving of one's life in a violent death. Yet even more modern day accounts of martyrdom for Christ exist, shown in books such as *Jesus Freaks*. He gained considerable fame as a roving preacher "a "hedge priest" without a parish or any cure linking him to the established order " by expounding the doctrines of John Wycliffe , and especially by his insistence on social equality. Ball was thrown into prison on three occasions. He also appears to have been excommunicated; owing to which, in it was forbidden to hear him preach. These measures, however, did not moderate his opinions, nor diminish his popularity; his words had a considerable effect in fomenting a riot which broke out in June When Adam delved and Eve span, Who was then the gentleman? From the beginning all men by nature were created alike, and our bondage or servitude came in by the unjust oppression of naughty men. For if God would have had any bondmen from the beginning, he would have appointed who should be bond, and who free. And therefore I exhort you to consider that now the time is come, appointed to us by God, in which ye may if ye will cast off the yoke of bondage, and recover liberty. Ball, who was called by Froissart "the mad priest of Kent," seems to have possessed eloquence and the gift of rhyme. The word also appears with these various meanings in the hadith , the sayings of Muhammad. Hinduism Despite the promotion of ahimsa non-violence within Santana Dharma , there is also the concept of righteous dharma , where violence is used as a last resort after all other means have failed. Examples of this are found in the Mahabharata. Upon completion of their exile, the Pandavas were refused the return of their portion of the kingdom by their cousin Duruyodhana; and following which all means of peace talks by Krishna , Vidura and Sanjaya failed. During the great war which commenced, even Arjuna was brought down with doubts, e. This is where Krishna instructs Arjuna how to carry out his duty as a righteous warrior and fight. Instead, he explained that martyrdom is devoting oneself to

service to humanity. Martyrdom in Sikhism Martyrdom called shaheed in Punjabi is a fundamental concept in Sikhism and represents an important institution of the faith. The Sikh Gurus and Sikh with and after them are the biggest examples of martyrs. They fought against Mughal tyranny and oppression hence upholding the fundamentals of Sikhism. And in which their lives were taken. During protesting non-violently or in battles. Bhagat Singh is usually interpreted in India as a Sikh martyr. Though there were many silent acts of martyrdom during the independence struggle of India against the British. A larger contribution had come during the 18th century against Mughals and Afghans. Chinese culture Main article: Martyrdom in Chinese culture Martyrdom was extensively promoted by the Tongmenghui and the Kuomintang party in modern China, revolutionaries who died fighting against the Qing dynasty in the Xinhai Revolution and throughout the Republic of China period, furthering the cause of the revolution, were recognized as martyrs. Trade Union Martyrs The Tolpuddle Martyrs were a group of 19th century agricultural labourers in Dorset , England, who were arrested for and convicted of swearing a secret oath as members of the Friendly Society of Agricultural Labourers. The rules of the society showed it was clearly structured as a friendly society , that is, a mutual association for the purposes of insurance, pensions, savings or cooperative banking; and it operated as a trade-specific benefit society. But at the time, friendly societies had strong elements of what are now considered to be the principal role of trade unions , and wages were at issue. The Tolpuddle Martyrs were sentenced to transportation to Australia , a harsh form of exile.

Chapter 5 : What does Martyr mean?

mártyr (mártyr), USA pronunciation n.. Religion a person who willingly suffers death rather than renounce his or her religion.; a person who is put to death or endures great suffering on behalf of any belief, principle, or cause: a martyr to the cause of social justice.

Chapter 6 : christian martyrs : definition of christian martyrs and synonyms of christian martyrs (English)

That of martyrs, Vis.; One of the public squares contains a martyrs' monument, erected in memory of the thirteen Hungarian generals shot here on the 6th of October , by order of the Austrian general Haynau.

Chapter 7 : Martyr - Definition for English-Language Learners from Merriam-Webster's Learner's Dictionary

Word forms: plural, 3rd person singular present tense martyrs, present participle martyring, past tense, Definition of martyr from the Collins English Dictionary.

Chapter 8 : Martyr dictionary definition | martyr defined

'In the book of Revelation, the martyrs are vindicated by the descent of the holy city, a new Jerusalem, coming down from heaven to earth.' 'Mira rejected the official history that viewed her mother as a traitor, preferring instead to cast her as a martyr to the partisan cause.'

Chapter 9 : CATHOLIC ENCYCLOPEDIA: Martyr

A martyr (Greek: μάρτυρ, mártys, "witness"; stem μάρτυρ-, mártyr-) is someone who suffers persecution and death for advocating, renouncing, refusing to renounce, or refusing to advocate a belief or cause as demanded by an external party. This refusal to comply with the presented demands results in the punishment or execution of.