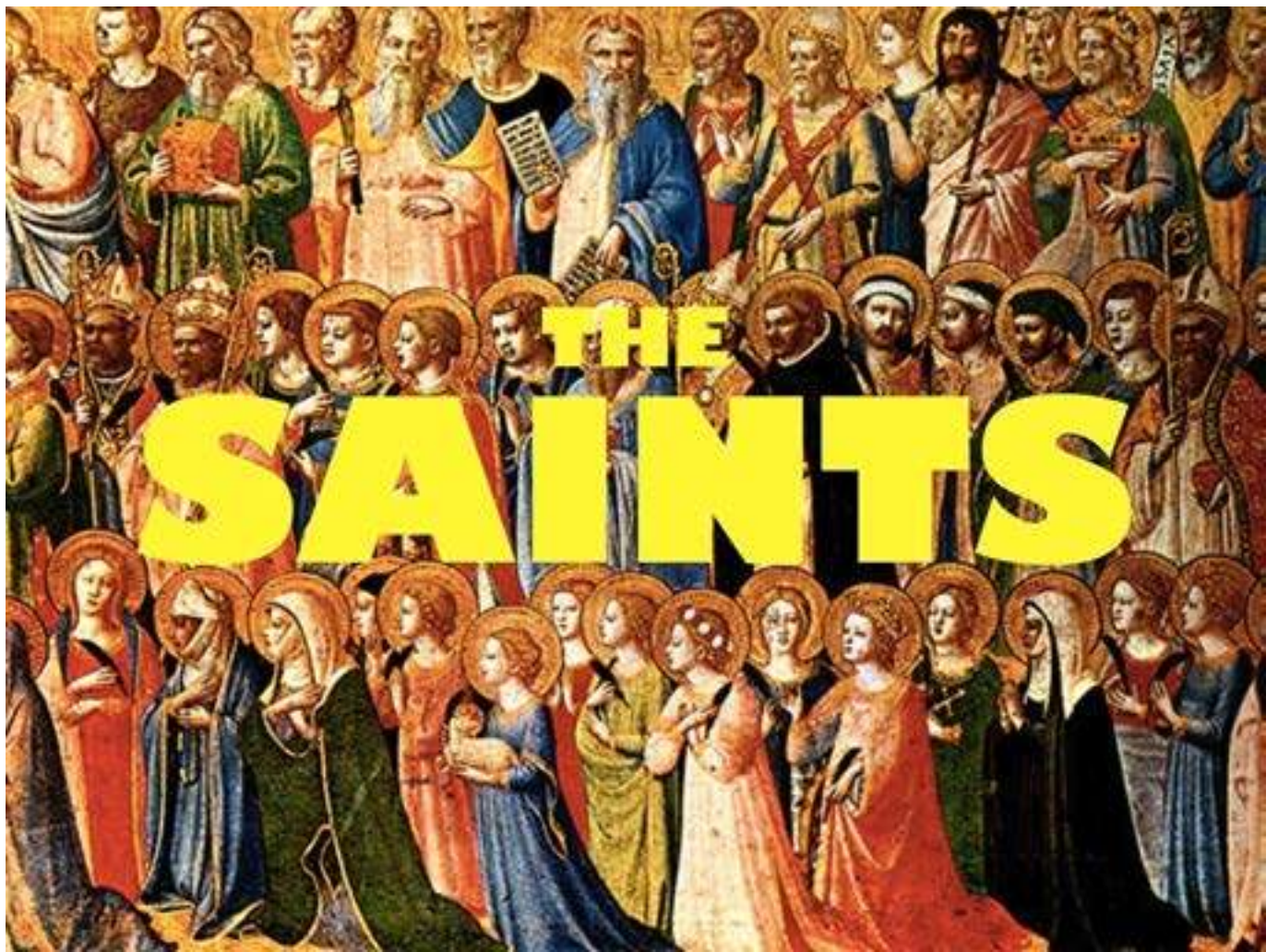




Faith Formation St. Ignatius Church

2/June/2019

Inspirational Saints

A Review of some of Catholicism's most Impactful Saints

(compiled by Neil Day)

The MEMORARE Prayer

REMEMBER, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my Mother; to thee do I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

“The Blood of the Martyrs is the Seed of the Church”

- Tertullian

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(Note: Most links are clickable to Video/Text Presentations, please click)

Our Catholic Church has such a magnificent tradition. From the lives of the saints that no matter what challenging situation in life we face, we can find a saint who can inspire us to either endure or overcome the situation. Whatever affliction, trouble and worry you may have in life, you can find a saint who can help you through it. The Catholic Church massively enriched by humble and holy saints and martyrs provide the faithful with a rich resource of hope in the face of struggle full of wisdom, experience and encouragement. From Japan's first female saint, Saint Magdalene of Nagasaki (1612-1634), Saint Marina of Omura (martyred 1634), to saints known for their work of evangelization, a selection of these saints are featured in this Faith Formation gathering. Please also see the Japanese movie, "26 Martyrs of Japan" in the link provided below.

If you seek encouragement take your time to follow up and read about our saints. May we be blessed and inspired to learn from our extraordinary saints. (Please see, "An Easy Way to Become a Saint").

Presentation Overview

1. The Saints
2. The Incorruptible Catholic Saints
3. The Nature of a Saint
4. How to be a Saint

1. The Saints

- [Popular Saints \(click this link to Catholic Online\)](#)
- A Selection of Saints (highlighted here in this Faith Formation document)
- Japanese Saints (highlighted here in this Faith Formation document)

A Selection of The Saints

***"I prefer the monotony of obscure sacrifice to all ecstasies.
To pick up a pin for love can convert a soul."***

These are the words of Thérèse of the Child Jesus, a Carmelite nun called the "Little Flower," who lived a cloistered life of obscurity in the convent of Lisieux, France. And her preference for hidden sacrifice did indeed convert souls. Few saints of God are more popular than this young nun. Her autobiography, *The Story of a Soul*, is read and loved throughout the world. Thérèse Martin entered the convent at the age of 15 and died in 1897 at the age of 24. She was canonized in 1925, and two years later she and St. Francis Xavier were declared co-patrons of the missions. Life in a Carmelite convent is indeed uneventful and consists mainly of prayer and hard domestic work. But Thérèse possessed that holy insight that redeems the time, however dull that time may be. She saw in quiet suffering redemptive suffering, suffering that was indeed her apostolate. Thérèse said she came to the Carmel convent "to save souls and pray for priests." And shortly before she died, she wrote: "I want to spend my heaven doing good on earth."

On October 19, 1997, Pope John Paul II proclaimed her a Doctor of the Church, the third woman to be so recognized, in light of her holiness and the influence on the Church of her teaching on spirituality. Her parents, Louis and Zélie were beatified in 2008.

A Selection of The Saints

- [St. Therese of Lisieux](#)
[St. Therese of Lisieux, the Little Flower](#)
[The Life and Lessons of St. Thérèse of Lisieux - Bishop barron](#)
- [St. Catherine of Siena](#)
- [St. Benedict](#)
- [St. Cecilia](#)
- [Biography of Saint Rita of Cascia](#)
- [St. Charles Lwang](#)
[St. Charles Lwanga & Companions](#)
[Bishop Barron on St. Charles Lwang](#)
- [St. Joan of Arc](#)
[St. Joan of Arc](#)
[5 Miracles of Joan of Arc](#)
- [St. Don Bosco](#)
[ドン・ボスコ 耳を傾け、共に歩む生き方を深めよう](#)
[St. John Bosco](#)
- [St. Francis Xavier](#)
- [St. Ignatius of Loyola](#)
- [St. Francis of Assisi](#)
- [Litany of the Saints \(Singing Chant and Prayer to the Saints\)](#)

Japanese Saints

- [St. Magdalene of Nagasaki](#)
[Saint Magdalene of Nagasaki \(Augustinians\)](#)
[Saint Magdalene Of Nagasaki \(Video\)](#)
[Images of Santa Magdalena de Nagasaki \(1611-1634\)](#)
- [Saint Marina of Omura - Japanese Model of Purity](#)
- [Takayama Ukon](#)
[Japanese samurai on the path to sainthood](#)
[The story of the Japanese samurai who could be declared a saint](#)
- [St. Paul Miki](#)
- [26 Martyrs of Japan - 日本26聖人 \(Classic 1931 Japanese Movie on the 26 Martyrs\)](#)

2. The Incorruptible Catholic Saints

3. The Nature of a Saint

- [How Does the Catholic Church Declare Official Saints?](#)
- [Qualities of a Saint \(Maxims for the Direction of a Soul that Desires to Obtain Perfection in the Love of Jesus Christ - by Saint Alphonsus Liguori\)](#)
- [7 Characteristics of the Saints \(Website\)](#)
- [7 characteristics of a saint \(Video\)](#)
- [The Gifts and Fruits of the Holy Spirit](#)

4. How to be a Saint

- [An Easy Way To Become A Saint \(Inspirational\)](#)
- [How to Become a Saint: 123, MRE, PS](#)

Images of Santa Magdalena de Nagasaki (1611-1634)

The 13 Days of Torture of Saint Magdalene of Nagasaki



Sta. Magdalena of Japan in the Torment of the Pit (Tsurushi 釣殺し)
illustrated by J. Puigart and J. Miró published in a book (Lit. Hurtado, Barcelona, Spain).

St. Magdalene of Nagasaki, O.S.A.

(Ref. All Saints & Martyrs)

Magdalene was born and grew up during a period of open and undisguised hostility toward religion. Persecution was manifest to all. The types of “imaginative and original” torture used by the opponents of the faith show very clearly the hatred in the hearts of those who ruled.

Her parents, who are described by historians as “most virtuous and noble Christians,” were martyred about the year 1620, when their daughter was in her early adolescence. The first Augustinians who arrived in Japan in 1623 were members of the Augustinian Order’s observant movement: Fathers Francis of Jesus and Vincent of Saint Anthony. As an active and enthusiastic Christian, Magdalene made contact with them and though communication was difficult, she worked with them as an interpreter and later as a catechist. From the start she found herself well disposed to Augustinian spirituality, characterized as it is by the search for God, interiority, and the living of faith in communion with others.

In their work of evangelization the missionaries emphasized the promotion of religious associations and gave special attention to the Augustinian Third Order. However, it was quite difficult for Christians to live their faith publicly. To approach the missionaries for doctrinal and religious nourishment was risky for themselves as well as the friars. Following the example of many other Christians in similar difficulties, Magdalene took refuge in the hills and dedicated herself to baptizing converts and sustaining those who have grown weak in their faith.

The persecution made necessary all sorts of subterfuge, but Magdalene did not lose heart. She knew what she wanted and did not hold back in spite of the dangers: she asked to be accepted formally into the Augustinian Order. Her mind and heart were already Augustinian; in 1625, Father Francis admitted her into the Third Order of Saint Augustine.

In 1632 the Augustinian friars, who had been her spiritual counselors, were burned alive. This holocaust was recognized and solemnly proclaimed by Pope Pius IX in 1876. Magdalene kept alive the memory of these friars, and with it grew her own desire for martyrdom. Now her counselors in the struggle were two other Augustinians, Fathers Melchior of Saint Augustine and Martin of Saint Nicholas, who continued to nourish her spirit on the ideals and practices of Augustinian spirituality. When these two friars were also put to death, she turned to Father Jordan of Saint Stephen, a Dominican whose own profession was based on the Rule of St. Augustine.

Magdalene’s concern for her vocation and her wish to love completely the life of the evangelical counsels led to her decision to enter a novitiate with a community of Dominican sisters. But before she could make her profession, religious persecution broke out once again. It was no time for the fainthearted. A strong faith burned in her soul and the gospel allowed for no half measures.

The brave spirit and conviction of this Augustinian tertiary moved her to go voluntarily to the jailers and declare herself a follower of Jesus Christ. There were threats, tortures, promises of exposure to public scorn, taunts, ridicule all the usual procedures in such cases. But Magdalene had a clear knowledge of her faith and of the obligation which she had freely taken on. Attired in her Augustinian habit, she reached the end of her martyrdom on 16 October 1634, after thirteen days of torture, suspended upside down in a pit of offal. After death her body was burned and her ashes scattered in the bay of Nagasaki.

Three hundred and forty-seven years later, on 18 February 1981, in the city of Manila, Pope John Paul II honored Magdalene with the title of Blessed. Then on 18 October 1987, World Mission Day, she was solemnly canonized in Rome by the same Holy Father. Proclaimed with Saint Magdalene was a large number of martyrs from the Land of the Rising Sun, of various nationalities and states of life and of different religious orders. The life of Magdalene, martyr of Japan, honored for the firmness and courage of her faith, is a song in praise of heroism. To live the gospel as she did with fervent resolve, in a clear, complete, and radical way, without failing or yielding is the heritage of great souls.

The memory of Saint Magdalene of Nagasaki is celebrated by the Augustinian family on 20 October.

Credits: Rotelle, John, Book of Augustinian Saints, Augustinian Press 2000