

Chapter 1 : Nine Days Of Prayer - Immaculate Conception

A Prayer to the Heart of Mary Holy Mary, Help the Helpless A Prayer in Honour of the Blessed Virgin and Her Mother, St. Anne A Prayer in Honour of the Blessed Virgin.

The Dillingen copy is entitled: The text is just the same as we have it today, except that it has Mater piissima and Mater mirabilis, where we have Mater purissima and Mater admirabilis. Further, the invocations Mater creatoris and Mater salvatoris are wanting, though this must be due to some oversight of the editor, since they are found in every manuscript of this group; on the other hand, the Auxilium christianorum is introduced though it does not occur in the other texts. We find this title in a Litany of Loreto printed in *Maria Auxiliatrix* 24 May ; and to this conclusion the Dillingen text adds indisputable evidence. Prohibition The Litany of Loreto had taken root at Loreto, and was being spread throughout the world, when it ran the grave risk of being lost forever. Pope Pius V by Motu Proprio of 20 March , published 5 April, had prohibited all existing offices of the Virgin Mary, disapproving in general all the prayers therein, and substituting a new Officium B. Virginis without those prayers and consequently without any litany. It would seem that this action on the part of the pope led the clergy of Loreto to fear that the text of their litany was likewise prohibited. At all events, in order to keep up the old time custom of singing the litany every Saturday in honour of the Blessed Virgin, a new text was drawn up containing praises drawn directly from the Scriptures, and usually applied to the Bl. Virgin in the Liturgy of the Church. This new litany was set to music by the choirmaster of the Basilica of Loreto, Costanzo Porta , and printed at Venice in It is the earliest setting to music of a Marian litany that we know of. In the following year these Scriptural litanies were printed in two different handbooks for the use of pilgrims. In both they bear the title: The judgment concludes that the litany might be sung at Loreto as a devotion proper to this shrine, and if others wanted to adopt it they might do so by way of private devotion. This attempt having failed, the Scriptural litany straightway began to lose favour, and the Loreto text was once more resumed. In another manual for pilgrims, published by Angelita in that same year , the Scriptural litany is omitted, and the old Loreto text appears with the title: From this it is clear that for a time both litanies were in use at Loreto. On the strength of this impulse given to the Litany of Loreto, certain ascetical writers began to publish a great number of litanies in honour of the Saviour, the B. Virgin, and the saints, often ill-advised and containing expressions theologically incorrect, so that Pope Clement VIII had promulgated 6 Sept. *Maria Maggiore* by Cardinal Francesco Toledo in ; and Paul V, in , ordered it to be sung in that church, morning and evening, on Saturdays and on vigils and feasts of the Madonna. As a result of this example the Loreto Litany began to be used, and is still largely used, in all the churches of Rome. The Dominicans, at their general chapter held at Bologna in , ordered it to be recited in all the convents of their order after the Office on Saturdays at the end of the customary "Salve Regina". Before this they had caused the invocation "Regina sacratissimi rosarii" to be inserted in the litany, and it appears in print for the first time in a Dominican Breviary dated , as has been pointed out by Father Walsh, O. Although by decree of , and by Bull of Alexander VII , it was strictly forbidden to make any additions to the litanies, another decree of the Congregation of Rites, dated , permitted the Confraternity of the Rosary to add the invocation "Regina sacratissimi rosarii", and this was prescribed for the whole Church by Leo XIII 24 Dec. By decree of 22 April , the same pope added the invocation "Mater boni consilii", which, under the form of "Mater veri consilii", was contained in the Marian litany used for centuries in St. In Clement XIII granted Spain the privilege of adding after "Mater intemerata" the invocation "Mater immaculata", which is still customary in Spain, notwithstanding the addition of "Regina sine labe originali concepta". This last invocation was originally granted by Pius IX to the Bishop of Mechlin in , and, after the definition of the Immaculate Conception , the congregation by various rescripts authorized many dioceses to make a like addition, so that in a short time it became the universal practice. Form In form, the Litany of Loreto is composed on a fixed plan common to several Marian litanies already in existence during the second half of the 15th century, which in turn are connected with a notable series of Marian litanies that began to appear in the twelfth century and became numerous in the 13th and 14th. The Loreto text had, however, the good fortune to be adopted in the famous

shrine, and in this way to become known, more than any other, to the many pilgrims who flocked there during the 16th century. The text was brought home to the various countries of Christendom, and finally it received for all time the supreme ecclesiastical sanction.

Chapter 2 : The Litany of the Blessed Virgin Mary

Let us pray, Grant, we beseech you, Lord God, that we your servants may rejoice in continual health of mind and body and, by the glorious intercession of Blessed Mary, ever Virgin, may we be delivered from present sorrow to delight in joy eternal. Through Christ our Lord. Amen.

In this month of May, could you please explain them? We find these terms in the Litany of the Blessed Virgin Mary specifically the Loreto version, which was composed in the mid-th century. Peter Canisius popularized the litany in when he published it to foster devotion to our Blessed Mother in response to the Protestant "Reformers" who had attacked such devotion. The litany represents a compilation of titles praising our Blessed Mother that were used at services at the Shrine of Loreto in Italy from the thirteenth century. Most of the titles in question are associated with the prophecies and symbolism of the Old Testament which foreshadow the role our Blessed Mother played in the mystery of salvation. Several of these center on her sanctity and maternity. For instance, the "Tower of David" stood prominently and strongly on the highest summit of the mountains surrounding Jerusalem. Such a tower was part of the defense mechanism of the city. From it, warnings would be given of approaching enemies. Mary is compared to the Tower of David because of her holiness, being recognized as full of grace and having been conceived free of original sin. Song of Songs, 4: Similarly, Mary is also called the "Tower of Ivory. A similar term, "Ivory Palace" is mentioned in Psalm 45, verse 9, for the same reason. Both instances foreshadow the nuptial relationship between Christ and his bride, the Church, as conveyed in St. She conceived by the power of the Holy Spirit and through her, our Savior entered into this world. The role of mother is particularly clear in the term "Ark of the Covenant. As the Israelites journeyed to the promised land, a cloud, signifying the presence of God, would descend upon or "overshadow" the tent where the Ark was kept. Jesus came to fulfill the covenant and the law. Therefore, Mary "houses" Jesus in the womb; she is the new "Ark," and mother of the author of the perfect and everlasting covenant. From this foundation flow the other titles: Jeremiah predicted that the Messiah would be named, "The Lord our Justice" Because of her pure, rich love and because she "housed" Jesus, she is called "House of Gold. Vatican II stated, "The Mother of Jesus in the glory which she possesses body and soul in heaven is the image and beginning of the Church as it is to be perfected in the world to come. Likewise, she shines forth on earth, until the day of the Lord shall come, a sign of certain hope and comfort to the Pilgrim People of God" "Lumen Gentium," No. The term is found in the Book of Revelation 2: He shall rule them with the rod of iron and shatter them like crockery; and I will give him the morning star. She too is the "Gate of Heaven. At the end of her life, we believe that Mary was assumed body and soul into heaven, a fulfillment of everlasting life and the resurrection of the body promised by Jesus. Therefore, she is the gate through which Jesus entered this world, and gate of fulfilled promise by which we will share everlasting life. Therefore, we look to her as the "Star of Sea. In all, Mary is the "Mystical Rose. She has the sweetness of sanctity and the beauty of virtues. In sum, all of these titles remind us of the important role of the Blessed Mother in our Catholic spirituality, as a model of virtue and sanctity, in her motherhood, and as a sign of the life to come. This article is reprinted with permission from Arlington Catholic Herald.

Chapter 3 : Litany of the Blessed Virgin Mary - Wikipedia

The Litany of the Blessed Virgin Mary Prayercard in packs of

Some writers declare that they know nothing of its origin and history; others, on the contrary, trace it back to the translation of the Holy House ; others, to Pope Sergius I ; others, again, to Gregory the Great or to the 5th century; while others go as far back as the earliest ages of the Church, and even Apostolic times. Historical criticism posits it to have been composed during the early years of the 16th century or the closing years of the 15th. The Dillingen copy is entitled: The text is just the same as we have it today, except that it has Mater piissima and Mater mirabilis, where we have Mater purissima and Mater admirabilis. Further, the invocations Mater creatoris and Mater salvatoris are wanting, though this must be due to some oversight of the editor, since they are found in every manuscript of this group; on the other hand, the Auxilium christianorum is introduced though it does not occur in the other texts. This title is found in a Litany of Loreto printed in Pope Pius V could not have introduced the invocation "Auxilium christianorum in after the Battle of Lepanto , as stated in the sixth lesson of the Roman Breviary for the feast of S. Maria Auxiliatrix 24 May ; and to this conclusion the Dillingen text adds indisputable evidence. Development[edit] Pope Pius V by Motu Proprio of 20 March , published 5 April, had prohibited all existing offices of the Virgin Mary, disapproving in general all the prayers therein, and substituting a new Officium B. Virginis without those prayers and consequently without any litany. It would seem that this action on the part of the pope led the clergy of Loreto to fear that the text of their litany was likewise prohibited. At all events, in order to keep up the old time custom of singing the litany every Saturday in honor of the Blessed Virgin, a new text was drawn up containing praises drawn directly from the Scriptures, and usually applied to the Bl. Virgin in the Liturgy of the Church. This new litany was set to music by the choirmaster of the Basilica of Loreto, Costanzo Porta , and printed at Venice in It is the earliest setting to music of a Marian litany that we know of. In the following year these Scriptural litanies were printed for the use of pilgrims. The judgment concluded that the litany might be sung at Loreto as a devotion proper to this shrine, and if others wanted to adopt it they might do so by way of private devotion. This attempt having failed, the Scriptural litany straightway began to lose favor, and the Loreto text was once more resumed. In another manual for pilgrims, published that same year , the Scriptural litany is omitted, and the old Loreto text appears. The Loreto text was introduced elsewhere, and even reached Rome, when Pope Sixtus V , who had entertained a singular devotion for Loreto, by the Bull "Reddituri" of 11 July , gave formal approval to it, as to the Litany of the Holy Name of Jesus , and recommended preachers everywhere to propagate its use among the faithful. On the strength of this impulse given to the Litany of Loreto, certain ascetical writers began to publish a great number of litanies in honour of the Saviour, the B. Virgin, and the saints, often ill-advised and containing expressions theologically incorrect, so that Pope Clement VIII had promulgated 6 Sept. Part of a series on the.

Chapter 4 : Litany Blessed Virgin Mary

Through the year. Let us pray. Grant, we beseech You, O Lord God, that we Your servants may enjoy perpetual health of mind and body, and by the glorious intercession of the Blessed Mary, ever Virgin, may be delivered from present sorrow and obtain eternal joy.

Western Christianity[edit] The frequent repetition of the Kyrie was probably the original form of the litany, and was in use in Asia and in Rome at a very early date. The Council of Vaison in passed the decree: The number of repetitions depended upon the celebrant. The continuous repetition of the "Kyrie" is used to-day at the consecration of a church, while the relics to be placed in the altar are carried in procession around the church. Public Christian devotions became common by the fifth century and processions were frequently held, with preference for days which the pagans had held sacred. These processions were called litanies, and in them pictures and other religious emblems were carried. In Rome, pope and people would go in procession each day, especially in Lent , to a different church, to celebrate the Sacred Mysteries. It was held on 25 April, on which day the heathens had celebrated the festival of Robigalia , the principal feature of which was a procession. The Christian litany which replaced it set out from the church of San Lorenzo in Lucina , held a station at San Valentino fuori le mura , and then at the Milvian Bridge. From thence, instead of proceeding on the Claudian Way , as the pagans had done, it turned to the left towards the Vatican Hill , stopped at a cross, of which the site is not given, and again in the atrium of St. In , when an epidemic caused by an overflow of the Tiber was ravaging Rome, Gregory the Great commanded a litany which is called "Septiformis"; on the preceding day he exhorted the people to fervent prayer, and arranged the order to be observed in the procession, viz, that the clergy from S. Mamertus , Bishop of Vienne , on account of the earthquakes and other calamities then prevalent. In Spain we find a similar litany from Thursday to Saturday after Pentecost , another from the first to third of November, ordered by the Council of Gerunda in , and still another for December, commanded by the synod of Toledo in In Germany it was ordered by a Synod of Mainz in Because the Mass Litany became popular through its use in processions, numberless varieties were soon made, especially in the Middle Ages. In Baronius wrote that about eighty forms were in circulation. To prevent abuse, Pope Clement VIII , by decree of the Inquisition of 6 September , forbade the publication of any litany, except that of the saints as found in the liturgical books and that of Loreto. Joseph were also approved for publication and public recitation. He originally retained the invocation of the Saints and the Blessed Virgin Mary in very shortened form, but these were omitted in , [1] and he made a notable change in the style of the service by expanding and grouping together said by the priest and provided but a single response to the whole group. The processional aspect was soon eliminated and the service said or sung kneeling in the church. Many other litanies are used in private prayer. A Marian litany is one dedicated to the Blessed Virgin Mary; only one is authorised for public recitation mentioned above. The Litany of humility is another well-known prayer. In the Catholic Church , six litanies are approved for public recitation:

Chapter 5 : Litany of the Blessed Virgin Mary

Litany of the Blessed Virgin. Lord, have mercy on us Christ, have mercy on us Lord, have mercy on us Christ, hear us Christ, graciously hear us God the Father of heaven, have mercy on us God the Son, Redeemer of the World, have mercy on us God the Holy Spirit.

Chapter 6 : Litany of the Blessed Virgin Mary - Infogalactic: the planetary knowledge core

Grant, we beg you, O Lord God, that we your servants, may enjoy lasting health of mind and body, and by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow and enter into the joy of eternal happiness.

Chapter 7 : Litany of the Blessed Virgin Mary - Catholic Gallery

The Litany of the Blessed Virgin Mary is a Marian litany originally approved in by Pope Sixtus calendrierdelascience.com is also known as the Litany of Loreto, for its first-known place of origin, the Shrine of Our Lady of Loreto (Italy), where its usage was recorded as early as

Chapter 8 : The Litany Of The Blessed Virgin Mary: For Her Help And Her Prayers

Litany of Saint Anthony of Padua Litany of the Blessed Virgin Mary Litany of the Cross Litany of the Holy Ghost Litany of Our Lady of Lourdes.

Chapter 9 : Litany of the Blessed Virgin Mary - Nashville Dominicans | Nashville Dominicans

In praise of the Creator's masterpiece, the perfection of His grace, "our tainted nature's solitary boast" (William Wordsworth).