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Litany of mary in latin

This is a follow-up to the post today of Vir Speluncae Catholicus. It is especially timely because Tuesday was the anniversary of the Miracle of the Sun at Fatima in 1917, and today is the 95th anniversary of my Mom's birth; she was called home on the night of August 18-19, 1999; may she rest in peace.Kyrie, eleison.Christe eleison.Kyrie eleison.Christe, audi nos.Christe, exaudi nos.Pater de cælis, Deus, miserere nobis.Fili, Redemptor mundi, miserere nobis.Spiritus Sancte, Deus, miserere nobis.Sancta Trinitas, unus Deus, miserere nobis.Sancta Maria, ora pro nobis.Sancta Dei Genitrix,Sancta Virgo virginum,Mater Christi,Mater divinæ gratiæ,Mater purissima,Mater castissima,Mater inviolata,Mater intemerata,Mater amabilis,Mater admirabilis,Mater boni consilii,Mater Creatoris,Mater Salvatoris,Virgo prudentissima,Virgo veneranda,Virgo prædicanda,Virgo potens,Virgo clemens,Virgo fidelis,Speculum iustitiæ,Sedes sapientiæ,Causa nostra lætitiæ,Vas spirituale,Vas honorabile,Vas insigne devotionis,Rosa mystica,Turris Davidica,Turris eburnea,Domus aurea,Fœderis arca,Janua cæli,Stella matutina,Salus infirmorum,Refugium peccatorum,Consolatrix afflictorum,Auxilium Christianorum,Regina Angelorum,Regina Patriarcharum,Regina Prophetarum,Regina Apostolorum,Regina Martyrum,Regina Confessorum,Regina Virginum,Regina Sanctorum omnium,Regina sine labe originali concepta,Regina sacratissimi Rosarii,Regina pacis,Agnus Dei, qui tollis peccata mundi, parce nobis, Domine,Agnus Dei, qui tollis peccata mundi, miserere nobis.V. Ora pro nobis, sancta Dei Genitrix.R. Ut digni efficiamur promissionibus Christi.Oremus.Concede nos famulus tuos, quesumus, Domine Deus,perpetua mentis et corporis sanitate gaudere-et gloriosa beate Mariæ semper Virginis intercessione,a præsentì liberari tristitia, et æterna perfui lætitia.Per Christum Dominum nostrum.Amen.Now it's Father Z's turn, to explain for us the beauty in the Latin. June 20, 2020 Vatican City: Pope Francis has approved the inclusion of three additional invocations in the Litany of the Blessed Virgin Mary, also called the Litany of Loreto. New Litany of Loreto in MSWord (in Latin/English)Download New Litany of Loreto in .PDF (in Latin/English)Download In a June 20 letter to the presidents of bishops' conferences, Cardinal Robert Sarah, prefect of the Congregation for the Divine Liturgy and the Discipline of the Sacraments, said the invocations "Mater misericordiae," "Mater spei," and "Solacium migrantium" should be inserted in the Marian litany. "The titles and invocations which Christian piety has reserved for the Virgin Mary over the course of the centuries, as the privileged and sure way to an encounter with Christ, are innumerable," Sarah wrote. "Even in this present moment, which is marked by feelings of uncertainty and trepidation, devout recourse to her, which is full of affection and trust, is deeply felt by the People of God," the cardinal continued. Sarah said Pope Francis welcomed people's desire to include these invocations in the formulary of the litany. The Litany of the Blessed Virgin Mary, also known as the Litany of Loreto, has been an approved prayer for the intercession of Mary by the Church since the late 16th century, with its usage recorded even prior. It consists of the recitation of formal and informal titles of Mary, followed by the request to Mary to "pray for us." The litany can be prayed in Latin or the vernacular. In his letter, Cardinal Sarah noted where each invocation should be added, using the Latin formulations. "Mater misericordiae," which means, "Mother of mercy," should be placed after "Mater Ecclesiae." "Mater spei," which means "Mother of hope," should follow "Mater divinæ gratiæ," and "Solacium migrantium," which means "Help of migrants," should follow "Refugium peccatorum." (Bill Cork's editorial comment added here: "Solacium" better refers to "comfort or relief" not "help" ...perhaps a bit of politics added in this press release, no? I guess we just pray it in latin and avoid the controversy altogether.) "With every good wish and kind regard, we wish to entrust this notification to you for your information and application," Sarah wrote to the bishops' conferences. The letter is dated June 20, the day the Church celebrates the memorial of the Immaculate Heart of Mary. Sarah said "the Church which walks along the pathways of history as a pilgrim towards the heavenly Jerusalem and enjoys inseparable communion with Christ her Spouse and Savior, entrusts herself to her who believed in the word of the Lord.""We know from the Gospel that the disciples of Jesus had in fact learned from the very beginning to praise her as 'blessed amongst women' and to count on her maternal intercession," he wrote. Madonna by Filippo Lippi In Christian worship, Marian litany is a form of prayer to the Blessed Virgin Mary used in church services and processions, and consisting of a number of petitions. In the Eastern Church litanies are always a part of the official liturgy, and they have at least three different forms: Synaptæ (Collect), Ektenie ("intense" prayer of intercession and pardon based in part on Psalm 50) and Aitaesis (intercessory prayer for peace, pardon and protection). Marian litanies are numerous in the Eastern church and may cover a multitude of themes, some dogmatic, others of moral and patriotic character. In the liturgy of the Western Church the word litany is derived from the Latin litania, meaning prayer of invocation or intercession. It also meant, up to the twelfth century, a procession with intercessory character, also known under the designation of rogation. There are two approved Marian litanies in the Western Church: the Litany of Loreto, and the Litany for the Coronation of Images of the Blessed Virgin Mary, which can be an appropriate substitute for the other litany on certain occasions.[1] History The first Marian litanes must have been composed to foster private devotion, as it is not at all probable that they were written for use in public, by reason of their drawn-out and heavy style. Lengthy and involved litanies of this type do not seem to have won popularity, though it is possible to find other examples of a like kind, but the tendency is always towards brevity and simplicity. To each invocation of "Sancta Maria" it becomes customary to add only one praise, and these praises show in general a better choice or a better arrangement.[2] Once the custom grew up of reciting Marian litanies privately, and of gradually shortening the text, it was not long until the idea occurred of employing them for public devotion, especially in cases of epidemic, as had been the practice of the Church with the litanies of the Saints, which were sung in penitential processions and during public calamities. The earliest known genuine text of a Marian litany is in a 12th-century codex in the Mainz Library, with the title Letania de domina nostra Dei genitrice virgine Maria: oratio valde bona. It opens with the usual Kyrie Eleison; then follow the invocations of the Trinity, followed by invocations of the Virgin Mary in a long series of praises. This goes on for more than fifty times, always repeating the invocation "Sancta Maria", but varying the laudatory titles given. Then, after this manner of the litanies of the saints, a series of petitions occur. The litany concludes with the "Agnus".[2] The earliest certain mention we have of a public recital of Marian Litanies is actually related to a time of pestilence, particularly in the 15th century. At Venice, in fact, these same litanies were finally adopted for liturgical use in processions for plague and mortality and asking for rain or for fair weather. Probably they began to be sung in this connection during the calamities of the 15th century; but in the following century we find them prescribed, as being an ancient custom, in the ceremonies of St. Mark's. A litany of this new form is that of a codex in the Library of St. Mark's, Venice, dated from the end of the 13th or the beginning of the 14th century. It is found, though with occasional variants, in many manuscripts, a sure sign that this text was especially well known and favourably received. It omits the petitions, and consists of seventy-five praises joined to the usual invocation, "Sancta Maria". Here is a short specimen, showing the praises to be met with most frequently also in other litanies of that or of later times: "Holy Mary, Mother and Spouse of Christ, pray for me [other MSS. have "pray for us" -the "pray" is always repeated]; Holy Mary, Mother inviolate; Holy Mary, Temple of the Holy Ghost; Holy Mary, Queen of Heaven; Holy Mary, Mistress of the Angels; Holy Mary, Star of Heaven; Holy Mary, Mother of True Counsel, etc.[2] In the second half of the 15th century we meet another type of litany which was to be publicly chanted tempore pestis sive epydemic. The invocations are very simple and all begin, not with the words "Sancta Maria", but with "Sancta mater", e.g.: Sancta mater Creatoris; Sancta mater Salvatoris; Sancta mater munditie, etc. At the end, however, are a few short petitions such as those found in the litanies of the saints. With regard to their content, which consists mainly of praises of the Blessed Virgin, it would seem to have been taken not so much from the Scriptures and the Fathers, at least directly, as from popular medieval Latin poetry. In the earlier and longer litanies whole rhythmic strophes are to be found, taken bodily from such poetry, and employed as praises of the Blessed Virgin. With regard to their form, it is certain that those who first composed the Marian litanies aimed at imitating the litanies of the Saints which had been in use in the Church since the 8th century. The basic principle of the Marian litanies is the constant repetition of the invocation, "Sancta Maria, ora pro nobis." And in order that this repetition might not prove monotonous in the Middle Ages recourse was had to an expedient since then universally used, not only in private devotions but even in liturgical prayer, that of amplifying by means of what are called tropes. It was an easy matter to improvise between the "Sancta Maria" and the "Ora pro nobis", repeated over and over, a series of tropes consisting of different praises, with an occasional added petition, imitated however broadly from the litanies of the saints. Thus the Marian litany was evolved. Gradually the praises became simpler; at times the petitions were omitted, and, from the second half of the 15th century, the repetition of the "Sancta Maria" began to be avoided, so that the praises alone remained, with the accompaniment "Ora pro nobis". The connecting link between the older litanies and this new group may have been a litany found in a manuscript of prayers, copied in 1524 by Fra Giovanni de Falerona. It consists of fifty-seven praises, and the "Sancta Maria" is repeated, but only at intervals of six or seven praises, perhaps because the shape or size of the parchment was so small that it held only six or seven lines to the page, and the copyist contented himself with writing the "Sancta Maria" once at the head of each page. But, because of its archaic form, this litany must be considerably anterior to 1524, and may have been copied from some 15th-century MS. The praises are chosen in part from previous litanies, and in part they are original. The arrangement is better and more varied, "Virgo prudentissima" of the Loreto Litany is found as "Virgo prudens", and the "Auxilium christianorum", though it appears in no text before this time, is, as remarked above, an easy variant of the litany of 1524. It is probable that the Loreto text became customary in the Holy House towards the close of the 15th century, at a time when in other places similar litanies were being adapted for public use to obtain deliverance from some calamity. Eastern Church In the Eastern Church litanies are always a part of the official liturgy, and they have at least three different forms: Synaptæ (Collect), Ektenie ("intense" prayer of intercession and pardon based in part on Psalm 50) and Aitaesis (intercessory prayer for peace, pardon and protection). Among these are the "Epitaphian Threnos" recalling Mary's suffering on Good Friday.[3] The 6th century Akathist to the Theotokos, a sixth century hymn, includes a number of litanies. See also Ektenia -litany in the Easter Churches Litany of Loreto Marian devotions References ^ Congregation for Divine Worship and the Discipline of the Sacraments, Directory on Popular Piety, §203, December 2001 ^ a b c Santi, Angelo de. "Litany of Loreto". The Catholic Encyclopedia Vol. 9. New York: Robert Appleton Company, 1910. 10 December 2017 ^ "Litany of Loreto in Context". Marian Library. University of Dayton Attribution This article incorporates text from a publication now in the public domain: Herbermann, Charles, ed. (1913). "Litany of Loreto". Catholic Encyclopedia. New York: Robert Appleton Company. Further reading The greatest Marian prayers: their history, meaning, and usage by Anthony M. Buono 1999 ISBN 0-8189-0861-0 Retrieved from " Catholic Relief Services eases suffering and provides assistance to people in need in more than 100 countries, without regard to race, religion or nationality. We are the official overseas relief and development agency of the United States Conference of Catholic Bishops and a member of Caritas Internationalis. ♦Prayer ♦Her favorite prayers ♦Litanies Litany of the Blessed Virgin Mary-Litany of Loreto The Litany of The Blessed Virgin Mary, also known as the Litany of Loreto, is a popular prayer of supplication, once prayed in processions to atone for sins and to prevent calamities. Pilgrims at the famous Marian Shrine in Loreto, Italy used it in the 16th century, and it was approved in 1587 by Pope Sixtus V. Although it is often prayed privately, especially after the rosary, the Litany of the Blessed Virgin Mary has the distinction of being one of only six litanies approved for public recitation by the Holy See. ♦Pictorial - Litany of the Blessed Virgin Mary ♦Latin version: Litaniae Lauretanae Litany of Loreto 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 Ghost, (have mercy on us.) Holy Trinity, one God, (have mercy on us.) Holy Mary, pray for us. Holy Mother of God, pray for us. Holy Virgin of virgins, pray for us. Mother of Christ, pray for us. Mother of the Church, pray for us. Mother of divine grace, pray for us. Mother of hope, pray for us. Mother most pure, pray for us. Mother most chaste, pray for us. Mother most devout, pray for us. Mother most amiable, pray for us. Mother most admirable, pray for us. Mother of good counsel, pray for us. Mother of our Creator, pray for us. Mother of our Savior, pray for us. Virgin most prudent, pray for us. Virgin most venerable, pray for us. Virgin most renowned, pray for us. Virgin most powerful, pray for us. Virgin most merciful, pray for us. Virgin most faithful, pray for us. Mirror of justice, pray for us. Seat of wisdom, pray for us. Cause of our joy, pray for us. Spiritual vessel, pray for us. Vessel of honor, pray for us. Singular vessel of devotion, pray for us. Mystical rose, pray for us. Tower of David, pray for us. Tower of ivory, pray for us. House of gold, pray for us. Ark of the covenant, pray for us. Gate of heaven, pray for us. Morning star, pray for us. Health of the sick, pray for us. Refuge of sinners, pray for us. Solace of migrants, pray for us. Comforter of the afflicted, pray for us. Help of Christians, pray for us. Queen of Angels, pray for us. Queen of Patriarchs, pray for us. Queen of Prophets, pray for us. Queen of Apostles, pray for us. Queen of Martyrs, pray for us. Queen of Confessors, pray for us. Queen of Virgins, pray for us. Queen of all Saints, pray for us. Queen conceived without original sin, pray for us. Queen assumed into heaven, pray for us. Queen of the most holy Rosary, pray for us. Queen of the family, pray for us. Queen of Peace, pray for us. Lamb of God, who take away the sins of the world, (spare us, O Lord.) Lamb of God, who take away the sins of the world. (graciously hear us O Lord.) Lamb of God, who take away the sins of the world, (have mercy on us.) Pray for us, O holy Mother of God. (That we may be made worthy of the promises of Christ.) Let us pray. Grant, we beseech Thee, O Lord God, unto us Thy servants, that we may rejoice in continual health of mind and body; and, by the glorious intercession of Blessed Mary ever Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through Christ our Lord. (Amen.) Text © Mother Teresa Center of the Missionaries of Charity

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