

**Chapter 1 : Body Theology - The Litany of the Saints**

*Blood of Christ, which welled up under the scourging, Blood of Christ, which flowed from beneath the crown of thorns, Blood of Christ, which was poured out upon the cross, Blood of Christ, which paid for our salvation, Blood of Christ, without which there is no forgiveness of sin, Blood of Christ.*

However, for those Catholics who like to follow the Traditional Calendar, today is a day to especially remember the price of our salvation - the Blood of Jesus Christ. The liturgy today is at pains to emphasize the meaning and tremendous significance of this fact in relation with our salvation. The Gospel and the Epistle are concerned with our Redemption, effected by the Blood and the love of our Savior. God so loved the world that He gave His only begotten Son. Not only did our Lord sacrifice His very life, but He so arranged that this sacrifice would continue to the end of time. He daily offers Himself up in an un-bloody manner in the Sacrifice of the Mass. Here upon the holy altar Our Lord makes Himself present under the appearances of bread and wine through the miracle of transubstantiation. Here too the sacrifice is complete. Christ is made present and then destroyed for our salvation. Paul to the Corinthians says: And the bread which we break, is it not the partaking of the body of the Lord? We did not stand beneath the cross to receive the last drops of His precious blood upon our souls. Yet, we are still able to receive these same graces. We are able to follow our Lord spiritually to Calvary every time we assist at Mass. It took great courage, conviction, and even more so, love to follow our Lord to Calvary. There were not many who had this love, conviction or courage. The majority of the Apostles were found wanting in this area. They had much to fear from a worldly point of view. They did not wish to receive the same fate as their Master. We have a much easier path to follow. Our Lord remains hidden, but is present nonetheless. He invites us to participate in this sacrifice, and we now have nothing to fear from the world. Perhaps the worst that we will receive today from the world is mockery, ridicule and scorn; but even this is rare in the worldly indifference of today. Not only is our path easier to follow because we do not have to fear the physical persecution of the world, but it is also much more intimate. He comes to us in a manner that will not frighten or shock us, hidden under the appearance of bread and wine. He makes Himself very docile to us and allows us not only to approach Him, but even to consume Him. In this manner we are able to unite ourselves with Him, and He with us. This is the most precious time -- the time of Communion. The all powerful and all merciful God becomes the guest of our very bodies and souls. Here is the point where Heaven and earth meet, and all that is in disorder is easily righted. Christ is truly our guest, but we are the beneficiaries of His benevolence. He wishes for us to receive Him so that He may give to us. The words of St. Francis ring most truly in Holy Communion: Who being God lives and reigns. Almighty and everlasting God, Who didst appoint Thine only-begotten Son to be Redeemer of the world, and dost vouchsafe to be appeased by His Blood: Through the same our Lord.

**Chapter 2 : Litany of the Most Precious Blood of our Lord Jesus Christ | Traditional Catholic Priest**

*The Ultimate Heresy II; LITANY OF SAINT GABRIEL - Traditional Catholic Prayers: LITANY OF SAINT GABRIEL LITANY OF SAINT GABRIEL Lord, have mercy on us.*

Opponents of Purgatory 17 7. Uninterrupted Tradition of the Church and Purgatory 23 8. The Condition of the Suffering Souls in Purgatory. The Spiritual Condition of the Suffering Souls 34 Spiritual Torments of the Suffering Souls 41 Other Punishments of Purgatory, 49 Consolations in Purgatory 53 The Duration of Purgatory 60 The Location of Purgatory 66 On the Means of Relieving the Suffering Souls. On the Means of Relief in General 75 Catholic Burial 79 Official Prayer of the Church for the Suffering Souls 94 The Saints and the Suffering Souls The Angels and the Suffering Souls Confraternities for the Relief of the Suffering Souls Effect of Indulgences on the Suffering Souls Fasting for the Benefit of the Suffering Souls Alms-deeds Release the Suffering Souls The Mass of Requiem High Mass of Requiem On what Days are Requiem Masses Permitted? What is a Privileged Altar? What is Meant by a Memento?. On the Motives for Helping the Suffering Souls. General Motives for Helping the Suffering Souls. Motives Relating to God Motives Relating to the Suffering Souls Motives Relating to Ourselves Gratitude of the Suffering Souls. The Practice of the Heroic Act of Charity Motives for Making the Heroic Act of Charity The Archconfraternity of the Most Precious Blood. Remarks on Indulgences III. Prayers for the Suffering Souls. The Way of the Cross IV. The Holy Rosary V. Electronic reproduction Master and use copy.

**Chapter 3 : Novena Prayers; EWTN Global Catholic Network**

*Blood of Jesus, the Son of the Eternal Father, Cleanse us, O Precious Blood! Blood of Jesus, formed by the Holy Ghost in the heart of the Virgin Mother, Cleanse us, O Precious Blood! Blood of Jesus, substantially united to the Word of God, Etc. Blood of Jesus, of infinite majesty, Blood of Jesus, of.*

The model for litanies is Psalm which is, for the most part, a recasting of Psalm in the litany format. In the psalm, a large part For each line of the psalm, there is a repeated ending: Among the listed actions, the psalm notes that God "has done great wonders, skillfully made the heavens, spread the earth upon the waters, made the great lightsâ€"struck down the firstborn of Egypt, led Israel from their midstâ€"swept Pharaoh and his army into the Red Sea, led the people through the desert, struck down great kingsâ€"freed us from our foes, and gives food to all flesh. Some litanies are devoted to particular liturgical celebrations, such as Lent. Most litanies have the structure of an introduction, then one or more groups of virtues or designations or prayers, and an ending. However, shorter litanies may dispense with the introduction or ending. When used liturgically, the litany typically involves a cantor providing the start of each element of prayer and the congregation completing it; entire segments of the prayer form may involve the congregation simply repeating the same phrase as in Psalm above. This is comparable in its nature to the "prayer of the faithful" in which the priest, deacon, or lector states the prayer, which varies but may entail a particular topic, and the congregation answers with "Lord hear our prayer" or similar response. A few litanies may not incorporate this pattern of responses, but will still be characterized by a repetitive phrase, so that each litany has, as one of its qualities, many repetitions. A New Testament model for this repetition is the Beatitudes Matthew 5 , with the repeated "Blessed are they whoâ€" Litanies that have had their words recorded number in the hundreds. A list of litanies at time of this writing , including the words for each, is available at the Catholic Doors Ministry web site: There are currently six litanies that are approved for public prayer in the Catholic Church: Gregory the Great lived ; Pope from This litany was introduced following efforts to formalize the use of litanies in the Church. For example, at the Synod of Iaris litanies were ordered to be held for three days at the beginning of Lent. In Pope Gregory was moved by the occurrence of a great pestilence that followed an inundation, and ordered a Litania Septiformis "sevenfold procession": It was in one of these Litania Septiformis, in celebration of the end of the plague, that the Litany of the Saints was introduced. Later, the Fifth Synod of Toledo instituted the recitation of litanies for three days from December The Litany of the Saints is the one that is routinely integrated into the modern liturgy, always used at the Easter Vigil and during ordinations, often used on Rogation days the 25th of April, said to have been introduced also by Gregory the Great, and the three days before the feast of the Ascension , ceremonies involving laying the cornerstone of a new church or consecrating the completed church, and in special situations such as at the funeral of the Pope, see stories below. At the time this litany was introduced, there was no formal process for declaration of sainthood; the martyrs and early Church fathers were considered saints, as were other individuals who were venerated by popular attraction to their lives and accomplishments. Gregory I relied primarily on the martyrs buried at the Catacombs of Callistus see Appendix 3. Two hundred years later revision , there were 2, listed. Thus, any litany of saints is selective. The Litany of the Saints has an introduction and then mentions saints in the following order: Mary; the angels; St. Joseph and the Patriarchs and Prophets; the Apostles and Evangelists; all the disciples of the Lord; the Holy Innocents and the glorious martyrs; the holy Bishops and Confessors those who suffer for the faith ; the holy priests and Levites; the virgins and widows; and all holy men and women. The repeated responses are: The Litany of the Saints may have gained new meaning and wider recognition through its use in the funeral of John Paul II, seen and heard by Catholics and non-Catholics alike. Here are parts of two stories of that event, based on hearing the Litany of the Saints the traditional style was used, in Latin, at the Vatican event: Perhaps the most familiar is the abbreviated version sung before the Blessing of Water at the Easter Vigil Liturgy. This begins with a short list of saints including the names of the baptismal candidates and their confirmation names and various invocationsâ€". In the Order of Christian Funerals, during the Transferal of the Body from the home to the church, it is common to chant the Litany of

the Saints. Part of what captivated the vast audience watching this rite from Rome was the Latin language used for the litany. What made this unusual, even to ears accustomed to hearing the litany and the Latin language, was the personalization of the text. The Litany of the Saints by Gary D. The music which aroused such attention was one of the simplest Gregorian chants: We at CNP received an astounding number of inquiries about this music-music which should be common in every Roman Rite parish as part of the Easter Vigil , music which has been a normal part of processions for centuries. The Latin chant was sung, and millions - millions - of people saw and heard the beauty of it. It transcended time and space. Ethereal is the only word I can think of to describe it. The Litany of the Saints, in traditional Latin, was echoing through the basilica as they carried him Definitely a worthy send off for a paragon of men. Their beauty is unquestionable and helps to lift hearts and minds to God. At the very least, one can hope those who are not familiar with Latin and chant will become curious about them. Becker, successfully transforms the long solemn chant prayer in the Roman liturgy into a beautiful, melodic ritual music. In it, the saints are grouped together, and there are some slight deviations from the pattern in the older versions. Following is his wording. Mary and Joseph, pray for us. Michael and all angels, pray for us. Anna, Joachim, Elizabeth, pray for us. Elijah, Moses, John the Baptist, pray for us. Isaac, Sarah, Abraham, pray for us. Jacob, Joseph, Samuel, pray for us. Ruth, David and Solomon, pray for us. Isaiah, Jeremiah, pray for us. All you holy men and women, pray for us. Peter, Paul, Andrew, pray for us. James, John, and all apostles, pray for us. Mary Magdelene, Veronica, pray for us. Barnabas, Matthias, pray for us. Stephen, Philip, and Cornelius, pray for us. Prisca and Aquila, pray for us. Timothy and Titus, pray for us. Linus, Cletus, and Clement, pray for us. Lawrence and Chrysogonus, pray for us. Innocent and Boniface, pray for us. Hippolytus and Origen, pray for us. Athanasius and Basil, pray for us. Felicity, Perpetua, pray for us. Cosmos and Damien, pray for us. John Chrysostom and Justin, pray for us. Lucy, Agatha, and Agnes, pray for us. Jerome and Eusebius, pray for us. Scholastica and Benedict, pray for us. Ambrose, Monica, Augustine, pray for us. Martin and Gregory, pray for us. Clare, Francis, and Dominic, pray for us. Francis Xavier, Ignatius, pray for us. Elizabeth and Catherine, pray for us. Louis and Wenceslaus, pray for us. Lord, be merciful, save your people. From all evil, save your people. From every sin, save your people. From everlasting damn, save your people. By your incarnation, save your people. By your death and resurrection, save your people. By your gift of the spirit, save your people. Have mercy on us sinners, save your people. Christ here us, Lord Jesus hear our prayer. Lord give new life, hear our prayer. To his chosen, hear our prayer. By the grace of baptism, hear our prayer. Oh Jesus Son of the living God, hear our prayer. Send your Spirit, hear our prayer. In its fullness, hear our prayer. On your sons and daughters, hear our prayer. Who believe and profess you, hear our prayer. Christ hear us, Lord Jesus hear our prayer.

Chapter 4 : precious blood litany | Marian Apostolate

*Litany of the Most Precious Blood focuses on the real presence of Jesus Christ in the precious Blood. It can be prayed on the Feast of Corpus Christi or any Eucharistic feast.*

Blood of Christ, only-begotten Son of the eternal Father, save us. Blood of Christ, Incarnate Word or God, save us. Blood of Christ, of the New and Eternal Testament, save us. Blood of Christ, falling upon the earth in Agony, save us. Blood of Christ, shed profusely in the Scourging, save us. Blood of Christ, flowing forth in the Crowning with Thorns, save us. Blood of Christ, poured out on the Cross, save us. Blood of Christ, price of our salvation, save us. Blood of Christ, without which there is no forgiveness, save us. Blood of Christ, Eucharistic drink and refreshment of souls, save us. Blood of Christ, stream of mercy, save us. Blood of Christ, victor over demons, save us. Blood of Christ, courage of Martyrs, save us. Blood of Christ, strength of Confessors, save us. Blood of Christ, bringing forth Virgins, save us. Blood of Christ, help of those in peril, save us. Blood of Christ, relief of the burdened, save us. Blood of Christ, solace in sorrow, save us. Blood of Christ, hope of the penitent, save us. Blood of Christ, consolation of the dying, save us. Blood of Christ, peace and tenderness of hearts, save us. Blood of Christ, pledge of eternal life, save us. Blood of Christ, freeing souls from purgatory, save us. Blood of Christ, most worthy of all glory and honor, save us. Lamb of God, who taketh away the sins of the world, spare us, O Lord. Lamb of God, who taketh away the sins of the world, graciously hear us, O Lord. Lamb of God, who taketh away the sins of the world, have mercy on us, O Lord. Thou hast redeemed us, O Lord, in Thy Blood. And made us, for our God, a kingdom. Almighty and eternal God, Thou hast appointed Thine only-begotten Son the Redeemer of the world and willed to be appeased by his blood. Grant, we beg of Thee, that we may worthily adore this price of our salvation and through its power be safeguarded from the evils of the present life so that we may rejoice in its fruits forever in heaven. Through the same Christ our Lord. A partial Indulgence is granted to the faithful who recite this litany.

**Chapter 5 : A Treasure of Litanies**

*PRAYERS. Precious Blood of Jesus Daily Devotional A Prayer Book Written, edited and compiled by The Adorers of the Precious Blood Blessed Pope John XXIII on the Precious Blood.*

Blood of Christ, only-begotten Son of the Eternal Father, save us. Blood of Christ, Incarnate Word of God, save us. Blood of Christ, of the New and Eternal Testament, save us. Blood of Christ, falling upon the earth in the Agony, save us. Blood of Christ, shed profusely in the Scourging, save us. Blood of Christ, flowing forth in the Crowning with Thorns, save us. Blood of Christ, poured out on the Cross, save us. Blood of Christ, price of our salvation, save us. Blood of Christ, Without Which there is no forgiveness, save us. Blood of Christ, Eucharistic drink and refreshment of souls, save us. Blood of Christ, stream of mercy, save us. Blood of Christ, victor over demons, save us. Blood of Christ, courage of Martyrs, save us. Blood of Christ, strength of Confessors, save us. Blood of Christ, bringing forth Virgins, save us. Blood of Christ, help of those in peril, save us. Blood of Christ, relief of the burdened, save us. Blood of Christ, solace in sorrow, save us. Blood of Christ, hope of the penitent, save us. Blood of Christ, consolation of the dying, save us. Blood of Christ, peace and tenderness of hearts, save us. Blood of Christ, pledge of eternal life, save us. Blood of Christ, freeing souls from purgatory, save us. Blood of Christ, most worthy of all glory and honor, save 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, O Lord! Thou hast redeemed us, O Lord, in Thy Blood. And made us, for our God, a Kingdom. Almighty and eternal God, Thou hast appointed Thine only-begotten Son the Redeemer of the world, and willed to be appeased by His Blood. Grant we beg of Thee, that we may worthily adore this price of our salvation, and through its power be safeguarded from the evils of the present life, so that we may rejoice in its fruits forever in Heaven. Through the same Christ our Lord.

**Chapter 6 : Knights of Columbus Latin Mass: Novena of Reparation**

*Blood of Christ, most worthy of all glory and honor, Save us. Lamb of God, Who takest away the sins of the world, Spare us, O Lord. Lamb of God, Who takest away the sins of the world, Graciously hear us, O Lord.*

Clare of Assisi As soldiers scaled the walls of the convent, she met them with ciborium in hand and put them to flight Cofoundress of the Order of Poor Ladies, or Clares, and first Abbess of San Damiano; born at Assisi, 16 July, ; died there 11 August, She was the eldest daughter of Favorino Scifi, Count of Sasso-Rosso, the wealthy representative of an ancient Roman family, who owned a large palace in Assisi and a castle on the slope of Mount Subasio. Such at least is the traditional account. Her mother, Blessed Ortolana, belonged to the noble family of Fiumi and was conspicuous for her zeal and piety. From her earliest years Clare seems to have been endowed with the rarest virtues. As a child she was most devoted to prayer and to practices of mortification, and as she passed into girlhood her distaste for the world and her yearning for a more spiritual life increased. She was eighteen years of age when St. Francis came to preach the Lenten course in the church of San Giorgio at Assisi. Francis, who at once recognized in Clare one of those chosen souls destined by God for great things, and who also, doubtless, foresaw that many would follow her example, promised to assist her. On Palm Sunday Clare, arrayed in all her finery, attended high Mass at the cathedral, but when the others pressed forward to the altar-rail to receive a branch of palm, she remained in her place as if rapt in a dream. All eyes were upon the young girl as the bishop descended from the sanctuary and placed the palm in her hand. That was the last time the world beheld Clare. Francis and his disciples met her with lights in their hands. Clare then laid aside her rich dress, and St. Francis, having cut off her hair, clothed her in a rough tunic and a thick veil, and in this way the young heroine vowed herself to the service of Jesus Christ. This was 20 March, Clare was placed by St. Francis provisionally with the Benedictine nuns of San Paolo, near Bastia, but her father, who had expected her to make a splendid marriage, and who was furious at her secret flight, on discovering her retreat, did his utmost to dissuade Clare from her heroic proposals, and even tried to drag her home by force. But Clare held her own with a firmness above her years, and Count Favorino was finally obliged to leave her in peace. A few days later St. Here some sixteen days after her own flight, Clare was joined by her younger sister Agnes, whom she was instrumental in delivering from the persecution of their infuriated relatives. Francis in a rude dwelling adjoining the poor chapel of San Damiano, situated outside the town which he had to a great extent rebuilt with his own hands, and which he now obtained from the Benedictines as a permanent abode for his spiritual daughters. Francis came to be called. In the beginning St. Clare and her companions had no written rule to follow beyond a very short formula vitae given them by St. Francis, and which may be found among his works. Some years later, apparently in , during St. Benedict, retaining the fundamental points of the latter and adding some special constitutions. This new rule, which, in effect if not in intention, took away from the Clares the Franciscan character of absolute poverty so dear to the heart of St. When Clare found that the new rule, though strict enough in other respects, allowed the holding of property in common, she courageously and successfully resisted the innovations of Ugolino as being entirely opposed to the intentions of St. The latter had forbidden the Poor Ladies, just as he had forbidden his friars to possess any worldly goods even in common. Owning nothing, they were to depend entirely upon what the Friars Minor could beg for them. This complete renunciation of all property was however regarded by Ugolino as unpractical for cloistered women. When, therefore, in , he came to Assisi for the canonization of St. Francis having meanwhile ascended the pontifical throne as Gregory IX , he visited St. Clare at San Damiano and pressed her to so far deviate from the practice of poverty which had up to this time obtained at San Damiano, as to accept some provision for the unforeseen wants of the community. But Clare firmly refused. Gregory, thinking that her refusal might be due to fear of violating the vow of strict poverty she had taken, offered to absolve her from it. The heroic unworldliness of Clare filled the pope with admiration, as his letters to her, still extant, bear eloquent witness, and he so far gave way to her views as to grant her on 17 September, , the celebrated Privilegium Paupertatis which some regard in the light of a corrective of the Rule of The text is as follows: Health and Apostolic benediction. It is evident that the desire of consecrating yourselves to God alone

has led you to abandon every wish for temporal things. Wherefore, after having sold all your goods and having distributed them among the poor, you propose to have absolutely no possessions, in order to follow in all things the example of Him Who became poor and Who is the way, the truth, and the life. Neither does the want of necessary things deter you from such a proposal, for the left arm of your Celestial Spouse is beneath your head to sustain the infirmity of your body, which, according to the order of charity, you have subjected to the law of the spirit. Finally, He who feeds the birds of the air and who gives the lilies of the field their raiment and their nourishment, will not leave you in want of clothing or of food until He shall come Himself to minister to you in eternity when, namely, the right hand of His consolations shall embrace you in the plenitude of the Beatific Vision. Since, therefore, you have asked for it, we confirm by Apostolic favor your resolution of the loftiest poverty and by the authority of these present letters grant that you may not be constrained by anyone to receive possessions. To no one, therefore, be it allowed to infringe upon this page of our concession or to oppose it with rash temerity. But if anyone shall presume to attempt this, be it known to him that he shall incur the wrath of Almighty God and his Blessed Apostles, Peter and Paul. Given at Perugia on the fifteenth of the Kalends of October in the second year of our Pontificate. Certain it is that after the death of Gregory IX Clare had once more to contend for the principle of absolute poverty prescribed by St. Francis, for Innocent IV would fain have given the Clares a new and mitigated rule, and the firmness with which she held to her way won over the pope. Francis, had taken for her portion from the beginning of her conversion. The author of this latter rule, which is largely an adaptation *mutatis mutandis*, of the rule which St. Francis composed for the Friars Minor in , seems to have been Cardinal Rainaldo, Bishop of Ostia, and protector of the order, afterwards Alexander IV, though it is most likely that St. Clare herself had a hand in its compilation. Be this as it may, it can no longer be maintained that St. Francis was in any sense the author of this formal Rule of the Clares; he only gave to St. Clare and her companions at the outset of their religious life the brief formula *vivendi* already mentioned. Clare, who in had, much against her will been made superior at San Damiano by St. Francis, continued to rule there as abbess until her death, in , nearly forty years later. There is no good reason to believe that she ever once went beyond the boundaries of San Damiano during all that time. It need not, therefore, be wondered at if so comparatively few details of St. We know that she became a living copy of the poverty, the humility, and the mortification of St. Francis; that she had a special devotion to the Holy Eucharist, and that in order to increase her love for Christ crucified she learned by heart the Office of the Passion composed by St. Francis, and that during the time that remained to her after her devotional exercises she engaged in manual labor. Needless to add, that under St. Clare had the consolation not only of seeing her younger sister Beatrix, her mother Ortolana, and her faithful aunt Bianca follow Agnes into the order, but also of witnessing the foundation of monasteries of Clares far and wide throughout Europe. It would be difficult, moreover, to estimate how much the silent influence of the gentle abbess did towards guiding the women of medieval Italy to higher aims. In particular, Clare threw around poverty that irresistible charm which only women can communicate to religious or civic heroism, and she became a most efficacious coadjutrix of St. It was to her he turned when in doubt, and it was she who urged him to continue his mission to the people at a time when he thought his vocation lay rather in a life of contemplation. When in an attack of blindness and illness, St. So far, however, as Clare was concerned, St. Francis was always living, and nothing is, perhaps, more striking in her after-life than her unswerving loyalty to the ideals of the Poverello, and the jealous care with which she clung to his rule and teaching. When, in , the army of Frederick II was devastating the valley of Spoleto, the soldiers, preparatory to an assault upon Assisi, scaled the walls of San Damiano by night, spreading terror among the community. Clare, calmly rising from her sick bed, and taking the ciborium from the little chapel adjoining her cell, proceeded to face the invaders at an open window against which they had already placed a ladder. It is related that, as she raised the Blessed Sacrament on high, the soldiers who were about to enter the monastery fell backward as if dazzled, and the others who were ready to follow them took flight. It is with reference to this incident that St. Clare is generally represented in art bearing a ciborium. When, some time later, a larger force returned to storm Assisi, headed by the General Vitale di Aversa who had not been present at the first attack, Clare, gathering her daughters about her, knelt with them in earnest prayer that the town might be spared. Presently a furious storm arose, scattering the tents of the soldiers in

every direction, and causing such a panic that they again took refuge in flight. Clare had long been enshrined in the hearts of the people, and their veneration became more apparent as, wasted by illness and austerities, she drew towards her end. When at length she felt the day of her death approaching, Clare, calling her sorrowing religious around her, reminded them of the many benefits they had received from God and exhorted them to persevere faithfully in the observance of evangelical poverty. Pope Innocent IV came from Perugia to visit the dying saint, who had already received the last sacraments from the hands of Cardinal Rainaldo. Her own sister, St. Agnes, had returned from Florence to console Clare in her last illness; Leo, Angelo, and Juniper, three of the early companions of St. John, even as they had done twenty-seven years before, when Francis lay dying at the Porziuncula. At length before dawn on 11 August, the holy foundress of the Poor Ladies passed peacefully away amid scenes which her contemporary biographer has recorded with touching simplicity. The Clares desired to retain the body of their foundress among them at San Damiano, but the magistrates of Assisi interfered and took measures to secure for the town the venerated remains of her whose prayers, as they all believed, had on two occasions saved it from destruction. After having remained hidden for six centuries—like the remains of St. On 23 September in that year the coffin was unearthed and opened, the flesh and clothing of the saint had been reduced to dust, but the skeleton was in a perfect state of preservation. The sources of the history of St. Clare at our disposal are few in number. They include 1 a Testament attributed to the saint and some charming Letters written by her to Blessed Agnes, Princess of Bohemia; 2 the Rule of the Clares, and a certain number of early Pontifical Bulls relating to the Order; 3 a contemporary Biography, written in by order of Alexander IV. This life, which is now generally ascribed to Thomas of Celano, is the source from which St. Clare of Assisi, foundress of the Second Order of St. Francis, the Poor Ladies or Clares. The version given in Fr. By this adorable wound, I beseech Thee to pardon me all the sins I have committed by thoughts, words and deeds, by neglect in Thy service, and by self-indulgence, both waking and sleeping. Grant me the grace that, by a devout and frequent remembrance of Thy Holy Passion, I may honor Thy sacred wounds and the death which Thou didst endure for love of me; and that, by chastising my body, I may testify my gratitude for Thy sufferings and Thy death:

**Chapter 7 : Litany of the Most Precious Blood of Our Lord Jesus Christ - Prayers - Catholic Online**

*This Litany in honor of Jesus in His Most Precious Blood was drawn up by the Sacred Congregation of Rites and promulgated by Pope John XXIII on February 24, The devotion to Jesus in His most Precious Blood was first popularized by Saint Gaspar del Bufalo (, feast Dec. 28) who founded the Missioners of the Most Precious Blood.*

The words blood and life go together quite well! The religious sacrifices of the Old Testament involved the shedding of blood from bulls, goats, and lambs. Because the priests conducting these rituals hated animals? Blood was sacrificed to God as recognition of its life force, making it all the more significant as a sin offering and for atonement. He would be, as God as well as man, a God-sized sacrificial lamb to redeem us from our sins and open the gates of heaven to those who would follow Him there through loving obedience to His Commandments and the Gospel messages. You can add a Hail Mary in her honor for this intention: Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the masses said throughout the world today, for all the Holy Souls in Purgatory, for sinners everywhere, for sinners in the universal church, those in my own home and within my family. This is known as the Prayer of St. Although people have shed blood heroically for a greater good, such as the martyrs of the Church, and those who died to end slavery in the Civil War or to stop Hitler in World War II, more often than not rivers of blood have been spilled for various nefarious purposes. James summed up the human dilemma quite well when he wrote: Whence do wars and quarrels come among you? Is it not from this, from your passions, which wage war in your members? We can do this in part through prayer; obeying His Commandments; receiving Him in Holy Communion at Mass in a state of grace; and receiving absolution for our sins in Confession. Such was his loss of blood having His flesh torn apart for upwards of an hour, according to Sister Emmerich, by brutal sadists hacking away at him! He described this gruesome event to Sister Josefa Menendez, a Spanish nun in these terms: Indeed, Sister Emmerich noted of those who were scourging our Lord "These abominable wretches had already, at the same pillar [on which Jesus was scourged], scourged poor sinners to death. As we see in the film, He was battered from head to toe, literally! The painting by the Flemish Baroque artist Peter Paul Rubens shown above gives us just a hint of just how much blood our Lord shed! For us, each one of us! We also see a certain Biblical resonance in the film looking at the scars from the scourging all over His body as shown here. Paul expressed it, in Jesus "we have redemption through his blood, the remission of sins, according to the riches of his grace" Eph 1: It used to be all in that part of the liturgy but was changed to reflect the traditional Latin text and Gospel references in It is important to remember not to partake of His Body and Blood in the host in the Eucharist having committed a mortal sin without receiving absolution for it in Confession. Paul wrote, those who do so are committing great sacrilege 1 Cor May all of us reading this be among the many our Lord spoke of.

**Chapter 8 : Children's Rosary: Litany of the Most Precious Blood of Jesus**

*Introduction --Prayers and meditations --Appendix I: Benediction --Appendix II: Traditional precious blood litany --Appendix III: Traditional prayers in honor of the Eucharist. Responsibility: John J. Pasquini.*

**Chapter 9 : Litany of the Saints & Traditional Catholic Prayers**

*Listen to the Litany of the Most Precious Blood of Jesus in MP3: Lord, have mercy. Christ, have mercy. Lord, have mercy. Jesus, hear us. God, the Father of Heaven.*