*Blood Ritual Bloedsian Blessing Blessed Bless*

Among the [Germanic tribes](https://en.wikipedia.org/wiki/Germanic_tribe) (such as the [Anglo-Saxons](https://en.wikipedia.org/wiki/Anglo-Saxons) and the [Norsemen](https://en.wikipedia.org/wiki/Norsemen)), blood was used during their sacrifices; the [*Blóts*](https://en.wikipedia.org/wiki/Bl%C3%B3t). The blood was considered to have the power of its originator, and, after the **butchering, the blood was sprinkled on the walls, on the statues of the gods, and on the participants** themselves. This act of sprinkling blood was called *blóedsian* in [Old English](https://en.wikipedia.org/wiki/Old_English_language), and the terminology was borrowed by the [Roman Catholic Church](https://en.wikipedia.org/wiki/Roman_Catholic_Church) becoming *to bless* and *blessing*. The [Hittite](https://en.wikipedia.org/wiki/Hittite_language) word for blood, *ishar* was a cognate to words for "oath" and "bond", see [Ishara](https://en.wikipedia.org/wiki/Ishara). The [Ancient Greeks](https://en.wikipedia.org/wiki/Ancient_Greece) believed that the blood of the gods, [*ichor*](https://en.wikipedia.org/wiki/Ichor), was a substance that was poisonous to mortals.

***Segen*** is a German word translating to "blessing, benediction; charm; prayer; spell, incantation".

It is in origin a loan from Latin *signum* *sīgnāre* "to make a sign", viz. the [Sign of the Cross](https://en.wikipedia.org/wiki/Sign_of_the_Cross) used to confer a Christian [blessing](https://en.wikipedia.org/wiki/Blessing), The term is attested as [Old High German](https://en.wikipedia.org/wiki/Old_High_German) *seganōn* from as early as c. AD 800, resulting in a modern *segnen* "to bless". The noun *Segen* "blessing" was derived from the verb at an early time, attested in the 9th century as *segan*. [Old English](https://en.wikipedia.org/wiki/Old_English) That the corresponding *sægnan*, which survives as the dialectal (esp. Scottish) *sain* (popularized by Scott, [*Heart of Mid-Lothian*](https://en.wikipedia.org/wiki/The_Heart_of_Midlothian) "God sain us"). The concept of *Segen*, understood [magically](https://en.wikipedia.org/wiki/Magical_thinking), was very productive in the [folklore](https://en.wikipedia.org/wiki/Folklore), [folk religion](https://en.wikipedia.org/wiki/Folk_religion) and [superstition](https://en.wikipedia.org/wiki/Superstition) of [German-speaking Europe](https://en.wikipedia.org/wiki/German-speaking_Europe), studied in great detail by the German philologists and folklorists of the 19th century.

the protection The medieval church used the *Segen* (the sign of the cross with a spoken formula) liberally, intended as an act with protective effect, putting the person or thing blessed under the protection of God. Nor was the action reserved for priests or clerics, but any Christian was permitted to make the sign of the cross and invoke of God. Thus the *Segen* came to be seen as the inverse of the [curse](https://en.wikipedia.org/wiki/Curse) (*Fluch*), magical acts with the power to either protect or harm. The concept of *Segen* thus became the continuant of the incantation formulas of the [pre-Christian period](https://en.wikipedia.org/wiki/Germanic_paganism) (the only surviving samples of which are the [Merseburg Incantations](https://en.wikipedia.org/wiki/Merseburg_Incantations)).

Use of such formulas was partly encouraged by the Church, as they did superficially involve an expression of piety by the invocation of God, Christ or the Virgin Mary, but at the same time their magical use was viewed with scepticism and was sometimes repressed.[[1]](https://en.wikipedia.org/wiki/Segen#cite_note-1)

Now Remember; Under That Pagan ritual word Bless, Bleesing, Blessed there is a clean Greek or even Hebrew Original word..

Never this Catholic word.