



The Month of the Precious Blood of Jesus

Prayer of the Month

Prayer from the Roman Missal

Almighty, and everlasting God, who hast appointed Thine only-begotten Son to be the Redeemer of the world, and hast been pleased to be reconciled unto us by His Blood, grant us, we beseech Thee, so to venerate with solemn worship the price of our salvation, that the power thereof may here on earth keep us from all things hurtful, and the fruit of the same may gladden us for ever hereafter in heaven. Through the same Christ our Lord. Amen.



The entire month falls within the liturgical season of [Ordinary Time](#), which is represented by the liturgical color green. This symbol of hope is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is used in the offices and Masses of Ordinary Time.

The Holy Father's Intentions for the Month of July 2025

For formation in discernment: Let us pray that we might again learn how to discern, to know how to choose paths of life and reject everything that leads us away from Christ and the Gospel. (See [Apostleship of Prayer](#).)

Feasts for July

1. [Junípero Serra \(USA\)](#), Opt. Mem.
3. [Thomas, Apostle](#), Feast

4. [Independence Day \(USA\)](#), *Opt. Mem.*
 5. [Anthony Mary Zaccaria; Elizabeth of Portugal, Queen \(USA\)](#), *Opt. Mem.*
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 31. [Ignatius of Loyola](#), *Memorial*
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Focus of the Liturgy

The Gospel readings for July are taken from St. Luke. All Sunday readings are from Cycle C, and Weekday readings are from Year I.

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| July 6th Fourteenth Sunday in Ordinary Time | Cycle C, Luke 10:1-12, 17-20: Your peace will rest on that person. |
| July 13th Fifteenth Sunday in Ordinary Time | Cycle C, Luke 10:25-37: Who is my neighbor? |
| July 20th Sixteenth Sunday in Ordinary Time | Cycle C, Luke 10:38-42: Martha welcomed him. Mary has chosen the better part. |

July 27th

Seventeenth Sunday
in Ordinary Time

Cycle C, Luke 11:1-13: Ask and you will receive.

Highlights of the Month

July is usually hot and a time for relaxing. It is also the time when crops planted in the Spring are maturing and growing. Just as the crops are dependent upon summer rains not only to grow but to survive so our spiritual development is dependent upon our frequenting the sacraments and receiving the Blood of Christ.

The main feasts of this month are:

St. Junipero Serra (July 1),
St. Thomas the Apostle (July 3),
St. Anthony Mary and St. Elizabeth of Portugal (July 5),
St. Augustine Zhao Rong (July 9),
St. Benedict (July 11),
St. Kateri Tekakwitha (USA - July 14),
St. Bonaventure (July 15),
Our Lady of Mount Carmel (July 16),
St. Camillus (July 18),
St. Lawrence of Brindisi (July 21),
St. Mary Magdalene (July 22),
St. Bridget (July 23),
St. Sharbel (July 24),
St. James (July 25),
Sts. Joachim and Anne (July 26),
Sts. Martha, Mary and Lazarus (July 29),
St. Peter Chrysologus (July 30)
Bl. Solanus Casey (July 30) and
St. Ignatius of Loyola (July 31).

The feast days of **St. Maria Goretti**, (July 6), **St. Henry** (July 13), and **St. Apollinaris** (July 20) are superseded by the Sunday liturgy.



A Time of Regeneration

The Blood that coursed through the veins of Christ was a part of that Sacred Humanity made possible by the maternity of Mary, whose parents, St. Joachim and St. Anne are honored this month. (July 26). Our Lord's blood poured out on the Cross purchased our salvation, washed clean the robes of the martyrs, and gave birth to the Church as it flowed from his wounded side. The Precious Blood of Christ — now pulsing through his Mystical Body — continues its salvific work, preserving and purifying, repairing and providing nourishment for regeneration and renewal of its members.



July's longer and warmer days also provide us with the opportunity for renewal, both interior and exterior. Schedules relax and pressures ease, inviting travel. But, whether we travel or not, like the missionary, St. Junipero Serra (July 1), we preach to others — by our conduct, our speech, even the clothes we wear. May we be modest in everything we do, imitating St. Maria Goretti, the young martyr for purity (July 6), and “preaching” Christ to everyone we meet.

The summer Mass and Liturgy of the Hours readings in Ordinary Time remind us that our earthly pilgrimage is also a journey, a great adventure towards union with Christ, the Beginning and the End of our journey. Each Sunday with its Easter renewal becomes a mile marker along the way, linking where we have been with where we are going. May the Precious Blood of Jesus sustain us as we journey to our true home, with Mary and the angels as our companions on the way.

Devotions to the Precious Blood of Christ

[Chaplet of the Most Precious Blood](#)

[Litany of the Blood of Christ](#)

[Offering in Reparation to the Most Precious Blood of Jesus](#)

Precious Blood, Ocean of Divine Mercy:
Flow upon us.

Precious Blood, Most pure Offering:
Procure us every Grace!

Precious Blood, Hope and Refuge of sinners:
Atone for us!

Precious Blood, Delight of holy souls:
Draw us! Amen.

St. Catherine of Siena

Documents

[On Promoting Devotion to the Most Precious Blood of Our Lord Jesus Christ](#) — John XXIII

[Christ's Blood, Source of Salvation](#) — John Paul II

Websites

[Catholic Encyclopedia](#)

[The Real Presence Website](#)

[The Real Presence](#)

[Mark-Shea.com](#)

Blood of Christ falling upon the earth in the Agony. Have mercy on us.

The month of July ([Overview](#) - [Calendar](#)) is dedicated to the Precious Blood. The feast of the Precious Blood of our Lord was instituted in 1849 by Pius IX, but the devotion is as old as Christianity. The early Fathers say that the Church was born from the pierced side of Christ, and that the sacraments were brought forth through His Blood.



"The Precious Blood which we worship is the Blood which the Savior shed for us on Calvary and reassumed at His glorious Resurrection; it is the Blood which courses through the veins of His risen, glorified, living body at the right hand of God the Father in heaven; it is the Blood made present on our altars by the words of Consecration; it is the Blood which merited sanctifying grace for us and through it washes and beautifies our soul and inaugurates the beginning of eternal life in it."

The Old Testament



Cain and Abel are making an offering. Abel's sacrifice is pleasing to God, Cain's is not. This gives rise to the sin of hatred, and fratricide is its resolution. The thirsting earth soaks up Abel's blood as it shouts to heaven for vengeance. This shouting prefigured the scene on Calvary, where Christ's Blood cried to heaven for the redemption of mankind.

Millenia pass, and now we see Israel oppressed by Egypt. God commands the people to kill a lamb and to sprinkle the doorposts with its blood; houses thus besprinkled are spared by the messenger of death. But where the doors are not reddened with the blood of the lamb, all male firstborn from king to slave die. This blood on the doorposts was a type of the Blood of Christ. Can the blood of a lamb save a man? No, but as a figure of the Redeemer's Blood it certainly does. For when the Destroyer sees the thresholds of a human heart marked with Christ's sacred Blood, he must pass by. And another soul is saved.

In a vision the prophet Isaias saw a man treading out grapes (in the Orient, trampling upon grapes in the wine-press was the usual means of extracting the juice). The prophet asked the man: "Why are your garments so red?" "The wine-press I have trodden alone," he answers,

"because from the nations there is no one with me." The trodder of the wine-press is Christ, His garments crimsoned by the Blood of redemption.

Excerpted from *The Church's Year of Grace* , Pius Parsch

The New Testament

The Church reminds us of the first drops of blood that flowed for our redemption on the day when Jesus was circumcised.

It is night on Mount Olivet, and the moon is shining. We see the holy face crimsoned with blood during the agony in the garden.

Unhappy, despairing Judas casts the blood-money down in the temple. "I have betrayed innocent blood!"

In the scourging chamber we see the Lord in deepest humiliation; under raw strokes the divine Blood spurts out over the floor. Christ is led before Pilate. Pilate shows the blood-covered Body to the crowds: *Ecce homo!* We go through Jerusalem's streets following the bloody footsteps to Golgotha. Down the beams of the Cross blood trickles. A soldier opens the sacred side. Water and Blood.

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Symbols of the Precious Blood



Adam is sleeping an ecstatic sleep. God opens his side, removes a rib and forms Eve, the mother of all the living. But our view transcends this action and in spirit we behold the second, the divine Adam, Christ. He is sleeping the sleep of death. From His opened side blood and water flow, symbols of baptism and the Eucharist, symbols of the second Eve, the Church, the Mother of all the living. Through blood and water Christ willed to redeem God's many children and to lead them to an eternal home.

At Jerusalem a service in Yahweh's honor is taking place on the Day of Atonement. The high priest is making his annual entrance into the holy of holies to sprinkle the blood of bucks and bulls upon the covenant in expiation for the sins of the people. The Church shows us the

higher meaning of this rite. Our divine High Priest Christ on the first Good Friday entered that Holy of Holies which is not made with hands nor sprinkled with the blood of bucks and bulls; there He effects, once and for all, with His own Blood man's eternal redemption.

A finale. Holy Church transports us to the end. The heavenly liturgy is in progress. Upon the altar is the Lamb, slain yet alive, crimsoned by His own Blood. Round about stand the countless army of the redeemed in garments washed white in the Blood of the Lamb. Hosts of the blessed are singing the new canticle of redemption: "You have redeemed us out of every tribe and tongue and nation by Your Blood."

Now from vision to present reality. How fortunate we are to have divine Blood so near to us, to offer it to the heavenly Father for the sins of the whole world!

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Devotion to the Precious Blood

Devotion to the Precious Blood is not a spiritual option, it is a spiritual obligation, and that not only for priests, but for every follower of Christ. I really believe that one of the symptoms of modern society (and I would even include, sadly, modern Catholic society) one of the symptoms of a growing, gnawing secularism is the lessening and the weakening of devotion to the Precious Blood. Devotion, as we know, is a composite of three elements: It is first- veneration, it is secondly- invocation, and it is thirdly- imitation. In other words, devotion to the Precious Blood of Christ, the Lamb of God who was slain, is first of all to be veneration on our part, which is a composite of knowledge, love and adoration. We are to study to come to a deeper understanding of what those two casual words, Precious Blood, really mean.



I found this passage in the oldest document, outside of sacred scripture, from the first century of the Christian era – to be exact, from Pope St. Clement I, dated about 96 A.D. Says Pope Clement: "Let us fix our gaze on the Blood of Christ and realize how truly precious It is, seeing that it was poured out for our salvation and brought the grace of conversion to the whole world."

To understand the meaning of the Precious Blood we must get some comprehension of the gravity of sin, of the awfulness of offending God, because it required the Blood of the Son of God to forgive that sin. We are living in an age in which to sin has become fashionable.

This veneration of the Precious Blood, which is the first element in our devotion to the Precious Blood means that we have a deep sensitivity to the awfulness of sin. Sin must be terrible. It must be awful. It must be the most dreadful thing in the universe. Why? Because it cost the living God in human form the shedding of His Blood.

Lord Jesus, You became Man in order by your Passion and Death and the draining of your Blood on the Cross, might prove to us how much You, our God, love us. Protect us, dear Jesus, from ever running away from the sight of blood. Strengthen our weak human wills so that we will not only not run away from the cross, but welcome every opportunity to shed our blood in spirit in union with your Precious Blood, so that, dying to ourselves in time we might live with You in Eternity. Amen

Excerpted from [*The Precious Blood of Christ*](#), Fr. John A. Hardon, S.J.



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