

Month: June 2025
Prepared by the Adorers of the Blood of Christ

**Seventh monthly theme in preparation for the Jubilee of the
Precious Blood Family – Rome, July 1, 2025**

THEME:

Jesus pours Blood from the side

Blood of Christ from the heart pierced for those who have been wounded and no longer know how to love. Blood that regenerates and makes life thrive again, nourishing our poor hearts with the power of divine love. Blood that flows from your open side where there is: welcome, home, peace for all without excluding anyone.



Presentation of the religious family

The Adorers of the Blood of Christ were founded by Saint Maria De Mattias on March 4th, 1834, in Acuto, close to Frosinone (Italy).

Maria De Mattias drew inspiration from Saint Gaspar del Bufalo, founder of the Missionaries of the Precious Blood, who in 1822 had gone to preach a mission in her home town of Vallecorsa (Frosinone). Central to the spirituality of the holy Foundress is the Paschal Mystery of the Lord Jesus Christ. He, the Incarnate Word, so loved the world that he gave himself up to the end, even to the point of giving all His blood. Mary exclaimed, 'Yes, *he gave it all and he gave it for all*', because every person is worth the blood of Christ.

Mary wanted to found a Congregation that would have at its core the participation in the redemptive mystery of Christ and the restoration of the '*beautiful order of things that the great Son of God came to establish in His blood*'. In the extremely violent times of the post-Napoleonic period and the first revolutionary uprisings for Italian independence, she wanted to dedicate herself to the education of women. She knew that reconstruction and good formation of families depended on them; therefore, she wanted to give women the necessary tools to emancipate themselves and positively influence their husbands and sons.

In addition to schooling, which included embroidery lessons and the teaching of writing, reading and mathematics, she devoted herself to the spiritual formation of those entrusted to her. She was famous for her great communication skills in preaching, which aroused the admiration of the people and the numerous inquisitors sent by the diocesan bishops to assess her work.

Led by the Venerable Fr. Giovanni Merlini, missionary of the Precious Blood, she opened numerous houses and schools in central Italy, as well as in London and in Germany.

She died in Rome on August 20th, 1866, after her congregation had obtained a decree of praise from Pope Pius IX (1855). She was buried in the Verano cemetery in Rome, in a monumental tomb that the same Pontiff had donated to her. Her remains now rest in the Church of the Most Precious Blood, in Rome, attached to the General House of the Adorers of the Blood of Christ. Saint Maria De Mattias was canonized by John Paul II on May 18th, 2003.

The Adorers, just under a thousand members, work on all continents, dedicating themselves to service in various fields: educational-cultural, social, theological, spiritual and pastoral ones. As ecclesial women, in communion with the local Churches, they want to continue to commit themselves to the realization of a better world by making the glory of the Blood of Christ shine forth.

Reflection on the monthly theme

Jesus sheds blood through the piercing of His Sacred Side

*May God bless you and bring us together under the shadow of the Cross
among the flowing streams of the Divine Blood.*

(St. Maria De Mattias)

From the pierced side of Christ springs the river of life; it heals our hearts and seeds them with hope. In every person of goodwill, this source of grace works invisibly because Jesus gave his blood for all Adam's descendants, beyond all differences of time, space, culture and religion. *"He gave it all, and he gave it for all,"* said St Maria De Mattias.

Thanks to this mystery of love that is poured out on human creatures, everyone is given the opportunity to let themselves be loved and to learn to love, to give meaning to suffering and to redeem themselves from the fear of death. From the pierced side of Christ, springs forth an inwardly renewing medicine that works first and foremost through the sacraments. Christ's pierced side is the source of our nourishment: in the Eucharist we are offered the cup in which the joy of the Holy Spirit resides, together with the pledge of a fulfilling and eternal life.

Every member of the Precious Blood family should value and prepare well their participation to the Sunday Mass. They should strive to ensure that Christians, especially the young, discover its true meaning. The future of the Church depends on knowing that the value of all evangelising, charitable and social work comes from how much and how personally one

draws Love from its one source. The Love that comes from God, this Love alone, imprints the mark of charity on our works.

The blood from the pierced side is a river that spreads everywhere. And we are called to be an *outgoing Church*, ready to go out to every single person with a blessing embrace; to reach out to those most in need of redemption because they have not known love, have been rejected, marginalised, ignored by individuals and society.

As members of the family of the Precious Blood, we will give preference to those ministries that allow us to touch people's hearts and make known to them the great dignity with which they are clothed by the love of the One who created and redeemed them: in spirituality centres, among the sick and elderly, among young people enslaved to addiction, among prisoners. Everywhere we will defend the value of life, from conception to death, and we will pay special attention to the terminally ill, so that they will know how to face with courage and hope the last step towards life that does not end.

The blood from His pierced heart brings fruitfulness and joy wherever it is shed. It springs from the open wound of the Redeemer and disposes believers to welcome others, whoever they may be, with the bright smile of one who has found Love and wants to pour it out on those who have lost the meaning of existence.

The members of the Precious Blood family will therefore do their utmost to open up the spaces of their homes and souls to those who no longer have a home to live in or have simply lost peace with themselves and others.

In the ***Bull of Indiction*** of the Jubilee 2025, Pope Francis states: *Hope is born of love and based on the love springing from the pierced heart of Jesus upon the cross (Spes non confundit, 3)*. The Spirituality of the Blood of Christ therefore invites us to bring the river of hope to every place where we work, and to rediscover and allow hope to be rediscovered in the signs of the times that the Lord offers us. We will value the good that is present in the world so that we do not fall and do not cause the people we approach to fall into the temptation of being overwhelmed by evil and violence (cf. *Spes non confundit, 7*).

**God, in the Blood of Christ, has conquered evil and death!
Blood of Christ, river of mercy and hope of the world, Save us!**

Reflection on the monthly theme (from the writings of the Foundress)

Jesus sheds blood from the blow to the side

Maria De Mattias had found in the Crucified One the 'book' in which to form herself to selfless love for all. Her prayer expressed her desire to be united with Christ for the redemption of humanity, so intercession was a powerful weapon for her to participate in the mystery of salvation. Washed in the blood of Christ through contemplation, she then ran, bathed in the river of His mercy, to reach the ends of the Earth with His charity.

- *Let us ask for the grace - and let us follow it! - to go to the peripheries as an outgoing Church.*
- *Let us join together, as one river in the Blood of Christ, to bring God's love, reconciliation, peace, to the places where the cry of innocent blood is loudest.*

From the writings of Saint Maria De Mattias:

May God bless you and bring us together under the shadow of the Cross in the flowing streams of the Divine Blood to draw souls to Paradise; this is our vocation: Be a woman of courage! (MDM, *Letters*, To Angelina Lecce, 20 January 1857).

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The Blood of Christ shed from the pierced side is a sign of total spoliation, it is a generous offering of life in favour of all the "children of Adam": of every person, of every place and time, before and beyond the differences of people, culture, religion. Our prayer embraces the universe, the charity of Christ urges us to care for human life in all its aspects.

- *Let us pray/work for the growth of dialogue between peoples at war, for the victims of all violence, for the leaders of nations, for respect for human rights.*
- *Let us pray/work so that ecumenical dialogue will not be hindered by interests of prestige and power; let us ask and commit ourselves so that all believers, of every religion, will seek the good of the one and only humankind, which God created to live in peace on Earth, our common home.*

From the writings of Saint Maria De Mattias:

To reveal his infinite love for us and in consequence of his great mercy, Jesus Christ our divine Redeemer consented to shed his precious blood for us, in the midst of suffering and humiliation, as the price of our salvation and glory.

Yes, he gave it all, he gave it for all, and he does not cease to give it. Like a fountain, or rather like a life-giving river accessible to all, it flows on and out to all the children of Adam, going with them abundantly at every moment of their mortal life in order to sanctify them and bring them to eternal happiness.

Now this our lowly Congregation that lives and labours under the glorious title of the most precious blood of Jesus Christ, must be patterned and shaped into a living image of that divine charity with which this divine blood was shed and of which it was and is sign, expression, measure and pledge. (MDM, Preface to the Rules and Constitutions, 1857)

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Let God's desire be our desire. He, who eagerly desired to eat his Passover with us (cf. Luke 22:15), gave us his whole self, even to the point of shedding all his blood, and wants us to follow in his footsteps.

- *We face life with its difficulties and its mystery with peace and deep trust.*
- *We believe that we are called to embrace the Mystery of the Cross as a banner of glory and victory.*
- *Let us be close to those who suffer while testifying His Word of life and carrying forth charitable service to the poor.*

From the writings of Saint Maria De Mattias:

Let's offer the blood of Jesus at the throne of divine mercy so that the desires we have received from an infinitely good God may be fulfilled. Indeed, God wants them fostered by us, because they are God's, not ours. Let us be grateful.

Let us not become dismayed at the hardships and labours that we must sustain. Let us reflect that a God endured the hard death of the Cross to save souls. With infinite condescension God calls us to help.

Let's humble ourselves to the depths, and even lower on account of our sins. Let's put all our trust in God and in the blood of Jesus Christ. Often, very often, let's surrender ourselves into the arms of divine mercy, declaring that we would be happy to die for the salvation of souls. This will be pleasing to Jesus and Mary. My dear daughter, ponder the great condescension of a God for us.

I feel lost and don't know how to express my feelings. We, labour for Jesus?... We, suffer for Jesus?... It's beyond my comprehension. We, die for Jesus? We? Who are we?

O great condescension of a God! O great condescension of Jesus! Let's consider, beloved daughter, that the law given us to walk the way of sorrow and suffering is not due to any hardness on the part of the

most loving God, because there cannot be any hardness in that holiest and sweetest of all hearts! Rather it comes from his tender and unlimited love for us, so that we can atone for our sins and become worthy of him! Let us adore with profound reverence and true attachment this sublime mystery of the Cross...

They tell me that I am always talking about the Cross. Believe me, my daughter, that is not just for form's sake, but because of the real love in my heart and the high esteem I have for that adorable standard! Indeed, we can say in all truth that whoever shares in the sufferings of Jesus Christ is always immensely honoured. (MDM, *Letters*, To Sister Carolina Signoretti, 6 March 1856)

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From the open side of Christ comes the Church, called by God, in her poverty, to bring to everyone the proclamation of the value of the blood of Christ and to reawaken hope in those who have lost it.

From the writings of Santa Maria De Mattias:

Our poor Institute, dearest daughters, resembles the Apostolic College of Jesus Christ; the Apostles were poor, ignorant, uncouth, etc.: Jesus Christ wanted to use them for the propagation of his Church; and in the end they died for Jesus Christ: so we [too find ourselves] poor, ragged, ignorant, uncouth, etc.: He wanted to call us to such a great Work as this, which is to promote the Adoration and the application of the merits of the Blood of Jesus Christ. How? Through awakening Its memory and by predisposing every soul to well receive the Holy Sacraments, which are perennial fountains [of Grace]. From them streams the flow of this balm of eternal life, that opens for us the gates of Heaven.

Remember to pray, my dears, so that we may not spoil the designs of the blessed God. Let us remember, that our works are of no avail if they are not corroborated by the merits of the Blood of Jesus Christ.

Oh! my God! Please bless our desires! (MDM, *Letters, To the Adorers in Orte*, 1 November 1854)

Adoration of the Body and Blood of Christ

In the Blood of Christ, the river of life

Setting

The altar is ready for exposition. From the centre of the altar itself, from where the Eucharistic species will be placed, a red cloth falls to the ground.

Introduction

In the Eucharistic celebration we are present and contemporary with Jesus' sacrifice on the Calvary. Jesus breaks his body and gives his blood out of love for the humanity he wants to redeem. In His body and blood of, Jesus keeps giving himself to us as the nourishment of life and the drink of salvation.

Exposition song

Silence

Drawing from the source (John 19:30b-34)

Jesus said, "All is accomplished!" It is finished." And bowing his head, he handed over the spirit. Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So, the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out.

❖ The Blood of Christ is like a river flowing over the world. Let us be washed over.

May God bless us and bring us together under the shadow of the Cross in the flowing streams of the Divine Blood to draw souls to Heaven. (Saint Maria De Mattias)

Blood of Christ, drink of salvation, **save us.**
Blood of Christ descending on souls, **save us.**
Blood of Christ, river of mercy, **save us.**

L. You have redeemed us, O Lord, in your Blood.
R. And made us, for our God, a kingdom.

Silence

Accepting the cup of forgiveness (Matthew 26:27-28)

Then he took the cup, gave thanks, and gave it to them, saying: "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins".

❖ Each of us is worth the Blood of Christ. Jesus invites me to feel loved.

Souls are redeemed by the divine Blood. Maintain peace of heart, and offer God the whole of yourself. Do things with maturity, often raising your heart and mind to the blessed God. (Saint Maria De Mattias)

Blood of Christ, without whom there is no forgiveness, **save us**
Blood of Christ, hope of penitents, **save us**
Blood of Christ of the New and Everlasting Covenant, **save us**

L. You have redeemed us, O Lord, in your Blood.
R. And made us, for our God, a kingdom.

Silence

Believing that reconciliation is taking place (Colossians 1:19-20)

For in him all the fullness was pleased to dwell,
and through him to reconcile all things for him,
making peace by the blood of his cross — that is, through him —,
whether those on earth or those in heaven.

❖ The Blood of Christ is an instrument of renewed harmony in creation.

Let us give ourselves heartily to God, and we shall have the consolation of seeing in the present time that beautiful order of things that the great Son of God with his Divine Blood came to establish on earth. (Saint Maria De Mattias)

Blood of Christ, that redeems us and binds us to God, **save us.**
Blood of Christ, peace and sweetness of hearts, **save us.**
Blood of Christ, our blessing, **save us.**

L. You have redeemed us, O Lord, in your Blood.
R. And made us, for our God, a kingdom.

Silence

Walk the new way (Hebrew 10:19-23)

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful.

- In his Blood Christ has renewed all things and gives us full freedom to enjoy friendship with him.

Let us fill ourselves with zeal, and fill our hearts with charity for the honour of the Blessed God; let us bring souls to the side of Jesus. The Blood of Jesus is all our hope, and all our good; Blood shed with so much pain, and with so much love for our eternal health. Let us fill our hearts with courage without fearing even death, so that he may be seen at all times glorified, blessed, and loved by each one! Trust greatly in God, and fear not. (Saint Maria De Mattias)

Blood of Christ, most worthy of all glory and honour, **save us.**

Blood of Christ, reason for hope, **save us.**

Blood of Christ, source of freedom and joy, **save us.**

L. You have redeemed us, O Lord, in your Blood.

R. And made us, for our God, a kingdom.

Silence

The glory of the pierced and glorious Lamb (Rev 22:1-5)

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there anymore. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

- Jesus Crucified is the true Lamb. From the throne of his glory he gives us the river of living water that renews us and makes us glorious.

What a beautiful consolation it will be to see us all resounding throughout Paradise that hymn of thanksgiving to the infinite goodness of God, and offering the Blood of his Son for the reconciliation of Heaven with Earth, Earth with Heaven. (Saint Maria De Mattias)

Blood of Jesus, delight of our hearts, **save us.**

Blood of Jesus, joy of the redeemed, **save us.**

Blood of Jesus, river of life, **save us.**

L. You have redeemed us, O Lord, in your Blood.

R. And made us, for our God, a kingdom.

Concluding song

Lectio Divina on John 19:30-37

Setting: Place a crucifix in the centre, clearly visible, and next to it the Bible open to the Gospel page that will be read and meditated upon.

Introduction

In the Gospel according to John, Jesus is presented as the true Paschal Lamb pierced for the remission of sins. "No bone shall be broken in him" (v. 36) because he is a whole victim, unblemished, who gives himself up to God in holocaust. He fulfils his obedience to the Father with death, by gifting us His Spirit, by pouring out of blood and water from his pierced heart (cf. v. 37). He is the Only-Begotten Son of the Father, for whom grief and cries are offered, but to look upon him with faith is to welcome the "grace and consolation" announced by the prophet Zechariah (Zech 12:10). Slain at the hour when the lambs were slaughtered for the sacrifice in the temple, he pours out upon the world the spring of "living water" that heals and restores (Rev 22:1-2) and baptises us in the Holy Spirit, his fire of love, as the Baptist had foretold.

Song

Lectio

From the Gospel according to John (Jn 19:30-37)

When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

Meditatio (time for silence and personal reflection)

- *From the pierced side bursts forth the source of the Spirit*

"The pierced side of Jesus' paschal body, his crucified and risen body, from which "immediately" gush forth "water and blood" is the only source of the Spirit. And the Spirit is the one who teaches us to pray because "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Galatians 4:6). He, interceding with inexpressible groans (cf. Romans 8:26), makes up for our inability to pray properly.

The Spirit, hovering (cf. Genesis 1:1) over the water and blood that flowed from the right side of the true temple (Ezekiel 47:1; John 2:21; 19:34), initiates the new creation, the Church, the new Jerusalem, born of the water of baptism and the blood of the Eucharist.

At the same moment that a soldier opened the side of Christ, immediately blood and water came out, which was shed to give life to the world. The side of Christ is the life of the world, the side of the second Adam (cf. 1 Corinthians 15:45). The side of Christ is the life of the Church. Here now is Eve, mother of all the living. The mother of the living is the Church that God built by placing Christ as the cornerstone (cf. Ephesians 2:20). Now the woman is created, now she is formed,

now she is built up and takes form. Now the spiritual house is raised up for a holy priesthood (cf. 1 Peter 2:5). Come Lord, form this woman, build the city. Here is the woman, mother of all, here is the spiritual house, here is the charity that lives eternally because it knows no death (St Ambrose, in *Exposition of the Holy Gospel According to Saint Luke*, II, 86-88, PL 15, 1584-1585).

Living water now gushes out from the cross: "If anyone thirsts, let him come to me and drink" (John 7:37). "Ho, everyone who thirsts, come to the waters; and you that have no money, come" (Isaiah 55:1), for to "the thirsty I will give water as a gift from the spring of the water of life." (Revelation 21:6). "And we were all made to drink of one Spirit" (1 Corinthians 12:13) because the spring is thirsty for our thirst, thirsting to be drunk".

(from the subsidy for the Year of Prayer of the Dicastery for Evangelisation edited by the CARTHUSIAN MONKS, No.6 *The Church in Prayer*, pp.47-49).

To reflect: In the Blood of Christ we are made sons and daughters of God and can address Him as Father. This awareness grows through contemplation of the mystery and participation in the sacraments. God thirsts for our thirst for Him.

- *In the blood flowing from the pierced side, the spirituality of pilgrims*

The river of blood gushing from the pierced side of Christ asks us to get moving. The cry of the Blood with a voice more eloquent than that of Abel (Hebrew 12:24) pouring out over the world demands «mobility and flexibility in the heart and externally. We live with an "itinerant" spirit. We live in "pilgrim tents", avoiding the temptation to settle down. All this requires a great willingness to let ourselves be uprooted and to move on when the time comes, in response to the "cry of the blood"». He or she who lives the spirituality of the Blood flowing from the pierced side of Christ is a person who plants his or her roots in the heart of a pilgrim God.

(cf BARRY FISCHER, CPPS, *The Cry of the Blood*, Rome, 2001, p.161).

For reflection: How can we open ourselves more and more to the newness of the Gospel, in a spirit of detachment from what is not essential and always ready to renounce everything in order to follow the Lamb wherever he goes?

- *In the blood from the pierced side we can find an embodied spirituality*

"Our spirituality sends us out into the world to be incarnated in it. It is a spirituality that demands an engagement with history and that recognises life as the theological place of 'encounter with God'. We are attentive to the signs of the times that help us to see in depth in a continuous discernment and dialogue with history. Living this spirituality demands of us a 'historical patience' in the midst of contradictions and failures. Such a spirituality immerses us in the long and challenging process of inculturation".

(*Idem*, p.160).

For reflection: Like the river of life that runs through the streets of the world, we too are called to enter into the folds of our history to love it and radiate it with the values of the Gospel. What does it mean for us to bring the life of Christ's blood into the world?

Oratio (spontaneous prayers of praise and intercession)

Spontaneous prayers can be preceded by a few short expressions of praise:

Blood of Christ, shed from the pierced heart of Christ	<i>We praise you</i>
Blood of Christ, river of mercy	<i>We praise you</i>
Blood of Christ, source of Life	<i>We praise you</i>

Blood of Christ that floods and purifies us
Blood of Christ, drink and washing of salvation

We praise you
We praise you

Contemplation (adoring silence of the mystery)

Final song

Concrete commitment

- Commitment to the global ecology of all creation, nature and people: e.g.: concrete initiative in favour of a person/family in need of help (not only financial); assuming and promoting a behavioural *habitus* that respects the environment.
- Promoting blood donation.

Prayer characteristic of the Congregation of the Adorers of the Blood of Christ

Canticle to the Blood of Christ

*Clap your hands, all you peoples,
Sing unto God with a voice of jubilation.
For the Lord high and mighty
has shown to us his mercy,*

*For he has not spared his own Son
but has delivered him up in our behalf,
That we might be redeemed by his blood
And freed from our sins;*

*That justified in his blood
we might be saved from his wrath;
That we who were separated from him
might be reconciled through the blood of his Son.*

*O Lord, my God, what can I render unto you
for all the good you have bestowed upon me?
I will take the chalice of salvation
and I will call upon the power of this blood.*

*Sing to Jesus, all you saints,
and make known the memory of his holiness.
For he has loved us and has washed us in his blood
and he has become our helper and our redeemer.*

*Blessed forever be the blood of Christ
which has wrought such wonders in us.
Blessed be Jesus for all eternity,
and may the heavens and the earth be filled with the glory of his blood.*

*Come, let us adore Christ, the Son of God,
Who has redeemed us with his blood.
Amen*

St. Maria De Mattias