

The Price of Blood

Sermon Transcript • July 5, 2026

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“And without shedding of blood, there is no remission.”

Friends, today Holy Mother Church celebrates the Sixth Sunday after Pentecost, and today is the first Sunday of July, the month during which our tender Mother invites us to gaze upon the Most Precious Blood of our dear Redeemer. As such, it seems fitting that we should take this opportunity to offer a mini-catechesis upon the same.

“Abel offered of the firstlings of his flock, and of their fat; and the Lord had respect to Abel, and to his offerings.”

With that, let us start at the very beginning: the theology of the Precious Blood.

First, the Precious Blood is the substance, antitype, and perfect fulfillment of the myriad blood sacrifices offered during the period of nature and of law. As Trent says:

“This, in fine, is that oblation which was prefigured by various types of sacrifices during the period of nature and of the law, inasmuch as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all.”

Second, the Precious Blood is the actual Blood of Jesus Christ, the God-Man.

Third, since the Precious Blood is part of the Sacred Humanity of Jesus Christ, it is hypostatically united to the Second Person of the Blessed Trinity. The Blood itself, as blood, was assumed directly by the Second Person of the Blessed Trinity.

Fourth, and consequently, the Precious Blood merits latria—that is, the adoration due to God alone—and may be singled out for special honor, akin to that honor given to the Sacred Heart or the Wounds of Christ.

Fifth, the Precious Blood is synonymous with Christ’s Passion and Death, and constitutes the price and source of our redemption. As St. Paul announced to the Catholics at Ephesus:

“In whom we have redemption through His Blood, the remission of sins, according to the riches of His grace.”

Sixth, the Precious Blood seals the New Covenant and flows into the seven Sacraments as channels of grace, atonement, and sanctification. In the Eucharist, it possesses the same life-giving power as Christ’s Flesh.

Finally, the Church herself was born from the pierced side of Christ—that is, by the Precious Blood and water which flowed from His side.

“Abel offered of the firstlings of his flock, and of their fat; and the Lord had respect to Abel, and to his offerings.”

Dear friends, these truths make evident that devotion to the Precious Blood of Jesus Christ transcends mere sentiment. Taken together, these truths confirm that the devotion enjoins a profound participation in the central mysteries of our holy religion.

Devotion to the Precious Blood fosters intimate union with the whole Christ, especially in His sufferings and redemptive love. Gazing upon and contemplating the Precious Blood increases our spiritual fervor, deepens our gratitude for redemption, and strengthens our confidence in its cleansing and protective power.

Devotion to the Precious Blood deepens the devotee’s appreciation for the extravagance of God’s mercy and of the supernatural life that flows from Calvary into the soul. Thus, this devotion encourages Catholic men to invoke the Precious Blood for personal sanctification, in reparation for personal sin, and for the conversion of sinners.

“And it came to pass, after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. But to Cain and his offerings He had no respect; and Cain was exceedingly angry, and his countenance fell.”

But, my dear friends, while this devotion causes the hearts of those who receive it to overflow with gratitude to and love for Our Lord Jesus Christ, this devotion in particular, and the true religion of Jesus Christ in general, provokes the ire of all men who imagine—and every religion that teaches—that men can be reconciled to God without the payment of the blood price. As it was in the ancient days, so it remains even in our time.

“And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.”

And this, dear friends, is right and just, for the Precious Blood is objectively offensive to every self-help program, whether secular or religious. For, like Christ Crucified, the Precious Blood is and remains “unto the Jews indeed a stumbling block, and unto the Gentiles foolishness.”

The Precious Blood, wherever and whenever it is adored and glorified, becomes subjectively what it remains always, in fact: the public repudiation of every philosophical system which prides itself in the infinite dignity of man; of any theological system which commends the notion that the biological descendants of Abraham, Isaac, and Jacob can gain access to God the Father without first being bathed in it.

And the Precious Blood puts to the lie any man who suggests that the adherents of a religion which rejects its reality have built temples in which the Lord of the universe, the Father of this Blood, deigns to make Himself present to man.

This Blood—this Precious Blood of the God-Man—is the sworn mortal enemy of every form of piety which denies its absolute necessity for the eternal salvation of each individual man, or which repudiates, whether in thought, word, or deed, that a lasting civil peace and stable temporal good of every society can be achieved and maintained in any nation apart from its public worship, or without the conformity of that nation’s laws and customs to the Person and doctrine of the King through whose veins it flowed and flows.

Despite the violent opposition which this devotion inspires in those who do not love Jesus Christ—a violent opposition prophesied by Our Lord Himself:

“They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things they will do to you, because they have not known the Father, nor Me.”

Yes, even though this devotion provokes some to ignoble acts, it also instills in the faithful a powerful spirit of self-sacrifice.

For when a man contemplates the infinite cost of sin—of Adam’s sin, his own sin, and the sins of the whole world—when a man contemplates the infinite cost of sin, namely, the shedding of God’s own Blood, his contrition is heightened, his horror of sin intensifies, and so too his resolve to amend his life.

Put another way, devotion to the Precious Blood calls Catholic men to imitate Christ’s oblation, to offer himself with Our Lord Jesus Christ in reparation to the Father, and to live in a spirit of penance.

Devotion to the Precious Blood spiritually unites the soul more deeply to our crucified and risen Lord. Devotion to the Precious Blood counters lukewarmness in Catholic men, provokes a deeper fidelity to their vocation, inflames their zeal for the salvation of souls, inspires heroic charity, and, if necessary, even martyrdom—all to the glory of the Most Precious Blood.

“Brethren: Christ, being come a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation; neither by the blood of goats or of calves, but by His own Blood, entered once into the Holies, having obtained eternal redemption.”

“And without the shedding of this Blood, there is no redemption.”

Given these things, friends, on this Sixth Sunday after Pentecost, as we enter into our mini-catechesis on the Most Precious Blood of Jesus, let us heed the exhortation of Pope St. Clement I and affix 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.

And let us beg of God the Father to make our gazing upon the Most Precious Blood of His Only-Begotten Son fruitful for our eternal salvation, and for the liberty and exaltation of our Holy Mother, the Holy Roman and Apostolic Church, saying:

“O God of hosts, to whom all that is best doth belong, graft in our hearts the true love of Thy name, and grant us an increase of religion, that Thou mayest foster what is good, and with tender zeal guard what Thou hast fostered.”

“Almighty, everlasting God, who didst appoint Thine Only-Begotten Son to be Redeemer of the world, and didst vouchsafe to be appeased by His Blood, grant, we beseech Thee, that by our solemn service we may so venerate the price of our redemption, and by its power be so defended from the evils of this present life on earth, that we may enjoy its fruit forevermore in Heaven. Through the same Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.”

Saints Peter and Paul, pray for us.

Immaculate Heart of Mary, pray for us.

Most Precious Blood of Jesus, save us.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.