



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST *In the Diocese of Plymouth*

IV Sunday after Pentecost

3rd of July 2022

St Gaspar and the Mission of the Precious Blood

children of the poor, and set up a night shelter for the homeless. That was his first year of priesthood.

St Gaspar was sent to Umbria as a missionary, at the request of Pope Pius VII. There he founded the Missionaries of the Precious Blood. As normally happens when the rule of law has broken down following the occupation by Napoleon, the area was dominated by what are usually referred to as banditti or bandits.

St Gaspar reconciled many of these criminals by his preaching of the Precious Blood of Our Lord. The Passionist priest and bishop St Vincent Strambi, described his preaching as being "like a spiritual earthquake." In response, many of the bandits came to lay down their guns at his feet.

In 1836, his health began to fail, so he went back to Rome. In his weakened state of health, he took up a new apostolate: helping out in ministering to the sick during the cholera epidemic. He died of his labours in 1837 at the age of 51.

St Gaspar knew with the certainty of faith, the power of the Most Precious Blood of Our Lord. Not only do we experience this power in the Holy Sacrifice of the Mass, but in all the sacraments, which flow from the side of Christ pierced by the centurion at Calvary.

St Gaspar's preaching on the Precious Blood had three ends: reparation to our Holy Redeemer, propitiation of the Eternal Father, and the sanctification of souls.



St Gaspar del Bufalo was born on the feast of the Epiphany in 1786, so his mother named him Gaspar, Melchior Balthasar when he was baptised (on the same day).

Ordained in 1808, he set up an evening society for the labourers and farm workers who came into Rome from the countryside to sell their wares. He provided catechism for orphans and

He regarded the devotion to the Precious Blood as of fundamental importance. As he put it, *All the mysteries are focused in the infinite Price of our Redemption like the radii of a circle converging in the centre. In this devotion all the truths of faith are summed up. For this reason we say in the consecration of our chalice: the "Mystery of Faith."*

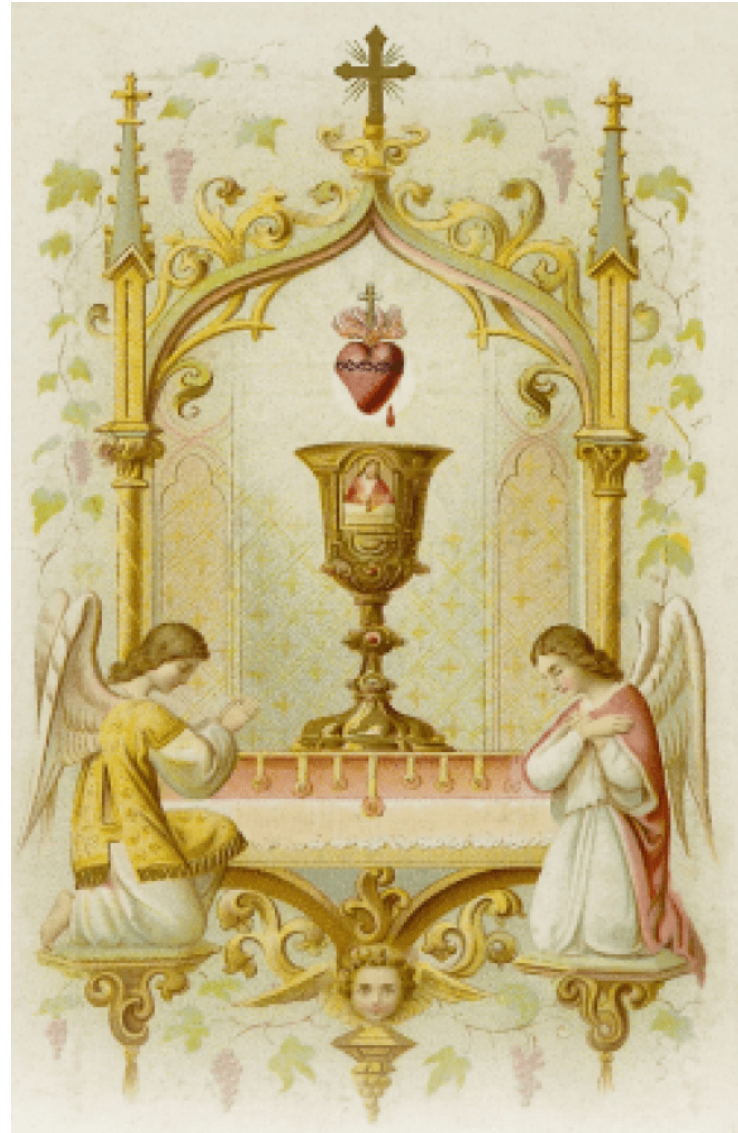
In a letter to Pope Leo XII, the saint put forward the devotion as an answer to the errors of the time and a programme for the necessary remedy to them: *Is it not also a fact that Sacred Scripture itself gives us the steps to take for the Reform? 'making peace through the Blood of his Cross, both as to the things that are on earth, and the things that are in heaven' [Col 1: 20]. Do we ourselves not know that 'Christ loved the church, and delivered himself up for it?' [Eph 5: 25]. Does not Divine Wisdom tell us that 'justified in the Blood, we shall be saved from wrath through him?'*

Pope John XXIII on devotion to the Precious Blood. *An excerpt of his Apostolic Letter Inde a primis.*

From infancy this devotion was instilled in us within our own household. Fondly we still recall how our parents used to recite the Litany of the Most Precious Blood every day during July.

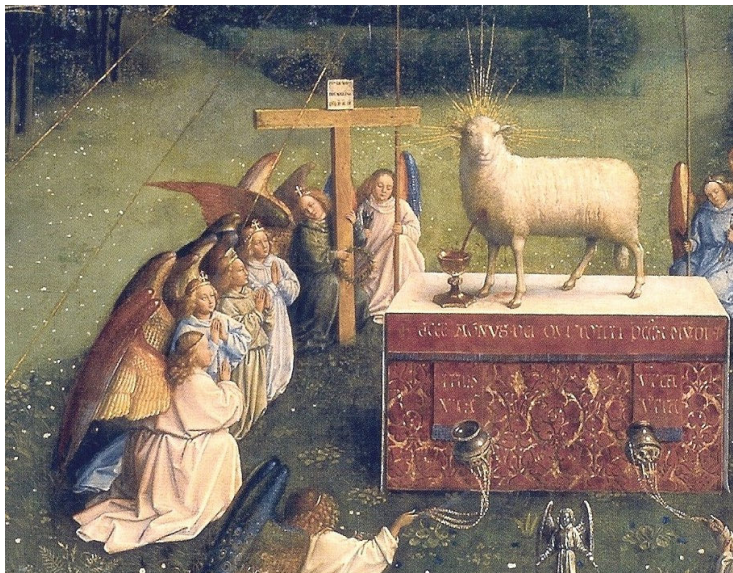
The Apostle's wholesome advice comes to mind: "Keep watch, then, over yourselves, and over God's Church, in which the Holy Spirit has made you bishops; you are to be the shepherds of that flock which he won for himself at the price of his own blood." Now among the cares of our pastoral office, venerable brethren, we are convinced that, second only to vigilance over sound doctrine, preference belongs to the proper surveillance and development of piety, in both its liturgical and private expressions. With that in mind, we judge it most timely to call our beloved children's attention to the unbreakable bond which must exist between the devotions to the Most Holy Name and Most Sacred Heart of Jesus -- already

so widespread among Christians -- and devotion to the incarnate Word's Most Precious Blood, "shed for many, to the remission of sins."



In fact, it is supremely important that the Church's liturgical action fully conform to the profession of Catholic belief, because "the law for prayer is the law for faith", and that only those devotional forms be sanctioned which well up from the unsullied springs of true faith. But the same logic calls for complete accord among different devotions. Those deemed more basic and more conducive to holiness must not be at odds with or cut off from one another. And the more individualistic and secondary ones must give way in popularity and practice to those devotions which more effectively actuate the fullness of salvation wrought by the "one mediator between God and men, Jesus Christ,

who is a man, like them, and gave himself as a ransom for them all." Through living in an atmosphere thus charged with true faith and solid piety the faithful can be confident that they are "thinking with the Church" and holding fast in the loving fellowship of prayer to Christ Jesus, the high priest of that sublime religion which he founded and which owes to him its name, its strength, its dignity.



...
 As we now approach the feast and month devoted to honouring Christ's Blood ---- the price of our redemption, the pledge of salvation and life eternal -- may Christians meditate on it more fervently, may they savour its fruits more frequently in sacramental communion. Let their meditations on the boundless power of the Blood be bathed in the light of sound biblical teaching and the doctrine of the Fathers and Doctors of the Church. How truly precious is this Blood is voiced in the song which the Church sings with the Angelic Doctor: "Blood that but one drop of has the world to win All the world forgiveness of its world of sin."

Unlimited is the effectiveness of the God-Man's Blood -- just as unlimited as the love that impelled him to pour it out for us, first at his circumcision eight days after birth, and more profusely later on in his agony in the garden, in his scourging and crowning with thorns, in his

climb to Calvary and crucifixion, and finally from out that great wide wound in his side which symbolizes the divine Blood cascading down into all the Church's sacraments. Such surpassing love suggests, nay demands, that everyone reborn in the torrents of that Blood adore it with grateful love.

...
 This is the sublime vocation that St. Paul urged Jewish converts to fix their minds on when tempted to nostalgia for what was only a weak figure and prelude of the new covenant: "The scene of your approach now is mount Sion, is the heavenly Jerusalem, city of the living God; here are gathered thousands upon thousands of angels, here is the assembly of those first-born sons whose names are written in heaven, here is God sitting in judgment on all men, here are the spirits of just men, now made perfect; here is Jesus, the spokesman of the new covenant, and the sprinkling of his blood, which has better things to say than Abel's had."

SCHEDULE CHANGE

Temporary Schedule Changes

Holy Angels Torquay:

This week:

Monday **4th July only** at 8.30am Mass

No Mass on Tuesday

Wednesday **6th July only** at 6pm Mass

Lanherne Convent

This Week:

Tuesday **5th July only** at 5pm Mass

Next week:

Thursday **14th July only** at 7am Mass

No Holy Hour or evening Mass

The Sisters of Lanherne are grateful to the Providence of God who supplies their needs through the generous support of the faithful.

Lanherne Nuns

Sort code: 30-98-76

Account: 45742568

Holy Angels

Collection: £70

Bank Transfers: £25

Torquay

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Date	At Lanherne	Canon Tanner
	Mass Offered For:	
3	Holy Souls Benefactors	Private Intention
4	Susan Doherty	Private Intention
5	Ad intentionem donatoris	Private Intention
6	Ad intentionem donatoris	Private Intention
7	Joseph Ford Mgr Wach	Private Intention
8	Oliver Whitford	Private Intention
9	Daniel Whitford	Private Intention

Rev. Canon Scott Smith
Chaplain of Lanherne Convent
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Chaplain's House: 01637 861752
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lanherne@icksp.org.uk

Rev. Canon Scott Tanner, Prior
House of Saint-Richard-Reynolds
Holy Angels Church, Queensway,
Torquay TQ2 6BP
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At Lanherne Convent

Sundays:

8.30am Low Mass

10am Sung Mass

Monday through Saturday:

8am Mass

Thursdays:

8am and 6.15pm Mass

Confession: Saturdays at 3pm

At Holy Angels

Sundays:

9.45 -10.15am Confessions

10.30am Mass

Mondays, Wednesdays, Thursdays &
Fridays:

5pm Adoration (with Confession
available)

6pm Mass

Tuesdays & Saturdays:

8.30am Mass

Plymouth: Sundays at 3pm