



# SHRINE CHAPEL OF THE BLESSED SACRAMENT



*Under the Pastoral Care of the Congregation of the Oratory of St. Philip Neri*

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# Propers for the Mass in the Extraordinary Form

## THIRD SUNDAY AFTER PENTECOST



**Salve Regina**, mater  
misericordiae:

Vita, dulcedo, et spes nostra, salve.  
Ad te clamamus, exsules, filii Hevae.  
Ad te suspiramus, gementes et flentes  
in hac lacrimarum valle.  
Eia ergo, Advocata nostra,  
illos tuos misericordes oculos  
ad nos converte.  
Et Iesum, benedictum fructum ventris  
tui,  
nobis, post hoc exilium ostende.  
O clemens: O pia: O dulcis  
Virgo Maria.

### **Introitus**

**Ps. 24:16; 24:18**

**R**espice in me et miserere mei, Dómine: quóniam únicus et pauper sum ego: vide humilitátem meam et labórem meum: et dimítte ómnia peccáta mea, Deus meus.

**Ps. 24:1-2**

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam.

**V.** Glória Patri, et Fílio, et Spirítui Sancto.

**R.** Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

**R**espice in me et miserere mei, Dómine: quóniam únicus et pauper sum ego: vide humilitátem meam et labórem meum: et dimítte ómnia peccáta mea, Deus meus.

### **Oratio**

**O**remus.

Protéctor in te sperántium, Deus, sine quo nihil est válidum, nihil sanctum: múltiplica super nos misericórdiam tuam; ut, te rectóre, te duce, sic transeámus per bona temporália, ut non amittámus æténa.

**P**er Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

**R.** Amen.

### **Introit**

**Ps. 24:16, 18**

**L**ook toward me, and have pity on me, O Lord, for I am alone and afflicted. Put an end to my affliction and my suffering, and take away all my sins, O my God.

**Ps. 24:1-2**

To You, I lift up my soul, O Lord. In You, O my God, I trust; let me not be put to shame.

**V.** Glory be to the Father, and to the Son, and to the Holy Ghost.

**R.** As it was in the beginning, is now, and ever shall be, world without end. Amen.

**L**ook toward me, and have pity on me, O Lord, for I am alone and afflicted. Put an end to my affliction and my suffering, and take away all my sins, O my God.

### **Collect**

**L**et us pray.

O God, protector of all who hope in You, without Whom nothing is strong, nothing is holy, increase Your mercy toward us, that, with Your guidance and direction we may so pass through the things of this temporal life as not to lose those of life eternal.

**T**hrough Jesus Christ, thy Son our Lord, Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.

**R.** Amen.



### **Lectio**

Léctio Epístolæ beāti Petri Apóstoli

#### **1 Pet. 5:6-11**

Caríssimi: Humiliámini sub poténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sollicitúdinem vestram proiciéntes in eum, quóniam ipsi cura est de vobis. Sóbrii estote et vigiláte: quia adversárius vester diábolus tamquam leo rúgiens circuit, quærens, quem dévoret: cui resístite fortes in fide: sciéntes eándem passióem ei, quæ in mundo est, vestræ fraternitáti fieri. Deus autem omnis grátiae, qui vocávit nos in ætérnam suam glóriam in Christo Iesu, módicum passos ipse perficiet, confirmábit solidabítque. Ipsi glória et impérium in sæcula sæculórum. Amen.

**R.** Deo grátias.

### **Lesson**

Lesson from the first letter of St. Peter the Apostle

#### **1 Pet. 5:6-11**

Beloved: Humble yourselves under the mighty hand of God, that He may exalt you in the time of visitation; cast all your anxiety upon Him, because He cares for you. Be sober, be watchful! For your adversary the devil, as a roaring lion, goes about seeking someone to devour. Resist him, steadfast in the faith, knowing that the same suffering befalls your brethren all over the world. But the God of all grace, Who has called us unto His eternal glory in Christ Jesus, will Himself, after we have suffered a little while, perfect, strengthen and establish us. To Him is the glory and the dominion forever and ever. Amen.

**R.** Thanks be to God.

### **Graduale**

#### **Ps. 54:23; 54:17; 54:19**

lacta cogitátum tuum in Dómino: et ipse te enútriet.

**V.** Dum clamárem ad Dóminum, exaudivit vocem meam ab his, qui appropínquant mihi. Allelúia, allelúia.

#### **Ps. 7:12**

Deus iudex iustus, fortis et pátiens, numquid iráscitur per síngulos dies? Allelúia.

### **Gradual**

#### **Ps. 54:23, 17, 19**

Cast your care upon the Lord, and He will support you.

**V.** When I called upon the Lord, He heard my voice from those who war against me. Alleluia, alleluia.

#### **Ps 7:12**

A just judge is God, strong and patient; is He angry every day? Alleluia.

### **Evangelium**

Sequéntia + sancti Evangélíi secúndum

**R.** Glória tibi, Dómine.

#### **Luc 15:1-10**

In illo témpore: Erant appropinquántes ad Iesum publicáni et peccatóres, ut audírent illum. Et murmurábant pharisæi et scribæ, dicéntes: Quia hic peccatóres recipit et mandúcat cum illis. Et ait ad illos parábolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdíderit unam ex illis, nonne dimíttit nonagínta novem in desérto, et vadit ad illam, quæ perierat, donec invéníat eam? Et cum invénerit eam, impónit in húmeros suos gaudens: et véníens domum, cónvocat amícos et vicínos, dicens illis: Congratulámini mihi, quia invéni ovem meam, quæ perierat? Dico vobis, quod ita gáudium erit in cœlo super uno peccatóre pœniténtiam agénte, quam super nonagínta novem iustis, qui non índigent pœniténtia. Aut quæ múlíer habens drachmas decem, si perdíderit drachmam unam, nonne accéndit lucérnam, et evérrit domum, et quærit diligénter, donec invéníat? Et cum invénerit, cónvocat amícas et vicíνας, dicens: Congratulámini mihi, quia invéni drachmam, quam perdíderam? Ita dico vobis: gáudium erit coram Angelis Dei super uno peccatóre pœniténtiam agénte.

**R.** Laus tibi, Christe.

**S.** Per Evangélica dicta, deleántur nostra delícta.

### **Gospel**

**C**ontinuation + of the Holy Gospel according to

**R.** Glory be to Thee, O Lord.

#### **Luke 15:1-10**

At that time, the publicans and sinners were drawing near to Him to listen to Him. And the Pharisees and the Scribes murmured, saying, This man welcomes sinners and eats with them. But He spoke to them this parable, saying, What man of you having a hundred sheep, and losing one of them, does not leave the ninety-nine in the desert, and go after that which is lost, until he finds it? And when he has found it, he lays it upon his shoulders rejoicing. And on coming home he calls together his friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance. Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma that I had lost.' Even so, I say to you, there will be joy among the angels of God over one sinner who repents.

**R.** Praise be to Thee, O Christ.

**S.** By the words of the Gospel may our sins be blotted out.

<p><b>Offertorium</b>  <i>Ps. 9:11-12 9:13</i>  Sperent in te omnes, qui novérunt nomen tuum, Dómine:  quóniam non derelínquis quæréntes te: psállite Dómino, qui  hábitat in Sion: quóniam non est oblítus oratiónem páuperum.</p>	<p><b>Offertory</b>  <i>Ps. 9:11-13</i>  They trust in You who cherish Your name, O Lord, for You  forsake not those who seek You. Sing praise to the Lord  enthroned in Sion, for He has not forgotten the cry of the  afflicted.</p>
<p><b>Secreta</b>  Réspice, Dómine, múnera supplicántis Ecclésiæ: et salúti  credéntium perpétua sanctificatióne suménda concéde.  <i>P</i>er Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum  vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula  sæculórum.  <i>R.</i> Amen.</p>	<p><b>Secret</b>  Look favorably, O Lord, upon the offerings of Your prayerful  Church and grant that those who believe may, in continual  holiness, partake of them for their salvation.  <i>T</i>hrough Jesus Christ, thy Son our Lord, Who liveth and reigneth  with thee, in the unity of the Holy Ghost, God, world without  end.  <i>R.</i> Amen.</p>
<p><b>Communio</b>  <i>Luc 15:10.</i>  Dico vobis: gáudium est Angelis Dei super uno peccatóre  pœniténtiam agénte.</p>	<p><b>Communion</b>  <i>Luke 15:10</i>  I say to you: there is joy among the angels of God over one  sinner who repents.</p>
<p><b>Postcommunio</b>  <i>Orémus.</i>  Sancta tua nos, Dómine, sumpta vivíficent: et misericórdiæ  sempitérnæ præparent expiátos.  <i>P</i>er Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum  vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula  sæculórum.  <i>R.</i> Amen.</p>	<p><b>Post Communion</b>  <i>Let us pray</i>  May the holy things of which we have partaken bring us to life  and prepare for Your everlasting mercy those whom You have  cleansed from sin.  <i>T</i>hrough Jesus Christ, thy Son our Lord, Who liveth and reigneth  with thee, in the unity of the Holy Ghost, God, world without  end.  <i>R.</i> Amen.</p>

# Men's Rosary Rally

**Sunday, June 25th | 1:00-2:00 pm**

**@ the Lord Memorial Fountain in Somerville, NJ**

Gather on the corner of East Main and Grove Streets, next to the  
Somerset County Court House.

*Join local Catholic men in powerful public  
prayer for reparation, His glorification, and the  
intercession of the Blessed Virgin Mary.*

More info: [njrosary@protonmail.com](mailto:njrosary@protonmail.com) |



@mensrosary

# RECEIVING HOLY COMMUNION ON THE TONGUE KNEELING

The practice of **receiving Holy Communion on the tongue while kneeling** can be traced back to the early centuries of the Church. While Church documents do not provide a precise date for the initial institution of this practice, historical records and writings of Church Fathers shed light on its development and purpose.

One of the significant moments in the Church's history regarding a reemphasis of respect for the Eucharist was the Council of Trent (1545-1563), particularly its session on the Eucharist (Session XIII). The Council of Trent was a response to the Protestant Reformation and sought to reaffirm Catholic teachings and combat various heresies of the time (such as the Blessed Sacrament not being the true body, blood, soul, and divinity of Christ). In its documents, the Council emphasized the Real Presence of Christ in the Eucharist and the need for proper reverence and devotion in its reception.

**"As regards the reception of the sacrament, it has always been the custom in the Church of God that *laics receive communion from priests, but that priests when celebrating communicate themselves, which custom ought with justice and reason to be retained as coming down from Apostolic tradition.*"**

*-Thirteenth Session of the Council of Trent, CHAPTER VIII: ON THE USE OF THIS ADMIRABLE SACRAMENT*

In more recent times, Pope St. Paul VI, in his instruction "Memoriale Domini" (1969), allowed for the practice of receiving Holy Communion in the hand, considering the pastoral needs of the faithful. However, **the discipline of receiving on the tongue and kneeling was maintained and affirmed as the preferred practice.**

**"Soon the task of taking the Blessed Eucharist to those absent was confided to the sacred ministers alone, so as the better to ensure the respect due to the sacrament and to meet the needs of the faithful. *Later, with a deepening understanding of the truth of the eucharistic mystery, of its power and of the presence of Christ in it, there came a greater feeling of reverence towards this sacrament and a deeper humility was felt to be demanded when receiving it. Thus, the custom was established of the minister placing a particle of consecrated bread on the tongue of the communicant.*"**

*MEMORIALE DOMINI, Instruction on the Manner of Distributing Holy Communion*

"Three questions were asked of the bishops, and the replies received by 12 March 1969 were as follows:

1. Do you think that attention should be paid to the desire that, over and above the traditional manner, the rite of receiving holy communion on the hand should be admitted?

**Yes: 597 No: 1,233** Yes, but with reservations: 315 Invalid votes: 20

2. Is it your wish that this new rite be first tried in small communities, with the consent of the bishop?

**Yes: 751 No: 1,215** Invalid votes: 70

3. Do you think that the faithful will receive this new rite gladly, after a proper catechetical preparation?

**Yes: 835 No: 1,185** Invalid votes: 128

From the returns it is clear that the vast majority of bishops believe that the present discipline should not be changed, and that if it were, the change would be offensive to the sentiments and the spiritual culture of these bishops and of many of the faithful.

Therefore, taking into account the remarks and the advice of those whom "the Holy Spirit has placed to rule over" the Churches,[11] in view of the gravity of the matter and the force of the arguments put forward, the Holy Father has decided not to change the existing way of administering holy communion to the faithful.

The Apostolic See therefore emphatically urges bishops, priests and laity to obey carefully the law which is still valid and which has again been confirmed. It urges them to take account of the judgment given by the majority of Catholic bishops, of the rite now in use in the liturgy, of the common good of the Church.

Where a contrary usage, that of placing holy communion on the hand, prevails, the Holy See—wishing to help them fulfill their task, often difficult as it is nowadays—lays on those conferences the task of weighing carefully whatever special circumstances may exist there, taking care to avoid any risk of lack of respect or of false opinions with regard to the Blessed Eucharist, and to avoid any other ill effects that may follow."

*MEMORIALE DOMINI, Instruction on the Manner of Distributing Holy Communion*

*(excerpt from Facebook page of Br. Steven Bolton, C.O. )*



# Masses for the Week

An asterisk (\*) indicates a living person

## SUNDAY, June 18th, III Sunday after Pentecost

10am: Pam Granick  
Req by: Donna Abitabilo  
Recitation of Holy Rosary, Angelus (Latin)& Little Office

## MONDAY, June 19th, Saint Romuald, Abbot

12:15 pm: Stasia Pavan  
Req by: MaryAnn Pavan

## TUESDAY, June 20th

12:15 pm: MaryJo Gorecyca  
Req by: Kate Daly

## WEDNESDAY, June 21st, Saint Aloysius Gonzaga, Religious

12:15 pm: Holy Souls in Purgatory  
Req by: Anonymous

## THURSDAY, June 22nd, Saint Paulinus of Nola, Bishop; Saints John Fisher, Bishop, and Thomas More, Martyrs

12:15pm: Deceased of Kilian and Barszczewski Families  
Req by: Family  
**7pm: Latin Mass Eucharistic Heart of Jesus**  
**Int: Mary Margaret Piecynski**  
**Req by: Daniel & Nadia Sexton**

## FRIDAY, June 23rd

**11am CONFESSION**  
12:15pm: Anniversary Bonifacio Meris  
Req by: Grace Ocampo

## SATURDAY, June 24th, Nativity of St John the Baptist

Oratory Intentions

## SUNDAY, June 25th, IV Sunday after Pentecost

10am: \*Michael and Jess Pitera\*  
Req by: Chris and Aniceta Pitera

## SANCTUARY LAMP

Int: Jose & Nenita Toriaga  
Req by: The Toriaga Family  
*June 19th-25th*

## REGULAR SHRINE SCHEDULE

*Extraordinary Form (Latin): Sunday: 10:00 a.m.*

*Ordinary Form (English): Monday thru Friday:  
12:15 p.m. Civil Holidays: CLOSED*

## CONFESSIONS—

**Friday:  
Shrine 11am-12noon**

Wednesday:  
Holy Trinity 11am –12n

Saturday:  
St Ann 9:30am-10:30am  
St Joseph 3pm-3:30pm

## EXPOSITION OF THE MOST BLESSED SACRAMENT

**Monday– Friday 6 am– 4 pm**

## DEVOTIONS

**Rosary/Angelus/Little Office:** Sunday after 10am Mass

**Fasting Army for Priests:** Thursdays  
(to join email: [fastingarmy@gmail.com](mailto:fastingarmy@gmail.com))

## RECTORY OFFICE HOURS

Friday, Saturday, Sunday & Monday:  
CLOSED  
Tuesday - Thursday: 9:00 a.m. - 1:00 p.m.  
**OPEN**

## SHRINE HOURS

Monday-Friday: **6:00am - 4:00pm**  
Saturday: **10:00am-4:00pm**  
Sunday: Open for Masses  
only

## SANCTUARY & ALTAR LAMPS :

I would like to donate:

\_\_\_\_\_ Two Votive Candles that burn for 7 days on the altar of sacrifice. (Donation: \$20.00)

\_\_\_\_\_ Four Votive Candles that burn for 7 days on the altar of sacrifice. (Donation: \$40.00)

\_\_\_\_\_ Sanctuary lamp that burns for 7 days. (Donation: \$12.00)

In memory of or in thanksgiving for:

\_\_\_\_\_

\_\_\_\_\_

Requested by:

\_\_\_\_\_

These memorial/thanksgiving requests will be printed in the bulletin. Please cut out this form bring to the Rectory Office or call 908-722-1489 or email:

[blessedsacramentshrine@blessedsacramentshrine.org](mailto:blessedsacramentshrine@blessedsacramentshrine.org).



# Have you thought...

about how you dress for Church?

## Check out the Vatican City Dress Code...

### *Dress Code for Women*

- No sleeveless or low-cut shirts/dresses, miniskirts or shorts.
- No belly or crop tops!
- Make sure your shoulders are covered.
- Skirts, dresses, or pants are covering the knees.

### *Dress Code for Men*

- Dress shirts are preferred, T-shirts allowed. No offensive logos.
- Since shoulders shouldn't be exposed, vests are not allowed.
- Pants must cover the knee. No tight pants.



*Think about it...*

## Sunday Coffee Fellowship

*after the 10am Mass*

Shrine Rectory

Come in through side door past fence.

*Feel free to bring some goodies to share...*

*or not...no pressure!*



## First Saturday Devotion

*Shrine  
of the  
Blessed Sacrament*



Come every  
**First Saturday**  
of the month  
to make Reparation  
to the Immaculate  
Heart of Mary

Rosary & Fatima  
Prayers  
**8:30am**

Low Mass  
**9:00am**



*Raritan Oratory of Saint Philip Neri*

*Go, my brothers, the hour of prayer is at its end; but the time for doing good is  
not yet finished*

~St Philip Neri