



SHRINE CHAPEL OF THE BLESSED SACRAMENT



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

Very Rev. Jeffrey Calia,, C.O. Administrator
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Propers for the Mass in the Extraordinary Form

FOURTH 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 exsilium ostende.

O clemens: O pia: O dulcis
Virgo Maria.

Introitus

Ps 26:1; 26:2

Dóminus illuminátio mea et salus mea, quem timebo?
Dóminus defensor vitæ meæ, a quo trepidábo? qui tróbulant
me inimíci mei, ipsi infirmáti sunt, et cecidérunt.

Ps 26:3

Si consístant advérsus me castra: non timébit cor meum.

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

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

Dóminus illuminátio mea et salus mea, quem timebo?
Dóminus defensor vitæ meæ, a quo trepidábo? qui tróbulant
me inimíci mei, ipsi infirmáti sunt, et cecidérunt.

Oratio

Orémus.

Da nobis, quæsumus, Dómine: ut et mundi cursus pacífice
nobis tuo órdine dirigátur; et Ecclésia tua tranqúilla
devotióne lætétur.

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

R. Amen.

Introit

Ps. 26:1-2

The Lord is my light and my salvation; whom should I fear? The
Lord is my life's refuge; of whom should I be afraid? My
enemies that trouble me, themselves stumble and fall.

Ps 26:3

Though an army encamp against me, my heart will not fear.

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.

The Lord is my light and my salvation; whom should I fear? The
Lord is my life's refuge; of whom should I be afraid? My
enemies that trouble me, themselves stumble and fall.

Collect

Let us pray.

Grant us, we beseech You, O Lord, that the course of the world
may be directed according to Your rule in peace and that Your
Church may have the joy of serving You undisturbed.

Through 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 Pauli Apóstoli ad Romános

Rom 8:18-23

Fratres: Exístimo, quod non sunt condígnæ passiões huius témporis ad futúram glóriam, quæ revelábitur in nobis. Nam expectátio creatúre revelatióem filiórū Dei expéctat. Vanitáti enim creatúra subiecta est, non volens, sed propter eum, qui subiécit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiōnis, in libertátem glóriæ filiórū Dei. Scimus enim, quod omnis creatúra ingemiscit et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primitias spíritus habéntes: et ipsi intra nos gémimus, adoptiōnem filiórū Dei expectántes, redemptiōnem córporis nostri: in Christo Iesu, Dómino nostro.

R. Deo grátias.

Lesson

Lesson from the letter of St. Paul the Apostle to the Romans

Rom 8:18-23

Brethren: I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us. For the eager longing of creation awaits the revelation of the sons of God. For creation was made subject to vanity - not by its own will but by reason of Him Who made it subject - in hope, because creation itself also will be delivered from its slavery to corruption into the freedom of the glory of the sons of God. For we know that all creation groans and travails in pain until now. And not only it, but we ourselves also who have the first-fruits of the Spirit - we ourselves groan within ourselves, waiting for the adoption as sons of God, the redemption of our body, in Christ Jesus our Lord.

R. Thanks be to God.

Graduale

Ps 78:9; 78:10

Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum?

V. Adiuva nos, Deus, salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

Allelúia, allelúia.

Ps 9:5; 9:10

Deus, qui sedes super thronum, et iúdicas æquitátem: esto refúgium páuperum in tribulatióne. Allelúia.

Gradual

Ps. 78:9-10

Pardon our sins, O Lord; why should the nations say, Where is their God?

V. Help us, O God our Saviour; because of the glory of Your name, O Lord, deliver us. Alleluia, alleluia.

Ps. 9:5; 9:10

O God, seated on Your throne, judging justly: be a stronghold for the oppressed in times of distress. Alleluia.

Evangelium

Sequéntia + sancti Evangélíi secúndum

R. Glória tibi, Dómine.

Luc 5:1-11

In illo témpore: Cum turbæ irrúerent in Iesum, ut audírent verbum Dei, et ipse stabat secus stagnum Genésareth. Et vidit duas naves stantes secus stagnum: piscatóres autem descénderant et lavábant rétia. Ascéndens autem in unam navim, quæ erat Simónis, rogávit eum a terra redúcere pusíllum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, dixit ad Simónem: Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi: Præcéptor, per totam noctem laborántes, nihil cépimus: in verbo autem tuo laxábo rete. Et cum hoc fecissent, conclusérunt píscium multitudínem copiósam: rumpebátur autem rete eórum. Et annuérunť sóciis, qui erant in ália navi, ut venírent et adiuvárent eos. Et venérunt, et implevérunt ambas navículas, ita ut pæne mergeréntur. Quod cum vidéret Simon Petrus, prócidit ad génua Iesu, dicens: Exi a me, quia homo peccátor sum, Dómine. Stupor enim circumdéderat eum et omnes, qui cum illo erant, in captúra píscium, quam céperant: simíliter autem Iacóbum et Ioánnem, filios Zebedæi, qui erant sócii Simónis. Et ait ad Simónem Iesus: Noli timére: ex hoc iam hómines eris cápiens. Et subdúctis ad terram návibus, relictis ómnibus, secuti sunt eum.

R. Laus tibi, Christe.

S. Per Evangélica dicta, deleántur nostra delícta.

Gospel

Continuation + of the Holy Gospel according to

R. Glory be to Thee, O Lord.

Luke 5:1-11

At that time, while the crowds were pressing upon Jesus to hear the word of God, He was standing by Lake Genesareth. And He saw two boats moored by the lake, but the fishermen had left them and were washing their nets. And getting into one of the boats, the one that was Simon's, He asked him to put out a little from the land. And sitting down, He began to teach the crowds from the boat. But when He had ceased speaking, He said to Simon, Put out into the deep, and lower your nets for a catch. And Simon answered and said to Him, Master, the whole night through we have toiled and have taken nothing; but at Your word I will lower the net. And when they had done so, they enclosed a great number of fishes, but their net was breaking. And they beckoned to their comrades in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw this, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he and all who were with him were amazed at the catch of fish they had made; and so were also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Do not be afraid; henceforth you shall catch men. And when they had brought their boats to land, they left all and followed Him.

R. Praise be to Thee, O Christ.

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

<i>Offertorium</i> <i>Ps 12:4-5</i> Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.	<i>Offertory</i> <i>Ps. 12:4-5</i> Give light to my eyes that I may never sleep in death, lest my enemy say, I have overcome him.
<i>Secreta</i> Oblatióibus nostris, quæsumus, Dómine, placáre suscéptis: et ad te nostras étiam rebélles compélle propítius voluntátes. P er Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. R. Amen.	<i>Secret</i> Be appeased, we beseech You, O Lord, by accepting our offerings, and in Your kindness make even our rebellious wills turn to You. 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.
<i>Communio</i> <i>Ps 17:3</i> Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: Deus meus, adiútor meus.	<i>Communion</i> <i>Ps. 17:3</i> O Lord, my rock, my fortress, my deliverer: my God, my rock of refuge!
<i>Postcommunio</i> <i>Orémus.</i> Mystéria nos, Dómine, quæsumus, sumpta puríficent: et suo múnere tueántur. P er Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. R. Amen.	<i>Post Communion</i> <i>Let us pray</i> May the sacrament we have received cleanse us, we beseech You, O Lord, and by its grace protect us. 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.

Henceforth you shall catch men... *excerpt from New Theological Movement*

This parallels the story of the “casting of nets” and “153” fish in the Gospel of John.

"He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes...Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken" (**John 21:6-11**)

This passage, which is read in the Traditional Mass on Easter Wednesday is unique for many reasons. One of which is the rather strange precision – 153 fish. Typically, when we read the Scriptures, we read 12, 40, 144, or other large and symbolic numbers. The number 153 is strangely precise among all Scripture passages in the entire Bible.

And yet, it is not without a deep meaning as explained by the Church Fathers.

St. Augustine says: The catch of fish tells us of the salvation of men, but man cannot be saved without keeping the 10 commandments. But, on account of the fall, man cannot even keep the commandments without the help of grace and the 7 gifts of the Holy Spirit. Moreover, the number 7 signifies holiness, since God blessed the 7th day and made it holy (Gen 2:3). But 10 plus 7 equals 17, and if all the numbers from 1 to 17 are added together (1+2+3...+17), they equal 153. Hence, the 153 fish signify that all the elect are to be saved by the gift of grace (7) and the following of the commandments (10).

St. Cyril breaks 153 into 100 (the great number of gentiles to be saved), plus 50 (the smaller number of Jews to be saved), plus 3 (the Trinity who saves all). Others follow St. Cyril, but modify this as follows: 100 (the multitude of married lay faithful in the Church), plus 50 (the many faithful who commit themselves later in life to continence either living as widows or living with their spouse in a brother-sister relationship), plus 3 (the precious few who commit their whole lives to celibacy as virgins) equals 153 (the whole Church taken together as a single body).

Perhaps most convincing of all is the theory of St. Jerome: It was thought at that time that there were only 153 species of fish in all the world. Hence, the disciples caught 153 fish, signifying that men of every class and time would be saved through the Gospel.

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 25th, IV Sunday after Pentecost

10am: *Michael and Jess Pitera*
Req by: Chris and Aniceta Pitera
Recitation of Holy Rosary, Angelus (Latin)& Little Office

MONDAY, June 26th

9am Mass @ St Ann, 45 Anderson Street
*Adoration as usual

TUESDAY, June 27th, saint Cyril of Alexandria Bishop and Doctor of the Church

9am Mass @ St Ann, 45 Anderson Street
*Adoration as usual

WEDNESDAY, June 28th, Saint Irenaeus, Bishop and Martyr

9am Mass @ St Ann, 45 Anderson Street
*Adoration as usual

THURSDAY, June 29th, Saints Peter and Paul, Apostles

9am Mass @ St Ann, 45 Anderson Street
*Adoration as usual
7pm: Latin Mass for Sts Peter and Paul
Int: *Rev. Peter Cebulka, C.O.
Req by: Anonymous

FRIDAY, June 30th, The First Martyrs of the Holy Roman Church

NO CONFESSION this week
9am Mass @ St Ann, 45 Anderson Street
*Adoration as usual

SATURDAY, July 1st, FIRST SATURDAY, Saint Junipero Serra, Priest; BVM

8:30am: Rosary/Fatima Prayers
9:00am: Low Mass

SUNDAY, July 2nd, V Sunday after Pentecost

10am: *Marcin Antonowicz*
Req by: Chris and Ela Bryczkowski

ORATORIAN PRIESTS AWAY 6/26-7/1

**9AM WEEKDAY MASS AT ST ANN,
45 ANDERSON STREET**

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– 6 pm**

DEVOTIONS

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

Fasting Army for Priests: Thursdays
(to join email: 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 - 6:00pm**
Saturday: **10:00am-6:00pm**
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.

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