



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., Rector

Shrine Offices - Clairvaux House
52 West Somerset Street, Raritan, NJ 08869
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908-722-1489

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Propers for the Mass in the Extraordinary Form

SECOND SUNDAY OF EPIPHANY

*January is the
month traditionally
dedicated to the
Holy Name of Jesus*

Remember to **BOW YOUR HEAD** at His Holy
Name during the Mass.



Introitus

Ps 65:4

Omnis terra adóret te, Deus, et psallat tibi: psalmum dicat
nómini tuo, Altíssime.

Ps 65:1-2

Iubiláte Deo, omnis terra, psalmum dícite nómini eius: date
glóriam laudi eius.

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

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

Omnis terra adóret te, Deus, et psallat tibi: psalmum dicat
nómini tuo, Altíssime.

Oratio

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, qui cœléstia simul et terréna
moderáris: supplicatiónes pópuli tui cleménter exáudi; et
pacem tuam nostris concéde tempóribus.

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus per
ómnia sæcula sæculórum.

R. Amen.

Introit

Ps 65:4

Let all on earth worship You, O God, and sing praise to You,
sing praise to Your name, Most High.

Ps 65:1-2

Shout joyfully to God, all you on earth, sing praise to the glory of
His name; proclaim His glorious praise.

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.

Let all on earth worship You, O God, and sing praise to You,
sing praise to Your name, Most High.

Collect

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Almighty, everlasting God, You Who govern both the heavens
and the earth, graciously hear the humble prayers of Your
people and grant us Your peace all the days of our life.

Who livest and reignest with God the Father, in the unity of the
Holy Spirit, God, world without end.

R. Amen

Lectio

Léctio Epístolæ beāti Pauli Apóstoli ad Romános.

Rom 12:6-16

Fratres: Habéntes donatiónes secúndum grátiam, quæ data est nobis, differéntes: sive prophetíam secúndum ratiónem fidei, sive ministérium in ministrándo, sive qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuit in simplicitáte, qui præest in sollicitúdone, qui miserétur in hilaritáte. Diléctio sine simulatióne. Odiéntes malum, adhæréntes bono: Caritáte fraternitátis ínvicem diligéntes: Honóre ínvicem præveniéntes: Sollicitúdone non pigri: Spíritu fervéntes: Dómino serviéntes: Spe gaudéntes: In tribulatióne patiéntes: Oratióni instántes: Necessitatibus sanctórum comunicántes: Hospitalitátem sectántes. Benedícite persequéntibus vos: benedícite, et nolíte maledícere. Gaudére cum gaudéntibus, flere cum fléntibus: Idípsum ínvicem sentiéntes: Non alta sapiéntes, sed humilibus consentiéntes.

R. Deo grátias.

Graduale

Ps 106:20-21

Misit Dóminus verbum suum, et sanávit eos: et erípuit eos de intériu eórum.

V. Confiteántur Dómino misericórdiæ eius: et mirabília eius fíliis hóminum. Allelúia, allelúia.

Ps 148:2

Laudáte Dóminum, omnes Angeli eius: laudáte eum, omnes virtútes eius. Allelúia.

Lesson

Lesson from the Epistle of St. Paul to the Romans

Rom 12:6-16

Brethren: We have gifts differing according to the grace that has been given us, such as prophecy to be used according to the proportion of faith; or ministry, in ministering; or he who teaches, in teaching; he who exhorts, in exhorting; he who gives, in simplicity; he who presides, with carefulness; he who shows mercy, with cheerfulness. Let love be without pretense. Hate what is evil, hold to what is good. Love one another with honor. Be not slothful in zeal; be fervent in spirit, serving the Lord, rejoicing in hope. Be patient in tribulation, persevering in prayer. Share the needs of the saints, practicing hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; weep with those who weep. Be of one mind towards one another. Do not set your mind on high things but condescend to the lowly.

R. Thanks be to God.

Gradual

Ps 106:20-21

The Lord sent forth His word to heal them and to snatch them from destruction.

V. Let them give thanks to the Lord for His kindness and His wondrous deeds to the children of men. Alleluia, alleluia.

Ps 148:2

Praise the Lord, all you His angels, praise Him, all you His hosts. Alleluia.

Evangelium

Sequéntia + sancti Evangélíi secúndum

R. Glória tibi, Dómine.

Ioann 2:1-11

In illo témpore: Núptiæ factæ sunt in Cana Galilææ: et erat Mater Iesu ibi. Vocátus est autem et Iesus, et discípuli eius ad núptias. Et deficiénte vino, dicit Mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit Mater eius ministris: Quodcúmque díxerit vobis, fácite. Erant autem ibi lapideæ hýdriæ sex pósitæ secúndum purificatiónem Iudæórum, capiéntes singulæ metrétas binas vel ternas. Dicit eis Iesus: Implete hýdrias aqua. Et implevérunt eas usque ad summum. Et dicit eis Iesus: Hauríte nunc, et ferte architriclínó. Et tulérunt. Ut autem gustávit architriclínus aquam vinum fáctam, et non sciébat unde esset, ministri autem sciébant, qui háuserant aquam: vocat sponsum architriclínus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriáti fúerint, tunc id, quod detérius est. Tu autem servásti bonum vinum usque adhuc. Hoc fecit inítium signórum Iesus in Cana Galilææ: et manifestávit glóriam suam, et credidérunt in eum discípuli eius.

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.

John 2:1-11

At that time, a marriage took place at Cana of Galilee, and the mother of Jesus was there. Now Jesus too was invited to the marriage, and also His disciples. And the wine having run short, the mother of Jesus said to Him, They have no wine. And Jesus said to her, What would you have me do, woman? My hour has not yet come. His mother said to the attendants, Do whatever He tells you. Now six stone water-jars were placed there, after the Jewish manner of purification, each holding two or three measures. Jesus said to them, Fill the jars with water. And they filled them to the brim. And Jesus said to them, Draw out now, and take to the chief steward. And they took it to him. Now when the chief steward had tasted the water after it had become wine, not knowing whence it was - though the attendants who had drawn the water knew, - the chief steward called the bridegroom, and said to him, Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But you have kept the good wine until now. This first of His signs Jesus worked at Cana of Galilee; and He manifested His glory, and His disciples believed in Him.

R. Praise be to Thee, O Christ.

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

Offertorium <i>Ps 65:1-2; 65:16</i> Iubiláte Deo, univérſa terra: psalmum dícite nómini eius: veníte et audíte, et narrábo vobis, omnes qui timétis Deum, quanta fecit Dóminus ánimæ meæ, allelúia.	Offertory <i>Ps 65:1-2, 16</i> Shout joyfully to God, all you on earth, sing praise to the glory of His name. Hear now, all you who fear God, while I declare what the Lord has done for me. Alleluia.
Secreta Oblata, Dómine, múnera sanctífica: nosque a peccatórum nostrórum máculis emúnda.	Secret Hallow our offerings, O Lord, and cleanse us from the stains of our sins.
Communio <i>Ioann 2:7; 2:8; 2:9; 2:10-11</i> Dicit Dóminus: Implete hýdrias aqua et ferte architriclínó. Cum gustásset architriclínus aquam vinum factam, dicit sponſo: Servásti bonum vinum usque adhuc. Hoc signum fecit Iesus primum coram discíplis suis.	Communion <i>John 2:7-11</i> The Lord said, Fill the jars with water and take to the chief steward. When the chief steward had tasted the water after it had become wine, he said to the bridegroom, You have kept the good wine until now. This first miracle Jesus worked in the presence of His disciples.
Postcommunio O rémus. Augeátur in nobis, quæsumus, Dómine, tuæ virtútis operatio: ut divínis vegetáti sacraméntis, ad eórum promíssa capiéndá, tuo múnere præparémur.	Post Communion L et us pray. O Lord, we beseech You that the effects of Your power may ever increase within us; and, strengthened by the divine sacrament, we may be prepared by Your grace to lay hold of what it promises.

Gospel Commentary 2nd Sunday after Epiphany

We are in the midst of the Season of Epiphanytide, when the Church calls us to reflect on the manifestation of Christ's divinity to the world. A primary way in which Christ manifested his divinity is through his miracles, and the Sunday Gospel for the 2nd, 3rd, and 4th Sundays after Epiphany all relate miracles performed by our Lord.

This Sunday's Gospel recounts, naturally enough, Christ's first public miracle at the wedding at Cana, which is found in the second chapter of the Gospel of St. John. This Gospel is rich in symbolism, and John's account of the Lord's first miracle is no exception. Unfortunately, some of that symbolism is lost in the liturgical reading of the passage at Mass.

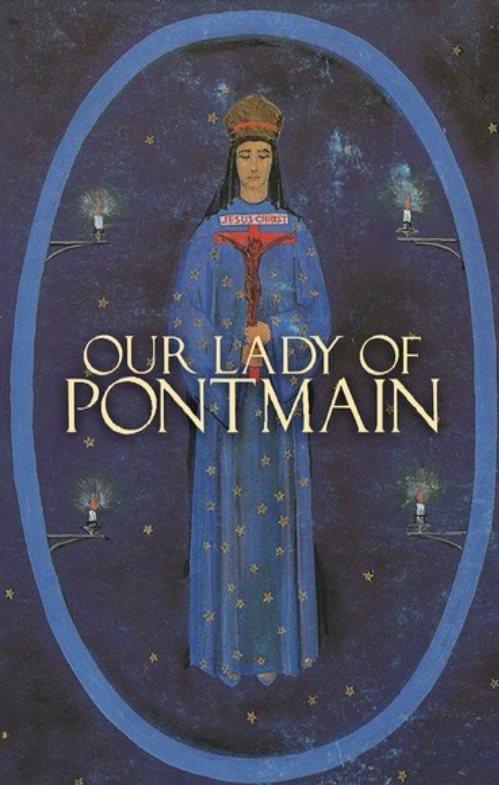
As is usual, the liturgical reading begins "At that time," which replaces the text's "On the third day." The phrase "On the third day" is a common one throughout the Scriptures. In the Old Testament alone it is used over 30 times (some examples include Genesis 22:4, Genesis 34:25, Exodus 19:11, and Esther 5:1), and of course the "third day" points to the Resurrection of Christ on the third day after his Crucifixion. St. Theodore of Heraclea reflects on the symbolism of the "third day," writing: "*He convened the wedding on the third day, that is, in the last times of the age. For he struck the transgression that was in Adam and again bandaged us on the third day, that is, in the last times when, becoming human for us he took on the whole fleshly nature that he resurrected in himself from the dead. Therefore, because of this [John] mentions the third as the day when he consecrated the wedding.*" (Fragments on John 12).

Alma Redemptoris Mater

quae pervia caeli porta manes
 et stella maris, succurre cadenti, surgere qui
 curat, populo:
 tu quae genuisti, natura mirante,
 tuum sanctum genitorem, Virgo prius, ac
 posterius, Gabrielis ab ore
 sumens illud ave, peccatorum miserere.



SUNG TRADITIONAL LATIN MASS
FRIDAY JANUARY 19TH, 2024 - 7PM



SHRINE CHAPEL OF THE BLESSED SACRAMENT
50 W SOMERSET ST, RARITAN NJ

SHRINE MEN'S GROUP INVITES YOU!

ALL MEN WELCOME

Join us Wednesdays

7:30 PM NEXT DOOR TO SHRINE
CLAIRVAUX HOUSE

OUR MISSION:
"TO SERVE THE GREATER
GLORY OF GOD THROUGH THE
PRESERVATION OF THE FAITH
BY DEVOTION TO THE MOST
HOLY EUCHARIST."



THIS WILL BE ACCOMPLISHED
THROUGH ADHERENCE TO
TRADITION AND SCRIPTURE,
CORPORAL AND SPIRITUAL ACTS
OF MERCY, AND PRESERVATION
AND UPKEEP OF THE SHRINE."

LEAGUE OF THE BLESSED SACRAMENT
"THE SHRINE MEN'S GROUP"

MORE INFO: BOB SHANAHAN | 908-963-3298 | ESQBOB@COMCAST.NET

Continued Gospel Commentary *2nd Sunday after Epiphany*

This connection to Adam is important, for in the context of John 2, "the third day" also points to the Creation of the world. John begins his Gospel, "In the beginning", intentionally connecting it with the Creation account in Genesis 1. If we carefully read John 1, we also see that John writes "The next day" multiple times (in verses 29, 35, and 43), making this "third day" the *seventh* day total so far: Day 1: The Testimony of John the Baptist (John 1:19-28), Day 2 ("The next day"): Behold the Lamb of God (John 1:29-34), Day 3 ("The next day"): The First Disciples of Jesus (John 1:35-42), Day 4 ("The next day"): The Calling of Philip and Nathanael (John 1:43-51), Day 7 ("On the third day"): The Wedding at Cana (John 2:1-11).

Thus, John is connecting the events of John 1:1-John 2:11 to the seven days of Creation, and linking the Wedding at Cana with the seventh day of Creation. The seventh day is of course the Sabbath, when God rested after creating the world. But traditionally it is also seen as the *wedding day* of Adam and Eve.

And who attends the Wedding at Cana? John tells us that "the mother of Jesus was there. And Jesus also was invited:" the new Adam and the new Eve! Christ is not only the Word through whom "All things were made" (John 1:3), he is also the New Adam who overcomes the sin of the first Adam. By his miraculous transforming water into wine, he shows that the New Adam is the divine Word of the Father.

This typology of the new Adam and new Eve is deepened by the mysterious way Jesus addresses his mother in verse 4, "Woman, what is that to me and to thee?" By addressing her as "woman," Jesus is evoking the "woman" of Genesis 3:15: "I will put enmities between thee and *the woman*, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." At the Wedding at Cana, then, not only is the new Adam made manifest, but also the new Eve: Mary, the Mother of God. By the grace of her Immaculate Conception, she crushes the head of Satan, and is the pure bride of God.

During this Epiphanytide the Church reminds us of the manifestation of the great glory of Our Lord, a glory that is reflected perfectly in his greatest disciple, the Blessed Mother. May we give him glory in all we do during this season.

~Eric Sammons, *One Peter Five*



Masses for the Week

An asterisk (*) indicates a living person

SUNDAY, January 14th, Second Sunday after Epiphany
10:30am: Czeslawa Pitera
Req by: Chris Pitera

MONDAY, January 15th
SHRINE CLOSED MLK DAY

TUESDAY, January 16th
12:15pm: William Conk
Req by: daughter, Judith Ryan

WEDNESDAY, January 17th, St Anthony Abbot
12:15pm: *Cardinal Burke*
Req by: Anonymous

THURSDAY, January 18th
12:15pm: *Father Paul Check*
Req by: Anonymous
All Night Adoration Vigil

FRIDAY, January 19th
11am Confession
12:15pm: Philip Esposito
Req by: Marilyn Esposito
7pm: Latin Mass Our Lady of Pontmain
Int: *Elyan Mergey*
Req by: MaryAnn Pavan

SATURDAY, January 20th, Saint Fabian, Pope & Martyr; Saint Sebastian, Martyr
Oratory Intentions

SUNDAY, January 21st, Third Sunday after Epiphany
10:30am: Christian F. Shunack
Req by: Judith Ryan

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

***Sacramental Emergencies*908-392-7962**

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.

2024 MASS BOOK Open
January-June

Latin Masses available

please call the office 908-722-1489

BlessedSacramentShrine@BlessedSacramentShrine.org

DAILY

*Come Adore
the Lord!*



*All Are
Welcome!*

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Mon-Fri

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Every Weekday

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Shrine Chapel of the Blessed Sacrament | 52 W. Somerset St., Raritan, NJ



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