

## The Archbasilica of St. John Lateran

IN THE FOURTH century of our era, the cessation of persecution seemed to give the world a foretaste of its future entrance into eternal peace. 'Glory to the Almighty! Glory to the Redeemer of our souls!' wrote Eusebius at the opening of the tenth and last book of his *History*. Himself a witness of the triumph, he describes the admirable spectacle everywhere displayed by the dedication of the new sanctuaries. In city after city the bishops assembled, and crowds flocked together. From nation to nation the goodwill of mutual charity of common faith, and of recollected joy, so harmonized all hearts that the unity of Christ's Body was clearly manifested in these multitudes animated by the same inspiration of the Holy Ghost. It was the fulfilment of the ancient prophecies: the living city of the living God, where all, whatever their age or sex, praise together the Author of all good things. How solemn were then the rites of the Church! The complete perfection therein displayed by the pontiffs, the enthusiasm of the psalmody, the inspired readings, the celebration of the ineffable mysteries, formed a divine pageantry.

Constantine had placed the imperial treasure at the disposal of the bishops; and he himself stimulated their zeal for what he called in his edicts the work of the churches. Rome, the place of his victory by the cross, the capital of the now Christian world, was the first to benefit by the prince's munificence. In a series of dedications, to the glory of the holy apostles and martyrs, Sylvester, the pontiff of peace, took possession of the eternal city in the name of the true God.

Today is the birthday of the mother and mistress of churches,

called 'of our Savior, *Aula Dei* (God's palace), the golden basilica'; it is a new Sinai, whence the apostolic oracles and so many Councils have made known to the world the law of salvation. No wonder this feast is celebrated by the whole world.

Although the Popes for centuries have ceased to dwell in the Lateran palace, the basilica still holds the first rank. It is as true now, as it was in the time of St. Peter Damian, to say that 'as our Savior is the Head of the elect, so the church which bears His name is the head of all churches; those of St. Peter and St. Paul, on its right and left, are the two arms with which this sovereign and universal church embraces the whole earth, saving all those who desire salvation, cherishing and protecting them in its maternal bosom.' And St. Peter Damian applied conjointly to our Savior and His basilica the words of the prophet Zacharias: 'Behold a Man, the Orient is his name: and under him shall he spring up, and shall build a temple to the Lord: and he shall bear the glory and shall sit, and rule upon his throne: and he shall be a priest upon his throne.'

It is still at the Lateran basilica that the Roman pontiffs take official possession of their See. There each year, in the name of the Pope as Bishop of Rome, the episcopal functions are performed.... If the great poet of the age of triumph, Prudentius, could return to life in these our days, he might still say: 'The Roman people hasten in eager crowds to the Lateran, whence they return marked with the sacred sign, with the royal chrism. And are we yet to doubt that Rome is consecrated to thee, O Christ?'

*Commentary from The Liturgical Year  
by Dom Prosper Guéranger (1805-1875)*



## Proper Prayers of the Mass in the Extraordinary Form

### Feast of the Dedication of the Archbasilica of the Most Holy Savior

#### INTROIT (Genesis 28. 17)

TERRIBILIS est locus iste: hic domus Dei est, et porta caeli: et vocabitur aula Dei. *Psalm.* Quam dilēcta tabernacula tua, Dōmine virtūtum! concupiscit et dēficit ānima mea in ātria Dōmini. V. Glōria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculōrum. R. Amen. — Terribilis est locus iste ...

TERRIBLE is this place: it is the House of God, and the gate of Heaven; and it shall be called the Court of God. *Ps.* 83. 2, 3. How lovely are Thy Tabernacles, O Lord of Hosts! My soul longeth and fainteth for the Courts of the Lord. V. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Terrible is this place ...

#### COLLECT

DEUS, qui nobis per singulos annos huius sancti templi tui consecrationis reparas diem, et sacris semper mysteriis repraesentas incolumes: exaudi preces populi tui, et praesta; ut, quisquis hoc templum beneficia petiturus ingreditur, cuncta se impetrasse laetetur. Per Dōminum ...

O GOD, who year by year dost renew for us the day of consecration of this Thy holy temple, and dost safely bring us again and again to these holy Mysteries: hear the prayers of Thy people and grant that whosoever enters this Temple to ask blessings of Thee, may joyfully obtain all his petitions. Through our Lord ...

#### EPISTLE

##### From the Book of the Apocalypse of Blessed John the Apostle, 21. 2-5.

IN DIĒBUS ILLIS: Vidi sanctam civitatem Jerūsalem novam descendētem de caelo a Deo, parātam sicut sponsam ornatam viro suo. Et audivi vocem magnam de throno dicētem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi pōpulus ejus erunt, et ipse Deus cum eis erit eōrum Deus: et abstergēt Deus omnem lacrimam ab oculis eōrum: et

IN THOSE DAYS I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people, and God Himself with them shall be their God: and God shall wipe away all

tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said: Behold, I make all things new.

#### GRADUAL (Ps. 43. 8-9)

THIS place was made by God, a priceless mystery, it is without reproof. O God, before whom stands the choir of angels, give ear to the prayers of Thy servants.

Alleluia, alleluia. (*Ps. 137. 2.*) I will worship towards Thy holy temple: and I will give glory to Thy name. Alleluia.

#### GOSPEL

##### Continuation of the holy Gospel according to St. Luke, 19. 1-10.

AT THAT TIME Jesus, entering in, walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who He was: and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see Him: for He was to pass that way. And when Jesus was come to the place, looking up He saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying, that He was gone to be a guest with a man that was a sinner. But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house: because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost. — *Creed.*

mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abiérunt. Et dixit qui sedébat in throno: Ecce nova fácio ómnia.

LOCUS iste a Deo factus est, inæstimabile sacraméntum, irrehensíbilis est. V. Deus, cui adstat Angelórum chorus, exáudi preces servórum tuórum.

Alleluia, alleluia. V. Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Alleluia.

IN ILLO TÉMPORE: Ingressus Jesus perambulábat Jéricho. Et ecce vir nómine Zachaéus: et hic princeps erat publicanórum, et ipse dives: et quærébat vidére Jesum, quis esset: et non póterat præ turba, quia statúra pusillus erat. Et præcúrrens ascéndit in arborem sycómorum, ut vidéret eum; quia inde erat transiturus. Et cum venisset ad locum, suspiciens Jesus vidit illum, et dixit ad eum: Zachaée, festinans descénde; quia hódie in domo tua opórtet me manére. Et festinans descéndit, et excépit illum gaudens. Et cum vidérent omnes, murmurábant, dicéntes, quod ad hóminem peccatórem divertisset. Stans autem Zachaéus, dixit ad Dóminum: Ecce dimídium bonórum meórum, Dómine, do paupéribus: et si quid áliquem defraudávi redo quádruplum. Ait Jesus ad eum: Quia hódie salus dómui huic facta est: eo quod et ipse filius sit Ábrahæ. Venit enim Fílius hóminis quærere, et salvum fácere, quod perierat. — *Credo.*

#### OFFERTORY (1 Par. 29. 17, 18)

DÓMINE Deus, in simplicitate cordis mei lætus óbtuli univérsa; et pópulum tuum, qui repértus est, vidi cum ingénti gáudio: Deus Israél, custódi hanc voluntátem, alleluia.

O LORD God, in the simplicity of my heart I have joyfully offered all these things; and I have seen with great joy Thy people which are here present: O God of Israel, keep this will, alleluia.

#### SECRET

ÁNNUE, quæsumus, Dómine, précibus nostris: ut, dum hæc vota præsentia réddimus, ad ætérna præmia, te adjuvánte, pervenire mereámur. Per Dóminum nostrum ...

GIVE heed, we beseech Thee, O Lord, to our prayers: that while we set before Thee these present gifts, we may be found worthy, by Thy help, to come to everlasting rewards. Through our Lord ...

*If the Mass is offered on a Sunday, the PREFACE OF THE MOST HOLY TRINITY is prayed; see the red Missal, pp. 28-29.*

*If the Mass is offered on a day other than Sunday, the following is prayed:*

#### THE COMMON PREFACE

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adorant Dominatiónes, tremunt Potestátes. Cæli, cælórumque Virtútes ac beáta Séraphim sócia exsultatióne concelebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súpplici confes-sióne dicéntes: — *Sanctus.*

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God, through Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus.*

#### COMMUNION (Matt. 21. 13)

DOMUS mea domus oratiónis vocábitur, dicit Dóminus: in ea omnis, qui petit, accipit: et qui quærit, invenit, et pulsánti aperiétur.

MY house shall be called the house of prayer, saith the Lord: in it every one that asketh receiveth: and he that seeketh findeth, and to him that knocketh it shall be opened.

#### POSTCOMMUNION

DEUS, qui de vivis et eléctis lapídis ætérnum majestáti tuæ præparas habitáculum: auxiliáre pópulo tuo supplicánti; ut, quod Ecclesiæ tuæ corporálibus próficit spátiis, spirituálibus amplificétur augméntis. Per Dóminum ...

O GOD, who, out of living and chosen stones dost prepare an eternal dwelling-place for Thy Majesty: help Thy suppliant people: that as this temple is a material extension of Thy Church, so she may grow by spiritual increase. Through our Lord ...