

## The Dedication of the Basilicas of Saints Peter and Paul

QUOD DUCE TE MUNDUS SURREXIT  
IN ASTRA TRIUMPHANS, HANC  
CONSTANTINUS VICTOR TIBI CONDIDIT  
AULAM (*Because the world under thy  
conduct has risen triumphant to the  
very heavens, Constantine the con-  
queror has built this temple in thy  
honor.*) This inscription stood in  
letters of gold over the triumphal  
arch in the ancient Vatican basilica.  
Never did the Roman genius frame a  
more magnificent utterance in so few  
words; never did the greatness of  
Simon Bar-Jona appear to such  
advantage on the seven hills. In 1506  
the great arch, that had looked down  
upon twelve centuries of prostrate  
pilgrims, fell from old age,  
and the beautiful inscription  
perished. But Michaelangelo's lofty dome points out  
to the city and the world the  
spot where sleeps the  
Galilæan fisherman, the  
successor of the Cæsars, the  
Vicar of Christ, the ruler of  
the destinies of Rome.

The second glory of the  
eternal city is the tomb of  
St. Paul on the Ostian Way. Unlike  
that of St. Peter, which lies deep  
down in the Vatican crypt, this tomb  
is raised to the level of the floor by  
massive masonry, on which rests the  
great sarcophagus. This circumstance  
was ascertained in 1841, when the  
papal altar was reconstructed. It was  
evidently to obviate the conse-  
quences of inundations from the  
Tiber that the sarcophagus had thus  
been raised above the place where  
Lucina had first laid it. The pilgrim  
certainly finds nothing to blame in  
this arrangement when, on looking  
through the small opening in the  
center of the altar, his respectful  
glance falls upon the marble of the

tomb, and he reads these imposing  
words traced in large characters of  
Constantine's period: PAULO  
APOSTOLO ET MARTYRI (*To Paul  
apostle and martyr.*)

Thus Christian Rome is protected  
on the north and south by these two  
citadels. Let us enter into the  
sentiments of our fathers, when they  
said of this privileged city: "Peter the  
doorkeeper sets his holy dwelling at  
the entrance: who can deny that this  
city is like heaven? At the other  
extremity, Paul from his temple  
guards the walls; Rome lies between  
the two: here then God dwelleth."



The present feast therefore  
deserves to be more than a  
local solemnity; its extension  
to the universal Church is a  
subject for the world's  
gratitude. Thanks to this  
feast, we can all make  
together in spirit today the  
pilgrimage *ad limina  
apostolorum*, which our  
ancestors performed with  
such fatigue and danger, yet  
never thought they purchased  
too dearly its holy joys and  
blessings. "Heavenly mountains,  
glittering heights of the new Sion!  
There are the gates of our true  
country, the two lights of the  
immense world. There Paul's voice  
is heard like thunder; there Peter  
withholds or hurls the bolt. The  
former opens the hearts of men, the  
latter opens heaven. Peter is the  
foundation stone, Paul the architect  
of the temple where stands the altar  
by which God is propitiated. Both  
together form a single fountain,  
which pours out its healing and  
refreshing waters."

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



## Proper Prayers of the Mass in the Extraordinary Form

### November 18: The Dedication of the Basilicas of Saints Peter and Paul

#### INTROIT (Genesis 28. 17)

TERRIBILIS est locus iste: hic  
domus Dei est, et porta cæli: et  
vocabitur aula Dei. *Psalm.*  
Quam dilècta tabernacula tua,  
Dómine virtutum! concupiscit  
et déficit ánima mea in átria  
Dómini. *V.* Glória Patri, et Fílio,  
et Spiritui Sancto. Sicut erat in  
principio, et nunc, et semper, et  
in sæcula sæculórum. *R.* Amen.  
— Terribilis est ...

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 ...

#### COLLECT

DEUS, qui nobis per singulos  
annos hujus sancti templi tui  
consecratiónis réparas diem, et  
sacris semper mystériis repræ-  
séntas incólumes: exáudi preces  
pópuli tui, et præsta; ut, quisquis  
hoc templum beneficia petitúrus  
ingréditur, cuncta se impetrásse  
lætétur. Per Dóminum ...

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 DIÉBUS ILLIS: Vidi sanctam  
civitátem Jérusalem novam  
descendéntem de cælo a Deo,  
parátam sicut sponsam ornatam  
viro suo. Et audívi vocem  
magnam de throno dicéntem:  
Ecce tabernáculum Dei cum

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

hominibus, et habitabit cum eis. Et ipsi populus ejus erunt, et ipse Deus cum eis erit eorum Deus: et abstergit Deus omnem lacrimam ab oculis eorum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abiierunt. Et dixit qui sedebat in throno: Ecce nova facio omnia.

LOCUS iste a Deo factus est, inestimabile sacramentum, irreprehensibilis est. V. Deus, cui adstat Angelorum chorus, exaudi preces servorum tuorum.

Alleluia, alleluia. V. Adorabo ad templum sanctum tuum: et confitebor nomini tuo. Alleluia.

IN ILLO TEMPORE: Ingressus Jesus perambulabat Jericho. Et ecce vir nomine Zachaeus: et hic princeps erat publicanorum, et ipse dives: et quaerebat videre Jesum, quis esset: et non poterat praeturbam, quia statura pusillus erat. Et praecurrens ascendit in arborem sycamorum, ut videret eum; quia inde erat transiturus. Et cum venisset ad locum, suspiciens Jesus vidit illum, et dixit ad eum: Zachaeus, festinans descende; quia hodie in domo tua oportet me manere. Et festinans descendit, et excepit illum gaudens. Et cum viderent omnes, murmurabant, dicentes, quod ad hominem peccatorem divertisset. Stans autem Zachaeus, dixit ad Dominum: Ecce dimidium bonorum meorum, Domine, do pauperibus: et si quid aliquem defraudavi redo quadruplum. Ait Jesus ad eum: Quia hodie salus domui huic facta est: eo quod et ipse

filius sit Abrahæ. Venit enim Filius hominis quaerere, et salvum facere, quod perierat.

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

DOMINE Deus, in simplicitate cordis mei lætus obtuli universa; et populum tuum, qui repertus est, vidi cum ingenti gaudio: Deus Israël, custodi hanc voluntatem, alleluia.

also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

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

ANNUE, quaesumus, Domine, precibus nostris: ut, dum hæc vota presentia reddimus, ad æterna premia, te adjuvante, pervenire mereamur. Per Dominum 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 ...

### THE COMMON PREFACE

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes: — 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 orationis vocabitur, dicit Dominus: in ea omnis, qui petit, accipit: et qui quaerit, invenit, et pulsanti aperietur.

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 electis lapidibus æternum majestati tuæ præparas habitaculum: auxiliare populo tuo supplicanti; ut, quod Ecclesie tuæ corporalibus proficit spatiis, spiritualibus amplificetur augmentis. Per Dominum ...

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 ...