

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 conqueror 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 consequences 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 repræséntas 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 ornateam 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 Zacheus: et hic princeps erat publicanorum, et ipse dives: et quaerebat videre Jesum, quis esset: et non poterat praeturbare, 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: Zachee, 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 Zacheus, 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 Abrahamae. Venit enim Filius hominis quaerere, et salvum facere, quod perierat.

OFFERTORY (1 Par. 29. 17, 18)

DOMINE Deus, in simplicitate cordis mei laetus obtuli universa; et populum tuum, qui repertus est, vidi cum ingenti gaudio: Deus Israel, 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 haec vota praesentia reddimus, ad aeterna praemia, 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, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeterna Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli, caelorumque 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 aeternum majestati tuae praeparas habitaculum: auxiliare populo tuo supplicanti; ut, quod Ecclesiae tuae corporalibus proficit spatii, 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 ...