



ST. THOMAS À BECKET

Dec 29. MISSA "GAUDEAMUS OMNES"

INTROIT *Psalm 138: 17*

Gaudeámus omnes in Dómino diem testum celebrántes sub honóre beáti Thomæ Mártyris: de cuius passióne gaudent Angeli, et colláudant Fílium Dei. (Ps 32: 1) Exsultáte, iusti, in Dómino: rectos decet collaudátio. v. Gloria Patri et Filio et Spiritui Sancti sicut erat in principio et nunc, et semper, et saecula saeculorum. Amen. *Repeat* Gaudeámus omnes...

Let us all rejoice in the Lord, celebrating a festival-day in honor of the blessed martyr Thomas: at whose martyrdom the angels rejoice, and give praise to the Son of God. (Ps. 32: 1) Rejoice in the Lord, ye just; praise becometh the upright. 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. Repeat Let us all rejoice...

COLLECT

Deus, pro cuius Ecclésia glorósus Póntifex Thomas gládiis implórum occúbuit: præsta, quæsumus; ut omnes, qui ejus implórant auxiliúm, petitiónis suæ salutárem consequántur effectum. Per Dóminum.

God, for Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all who implore his help may obtain the effect of their petition leading to salvation. Through our Lord.

Commemoration of the Nativity

Concede, quaesumus, omnipotens Deus: ut nos Unigeniti Tui nova per carnem nativitas liberet; Quos sub peccati iugo vetustat servitus tenet. Per eúndem Dóminum.

Grant, we beseech Thee, almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. Through the same Lord.

EPISTLE *Hebrews 5: 1-6*

Lectio Epístolæ beáti Pauli Apóstoli ad Hebræos. Fratres: Omnis Póntifex eá homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut ófferat dona, et sacrificia pro peccátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitáte: et propterea debet, quemádmódum pro pópulo, ita étiam et pro semetípso offérre pro peccátis. Nec quisquam

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews. Brethren, every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the

sumit sibi honorem, sed qui vocatur a Deo honor to himself, but he that is called by God, tamquam Aaron. Sic et Christus non as Aaron was. So Christ also did not glorify semetipsum clarificavit ut pontifex fieret: sed Himself that He might be made a high priest; qui locutus est ad eum: Filius meus es tu, ego but He that said unto Him, Thou art My Son, hodie genui te. Quemadmodum et in alio loco this day have I begotten Thee. As He saith also dicit: Tu es sacerdos in æternum secundum in another place, Thou art a priest forever, ordinem Melchisedech. **Deo Gratias.** according to the order of Melchisedech.

GRADUAL *Ecclus. 44: 16*

Ecce sacerdos magnus, qui in diebus suis placuit Behold a great priest, who in his days pleased Deo. V. Non est inventus similis illi, qui God. V. There was not found the like to him, who conservaret legem Excelsi. Allelúja, allelúja. V. kept the law of the Most High. Alleluia, alleluia. (John 10: 14) Ego sum pastor bonus: et V. (John 10: 14) I am the good shepherd: and I cognosco oves meas, et cognoscunt me meæ. know My sheep, and Mine know Me. Alleluia. Allelúja.

GOSPEL *St. John 10: 11-16*

In illo tempore: Dixit Jesus pharisæis: "Ego sum At that time Jesus said to the Pharisees: "I am pastor bonus. Bonus pastor animam suam dat the good shepherd. The good shepherd giveth pro ovibus suis. Mercenarius autem, et qui non his life for the sheep. But the hireling, and he est pastor, cujus non sunt oves propriæ, videt that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the lupum venientem, et dimittit oves, et fugit: et sheep and flieth; and the wolf catcheth and lupus rapit et dispergit oves: mercenarius autem scattereth the sheep: and the hireling flieth, fugit, quia mercenarius est, et non pertinet ad because he is a hireling, and he hath no care eum de ovibus. Ego sum pastor bonus: et for the sheep. I am the good shepherd; and I cognosco Meas et cognoscunt Me Meæ. Sicut know Mine, and Mine know Me. As the Father novit Me Pater, et ego agnosco Patrem: et knoweth Me, and I know the Father; and I lay animam Meam pono pro ovibus Meis. Et alias down My life for My sheep. And other sheep I have, that are not of this fold; them also I must opórtet me adducere, et vocem Meam audient, bring, and they shall hear My voice, and there et fiet unum ovile, et unus pastor." shall be one fold and one shepherd."

Laus tibi Christe.

OFFERTORY *Psalm 20: 4-5*

Posuisti, Domine, in capite ejus coronam de Thou hast set on his head, O Lord, a crown of lapide pretioso: vitam petiit a te, et tribuisti ei. precious stones: he asked life of thee, and thou Allelúja. hast given it to him. Alleluia.

SECRET

Munera tibi, Domine, dicata sanctifica et, Sanctify, O Lord, the offerings dedicated to Thee, intercedente beato Thoma Mártire tuo atque and, by the intercession of blessed Thomas, Thy Pontífice, per eadem nos placatus intende. Per martyr and bishop, look upon us with mercy for the eúmdem Dóminum. sake of them. Through our Lord.

Commemoration of the Nativity

Oblata, Domine, munera, nova Unigeniti Tui Sanctify, O Lord, the gifts offered to Thee, by the nativitate sanctifica: nosque a peccatorum new birth of Thine Only-begotten Son: and cleanse nostrorum maculis emunda. Per Dominum. us from the stains of our sins. Through our Lord.

PREFACE *Of The Most Holy Nativity*

Vere dignum et justum est, æquum et salutare, It is truly meet and just, right and for our salvation, that we should at all times and in all nos tibi semper, et ubique grátias ágere: Dómine places, give thanks unto Thee, O holy Lord, sancte, Pater omnipotens, æterne Deus: Quia per Father almighty, everlasting God, for through the mystery of the Word made flesh, the new light of

incarnate Verbi mystérium, nova mentis nostræ Thy glory hath shone upon the eyes of our mind, óculis lux tuæ claritátis infúlsit: ut dum so that while we acknowledge God in visible visibíliter Deum cognóscimus, per hunc in form, we may through Him be drawn to the love invisibílium amórem rapíamur. Et ídeo cum of things invisible. And therefore with Angels and Ángelis et Archángelis, cum Thronis et Archangels, with Thrones and Dominations, and Dominatió nibus, cumque omni militia cæléstis with all the hosts of the heavenly army, we sing exércitus, hymnum glóriæ tuæ cánimus, sine the hymn of Thy glory, ever more saying: fine dicéntes:

PROPER COMMUNICANTES

Communicántes, et diem sacratíssimam Having communion in, and keeping this most holy celebrántes, qua beátæ Mariæ intemeráta day, on which the spotless virginity of blessed virgínitas huic mundo édidit Salvatórem: sed et Mary brought forth a Savior to this world; and memóriam venerántes, in primis ejúsdem gloriósæ also reverencing the memory first of the same semper Vírginis Mariæ, Genitrícis ejúsdem Dei et glorious Mary, ever Virgin, Mother of the same Dómini nostri Jesu Christi: sed et... our God and Lord Jesus Christ: as also...

COMMUNION ANTIPHON *John 10: 14*

Ego sum pastor bonus: et cognóscó oves meas, I am the good shepherd, and I know My sheep, et cognóscunt Me Meæ. and Mine know Me.

POSTCOMMUNION COLLECT

Hæc nos commúnio, Dómine purget a crimine: May this communion, O Lord, cleanse us from et, Intercedénte beáto Thoma Mártire tuo atque guilt and, by the intercession of blessed Pontífice, cæléstis remédii faciat esse consórtes. Thomas, Thy martyr and bishop, make us the Per Dóminum nostrum. companions of Him Who is our heavenly healing. Through our Lord.

Commemoration of the Nativity

Oblata, Domine, munera, nova Unigeniti Tui Grant, we beseech Thee, almighty God, that as nativitate sanctifica: nosque a peccatorum Author of our heavenly birth, so He may also be nostrorum maculis emunda. Per eundem to us the Giver of immortality. Through the Dominum nostrum. same Lord.

TODAY'S REFLECTIONS

Saint Thomas a Becket, son of an English nobleman, Gilbert Becket, was born on the day consecrated to the memory of Saint Thomas the Apostle, December 21, 1117, in Southwark, England. He was endowed by both nature and grace with gifts recommending him to his fellow men; and his father, certain he would one day be a great servant of Christ, confided his education to a monastery. His first employment was in the government of the London police. There he was obliged to learn the various rights of the Church and of the secular arm, but already he saw so many injustices imposed upon the clergy that he preferred to leave that employment rather than to participate in iniquity. He was perfectly chaste and truthful, and no snares could cause to waver his hatred for any form of covert action.

He was employed then by the Archbishop of Canterbury, who sent him on missions to Rome and permitted him to study civil law at the University of Bologna (Italy) for an entire year. After a few years, witnessing his perfect service, he made him his Archdeacon and endowed him with several benefices. The young cleric's virtue and force soon recommended him also to the king, who made of him his Lord Chancellor. In that high office, while inflexible in the rendition of justice, he was generous and solicitous for the relief of misery. He was severe towards himself, spending the better

part of every night in prayer. He often employed a discipline, to be less subject to the revolts of the flesh against the spirit. In a war with France he won the respect of his enemies, including that of the young King Louis VII. To Saint Thomas, his own sovereign, Henry II, confided the education of the crown prince. Of the formation of the future king and the young lords who composed his suite, the Chancellor took extreme care, knowing well that the strength of a State depends largely on the early impressions received by the elite of its youth.

When Archbishop Theobald of Canterbury died, the king insisted on the consecration of Saint Thomas in his stead. Saint Thomas at first declined, warning the king that from that hour their friendship would be threatened by his own obligations to uphold the rights of the Church against infringement by the sovereign, whose tendencies were not different from those of his predecessors. In the end he was obliged by obedience to yield. The inevitable conflict was not long in coming. Saint Thomas resisted when the king's courtiers drew up a list of royal "customs" at Clarendon, where the parliament of the king was assembled, and Henry obliged all the bishops as well as the lords to sign a promise to uphold these without permitting any restrictions whatsoever. Many of these pretended "customs" violated the liberties of the Church, and some were even invented for the occasion. Saint Thomas, obliged in conscience to resist, was soon the object of persecution, not only from the irritated king but by all who had sworn loyalty to his nefarious doings.

Saint Thomas took refuge in France under the protection of the generous Louis VII, who resisted successfully the repeated efforts of Henry to turn away his favor from the Archbishop. The Pope at that time was in France, and he, too, was besieged by Henry's emissaries, but knew well how to pacify minds and protect the defender of the Church. Thomas retired to a Benedictine monastery for two years, and when Henry wrote a threatening letter to its abbot, moved to another. After six years, his office restored as the Pope's apostolic legate, a title which Henry had wrested from him for a time, he returned to England, to preach again and enforce order in his see. He knew well that it was to martyrdom that he was destined; it is related that the Mother of God appeared to him in France to foretell it to him, and that She presented him for that intention with a red chasuble. By this time the persecuted Archbishop's case was known to all of Christian Europe, which sympathized with him and elicited from King Henry an appearance of conciliation.

A few words which the capricious Henry spoke to certain courtiers who hated Thomas, sufficed for the latter to decide to do away with the prelate who contravened all their unchristian doings. They violated a monastic cloister and chapel to enter there while he was assisting at Vespers; the Saint himself prevented the monks from resisting the assassins at the door. Refusing to flee the church as the assassins summoned him to do, he was slain before the altar, by cruel and murderous repeated blows on the head. He died, saying: "I die willingly, for the name of Jesus and for the defense of the Church."

The actions of the Pope in this conflict make clear what all of history teaches: the lives of the Church's Saints themselves comprise the history of the world. The humility of Thomas had prompted him, after a moment of weakness he had manifested in a difficult situation, to judge himself unfit for his office and offer his resignation as Archbishop. The Pope did not hesitate a moment in refusing his resignation. He judged with apostolic wisdom that if Thomas should be deprived of his rank for having opposed the unjust pretensions of the English royalty, no bishop would ever dare oppose the impingements of iniquity on the Church's rights, and the Spouse of Christ would be no longer sustained by marble columns, but by reeds bending in the wind.

The martyred Archbishop was canonized by Pope Alexander III on Ash Wednesday, 1173, not yet three years after his death on December 29, 1170, to the edification of the entire Church.