

## Proper Prayers of the Mass

JULY 9

# SS. JOHN FISHER AND THOMAS MORE

*Martyrs*



### INTROIT : Psalm 33. 20-21, 2

MULTÆ tribulatiões justórum et de his ómnibus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. (T. P. Allelúia allelúia.) *Ps.* Benedícám Dóminum in omni témpore semper laus ejus in ore meo. V. Gloria Patri.

MANY are the afflictions of the just; but out of them all will the Lord deliver them. The Lord keepeth all their bones, not one of them shall be broken. (P. T. Alleluia alleluia.) *Ps.* I will bless the Lord at all times: his praise shall be always in my mouth. V. Glory be.

### COLLECT

Deus, qui beátos Mártyres tuos Joán-nem et Thomam, veræ fidei et Románæ Ecclesiæ principátus propugnatóres inter Anglos suscitásti: eórum méritis ac précibus concéde; ut, ejúsdem fidei professiõe, unum omnes in Christo efficiámur et simus. Per Dóminum nostrum.

O God, You raised up Your blessed martyrs, John and Thomas, from among the English to be the defenders of the true faith and of the primacy of the holy Roman Church, grant that through their merits and prayers, we may all become and remain one by the profession of the same Faith. Through our Lord.

## EPISTLE : 2 Machabees 6. 18-28

IN diébus illis: Eleázarus, unus de primóribus scribárum, vir ætáte provéctus et vultu decórus, apérto ore hians compellebátur carnem porcínam manducáre. At ille gloriosíssimam mortem magis quam odíblem vitam compléctens, voluntárie præibat ad supplícium. Intuens autem quemádmódu oportéret accédere, patiénter sústinens, destinávit non admíttere illícita propter vitæ amórem. Hi autem qui astábant, iníqua miseratióne commóti, propter antíquam viri amicítiam, tolléntes eum secréto, rogábant afférri carnes quibus vesci ei licébat, ut simularétur manducásse, sicut rex imperáverat, de sacrificií cárnibus, ut hoc facto a morte liberarétur: et propter véterem viri amicítiam hanc in eo faciébant humanitátem. At ille cogitáre cœpit ætatis suæ eminéntiam dignam, et ingénitæ nobilitátis canítiam, atque a púero óptimæ conversatiónis actus; et secúndum sanctæ et a Deo cónditæ legis constitúta, respóndit cito, dicens præmitti se velle in inférnum. Non enim ætáti nostræ dignum est, inquit, fíngere, ut multi adolescentium arbitrántes Eleázarus nonagínta annórum transísse ad vitam alienigenárum, et ipsi propter meam simulatióne, et propter módicum corruptibilis vitæ tempus decipiántur; et per hoc máculam et exsecratióne meæ senectúti conquíram. Nam, etsi in præsénti tempore supplíciis hóminum erípiar, sed manum Omnipoténtis nec vivus nec defúctus effúgiam. Quam ob rem fórtiter vita excedéndo, senectúte quidem dignus apparébo, adolescentibus autem, exéplum forte relínquam, si prompto ánimo ac fórtiter pro gravís-

IN those days: Eleazar, one of the chiefs of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh. But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice: that by so doing he might be delivered from death. And for the sake of their old friendship with the man they did him this courtesy. But he began to consider the dignity of his age and his ancient years and the inbred honour of his grey head and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying that he would rather be sent into the other world. "For it doth not become our age," said he, "to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens: and so, they, through my dissimulation and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age. For though, for the present time, I should be delivered from the punishments of

simis ac sanctíssimis légibus honésta morte perfúngar. His dictis, conféstim ad supplicium trahebátur.

my old age: and I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws.” And having spoken thus, he was forthwith carried to execution.

*Out of Pascaltide:*

**GRADUAL : Psalm 33. 6, 16**

Accédite ad eum et illuminámini et fácies vestræ non confundéntur. V. Oculi Dómini super iustos et aures eius in precem eórum

Come ye to Him and be enlightened: and your faces shall not be confounded. V. The eyes of the Lord are upon the just: and His ears unto their prayers.

*Out of Septuagesima:*

**ALLELUIA : John 17.3**

Allelúia, allelúia. V. Hæc est vita ætérna, ut cognóscant te solum Deum verum, et, quem misísti, Jesum Christum. Allelúia.

Alleluia, alleluia. V. This is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. Alleluia.

*After Septuagesima:*

**TRACT : Psalm. 125. 5-6**

Qui sémant in lácrimis, in gáudio metent. V. Eúntes ibant et flebant, mitténtes sémina sua. V. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

They that sow in tears shall reap in joy. V. Going, they went and wept, casting their seeds. V. But coming, they shall come with joyfulness, carrying their sheaves.

*In Pascaltide:*

**FIRST AND SECOND ALLELUIA : John 17. 3 ; Psalm 33, 6**

Allelúia, allelúia. V. Hæc est vita ætérna, ut cognóscant te solum Deum verum, et, quem misísti, Jesum Christum. Allelúia. V. Accédite ad eum et inluminámini et fácies vestræ non confundéntur. Allelúia.

Alleluia, alleluia. V. This is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. Alleluia. V. Come ye to him and be enlightened: and your faces shall not be confounded. Alleluia.

**GOSPEL : John 10. 23-28:**

IN illo témpore: Ambulábat Jesus in templo, in pórticu Salomónis. Circumdedérunt ergo eum Judæi, et dicébant ei: Quóusque ánimus nostram tollis? Si tu es Christus, dic nobis palam. Respóndit eis Jesus: Loquor vobis, et non créditis:

AT that time, Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him and said to Him: “How long dost Thou hold our souls in suspense? If Thou be the Christ, tell us plainly.” Jesus answer-

Opera, quæ ego fácio in nómine Patris mei, hæc testimónium pérhibent de me: sed vos non créditis, quia non estis de óvibus meis. Oves meæ vocem meam áudiunt: et ego cognósco eas, et sequúntur me: et ego vitam ætérnam do eis: et non péríbunt in ætérnum, et non rápiet eas quisquam de manu mea. Pater meus, quod dedit mihi, majus ómnibus est: et nemo potest rápere de manu Patris mei. Ego et Pater unum sumus.

-ed them: "I speak to you, and you believe not" the works that I do in the name of My Father, they give testimony of Me. But you do not believe, because you are not of My sheep. My sheep hear My voice; and I know them: and they follow Me. And I give them life everlasting: and they shall not perish for ever, and no man shall pluck them out of My hand. That which My Father hath given Me is greater than all: and no one can snatch them out of the hand of My Father. I and the Father are One."

### **OFFERTORY : Psalm 67. 36**

Mirábilis Deus in sanctis suis Deus Israël ipse dabit virtútem et fortitúdinem plebi suæ benedíctus Deus. (T. P. Alleluía.)

God is wonderful in His saints: the God of Israel is He who will give power and strength to his people. Blessed be God. (P. T. Alleluia.)

### **SECRET**

Oblatió nibus nostris, quæsumus, Dómine, placátus inténde: et Mártýrum tuórum interveniénte suffrágio, grátia tuæ nobis dona concéde. Per Dóminum nostrum.

Mercifully regard our offerings, we implore You, Lord, and through the intercession of Your martyrs, bestow upon us Your gracious gifts. Through our Lord.

### **COMMUNION : John 10. 27-28**

Oves meæ vocem meam áudiunt et ego cognósco eas, et sequúntur me; et ego vitam ætérnam do eis, et non péríbunt in ætérnum. (T. P. Alleluía.)

My sheep hear My voice. And I know them: and they follow Me. And I give them life everlasting: and they shall not perish for ever. (P. T. Alleluia.)

### **POSTCOMMUNION**

Cælésti convívio refécti, quæsumus, Dómine Deus noster: ut, intercedéntibus beátis Martýribus tuis Joánnē et Thomā, ad eórum consórtium pervenire mereámur. Per Dóminum nostrum.

Refreshed by the heavenly banquet, we implore You, Lord, our God, that by the intercession of Your blessed martyrs John and Thomas, we may be made worthy to be numbered in their company. Through our Lord.

## Commentary from the St. Andrew's Daily Missal, 1962 ed.

Among the Christian heroes who fought resolutely against heresy and laid down their lives rather than adhere to the schism in England, a place of honour is due to Cardinal John Fisher and to the Chancellor Thomas More.

John Fisher, born at Beverley in 1469, Chancellor of the University of Cambridge, later for thirty-three years bishop of Rochester, refuted Protestant errors in many learned works.

Thomas More, born in London in 1478, a layman, a married man and the father of a family, learned jurist and scholar, was made High Chancellor of England by Henry VIII.

Both were imprisoned in the Tower of London by order of the king because they were opposed to his illegitimate union with Anne Boleyn and because they refused him the usurped title of supreme head of the church of England in matters spiritual as well as temporal.

John Fisher, created cardinal by Pope Paul III, ascended the scaffold on June 22, 1535, and was beheaded after reading this sentence of the Gospel: "This is eternal life: that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent."

Thomas More was beheaded in his turn on July 6, 1535, for having resisted, after the example of the great doctor of the law Eleazar, all solicitations on the part of his own family which he deemed contrary to his conscience and to the rights of God, of Christ and the Church.

Pius XI solemnly canonized these two saints on March 19, 1935.

May the merits and the prayers of these martyrs of the true faith and of the primacy of the Church of Rome obtain that we may be united in Christ by the same profession of faith.

