

## Appendix 1

## SYNOPSIS

This story begins with the conversations among three priests in the Cathedral of Canterbury. They talk about the Archbishop Thomas Becket who has been exiled in France for seven years. They miss him so much that they expect for his arrival. They remember him as a kind of wise and patient man. Then, they are suddenly surprised by the coming of Thomas Becket, the Archbishop. They do not think that he will come back that fast. They, however, welcome him happily.

Then there come three Tempters into the Cathedral. They tell Thomas that the King Henry II has known about his coming back in Canterbury. They remind him that the King might kill him. In an attempt to avoid the conflict with King they try to tempt him. The First Tempter tries to persuade Thomas to renew his relationship with the King on the reason that Thomas and the King are old friends. The Tempter says that it is impossible for the King to kill a man who used to be his beloved friend. Beside that, if Thomas renews his relationship with the King, he will have a power in government. This power will enable him to enjoy the pleasures like he did before when he was a Chancellor. However, Thomas refuses this temptation by stating that as a priest he has to serve God first rather than to do the governmental duties.

The Second Tempter tries to persuade Thomas to renew his relationship with the King not to search pleasure but to use his political capability "for the good of better cause", that is to dispense justice and to create a welfare state. The Tempters assure Thomas that this purpose will be success if he has a real power in the political world because through this position Thomas will have a direct access to the policy maker of the country. This power will be obtained by Thomas' willingness to be a Chancellor of the King again. But, Thomas refuses this temptation by stating that as a priest he has to be loyal to God alone and not to the King.

The Third Tempter tries to persuade Thomas to make a new coalition not with the King but with other people who care about the country in order to make a rebellion against the tyrannous jurisdiction of King Henry II. Thomas whose capability in mastering politics is acknowledged, is believed by the Tempter to have the capability in empowering his people to fight against the King. As an Archbishop whose influence is undeniable Thomas is very possible to make the rebellion. But again this temptation is rejected by Thomas. Thomas remains firm in his belief that he is a priest and not a politician. A priest must deal with religious problems and not with the political ones.

The coming of the Fourth Tempter has never been expected by Thomas because he comes with the temptation

to Thomas' own desire. The Tempter disagrees with the solutions offered by the three Tempters before because their solutions will lead Thomas only to the glory in the world. Here he tries to persuade Thomas to choose martyrdom as the solution in defending his faith on the ground that being a martyr will lead Thomas to the glory of life in heaven. Thomas refuses this temptation because the reason why he chooses to be a martyr is not because he wants to search his personal glory but because he wants to surrender his will in the will of God.

Thomas' preaches in Christmas morning has shown his effort to reaccentuate his capacity as a priest. Here he describes that as a priest he is also a disciple of Christ. And as a disciple of Christ he is created as an instrument of God whose duties are to warn people and to bring them back to His way from a sinfull life. These duties are part of the "design of God" which is a prove of the love of God to mankind. And martyrdom is only one conscequence among others that he has to take in doing his duties.

The presence of the Knights as the King's vassals in Act II of the play, who force Thomas to obey the King, does not frighten Thomas. On the contrary, the use of swords as the Knights' way to threaten Thomas has resulted in the stronger faith he proceeds. Finally, Thomas is murdered by the swords of the Knights in the Cathedral of Canterbury.