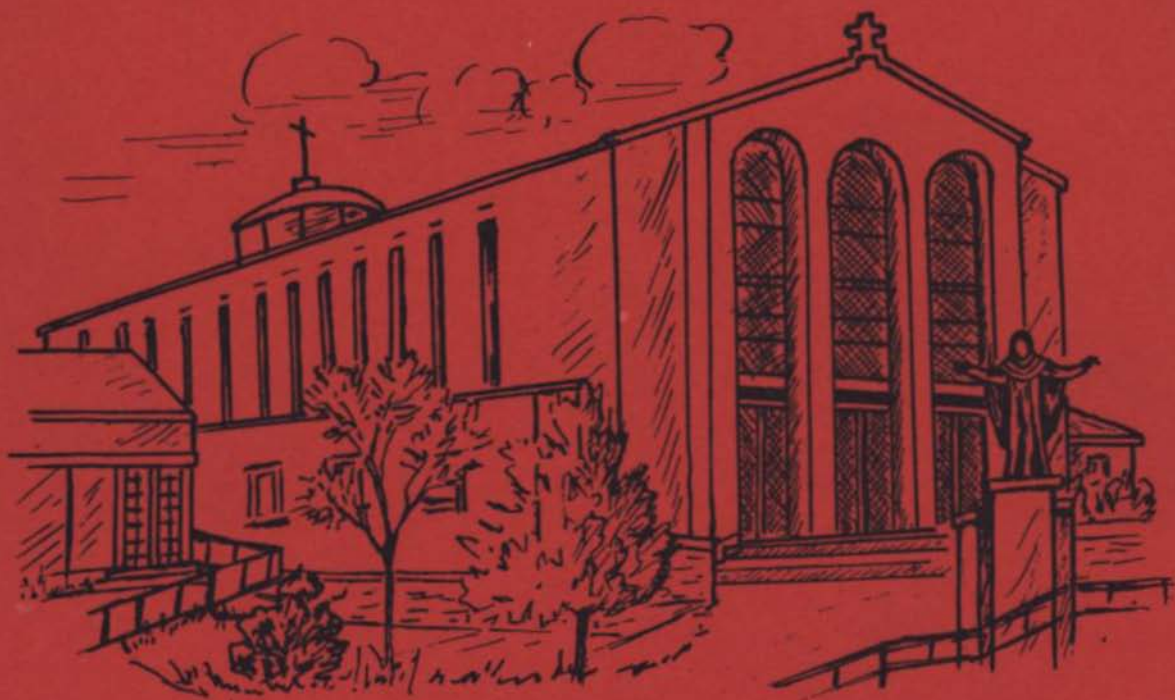


The Cathedral of Saint Thomas More



Great Amen
 PARISH CELEBRATION
 of
 ST. THOMAS MORE DAY
 See Us, Lord, About Your Altar,
 Saturday, May 21, 1977

Meditation
 choir
 "Richard de Caestre's Prayer to Jesus"
 The Order of The Mass
 Closing Hymn
 Prelude organ "Trumpet Tune" Purcell
 Entrance Hymn all O God, Our Help In Ages Past,
 #185, PMB
 Kyrie (Merbecke) cantor/all Lord, have mercy upon us.
 Christ, have mercy upon us.
 Lord, have mercy upon us.

Gloria (Merbecke) choir
 Responsorial Psalm cantor/all I will praise your name forever,
 O my king and my God. #84g PMB

Gospel Acclamation cantor/all Alleluia, Alleluia, Alleluia
 General Intercessions cantor/all Lord, hear our prayer.

Offertory Anthem choir "Lord, For Thy Tender Mercy's Sake" Hilton
 Sanctus (Merbecke) choir
 Memorial Acclamation all Dying you destroyed our death,
 rising you restored our life.
 Lord Jesus, come in glory.

the work of his hands.

Great Amen	all	Danish Amen
Pater Noster	all	#110 PMB
Agnus Dei (Merbecke)	choir	
Communion Hymn	all	See Us, Lord, About Your Altar, #122 PMB
Meditation	choir	"Richard de Castre's Prayer to Jesus" Terry
Closing Hymn	all	Faith Of Our Fathers, #188 PMB
Postlude	organ	"Trumpet Voluntary" Purcell

Please join us for dinner in the Parish Activities Hall after Mass.

SOME NOTES ON THE MUSIC USED AT THIS SPECIAL LITURGY

Much of the music chosen for this occasion honoring St. Thomas More is of English origin.

"Trumpet Tune" and "Trumpet Voluntary" by Purcell --- Henry Purcell was a composer, builder of organs and harpsichords, and a celebrated organist of Westminster Abbey. His death in 1695, at 36, cut short a life of great promise.

"O God, Our Help In Ages Past" --- Isaac Watts, author of the text, published his first book of hymns in 1707. The tune usually used with this hymn is titled "St. Anne" as its composer, Dr. William Croft, was organist of St. Anne's Church in Soho, London. This hymn is surely one of the most famous and enduring examples given us by English writers.

The Mass setting used this afternoon is by Merbecke --- John Merbecke died at Windsor in 1585. He was organist of St. George's Chapel, Windsor Castle, for many years. He published commentaries on the English Bible and musically was most successful in adapting the Roman Ritual and plainsong melodies to accord with the English language.

"Lord, For Thy Tender Mercy's Sake" by Hilton --- John Hilton was born in 1560 and was organist of Trinity College in Cambridge.

"See Us, Lord, About Your Altar" --- Jesuit Father J. Greally wrote the text for this hymn. The tune, "Drake's Boughten," was composed by Sir Edward Elgar, an English composer of the first rank. Elgar's setting of Cardinal Newman's "The Dream of Gerontius" reveals him as a distinctively Roman Catholic composer of a strongly mystical turn of mind.

"Richard de Castre's Prayer To Jesus" --- has a text based on a carol written about 1430. The music, composed in the style of the ancient Dorian Mode, is by Sir Richard R. Terry. Terry was Director of Music at London's Westminster Cathedral from 1901 to 1924.

"Faith Of Our Fathers" --- The text first appeared in Father Frederick W. Faber's collection "Jesus and Mary" published in England in 1849. Faber was one of the many converts in England who were followers of Newman. The melody usually associated with this hymn was composed by Henry F. Hemy, organist of St. Andrew's Church, Newcastle. His collection, "Crown Of Jesus," has provided tunes for many Catholic hymns.

A MAN FOR ALL SEASONS

"More is a man of an angel's wit and singular learning. I know not his fellow. For where is the man of that gentleness, lowliness and affability? And, as time requireth, a man of marvellous mirth and pastimes, and sometimes of a sad gravity. A man for all seasons."

Those lines were written by an Oxford professor fourteen years before More's execution. The events of those fourteen years, and especially the final mighty event, only serve as further evidence of the truth of Whittenton's words. For More died as he lived, a man of

magnificent complexity, and of exquisite balance.

He is, in a special way, a man for our times. His life shows that personal holiness is possible even in the worst of times. We need to be reminded of that now.

The sixteenth century was a time of confusion and strife. The Church was morally corrupt in her bishops, priests and laity. The unity of Christendom was breaking under the attacks of Luther and his supporters, royal, ducal and theological. Europe was being plunged into wars that would last for more than 100 years. In England the ambitious and greedy King with the aid of equally ambitious and greedy nobles, plundered the Church and engaged in "reformation" which ended in destruction.

In all of this More was a whirlwind of activity. He battled the "reformers" in volumes of print. He defended the Church. He argued for real reform. He plunged into the public life of England. He was a lawyer by profession. He held political office in London, became a judge and finally reached the pinnacle of power when he became Henry's Lord Chancellor. A 20th century bureaucrat seems idle in comparison!

But all this activity had a center and the center was prayer: the life of prayer, the awareness of the presence of God and of His love and the return of that love. He wore a hair-shirt under his soft robes to remind him of his weakness as a creature of God. It was required for balance, you see. The depth and style of his spirituality can be seen in what he said in prison about his death: "I have not been a man of such holy living as I might be bold to offer myself to death, lest God for my presumption might suffer me to fall; and therefore I put not myself forward but draw back. Howbeit, if God draw me to it Himself, then trust I in His great mercy that He shall not fail to give me grace and strength." What exquisite balance!

One quality above all shone from all he said and did. It was the quality seen by Erasmus and others as especially characteristic of him. It was his humor, that natural child of wisdom. Humor is not frivolity. It derives from the ability to see things not only as

they are in themselves but also and especially in perspective, i.e. from the viewpoint of eternity. More's laughter is intelligible only when we realize that it derives from the golden laughter of the empty tomb on Easter morning. It admits of no ultimate destruction and makes all things bearable - Calvary's hill, Tyburn hill, yes even Capitol hill.

The Evolution of a Parish

St. Thomas More
Arlington, Virginia

1938 - 1977

St. Thomas More Parish was established as part of the Diocese of Richmond in 1938, with Reverend Edwin J. Lee as the first pastor. The few families who comprised the original parish met for Mass in a small building which later became the nucleus of the first school building. In 1942 the first Church building was ready. This building is now the north wing of the school, with classrooms below and the school auditorium above. Father Lee became ill and had to retire in 1944; he died in 1945.

In 1944 Reverend Arthur J. Taylor became pastor of our parish. Father Taylor, who later became Reverend Monsignor Taylor, was pastor for twenty-five years. Under his leadership, a school was started in 1944, directed and staffed by the Sisters, Servants of the Immaculate Heart of Mary. The Sisters occupied a small frame house on Glebe Road until they moved into the present Convent in 1952. The first Rectory was also a small frame house on Glebe Road. It was enlarged in 1945, and the present Rectory was built in 1955. The school progressed from two rooms to the present school which takes care of students from Kindergarten through Eighth Grade.

As the parish grew the need for a larger Church brought about the construction of the lower part of the present Church. This lower section was used as our Church from 1950 to 1961. During part of the construction of the present Church Mass was celebrated in the School

Auditorium. The new Church was dedicated on December 9, 1961 by Most Reverend John J. Russell, Bishop of Richmond. It is truly a monument, not only to the glory of God but also to the faith, loyalty and devotion of a generous congregation. The names of the many who helped to build the Church may be seen on the two plaques flanking the statue of Christ the King, and on the Shrine of Remembrance Window, in the transept closest to the Convent.

In 1969 Monsignor Taylor became Pastor Emeritus, and Monsignor Richard J. Burke came from Richmond to become pastor of St. Thomas More Church. Since then the Parish Activities Hall (the lower part of the Church) has become a pleasant and attractive gathering place where parishioners hold meetings, enjoy social events, hear lectures, chat over coffee and doughnuts after Mass, etc.

In 1974 the vast growth of the Church in Northern Virginia made it necessary for the Holy See to create the Diocese of Arlington. On August 13, 1974, the Holy Father declared St. Thomas More Church to be the Cathedral for the new diocese. On that day the Most Reverend Thomas J. Welsh was installed the first Bishop of Arlington in The Cathedral of St. Thomas More. Monsignor Burke became Rector of the Cathedral.

Through all this time the generosity and fine spirit of the parishioners continued to be manifested in many ways. There are now approximately 1500 families registered in this parish. The parish organizations continue to grow in number and kind. The 1977 edition of the Parish Directory lists thirty organizations, all working through the Parish for the honor and glory of God.

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