

IT IS EASIER TO PAINT IN WARM WEATHER

The spring weather is making things easier at the Cathedral. Workers do not have to use gas heaters anymore to keep the air warm. During the winter the air was so cold that the plaster and new paint could not cure properly. Artists from EverGreene Studios put eight gas heaters on the floor of the Cathedral to raise the temperature, thus ensuring that the surface temperature on the wall would remain above 55 degrees.

EverGreene has between 20 and 25 people working at the Cathedral at present (the number



GAS HEATERS

varies each week). They begin by washing the walls and repairing the plaster in damaged areas. In some areas they replace entire sections of plaster. After that, the paint goes on (base paint followed by the more detailed hand painting), as they restore the original Victorian style decoration scheme in the Cathedral. They use a latex paint, which is more durable than what was used 100 years ago. When the Cathedral was built distemper was used, a chalk based paint that was vulnerable to washing or touching.

HOLY WEEK & EASTER 2005

HOLY THURSDAY

- 7:00 am** Morning Prayer
St. Elizabeth Church
- 12 Noon** Communal Penance Service
- 6:30 pm** Mass of the Lord's Last Supper
Westminster Presbyterian Church (Bp. Weigand)
- 6:30 pm** Misa de la Cena del Señor
Immaculate Conception Church (Bp. Garcia)

GOOD FRIDAY

- 7:00 am** Morning Prayer
St. Elizabeth Church
- 12 Noon** Good Friday Services
Westminster Presbyterian Church (Bp. Weigand)
- 6:00 pm** Stations of the Cross en Español
- 7:00 pm** Good Friday Liturgy en Español
Immaculate Conception Church

HOLY SATURDAY

- 9:00 am** Morning Prayer
St. Elizabeth Church
- 7:00 pm** The Great Vigil of Easter
Westminster Presbyterian Church
Bishop Weigand & Bishop Garcia

EASTER SUNDAY

- 8:00 am** Easter Eucharist
St. Elizabeth Church
- 9:30 am** Easter Eucharist
- 12:30 pm** Easter Eucharist
Westminster Presbyterian Church
- 1:30 pm** Misa en Español
Immaculate Conception Church

No Evening Mass on Easter Sunday

THE CHURCH IN THE MODERN WORLD

GETHSEMANE

Reverend George Dyer, S.T.D.

The tour guides never fail to point out the Garden of Gethsemane. It is a lovely place on the side of the Mount of Olives, a small garden of flowers and ancient, twisted olive trees. Standing there, you can look across the Kedron Valley to the City of Jerusalem. Jesus led his little troop there after their Passover Supper. It may have been a favorite retreat of his, well removed from the narrow, noisy streets of David's City. This evening was to be different from the others he had spent here, however. As the evangelists describe it, the scene was strange indeed. "Sudden fear came over him and great distress." (Mark 14:32) "He fell on his face and prayed." (Matthew 26:39) Young, brilliant, vibrantly alive, at the very height of his powers, Jesus knew he faced a decisive, perhaps lethal, confrontation. When he drove the money changers and marketers out of the temple, he had challenged the temple priesthood—and Rome.

Most scholars today see that dramatic moment in the temple as the primary cause of Jesus' death. What he did was far more than protest against traders and money changers. His was a symbolic action, a prophetic sign that the temple itself was to be destroyed. The High Priest Caiphas believed that Jesus had threatened the very heart of Jewish life. If the temple fell, the resulting chaos would provoke a frightful Roman slaughter. "Better that one man die and that the people be saved."

The Roman practice of crucifixion was an all too familiar sight. Nailed to a tree outside the city, isolated

and in agony, the crucified died an exquisitely slow death, a sign of terror and a warning to all who crossed the Empire. It is little wonder that "in his anguish he prayed even more earnestly and his sweat fell to the ground like great drops of blood." (Luke 22:44)

Looking deep into that abyss of horror and isolation, Jesus whispered: "My Father, if it is possible, let this cup pass from me. But thy will be done." With that decision, Jesus brought the Godhead into the very heart of the human tragedy. He took his place among the rejected, the betrayed, the brokenhearted and the innocents who would be abused and violated in every age. After millennia of human violence, injustice and pain, God entered our history to speak a Word. It was not a word of condemnation but of compassion.

"Greater love than this no one has that he lay down his life for his friends."



SACRAMENT OF PENANCE AND RECONCILIATION

**Monday, Tuesday, and Wednesday
of Holy Week**

11:00 to 12 Noon

Westminster Presbyterian Church

Holy Thursday, March 24

12 Noon Communal Penance Service
(Visiting clergy available for individual
confessions; no Noon Mass)

Westminster Presbyterian Church

Good Friday, March 25

2:00 pm to 4:00 pm

Westminster Presbyterian Church

MASSES FOR HOLY WEEK

MON 3/21/2005 **Lenten Weekday**

7:00 am: James O'Donnell, S.I.

12:00 noon: William (Bill) Mulderrig +

TUES 3/22/2005 **Lenten Weekday**

7:00 am: All Souls

12:00 noon: William (Bill) Mulderrig +

WED 3/23/2005 **Lenten Weekday**

7:00 am: Barbara Caselli, S.I.

12:00 Noon: All Souls

(See Schedule at Left)