

---

# SS. Edward & Lucy News

SS. Edward and Lucy Parish is a Catholic community in Eastern Geauga County

DECEMBER 2016

---

## NATIVITY 2016

Let the stable still astonish:  
straw-dirt floor, dull eyes.  
Dusty flanks of donkeys, oxen:  
crumbling, soaked walls;  
no bed to carry that pain,  
and then, the Child, rag-wrapped,  
laid to cry in a trough.

Who would have chosen this?  
Who would have said, "Yes,  
let the God of all the heavens and earth  
be born here, in this place?"

Who but the same God  
who stands in the darker, fouler rooms  
of our hearts and says "Yes"  
let the God of heaven and earth  
be born here in this place.  
In you, in me, in our parish...  
Merry Christmas to all!



*Father John Burkley & Deacon Greg Frania*

---

## WELCOME SISTER ROSEMARY, DIRECTOR OF RELIGIOUS EDUCATION (DRE)



**Sister Rosemary Janezic, SND** was born and raised in Lorain. Faith was

central and important in her family; the church was like an extended family. The Sisters of Notre Dame were visible and active in her parish and throughout her High School Years. After she entered the convent, three other Sisters entered from her parish.

Sister Rosemary attended grade school at SS. Cyril & Methodious in Lorain and high school at Notre Dame Academy in Cleveland. Further education included Notre Dame College in South Euclid for 2 years and St. John College in Cleveland (BSE); Washington Montessori Institute (Montessori Diploma);

Cleveland State University (Masters of Education); Middleburg Institute, VA & Center for Pastoral Leadership, South Euclid (Pastoral Ministry & Catechecal Leader Certification).

Sister Rosemary was a teacher for 34 years and a Director of Religious Education at St. Peter in Lorain for 17 years. In August of 2015, Sister Rosemary joined our staff here at SS. Edward and Lucy Parish taking on the responsibility as Director of Religious Education. We are blessed to have her with us.

---

## YOUTH GROUP UPDATE

by Sharon Mathies

For the past few months we have been meeting for youth group on Sunday evenings at 6:00 at St. Lucy. It has been the Jr. Youth (6-8) and the High School (9-12). Starting January 8, 2017 we will be alternating Sunday's with the High School one week and the Jr. Youth the following Sunday.

There are more than a few Youth Ministry's struggling with attendance and we are one of them. I am asking parents, youth and the parish how do we find ways to incorporate youth group into busy, overscheduled teens? Is it important? What about GOF (Generations of Faith)? How many have not been back since making Confirmation and why? We all know that the youth is our future.

What about the future of our parish? Where is the disconnect?

In October we sponsored the Fall Family Fun Day. It was a very successful event and a lot of fun. We hope to make this an annual event. We also took donations for the Geauga County Animal Shelter.

Now that we are moving into Christmas we are going to sponsor a single Mom with a 2 yr. old boy and a newborn baby girl. If anyone would like to donate gift cards, diapers, cloths, toys please contact me or bring it to GOF on Dec.11. Christmas is about being a light to others, giving hope and spreading the love in our hearts to others. And Joy! Not just at Christmas but throughout the year to have Joy.

JESUS

OTHERS

MYSELF

Blessings for Christmas and a Wonderful New Year!

*Editors Note: The Youth Group can use assistance. A caring adult, a teacher, or a student desiring to be a teacher. Please contact Sharon if you can help. Her phone number for calls or texts is 440-321-9200.*



---

## THANK YOU, RICHARD GERACI

Thank you to parishioner Richard Geraci for practicing JOY (Jesus, Others, Yourself). In addition to being a greeter and a reader for several years, Richard has arranged, bought supplies, cooked meals and hosted holiday dinners at St. Lucy's Winca Hall for anyone that would otherwise be alone on Easter, Thanksgiving, and Christmas. Along with some volunteers, Richard is a true example of placing Jesus and Others before himself. He has brought friendship and comfort to many people.

Peace  
on  
Earth

---

## WELCOME NEW PARISH PASTORAL COUNCIL MEMBERS

The Parish Pastoral Council (PPC) is a team of 12 elected members of the Parish who help support the spiritual direction of our community.

We welcome our new Parish Pastoral Council members: Lou Bodnar, Lynn Davet, Cliff Evans, Sharon Mathies, Marge Petras and Erin Shirkey.

They will join current members: Brernadette Bogdas, Fran Frank, Nick Frank, Donna Kolesar, Jacques Soltis, and Joan Spangler.

Leaving us after serving their three year terms are Mike Hanish, Yvonne Tetzlaff, Ann Halstead, Kathleen Hyden, Scott Wojtasik and Mike Hollowell. We thank you for your service.

---

## AN ODE TO SUMMER

by Regina Sodo

Every flower and bush  
For you made a show,  
Oh Summer, I loved you.  
Where did you go?  
The frost has turned  
all foliage to colors bright.  
But must it get so cold at night?  
I looked up at the blue-gray skies  
and I love you still, you know.  
But why, oh, why must you  
follow up with snow?

---

## A LITTLE QUIP

by Jenny Cheh

There's a blood type for happiness - it is B positive

## CREMATION AND BURIAL RITES

*The Vatican has declared that Catholics should not scatter the ashes of loved ones or keep them at home. The belief that human remains be treated reverently is fundamental*  
by David Albert Jones

### THE BODY IN QUESTION

**AD RESURGENDUM** *cum Christo*, (“To rise with Christ”), the new instruction concerning cremation, has generally been presented in the media as yet another restriction on personal freedom. Few have reflected on the theology behind it nor the repeated attempts of the Church to encourage Catholics to show greater respect to cremated remains. As early as 1997, the Order of Christian Funerals made virtually the same point.

But what is at stake, theologically, in how we dispose of human remains? The answer to this question must start with Jesus Christ, for it is his death and resurrection that transforms the meaning of Christian death. Where he has gone we, his disciples, hope to follow.

After Jesus died, Joseph of Arimathea and Nicodemus wrapped his body in a linen cloth soaked in myrrh and aloes and placed the body in the tomb with more spices to anoint the body. They found the tomb empty, for the grave could not hold the author of life. The symbolism of the tomb, and the respect shown to Jesus’ body in death, is one reason to honour the dead by burial or entombment.

There is also in Christianity a profound continuity with Judaism, a belief in God who formed Adam from the dust and who, on the last day will raise up human beings to a new and glorious life. It is vain to imagine what the “world to come” will be like, but it is important to maintain that it will transform the whole human person, soul and body.

Christians should not therefore imagine that salvation implies an escape from the body. The Gospel presents the body as the source of Christian hope. Human beings are saved by the Word who was made flesh, by the body of Christ, who lived, suffered, died and rose again. To be saved one must “discern the body of Christ”, and this means the

body of Christ in the Eucharist, but also the body of Christ that is the Church, and that is in all who are in physical need.

St. Augustine of Hippo was with his mother when she died, and he was moved by the way that she no longer cared where she was buried. “Put this body anywhere,” she said. “Do not let care about it disturb you. I ask only this: that you remember me at the altar of the Lord, wherever you may be.”

These words stayed with him, and he returned several times to the question as to why it is important to honour the body by how and where it is buried. He believed that showing care for human remains is a way to honour those who have died. It is also a way to show honour to the body itself and to show belief in the goodness and final destiny of the body. Augustine also argued that the burial of someone in sacred ground, in or near a church or near the tomb of a martyr, could help encourage prayers for the dead. The closeness of Christian places of worship and places of burial helps remind the community of those who have gone on ahead. In this way, by these prayers, the dead can sometimes be benefited by where they are buried.

The Church recommends burial of the body rather than cremation to reflect best the honour due to the body. Nevertheless, from 1963, cremations has been permitted where “there is an upright motive” and if it is done in a respectful manner. A problem is that, without a long history of cremation, Catholics do not have traditional patterns of prayer and practice through which to ensure that it is done properly. Cremation tends to reflect a pragmatic, secular and privatized approach to death, and Catholics who choose cremation, perhaps for good reason, may lack the resources to resist the prevalent culture.

It might seem fitting or consoling for a relative to keep the remains in the home, but how is the rest of the com-

munity to grieve and what will happen to those remains once the relative dies? What is privatized gets lost from the public realm and from the community of the Church. By requiring remains to be buried in “holy ground” set aside for Christian burial, Catholics can come to recognize the body of the Church, and to share the solidarity of the Church will all the faithful departed. Hope lies in the body and how we discern the body is a testimony to our hope.

The Bishops of England and Wales in their 2008 guidance on the burial of ashes, state that people are right to want some ritual by which to “bring a sense of completion to the process of ‘laying the dead to rest’.” There is a ritual, which is the burial of ashes, either in a casket that will rot into the earth or by the strewing the ashes in the earth and covering them. What is needed is a greater awareness of the possibility of a Catholic way of cremation. The new instruction from the congregation for the Doctrine of the Faith has forced the hand of local Churches to address this need, and to provide columbaria - structures with niches where ashes can be kept - and places for the burial of remains that have been cremated.

*David Albert Jones is director of the Anscombe Bioethics Centre in Oxford, England.*



## ADVENT & CHRISTMAS 2016 SCHEDULE

Merry  
Christmas  
to All

### GENERATIONS OF FAITH

at St. Edward, Sunday, December 11

Starts with a Penance Service @ 12:30pm

Generations of Faith Noon-3:00pm

### SACRAMENT OF PENANCE

Friday, December 9, 7:00pm

Advent Penance Service St. Edward

Saturday, December 17

4:15-5:00pm St E & 7:15pm St L

Monday, December 19

7:00pm in the Chapel

Wednesday, December 21

7:00pm St Lucy

### PARISH MASS TIMES

**CHRISTMAS EVE**, December 24

4:00pm Children's Mass @ St. Edward

6:00pm Vigil Mass @ St. Edward

12:00am Midnight Mass @ St. Lucy

**CHRISTMAS DAY**, December 25

8:30am @ St. Edward

10:30 am @ St. Lucy

We gratefully acknowledge the J.S. Paluch Printing Company, who prints our parish bulletin and the parish-  
ioners who invested their time and talents to produce the newsletter.

St. Edward Church  
P.O. Box 709  
16150 Center St.  
St. Lucy Mission  
P.O. Box 98  
16280 High Street  
Middletown, Ohio 44062  
Parkman, Ohio 44080