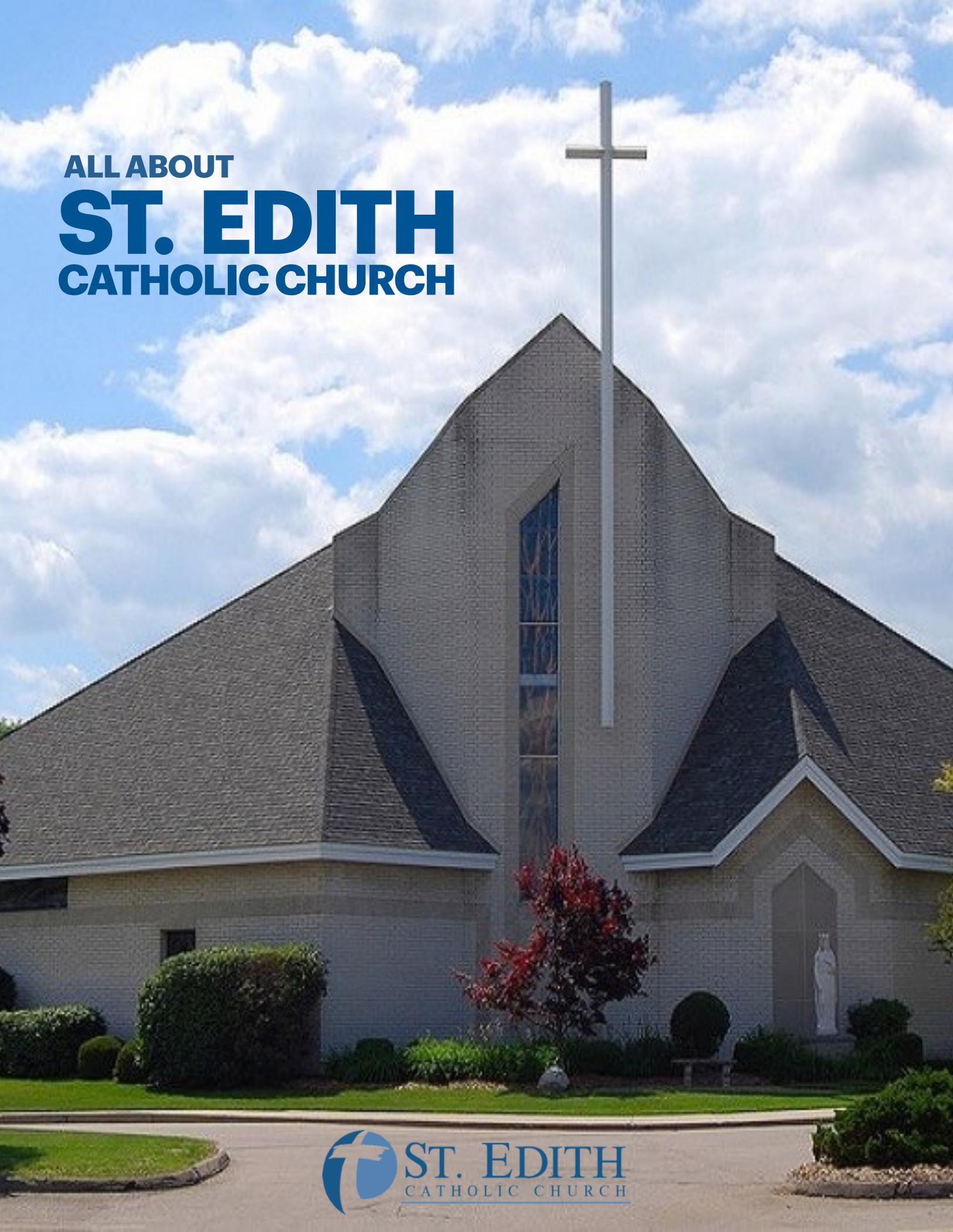


ALL ABOUT
ST. EDITH
CATHOLIC CHURCH



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ST. EDITH CHURCH HISTORY

Fr. James McNulty, our current pastor, began in November, 2010 following in the footsteps of many memorable pastors. St. Edith Parish was founded in 1962 under the leadership of its pastor, Fr. William Yakes. The first Mass was held in Ladywood High School on June 25 and six months later, on December 24, Cardinal Dearden officiated at the dedication of the brand new St. Edith Church. St. Edith School, with children enrolled in grades one through six, opened its doors in 1965. The rectory was built during Fr. Yakes' pastorate as well.

In 1967 Fr. John Van Antwerp succeeded Fr. Yakes as pastor. St. Edith's first Parish Council was formed in 1970. The four commissions: Administration, Christian Service, Education and Worship were soon all in place. With slight changes today's commissions are; Christian Service, Education, Evangelization and Worship. Administration is coordinated between the pastor and the Finance Council. A Communications Committee coordinates social media.

Fr. John Castelot, the esteemed scripture scholar from St. John Seminary, began serving as our weekend associate in 1972. He presided regularly over many liturgies at St. Edith until his death in May of 1999. In the mid-to-late 1970's, Fr. Van Antwerp realized we had outgrown our worship area and put an expansion program into operation, which resulted in the "second " St. Edith Church, completed in 1979. In the late 1970's, seeing the need for senior citizen accommodation, Fr. Van Antwerp initiated plans with the archdiocese for a senior citizen residence. With the support of other vicariate parishes, Villa Marie was erected in 1978 on property behind the church, donated by St. Edith.

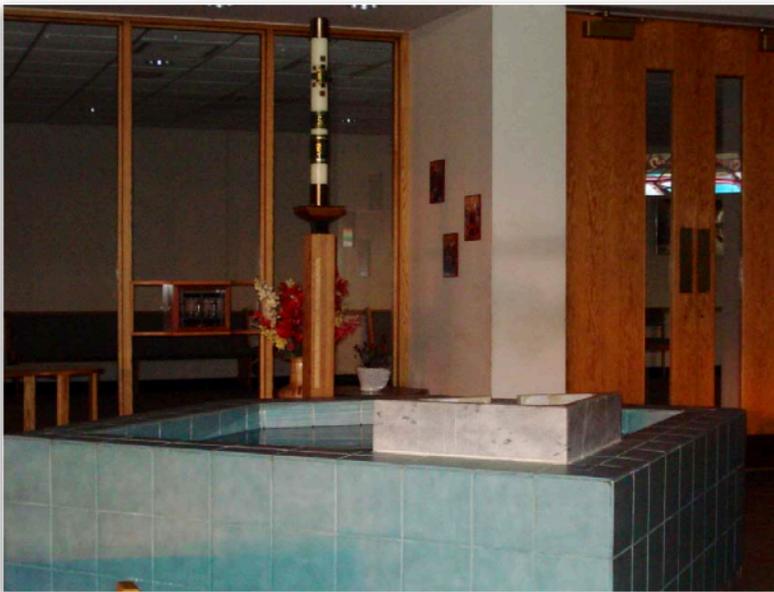
1980 saw the arrival of a new pastor, Fr. Jim Scheick. The school meanwhile was growing by leaps and bounds; in 1981 a seventh grade was added. And eight grade was in place the following year. 1982 also saw us "bursting at the seams!" With continuing growth demanding more meeting space, an new meeting and conference center (the "blue building" or parish annex) was built, primarily for youth ministry and adult education. To exemplify our commitment to justice and peace, we erected designated "peace site, " a picturesque gazebo which was dedicated in 1986 by Bishop Gumbleton. In 1983 we opened a much-welcomed kindergarten to make our school complete. A highlight of 1988 was the festivity with which St. Edith Parish joyfully celebrated Fr. Jim's twenty-fifth anniversary of ordained priesthood. With a parish now numbering over 1600 families, it

became clear that another, larger church with adequate space for worship was needed. After fund-raising campaigns brought the pledges necessary to start construction, ground was broken in June 1989 for beautiful new St. Edith church.

In 1998, St. Edith, with over 2200 families, celebrated the dedication and opening of its impressive new, Parish Administrative Building and School Multi-Purpose Building with its new offices and Youth Room.

July 1st, 2000, Fr. Timothy Murray became our new pastor and Dorothy Morse joined us as pastoral associate. Fr. Paul K. Ballien was appointed Administrator effective September 7, 2004. As of July 1, 2005, Fr. Mike Kazer was appointed pastor of St. Edith. Fr. Kazer died suddenly September 7, 2010. Fr. Lawrence Kaiser was appointed temporary administrator. Fr. James McNulty was appointed Pastor in November, 2010.

ST. EDITH'S ARCHITECTURE



BAPTISMAL FONT

When entering the church you are greeted with the baptismal font designed for full immersion. At the peak of the font is a small waterfall symbolizing the living water Jesus offers and into which we are baptized. Next to the font, encased in glass, are the oils used for key moments in our sacramental journeys, the oil of catechumen, chrism, and the oil of the sick.

CHRIST'S RISEN LIFE

Symbols of the mysteries of our faith are significant and meaningful for Catholics. We revere the cross as it is the sign and symbol of God's unconditional love. From the love of the Cross, Jesus' Resurrection and subsequent Ascension, all of humanity shares in the opportunity of eternal existence within the presence of God. It is this great story of love central in the sanctuary. Told is the story moving from the Cross, through Christ's Resurrection from darkness to light, in jeweled stained-glass windows, and in earthy statuary of key incidents of that Easter Event. The wooden cross is central in the sanctuary, but now the tree of death becomes the tree of life present in the stained-glass window aligned with the cross. The Tree of Life illuminates and accentuates, with color and depth, the power of New Risen Life. It is a "fruitful tree"

representing the living out of a sacramental life. These "fruits" manifest themselves in each of the stained glass sacramental representations. The power of Christ's Risen Life branches forth and flows through the Easter events presented in sculpted form surrounding the Cross and the Tree of Life. Moving from the bottom right to the top left our eyes and hearts are lifted through Jesus awaking from the dark tomb, Jesus feeding the disciples at Emmaus, his Ascension into Heaven and the coming of the Holy Spirit at Pentecost.



STAINED GLASS WINDOWS

The three vertical stained glass windows reflect on the sacraments, left to right: Baptism, Eucharist, and Confirmation. To show how each flows, one into the other, there is a linear movement within each window area which connects with the next window. The artist, Margaret Cavanaugh, chose the Sacraments to highlight their importance within our lives

and journeys of faith. The “fruits” of the sacraments punctuate each window in varying colors. Present, also, are the elements of water, earth, fire and air to make a connection between our lives and nature, and our need to reverence God’s gifts.

BAPTISM...



EUCCHARIST...



CONFIRMATION...



The artist utilizes and moves from color to color as it is in the spectrum. In Baptism are greens and blue-greens. Blues and purples comprise Eucharist and in Confirmation are purples, moving to pinks and reds. These colors move in linear direction. The “fruits” are

present, accented with appropriate colors, through the swirling waters of baptism, the vine of grape and stalk of wheat of Eucharist, and culminates with the tongues of fire and the coming of the Holy Spirit that penetrates in Confirmation.

TABERNACLE

The design concept for the window surrounding the tabernacle is "Under the shadow of your wings, I sing for joy." The linear movement is one of centering. Private meditation before the Blessed Sacrament elicits this form of prayer. The eyes (seen here as beveled jewels) cast light in every direction. The "eye," in the ancient tradition, suggests the Eye of God, and the "eyes," are the windows of the Soul. Angelic wings in art are often seen with many eyes. The feathers of birds such as peacock and the pheasant have "eyes."

You who dwell in the shelter of the Most High, who abide in the shadow of the Almighty, say to the Lord, "My refuge and my fortress, my God in whom I trust."

For he will rescue you from the snare of the fowler, from the destroying pestilence. With his pinions he will cover you, and under his wings you shall take refuge." Psalm 91: 1-4

