



ST. KATERI TEKAKWITHA

CATHOLIC PARISH

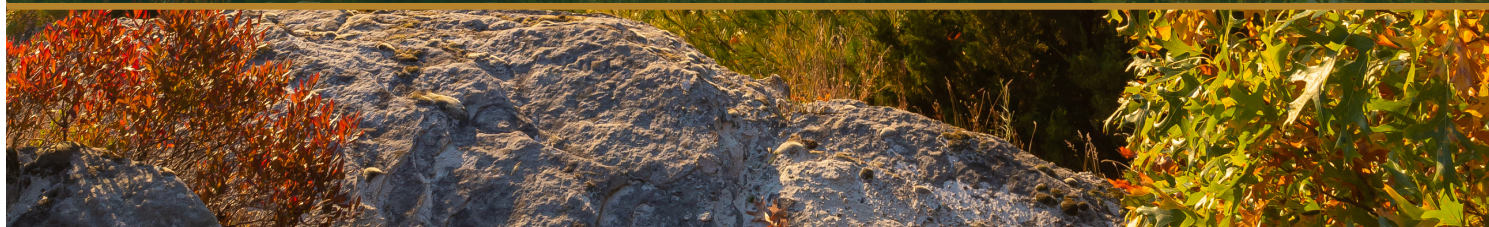


Celebrating Our New Parish

Holy Family Church
OGLESBY, ILLINOIS



St. Mary's Church
UTICA, ILLINOIS



Dear Friends and Parishioners,

After several years of prayer, planning, and the Growing Disciples process, our new parish now has its name and patron: St. Kateri Tekakwitha Parish!

I recently had the joy of unveiling the Bishop's choice to our Parish Council. We marked the occasion with a toast to St. Kateri and to the new parish, and now I hope you will join us in this celebration.

On Wednesday, October 21, the fourteenth anniversary of St. Kateri's canonization, our new parish will be canonically established. That evening we will gather at Starved Rock Lodge for a special parish dinner with prayer, fellowship, music, and, of course, another toast! I hope you will join us as we celebrate this new chapter together.

In these pages, you will also have an opportunity to get to know our new patroness and our new parish crest, whose symbols bring together St. Kateri and the identities of our two churches. We have included historical sketches of Holy Family and St. Mary's, a reminder of the remarkable faith we have inherited and are now called to carry forward.

Finally, you will find a reminder of why we are making this change. Growing Disciples is ultimately about preparing our local churches for the next generation: strengthening Catholic life in Oglesby and Utica so that the faith entrusted to us can be handed on confidently to those who come after us.

Our histories are not ending; we are beginning a new chapter together. I am grateful for what we have inherited and excited about what lies ahead.

St. Kateri, pray for us!

Fr. Paul Carlson





YOU ARE CORDIALLY INVITED TO THE
SAINT KATERI TEKAKWITHA

Parish Dinner

Join us at Starved Rock Lodge for an evening
of Faith, Fellowship and Gratitude.

Enjoy a meal, share in the music, learn
about future projects, celebrate our
histories, and toast the future!

Starved Rock Lodge Great Hall
Wednesday, October 21, 2026



5:00 PM
COCKTAILS
HORS D'OEUVRES



5:45 PM
VESPERS FOR
ST. KATERI



6:00 PM
DINNER
SERVED



7:00 PM
TOAST &
DESSERT

Space is limited, please see your enclosed RSVP card.

The Life of St. Kateri

The Lily of the Mohawks

St. Kateri Tekakwitha (1656–1680) was born in 1656 at Ossernenon, a Mohawk village in what is now New York State. Her father was a Mohawk chief, and her mother was an Algonquin Christian who had been captured and adopted into the tribe. When Kateri was about four years old, a smallpox epidemic killed her parents and younger brother. Kateri survived, but the disease left her face scarred and seriously damaged her eyesight. She was subsequently raised by relatives in the Mohawk community.

Her birth name was Tekakwitha, a Mohawk name commonly understood to mean something like “she who bumps into things” or “she who puts things in order.” The traditional explanation connects the name with her poor eyesight after smallpox.

As a young woman, Tekakwitha encountered Jesuit missionaries and became increasingly attracted to Christianity. Despite opposition from her family and community, she asked to be baptized. On Easter Sunday, April 5, 1676, at about twenty years old, she received Baptism from the Jesuit missionary Father Jacques de Lamberville.

At Baptism she took the name Kateri, the Mohawk form of Catherine, in honor of St. Catherine of Siena. Thus the name Kateri Tekakwitha beautifully joined her Christian and Native heritage.

Her conversion brought considerable hardship. Kateri was mocked and pressured because of her faith and refusal to work on Sundays. Eventually she left her village and traveled roughly 200 miles to the Catholic Native settlement of Kahnawake, near Montreal. There she practiced her faith freely and received her First Holy Communion on Christmas Day 1677.

At Kahnawake, Kateri became known for an intense spiritual life centered on prayer, the Eucharist, the Cross, works of charity, and a deep love for Christ. She resisted pressure to marry and instead privately consecrated her virginity to God. Her devotion was remarkable, although some severe penances practiced by Kateri and other converts were later moderated by their Jesuit spiritual directors.

Kateri died at Kahnawake on April 17, 1680, at only twenty-four years of age. Witnesses reported that shortly after her death the smallpox scars on her face disappeared and her features became strikingly beautiful. Devotion to her holiness spread quickly among Native Christians and throughout North America. She became affectionately known as the “Lily of the Mohawks.”

The Church formally recognized Kateri’s heroic virtue when Pope Pius XII declared her Venerable in 1943. Pope St. John Paul II beatified her in 1980. After the miraculous healing of Jake Finkbonner, a young Native American boy gravely ill with a flesh-destroying infection, Pope Benedict XVI canonized Kateri on October 21, 2012, making her the first Native American saint.

St. Kateri is especially honored as a patroness of Native Americans, ecology and the environment, and people in exile or displaced from their homeland. She is also frequently invoked by those suffering from illness and those ridiculed or persecuted for their faith. Her feast day is celebrated on July 14. She is buried in the St. Frances Xavier Mission Church in the Mohawk territory of Quebec, Canada.



Signs and Symbols: A New Parish Crest



The Cross of Christ

The foundation of our faith and our new parish, part of the iconography of St. Kateri.



The Lily of the Mohawks

St. Kateri Tekakwitha, a model of purity, prayer and love for Jesus, is described as a lily.



Two Stems, One Flower

Holy Family and St. Mary—two communities united as one parish.



Star of Mary

Honoring St. Mary's Church and the heavenly guidance of the Blessed Mother.



Roman Arch

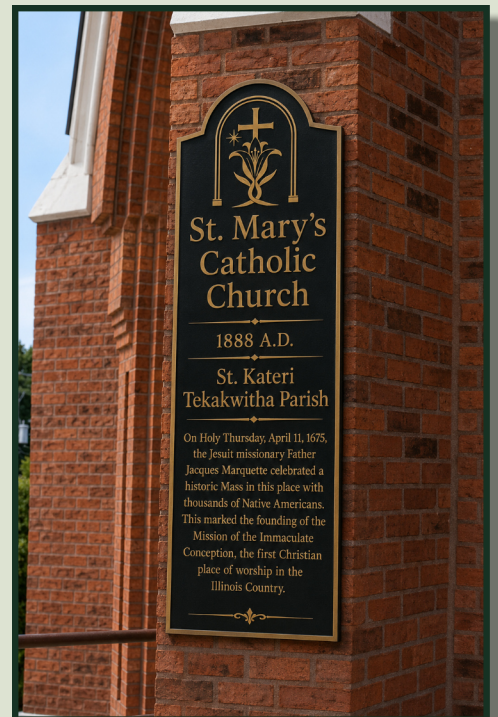
Honoring the distinctive Roman arches of Holy Family Church, the double-arch represents the two church homes of our new parish.



With the parish name now given, attention turns to practical steps for a smooth and unified parish life and identity. The proposed parish crest and logo were well received by the combined parish councils as a meaningful reflection of St. Kateri and a strong visual identity for the new parish.

Sample outdoor signage was also discussed by our councils. The designs prominently preserve the individual names and identities of Holy Family Church and St. Mary's Church while connecting both to St. Kateri Tekakwitha Parish. Plans include one new sign and one updated sign at each church, creating a consistent appearance across the parish.

Several website names were considered, including lilyofthevalley.org, walkwithkateri.org, and lilyandcross.org. While members appreciated their symbolism, the strongest support was for starvedrockcatholic.org because it immediately communicates our Catholic identity, connects us to the Starved Rock region, and is memorable and helpful to visitors searching for a Catholic church in our area.



Litany in Honor of St. Kateri Tekakwitha

Lord have mercy on us,
Christ have mercy on us,
Lord have mercy on us,
Christ hear us;
God the Father of heaven,
God the Son Redeemer of the World,
God the Holy Spirit,
Holy Trinity one God,

Kateri, lily of purity,
Kateri, consoler of the heart of Jesus,
Kateri, bright light for all Indians,
Kateri, courage of the afflicted,
Kateri, lover of the cross of Jesus,
Kateri, flower of fortitude for the persecuted,
Kateri, unshakeable in temptations,
Kateri, full of patience in suffering,
Kateri, keeper of your virginity in persecutions,
Kateri, leader of many Indians to the true faith
 through your love for Mary,
Kateri, who loved Jesus in the Blessed Sacrament,
Kateri, lover of penance,
Kateri, who traveled many miles to learn the faith,
Kateri, steadfast in all prayer,
Kateri, who loved to pray the rosary for all people,
Kateri, example to your people in all virtues,
Kateri, humble servant to the sick,
Kateri, who by your love of humility,
 gave joy to the angels,
Kateri, your holy death gave strength to all Indians
 to love Jesus and Mary,
Kateri, whose scarred face in life became beautiful
 after death,

Lamb of God, who takes away the sins of the world,
Lamb of God, who takes away the sins of the world,
Lamb of God, who takes away the sins of the world,

Let us pray:

O Jesus, who gave Kateri to the Indians as an example of purity, teach all men to love purity, and to console your immaculate Mother Mary through the lily, Kateri Tekakwitha, and your Holy Cross. **Amen.** St. Kateri Tekakwitha, **pray for us.**

*Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ graciously hear us.
have mercy on us.
have mercy on us.
have mercy on us.
have mercy on us.*

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.*

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.*

pray for us.

pray for us.

pray for us.

*spare us, O Lord.
graciously hear us, O Lord.
have mercy on us.*





350 Years of Faith

St. Mary's Church

The story of St. Mary's Church begins long before there was the town of Utica and more than two centuries before the present church raised its steeple above the Illinois Valley. Its oldest tradition reaches back to Father Jacques Marquette, S.J., whose missionary journeys have remained inseparably connected with this place for more than three centuries.

Marquette first traveled through the Illinois country with Louis Jolliet in 1673. He returned in 1674–75, hoping to establish a mission among the Illinois people. After illness delayed him near present-day Chicago, he resumed his journey toward the great Kaskaskia village near Starved Rock. According to the tradition preserved by the parish, Marquette celebrated Mass there on Holy Thursday, April 11, 1675, and again on Easter Sunday, establishing the Mission of the Immaculate Conception.

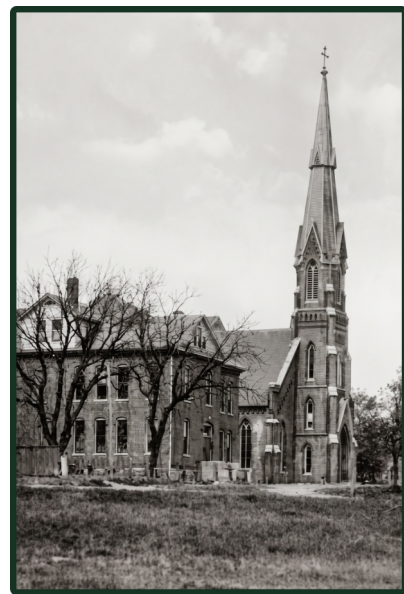
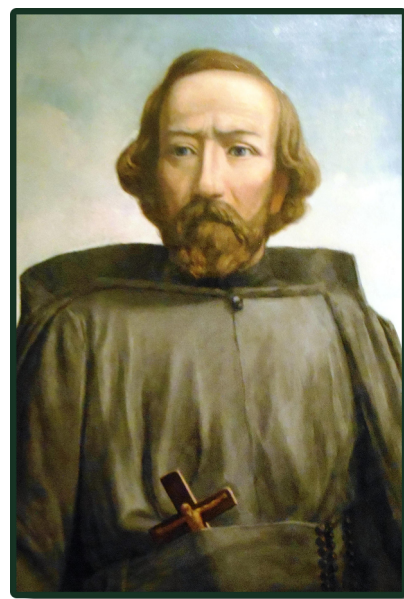
There was no uninterrupted institutional parish extending from Marquette's mission to the present day. Populations shifted, governments changed, and organized Catholic life in the valley diminished. Nevertheless, generations of Utica Catholics came to regard St. Mary's as the mission's spiritual descendant—a continuation not of buildings or boundaries, but of Catholic faith in the same valley.

Modern Catholic life emerged during the nineteenth century. Construction of the Illinois and Michigan Canal, together with quarrying, railroads, agriculture, and industry, brought new settlers to northern Illinois. Many were Irish Catholics whose faith and family names would shape St. Mary's for generations. Beginning in 1838, Vincentian priests from St. Patrick's Parish in LaSalle ministered to Catholics in Utica and the surrounding countryside.

In 1858 the Utica congregation erected its first church, a frame building reportedly costing \$3,000. It served the community until it was destroyed by fire in 1875. A second church of brick and stone replaced it. As the congregation grew, Utica received a resident pastor and emerged during the 1880s as a parish in its own right.

In 1888, under Father Francis J. O'Reilly (pictured), the earlier building gave way to the Gothic church that stands today. Designed by Mathias Schnell of Rock Island and built of locally manufactured pressed brick, the church measured approximately 65 by 120 feet. Its steeple, rising nearly 140 feet, became a commanding presence above the town.

Parish families furnished the church with altars, statues, paintings, and eighteen stained-glass windows. Later accounts associate the Cosgrove





family with the principal altar, the Fitzgerald family with the Blessed Mother altar, and the Smith family with the St. Joseph altar. Many windows were also memorial gifts. The church was not merely constructed for the people of St. Mary's; it was built and furnished by them, becoming a repository of their faith and family memories.

The three great bells were cast by the Buckeye Bell Foundry of Cincinnati and collectively weigh more than three tons. They proved too large for the space originally intended for them, requiring alterations to the tower before they could be installed. We hope to repair these bells soon, so that their voices may once again ring out across Utica and the valley: calling the faithful to Mass, rejoicing at weddings and feast days, and tolling for the dead, as in generations past.

The historic pipe organ is another inheritance from the church's earliest years. Built by the A. B. Fegemaker Company of Erie, Pennsylvania, it was installed in 1891 and dedicated on April 25, 1892. Containing approximately 895 pipes, it was described as the largest organ in LaSalle County. Restored by Msgr. James Swaner (pictured on next page), a musician and organ expert in his own right, parishioners today still hear substantially the same instrument that accompanied worship when the church was new.

At nearly the same time, St. Mary's undertook another work that would shape generations. During the pastorate of Father Donat L. Crowe (pictured), a school and convent were constructed in 1891-92. The Sisters of Notre Dame of Cincinnati arrived to teach in 1893. The school provided elementary instruction and, for a time, high-school studies; its first commencement exercises were held in 1896.

The school became a center of parish life. Children received their ordinary education alongside instruction in the Catholic faith. Boys served Mass, families gathered for programs and celebrations, and the Sisters became familiar figures in the community. A tornado badly damaged the building in 1897, but it was repaired and continued serving the parish. In 1912 a two-story brick rectory replaced the earlier priest's residence and remains part of the parish campus today.

Father Crowe also joined other leaders in promoting preservation of the land surrounding Starved Rock. Their efforts contributed to the establishment of Starved Rock State Park, connecting St. Mary's with the preservation of one of Illinois's most important landmarks.

In 1936 the Sisters of the Most Precious Blood of O'Fallon, Missouri, succeeded the Sisters of Notre Dame. For the next thirty years they taught generations of Utica children. Parishioners remembered Sisters who knew every family, small classes, school plays, annual picnics, altar serving, religious instruction, and prayers learned in familiar rooms.

The parish's connection with Father Marquette remained central to its identity. In 1939 thousands gathered near Utica for an outdoor Mass commemorating his mission. An even greater observance followed in 1951,





including a reenactment of the arrival of Marquette and Jolliet and a Solemn Pontifical Field Mass near Starved Rock.

Later that day, clergy, religious, civic leaders, and parishioners processed to St. Mary's for the dedication of the great Marquette monument. The bronze-and-granite memorial was modeled after a monument at Marquette's birthplace in France. Standing approximately twelve feet high and weighing ten tons, it contains a small quantity of sand taken from Marquette's grave. It remains beside the church, keeping the parish's oldest story visibly present.



St. Mary's School graduated its final class in 1966. A bus service was established to take students to the newly-constructed school at Holy Family in Oglesby. The building in Utica nevertheless continued to accommodate religious education, meetings, and parish activities for more than twenty years. When age and mounting repair costs led to its demolition in 1989, former students returned to remember the Sisters, classrooms, school plays, prayers, and childhood friendships. The building disappeared, but its influence remained a part of the generations educated within it.



The church underwent a major restoration in 1986, including new pews, carpeting, lighting, sanctuary furnishings, restored altars and statues, and marblework fashioned in Carrara, Italy. In 1988 former pastors, Sisters, teachers, parishioners, and friends returned to celebrate the centennial of the present church.

On April 20, 2004, a violent tornado tore through Utica, killing nine people and destroying homes and businesses. St. Mary's suffered serious damage around its steeple, tower, and bells, yet the church survived and was repaired. The statue of the Blessed Virgin was blown from its pedestal but was found standing upright, rather than shattered, a sign that brought reassurance to a shaken community.

The survival of the church reflects the persistence of the parish itself. Fire destroyed one church; storms damaged the school and steeple; changing times closed the parish school. Yet St. Mary's endures.

Today the Marquette monument keeps watch beside the church, memorial windows color its walls, the old organ sounds from the choir loft, and the great bells will soon speak again from the tower. Together they tell the story of a faith received, built into brick and glass, sounded in bells and music, tested by fire and storm, and handed faithfully from one generation to the next.



Many Peoples to One Holy Family

The history of Holy Family Catholic Church is closely tied to Oglesby itself—a story shaped by immigration, mining and industry, Catholic education, and the eventual union of distinct ethnic communities into one parish.

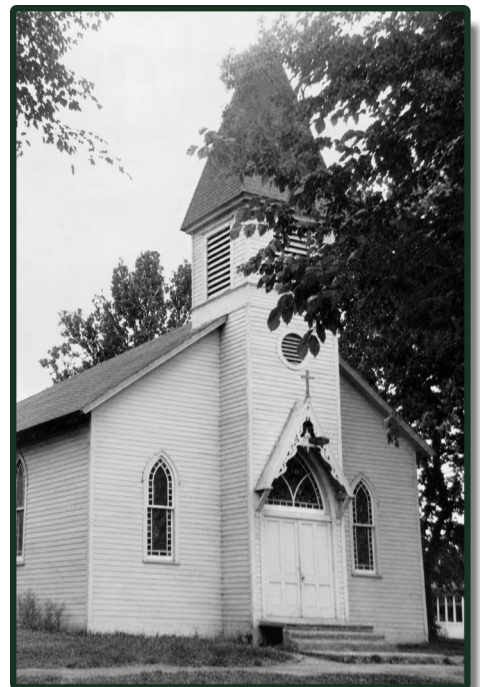
Catholic life in the area began before a formal parish was established. As Oglesby grew through mining and industry, Irish, Polish, Lithuanian, Slovenian, German and Italian Catholic families arrived. They shared the same faith, but not always the same language and customs. Masses were offered by visiting clergy, often in private homes or storefronts.

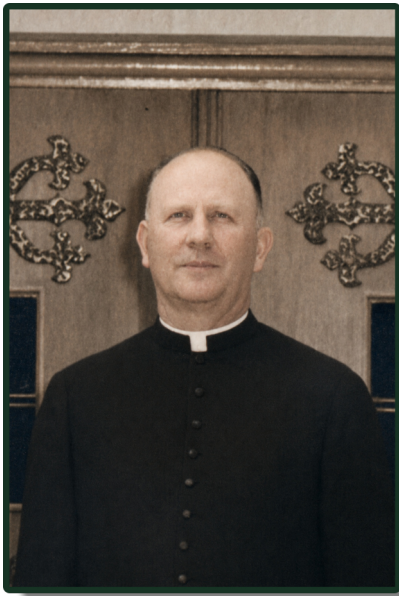
By 1900, Bishop John Lancaster Spalding commissioned Fr. Ladislaus Bobkiewicz to organize a parish in Oglesby under the patronage of the Sacred Heart of Jesus. The Oglesby Coal Company donated property at Woodland and Porter avenues, and parishioners contributed money, materials and labor. A frame church costing approximately \$6,000 was erected, and Mass was celebrated there on Christmas Day of 1900.

Catholic education soon became a priority. Ground next to Sacred Heart was purchased, and a parish school was completed in 1903 for about \$7,000. Franciscan Sisters taught in the early years, and in 1924 Father Theodore Wujek brought the Felician Sisters, who would serve Catholic education in Oglesby for many decades.

Sacred Heart was not the only Catholic parish to develop in Oglesby. Lithuanian Catholics organized their own community under the patronage of St. Constantine. Slovenian Catholics also worshipped there, although priests came for a time to celebrate Mass specifically for them. During the Depression, that arrangement became harder to maintain, and in 1936 the Slovenian community joined more fully with St. Constantine.

Both parishes were centers of far more than Sunday worship. Corpus Christi processions passed through neighborhood streets where parishioners decorated outdoor altars. First Communions, Confirmations, May Crownings, bazaars, dinners and devotions filled the calendar. During the Depression, parishioners raised funds through suppers and raffles and often completed repairs themselves. At St. Constantine, a wartime memorial honored parishioners serving in the armed forces, with gold stars remembering those killed in action.





Sacred Heart also developed a strong network of parish organizations. The Holy Name Society, Daughters of Isabella, Altar and Rosary Society, Mothers' Club and others supported the church and school, cared for the sanctuary, organized events, raised money and assisted parish families. These groups later helped carry the traditions of the older parishes into Holy Family.

By the middle of the twentieth century, Oglesby was changing. Industries and mines had closed, transportation had improved, and the reasons for separate ethnic parishes were gradually disappearing. In 1951 Father Carl A. Mayes (pictured) was appointed pastor of Sacred Heart and St. Constantine and began bringing the two communities together.

The name chosen for the united parish was especially fitting: Holy Family. The merger was more than an administrative change. Parishioners who had worshipped separately for decades were now being asked to form one community. Father Mayes later praised their sacrifices while reminding them that their deepest loyalty was not to a particular building or nationality, but to Christ and His Church.



Ground was broken for a new church in 1952, and the cornerstone was laid on October 12. The new church and rectory cost approximately \$225,000. The final Mass at Sacred Heart was celebrated on April 28, 1953, and the Blessed Sacrament was removed from St. Constantine on May 19. The first Mass in Holy Family Church followed in June, and Bishop William E. Cousins solemnly dedicated the church on October 11.

The unique German flashed-glass windows express a clear teaching purpose, presenting scenes and symbols from Scripture, the sacraments, the commandments, the works of mercy, the Eucharist and the life of Christ, turning the church itself into a kind of catechism in glass.

Education remained central to parish life. The old Sacred Heart church served for a time as a hall and gymnasium. When the earlier school was removed, classes were temporarily held in the former St. Constantine church. In 1961 Holy Family School opened on Alice Avenue with ten classrooms, a gymnasium, library and kitchen. The Felician Sisters continued teaching there until 1994.



Over the following decades, the parish continued to grow and adapt. Father Mayes served for twenty-three years and oversaw not only construction of the church, rectory and school, but the more difficult work of forming one parish from two. The sanctuary was later adapted to post-conciliar liturgical practice, air conditioning was added, and parish organizations continued supporting the church and school through volunteer projects and fundraisers.

In 2001 Holy Family marked one hundred years of organized Catholic life in Oglesby with a special Mass, dinner, photographs and displays recalling both Sacred Heart and St. Constantine. Around the same time, a capital campaign funded major renovations to the church and rectory, including new sanctuary woodwork and other improvements.

In 2022, only days before his death, Msgr. James Swaner, pastor emeritus of St. Mary's, gave Holy Family a new organ in memory of his close family friend, Rev. William Quinn. Fr. Quinn inspired James Swaner—then a seminarian—to leave his studies with the Archdiocese of Chicago and prepare instead for priesthood in the Diocese of Peoria. The gift adds another connection between our churches: both have working organs because of Msgr. Swaner, while Fr. Quinn himself was present for the laying of Holy Family's cornerstone. He is pictured above at left, beside Bishop Cousins.



In 2025, Holy Family School became part of the newly formed Academy of St. Carlo Acutis, created through the voluntary union of the area Catholic schools to strengthen Catholic education today and plan together for its future. The spacious Oglesby campus, built in 1961 and beautifully situated between Memorial Park and the wooded hillside, currently serves students from preschool through fourth grade.



Holy Family's story, then, does not begin with a single date. Sacred Heart was founded in 1900. St. Constantine grew from the needs of another immigrant community. The two were united under Father Mayes in the early 1950s, and the present Holy Family Church opened in 1953. Their histories were not erased. They were gathered together.

That story is still visible on the front facade of the church today: Sacred Heart, Holy Family, St. Constantine—three names telling the story of many peoples, many traditions and many generations becoming one family in faith.





GROWING DISCIPLES

PASTORAL PLAN FOR THE DIOCESE OF PEORIA

Growing Disciples: Why Our Parishes Are Uniting

The unification of Holy Family Parish in Oglesby and St. Mary's Parish in Utica is part of a much larger renewal taking place throughout the Diocese of Peoria. Growing Disciples was begun not simply as an effort to reduce the number of parishes or respond to fewer priests, but to ask a more fundamental question: How can our parishes be strengthened so that they can carry out the mission of the Church for generations to come?

The Diocese describes the goal as creating mission-driven and sustainable parishes capable of renewing discipleship and helping people deepen their relationship with Jesus Christ. Changing demographics, patterns of religious practice and available resources made it necessary to reconsider parish structures that had remained largely unchanged even as the communities they served changed. The purpose is not merely consolidation, but renewal: building stronger parish communities capable of making disciples now and into the future.

A Process of Prayer, Listening and Discernment

Growing Disciples did not begin with a predetermined map of which parishes would merge. Bishop Louis Tylka's first years in the Diocese included extensive listening: visiting the vicariates and nearly every parish, meeting with priests, and gathering parish leaders for conversations about the future of the Church. This eventually developed into the formal

Growing Disciples pastoral planning process.

The formal process began in May 2022 with a Prepare Phase and the establishment of a Core Planning Team and Diocesan Pastoral Planning Commission. From August through December 2022, the Assess Phase gathered input from priests, deacons, parish and school leaders, along with sacramental, financial and demographic information from individual parishes.

From January 2023 through April 2024, the process moved into Discernment. Three successive rounds of proposed parish models were considered and revised with feedback from priests, parish leaders and parishioners. The models considered evangelization potential, geography and demographics, existing relationships among parishes, long-term sustainability and the feedback received from priests and the faithful.

After further consultation and discernment, Bishop Tylka announced the new parish structures on Pentecost weekend, May 18–19, 2024. Implementation began that summer and has continued in stages. Across the Diocese, 156 individual parishes were reorganized into 75, while retaining 127 worship sites.

For Oglesby and Utica, that process ultimately means bringing Holy Family and St. Mary's together as one parish with two churches.

Building for the Next Generation

One of the central concerns of Growing Disciples is sustainability—but sustainability means more than simply keeping the doors of a church open.

A healthy parish needs the people, resources and pastoral leadership necessary to worship well, form children and adults in the faith, celebrate the sacraments, care for those in need, welcome new members and reach those who have become distant from the Church.

The question, therefore, is not simply whether a parish can continue operating as it has in the past, but whether our parish communities will have the strength to carry out their mission in the decades ahead. Bringing communities together allows them to share responsibilities, ministries and resources while drawing upon the gifts and traditions each brings to the new parish.

Growing Disciples asks us to make these decisions deliberately, while communities still have the ability to shape their future, rather than waiting until circumstances force change. For Holy Family and St. Mary's, that means looking beyond today's needs to the Catholic community we hope to hand on twenty or thirty years from now. Our churches are only a few miles apart and have increasingly shared pastoral life. Unification allows us to build upon that cooperation while maintaining a Catholic presence in both Oglesby and Utica.

The Five Foundations

Underlying Growing Disciples are five foundations discerned by Bishop Tylka through conversations with priests and lay leaders. They are intended to guide not only parish restructuring, but the life and mission of every parish in the Diocese:

1. Empower evangelization so as to share the saving name of Jesus.
2. Inspire discipleship in each baptized follower of Jesus.
3. Strengthen vocations to the priesthood and religious life.
4. Deepen our awareness of the presence of Jesus in the Eucharist.

5. Continue the legacy of Archbishop Fulton Sheen.

These foundations remind us that Growing Disciples is ultimately not about buildings, finances, statistics or organizational charts. Those things matter because they support the Church's mission. However, the real measure of success will be whether our parish helps us proclaim Christ, form disciples, encourage vocations, deepen Eucharistic faith and pass on the Catholic faith to another generation.

One Parish, Two Churches

For Holy Family and St. Mary's, our unification should be understood in that spirit. We bring together the people, resources, traditions and strengths of two Catholic communities so that Catholic life in Oglesby and Utica can remain strong and sustainable for the next generation of disciples.

Becoming one parish does not mean that the identity or history of either church disappears. Holy Family Church remains Holy Family Church, and St. Mary's Church remains St. Mary's Church. Each retains its name, history, traditions and place within its community, and Mass will continue to be celebrated in both.

A parish is the community of the faithful; a church is the sacred place in which that community gathers for worship. Our new parish therefore does not replace our two churches. It joins the faithful of both into one parish family with a common responsibility for its future.

Our two churches have long histories of their own, and those histories continue. Now we begin a new chapter together as St. Kateri Tekakwitha Parish: one parish, worshipping in two churches, preserving what has been handed on to us while building a parish capable of handing that same Catholic faith confidently to those who will come after us.



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