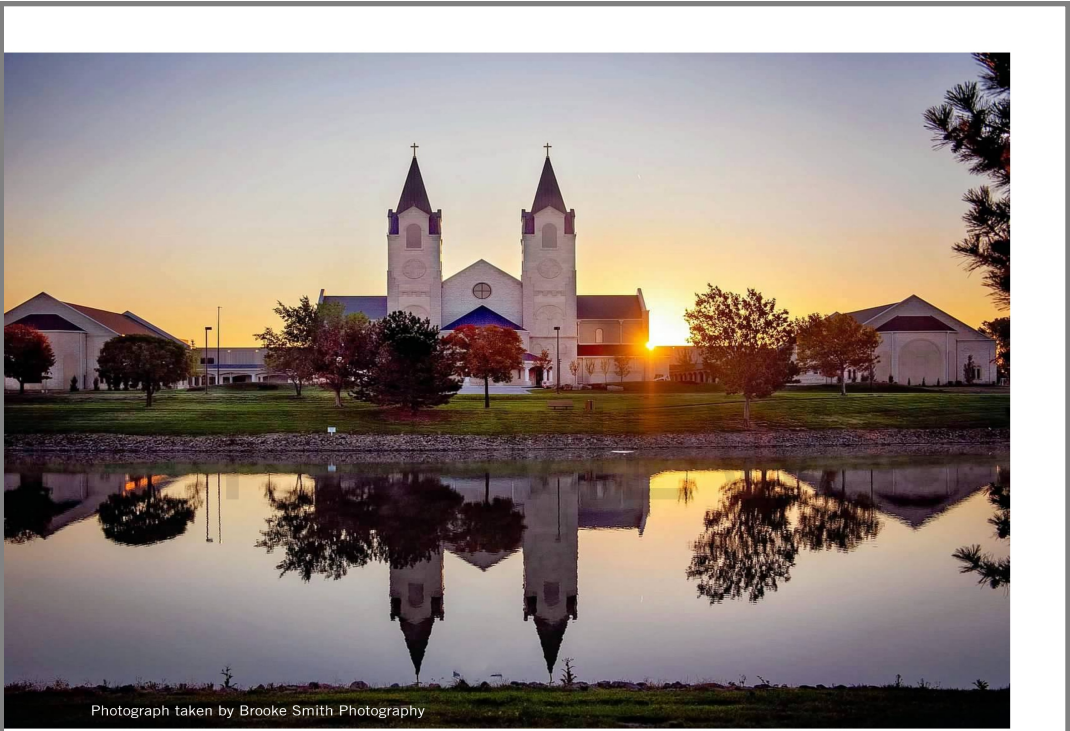


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Photograph taken by Brooke Smith Photography

Saint Catherine of Siena Catholic Church

Catholic Diocese of Wichita, Kansas

Saint Catherine of Siena

Feast Day: April 29th
Birth: 1347
Death: 1380



"Humility and charity are
the wings that bear the
soul to perfection."
-St. Catherine of Siena



Story of St. Catherine of Siena

St. Catherine of Siena was the 23rd child of a family in northern Italy. She was such a happy child that her parents gave her the nickname Euphrosyne, which is Greek for joy. She had three mystical experiences. The first was when she was 6 years old. St. Catherine and her brother Stephano were walking home from her older sister's house, when they stopped near St. Dominic's Basilica to pick some daisies. Suddenly, Jesus appeared on His throne in the clouds above the church, surrounded by a heavenly host of saints. About ten years later while a Dominican nun, she had another vision of Jesus offering her a mystical marriage, joining her heart to His. Her third encounter with our Lord was at St. Christina's Church in Pisa where she received the stigmata, not visible until her death. Although St. Catherine never had a formal education, she was one of the most magnificent theological minds of her day. During the Avignon Papacy, she convinced the pope to return to Rome. When she died, she was striving to heal the Great Western Schism. She died at the young age of 33, and in 1430, her body was found incorrupt.



1887
The Diocese of
Wichita was
first
established
with 8,000
Catholic souls.



2008
A call came from Bishop
Jackels to Fr. Daniel
Spexarth on April 26,
2008, at 9:42 AM. Bishop
Jackels asked Fr. Dan to
begin St. Catherine of
Siena Catholic Church.



2008
Fr. Dan began celebrating daily Mass
at Cornerstone Assisted Living Center
located on North Ridge Road.
Weekend Masses were held in the
homes of new parishioners. At these
home Masses, Fr. Dan met parishioners
in small groups of fewer than 25
persons.



March 25, 2011
The former church was blessed and seated 780
people at 3642 N Ridge Road, Wichita, KS
67205. There were 642 registered families
served by Pastor Fr. Dan Spexarth and retired
pastor in residence, Fr. John Gilsenan (Fr.
Johnny).

PREVIEW

1998
The last new parish was
established in the Diocese of
Wichita. There were 93
parishes in 25 counties
serving 115,000 souls.

Fr. Dan's first tasks included:
1. Find a place to live. He found a
room at the Red Coach Inn.
2. Read every book he could find
on St. Catherine.
3. Find homes to celebrate Mass
in.

September 1, 2008
First public mass in
"The Warehouse,"
our first church,
located at 7335
West 33rd St North.
We numbered 111
families.

August 2011
Classroom doors were opened to
kindergarten first and second grade. There
were 63 students led by principal Mrs. Betty
Hunt, who also taught PE and music.
Lunches were served from St. Peter's by
Kelley McVey. There was one part-time
secretary. The only libraries were were
classroom-based.





August 8, 2014
On the Feast of Saint Dominic, classrooms moved into the newly constructed Parish Education Center at 3660 N. Ridge Rd, Wichita, KS 67205.



September 2, 2019
Signing the Beams
All of the St. Catherine parishioners and all the workers who contributed to building St. Catherine of Siena were invited to sign their names on the final beams.



June 21, 2020
Blessing of the Bells



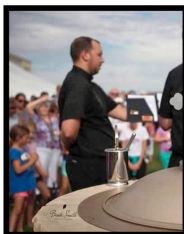
October 4, 2020
Dedication of Saint Catherine of Siena Church and blessing of the altar was celebrated by Bishop Kemme.

PREVIEW

Spring 2019
Rather than "breaking ground" on the new church building site, we held a "bringing ground" blessing ceremony, where families brought dirt from their homes and important places. They deposited it in a well, which became part of the foundation directly under the altar in the final church.

November 24, 2019
All parishioners were invited to bless the crosses with Holy Water.

September 7, 2020
Hearing the Bells
The church bells rang for the first time as parishioners gathered to pray the Angelus.





Tabernacle

The tabernacle is a liturgical furnishing used to house the Eucharist when Mass is not going on. This provides a place where the Eucharist can be held for the adoration of the faithful and later use (e.g., distribution to the sick).

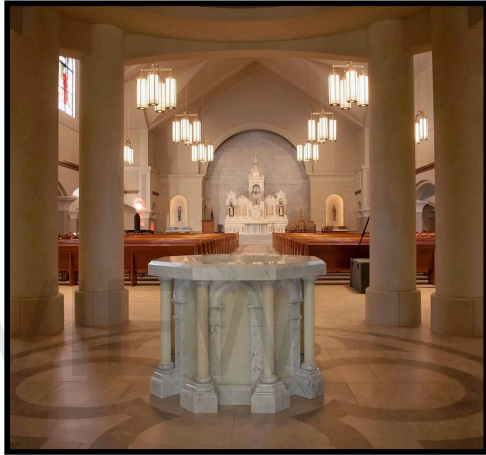
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The reredos, or high altar, came from Charlestown, MA, from a closed St. Catherine of Siena Catholic Church. It is over 125 years old. The altar of sacrifice came from Italy.



The Reredos Altar

The Baptismal Font



The Holy Water fountain is where you can replenish your Holy Water.

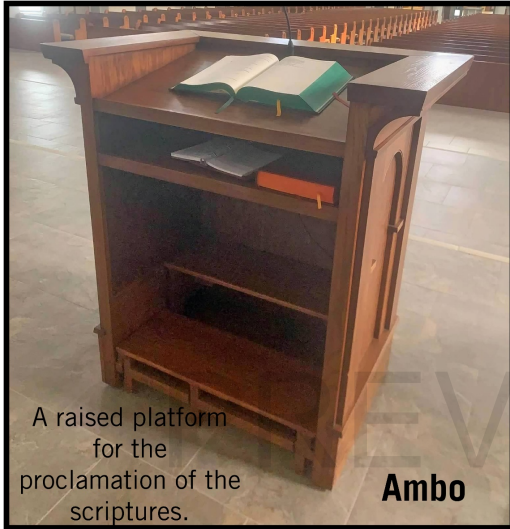


Aspergillum

A perforated ball at the end of a short handle is used to sprinkle Holy Water on the faithful or an object to be blessed.

Aspersorium

A container for Holy Water is used to sprinkle the congregation or bless objects.

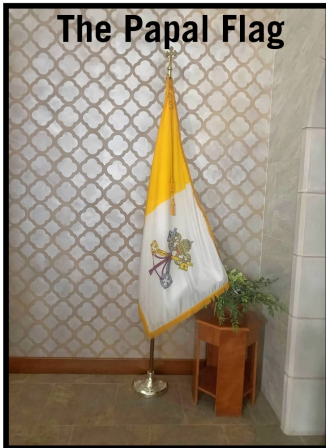


A raised platform for the proclamation of the scriptures.

Ambo



Father rings these bells to signify the beginning of Mass.



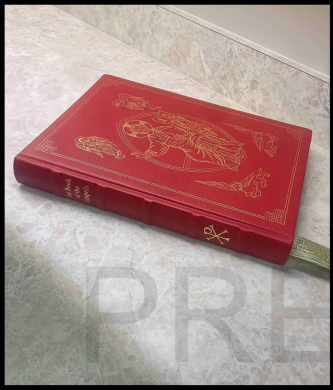
The Papal Flag

The flag of Vatican City, white and yellow divided vertically into equal parts. The white part bears the seal of Vatican State, consisting of the Papal Tiara and gold keys of Saint Peter.



The United States of America Flag

Book of the Gospel



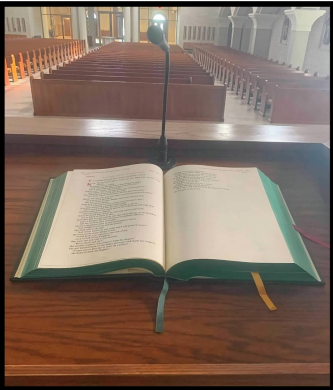
The Book of the Gospel has only the gospel readings.

Sacramentary



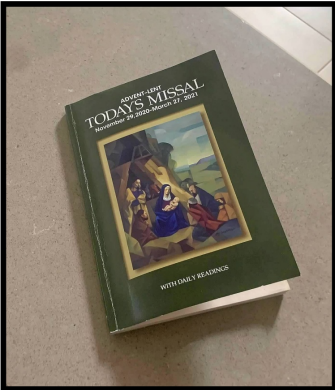
The sacramentary includes the opening prayer, prayer over the gifts, prayer after communion, and solemn blessings, Eucharistic prayers, and prefaces for the Masses.

Hymnal/Missalette

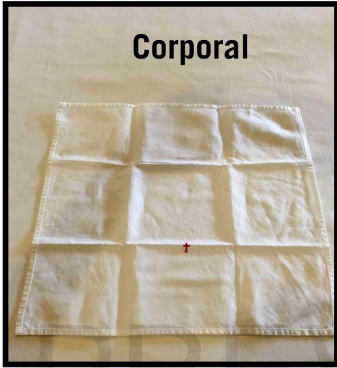


The lectionary has the scripture readings for Mass.

Hymnal/Missalette



The hymnal/missalette contains all parts of the Mass, including the opening prayer, prayer over the gifts, prayers after communion. It also includes instructions on when to stand, sit, or kneel. Some contain the music we sing.



C corporal - a stiff white linen cloth where the vessels containing the bread and wine are placed.



Pall - the white cover placed on top of the paten when it is on top of the chalice, preventing foreign matter from falling in.



Purificator - a white cloth used to cleanse the chalice.



Ciborium

A bowl used to hold the hosts and is used for communion and also to hold the Blessed Sacrament in the Tabernacle.



Cruets

Small glass-capped bottles are brought to the altar as gifts. They contain unconsecrated water and wine.



Chalice

The large cup used to hold the wine which then becomes the Blood of Christ; it must be of gold or gold plated.



Paten

A shallow dish that holds the bread that becomes the Body of Christ; it must be gold or gold-plated.



Ablution Cup

A covered dish of water is used by the priest or extraordinary ministers of the Eucharist to wash their fingers after distributing Communion.



Pyx

A metal box or vessel where the Blessed Sacrament is kept or carried. Used by a priest or extraordinary ministers to carry a few hosts when visiting the sick.



Lavabo

Presented to the priest by acolytes, who pour water over his hands as he recites from Psalm 26: Wash me, O Lord, from my iniquity and cleanse me from my sins.



Sanctus Bell

These bells are rung at the two elevations of the Eucharist and Precious Blood.



Censor

Also known as the Thurible, the censor is used on solemn occasions to incense the altar, the bread, and wine after the offertory, the priest, altar, and congregation.



The Ambry

A box in which the holy oils are kept in Catholic churches. It is either affixed to the wall or inserted in the wall of the sanctuary.

Holy Oils

Consecrated by the Bishop during Holy Week at the Chrism Mass, the three oils are:

The Oil of the Sick
Oil of the Catechumens
Oil of Chrism.



Boat

The Boat holds the incense until it is placed in the censor.



Easter or Paschal Candle

A large wax column that is blessed on the Easter Vigil and lit during all Easter season liturgies. It is also lit for funeral masses and used to light Baptismal and Confirmation candles. It is affixed with a cross, the year, and the Alpha and Omega.



Green- worn during "Ordinary Time." Ordinary does not mean ordinary in the sense of common or normal. Ordinary means counting, as in the 15th Sunday in Ordinary Time.

Chasuble

The sleeveless outer garment, slipped over the head, hanging down from the shoulder covering the alb and stole of the priest; it is the proper Mass vestment for the main celebrant and its color varies according to the feast.



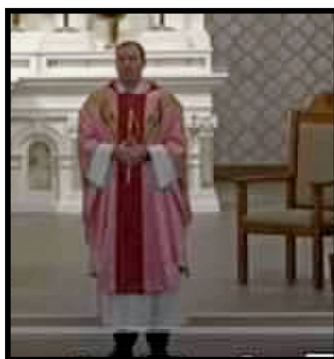
Red- worn on Passion (Palm) Sunday, Pentecost Sunday, and on the Feast Days of Martyrs, including the Apostles and Evangelists.



White- worn during Christmas and Easter seasons, celebrations of Mary, the Angels, Saints who were not martyrs, All Saints Day, Birth of John the Baptist, Chair of Peter, Conversion of Paul, and St. John the Evangelist.



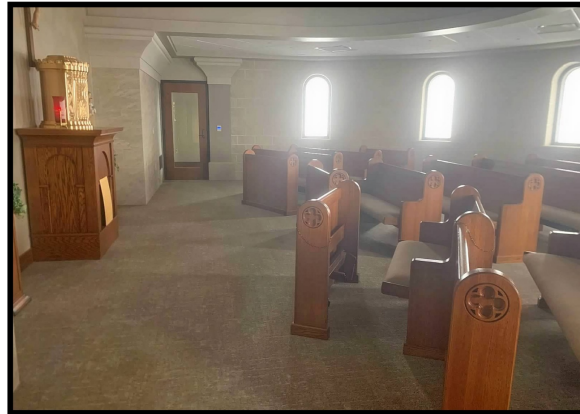
Violet- worn during Advent and Lent



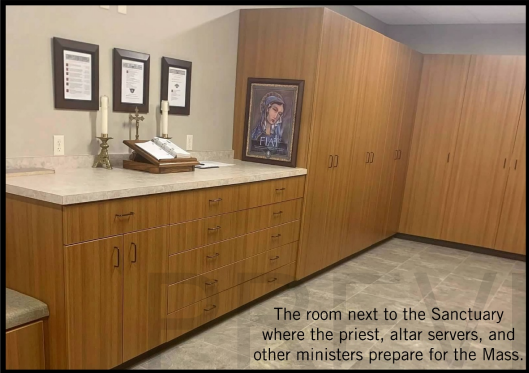
Rose- worn on the Third Sunday of Advent (Gaudete Sunday) and the Fourth Sunday of Lent (Laetare Sunday).

Adoration Chapel

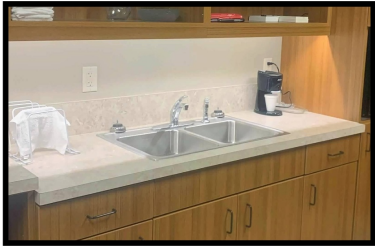
The adoration chapel is a smaller room near the front of the church building. The consecrated host is displayed in a monstrance on the altar so that all can see and pray in the presence of Christ. There must be someone in the chapel whenever the Eucharist is displayed in the monstrance. At St. Catherine, there are parishioners in perpetual adoration from Sunday afternoon through Friday morning. They sign up to have a "holy hour", which is when they spend an hour in adoration with our Lord.



Sacristy



The room next to the Sanctuary where the priest, altar servers, and other ministers prepare for the Mass.



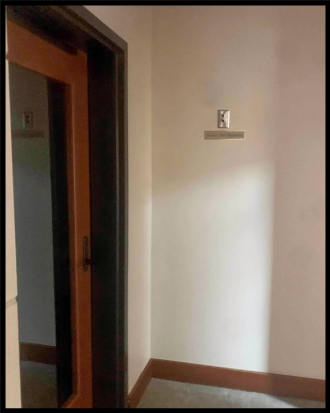
The sacrarium is a special sink that drains directly into the ground. Sacred vessels are rinsed there first after which they can be cleaned in the normal manner. The same is used if, for example, the Eucharistic species spoils or becomes dirty, such that it cannot be consumed. The host is then dissolved in water until it disappears, then the water is poured down into the sacrarium.



Confessionals

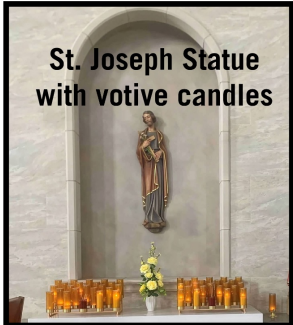


These are small rooms at the back of the church. This is where you receive the Sacrament of Reconciliation. There is a red and green light outside of the confessionals to indicate if it is open or in use.





**Mary Statue
with votive candles**



**St. Joseph Statue
with votive candles**

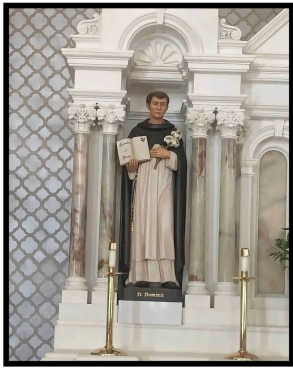


Infant of Prague

The candles which are under the Mary and Joseph statues signify our prayer offerings. The light also shows a special respect and our desire to stay present to the Lord in prayer even when we may depart and go about our daily business. We light a candle asking Mary or Joseph to pray with us and for us to the Lord. You might also hear people, "we are sitting on the Mary side" or "we are sitting on the St. Joseph side." This is what they are referring to.



Mary's Mantle



St. Dominic Statue



**St. Catherine
of Siena Statue**

St. Catherine of Siena Murals



Siena, Italy: St. Catherine of Siena, picking flowers near St. Dominics Basilica, where Jesus appeared to her.



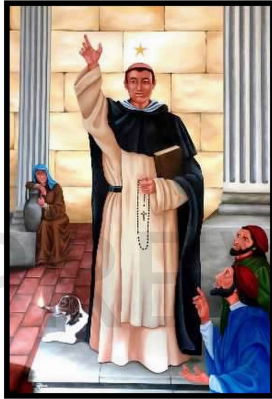
Mystical Marriage: The second vision St. Catherine of Siena had of Jesus. During the vision he offered St. Catherine a mystical marriage, joining her heart to His.



The Stigmata: St. Catherine of Siena's third encounter with our Lord at in St. Christina's Church in Pisa where she received the stigmata, only visible upon her death.

All paintings were painted by Linda Wallace, a parishioner of St. Catherine of Siena.
All paintings are hung in the school foyer.

St. Dominic:
St. Dominic is the founder of the Dominican Order. St. Catherine belonged to this same order. St. Dominic is shown holding a rosary. The Virgin Mary gave him the rosary as an effective prayer to stop heresies or wrong teachings.



St. Rose of Lima:
St. Rose had a great devotion to St. Catherine of Siena and wanted to follow her example. St. Rose spent her days caring for the poor and sick in her community.



St. Thomas Aquinas:
Like St. Catherine, St. Thomas is a doctor of the church. He is called the Angelic Doctor of the Church because his science and theological writings are more divine than human.



St. Raymond of Penafort:
St. Raymond was born in a small town near Barcelona, Spain, around 1175. He was very smart and received doctorates in both civil and canon law. St. Raymond is known for being a great confessor and in art, he is often holding a key, which is the symbol of confession.



Stained Glass Windows in the Adoration Chapel



BAPTISM

In Baptism, the Holy Spirit moves us to answer Christ's call to holiness. In Baptism, we are asked to walk by the light of Christ and to trust in his wisdom. We are invited to submit our hearts to Christ with ever deeper love.

Sacraments of Christian Initiation



CONFIRMATION

Confirmation deepens our baptismal life that calls us to be missionary witnesses of Jesus Christ in our families, neighborhoods, society, and the world. We receive the message of faith in a deeper and more intensive manner with great emphasis given to the person of Jesus Christ, who asked the Father to give the Holy Spirit to the Church for building up the community in loving service.



EUCCHARIST

In the Eucharist the Church both receives the gift of Jesus Christ and gives grateful thanks to God for such a blessing. This thanksgiving is the only proper response, for through this gift of himself in the celebration of the Eucharist under the appearances of bread and wine Christ gives us the gift of eternal life.

Sacraments of Healing



PENANCE AND RECONCILIATION
Jesus entrusted the ministry of reconciliation to the Church. The Sacrament of Penance is God's gift to us so that any sin committed after Baptism can be forgiven. In confession we have the opportunity to repent and recover the grace of friendship with God. It is a holy moment in which we place ourselves in his presence and honestly acknowledge our sins, especially mortal sins. With absolution, we are reconciled to God and the Church. The Sacrament helps us stay close to the truth that we cannot live without God. "In him we live and move and have our being" (Acts 17:28).

ANNOINTING OF THE SICK
When the Sacrament of Anointing of the Sick is given, the hoped-for effect is that, if it be God's will, the person be physically healed of illness. But even if there is no physical healing, the primary effect of the Sacrament is a spiritual healing by which the sick person receives the Holy Spirit's gift of peace and courage to deal with the difficulties that accompany serious illness or the frailty of old age.

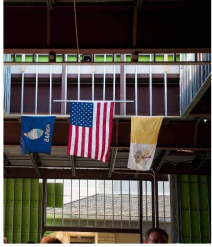


Sacraments of Service

HOLY ORDERS
Ordination to the priesthood is always a call and a gift from God. Christ reminded his Apostles that they needed to ask the Lord of the harvest to send laborers into the harvest. Those who seek priesthood respond generously to God's call using the words of the prophet, "Here I am, send me" (Is 6:8). This call from God can be recognized and understood from the daily signs that disclose his will to those in charge of discerning the vocation of the candidate.



MATRIMONY
The Sacrament of Marriage is a covenant, which is more than a contract. Covenant always expresses a relationship between persons. The marriage covenant refers to the relationship between the husband and wife, a permanent union of persons capable of knowing and loving each other and God. The celebration of marriage is also a liturgical act, appropriately held in a public liturgy at church. Catholics are urged to celebrate their marriage within the Eucharistic Liturgy.



SIGNING OF THE BEAMS

There are many stories throughout history that relate to finishing the construction of structures. Some with trees, some with personal flags, and some with the signing of the final beams that will be raised. All of the stories symbolize positive things, good luck for future occupants, continued growth, a safe job, and celebrate an important achievement in a building's completion.



BLESSING OF THE BELLS FOR OUR NEW CHURCH

Church bells are common today, but for the first 400 years of the church, they were not. Paulinus of Nola first introduced the bells at a church during the year 400. In 604 Pope Sabinianus officially authorized the usage of bells, and by early in the Middle Ages ringing could be heard all over northern Europe. Although the central purpose of the bells has usually been to alert Catholics in a specific area that Mass time is approaching, they can be heard during the day at many churches. Some churches might ring them three times each day, but others hourly. The traditional baptism of the bell is thought to date back to the 8th century, but some believe it started earlier. At one time, the bells were dipped into baptismal water, while the presiding priest or bishop proclaimed the words used at baptism. A prayer was read prior to the bell being washed with holy water. Following that, the bell was anointed on the outside with the oil of the sick by a priest as he recited a prayer. The bell was anointed outside seven times and inside four times, all while saying a prayer that in part asked that whoever gathers at its sound may be free from all temptations of the enemy, and ever adhere to the teaching of the Catholic church. Presently, the rite has been significantly simplified but is still truly profound. Bishop Kemme, in the presence of the donors who serve as parents, and the godparents they chose, blessed each bell with holy water and the words, "By this blessing accept this bell (name) into Your service. May their voices direct our hearts toward You and prompt us to come gladly to this Church, there to experience the presence of Christ, listen to Your word, offer You our prayers, and both in joy and in sorrow, be friends to one another."



PREVIEW