

*The
world
spins*



*while
the
cross
remains.*

St. Patrick Church

AD 2025

Bishop of Diocese of Peoria Most Rev. Louis Tylka

Pastor Fr. Johnathan E. Steffen

Parochial Vicar Fr. John Bazimenyera

Deacon Paul Neakrase

Trustees Denise Boyer & Eric Mickels

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Introduction to Sacred Architecture

In the 1st Book of Kings and the 2nd Book of Chronicles, the Sacred Writers of the Old Testament provide a description of the God of Israel's instructions for the design of the Temple to be built in the City of Jerusalem. The Temple was the singular place of worship for God's Chosen People. The divine instructions for the Temple portray a unified and detailed image of paradise, from a description of the flowers that were to be carved on the walls of the temple, to the pillars that were made to resemble palm trees, to the great basins made of bronze and filled with water and referred to as the "sea." The Temple told the story of two paradises: the Paradise we lost in the Garden of Eden and the Paradise to which we are called in Heaven.

When worshippers walked into the Temple of Jerusalem, the artwork and appointments were meant to convey the sense of being in the Garden where, like Adam and Eve, humankind could walk with God. The Temple was designed to tell a unified story of salvation and bring the worshipper to an encounter with the Holy One not only through the sacred rites offered by the Temple priests but through the visual design of the structure.

These ancient architectural and design principles continue in our Catholic tradition for the construction of sacred spaces, where the goal is to tell the story of salvation. In a real sense, grand Church architecture may be seen as a "Fifth Gospel" in a visual format which along with the written word, presents the Good News of Jesus Christ as the Risen Savior of the World. While considering some of the grand Cathedrals of Europe, Fulton Sheen once remarked that even the stones of these immense structures cry out that Jesus Christ is Lord (cf. Luke 19:40).

At St. Patrick's Church, the unifying design concept is based on a theme that appeared in the Church as early as the 11th century:

“Stat Crux dum Volvitur Orbis.” This Latin sentence translates as «*The World Turns, but the Cross Remains.*» Even as the world constantly changes and moves, the truths of our faith and the saving work accomplished by Christ on the Cross stand firm and endure. They endure through every trial and hardship. Christ is the solid rock, and it is upon Him that our Church and our lives must be built.

An ancient visual representation of “Stat Crux dum Volvitur Orbis” consists of an orb representing our world with a Cross placed upon it. This visual representation can be seen on the top of St. Patrick’s Church, and it is a theme that our current interior design seeks to highlight. The stained-glass windows contain the Latin Phrase “Volvitur Orbis” (i.e., “The world spins”) on the west side of the church, and the east side contains the Latin Phrase “Stat Crux” (i.e., The Cross remains). The west side of the church catches light from the setting sun and portrays the Old Testament images and types corresponding to the New Testament Sacraments of Grace. The east side of the church catches light from the rising sun and portrays the Seven Sacraments of the Church.

The colors of the windows move from earthly tones of greens and browns in the back of the church to more heavenly tones of blues and violets and yellows toward the altar. Likewise, the placement of the medallions in the windows are in the form of a wave, meant to draw the eye toward the direction of the sanctuary where the massive stone wall with the Crucifix appears. The colors, the wave, the stone, and the large Crucifix are intended to highlight the theme that while the world is, in fact, spinning in motion, what stands amidst the chaos is the Cross of Christ and His saving work of grace which comes to us in the Sacraments.

On July 5, 2023, work began on remodeling our SANCTUARY and baptistry. A new stone wall was installed in front of the mural of the Last Supper/Burning Bush painting that had been on the north wall of the church since 1967. The painting of the Last Supper/Burning Bush, which was created by August Schmidt, remains preserved behind the current stone wall. To the sides of the stone wall, wood siding was installed to give the sanctuary a sense of verticality or uplift.

The polished porcelain tile in the sanctuary is edged in wood complemented by carpeting patterned in grays and burgundy throughout the church. The processional aisle leads our eye to the sanctuary and toward Christ on the Cross.



The lighting was updated in the sanctuary with dimmers, brighter lighting and spot lighting on the tabernacle and crucifix and altar. A new rod iron railing was also added near the refinished ambo.

Our renovation project is centered around the theme 'The Cross is Steady While the World is Turning.' In Latin, the translation is "Stat crux dum volvitur orbis."

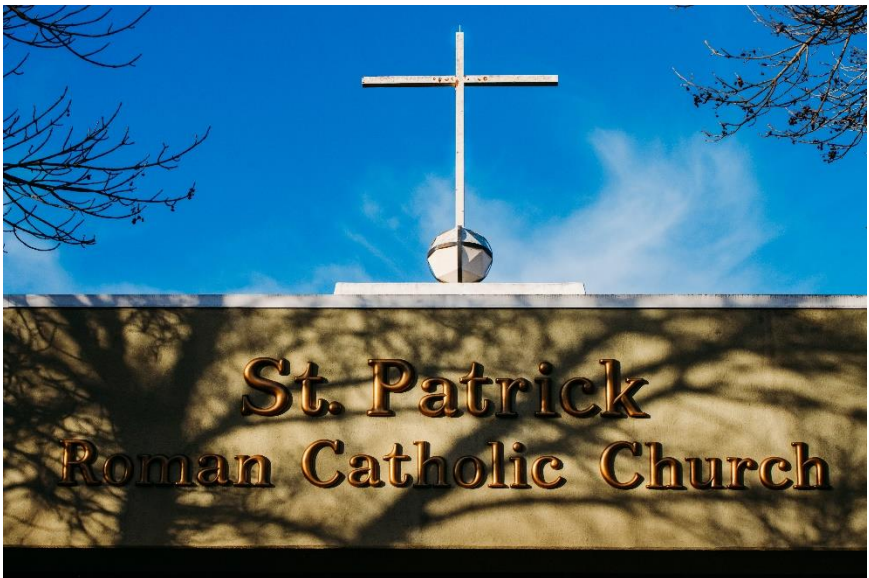
Christ and His cross stand firm, not against the world, which is always in flux, but for the world, to give meaning to all the suffering that has been, that is and that will be in human history.

The orb pierced with a cross on the roof of the church stands as a reminder of the constancy of our faith. Inspired by our journey of recovery following the 2013 Washington Tornado, our renovations embody the unwavering faith amidst adversity and spirit of unity and strength within our parish and community.

With that in mind, the words etched on the stained-glass windows read as follows:

New Testament Side: STAT CRUX

Old Testament Side: VOLVITUR ORBIS



THE ALTAR STONE is placed into the new quartz top on the altar. Altar stones traditionally contain a first-class relic of a martyred saint-someone who gave their life for their faith. The saint in our altar stone is unknown and undocumented. This relic most likely came from the original Little White Church which stood where the preschool building now stands. Underneath the altar stone is a wood plank embedded with two first class relics of Saint Vincent de Paul and Saint Louise de Marillac. Neither Saint was martyred but the relics were donated to St. Patrick Church by Rita Bogner.



At the heart of our sanctuary stands a magnificent EIGHT-FOOT-TALL CROSS which was hand-crafted by parishioner Gene Gangloff. Upon the cross is the CORPUS, the life-sized figure of Christ. Carved with exquisite detail, the corpus depicts Jesus in the moments before his resurrection. The corpus was donated by Linda Pratt in memory of her husband, Henry Pratt. Jesus was carefully hand-carved out of linden wood exclusively for St. Patrick Church. The corpus was hand-painted in natural tones by artists in Italy.



The two fingers of the left hand signify the union of Christ's two natures, human and divine. The other three fingers together signify the Holy Trinity. The right hand has one finger extended to signify one God.

The original crucifix from the church is on a stand in the priests' sacristy.

A NEW BAPTISMAL FONT was donated anonymously in honor and memory of Nick Volk, long-time parishioner and husband of Judy Volk, who worked for many years in the parish office. The font is intricately carved out of ivory marble, a symbol of divinity and eternity.



Traditionally baptismal fonts are octagonal symbolizing eight days. In the letter to the Hebrews, Christ brings about a new day of rest, and the eighth day is the Lord's Day. (*cf. Heb. 4:1-11*)

Our TABERNACLE is beautifully formed to depict angels at the cross, surrounded by detailed scrollwork.

The tabernacle was donated by a parishioner in memory of his wife. The tabernacle is cast in bronze and is much taller and wider than the original Tabernacle. The original tabernacle has been placed in the chapel inside the rectory.

Marty and Rosemary Kloet donated the red sanctuary light. Its primary purpose is to signify the real presence of Christ in the Eucharist, which is kept in the tabernacle. The light serves as a visual reminder to the faithful that Jesus is truly present in the consecrated host stored within the tabernacle.



The NEW TABERNACLE TABLE was designed and crafted by a parishioner and stained to match the main altar and ambo. There are twelve new bronze CANDLESTICKS in the

sanctuary. Six 14-inch candlesticks flank the tabernacle, and six five-inch candlesticks sit atop the altar. These candlesticks accentuate the centrality of the Eucharist and the real presence of Christ.

Two of the tall candlesticks were donated by Marilyn Benedino in memory of her brother, Ken Seiler. The Harlan Family donated one candlestick in memory of Larry & Betty Blaisdell and The Orr Family in memory of Aileen Orr.

The six candlesticks on the altar were donated by Juanita and Mike Barron.



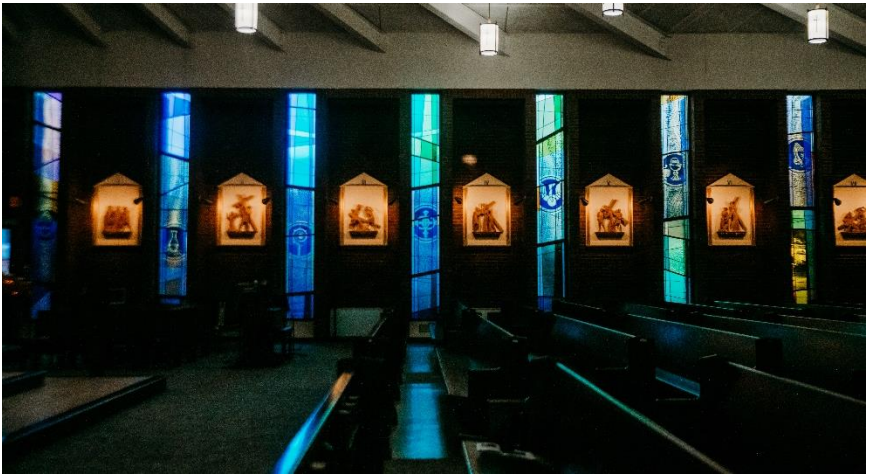
The ALTAR was crafted out of a tree from the Otten Family Farm before our church was built. It is said to have a bullet hole in it from when the tree grew on the Otten property. The altar was refinished and topped with a quartz top. Linen altar cloths edged in lace were placed on both the tabernacle table and altar for Christmas 2024. The AMBO has also been refinished to match the altar and tabernacle table.



Chad Starling of Bovard Studios created our STAINED GLASS WINDOWS. The stained glass is an exclusive design for our church. Each letter and medallion were carefully and painstakingly hand-etched in a technique called “word art.”

The windows provide the church with a sense of iconography as the medallions guide us through the sacraments of both the Old and New Testaments. The way these elements flow across the windows, leading to the sanctuary, creates a physical and spiritual pathway. It symbolizes the journey of the faithful toward the sacred, illustrating a movement from the ordinary to the extraordinary, from the earthly realm to the divine presence at the altar. The earth tones appear to effortlessly blend from browns and greens to blues and violets guiding our gaze toward the sanctuary, reinforcing the journey of faith that leads the community closer to God.

The windows were donated by Martin and Rosemary Kloet, long-time members of St. Patrick Church.



The symbols in the medallions on the east side of the church represent the Seven Sacraments in the New Testament.



- 1: BAPTISM: SHELL WITH WATER DROPLETS
- 2: RECONCILIATION: PRAYING HANDS
- 3: EUCHARIST: HIS CHALICE WITH WHEAT & GRAPES
- 4: CONFIRMATION: DOVE
- 5: HOLY MATRIMONY: INTERTWINED RINGS WITH CROSS
- 6: HOLY ORDERS: BISHOP'S STAFF
- 7: ANNOINTING OF THE SICK: HOLY OIL WITH OLIVE BRANCH
- 8: SACRED HEART OF JESUS

The symbols in the medallions on the west side of the church correspond with the Seven Sacraments in the Old Testament.



9: BAPTISM: NOAH'S ARK

10: RECONCILIATION: TEN COMMANDMENTS

11: EUCHARIST: THE LAMB

12: CONFIRMATION: WHEAT

13: HOLY MATRINONY: INTERTWINED RINGS

14: HOLY ORDERS: SHEPHERD STAFF

15: ANOINTING THE SICK: HORN OF OIL

16: MARY, MOTHER OF GOD

