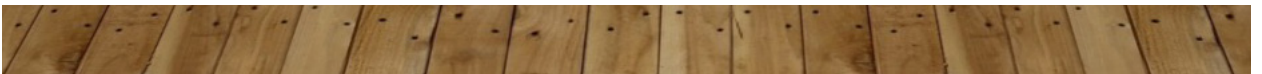




St. Anne Sanctuary & Worship Space
RENOVATION CAMPAIGN

SEPTEMBER 2025





Dear Parishioners,

With gratitude in my heart, I share with you an update on our Sanctuary Renovation at St. Anne Catholic Church. As you'll see in the enclosed brochure, this project is not simply about beautifying a space—it is about making our worship truly reflect the glory of God and the mystery of heaven breaking into our midst.

From the earliest days of the Church, sacred buildings have been signs of Christ's presence among His people. Every element—the altar, the tabernacle, the sacred images, the sanctuary itself—teaches us something about God's love and draws us deeper into prayer. At St. Anne's, our goal is to ensure that future generations can walk into our sanctuary and immediately feel that they are in a place set apart, a foretaste of heaven.

Thanks to the generosity of so many, we have already begun the first phase of this effort. Now, we look ahead to completing the work, including commissioning original sacred artwork, crafting a worthy altar and tabernacle, and providing spaces for both communal and private prayer.

I invite you to prayerfully consider making a pledge to this sacred work. Every gift—large or small—is a testimony of faith and helps us provide a beautiful home for the Eucharist and for the people of God. Please take time to review the suggested giving plan included in the brochure, and ask the Lord how He may be calling you to participate.

Together, let us build not only with stone and paint, but with faith, hope, and love—trusting that Christ will bless our efforts and use them to draw hearts to Himself for many years to come.

With gratitude and prayers,

A handwritten signature in black ink, appearing to read "Fr. Bob Weighner". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

Fr. Bob Weighner
Pastor, St. Anne Catholic Church

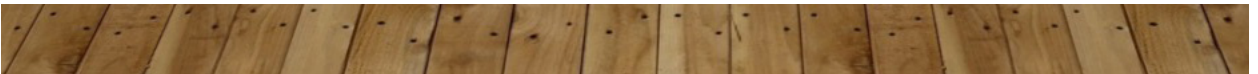


I The Theology of the Church Building

Much like a mosaic or statue, a church building is a sacred image in architectural form, and the Church teaches that a church building is “a special sign of the pilgrim Church on earth and reflects the Church dwelling in heaven.” This architectural theology traces back to the Gospel of John, where Jesus equates his body to the great Jerusalem Temple. Paul would later speak of the Church as a union of all Christians into a spiritual body with Christ as its head. From the earliest days of Christianity, then, the term “Church” was applied to the people who worshiped. But over time, the same word came to be used for the building in which the liturgy was celebrated. For this reason, the liturgical book the bishop uses to dedicate a new church teaches: “Rightly, then, from early times ‘church’ has also been the name given to the building in which the Christian community gathers...”

This theological meaning is no accident, since the building—made of many parts properly assembled under the headship of Christ—symbolizes the full union of worshipers, both on earth and in heaven. A church building is therefore an image of Christ and the full membership of his Mystical Body, which includes all the communities of the liturgy: earthly worshipers, angels, saints, the souls in purgatory, and all of creation including flowers, trees, animals and the star-filled heavens.

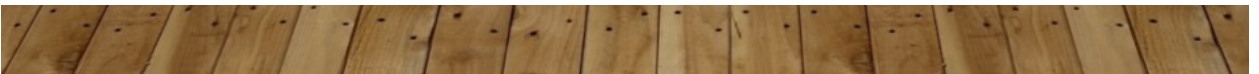
Moreover, the church building does not only show who is present in the worship of God, but what the communion of those blessed by God is like. Angels and saints in heaven are not so much in a different location as a different state of existence: they are glorified, transformed, perfected and living outside of time. In other words, they live in an eschatological condition, after all the disorder and deficiencies of fallen creation are taken away and they worship perfectly in full union with God. Likewise, every church building is meant to allow earthly worshippers to encounter heaven’s condition and heaven’s residents. To enter a beautiful church is to leave the fallen world and walk in the halls of heaven-on-earth, surrounded by the “signs and symbols of heavenly realities,” as Vatican II mandates. So every design decision in a church building is a theological decision as well.



The Altar

Every church needs an altar for the celebration of Mass, but is much more than a purely functional furnishing. The Catechism of the Catholic Church states plainly that the “Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful,” and the Order of Dedication of a Church and Altar notes that it is a “sign of Christ, who is the Priest, the Victim, and the Altar of his own Sacrifice.” It should come as no surprise, then, that a priest kisses the altar at the entrance for Mass as a reverence to Christ himself. A venerable tradition places five incised crosses on an altar, marking the wounds of his Passion, which remain even as he now reigns at the right hand of the Father.

Church law asks that an altar be made of stone and unmovably fixed to the floor, marking Christ as the permanent foundation stone of the Church who offers his own Body and Blood for his people. As such, the altar is a heavenly table brought down to earth which simultaneously recalls the table of the Last Supper. To indicate its heavenly significance, an altar is appropriately made of polished and colorful marbles, inlaid with shimmering mosaic, carefully designed and fabricated to correspond to Christ’s own heavenly glory.



3

Tabernacle

A tabernacle provides a worthy place for the reservation of the Most Blessed Sacrament, and as such, should be immediately recognizable and placed in a “part of the church that is truly noble, prominent, conspicuous, worthily decorated, and suitable for prayer.” With roots that go back to the Tabernacle of Moses, the tent where God’s Presence dwelled with His People, today’s tabernacle reminds Catholics that God still abides with his people, always ready to hear their sorrows and receive their adoration. Moreover, it diffuses and reveals the glory of the God, hidden in the reserved Eucharist.

Pope Benedict XVI noted that a church with a prominent tabernacle “is always alive,” making a place where “the Lord is always waiting for me.” In different ages of the Church, tabernacles have taken varying forms, but always expressed the profound importance of the Eucharist as the fulfillment of God’s promises to Israel and Christ’s continuing role as High Priest. By using careful design, precious materials, and fine craftsmanship, today’s tabernacles can proclaim that God’s Presence remains with us still and has the power to transform lives.

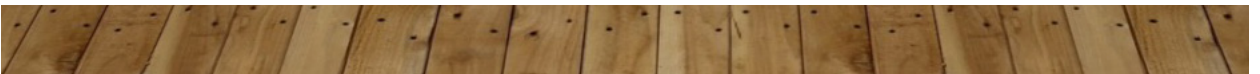


Sacred Images

The Catechism of the Catholic Church writes that the sacred liturgy is an action of the *Christus totus* or “whole Christ,” which includes the angels, the servants of the Old and New Testaments, the all-holy Mother of God and a “great multitude which no one could number.” From the earliest centuries of Christianity, the Church used sacred images to allow believers to see the worship of heaven featuring images of Christ, the saints, and angelic powers. Saint John Damascene handily noted that just as every saint is a member of the Body of Christ, so every image of a saint manifests how Jesus has chosen to manifest himself in the world through prophets, priests, preachers, teachers, mothers, fathers and every Christian at work in the world.



In the Eastern Christian tradition, icons are often called sacraments because they use matter to reveal otherwise invisible spiritual realities of saints sharing in Christ’s glory with renewed intellects, perfected bodies, and glorified garments. As such, they proclaim for the eye what the Gospel offers for the ear: the saints in paradise glorify God, pray for us, and wait to welcome us through the heavenly gates.



Sanctuary and Nave

A Catholic church interior is made of two parts, each of great symbolic value. Following the pattern of the Temple of Solomon, the nave represents the new Garden of Eden, the place of the laity, those exercising their baptismal priesthood. The sanctuary, where the altar is placed, represents the new heaven, where Christ reigns and exercises his headship as True High Priest, signified by the ordained ministers. Together, the building represents Christ, with the sanctuary indicating his Headship, and the nave intimately connected to the members of His Body. From the sanctuary comes Christ's Word in the scriptures, and from the nave comes the people's response of acclamation. From the sanctuary comes Christ's gift of his own Body and Blood, and from the nave the faithful process to receive the Bread of Angels.

Though one can see and hear readily from nave to sanctuary, they form related but distinct parts of a church, and liturgical law requires that a sanctuary "be appropriately marked off from the body of the church." As the place symbolizing God's glorious Presence, it rightly receives the building's most precious materials, finest workmanship, and artwork revealing Saint John's vision of the heavenly throne, with angels and saints praising God, singing "Holy, holy, holy is the Lord God Almighty."



- From the sanctuary comes Christ's gift of his own Body and Blood, and from the nave the faithful process to receive the Bread of Angels.

Sacred Prayer Space

Because the Church offers us two kinds of prayer—liturgical and devotional—it offers us two places for prayer in a church building. Liturgical prayer, like the Mass or Baptism, must apply to everyone present and often stresses universal needs of the whole Church. Devotional prayer is suited to any individual's particular needs, such as a favorite saint, a preferred chaplet, or the needs of a particular situation like an illness or hope for the future. It brings a warmth and personal character to the Church's life of prayer.

Since devotional prayer is usually private, a church building frequently gives the faithful an intentional, protected place to pray quietly, light a candle, kneel or leave flowers. It could be a chapel or quiet corner, and usually contains a sacred image that emphasizes a saint's victory in trial or intercessory role in heaven. These two types of prayer are meant to work together, since devotional prayer always grows from and returns to the liturgy. Accordingly, a well-designed church building provides for both, warming our hearts with the tender concern that a saint has for us before the throne of God, then leading us to greater love of the Eucharist and its final end of glorifying God and transforming us by His grace.



About the Artists



We have partnered with Heritage Liturgical to assist in the design of our renovated sanctuary, and commission original artwork to adorn it, to honor the liturgy, and to lead our hearts and minds to prayer.

Paintings in particular seek to reach into the heavenly future and show a world outside of space and time, brought to glory by Christ's redemptive action and showing worshippers their own hoped-for happiness

in heaven. This combination of theology and technique is rarely found today, and gives art a sacramental role, using canvas, wood and pigments to form a window into heaven.

The artists of Heritage Liturgical are rooted in the techniques of the old masters, and create works of art to glorify God, and adorn his house of worship.

Through the renewal of our heritage and our patronage of authentic sacred art at Saint Anne's, we aid the Church in reclaiming her important role as patroness and guide of the arts—to safeguard our Christian culture, its symbols, and amplify the call to the Gospel.

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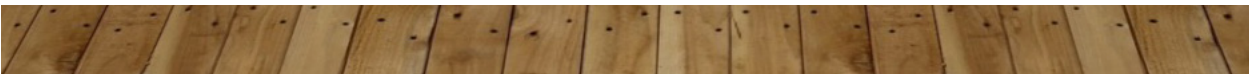
8 The Content of the Three Paintings

The three paintings proposed for Saint Anne Church have been designed with a unified theological theme meant to reveal God's plan in salvation history, then invite worshippers to trust His promises, even under great trial.

One painting is dedicated to Saints Joachim and Anne, the parents of the Blessed Virgin Mary. According to pious tradition, Joachim and Anne were an elderly married couple living in deep sadness about their childlessness, which was seen as public disgrace. Joachim considered himself cursed by God and went into the desert to be alone and pray for a child. Alone and childless, Anne prayed as well, promising to give the child over to the Lord's service. In a miraculous event, an angel appeared to each of them promising a child, and later the young Mary was born. So in a great sign, God demonstrated His love and His might by providing a child in a seemingly impossible situation.

The other chapel features an image of the Betrothal of Joseph and Mary, another married couple whose child was conceived under difficult and miraculous circumstances. In the received tradition, Joseph was an older man chosen by God to be a worthy husband for Mary, whose holiness and purity was universally recognized. Betrothal was the time before a couple lived together, and the miraculous conception of Jesus by the Holy Spirit challenged even Joseph's faith. Through another apparition of an angel, Joseph is told to take Mary as his wife, and in his humility, he provides a safe home for her and Jesus, Savior of the world.

The great central painting features the Blessed Virgin Mary assumed into heaven, receiving her crown as Queen, and she is adored by angels and saints alike for the great work God has accomplished in her. Together, the three paintings converge at this moment, after the life, death and resurrection of the Savior had come as the result of careful preparation by God, from grandparents to parents to intimate relationship with her Divine Father, Spouse and Son in the Holy Trinity. The time of trial and tribulation is over, and the fruits of trusting God's plan are on display, not for the Virgin alone, but for every worshipper who says "yes" to God's plan.



Our Pledge

Thanks to all those who've helped with the first phase of this project. We give gratitude to the Lord for all His grace during this time. The success of our campaign gives St. Anne the opportunity to serve parishioners in the pews and beyond through the power of the Eucharist in our worship space. Your donations will go toward the completion of this space. No amount is too small.

Planning Your Gift Over Three Years*

| Total Gift | Annual | Quarterly | Monthly | Weekly |
|------------|----------|-----------|---------|--------|
| \$150,000 | \$50,000 | \$12,500 | \$4,167 | \$962 |
| \$100,000 | \$33,333 | \$8,333 | \$2,778 | \$641 |
| \$75,000 | \$25,000 | \$6,250 | \$2,083 | \$481 |
| \$50,000 | \$16,667 | \$4,167 | \$1,389 | \$321 |
| \$30,000 | \$10,000 | \$2,500 | \$833 | \$192 |
| \$25,000 | \$8,333 | \$2,083 | \$694 | \$160 |
| \$15,000 | \$5,000 | \$1,250 | \$417 | \$96 |
| \$10,000 | \$3,333 | \$833 | \$278 | \$64 |
| \$7,500 | \$2,500 | \$625 | \$208 | \$48 |
| \$5,000 | \$1,667 | \$417 | \$139 | \$32 |
| \$3,600 | \$1,200 | \$300 | \$100 | \$23 |
| \$3,000 | \$1,000 | \$250 | \$83 | \$19 |
| \$1,000 | \$333 | \$83 | \$28 | \$6 |

▲ Suggested Amount Name(s)

Sanctuary Finishing Costs

| Finishing Items | Cost |
|---|-------------------------------------|
| Marble and Oak flooring for the sanctuary area | \$150,000 |
| Two Side Altars <i>(mensa, mural, paint/gilding)</i> | \$220,000 <i>(\$110,000 ea.)</i> |
| Central Altar <i>(mensa, mural, gradine, tabernacle, mensa, paint/gilding)</i> | \$425,000 |
| Ambo, Lectern | \$35,000 |
| Altar | \$53,000 |
| Antependia, Linens | \$15,000 |
| Cabinetry Sacristy | \$60,000 |
| Pews | \$225,000 |
| Railing | \$40,000 |
| Total Finishing Costs | \$1.25 million |

You may direct your pledge to an item on this list

✂..... Detach and return pledge form in enclosed envelope on back cover

Name: _____

Address: _____

Phone: _____

Email: _____

Pledge Amount: _____ Please direct my donation toward: _____

Frequency: ___ Annual ___ Quarterly ___ Monthly ___ Weekly

___ I would like Fr. Bob to call us to discuss an alternative method for donating.



FAQ's

1. Why is St. Anne's renovating the sanctuary?

The renovation seeks to honor the theological meaning of a church building as an image of Christ and the worshipping Body of Christ. Every design choice—from altar to artwork—helps worshippers encounter the “heaven-on-earth” reality that the liturgy reveals.

2. What is the significance of the altar?

The altar is not just a table for Mass but a symbol of Christ himself—Priest, Victim, and Altar of Sacrifice. Traditionally made of stone and fixed permanently, it represents Christ as the foundation of the Church.

3. Why is the tabernacle important, and where will it be located?

The tabernacle houses the Blessed Sacrament, reminding us that Christ dwells with His people. Church law asks that it be placed in a noble, prominent, and beautifully decorated location suitable for prayer.

4. What role do sacred images and artwork play?

Sacred images help believers “see” the worship of heaven—Christ, the angels, and the saints. They proclaim visually what Scripture and liturgy proclaim audibly, inspiring prayer and drawing us closer to God.

5. How are the sanctuary and nave different?

- **Nave:** Represents the new Garden of Eden, where the faithful gather.
- **Sanctuary:** Represents heaven, where Christ reigns as High Priest. Together they show Christ as Head and Body, uniting clergy and laity in worship.

6. Will there be spaces for private prayer?

Yes. The design incorporates spaces for devotional prayer—quiet places with sacred images where individuals can light candles, kneel, and pray, complementing the liturgical prayer of the Mass.

7. Who are the artists, and why were they chosen?

St. Anne partnered with Heritage Liturgical, artists trained in the techniques of the old masters, to create authentic sacred art. Their mission is to glorify God, preserve Christian culture, and provide windows into heaven through painting.

8. What artwork will be included in the renovation?

Three unified paintings will be commissioned:

- **Saints Joachim and Anne** – God's gift of Mary after years of childlessness.
- **The Betrothal of Joseph and Mary** – Trust in God during miraculous circumstances.
- **The Assumption and Coronation of the Virgin Mary** – Her glory in heaven, inviting all believers to say “yes” to God's plan.

9. Is there anything that will not be finished in this phase?

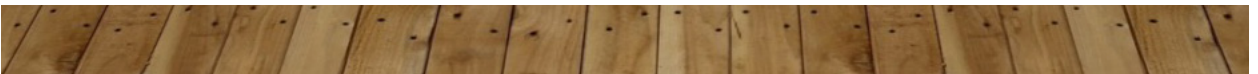
The flooring for the main worship area outside the sanctuary and the painting of the rest of the worship space will not be part of this phase. The focus in this phase is primarily the sanctuary (altar) area and the side altars.

10. How can parishioners support the project?

Parishioners are invited to make pledges over three years. Refer to p. 9 for examples of annual, quarterly, monthly, or weekly contributions. No gift is too big or small, and all donations help bring the sanctuary to completion.

11. How do I make a pledge or learn more?

Fill out the pledge card provided in the booklet, or contact St. Anne Catholic Church, 262-942-8300.







ST. ANNE
CATHOLIC CHURCH

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