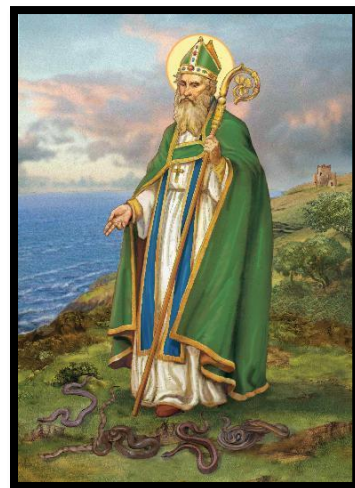


(26) St. Patrick Stained-Glass Window

St. Patrick

St. Patrick was not born in Ireland, as many might assume, but in Great Britain near the end of the fourth century. He grew up in a relatively wealthy family, though religion did not play a central role in his early life. Even though his father was a Christian deacon, Patrick himself was not deeply devoted to faith as a child.

Everything changed when he was sixteen years old. Irish raiders attacked his family's estate, capturing him and taking him across the sea to Ireland. There, he spent about six years in captivity, likely working as a shepherd. Isolated, afraid, and far from home, St. Patrick began to turn inward. In the quiet of the fields, he found comfort in prayer, and over time, his faith grew strong. It was during these lonely years that he first began to imagine bringing Christianity to the Irish people.



St. Patrick later described powerful dreams that shaped the course of his life. In one, he heard a voice he believed to be God's, telling him it was time to escape. He followed this vision and eventually made his way back to Britain. But his journey did not end there. In another dream, an angel appeared and urged him to return to Ireland—not as a captive, but as a missionary. Determined to follow this calling, St. Patrick began years of religious study, training for more than fifteen years before becoming a priest.

When he finally returned to Ireland, St. Patrick carried a clear purpose. He sought to support the small number of Christians already there while also converting others who followed traditional pagan beliefs. Rather than rejecting Irish culture, he embraced it. He used familiar symbols and customs—like lighting bonfires during celebrations—and blended them with Christian teachings. One of his most lasting contributions was the adaptation of the Celtic cross, combining the traditional Christian cross with a sun symbol that held meaning in Irish culture.

Over time, stories of St. Patrick's life grew, shaped by Ireland's rich tradition of storytelling. Legends, such as the tale of him driving snakes out of Ireland, became part of his legacy, even if they were not historically accurate. These stories helped transform him from a missionary into a larger-than-life figure.

St. Patrick is believed to have died on March 17th around the year 461. Though he was never formally canonized—since the process did not yet exist—he came to be recognized as the patron saint of Ireland through popular devotion. Centuries later, March 17 was established as his feast day, thanks in part to the efforts of an Irish priest named Luke Wadding.

Today, his legacy lives on around the world. What began as a religious observance has grown into a global celebration of Irish culture. Every year on St. Patrick's Day, people gather in cities near and far, honoring not only the man himself, but the enduring story of faith, resilience, and transformation that defined his life.

St. Patrick and St. Francis of Assisi Stained-Glass Windows Come to Roger Bacon

A chronology of the journey of this window, along with the St. Francis of Assisi stained-glass window in the conference room, to Roger Bacon is as follows:

1892 – St. Patrick Church (including the Third Order Chapel) and St. Patrick Friary are completed in Buffalo. The two stained-glass windows are installed in the Third Order Chapel.

1982 – St. Patrick Church and the Third Order Chapel are demolished. Most of the stained-glass windows from St. Patrick Church are moved to St. Francis of Assisi Church in Triangle, Virginia. These two windows from the Third Order Chapel are moved into a makeshift chapel in St. Patrick Friary.

2018 – St. Patrick Friary is sold. The friars move about a mile away to Ss. Columba-Brigid Friary, the former rectory, and the two windows are installed there in a makeshift chapel.

2024 – **Fr. William “Jud” Weiksnar, OFM**, a Franciscan friar and Buffalo native, had served for several years as pastor of Ss. Columba-Brigid Church in Buffalo, New York. His tenure concluded on August 1, 2024, when he and two other Franciscan friars were reassigned to other dioceses, marking the end of a 166-year Franciscan presence in the Buffalo area. Fr. Jud was then assigned to St. Clement in Cincinnati and helped arrange for the two windows to come to Roger Bacon High School.

The St. Patrick stained-glass window is dedicated to **Wayne Carucci '71**.

Wayne is a Cincinnati-area golf coach and longtime contributor to high school golf, best known for his involvement with the Roger Bacon High School boys golf program. A graduate of Roger Bacon (class of 1971), Wayne has remained closely connected to the school's athletics for decades. He serves as a varsity and junior varsity assistant golf coach and has played an important role in developing the program, officially joining the coaching staff in 2025 after several years of behind-the-scenes involvement.

Wayne is recognized locally for his deep knowledge of the game and his teaching-oriented coaching



style. He has helped mentor young golfers in Cincinnati, focusing on both technical skill and the mental side of golf. His contributions extend beyond instruction - he has helped secure access to premier local courses for team practice and supported the installation of modern training tools like a golf simulator, enhancing player development opportunities.

"If I didn't have the answer to help someone, I made it a point to find it."

Wayne credits much of his success as a mentor and respected figure in Cincinnati's golfing community to the people who guided him along the way. He spent 40 years working behind the scenes with the Xavier University golf program, observing and learning from former coach Doug Steiner and current coach Brian Arlinghaus.

He also draws inspiration from two outstanding golf professionals – fellow Roger Bacon alum Gene Powell '92 of Four Bridges Golf Academy and his longtime friend Bret Slater from Maketewah. Wayne says they *"filled me with some of the best knowledge in the country."* Passing that knowledge on to the golf students of Roger Bacon is what continues to inspire him.

Wayne has deep family connections to Roger Bacon and a special connection to St. Patrick. *"My mother (McCullough) is Irish and we celebrated St. Patrick's Day almost as much as Christmas"* he recalls. When in Sarasota Florida, Wayne attends mass at St. Patrick's Catholic Church.

The Community Room is dedicated to **Ronald J. Amrhein '51** a 92-year-old U.S. veteran from Cincinnati, Ohio, who passed away on December 25, 2024. Born on November 5, 1932, he was the son of the late Loretta and Anthony Amrhein. He was preceded in death by his wife, Ella Amrhein, and his brother, Eugene.

Ron played football at Roger Bacon and had three scholarship offers for college, to include Virginia Tech. His senior superlative reads *"Merit Student, Football, B. Athletics... 'The quiet Angel of White Oak'... 'Dinger' ...Works as a carpenter...Ambition to be a building contractor."*



Fun St. Patrick Day Facts

Although St. Patrick's Day is now associated with wearing green, parades and beer, the holiday is grounded in history that dates back more than 1,500 years. Christian feasts marking the March 17th anniversary of the death of St. Patrick in the fifth century began in Ireland during the ninth and 10th centuries. The earliest known parade held in his honor happened at the start of the 17th century.

All these years later, much of what is known about St. Patrick's life and his holiday's traditions have been interwoven with folklore and legend. The following St. Patrick's Day facts set the record straight about the holiday's namesake, history and evolution into an Irish cultural extravaganza.

1. The real St. Patrick was born in Britain. Though remembered today as Ireland's patron saint, the real St. Patrick was not Irish by birth. Historians generally believe he was born in Britain near the end of the fourth century. When he was just 16 years old, his life changed dramatically: Irish raiders captured him and carried him across the sea, where he was sold into slavery to a Celtic priest in what is now Northern Ireland. For six long years, St. Patrick lived as a shepherd in captivity before finally escaping and making his way back to Britain. In time, however, he chose to return to Ireland—not as a prisoner, but as a Christian missionary whose life and witness would leave a lasting mark on the country's history.

2. St. Patrick was never canonized. Long before Rome kept formal lists of saints or conducted detailed investigations into their lives, holiness was something people recognized for themselves. When St. Patrick died around A.D. 461, there was no Vatican process waiting to evaluate his life. No tribunal gathered evidence. No pope issued a proclamation. Instead, something quieter and more organic happened: people simply began to treat him as a saint. They honored him, told his story, and passed his legacy from generation to generation. Centuries later, the Church would change. In 993, Ulrich of Augsburg became the first person to be officially canonized by a pope, marking the beginning of a more structured approach. By the 12th century, canonization had become a formal process overseen by Rome, complete with investigations and strict criteria. But St. Patrick belonged to an earlier world - a time when sainthood was not granted by procedure, but recognized by the faithful. And so, even without a formal canonization, his place was never in doubt. Across Ireland and far beyond, he remained what people had long believed him to be: a saint not by declaration, but by devotion.

3. There were no snakes around for St. Patrick to banish from Ireland. Among the legends associated with St. Patrick is that he stood atop an Irish hillside and banished snakes from Ireland, prompting all serpents to slither away into the sea. Snakes, as a biblical reference, generally connote evil. But, if the legend is to be taken literally, research suggests snakes never occupied the Emerald Isle in the first place. There are no signs of snakes in the country's fossil record. Additionally, water has surrounded Ireland since the last glacial period. Before that, the region was covered in ice and would have been too cold for the reptiles.

4. Leprechauns are likely based on Celtic fairies. The red-haired green-clothed leprechaun is among the most popular St. Patrick's Day symbols, but the origins of the fabled figure probably trace back to an earlier mythical creature from the Celts. The original Irish name for leprechaun is "lobaircin," meaning "small-bodied fellow." Belief in leprechauns likely stems from Celtic belief in fairies, tiny men and women who could use their magical powers to serve good or evil. In Celtic folktales, leprechauns were cranky souls responsible for mending the shoes of the other fairies.

5. The shamrock was a sacred plant before St. Patrick's legendary use of it. The shamrock, a three-leaf clover, has been associated with Ireland for centuries. It was called the "seamroy" by the Celts and was considered a sacred plant that symbolized the arrival of spring. According to legend, St. Patrick used the plant as a visual guide when explaining the Holy Trinity. By the 17th century, the shamrock had become a symbol of emerging Irish nationalism.

6. Ireland's only female patron saint, Brigid, has her own holiday. One of Ireland's three patron saints, alongside St. Patrick and St. Columcille, St. Brigid (or Bridget) is the patron saint of Irish nuns, newborns, midwives, dairy maids and cattle. Believed to have been born in Ireland around A.D. 450, St. Brigid was the daughter of a pagan king and an enslaved woman. She grew up to serve the church by building a church in Kildare, which was the site of a former shrine to an eponymous Celtic goddess. Said to have died in A.D. 524, St. Brigid's memory was kept alive by the church, which canonized her as St. Brigid. In 2023, Ireland designated February 1st a permanent public holiday in Brigid's honor.

7. The first St. Patrick's Day parade was held in modern-day Florida. Although people in Ireland had celebrated St. Patrick since at least the 900s, the tradition of a St. Patrick's Day parade began in America and actually predates the founding of the United States. Records show that a St. Patrick's Day parade was held on March 17, 1601, in a Spanish colony in what is now St. Augustine, Florida. A year earlier, the colony's Irish vicar Ricardo Artur had organized a parade and a St. Patrick's Day celebration. More than a century later, homesick Irish soldiers serving in the English military marched in Boston in 1737 and in New York City on March 17, 1762. Enthusiasm for the St. Patrick's Day parades in New York City, Boston and other early American cities only grew from there. In 2020 and 2021, parades throughout the country, including in New York City and Boston, were canceled or postponed for the first time in decades due to the outbreak of the COVID-19 virus. They returned in full form in 2022.

8. The Irish were once scorned in the United States. Although Irish Americans are now proud to showcase their heritage, the Irish were not always celebrated by fellow Americans. Beginning in 1845, a devastating potato blight caused widespread hunger throughout Ireland. While approximately 1 million people died, another 2 million abandoned their land in the largest-single population movement of the 19th century. Most of the exiles, nearly a quarter of the Irish nation, came to the shores of the United States. Once they arrived, the Irish refugees were looked down upon as disease-ridden, unskilled and a drain on welfare budgets. The immigrants began to rely on St. Patrick's Day to proudly celebrate their cultural identity, and the American public eventually embraced the Irish.

9. Corned beef and cabbage was an American innovation. The meal that became a St. Patrick's Day staple across the country, corned beef and cabbage, was an American invention. Ham and cabbage were eaten in Ireland, but corned beef offered a cheaper substitute for impoverished immigrants. Irish Americans living in the slums of lower Manhattan in the late 19th century and early 20th purchased leftover corned beef from ships returning from the tea trade in China. The Irish boiled the beef three times, the last time with cabbage, to remove some of the brine.