

July 2018

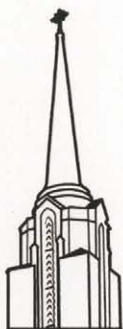
Saint Anthony of Padua, Dayton, Ohio: Celebrating 100 Years, 1913-2013

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Saint Anthony of Padua | Dayton, Ohio

Celebrating 100 Years + 1913 - 2013

**Opening Celebration of the
*Centennial Anniversary of
St. Anthony of Padua Parish***

Sunday, September 30, 2012

10:00 Mass

St. Anthony Church

Celebrant: Father Christopher Coleman

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Saint Anthony of Padua | Dayton, Ohio

Celebrating 100 Years + 1913 - 2013

September 30, 2012

Dear Parishioners and friends,

Christian life involves a journey. In 1913 many Catholic families that were displaced due to the Great Flood of Dayton journeyed to higher ground. They came to this Linden Heights community to establish a new dwelling place. A Catholic parish was a high priority for them as they settled and, therefore, St. Anthony of Padua Parish was founded.

Ever since 1913 many people have journeyed from far and wide coming to our parish to find comfort, peace, grace and mercy from God. Our parish has provided for believers on their journey a community, food and shelter for many, a Catholic education, a workplace for those who wish to work for the Lord and, most importantly, the Eucharist – the real presence of Christ.

Today, our parish sets out on a journey to fully celebrate with grateful hearts what the Lord has provided for us. We have planned a year-long celebration of our Centennial year to fully grasp and appreciate one another and to set a firm foundation for the next 100 years.

With grateful and loving hearts let us raise our voices to God for all the good He has done. May this year and the years ahead be filled with abundant blessings on those who believe that "God is good – All the time!"

Sincerely yours in Christ,

Reverend Christopher C. Coleman

Our Heritage

From Walnut Hill Park...from along I-75...from countless front porches and windows in East Dayton, the city skyline stands below, tall and impressive. The neighborhoods that surround St. Anthony Church are perched on some of the highest ground in the city, and from these hills we can see clearly the streets and buildings arrayed beneath us.

In fact, it was because of the neighborhoods that grew up on these hills that St. Anthony Parish came into being. By the beginning of the Twentieth Century, Dayton was a sprawling industrial city, elbowing its way out from the confines of the river valleys in which it was born – and in which it nearly died. The great flood of 1913, which caused unimaginable damage to the entire Midwest, delivered some of its heaviest blows to Dayton and the community. After burying its dead and trying to restore order to its affairs, Dayton decided that much of its future growth ought to be toward the hills to the east, close to the center of town, but high enough to be beyond the reach of the most perilous flood waters.

The population of neighborhoods surrounding the old Ohmer orchard and farm grew quickly. The flood happened in March. By May, 1913, Rev. Charles Kemper, pastor of nearby St. Mary Church, had begun to try to persuade Archbishop Henry Moeller of the need for a new parish in east Dayton. On June 30, Gust Hodapp met in his Carlisle Avenue office with members of a proposed new congregation.

Archbishop Moeller acted quickly and decisively. On September 1, he approved the request, and immediately appointed Rev. Francis J. Kuenle of Dayton, then pastor of Sacred Heart Church in McCartyville, to head the new parish. Father Kuenle arrived just three days later. St. Charles and St. Anthony of Padua were the leading candidates to become the patron of the new church. The archbishop announced the patronage of St. Anthony on September 15.

First services for the new parish were on September 21 – a Low Mass at 7:30 that morning, followed by a High Mass and Benediction at 9:30. New parishioners contributed \$11.66 at the door that morning and \$15.81 in the first Offertory collections.

Parish planners continued to move quickly. Architect, W. L. Jaekle, designed a frame building seating 500 people as the first parish church, and construction began on October 7. The first St. Antonians had hopes of being in their new home by Christmas.

Rev. Herman Rehtin sang the first Mass in the new church on December 21, 1913, in the presence of Archbishop Moeller. Rev. Bernard Kuhlman, chaplain of the Soldiers Home, directed the Soldiers Home choir. A very special guest at that Mass was Father Kemper, our parish's first advocate. He died just six days later, but had lived to see the new parish

he had championed established safely in its home.

The rush of growth did not stop with the opening of the church. A parsonage was built on Bowen Street soon after the church was completed. Parishioners began forming the organizations that became the backbone of community life: in November, the Altar Society was formed; in December, the Holy Name Society and the Blessed Virgin Mary Sodality were started. In January, 1914, the Sodality for Young Men was organized, and in March came the St. Vincent de Paul Society.

There was one more group to be considered—the children! A parish without a school was unthinkable! And the school did become a reality the very next year. The cornerstone for an eight room school was laid in April, 1914, by Rev. William Hickey, Dean of the Archdiocese, and the building was dedicated in August. It was staffed from the very beginning by the Sisters of St. Francis from Oldenberg, Indiana, who arrived on September 13.

By 1922, the school was one of the most complete in the city, with a teaching staff of nine sisters, offering a complete grammar school education, and a two-year high school business course. The parish grew quickly as did the surrounding neighborhoods, and in less than ten years, had begun to outgrow both the church and the school buildings.

Again, plans were quickly made and executed. Twelve more rooms were added to the school by December, 1924. To serve as the church, a large auditorium was built to seat about 700 people. Of course Father Kuenle dreamed of a large traditional church, but it would be a dream that would take a quarter of a century for him to see fulfilled. The Great Depression which began in 1929, and World War II soon after, dashed many hopes and dreams but they only delayed Father Kuenle's dreams!

Still the parish continued to grow, and it became impossible to accommodate everyone. Therefore in 1938, St. Anthony's 25th year, the parish was divided. A new parish, Immaculate Conception on Smithville Road, was organized. The same year, St. Anthony's auditorium was redecorated to make it more suitable as a place of worship. It had become clear that the new church was going to have to wait a while longer.

By 1952, prosperity had returned and the boys were home from Europe and the Pacific. It was time for the parish again to move boldly. A new church was at last being planned--a beautiful edifice, at a cost of \$1.2 million.

The church was designed by Cincinnati architect and church specialist, Edward Shulte,

and ground was broken on March 10, 1952. The cornerstone was laid on December 7. The first wood-frame church had been only ten weeks in the making, but it would take more than two years to build the new St. Anthony. Construction crews worked feverishly to make sure the new church would be ready for one very special day in 1954, and their work must have been blessed from above. The new church was ready for its first Mass June 13, 1954, Father Kuenle's Golden Jubilee. Regular services in the new church did not begin until Midnight Mass that Christmas of 1954. At last St. Anthony Parish, 51 years old, had a proper church. It was dedicated on May 8, 1955. Its massive 28 by 45 foot mural was designed and completed by Carl and Carolyn Zimmerman of Loveland, Ohio, and Bill and Carolyn von Stein of Covington, Kentucky.

After the new church was finished, God called Monsignor Kuenle home in May of 1959. He had given his life to his parish, and had seen it safely through the pains of its birth and growth. The old auditorium, for so many years the parish church and now restored to the function of gymnasium and parish hall, has been named for him, Kuenle Hall.

Monsignor Kuenle was followed to the pastorate by Rev. Raymond Backus on June 22, 1959. The Parish Council was organized under his direction in 1966. Father Backus served ably as pastor for nine years until he retired, saying his last Mass here on June 16, 1968. He was succeeded by Monsignor Robert Krumholtz.

As Rector for many years at St. Gregory Seminary in Cincinnati, Monsignor Krumholtz had a hand in training a generation of priests in our diocese. Although he retired in 1977, he remained close to St. Anthony parish and celebrated his Golden Jubilee here on June 4, 1982.

Succeeding Monsignor Krumholtz, was Fr. Louis Hohlmayer, a Springfield native and former pastor at St. Augustine parish in Cincinnati. Father Hohlmayer continued the tradition of his predecessors in overseeing the continued strength and development of the parish. During his pastorate, the child care center was organized in 1982. With his support and under the leadership of Sr. Angele Timmers, principal of the school since 1968, St. Anthony grew to be one of Dayton's largest and most respected Catholic schools.

In 1990, the pastorate of St. Anthony was passed to Father Herman Jansen who had most recently been serving in that capacity at our neighboring parish in Beavercreek, St. Luke. Father Jansen brought to the parish a gentle spirit, a keen wit, and a beagle named Luke! Under Father Herm's guidance, St. Anthony started its own RCIA program. The Rites of Christian Initiation for Adults is the Church's program for bringing new Catholics into the fold. It involves weekly classes and several parish prayer Sundays. Many new Catholics have been welcomed into St. Anthony during the Easter Vigil each year since the beginning of this program.

Our parish family suffered a tremendous loss on March 16, 1993, when Father Jansen died. To ease the grieving parish through the Easter season that year, Father Thomas Shearer was brought on board as interim pastor. In May 1993, he was named Pastor – St. Anthony's sixth. Fr. Shearer was instrumental in updating our parish data system, and brought us into the 21st century as a technology friendly parish. Fr. Jeff Fulmer followed Fr. Shearer as our seventh pastor in 2003 and the youngest pastor in the Archdiocese of Cincinnati. During Fr. Jeff's tenure, the staff offices were completely renovated, and an era began of exploring pastoral regions due to the impending priest shortage.

1993 brought other changes to our parish family. After 25 years as principal of St. Anthony School, Sister Angele Timmers retired. As a tribute to her achievements over the past quarter century, St. Charles Avenue was temporarily renamed, Sr. Angele Way. At the same time, Sr. Annella Roberts, second grade teacher for many wonderful years, also announced her retirement, marking the end of an era. The Sisters of St. Francis, who had served St. Anthony well for so many years, would no longer be a presence here. The parish school has continued under lay principals and teachers to this date.

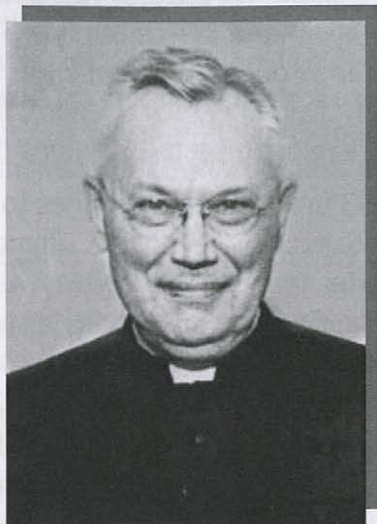
Fr. Chris Coleman became our Pastor on July 1, 2008. In a very short time, Fr. Chris, with his boundless enthusiasm, positive attitude and complete dedication to the parish, has accomplished an astonishing amount. Under his leadership, Parish membership has grown, the childcare/daycare operations were renovated and expanded to include care for infants and toddlers. The campus buildings and grounds have improved immensely with the installation of new curbs and sidewalks; new steps in the main entrance of the church; a new sound system and a new HVAC system in the church. The plaster and wainscoting in the church have been repaired and fresh paint applied. The school building has had bathrooms renovated among many other improvements. The parish's commitment to the poor continues to increase through our St. Vincent de Paul ministry. The new Roman Missal was implemented with ease under his gentle guidance and our Sunday liturgies continue to be alive. He continues to be a gift to St. Anthony parish.

For almost 100 years, St. Anthony Parish has been a vibrant part of this East Dayton Community. We continue to embrace Christ as members of the Catholic Church. We are committed to the full Celebration of the Catholic Liturgy, a lifelong religious education and faith formation and an outreach to others and our neighborhood. With the patronage of St. Anthony of Padua, the grace of God, and the love and dedication of its parishioners, St. Anthony will continue to shine brightly for the next 100 years!

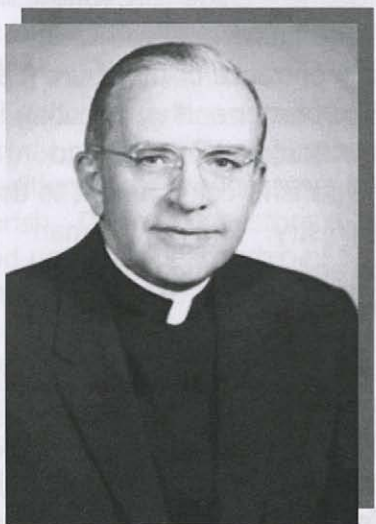
Our Pastors...



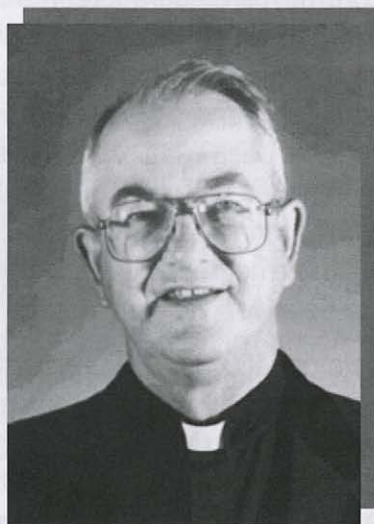
***Rev. Francis J. Kuenle
September 1913 to May 1959***



***Rev. Raymond Backus
June 1959 to June 1968***

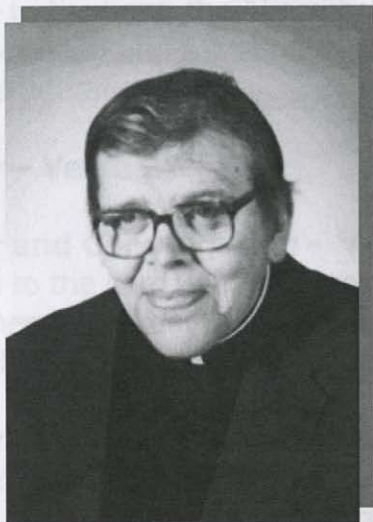


***Rev. Robert Krumholtz
July 1968 to June 1978***

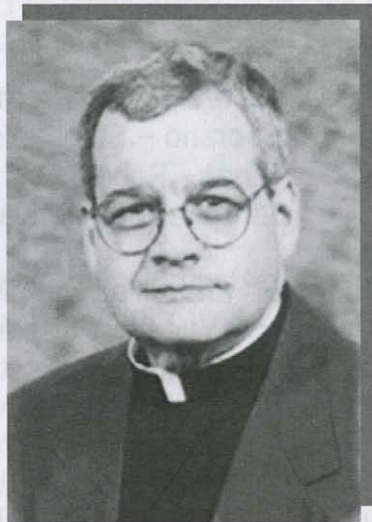


***Rev. Louis Hohlmayer
July 1978 to June 1990***

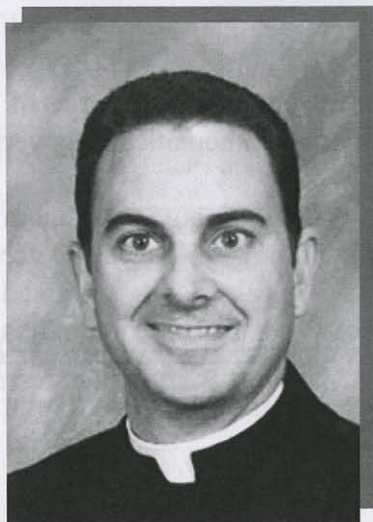
...Then and Now



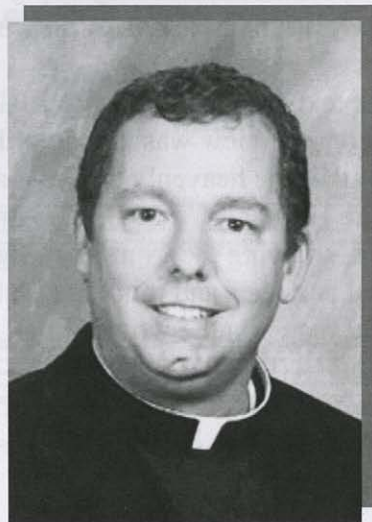
Rev. Herman Jansen
July 1990 to March 1993



Rev. Thomas M. Shearer
May 1993 to June 2003



Rev. Jeffrey Fulmer
July 2003 to February 2008



Rev. Chris Coleman
July 2008 to Present

MASS

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

Introductory Rite

PRELUDE

The Heavens are Telling (from *The Creation*) by Franz Joseph Haydn

Soloists: Soprano – Stephanie Lytle

Tenor – Robert Eifert

Baritone – Terry Evans

Text:

The Heavens are telling the glory of God,
The wonder of His work displays the firmament.
Today that is coming speaks it the day,
The night that is gone to following night.
The Heavens are telling the glory of God,
The wonder of His work displays the firmament.
In all the lands resounds the word,
Never unperceived, ever understood.
The Heavens are telling the glory of God,
The wonder of His work displays the firmament.

The text is based on Psalm 19:1–3. In Haydn's century, following the discoveries of Newton, the view was that an orderly universe—particularly the mathematically-governed motion of the heavenly bodies—attests to divine wisdom.

"The Heavens are Telling" is not in the home key of Part I, C minor, but is instead in C major, showing the triumph of light over dark. It begins with alternation between celebratory choral passages and more meditative sequences from the three vocal soloists, followed by a choral fugue on the words "In all the lands resounds the Word", then a final homophonic section.

The fact that our parish was formed after the great tragedy of nature, the Great Flood of 1913, makes this choral work very relevant.

Gathering Hymn

Praise to the Lord

Choir and Congregation – Verse 1

Praise to the Lord, the Almighty, the King of creation! O my soul praise Him, for He
your health and salvation! Let all who hear now to His temple draw near, joining
glad adoration!

Choir – Verse 2

Choir and Congregation - Verse 3

Praise to the Lord, who will prosper your work and defend you; Surely His goodness
and mercy shall daily attend you. Ponder anew what the Almighty can do, if with his
love He befriend you.

Choir and Congregation – Verse 4

Praise to the Lord! Oh, let all that is in me adore Him! All that has life and breath,
come now with praises before Him! Let the amen, sound from His people again.
Gladly forever adore Him! Amen.

Celebrant: The Lord be with you. **All: And with your spirit.**

Gloria

Cantor then all

Glo - ry to God in the high - est and on

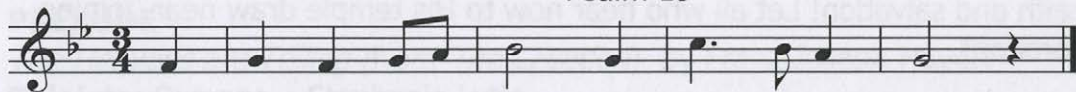
earth _____ peace to peo - ple of _____ good will.

Liturgy of the Word

Reading I *Numbers 11:25-29/137*

Responsorial Psalm

Psalm 19



The pre - cepts of the Lord give joy to the heart.

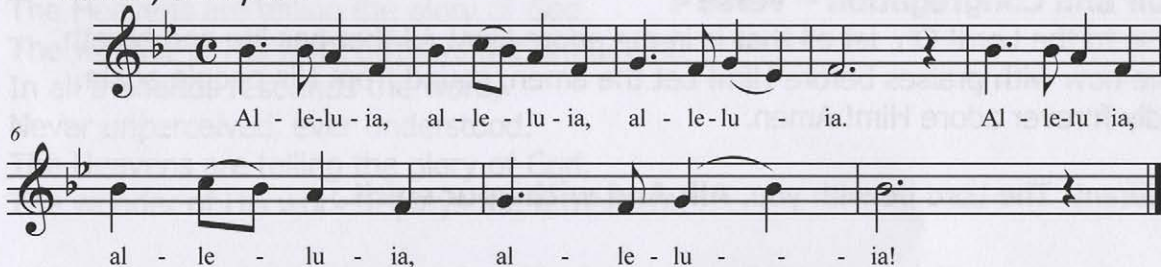
Refrain: Text from Lectionary for Mass, © 1969, ICEL. Music: Randolp Currie, © 1986, GIA Publications

Verses: Test, Psalm 19; The Grail. Music: Joseph Gelineau, SJ © 1963, 1993, The Grail, GIA Publications, Inc. agent

Reading II *James 5:1-6*

Gospel Acclamation:

Cantor, all repeat



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Celebrant: The Lord be with you. **All:** And with your spirit.

Gospel *Mark 9:38-43, 45, 47-48*

Homily: Fr. Chris Coleman

Liturgy of the Eucharist

Preparation of the Gifts

How Lovely is Thy Dwelling Place by Johannes Brahms (choir)

Invitation to Prayer

Priest: Pray brethren... acceptable to God, the almighty Father.

All: May the Lord accept the sacrifice at your hands, for the praise and glory of His name, for our good and the good of all His holy church.

Priest *All*
The Lord be with you And with your spir - it.

Priest *All*
Lift up your hearts We lift them up to the Lord.

Priest *All*
Let us give thanks to the Lord our God. It is right and just.

Holy, Holy

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav'n and earth are
full of your glo - ry. Ho - san-na, Ho - san - na, ho - san-na in the
high - est. Blessed is he who comes in the name of the Lord. Ho - san-na, ho -
san - na, ho san - na in high - est.

The Mystery of Faith

4

We pro - claim your Death, O Lord, and pro - fess your Res - sur -
rec - tion un - til you come a - gain.

The musical notation is in treble clef with a key signature of two sharps (F# and C#) and a time signature of 6/8. It consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line of text. The lyrics are written below the notes.

Amen

5

A - men, a - men, a - - - - men. _____
A - men, a - men, a - - - - - men.

The musical notation is in treble clef with a key signature of two sharps (F# and C#) and a time signature of 6/8. It consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line of text. The lyrics are written below the notes.

Communion Rite

The Lord's Prayer

Sign of Peace

Priest: The peace of the Lord be with you always. **All: And with your spirit.**

Lamb of God

Cantor

Lamb of God, you take a-way the sins of the world,____

____ have mer-cy on us____ Have mer-cy on us.____

Cantor

Lamb of God, you take a-way the sins of the

world____ grant us____ peace,____ grant us____ peace,____

grant us peace,____ grant us peace.____

Invitation to Communion

Priest: Behold the Lamb of God, behold Him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Hymn

#913 I Received the Living God

Communion Meditation – *Ave Verum* (choir) – W. A. Mozart

Communion Hymn

I Was Glad

Inspired by Psalm 122

Trad. Central American tune

Words and Arr. John L. Bell

5 I am glad, I am glad to be present in the house of God. I am
glad, I am glad to be wel-come by the liv - ing Lord.

The musical notation is written on two staves in treble clef with a key signature of one flat (Bb) and a common time signature (C). The melody is simple and repetitive, with lyrics written below the notes. A measure rest is indicated by the number '5' at the beginning of the second line.

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Concluding Rite

Final Blessing

Closing Hymn

Now Thank We All Our God

Choir and Congregation – Verse 1

Now thank we all our God with heart and hands and voices, Who wondrous things hath done, in Whom His world rejoices; Who from our mother's arms hath blessed us on our way with countless gifts of love, and still is ours today.

Choir – Verse 2

O may this bounteous God through all our life be near us, with ever joyful hearts and blessed peace to cheer us; And keep us in His grace, and guide us when perplexed, and free us from all ills in this world and the next.

Choir and Congregation – Verse 3

All praise and thanks to God the Father now be given. The Son, and Him who reigns with them in highest heaven. The One eternal God, Whom heav'n and earth adore; For thus it was, is now, and shall be evermore. Amen.

Recessional – *Hallelujah Chorus* (from *Christ on the Mount of Olives*) by Beethoven

Instrumentalists

Brass

Kenn Schnipke
Brian West
Mike Coogan
Steve Bankey

Oboes

Anna Fricker
Candi Morris

Strings

John Root
Naomi Guth

Acknowledgements

Archbishop Emeritus, Daniel E. Pilarczyk, who had planned to be our Celebrant, but due to illness was unable to attend; Fr. Chris Coleman; Worship Commission for planning this celebration; Janet Gaier, Pastoral Associate; Madelon Kinzig, Music Director and the St. Anthony Choir; Ushers; Sacristans; Servers; Lectors; Eucharistic Ministers; Knights of Columbus Fr. Kuhlman Assembly for their assistance; David Lesko (Lesko Photography) for mural photograph; Betty Borgerding for proofreading; Mike and Monica Wirick for assistance on the program, Barbara Armstrong for program layout; Meyers Printing and Design Inc.; Fred Chatfield and Christ United Methodist for loan of orchestral scores.

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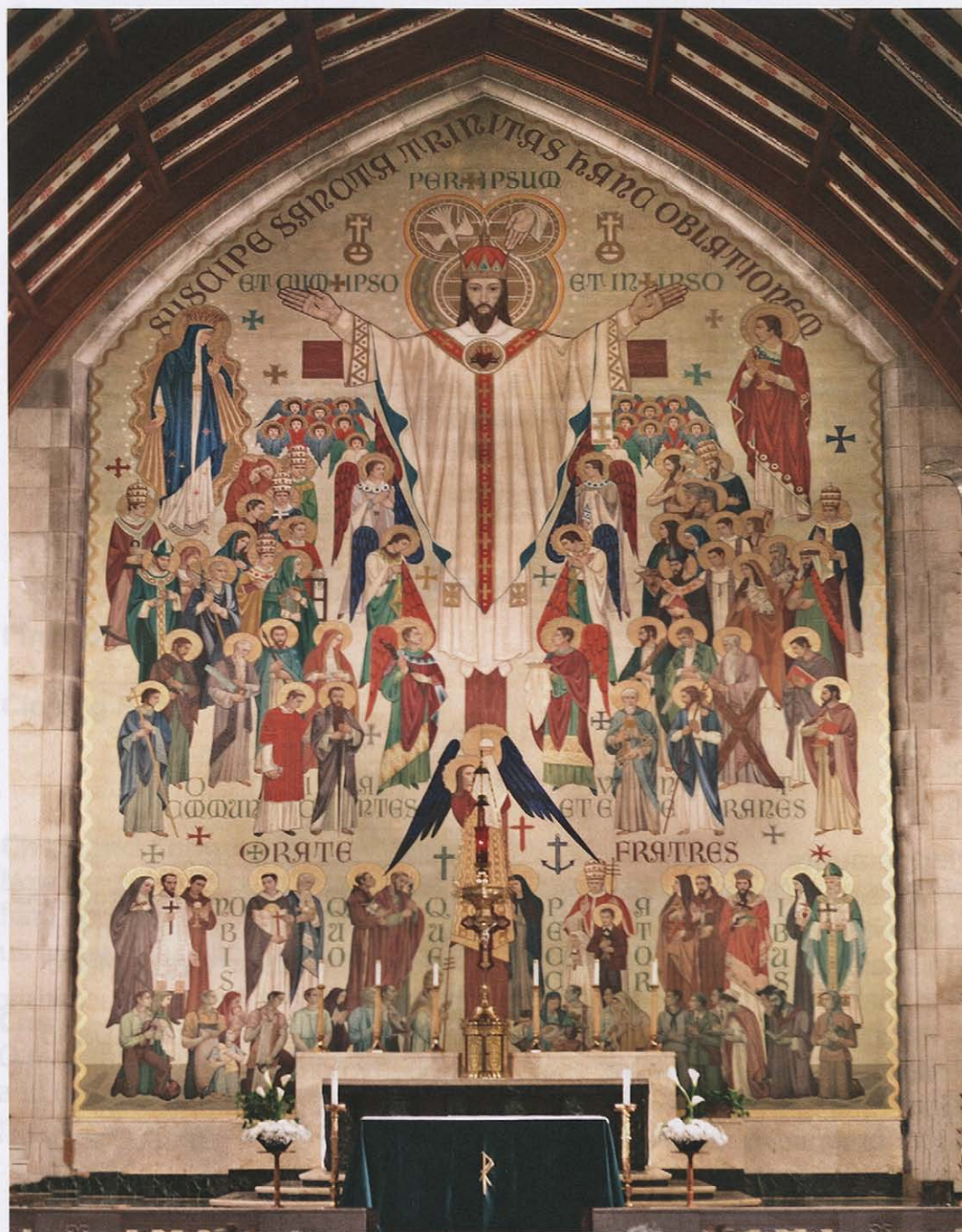


Photo by David Lesko

THE MEANING OF THE PICTURE

The picture rising behind and enveloping the Altar is a striking panorama of the work of Christ in saving us. The Son of God redeemed mankind by the Sacrifice of the Cross, depicted by Christ extended on the cross. He applies that work of redemption by means of the Sacrifice of the Mass, symbolized by the angel on the cross offering the Body and Blood of Jesus to the Blessed Trinity, under the appearances of bread and wine. The meaning of the picture then is THE MASS, a constant renewal of Christ's saving death.

The Mass is the center of our Faith, symbolized by the simple cross. The Mass is the anchor of Hope bringing to us the greatest graces for salvation. It is the testimonial of God's supreme love for us (His Sacred Heart) and the divine means we have of returning God's love.

THE VESTED CHRIST

Rising up through the whole length of the picture is a Great Cross which leads us heavenward to the Son of God Triumphant.

When the figure of Christ first appeared on the Cross in Christian art about the sixth century It was always robed or vested in a long, flowing tunic. It was depicted, not as suffering or dying or nailed to the cross, but as extended on the cross, living, triumphant glorious; head erect, surrounded by a nimbus and bearing a royal crown. The nude figure of Christ crowned with thorns, agonizing, and dying on the cross was introduced during the Gothic period in the Western Church about the eleventh century.

The Christ of our painting, therefore, far from being new or modern, dates back to the earliest tradition of Christian art. Christ thus portrayed represents, not just part, but the whole office of the Crucified Savior as Preacher, Priest and Sacrificial Victim, and as King.

As Priest He is our Great High Priest, the Author of the Eucharistic Sacrifice of the New Dispensation, offering Himself as a Sacrificial Victim for the sins of the world. "But when Christ appeared as high priest of the good things to come, He entered ... by virtue of His own blood, into the Holies, having obtained eternal redemption." Hebrews 9; 11-12.

As King, "He sitteth at the right hand of God the Father" while "all power is given unto Him in heaven and on earth" ... "and of His kingdom there shall be no end." As King, moreover, He dispenses "justice" and "mercy." JUSTICE when He rewards the faithful with the Palm of Victory and the Crown of Peace, (held by the angels). MERCY when He receives repentant sinners. For He is a kind and loving King who displays on His breast the emblem of His Sacred Heart, "Which has loved men so much."

The emblems above the figure of Christ (the Dove and the Hand) symbolize the Holy Spirit and God the Father and proclaim our belief in the great mystery of the Blessed Trinity.

Dispersed throughout the picture are crosses of different designs, all of which designate the sign of the cross. This holy symbol is used not only to express certain mysteries, e.g. the Redemption and the Trinity, but also to produce supernatural effects and to impart blessings and therefore is often used in the Mass.

THE FIGURES OF THE PICTURE

The other figures of the picture are assembled in three groups. Around the altar in the lower group are the members of the Church Militant here on earth, ourselves - people in all walks of life, men and women of all occupations from the various professions, to those who earn their living by manual labor. The different states of life are represented, religious and laity.

Up above these are the Blessed in heaven, the lower group containing the Saints of the Blessed Sacrament, men and women whom God raised up from time to time, with potent minds to defend the doctrine of the Eucharist, and flaming hearts to love It. Also included are the different Patron Saints appropriate to the whole Church, our Diocese and our Parish.

In the upper group are assembled all the saints of both the New and Old Testaments whose names are found in the Canon of the Mass. The Blessed Mother of God holds the place of honor as Queen of Heaven and earth and Mother of Men, the Co-redemptrix, and Mediatrix of Grace.

The angels, according to the saints, fill the sanctuary wherever Our Lord is present in the Blessed Sacrament.

THE PRAYERS OF THE PICTURE

Throughout the picture are placed certain Latin words. These are the beginning words of certain prayers of the Mass; prayers of adoration and petition, two of the ends for which the Mass is offered.

"Suscipe sancte Trinitas hanc oblationem"

"Receive, O Holy Trinity, this oblation"

After the washing of hands (symbolizing purity of mind and body) the priest returns to the middle of the altar; full of confidence he raises his eyes to the Crucifix, presently lowering them again; he then bows with humility and reverence, places his joined hands on the altar, and recites in this suppliant position: "Receive, O Holy Trinity, this oblation." The Church turns to the Holy Trinity and offers to it the Sacrifice prepared on the altar.

"Per Ipsum, et cum Ipso, et in Ipso"

"Through Him and with Him and in Him"

By these closing words of the Canon, appearing immediately before the "Our Father," the whole significance and efficacy of the Sacrifice of the Mass are again briefly summarized; for Jesus Christ, the God Man Highpriest, appears on the altar as Mediator between God and man; on the one hand, to bless and enrich men with the plenitude of the gifts of salvation, on the other, most perfectly to honor and glorify the external majesty of God.

Considering Jesus Christ in His Human Nature, as our Head and Mediator, we render to the Triune God all honor and glory "through Him" and "with Him," in that we, in union with Him offer the sacrifice, and "in Him" insofar as we are included in His sacrifice and are jointly offered with it.

"Communicantes et Venerantes "

"In communion with and honoring the memory ..."

The word "communicantes," in the Canon of the Mass, denotes that we are subjects of the kingdom of Christ, that we belong "to the Communion of Saints"; this membership with the mystical body of Christ

is here appropriately made prominent, because we would honor the memory of the blessed (depicted in the picture) with the intention of rendering ourselves worthy of their intercession at the offering of the Holy Sacrifice of the Mass.

It is precisely at the celebration of the Mass that we are reminded of the happiness and dignity of belonging to so glorious a community, that is, that we are "fellow citizens with the saints and domestics of God." (Eph. 2, 19.) For after the priest has interceded for the Church Militant and her members, he endeavors to add greater weight and efficacy to his supplications by invoking the saints.

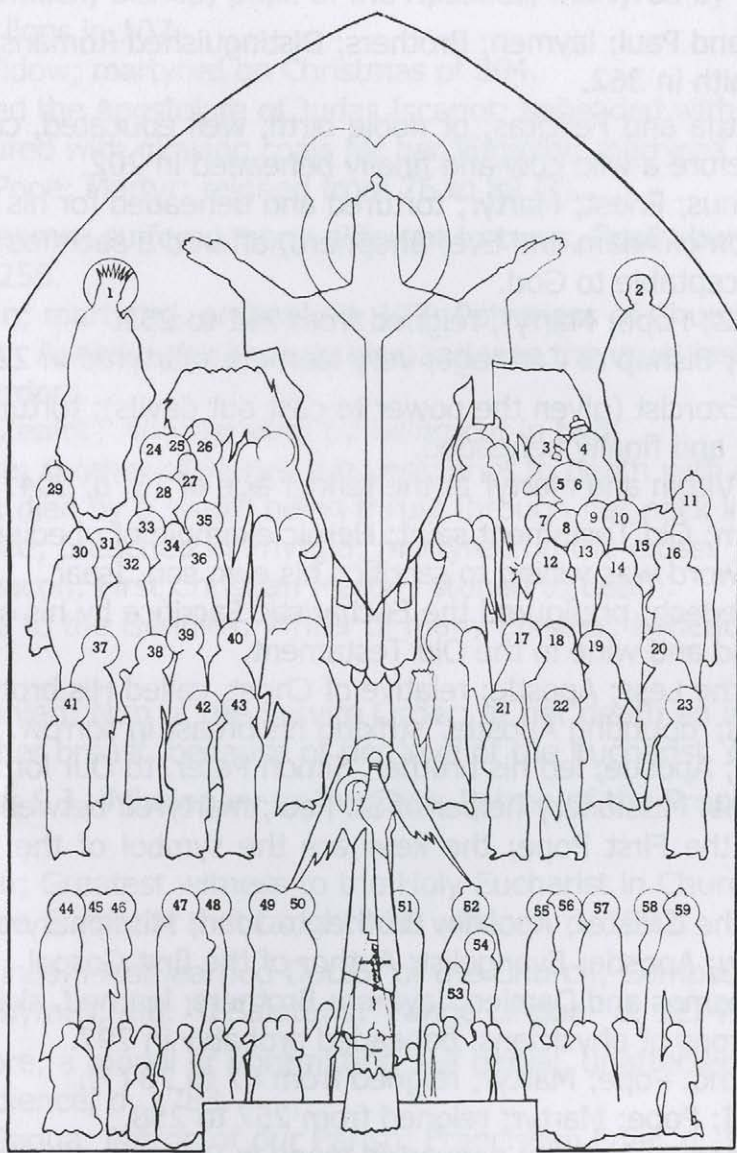
"Orate Fratres"

The priest summons all the faithful to unite with him in common prayer, "pray brethren," in order that their common sacrifice may be favorably received by God.

By our regeneration in Baptism all Christians are children of God and the Church, we are all brethren among each other. In addressing the faithful the priest says "My sacrifice and yours." The Eucharist, is the sacrifice of the whole Church; it is not exclusively the priest's sacrifice, but the property of the faithful also.

"Nobis Quoque Peccatoribus"

"To us also thy sinful servants," refers to the Church Militant at the foot of the Cross, still working out our salvation. We acknowledge and confess ourselves in all humility to be poor sinners, for we thereby draw on ourselves God's favor and blessing.



- 1 - The Blessed Virgin Mary; Mother of God.
- 2 - John; 'Beloved Apostle'; Evangelist; Protector of Mary.
- 3 - John the Baptist; Precursor of Christ; Prophet; Martyr.
- 4 - Alexander I; 5th Pope; Martyr; reigned from 121 to 131

- 5&6 - John and Paul; laymen; Brothers; Distinguished Romans; beheaded for their faith in 362.
- 7&8 - Perpetua and Felicitas; of noble birth, well educated, cruelly scourged, cast before a wild cow and finally beheaded in 202.
- 9 - Marcellinus; Priest; Martyr; tortured and beheaded for his faith.
- 10 - Abel; son of Adam and Eve; Shepherd, offered a sacrifice pleasing and acceptable to God.
- 11 - Cornelius; Pope; Martyr; reigned from 251 to 252.
- 12 - Cyprian; Bishop of Carthage; very learned; martyred in 228.
- 13 - Peter; Exorcist (given the power to cast out devils); tortured for casting out a devil and finally beheaded.
- 14 - Agnes; Virgin and Martyr at the tender age of 13. d. 304.
- 15 - Abraham; Old Testament saint; Heroic example of obedience and faith; at God's word was willing to sacrifice his own son, Isaac.
- 16 - Melchisedech; prefigured the Eucharistic Sacrifice by his own sacrifice of bread and wine in the Old Testament.
- 17 - James the Less; Apostle; relative of Christ, called His brother.
- 18 - Thomas; 'doubting Apostle,' striking his breast in sorrow.
- 19 - Andrew; Apostle; led his brother, Simon Peter, to Our lord.
- 20 - Barnabas; Missionary helper of St. Paul; martyred between 53 and 76.
- 21 - Peter; the First Pope; the keys are the symbol of the power to bind and loose.
- 22 - James the Greater; Apostle; Brother to John; Missionary to Spain.
- 23 - Matthew; Apostle; Evangelist; Author of the first Gospel.
- 24 & 25 - Cosmos and Damien; laymen; Brothers; learned, skilled in healing, patrons of physicians, beheaded probably in 297.
- 26 - Linus; 2nd. Pope; Martyr; reigned from 67 to 76 (?).
- 27 - Sixtus II; Pope; Martyr; reigned from 257 to 258.
- 28 - Chrysogonus; layman; converted many in Rome; beheaded in 304.
- 29 - Clement; 4th. Pope; Martyr; reigned from 88 to 97 (?).

- 30 - Ignatius of Antioch; Bishop; pupil of the Apostles; martyred by being devoured by lions in 107.
- 31 - Anastasia; Widow; martyred on Christmas of 304.
- 32 - Matthias; filled the Apostolate of Judas Iscariot; beheaded with an axe.
- 33 - Agatha; tortured with glowing coals for her Virginity; martyred in 251.
- 34 - Cletus; 3rd. Pope; Martyr; reigned from 76 to 88 (?).
- 35 - Lawrence; Deacon; suffered many different tortures, finally burned to death on a grill in 258.
- 36 - Cecilia; Virgin; martyred, probably in 177; Patroness of Church music.
- 37 - Bartholomew; Apostle; the knife in his hand was the cruel instrument of his martyrdom.
- 38 - Simon; the 'Zealot'; Apostle; died by being cut in two.
- 39 - Jude; Apostle; Brother of James the Less; shot to death with arrows.
- 40 - Lucy; Virgin; died by a sword being thrust through her neck in 304.
- 41 - Phillip; Apostle; preached in Phrygia; martyred on the cross.
- 42 - Stephen; Deacon; First Christian Martyr; stoned to death.
- 43 - Paul; Apostle to the Gentiles; Writer of many Epistles; beheaded with the sword.
- 44 - Juliana Falconieri; Nun of the Servite Order; at her death an imprint of the Host was left on her breast, because of her love of the Eucharist. d. 1331.
- 45 - Francis Xavier S.J.; Missionary to the East; Patron of the Propagation of the Faith.
- 46 - Pascal Baylon; Greatest witness to the Holy Eucharist in Church History. It was the Eucharist that taught him wisdom. d. 1592.
- 47 - Thomas Aquinas; Most learned Doctor of the Church; Composer of Eucharistic hymns, e.g. "O Salutaris: 'Pange Lingua.'" d. 1274.
- 48 - Benedict Labre; a model of unremitting self denial, unaffected humility and unhesitating obedience, d. 1783.
- 49 - Anthony of Padua; Patron of our Parish; Franciscan Friar. d. 1231.
- 50 - Joseph; Foster Father of Jesus; Husband of Mary; Patron of the Universal Church; from whom we ask the grace of a happy death 23.

- 51 - Mary Magdalene; Converted sinner; Model of true repentance and sorrow.
- 52 - Pius X; Pope of the Holy Eucharist, who granted permission for and encouraged early and frequent Communion; canonized by Pius XII.
- 53 - Dominic Savio; Teenage Saint; "rather die than offend God"; d. 1857. Canonized by Pius XII.
- 54 - Maria Goretti; Modern Martyr for Purity; d. 1890; canonized by Pius XII.
- 55 - Theresa; The Little Flower; had an insatiable, childlike love and desire for Holy Communion; Patroness of the Missions; d. 1897.
- 56 - Francis of Assisi; Lover of Humility; Founder of the Order of Friars Minor (Franciscans); d. 1226.
- 57 - Wenceslaus; Duke; Martyr; with his own hands planted the wheat and tended the grapes which gave the wine used for Mass; d. 938.
- 58 - Margaret Mary; Blessed with many visions of Our Lord; spread the devotion to the Sacred Heart; d. 1690.
- 59 - Francis de Sales; Bishop of Geneva; Patron of the Archdiocese of Cincinnati; d. 1692.

THE CHURCH MILITANT

Musician; Seamstress; Family of father (miller), mother and two children; Carpenter; Doctor; Nun; Fireman; Policeman; Pius XII; Teacher and her boy and girl pupils; Priest; Artist and wife; Sailor; Wac; Soldier; Nurse; Scholar; Judge; Student.





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