



# Barquilla de la Santa Maria

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Most Rev. Michael J. Ready, D.D.,  
Fifth Bishop of Columbus

THE READY DAYS  
by Msgr. Roland T. Winel

[This talk was presented at the 1991 Winter Quarterly meeting of the Catholic Record Society, on February 16, 1991. Monsignor Winel served as Secretary and later Chancellor of Bishop Ready.]

It is an eerie feeling that I have being here today, speaking of Bishop Ready, because it is reminiscent of another occasion. Bishop Ready, due to address the Autumn Quarter graduating class at The Ohio State University in 1955, was confined to Mt. Carmel Hospital with a slight stroke. I substituted for him. Afterward I reported to him, and he said, "I know, I heard you" (on

the radio). I make no claims to ultraterrestrial connections nor have I any inclination to make personal contact with Bishop Ready at this moment. I strongly suspect, however, that he is listening. Some day when we meet again, I'll hear in dulcet tones, "Father, I heard you."

We might as well begin with the obvious. A person brings to any task only what he is and whatever personal qualities and skills he possesses. The Michael J. Ready I am presenting is the man who came from Washington, D.C. to Columbus, Ohio in January, 1945 as the fifth Bishop of the Diocese of Columbus. He had been the General Secretary of the National Catholic Welfare Conference (now the United States Catholic Conference). In that role he was the interpreter of the minds and the proposals on public policies of some 190 bishops in the United States. In a sense, that position lent itself to assuming vicariously the function and contingent respect due to a high churchman.

The years 1931 through 1944 were a time when this nation was emerging slowly from international isolationism into the status of a world superpower to be thrust upon it after World War II. It was a time when the Catholic body of American citizens was still experiencing bigotry. Anyone now old enough will recall the vicious attacks by the Ku Klux Klan and a group identifying itself as Protestants and Other Americans United for the Separation of Church and State.

Yet it was a time when leadership in the Catholic Church and those who were associated with it had an articulate voice in the National Catholic Welfare Conference. Since its inception as a civilian support group in the war effort of World War I, this national organization of the Catholic bishops had widely expanded its services under the guidance of Father John Burke, who was the mentor of Father Michael Ready who would succeed him in 1933.

During the relatively quiet years between the two world wars, the National Conference was developing strong programs to aid the growth of Catholic schools, a nationwide news service, and the participation of lay men and women in the internal affairs of the Church here at home and to a limited degree abroad. Mainly because of Msgr. John Ryan and Father Raymond McGowan, the bishops of this country were the outspoken advocates of the Church's social teachings expressed earlier in Pope Leo XIII's "Rerum Novarum" (its centennial of publication being observed in May, 1991).

In his sermon on the occasion of Bishop Ready's episcopal consecration, Archbishop (later Cardinal) Mooney of Detroit capsuled the prestige of the Conference and its general secretary, "When the history of the Church in our generation comes to be written, the role of the National Catholic Welfare Conference in making Catholic unity effective for the welfare of religion and society will loom large in the annals of these years. In that history the name of Bishop Ready will stand out both for the position of high responsibility he has filled and the quality of service he has given."

Bishop Ready was engaged in international as well as national affairs for the American bishops. He had great experiences in countries outside the United States. I remember in 1954 when Msgr. O'Dea and I were with him for his quinquennial report to the Holy See. On the way home we stopped at Lourdes and from Lourdes we went over to a small sea-side town, St. Jean de

Luz, just over the border from Spain in France. We were sitting in a sidewalk cafe and he was recalling the days when he was in this role of General Secretary. He represented the American bishops there as their liaison with the Spanish bishops, during the Spanish Civil War. Also, he would recall the days when he went into Mexico during the anti-clerical days of President Calles, when (he certainly was in collar) he was the tie of the American bishops had in many areas.

Only a Church open to hear and respond to a membership seeking solutions to its own problems, that they had to meet in their own time, would test the mettle of a bishop molded in the pattern of Michael J. Ready as the former General Secretary of the National Catholic Welfare Conference. We can only take him at his word. This is what he said, "We as priests of the Church of Columbus are the very pillars upon which it rests.... As faithful priests there is no limit to our power to win souls, and there should be no sacrifice too great to make in the service of the Church." To the people of the Columbus diocese on that same occasion of his installation, Bishop Ready said, "It will be especially heartening to have the fullest cooperation of the laity in carrying on important programs for the welfare of the Church and society. I assure them they shall have both (my interest and blessing) in abundant measure." Further, charity and justice "must be the force and motive in the planning and organizing of the better society we wish for our Country and for the peoples of the world. If all of us keep hammering away on a few old-fashioned ideas the task of fashioning that better society will be done."

It was 1945 when Bishop Ready spoke at his installation in St. Joseph Cathedral. He made a comment then that may need to be repeated in our day: "The coming victory of our Allied arms will not of itself, unfortunately, establish peace in the world. It will bring the welcome end of official hostility among nations. Peace rests on the titanic forces of spiritual power. Precisely because of that truth, the Church again enjoys one of the dramatic roles of History."

We can only look at his record to see how well Bishop Ready performed. Statistics are a part of that record, but only a part of it. Nearly twenty new parish facilities and a dozen elementary schools and as many new residences for women religious were constructed. For the first time, regional high schools were appearing, beginning with Bishop Watterson High School in 1953. Catholic students at Ohio State University had their own "watering well" on Iuka Avenue. The Carmelite Sisters for the Aged and Infirm opened their home for the dependent aged and the cloistered Carmelites brought their contemplative life into our midst -- all of these ministries prior to 1950.

Bishop Ready turned first of all to the priests of the diocese to assume positions of leadership. William Kappes and Lawrence Corcoran were given graduate studies in the fields of social service, Bennet Applegate in education, Augustine (we have known him only as Gus) Winkler in social action, George Schorr, James Carroll, and Urban Wiggins in canon law. Under the direction of Fathers Kappes and Corcoran that great work, the Catholic Welfare Bureau (now the Office of Catholic Social Services), was established. They extended their professional staff to include a number of wonderful lay people: Helen McDaniel, Paul Lynch, Regina Kessler, and others. Many of them have continued to function on boards of kindred organizations. The services of the Bureau ranged from children services to the care of displaced persons after

World War II, from family counseling to institutional supervision.

Where the need was immediate and trained administrators were unavailable, the bishop used sources of his own. So intent was he to move a Catholic Youth Organization into action that he brought in Father Vincent Mooney who had worked in the NCWC Youth Department in Washington.

These many-faceted activities opened the way for lay men and women as program volunteers and for lending their special skills on advisory boards. Likely the heaviest load of activities among the laity was given to the Councils of Catholic Men and Women. During the twelve years that Bishop Ready was in the Columbus Diocese, these federations of lay organizations literally transformed the role, work, and influence of Catholic people in nearly every community. I would hear Frank Hall, Larry Lorms and Joe Weisenberg, Isabel Charles, Marion Swickard, Dolores Eyerman, and many others throughout the diocese make such observations as, "There is work we can do in the Church. Thank God, we have been asked to do it."

The broader vision of the National Catholic Welfare Conference must have been in Bishop Ready's planning even before he left Washington. Shortly after he settled into the See of Columbus, he and Archbishop McNicholas of Cincinnati structured the first statewide Catholic Conference in the nation. Like the scriptural mustard seed, the Ohio Catholic Welfare Conference (now the Ohio Catholic Conference) began humbly. Within five years time it easily had the support of the six Ohio bishops. Much of the credit is due to Msgr. John Staunton, the first general secretary of the Conference. There were times when even the bishops were surprised at the beneficial relationships the Conference had at all institutional levels in the State of Ohio. Bishop Ready had said at his installation, "The Church must organize her followers according to the effective methods of community organization, both to promote her social programs as well as to defend her rights against present powerful secularist forces."

The motto Bishop Ready chose for his coat-of-arms reveals the character of the man: "Quae sunt Dei, Deo" -- a quote from St. Luke's Gospel recording Jesus's response to those who were questioning His authority: ...repay to Caesar what belongs to Caesar, Jesus said, "and to God what belongs to God." One needs to read that whole scene from Luke's twentieth chapter to see the impact and importance, the stress on what belongs to God.

Bishop Ready was a churchman in the classic sense of a pre-Vatican II hierarch of the Roman Catholic Church. The Church was the voice of truth regarding moral righteousness in matters of the dignity of the individual, the integrity of the family, and the total welfare of human society. The bishops of the Catholic Church were almost alone in that stance of upholding human values. There devolved on them an air of authority, accepted by its exercise among the people of their dioceses and usually respected within the communities where they lived and worked together with other local leaders. Decision-making, often solitary by choice, was expected of them, not always in areas of personal competence. Deference to their honor and dignity was the hallmark of nearly all of their official relationships. What has been too easily omitted in an evaluation of Church leaders, in that period of phenomenal growth, is the underlying reality of their office and how they conceived it. They were churchmen who envisioned the pre-eminence of the

Church in mustering human resources for the betterment of society. Archbishop Mooney said this in terms to which his contemporaries would agree when he spoke at the consecration Mass of Bishop Ready, "The Church is Christ living and acting in His Mystical Body, ever guiding and ruling those who by Faith harken to His voice and give themselves over to His saving power." The concept of those men was that the Church was at the center of their lives and their service to the Church meant their service to their people.

It was this vision of the Church that Bishop Ready brought to Columbus. The Church of Columbus, as he was accustomed to speak of the diocese, was the whole Church. Whether he conceived it in terms of "the local Church" as in the ancient usage of the Church of Jerusalem, Antioch, Constantinople, or Rome may not have been in his mind. Nevertheless, the Church of Columbus was the entire diocese. His major themes of administration, so to speak, were (1) growth of the local Church and (2) opening up the local Church to its potential strength and influence. Such a concept of Church, its leadership and its people relating to the entire community, had not previously existed.

The place of religion was important in passing situations as in major issues. Some were even humorous moments, but the message was serious. At the 1947 June commencement of Ohio State University, Bishop Ready was the featured speaker. President Bevis introduced him as an outstanding community leader: "Bishop Ready is here to talk to our graduates, not so much on religious matters as on the seriousness of the tasks ahead of them." The bishop acknowledged the introduction and casually remarked, "I am surprised that the distinguished president of O.S.U. would not be interested in what an itinerant preacher like myself has to say to his students" on religion. Both the president and the graduates responded heartily and knowingly.

Michael Ready was an impetuous person both as the General Secretary of the NCWC and as the Bishop of Columbus. He wanted to get things done, move the Church forward, and set up programs toward that end. Characteristically of him, he was demanding and impatient both with himself and especially with those who were closely associated with him.

What may have seemed to some observers of Bishop Ready's activities as a person in constant motion and to what end, cautious assessment requires a good look at the results. We have done that. Interestingly, he did not consider that every work in the diocese had to be initiated by him. He encouraged and supported proposals that would never have occurred to him. The Diocesan Guidance Center was the work of Msgrs. Bennet Applegate and Lawrence Corcoran. Helen Corbett with a bit of help from Father James McEwan and me opened the Cathedral Book Shop and the Catholic Information Center. Very early in the days of the first television studios in Columbus, we were able to schedule regular programs as we wished. The bishop was one of the most avid viewers -- and critics.

In these instances he saw those who undertook such activities as working with him for the well-being of the local Church. He expected that the work would be done well. Satisfaction, gratitude, and praise was always forthcoming, sometimes only in an oblique way.

A few weeks ago I was talking with Father Matthew Kelty, a Trappist monk at Our Lady of Gethsemani Abbey, Kentucky, and in earlier years a close

associate of Thomas Merton. Father Matthew shared with me a letter he had written to some of his own friends the day after Merton's funeral. "He (Merton) was a problem here and elsewhere," Father Matthew wrote. "I know the reason for the problem. I mean the terrifying tensions the man endured with a kind of courage that only the power of God made possible.... People were forever trying to get out of the spot he made for them (by simply being what he was) by putting him into some category or other and then making him stay there...they would decide that he is a 'monk' and this is what a monk should do. Then they would expect him to do it. And he wouldn't. Couldn't. When he became a hermit they would decide what a hermit is and then they would see if he was being a good hermit. And he would not be! The only way I could live with the man was to love him whole, as he was with all his contradictions and I think this is the only way to understand him."

I make no comparison of Thomas Merton with Michael J. Ready. Comparisons tell us very little if anything at all about people.

We come to know people and to love them only when we have been willing to accept them as they are. Usually, expectations of others are of our own making, too subjective for anyone to live up to. Accepting the reality that tensions (hypertensions!) at work in an individual lie at the core and pervade the behavior of that person minimizes the weaknesses and opens up a vision of inner worth.

Some observed Michael J. Ready as a difficult person. Perhaps, he was. May I present him again in the image he has of himself: a churchman, like his contemporaries, dedicated to preserving another and a better image, the Catholic Church which those men served with respect, dignity, and honor.

In retrospect, those of us who lived during that period -- the Ready days -- are witnesses to the work that his successors have done in building upon Bishop Ready's work, 1945 to 1957.

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ORIGINS OF GERMAN CATHOLICS OF COLUMBUS  
FROM THE HOLY CROSS PARISH CENSUS

One of the facts most difficult for family historians to learn is, very often, the place of origin of an immigrant ancestor. Those with German Catholic ancestors who lived in Columbus are blessed by the efforts of the pastors of Holy Cross Parish, who kept a parish census from about 1878 until 1920. Three versions of this census survive in books given to the Society many years ago by the late Monsignor Joseph Hakel, at that time pastor of Holy Cross Parish. The data presented here is from the oldest version, a small book measuring about 3 3/4 by 6 1/2 inches. Based on internal evidence, this book appears to have been used from about 1878 until 1920. A second, large volume represents the efforts of a later pastor or secretary to transcribe the data and notes of this original book into a clean version in better order. The third volume is a very incomplete and less informative version, seemingly from the 1920s.

The data presented in this book varies in quality from some entries which consist of only a name up to complete listings of a couple with their parents

and places of birth, and their children, with birth dates and spouses. The information to be presented here will be limited to those entries which name a place of birth outside of central Ohio, mostly nativities in Germany. In general, the data on children will not be given here. It should be noted that the dates given in this census are not always reliable.

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Albert, Mrs. Maria Anna, born in Riedenberg, Landg. Brückenau, Baiern, Aug. 11, 1826. Died 21 March, 1905, at 7:20 p.m. Daughter of Johannes Knüttel and Cath. Kraenzer from ---bsroth, Landg. Weiers. [The first letters of the name of the village have had the end paper of the book glued over them.] Husband Johann Albert, from Riedenberg. (five children)

Allard, Hermann J., son of Joseph Allard (born 1794), Münster, Westphalia, and Clara (born 1800); born 29 Dec., 1844. Wife Henrietta Wenning, born 22 Jan., 1852, Cincinnati, daughter of Wil. Wenning and Lisetta. Married 12 May, 1869, Cincinnati St. Joseph. (six children)

Amann, Rudolph, born 27 March, 1852, Badmaringen, Baden, son of Georg Amann. Died Spet. 14, 1915. Wife Maria Karge, born 5 Aug., 1853, "Lyons, Star Co., O.", daughter of Bartholomaeus and Magdal., from Liller, Würtembg. (three children)

Assmann, Bernard A., son of Alois Assmann and Theresis Effenberger, born 4 Oct., 1870, Unter Heinzendorf, Bezirk Hohenstadt, Mähren. Wife Margareta Gassmann, daughter of Jacob Gassmann and Margaret Wagner of Columbus. Married 5 Feb., 1896.

Babbert, Carl -- see Hamfrisz

Babbert, Philip -- see Biehl

Bähr, John Joseph, born 19 March, 1853, Columbus, son of Johann Joseph Bähr and Maria Gärtner. Wife Anna Frank, born 13 Dec., 1852, Geroldshoven, Unterfranken; daughter of Andreas Frank and Johanna Tauch. (one daughter)

Bähr, Joseph, born 10 Aug., 1830, Waldum, Baden, son of Clemens Bähr and Agnes Doll. Wife Maria Gärtner, born 20 Jan., 1832, Prinzcastel, Trier, Rheinprovence, daughter of Nicolaus Gärtner and Margaretha. Married 14 Feb., 1852. (nine children)

Bähr, Klemens -- see John Gärther and Peter Jahn

Bartling, Christian Henry -- see Deinhardt

Bauer, Adam, born 29 June, 1844, Neudingen, Donauöschingen, Baden, son of Wendelin Bauer and Maria Gut. Wife Sophia Maug, born 8 Apr. 1846, Niedingen, daughter of Anton Mang and Cres. Reil; died 8 Aug., 1912. (five children) Wendelin Bauer died 12 Dec., 1864. Maria Gut born 1812.

Bauer, John, born 20 Jan., 1839, Neidingen, Baden, Donauöschingen, son of Wendelin Bauer and Maria Gut; died Nov. 14, 1915. Wife Maria Mang, born 8 Aug., 1842, Neidingen, daughter of Anton Mang and Crescentia Reil. Married 22 Jan., 1861. (nine children)

Bauer, Philip -- see Winkles

Baumann, Georg, born 23 April, 1805, died July 7, 1868; born Gesslingen, Württemberg, Oberamt Rothweiler. Wife Maria Sybilla, daughter of Michael Ehrenhard and Elizabeth Schwarz, born in Hartheim, Canton Gellheim, Baiern, 2 Sept. 1816. Married Feb. 7, 1839. (twelve children)

Baumeister, Engelbert, born 8 Nov., 1841 in Alstadt-Rotweil, Württemberg, son of Melchior Baumeister and Elizabeth Fischinger from Wellendingen. Wife Maria Kläger, born 18 Nov., 1843 in Ohio, died June 19, 1917; daughter of Cornelius Kläger and Agatha Jung. Married 18 June, 1868. (seven children)

Baumeister, Frank, born March 31, 1869, son of Engelbert. Wife Tillie Tucker, born 1 April, 1870, Steubenville, Ohio, daughter of Michael & Mary Tucker. Married 21 June, 1893. (one child listed)

Baumgard, Bernard, born 18 Dec., 1814, in Morles Hünfeld, KurHessen, son of Georg Paul Baumgard and Maria Margaretha Müller. Wife Veronica Knoht, born 18 July, 1807, in Morles, daughter of Valentin Knoht and Marianna Jule. Married 29 April, 1836. (four children)

Becherer, Joseph -- see Miller, John

Beck, Lorenz, born 6 Jan., 1807 in Wulfisheim, Elsass, son of Lorenz Beck and Magdalena Schüter. Wife Theresia Engler, born 29 Sept., 1819, daughter of Georg Engler and Elizabeth Stezeler (?). Married 9 June, 1839. (six children)

Becker, Franz Carl -- see Redel, Franz and see Engel, John B.

Becker, Leonard, born 1833, Hesse-Darmstadt. Wife Catherine Büchner, born 3 Sept., 1834 in Oberriedenberg, Baiern, daughter of Johann and Margaretha Büchner. (son Ludwig; brother in Dayton)

Beer, Carl, born 24 March, 1812 in Ploessberg, Landgerichs Thirschenreith, Oberpfalz und Regensberg, Baiern, son of Georg Beer and Francisca Bäumlner. Wife Barbara Elizabeth, born 2 Feb., 1814, in Wurmsgefäll, Pfarrai Beidel, daughter of Michael and Maria Anna Mark. (six children, including one Sister of Notre Dame)

Behlen, Carl, born 1 March, 1817 in Wirstadt, Hesse Darmstadt, son of Carl Behlen and Catharina Held. Wife Maria Hoe, born 14 June, 1820, Kitzingen, Baiern, daughter of Franz Hoe and Margaretha. Married at St. Peter's, Philadelphia, 25 November, 1844 (or 1845). (three children)

(To be continued)

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197 E. Gay Street Columbus, Ohio 43215 Donald M. Schlegel, editor  
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