

Barquilla de la Santa Maria

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Diocese of Columbus

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May 5: St. Jutta

May, 1999

The Diocesan Council of Catholic Women

by Toni Bischoff

The National Scene

The year 1920 was a very important one to women all over the United States. Granting of suffrage to women certainly dominated "women's history" but a very important event for Catholic women was beginning to take place, the founding of the National Council of Catholic Women.

The bishops had been talking about this federation since the winter of 1918 and it had been brought to the attention of the Administrative Board of their National Catholic Welfare Council and discussed to its fullest. The bishops realized what a tremendous job women had done during the first World War in assisting the Red Cross and serving as volunteers wherever the need was determined, and they did not want to see this come to an end. They realized that women could use their efforts on a national scale in serving the Church.

The purposes of such a federation would be:

- To give to Catholic women of the country a common voice and an instrument for united action in all matters affecting Catholic or national welfare;
- To ensure proper Catholic representation on and the proper recognition of Catholic principles in national com-

mittees and national movements affecting the religious, moral, and material well-being of the country; and

- To stimulate the work of existing Catholic women's organizations to greater service and usefulness in meeting the needs of the times.

The bishops wanted women to be united and to do things on a big scale and in a national way, in order that they might bring to others the message of Catholic truth and Catholic faith, in all its fullness, all over the vast expanse of our country.

In the year 1920 there were in existence other national organizations, i.e. the Daughters of Isabella, the Catholic Daughters, and others and it was strongly felt that in establishing a National Council of Catholic Women which would serve as the 'umbrella organization' all of the groups would become stronger. This met with some opposition from the existing organizations, since they feared their importance was being threatened. They were encouraged to maintain their own identities but to work together as a unit. This has proven to be very successful and representation on the National Board of the Council of Catholic Women has helped to solve some of the problems.

The bishops called a meeting to be held in Washington, D.C. on March 4, 1920. All of the

bishops were sent a letter outlining the purpose of the organization and were requested to send at least one woman and no more than three to this founding meeting. Two hundred women attended, from all parts of the country.

Bishop Schrembs, Ordinary of Toledo, was asked to undertake the assignment of "affiliating all Catholic Women's Organizations -- to coordinate, promote, and assist the activities of already existing women's lay organizations in the U.S., under the direction of the bishops." At the same time the Council of Catholic Men was formed under the direction of Michael Slattery, who had been Executive Secretary of the Men's Committee of the National Catholic War Council [predecessor of the National Catholic Welfare Council, the National Catholic Welfare Conference, and today's NCCB].

When the women were first called together it was realized that it would be unfair to expect a representative cross-section of the United States to participate. The women were expected to pay their own expenses and to be free to travel, making ineligible many women who would have a lot to offer. This same problem still exists, even though we have improved our assistance to help women participate we lose a lot of talent because the financial issue creates problems within the family.

Each ecclesiastical province was invited to send a representative to the National Board. At that time there were fourteen provinces; now there are 27. The officers would be elected from this body of women. It was not until 1973 that the election of officers was taken to the delegates at the National Convention. Under the present guidelines it was decided that each province would elect its own representative and the delegates would elect their officers for a two-year term of office.

The programs and the committees that were

established covered all aspects of the Church: Community, Church, Family, International, Organization, and Legislation. Each of the titled committees had many sub-committees that they were responsible for supervising. At this time the national staff was much larger than today and a lot of the work was done in the Washington office. Over the years this has changed, because the women felt that this was their federation and they wanted to have complete ownership.

With the N.C.C.W. as the umbrella, diocesan and vicariate, district, or deanery councils of Catholic women were established. Priestly moderators were appointed to provide spiritual guidance (though some also tried to be more active). The design of the organization was from the top-down, from the national through the diocesan and then the deanery, vicariate or district levels to the parish affiliates. Ideas initiated at any of these levels were sent on to the national level, providing a complete flow of information and program directives.

The N.C.C.W. has been involved in many important issues, such as work with the Catholic Relief Services; Water for Life program to bring good water to third-world communities; leadership programs; pre-Cana; pro-Life; head-start; and many others.

The D.C.C.W.

In 1945 Most Rev. Michael J. Ready arrived in Columbus and in the Fall of that year announced the formation of the Diocesan Council of Catholic Women. He appointed Marge (Mrs. S. L.) Hall as the first president. She served a term of one year and was followed by Anna Marie Cline. Since that first appointment, twenty-seven women have served and been elected to represent the D.C.C.W.

The first moderator of the D.C.C.W. was Monsignor Casey, followed by Monsignor

Roland Winel and then Father Bernard McClory. Other moderators have served and at the present Father McClory has returned to be the Spiritual Director. Moderators were encouraged to provide guidance but to let the women make their own decisions and to be creative with programs.

The original organization had 32 committees. This was quickly found to be unworkable and was reduced to six principle areas. In Bishop Issenmann's time, the D.C.C.W. organized the first confirmation class at the Columbus State Hospital. In Bishop Carberry's time, the focus was on social issues and legislation for the aged, the poor, and the handicapped. Bishop Elwell shifted the focus to ecumenism.

The D.C.C.W. at first had a small office above the Cathedral Book Shop, across the street from St. Joseph Cathedral. Later, they were located on Hawthorn Street, across from St. Anthony Hospital, then in the early version of consolidated diocesan offices, they moved with the others to 80 South Sixth Street. They now are located in the Catholic Center at 197 E. Gay Street.

Over the years the various Catholic women's organizations have taken as their own many different areas of focus. Originally, the main role of the groups was to be available whenever their services were needed in a parish, for example the old Altar Rosary Society's handling the cleaning and flower arrangements for the altar. Women realized that, although these jobs were very important, there needed to be more if they were going to carry out the original mandate of being involved in social issues, such as giving of their talents in the fields of education, care of the elderly and the poor, and looking at the international problems and offering their assistance. This is the direction that all levels of the Council are placing as the purpose of women's organizations.

We have faced many problems over the years. Finances certainly are at the top of the list. Originally an assessment was placed on each parish, but that was found to be unfair as populations shifted. In 1958 Bishop Issenmann did away with the assessment and replaced it with a dues system; in addition he gave a fund of \$15,000 to the organization. Other problems include the loss of volunteers who were always ready to carry out an assignment, having been called into the work force; parishes have closed or have been combined; and so the woman power has been diminished.

We came to realize that we needed to make changes to stay in tune with the times. Parish, vicariate, diocesan, and national council are making these changes, which focus on not only the national issues but the issues that effect our own respective areas: to be aware of the working woman, the single parent, and the demands which are placed on all of us so that free time for volunteer work has taken on a different dimension; to realize that we need not cover every program, that we can single out the project which is important to us and still be a successful organization.

Local women who have had an impact on the national level include Dorothy Holden, Delores Eyerman, Dorothy Langley, Mary M. Glockner, Betty Martz, and Toni Bischoff, who served as national president, 1985-1987.

The support that has been freely given by our bishops and priests to the work and the mission that is undertaken by the women is greatly appreciated and must continue into the future.

We pray together, work together, and form bonds that are never forgotten. No matter where our lives go, the friendships that are brought about live forever. What a wonderful group to call your council family.



Abstracts from *The Catholic Telegraph*

(Continued, from Vol. XXIV, No. 3)

October 7, 1847

Subscriptions:

Valentine Owesney and James McGinness,
Steubenville, O.; John O'Rourke, Rehoboth, O.

October 14, 1847

[first pastoral letter from Bishop Amedeus
Rappe of Cleveland]

OBITUARY

Died September 19th near Williamsburgh,
Batesville, Pa. [correctly Ohio], Guernsey
County, LISETTE, consort of E. F. BIDENHARN,
aged 33 years, after having received the rites of
the Catholic Church. While returning from
church the horse ran away and being thrown
violently from the carriage, she fractured her leg
so badly as to make amputation necessary.
During which operation she died. She left behind
a husband and seven children to mourn over her
untimely grave. May she rest in peace!

October 28, 1847

[This issue contains a 3/4 column
advertisement for St. Mary's Academy,
Somerset.]

December 9, 1847

Subscriptions:

P. Dittoe, Somerset, O.
Thomas D. Spare, "

December 10, 1847

Subscriptions: Thomas Ewing, Lancaster, O.

January 6, 1848

OBITUARY. -- Died on the 4th of December, of
Typhus fever, Mr. James Kennedy at his
residence on Meigs creek, Morgan Co., Ohio,
aged 67 years. He had emigrated with a large
family in 1827 from Ireland, and to the day of his

death, enjoyed the respect of his neighbors. His
death was worthy of a life which was devoted to
the profession and practice of the Catholic Faith.
During his last moments he was surrounded by
his family; he responded to the prayers which
were offered for his eternal welfare and expired
whilst repeating the Rosary of the Blessed
Virgin. May his soul rest in peace.

Subscriptions:

Rev. T. Farrell, Deavertown, O.
Felix Maguire, Marietta, O.

January 13, 1848

The New Church of Columbus will, God willing,
be dedicated on next Sunday. Several of the
Clergy of the Diocese are expected to assist at
the interesting ceremony.

January 20, 1848

DEDICATION OF THE CHURCH OF THE
HOLY CROSS, COLUMBUS.-- The spacious
and beautiful Gothic Church of Columbus, 115
by 65 feet, was dedicated to Almighty God, last
Sunday, 16th inst., by Right Rev. Dr. Purcell,
assisted by Rev. Messrs. W. Schonat, (Pastor of
the Congregation,) H. D. Juncker, J. M. Young,
J. F. Wood, Clem. Hammer, F. D'Hope, and Ed.
Etschmann. The day was bright and spring like,
and the audience the largest that could have been
admitted within the church walls. The first
sermon, in English, was preached by Rev. Mr.
Wood, immediately after the church doors were
opened. It was sound in argument, earnest in
manner, and clear in method, and could not have
failed to reach the minds and the hearts of his
hearers. Solemn High mass was sung by Re. Mr.
Juncker, who first organised the congregation of
Columbus and build the chapel of St. Remy. Rev.
Messrs. Young and Wood were deacon and
subdeacon. At the end of the Gospel, Rev. Mr.

Hammer preached in German, an eloquent and impressive sermon. The Bishop made a brief address, congratulating the excellent Pastor and his faithful flock, of whom he was gratified to learn that upwards of three hundred had, that morning, received the Holy Communion, and recommended an united effort to liquidated the debt and supply the means for the completion of the Church. A collection was taken up, amounting to one hundred and seven dollars. In the afternoon, Rev. Mr. D'Hope presided at Vespers and gave Benediction of the Blessed Sacrament. The choir, both vocal and instrumental, more than sustained its former credit as one of the best in the Diocese. A most appropriate altar piece, the Crucifixion, remarkably well painted by a Cincinnati artist, M. Miller, a recent convert to the church, added much to the solemnity of the holy place, and, like a miniature Gospel, instructed and edified the beholder, inspiring sentiments of compunction and gratitude to the SAVIOUR.

In the evening, the church was again crowded to hear the Bishop. He preached from the Gospel on the Holy Name of Jesus.

Thus closed one of the most delightful religious festivals it has been our lot to witness. The Catholics who, not many years ago had not even a small room in which to assemble for the worship of God, have now the largest and most beautiful church in Columbus, a school-house and a pastoral residence, all on a large lot of ground and not encumbered by a very formidable debt. May God, to whom alone all honor is due, preserve the tree and increase its blessed fruits, whose seed and growth He cherished!

The number of baptisms in the above congregation, during the past year were one hundred and four.

Subscriptions:
L. A. Zimmer, Portsmouth, O.

Rev. J. M. Young, Lancaster, O.

January 27, 1848
Subscriptions through Mr. Richard Lilly,
Lancaster, O.:
John Garraghty, Lancaster, O.
Henry Blair, Lancaster, O.

February 3, 1848
[Gaspar Henry Borgess was ordained to the subdiaconate by Bishop Purcell at the Cathedral on December 18.]

Subscription:
James Higgins, New Lexington, O.

March 2, 1848
Subscriptions:
Mich. Boyle, Mt. Vernon, O.
Rev. M[r. D'h]ope, Chillicothe, O.
Mr. Windle, Waverly, O.

March 9, 1848
Subscriptions:
John Slevin, Barnesville, O.
Hugh Brennan, Marietta, O.
John Lynch, Zanesville, O.
Wm. Mattingly, " "

March 16, 1848
[Story of the removal of Bishop Fenwick's remains, on March 13, from the Church of St. Xavier to beneath the high altar of the Cathedral.]

April 6, 1848
Subscription:
Joseph Postlewaite, Homer, O.

May 4, 1848

For the Catholic Telegraph
COMMUNICATION.

On Thursday, the 13th of April, the translation of the remains of two venerable Dominican Fathers, Rev. Raphael Munos, who expired in 1830, and

Rev. Daniel Joseph O'Leary, who expired in 1834, took place in St. Joseph's Church, Perry county, Ohio. The former was a native of Spain; the latter of Ireland. They were both remarkable for the untiring zeal which they displayed in behalf of those committed to their charge, to whose service all their time and all their energy were directed, and for whom they were ever ready to sally forth, as well under the blazing sun of summer, as in the storm of the winter's night. At the appointed hour, a solemn High Mass was celebrated by the Very Rev. Prior - Sadoc Vilarrasa. The Very Rev. N. D. Young, the former associate of those venerable and apostolic priests, then ascended the pulpit, and selecting for his text these words of St. Paul - 2 Tim. 4: 7-8 - "I have fought the good fight, I have finished my course, I have kept the faith. As to the rest there is laid up for me a crown of justice which the Lord, the just Judge will render to me in that day," he beautifully applied them to the subjects of his discourse. He drew their portraiture in vivid colors, pointing out in them all the virtues that could adorn the christian and the man. Father Munos, he said, in substance, was pious from his very childhood, and destined for the sacred ministry. Hence, in his own country, he received the rudiments of an education adapted to that end.

Having entered the Order of St. Dominic, he proved himself worthy to become a member, was admitted to the solemn profession, and ordained priest, after the usual course of studies. So resplendent was the lustre of his virtues, that it could not long be confined within the walls of the cloister. He was in a short time made chaplain of the Spanish army. From that post of honor, which he ably filled, he was raised to the dignity of Confessor to the Spanish Embassy in England. Some time after this he happened to be in Rome, visiting the tombs of the Apostles, and other holy places, when he accidentally met with the late Bishop Fenwick. A close intimacy sprung up between them, and the result was, that he

determined to exchange the ease and honors of his native land, for the arduous toils of the American missions. Once more, however, he visited Spain, to obtain some necessaries, and take leave of his friends. Not the least among these was Ferdinand VII. The reigning King, who, as a pledge of his esteem, bestowed on him a costly chalice, which is still preserved at St. Joseph's. After many fatigues, he landed on our shores, and at length reached Cincinnati. His presence afforded joy to the good Bishop and his people. Religion found in him a worthy advocate. He commanded the respect of both Catholics and Protestants. By his unremitting zeal in catechizing and instructing, in every possible manner, all who were within the sphere of his labors, he enlightened and confirmed his brethren in the faith. Many strayed sheep, too, he gathered into the One Fold of the One Shepherd; all of whom, the Rev. orator believed, were ready, even at the present day, to bear testimony to the efficacious means he employed for their conversion.

He had to say of Father O'Leary, as of Father Munos, that he was very devout from his tender years. Like him, he sought admission into the sanctuary, but as the English laws presented an insuperable barrier to the accomplishment of his wishes in his own country, he directed his steps towards Rome. When he reached the holy city, and was in a state of suspense whether he should vest himself with the mantle of St. Dominic or St. Francis, he became acquainted with the Rev. Augustine Hill, O.S.D., who was about to embark for this country. He agreed to accompany him, convinced that this would be a pleasing sacrifice to Almighty God.-They accordingly set out together, and after a long and painful journey, arrived at St. Rose's convent, Ky., The young novice gave universal satisfaction, and was ordained priest at the expiration of his studies. His superiors immediately sent him to St. Joseph's, Ohio, where he is still honored and revered by all who

knew him. Kind and affable to others, he was severe only to himself. His sociability, his cheerfulness, were always for the happiness and instruction of those whom circumstances placed around him. He was truly a man whom none knew but to love. Indefatigable in the discharge of his pastoral duties, no danger appalled, no obstacle retarded him; wherever a soul could be gained to Christ, there he was to be found. To no one, with more truth, could the character of the good Samaritan be applied. He bound up the wounds of the sinner, pouring into them the oil of consolation and advice. The Rev. Orator finally brought his subject to a close, by introducing several moral and pathetic reflections. After he had concluded, the religious community in procession descended to the nave of the church. First went one of the students, bearing a cross; then followed two acholytes, then the community, each one bearing a lighted taper; and last, came the officiating Priest, attended by the Deacon and Sub-Deacon. When they reached the middle of the nave they formed themselves into equal divisions on either side. In the centre was erected a Cenotaph, covered with black. It was surmounted by the coffins, on which were placed two stoles, emblematic of the sacerdotal character. After the solemn and impressive ceremony, prescribed in the Dominican ritual for the burial of the members of the Order, the procession again formed, and, singing appropriate psalms, proceeded to the vault beneath the sanctuary, where the remains were deposited amidst the sighs and tears of many, who knew and loved the deceased Fathers. A.

Subscriptions:

Joseph Tennis [Themmis], Sugar Grove, O.
 Rev. Mr. Montgomery, Zanesville, O.
 James Taylor, Duncans Falls, O.
 C. M'Carthy, Newark, O.

June 15, 1848

Subscriptions: John McCarthy, Newark, O.

(To be continued)

**St. John the Evangelist Church,
 Zanesville: Baptisms, 1828-1842**

(Continued, from Vol. XXIV, No. 2)

1831, continued

June 12 Isaac, son of William Conklin and Bridget McKearnan; spon. Patrick Hardy and Elizabeth Lynch. Richard P. Miles, O.S.D.

July 17 Ann, daughter of Charles Masterson and Jane Logan; spon. Edward Downy and Mary Fortune. RPM

Aug. 10 Mary Jane, daughter of James Clark and Mary Row; spon. Jane Lynch. RPM

Aug. 18 Ann Isabell, daughter of Henry Moor and Ann McGovran; spon. Mary McGovran. RPM [The Moores were residents of Wheeling. See the *Bulletin*, July and August, 1995. This child was not known of when those issues were composed.]

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Sept. 5 James, son of James Lyons and Matilda Wilkerson; spon. Mary Lyons. RPM

Sept. 18 Jane, daughter of William Temple and Bridget Egan; spon. Mary Temple.

same day William, son of William Windall and Effa Delong; spon. Mary Gallagher.

same day Mary, daughter of John Delong and Eliz. Jones; spon. Effa Windal.

same day Charity, daughter of John Jeffries and Sarah Brenton; spon. John and Catherine McDaniel.

same day Mary A., daughter of John McDaniel and Sarah Maring; spon. Bridget Gallagher. RPM [Beaver St. Dominic names]

Sept. 19 Sarah A., daughter of John McConnoughy and Elizabeth Wiest; spon. Sarah Steward. RPM [Beaver names]

Sept. 20 Jane, illeg. daughter of Dent. and Melinda Clayton; spon. Elizabeth Scott. RPM

Sept. 25 Mark Louis, son of John Ward and Catherine Harma[n?]; spon. Thomas Martin and Ann Hurt. RPM

Oct. 13 Thomas, son of Robert McCallister and Elizabeth Rogers; spon. Peter Cassilly and Elizabeth Harkins. RPM

Oct. 16 Sarah Jane, daughter of Isaac Camp and Mary Lideon; spon. James and Mary Durbin.

same day John Joseph, son of Jacob Houck and Zoe Malvina Reid; spon. N. Reid. RPM

Oct. 25 Teresa, daughter of John Hough and Mary Myers; spon. Morris Rodecker and Mary Perkey. RPM

Oct. 28 Margaret, daughter of Edward Farrell and Margaret Dinny; spon. Cornelius Rogers and Harr[i]et Workman. RPM

Nov. 23 Alexander Eaton, son of Benjamin Eaton and Mar--- Coony; spon. Elizabeth Coony and Martin Scott. C. D. Bowling, O.S.D.

same day Joseph, son of Benjamin Eaton and Elizabeth Mara; spon. Martin Scott and Elizabeth Coony.

same day Hugh Sharky [sic], son of James and Margaret Sherky; spon. Elizabeth Coony.

same day Lucinda Sherky, daughter of James and Margaret Sherky; spon. Elizabeth Coony. CDB

Dec. 7 Mary Flood, daughter of Louis and Catherine Flood; spon. Catherine Orndorff. RPM

Dec. 22 Catherine, daughter of Michael Weldon and Elanor Duffy; spon. John McCartny and Catherine Smith. RPM

Dec. 25 Elizabeth J., daughter of Daniel McKinny and Catherine Parr; spon. Henry Martin and Mary McKinny. RPM

Dec. 26 Aloysia, daughter of Henry Musselman and Lydia; spon. Elizabeth Lynch. RPM

1832

Jan. 14 Patrick, son of Robert Smith and Jane McCandless; spon. John McCarty and Ann Hart. RPM

Jan. 30 Angeline, daughter of George Reese and Emily Ward; spon. Sarah Ward. RPM

March 18 William, son of William Carroll and Mary Codahy; spon. Michael and Mary Carroll. RPM

April 3 Mary, daughter of John Powers and Catherine Shearlock; spon. Peter Cassilly and Rosana Rogers. RPM

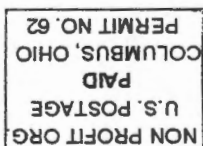
(To be continued)

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