

**Historical Background:** On June 8, 1913, Bishop Paul Joseph Nussbaum, C.P. was installed as the first bishop of Corpus Christi, Texas. A member of St. Paul of the Cross Province (1870-1935), his diocesan leadership promoted parish missions, Forty Hours devotions as well as to the Sacred Heart of Jesus, and daily communion. He encouraged participation in the Sodality of the Blessed Virgin, the Corpus Christi Catholic Club, and The St. Ann's Society. Special attention was given to vocations, Catholic education, diocesan stewardship and outreach to Mexican and African-American Catholics. In 1920, an accident forced him to resign and return to the monastery in West Hoboken where he was a professor of seminary students. Regaining his health, he was appointed Bishop of Marquette, Michigan, on November 14, 1922 where he was an able administrator until his death on June 25, 1935. In both dioceses he had support from Passionist religious.

Transcribed from *St. Joseph Monastery Chronicles 1865-1934* Passionist Historical Archives 202.01 Box II Baltimore. St. Joseph's Monastery.  
[1919]

The newspaper headline read: **“Sad Day in Corpus Christi”; “The Passing of Fathers Sheid and Doran. Brief Sketch of Their Lives”**

After a short intro was the following:

“Both Fathers had been active on assisting the Rt. Rev. Bishop [Paul J. Nussbaum, D.D., C.P.] in conducting in a most solemn and devotional manner the Forty Hours Devotion in the Cathedral, when the dreadful war took hold of them. It was the last public declaration of faith of these two esteemed priests in Jesus Christ and in the true words of giving Himself to us in the Eucharistic presence. It was a fitting preparation for the sacrifice of their life which the Lord was so soon to require of them.”

“Whether their illness was due to exposure in connection with the exertions of the Forty Hours Devotion or the influenza germ had previously found a lodging, the Rt Rev. Bishop and the two Fathers began to be ill within a few hours after closing their great Catholic devotion. In the case of Father Doran it pointed so rapidly to pneumonia that he had to be taken to the hospital during the following day. The Bishop and Father Scheid regarded their ailment as nothing worse than a severe cold. The former slowly recovered, but the latter son [sic] developed a case of influenza. When the Rev. Fidelis Muinello, C.P. who had been nursing Father Sheid also took sick with the same affliction, it became necessary to send both to the Spohn Sanitarium, because all of the Bishop's household, with the exception of Father Pat Walsh, were then too ill to be up and about. Unfortunately[,] both Fathers were taken down with a severe attack of pneumonia, from which Father Muinello is slowly recovering; but Fathers Doran and Sheid died, the former at 7.05 and the latter at 7.30 on Wednesday morning Jan 15.”

“During the afternoon of the previous day, the Rev. Pat Walsh, C.P. as gently as he could, made known to them that their condition was critical and that the end might not be very far off. True to the life they had lived, the resigned themselves to the sacrifice and deliberately prepared themselves to meet the Judge of all, in whose service they had spent their life. Father Walsh administered the last Sacraments to the two dying priests.”

The biographical summary in the obituary also stated that in his life, Father Doran had faced past illnesses and recovered. Then, since Passionist Paul Joseph Nussbaum had been assigned as Bishop of Corpus Christi, Texas in 1914, Father Doran thought the local climate would help him remain in good health. So it was arranged that Doran came in November 1917 to minister at the Cathedral Parish which turned out to be his final last assignment.

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## SAD DAY IN CORPUS CHRISTI.

### The Passing of Fathers Scheid and Doran. Brief Sketch of Their Lives.

Monday, Jan. 20, 1919, was a most sad day for St. Patrick's Cathedral parish, Corpus Christi. The coffins containing the earthly remains of the popular pastor and of his even more generally known assistant stood, side by side, at the entrance to the sanctuary where they had so often ministered to the faithful. A concourse of the laity too large for the church, the clergy of the diocese and the Rt. Rev. Bishop, were engaged in offering the last public tribute of their love and veneration to Rev. Paulinus Doran, C. P., and Rev. John H. Scheid, D. D. Both priests had reached the age of energetic efficiency and gave promise of accomplishing much more for God and country: Father Doran was born Aug. 5, 1889; and Father Scheid Feb. 11, 1886.

#### The Last Illness.

Both Fathers had been active in assisting the Rt. Rev. Bishop in conducting in a most solemn and devotional manner the Forty Hours Devotion in the Cathedral, when the dread world-pestilence following the dreadful war, took hold of them. It was the last public declaration of the faith of these two esteemed priests in Christ Jesus and in the truth of His words giving Himself to us in His Eucharistic presence. It was a fitting preparation for the sacrifice of their life which the Lord was so soon to require of them.

Whether their illness was due to exposure in connection with the exertions of the Forty Hours Devotion, or the influenza germ had previously found a lodging, the Rt. Rev. Bishop and the two Fathers began to be ill within a few hours after closing this great Catholic devotion. In the case of Father Doran it pointed so rapidly to pneumonia that he had to be taken to the hospital during the following day. The Bishop and Father Scheid regarded their ailment as nothing worse than a severe cold. The former slowly recovered, but the latter son developed a case of influenza. When the Rev. Fidele Muinello, C. P., who had been nursing Father Scheid, also took sick with the same affliction, it became necessary to send both to the Spohn Sanitarium, because all

of the Bishop's household, with the exception of the Rev. Pat. Walsh, were then too ill to be up and about. Unfortunately, both Fathers were taken down with a severe attack of pneumonia, from which Father Muinello is slowly recovering; but Fathers Doran and Scheid died, the former at 7:05 and the latter at 7:30 on Wednesday morning, Jan. 15.

During the afternoon of the previous day, the Rev. Pat. Walsh, C. P., as gently as he could, made known to them that their condition was critical and that the end might not be very far off. True to the life they had lived, they resigned themselves to the sacrifice and deliberately prepared themselves to meet the Judge of all, in whose service they had spent their life. Father Walsh administered the last Sacraments to the two dying priests.

#### Rev. Paulinus Doran, C. P.

Father Doran was unusually endowed with gifts of mentality. His misfortune was that his body was too feeble to sustain the push of his intellectual ability and of his intense ambition to spend himself in works of religion and patriotism. He was born at Scipio, N. Y., August 5, 1880, of Michael and Elizabeth Doran. His mother's maiden name was Corcoran. His father is dead; but his mother, a brother and sister survive. They reside in New York City.

Father Paulinus, as he was familiarly named, was admitted to membership in the Passionist Missionary Society, Nov. 13, 1900, and was ordained a priest, June 30, 1906. His application to studies in Passionist educational institutions was so intense that his forces gave out shortly before his ordination. He was sent to Dunkirk, N. Y., a most healthy town, located on the balmy southern shores of Lake Erie, to recuperate. Immediately after his ordination, he took up missionary work with the wonted zest which he brought to everything which he undertook, laboring in the territory between the eastern border of Ohio and the Atlantic. When his health again failed, he was assigned to the position of assistant in St. Michael's parish, West Hoboken, N. J., being placed specially in charge of the large parochial school connected with the parish, and which is frequented by more than one thousand children. The school has both commercial and academic departments. Here he was in congenial surroundings; for he could both study and direct the studies of others.

When his health had been somewhat restored, he again took up work in the missionary field, devoting his time to courses of lectures on religion, addressed to non-Catholics. His efforts were most successful. To his great sorrow, he realized that his bodily endurance was not equal to the continued strain; for he again succumbed. He was then assigned to the teaching staff of the Passionist St. Joseph's Preparatory College, Baltimore, Md. This institution is for the training of youths who aspire to membership in the Passionist Missionary Society. Father Doran's line of work was the teaching of science.

But the lure of the lecture platform was too insistent. He pleaded to be allowed to take up again the work of a missionary. Whilst thus engaged, he accepted the invitation of the Rt. Rev. P. J. Nussbaum, C. P., D. D., to come to Corpus Christi and take charge of St. Patrick's Cathedral parish. He was moved to take this step by the hope that the healthful climate of the Gulf Coast might benefit him permanently. He came to Corpus Christi in November of 1917. He little realized that the remaining months of his pilgrimage were to be so few.

When our country entered into the world-war, the Bishop only with great difficulty held him back from volunteering as an army chaplain. It was with regret that the Bishop found himself compelled to take this action owing to the already too small number of priests for the work of the diocese; but the local need was such that the Rt. Rev. P. J. Hayes of New York, Chaplain-General of Catholic Chaplains, judged it well to exempt the Diocese of Corpus Christi from furnishing chaplains. When Father Doran at last consented to remain, he determined to do at home whatever he might to sustain our government in its warfare against ruthless military autocracy.

Father Doran, during the short period of his pastorate in Corpus Christi, made his presence felt no less among non-Catholics than among Catholics. He was much admired for his scholarship, his manliness, his oratorical powers, but most of all for his uniform exemplary priestly and monastic behavior. His eloquence brought back not a few who had become careless in the practice of the Catholic faith. In addition to his pastoral du-

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