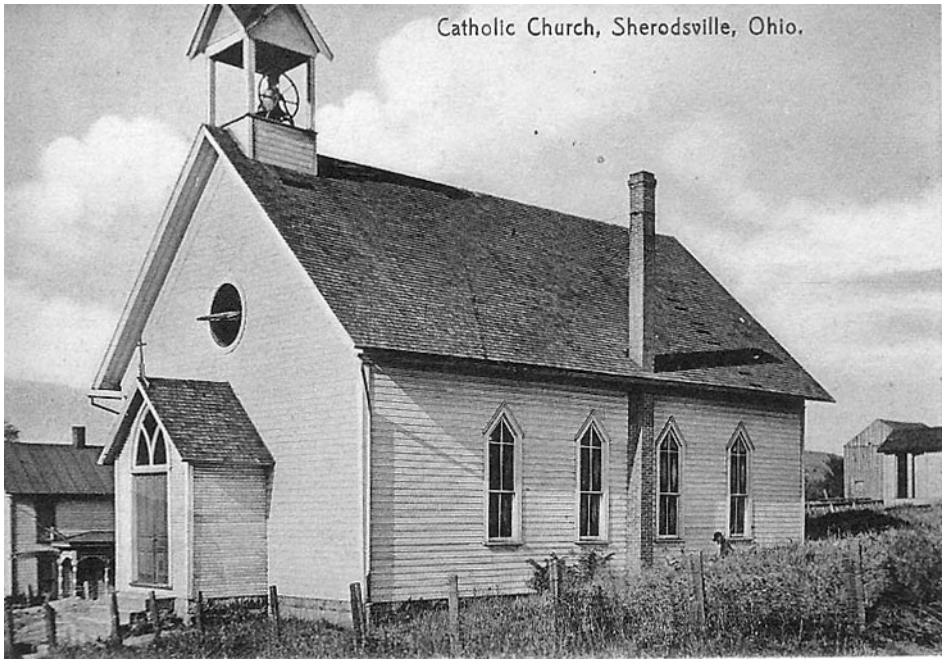
Barquilla de la Santa Maria

BULLETIN of the Catholic Record Society-Diocese of Columbus

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Sacred Thirst Church, Sherrodsville
(Courtesy of the Carroll County Chapter, Ohio Genealogical Society)

Sacred Thirst and St. Francis Churches, Sherrodsville, Carroll County, 1883-1944

The Town of Sherrodsville

Sherrodsville is a small town on the western edge of Carroll County, nine miles due east of New Philadelphia and twelve miles southwest of Carrollton. The Connotton Valley Railway (later the Wheeling and Lake Erie) was extended south from Dell Roy in the summer of 1881 and had reached the new town by that November to serve the new Hazelton mine, 1 1/2 miles east of the town, which was producing 500 tons of coal per day.[1] The town was platted in August, 1882, and was incorporated in 1888. Miners flocked in and the population was said to have reached 2,000, though the peak reported in any federal census was 926 in the year 1900. The town had at least four churches. A fire destroyed the downtown in 1890 but it was rebuilt. Hazelton and Phillipsburg were small suburbs.

Church of the Sacred Thirst

Rev. H. B. Dues, pastor at Dover, came to Sherrodsville in 1883 in order to organize a parish for the miners and the community they supported. (Father Dues's name was pronounced in the German manner, a close rhyme in English being "niece." For

a very brief outline of his life, see the *Bulletin* of November, 2009.) Mass was offered in the house of John Sweeney at Hazelton, where a sewing machine served as the altar. On September 25, 1884, Father Dues reported 93 Catholic souls in 30 families at Sherrodsville. At this time Sacred Heart Church at Dellroy, about five miles to the north, was in use, but Father Dues noted that it would be impossible for the Sherrodsville Catholics to attend Mass there (due to their numbers?) but arrangements could be made for a priest to visit both places.[2]

Father Dues sent his assistant, Rev. Walter Ross, to take care of the new community and after a short time Father Ross was appointed pastor of Marges, Bolivar, and Sherrodsville. Father Ross saw to the erection of the church, which was first listed in the annual Catholic Directory for 1885 with the name "Sacred Thirst." On August 28, 1885, Father Ross wrote to Father Mulhane, requesting that Dellroy be united with the parish at Malvern but Sherrodsville, being on a new railroad connecting with Bolivar, could continue attached to that parish.[3]

The church clearly existed then, but the deed for the property was not written until August 20, 1887. By that instrument, Allen Pearch and his wife Anna sold to Bishop Watterson for $100. a lot measuring 244.2 feet east-west by 76.89 feet north-south, its northeast corner lying 614.79 feet north of the southeast corner of section 8 and bounded on the west by a road.[4]

This lot was on the far east side of town, beyond the railroad (long since removed), on the southeast corner of what now are Keys Street and Belmar Drive. It was on a west-sloping hillside. The church was built on the lower, western end of the lot. The road along the western side of the lot, mentioned in the deed, now Keys Street, had not yet been built. The site was reached via a temporary road from the south that came to the east side of the church. A cemetery apparently was laid out to the east of this roadway.

The same couple sold to Father Ross the next forty feet south of the church lot, for $30 and Father Ross sold it to Bishop Watterson in 1888.[5]

The frame church measured about 30 by 50 feet and had a small vestibule on the front and a small, open bell tower. According to insurance maps, it faced south-southeast.

Father Ross usually visited Sherrodsville and offered Mass on the third Sunday of each month in this period.[6] His census report to the bishop in 1887 said the mission had twelve or more families, but noted that the number varied each month. As of July 1, 1891, there were 35 Catholic families of which 25 made regular financial contributions. There were 38 children attending catechism classes. The only Catholic society at Sherrodsville was a "Church Aid Society" whereas Morges, with the same number of famlies, had St. Joseph's, Altar, St. Aloysius,and Knights of Mary societies. There also was an Ancient Order of Hibernians group at Sherrodsville, which managed its own affairs. Already by 1893 things there were on a decline at Sherrodsville; every

Confraternity of the Sacred Thirst

The Society of the Sacred Thirst was founded by a pastor in Baltimore, Maryland, in the 1840s. He hoped the cry of our Savior, "I thirst," from the cross would be a means of safeguarding the promises of men who had taken the abstinence pledge. Some of the men moved back to Dublin, Ireland, where a Father Kelly became interested in the movement and applied to the Holy See for the establishment of a regular Confraternity of the Sacred Thirst. Pope Pius IX. granted this privilege on August 20, 1874. James Cardinal Gibbons obained a rescript from Pope Leo XIII. in 1878 to erect the confraternity in the city of Baltimore. In 1882 an apostolic letter granted permission to erect similar confraternities in any part of the United States, as long as the consent of the ordinary had been obtained. (*The American Ecclesiastical Review*, Vol. 12 pp 179-183)

How the idea of the Sacred Thirst came to be applied to the church in Sherrodsville is unknown. The formal confraternity is not mentioned in any records of the Diocese of Columbus in that era.



Rev. John Meade

mine had shut down and everyone was moving away.[7] The worst problem, however, was that about 1899 or 1900 the church was blown down in a "terrific thunderstorm".[8]

St. Francis of Assisi Church

Father Ross moved to Mingo Junction in 1893 but continued as pastor of Sherrodsville. Father John G. Meade succeeded him about 1897. After the Church of the Sacred Thirst was destroyed, Father Meade and the congregation set about rebuilding it Unfortunately no financial reports survive that would give us any insight into its cost or how it was financed. By 1901 the official road or street right-of-way along the west side of the property was in use as Kent Street and the new church faced this street squarely, so that it faced west-southwest and the sanctuary stood roughly in the traditional orientation to the east. It was on the same spot where the first church had stood and measured about 35 by 45 feet with a room (sacristy or perhaps the sanctuary) on the rear and was fourteen feet high at the eaves. It was outfitted with a furnace and gas lights.

By December of 1900 the mission was under the care of the Capuchin Friars at Dover, in the person of Rev. Peter Kemper, O.M.Cap.[9] Under the Capuchins, services were more frequent, being held on the first and third Sundays of each month.[10]

Blessing and Name of the New Church

It is clear from surviving correspondence that the Capuchins were given charge of the Sherrodsville mission by December, 1900. But the *Catholic Columbian* of Nov. 9, 1901 and the *Carroll Chronicle* of Nov. 15, 1901 both state that Father Meade was in charge that month. The reason for the newspaper notices was a visit by Bishop Moeller.

A bishop had visited the prior year. The parish register indicates that Confirmation was administered at Sherrodsville on June 10, 1900, but does not state what bishop was present on that occasion. Bishop Watterson had died two months earlier and Bishop Moeller had not yet been installed in Columbus.

Bishop Moeller told the Capuchins that he would visit Sherrodsville and Bolivar on November 10 and 11, 1901. At the request of Father Bernardine Kuhlmann, O.M.Cap., he decided that, in addition to confirming the candidates at Sherrodsville, he would bless the new church and consecrate the bell, on November 10.[11]

The tiny *Carroll Chronicle* notice afterwards stated only that the bishop "extended an episcopal visit to Sherodsville Sunday. Rev. John Meade of Mingo visits the congregation once a month." It did not say that, in fact, he blessed the new church and we have no positive evidence that he did so.

In a letter to Father Bernardine, two months later, Bishop Moeller wrote, "I have looked for the deed of the Sherodsvile property but I did not find it. ...I do not think that the title 'Sacred Thirst' is a proper one under which a church should be dedicated. Still as in the deed and the insurance papers the church is designated by the name of Sacred Thirst, you will do well to proceed cautiously. I hereby authorize you to change the title from that of Sacred Thirst to St. Francis, but see to it, that the deed and the insurance papers do not in consequence become void."[12] Canon 1218 of the 1917 Code of Canon Law stated that once a church had been dedicated, its title could not be changed. But (a) it would be difficult to learn whether such a change was forbidden prior to the promulgation of this code and (b) it would not apply if the church had been simply blessed, which is the word used by

Bishop Moeller in his letter in November.

Already by 1902 Father Bernardine was asking Bishop Moeller for permission to add a room to the church.[13] This, apparently, is the room of about 10 by 14 feet that was in the rear and projected beyond the north wall of the nave, with a small porch facing the street, that appears on 1915 and 1929 fire insurance maps. Its use is not stated anywhere; it may have been used by the Capuchins as a tiny living area on their visits. Electric wiring was installed in the church by the local electric light plant, with lights in the back room and on the tabernacle, in 1908 and additional lighting was installed in 1913. The roof was replaced with slate in 1914. In 1914 and 1915 statues of St. Francis and St. Joseph were purchased for the church.

New cemetery, 1904

About 1902 the congregation was also considering the purchase of a new cemetery. The plot on which the church stood was the only Church property in the vicinity until 1904, so it would seem that until then burials were made in the eastern portion of this land. In February, 1901, Bishop Moeller wrote to Father Peter, "If the people of Sherodsville desire to purchase a new cemetery, and you and the Rev. Paul O.M.Cap., consider it advisable to gratify their behest, I hereby authorize you to make the purchase. The old cemetery, after removing the bodies, I suppose had better be sold. It will be neglected after you have started the new cemetery and be a cause of complaint to those, who have friends or relatives buried there."[14] The Bishop apparently did not realize that the old cemetery was on the same lot as the church.

It was not until 1904 that a nine acre lot was purchased for th new cemetery. It is narrow strip of land about 436 feet wide, running from Antigua Road (County Road 11) north some 1350 feet to the section (and township) line. It is entered via a roadway marked only by the tire tracks, that zig-zags up the hillside, about 1,200 feet east of Green Street. The purchase price was $360.[15] Jakob Klein, a member of the congregation, loaned $340 of this amount, which was paid back in 1906.

Bishop Hartley came to the area on Friday, July 1, 1904. That morning he blessed the new church at Klondike (Roswell) and its new cemetery. In the afternoon he blessed the new cemetery at Sherrodsville, assisted by Revs. Charles Watterson of Newark, John G. Meade of Mingo Junction, and Walter Ross of Glouster. The new cemetery was named Mt. Calvary.[16] A new road was built there by the men of the congregation in 1910.

(To be concluded)

NOTES

Parish census and financial reports and bishops' correspondence files and books are in the Archives, Diocese of Columbus. Many miscellaneous facts have been culled from the reports and used in this article without attribution.

Notes from *The Carroll Chronicle* were provided by Society member Suzanne Tozzi.

1) *Belmont Chronicle* June 18, 1881, *Stark County Democrat* Nov. 24, 1881
2) Letter, Sept. 25, 1884, St. Joseph's, Canal Dover, [Rev.] H. B. Dues to Rev. L. W. Mulhane
3) Letter, Aug. 28, 1885, St. Stevens Church, Bolivar, Rev. Walter Ross to Rev. & Dear Father
4) Carroll Conty Deed Record 39/567
5) Carroll County deed records 39/568 and 42/187
6) *The Carroll Chronicle*, April 12, 1889
7) Letter, Aug. 23, 1893, St. Agnes Church, Mingo Junction, Rev. Walter Ross, rector, to Bishop Watterson. For a photograph of Father Ross and a brief outline of his life, see the *Bulletin* of November, 2009.
8) Hartley, James J., *Diocese of Columbus: The History of Fifty Years*; Columbus: 1918, p 450
9) Bishop Moeller letter book 1, p 265, Dec. 14, 1900, Moeller to Rev. Father Peter, O.M.Cap., Sherrodsville; and pp 322-323, Dec. 27, 1900, Moeller to Rev. Paul, O.M.Cap., Canal Dover
10) *The Carroll Chronicle*,March 29, 1901 and April 17, 1902

11) Moeller letter book 2, p 164, May 31, 1901, Moeller to Rev. Peter, O.M.Cap., Sherrodsville. Same, p. 544 top, Oct. 25, 1901, Moeller to Rev. F. Bernardine [Kuhlmann], O.M.Cap., Canal Dover
12) Moeller letter book 4, p. 73, Jan. 5, 1902, Moeller to Rev. Bernardine [Kuhlmann], O.M.Cap., Canal Dover
13) Moeller Letter Book 4, 811, Sept. 1, 1902, Moeller to Rev. B. Kuhlmann, O.M.Cap., Canal Dover. Same, p. 848, Sept. 11, 1902, Moeller to Rev. B. Kuhlmann, O.M.Cap., Canal Dover.
14) Moeller letter book 1 p. 472, Feb. 3, 1901, Moeller to Rev. Peter, O.M.Cap., Canal Dover
15) Carroll County Deed Record 60/462
16) *The Carroll Chronicle*, June 24, 1904. *The Catholic Columbian*, July 9, 1904. The 1951 Golden Jubilee booklet of St. Elizabeth Parish, Roswell, on page 39 gives the date of the dedication as July 2, based on a Capuchin provincial chronicle written by Father Hyacinth Epp, O.M.Cap. But the newspapers make clear that it occurred on a Friday, which was July 1 that year.

Sherrodsville Baptisms 1884-1892

Existing Sherrodsville records in the Steubenville Diocesan Archives are:

First Communions - 1913-1918
Confirmations - 1900
Marriages - 1900-1919
Deaths - 1899-1945

The baptismal records presented here for the years 1884 to 1888 are from the original Baptismal Register of St. Stephen Church at Bolivar. The baptismal records from 1889 to 1892 were recorded by Father Ross at Marges. From 1893 to about 1899 they probably were recorded at Mingo Junction. The baptismal register of Sherrodsville, which probably began around 1900 and continued to 1928, is missing.

1884

Feb. 18 Mary, born Feb. 17, 188_, daughter of William Evans from Wales and Eliz. Brühl from Germany; spons. John Brühl and Mary Brühl. Rev. H. B. Dues

same Johanna, born 6(?) Feb., 1884, daughter of Daniel O'Donnell from Pa. and Mary Smith from Pa.; spons. Stephen Fitzpatrick and Nappie Fitzpatrick. HBD

1885

April 11 Mary, born Apr. 10, 1885, daughter of Joseph Bruhl of Sherrodsville and Johanna Reitz; spons. William Bruhl and Mary Bruhl. Rev. Walter Ross

Apr. 26 Frank, born Dec. 2, 1879, son of Henry Melloy of Sherrodsville and Melinda Harmon of Sherrodsville; spons. James Geagen and Mary Geagen. WR

Apr. 26 William, born Aug. 27, 1881, son of Henry Melloy from Philipsburg, O., and Malinda Harmon from Philipsburg; spons. John Sweeney and Mary Sweeney. WR

same day Mary Catherine, born Aug. 6, 1884, daughter of same; spons. Owen O'Donohugh and Alice O'Donohugh. [unsigned]

June 1 Dora Elizabeth, born June 1, 1885, daughter of William Abel of Sherrodsville and Barbara Brühl of Sherrodsville; spons. William Bruhl and Elizabeth Eisencup. WR

July 9 James, born July 4, 1885, son of Stephen Fitzpatrick of Sherrodsville and Nappie Dougherty of Sherrodsville; spons. John Dougherty and Agnes James McLaughlin. WR

July 10 Walter Ross, born July 4, 1885, son of John McCambridge and Sarah O'Neill; spons. Sarah O'Neill. WR

1886

Jan. 10 William, born 1856 in Wales, son of William Evans and Mary Reese; spons. Michael Joseph Lynch and Barbara Brühl. WR

Aug. 28 James, born Aug. 15, 1886, son of Henry Malloy from Sherrodsville and Malinda

Harmon from Sherrodsville; spons. Patrick Cullom and Mary Cullom. WR

Sept. 19 William, born Sept. 8, 1886, son of Charles Brühl from Sherrodsville and Mary Abel from Germany; spons. Catherine Abel and William Brühl. WR

Nov. 2 Barbara, born Oct. 19, 1886, daughter of Joseph Becker and Mary Hair from Germany; spons. Barbara Abel and Charles Hair. WR

Nov. 13 William, born Nov. 1, 1886, son of Owen Dougherty from Sherrodsville and Ellen Lewis (noncatholic) from Sherrodsville; spons. —— Fitzpatrick and Mrs. Nape Fitzpatrick. WR

Dec. 19 John Jacob, born Dec. 8, 1886, son of John Bruhl from Sherrodsville and Rachel Recles from Sherrodsville; spons. Jacob Bruhl and Mrs. Abel. WR

1887

Feb. 20 Margaret, born Feb. 9, 1887, daughter of Patrick Kelley from Sherrodsville and Mary McLaughlin from same; spons. Mr. Peter Conolly and Mrs. Conolley. WR

Mar. 20 Henry William, born Mar. 6, 1887, son of William Abel and Barbara Brühl; spons. Henry Abel and Mrs. Evans. WR

same day John Ignatius, born Mar. 6, 1887, son of John McCambridge and Sarah O'Neill; spons. Michael Naid and Mrs. Naid. WR

same day Helen, born Feb. 24, 1887, daughter of John McCallin and Bridget Flanagan; spons. Mary Ann McCallin and Patrick McCallin. WR

July 17 Helen, born July 15, daughter of Stephen Fitzpatrick of Sherrodsville and Napa Dougherty of Sherrodsville; spons. William Evans and Mrs. Evans. WR

Aug. 20 Bertha Branch, born July 2, daughter of Frank Marcey and Ellen Mackamam; spons. Lewis Marcey and Mary Rose Marcey. WR

Aug. 21 Jacob, born Aug. 20, son of Jacob Brühl and Catherine Izekoff (?); spons. William Able and Mrs. Rachael Brühl. WR

Oct. 18 Thomas, born Sept. 17, son of Thomas Mack of Sherrodsville and Sophia Johnson of Sherrodsville; spons. Mrs. McLaughlin and Hugh McLaughlin. WR

same day Bernard, born Oct. 3, son of Owen O'Donohough of Sherrodsville and Alice Callence(?) of Sherrodsville; spons. Paatrick McLaughlin and Mrs. McLaughlin. WR

Nov. 17 John, born Oct. 16, son of Jacob Anor from Germany and Caroline Meyer; spons. Jacob Brühl and Catherine Heppberger. WR

Dec. 4 George, born Nov. 30, son of Joseph Becker of Sherrodsville and Mary Heine from Germany; spons. George Becker and Bridget McCullin. WR

1888

Feb. 18 William, born Feb. 8, son of Peter Conolly from Sherrodsville and Mary Agnes McLauglin from same; spons. Patrick O'Donohough and Annie McLaughlin. WR

Apr. 15 Peter, born March 27, son of Frank Fox and Mary Joshiah; spons. Mrs. J. Brühl and Chas. Brühl. WR

July 15 Thomas Burke, born Apr. 6, son of Michael New of Sherrodsville and Rose Smith of same; spons. Mr. & Mrs. Tom Gilligan. WR

July 15 Daniel, born June 24, son of Owen Dougherty of Sherrodsville and Ellen Lewis of same; spons. Pat Daily and Mame Daily. WR

Aug. 19 Patrick, born Aug. 4, son of John McCullin of Pike Run and Bridget Winifred Flanagan; spons. Thomas Rawley and Bridget McCullin. WR

Nov. 18 Mary, born Nov. 9, 1888, daughter of Thomas Gilligan of Sherrodsville and Catherine Corrigan of same; spons. James Tracey and Nora Gilligan. WR

Nov. 18 Rose Ellen, born Oct. 2, daughter of Henry Maloy of Sherrodsville and Malinda Harman from same; spons. Stephen Fitzpatrick and Mrs. Nape Fitzpatrick. WR

1889

Mar. 17 Stephen Charles, born Mar. 12, 1889, son of William Abel and Marie Bruhl from Germany; spons. John Abel and Mrs. Bruhl. WR

Mar. 17 Maria Barbara, born Feb. 21, daughter

of William Abel and Barbara Brühl; spons. Joseph Baker and Mrs. Baker. WR

Apr. 14 Felix, born Mar. 17, son of Peter Conly and Jane Agnes McLaughlin of Sherrodsville; spons. John Sweeney and Mrs. John Sweeney. WR

June 9 Charles, born May 18, son of William Evans and Elizabeth Bruhl of Sherrodsville; spons. Charles Bruhl and Catherine Bruhl. WR

Sept. 3 Ralf, born Dec. 10, 1877, son of William Deardon from England (Protestant) and Maria Wearing; spons. Hugh McLaughlin Sr. WR

Sept 30 George Stephen, born Sept. 22, son of John Bruhl and Rachael Wickley; spons. William Able and Catherine Bruhl. WR

Nov. 18 John, born Nov. 11, son of Stephen Fitzpatrick and Nape Dougherty; spons. Annie McLaughlin and William Dougherty. WR

Nov. 18, John, born Nov. 14, son of William Dougherty and Ellen Ward; spons. Ownie Dougherty and Mary Ann McCambridge. WR

1890

Feb. 16 Margaret, born Jan. 29, daughter of Owen Dougherty and Alice Sullivan; spons. John Kelley and Mrs. John Kelley. WR

May 18 Mark, born Apr. 18, son of Mark Rawley and Catherine Guest; spons. Mr. and Mrs. Ford. WR

May 18 George, born Apr. 25, son of John McCallin and Winifred Flanagan; spons. Mr. and Mrs. Peter Brennan. WR

June15 Margaret, born Apr. 29, daughter of James Kenachen and Emma Conoly; spons. James Fox and Sarah Boyle. WR

Oct. 18 Anna Elizabeth, born Oct. 10, daughter of Joseph Bruhl and Johanna Retz; sons. Mr. and Mrs. Evans. WR

Oct. 19 Catherine Barbara, born June 14, daughter of Jacob Bruhl and Catherine _sancof (?); spons. Joseph Bruhl and Mrs. Barbara Able. WR

Dec. 21 John Anthony, born Nov. 15, son of William Able and Barbara Bruhl of Sherrodsvile; spons. John Bruhl and Mrs. Mary Bruhl. WR

1891

Jan. 18 Howard, born Nov 16, 1890, son of Owen Dougherty and Ellen Lewis of Sherrodsville; spons. Patrick McCallin and Hariet More. WR

May 17 Edna, born May 7, daughter of John McKelvey and Grace Dugan; spons. John Able and Elizabeth Smith. WR

May 17 Thomas, born May 5, son of Edward Fox and Bridget Ryan; spons. James Fox and Catherine Murphy. WR

May 26 Bridget, born March 3, daughter of Peter Conly and Agnes Jane McLaughlin; spons. John McCallin and Mrs. McCallin. WR

May 26 Christina Barbara, born Aug. 21, daughter of Charles Bruhl and Mary Able; spons. Jacob Bruhl and Barbara Bruhl. WR

Oct. 18 Mary, born May 26, daughter of John Jenkins and Ann McNamee; spons. Patrick McCallin and Mrs. Felix McLaughlin. WR

Dec. 30 Thomas, born Dec. 8, son of Thomas Smith and Mary O'Rourke of Sumersdale; spons. William Mullen and Mrs. O'Rourke. WR

Dec. 30 Margaret, born Oct. 8, daughter of William Mullen and Alice Lewis; spons. Ownie Dougherty and Annie Mullen. WR

Dec. 20 Rosanne, born Dec. 15, daughter of Peter Brennan and Mary Ellen Flanagan; spons. Thomas Rawley and Maggie Norton. WR

1892

Jan. 18 Jane, born Dec. 25, 1891, daughter of Laurence Rooke and Annie McLaughlin; spons. John McLaughlin and Mary Kelley. WR

Feb. 21 Owen, born Feb. 5, son of Edward Norton and Winnie Tyrrell of Sumersdale; spons. Mr. and Mrs. Ownie O'Donoghue. WR

Apr. 19 Mrs. Patience Conaway (convert), born June 4, 18__, daughter of William Conebere and Annie Griffith; spons. Hugh McLaughlin Jr. and Annie Sweeney. WR

Mar. 13 David, born Mar. 8, son of Stephen Fitzpatrick and Nappe Daugherty; spons. Patrick Dougherty and Mrs. B. Connway. WR

Whatever Became of...

Rev. John S. Zybura (1875-1934)

Father John Stanislaus Zybura was one of many priests who served in this diocese for a few years and then moved on. But unlike some whose movements have been hard to trace, Father Zybura was well known in his day. He was an intellectual man who suffered much from ill-health, who spent his last years in a sanitarium in Colorado that had been built by a lady from Columbus.

John Zybura was born in born Subkú, in the part of Poland then belonging to Prussia, on July 21, 1875. His parents were Jacob and Anna (Schultz) Zybura. He had one older sister, Rose, and two younger siblings, Martha and Joseph. The family came to America about 1881 and settled in Cleveland, where Jacob worked for the American Steel and Wire company.

John attended St. Stanislas Parish school and went on to St. Ignatius High School in Cleveland and St. Joseph College in Teutopolis, Illinois. He finished his college course with one year at St. Ignatius College, now John Carroll, in Cleveland, where he received the A.B. degree with honors. He then entered St. Mary's Seminary in Cleveland for the two-year Philosophy course and, completing that work with the highest honors, was sent to Rome by Bishop Horstmann to study Theology at the North American College (Propaganda and Gregorian University), where he received the S.T.L. He continued his studuies at the Roman Academy of St. Thomas Aquinas and was awarded the Ph.D. He was ordained in Rome on April 17, 1898 by Cardinal Parocchi and offered his first Mass in St. Peter's Basilica.

He returned to Cleveland but ill health prevented him from being assigned to a parish until 1902. That April he was named assistant pastor at St. Anthony Parish in Toledo. In July, 1903 he was moved to the same position at St. Stanislas Parish in Cleveland. Illness (apparently tuberculosis) once again intervened and he spent the period from Christmas Eve, 1904 until June, 1908 at his parents' home. In August, 1908 he had recovered sufficiently to be sent to the Polish St. Stanislas Parish in Lorain as Pastor, where he stayed until September 22, 1911. One month later, on October 22, he wrote a letter to Bishop Hartley of Columbus (on stationary of Holy Trinity Church in Lorain), seeking to be admitted to this diocese. He described his health and education and noted that he had equally good command of the English, Polish, and German languages and had sufficient knowledge of the Italian, Bohemian, and Slavish languages "for practical purposes." Bishop Hartley at that time was striving to fill various pastorates in this diocese where such languages as Italian, Hungarian, and Polish were commonly spoken and he accepted Father Zybura's services, appointing him Pastor of St. Michael the Archangel Slovak Parish in Bellaire.

St. Michael the Archangel Parish

St. Michael Parish was under severe strain at the time and needed a strong hand at the helm. Father Zybura, despite what appears to have been lackluster performance in his assignments in the Diocese of Cleveland, rose to the situation and served in Bellaire for seven years, the longest term of his priesthood, stabilizing St. Michael Parish.

Slovaks had begun moving into Bellaire in large numbers in the 1890s and in 1902 St. Michael Parish was organized for them under the care of Father Joseph M. Wehrle, pastor of the long-established St. John Parish there. Under his direction, lots for the new parish were purchased in 1903 at the corner of Franklin and 43rd streets, "one of the finest locations in the city." Bishop Hartley sent Father Bernard Vogel there in the spring of 1906 to see what he could do for the Slovaks. He did not stay long; by the next spring the Slovaks thought they were being wronged and Bishop Hartley feared they might set up a schismatical church. He kept looking for a fitting priest and finally sent Father Peter P. Kloss as the first pastor in September of 1907. The next year the congregation erected what was intended to be a temporary church on the rear of the lots.



Rev. John S. Zybura
(Courtesy of the Diocese of Cleveland)

Father Kloss became ill and left the parish in August, 1908 (he died the next month). Father Valerian Fligier of Neffs then attended St. Michael Parish for a few months. By the next March he realized, and told Bishop Hartley, that his own parish was suffering from his absences. The people apparently were not fully cooperating, for Bishop Hartley at that point said that if the people at St. Michael's wanted a priest, they would have to write to him and ask for one. The bishop then told Father Wehrle at St. John Parish to take charge of the sacramental records of St. Michael's and provide for sick calls, marriages, and baptisms.

The next pastor was Father Vladislas Rakowski, a Pole, who arrived about December of 1910. Four months later, near the end of April, the temporary church was destroyed by a fire. It was a miracle, Bishop Hartley wrote, that the fire did not destroy the Blessed Sacrament. Although the church was insured and the parish could continue without financial loss, Father Rakowski decided to leave and Bishop Hartley began again searching for a pastor. He corresponded with Father B. Bakavak of Rankin and Braddock, Pennsylvania. This priest was not willing to take the parish but suggested a Father Elias Cusic or Gusik or Gušic. (Meanwhile a Father Grokowski gave a mission for the six hundred or so parishioners.) Father Cusic arrived early in June but lasted only until late August when, he apparently having been taken to court for some reason, Bishop Hartley ordered him to leave the diocese. Father Wehrle then looked after the people for a time. Meanwhile, during all this turmoil, according to Bishop Hartley's 1918 history, the church "was immediately repaired." It contiuned to served the congregation until 1928.

Following the bishop's wishes, Father Zybura came to St. Michael's late in 1911 and, besides caring for the spiritual needs of the people, concentrated on raising funds to build a parish house or rectory, something the parish had not as yet owned. Hard work and perseverance brought the house to ccompletion in 1914. It was a "substantial" frame house with all the modern conveniences, but Father Zybura spent only the minimum to outfit it with curtains, shades, rugs, and one bedroom set. In the meantime, the congregation grew from about five hundred to about a thousand souls. Father Zybura was administering one hundred baptisms each year and he offered two Masses on Sundays and Holydays for the growing numbers. He attracted some English-speaking and other Catholics, but did not count them as members of the parish. He had the joy of seeing twenty socialists return to the fold in 1913. The children attended St. John's parish school, but Father Zybura himself taught catechism three afternoons a week to those who attended the public school. The parish was debt-free and the people, and Father Zybura himself, gladly donated statues and other sacred articles and furniture for the rebuilt church. By 1918 the parish had fifteen Polish and 180 Slovak families.

To Colorado Springs

Father Zybura was forced to resign his pastorate in the spring of 1917 when his tuberculosis flared up

again. He moved to Colorado Springs and there took up residence in the Glockner Sanitarium* and, during periods when his health was worse, in St. Francis Hospital. (For a short time in 1920 and 1921 he was well enough to serve in Calhan and its four adjoining missions.)

There, as he lay in bed, a propped-up board serving as a desk, Father Zybura wrote, translated, or edited six books and contributed to another on the subjects of Catholic scholasticism and philosophy.

He was a member of the American Catholic Philosophical Association and the American Philosophical Association. Two prominent non-Catholic institutions of learning, Colorado College and the University of Colorado, both sought to have Father Zybura give lectures, but he was unable to accomodate them because of his illness.

Early in 1933 the Polish government conferred upon Father Zybura the national award of the Medal of Merit. This medal was given only to residents of Poland and to persons of Polish descent for outstanding achievement in philosophy, science, literature and art. The directors of the University of Cracow, Poland, also requested Father Zybura to send copies of his books for its library. His published works, in order of their appearance, were:

1924: original work, *Contemporary godlessness: its origins and its remedy*, 103 pages; St. Louis: Herder

1924: translation from German, *The problem of evil and human destiny*, by Otto Zimmermann; 135 pages, St. Louis & London, B. Herder

1925: translation, *The key to the study of St. Thomas* by Francesco Olgiati, 176 pages; St. Louis: B. Herder (a second, revised edition came out in 1929)

1926: editor, *Present-day thinkers and the new scholasticism; an international symposium*, 543 pages; St. Louis & London: B. Herder

1929: translation from Italian, *Progressive scholasticism*, by Gerardo Bruni, Ph. D., 185 pages; St. Louis & London, B. Herder

1930: translation, *Introduction to the Theological summa of St. Thomas*, by Martin Grabmann, 220 pages; St. Louis & London: B. Herder

1932: original work, "The Perennial Vitality and Timeliness of the Philosophy of St. Thomas," the 53-page introduction to *Contemporary philosophy and Thomistic principles*, by Rudolph G Bandas; New York: Milwaukee Bruce Pub. Co.

Father Zybura died on October 7, 1934 at St. Francis Hospital in Colorado Springs. Auxiliary Bishop James A. McFadden of Denver officiated at his funeral at St. John Cantius Church. Burial was at Evergreen Cemetery at Colorado Springs. A fine obituary for him appeared here in *The Catholic Columbian* but, like every other published account of his life, it ignores his longest and best pastoral work, his seven years at St. Michael Parish in Bellaire.

MAJOR SOURCES

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Diocese of Cleveland, Record of Priests; and other notes provided by Mr. Phil Haas, Archives, Diocese of Cleveland

John S. Zybura to Bishop Hartley, Oct. 22, 1911 (Archives, Diocese of Columbus)

* The Glockner Sanitarium was built by the widowed Marie Louise (Gwynn) Glockner, who was born in Columbus, was a convert to the Faith, and ended her long life here as Mrs. Dr. Andre Crotti. Her interesting life story remains to be written.

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