



Tar Heel Catholics

A History of Catholicism
in North Carolina

WILLIAM F. POWERS

UNIVERSITY PRESS OF AMERICA

Tar Heel Catholics A History Of Catholicism In North Carolina

Tao Wei



Tar Heel Catholics A History Of Catholicism In North Carolina:

Tar Heel Catholics William F. Powers,2003-11-05 Although today the largest religious denomination in the United States until the 1960s the Roman Catholic Church represented less than 1 percent of the population of North Carolina Tar Heel Catholics recounts the story of the Catholic Church in what was long called mission territory on the doorstep of a rapidly developing American Catholic institutional presence The explanation of this phenomenon lies in the history of the Deep South itself including slavery segregation and the overwhelming religious dominance of the Baptist church Tar Heel Catholics relates the great difficulty early churchmen encountered in attempting to establish Catholicism in an inhospitable environment It was not until 1924 that North Carolina became the last state in the union to gain the status of a diocese

Tar Heel Catholics William F. Powers,2003 Although today the largest religious denomination in the United States until the 1960s the Roman Catholic Church represented less than 1 percent of the population of North Carolina Tar Heel Catholics recounts the story of the Catholic Church in what was long called mission territory on the doorstep of a rapidly developing American Catholic institutional presence The explanation of this phenomenon lies in the history of the Deep South itself including slavery segregation and the overwhelming religious dominance of the Baptist church Tar Heel Catholics relates the great difficulty early churchmen encountered in attempting to establish Catholicism in an inhospitable environment It was not until 1924 that North Carolina became the last state in the union to gain the status of a diocese Religious Traditions of North Carolina W. Glenn Jonas, Jr.,2018-10-23 This book presents most of the religious traditions North Carolinians and their ancestors have embraced since 1650 Baptists Presbyterians Catholics Methodists Episcopalians Jews Brethren Quakers Lutherans Mennonites Moravians and Pentecostals along with African American worshippers and non Christians are covered in fourteen essays by men and women who have experienced the religions they describe in detail The North Caroliniana Society is a nonprofit nonsectarian membership organization dedicated to the promotion of increased knowledge and appreciation of North Carolina s heritage through the encouragement of scholarly research and writing and the teaching of state and local history literature and culture Tar Heel History on Foot Lynn Setzer,2013-10-01 This lively collection of 34 of the best history walks in North Carolina highlights the richness and diversity of the state s history from the time of its first settlement to the present Veteran guidebook author Lynn Setzer leads readers on short walks in state parks and natural areas state historic sites charming small towns from the mountains to the sea and the state s largest cities Along the way she brings to life some of our state s most momentous events most accomplished and notorious characters and most famous firsts These walks are varied pleasant and accessible to almost every reader including older day trippers and families with young children Some walks include add ons should readers wish to make a longer day of it Organized by theme and location the walks are accompanied by maps and photographs as well as information on each walk s length and difficulty A list of sources directs readers to additional information so that they can continue a deeper exploration of North Carolina history A Coat

of Many Colors Walter H. Conser Jr.,2006-09-04 While religious diversity is often considered a recent phenomenon in America the Cape Fear region of southeastern North Carolina has been a diverse community since the area was first settled Early on the region and the port city of Wilmington were more urban than the rest of the state and thus provided people with opportunities seldom found in other parts of North Carolina This area drew residents from many ethnic backgrounds and the men and women who settled there became an integral part of the region s culture Set against the backdrop of national and southern religious experience *A Coat of Many Colors* examines issues of religious diversity and regional identity in the Cape Fear area Author Walter H Conser Jr draws on a broad range of sources including congregational records sermon texts liturgy newspaper accounts family memoirs and technological developments to explore the evolution of religious life in this area Beginning with the story of prehistoric Native Americans and continuing through an examination of life at the end of twentieth century Conser tracks the development of the various religions denominations and ethnic groups that call the Cape Fear region home From early Native American traditions to the establishment of the first churches cathedrals synagogues mosques and temples *A Coat of Many Colors* offers a comprehensive view of the religious and ethnic diversity that have characterized Cape Fear throughout its history Through the lens of regional history Conser explores how this area s rich religious and racial diversity can be seen as a microcosm for the South and he examines the ways in which religion can affect such diverse aspects of life as architecture and race relations

Irish Catholic Writers and the Invention of the American South Bryan Giemza,2013-07-08 In this expansive study Bryan Giemza recovers a neglected subculture and retrieves a missing chapter of Irish Catholic heritage by canvassing the literature of American Irish writers from the U S South Giemza offers a defining new view of Irish American authors and their interrelationships within both transatlantic and ethnic regional contexts From the first Irish American novel published in Winchester Virginia in 1817 Giemza investigates a cast of nineteenth century writers contending with the turbulence of their time writers influenced by both American and Irish revolutions Additionally he considers dramatists and propagandists of the Civil War and Lost Cause memoirists who emerged in its wake Some familiar names reemerge in an Irish context including Joel Chandler Harris Lafcadio Hearn and Kate O Flaherty Chopin Giemza also examines the works of twentieth century southern Irish writers such as Margaret Mitchell John Kennedy Toole Flannery O Connor Pat Conroy Anne Rice Valerie Sayers and Cormac McCarthy For each author Giemza traces the influences of Catholicism as it shaped both faith and ethnic identity pointing to shared sensibilities and contradictions Flannery O Connor for example resisted identification as an Irish American while Cormac McCarthy described by some as anti Catholic continues a dialogue with the Church from which he distanced himself Giemza draws on many never before seen documents including authorized material from the correspondence of Cormac McCarthy interviews from the Irish community of Flannery O Connor s native Savannah Georgia and Giemza s own correspondence with writers such as Valerie Sayers and Anne Rice This lively literary history prompts a new understanding of how the Irish in the region helped invent a

regional mythos an enduring literature and a national image Patrick N. Lynch, 1817-1882 David C. R. Heisser, Stephen J. White, Sr., 2015-01-27 Patrick Neison Lynch born in a small town in Ireland became the third Roman Catholic bishop of the Diocese of Charleston South Carolina Lynch is remembered today mostly for his support of the Confederacy his unofficial diplomatic mission to the Vatican on behalf of the Confederate cause and for his ownership and management of slaves owned by the Catholic diocese In the first biography of Lynch David C R Heisser and Stephen J White Sr investigate those controversial issues in Lynch s life but they also illuminate his intellectual character and his labors as bishop of Charleston in the critical era of the state and nation s religious history For during the nineteenth century Catholics both assimilated into South Carolina s predominantly Protestant society and preserved their own faith and practices A native of Ireland Lynch immigrated with his family to the town of Cheraw when he was a boy At the age of twelve he became a prot g of John England the founding bishop of the diocese of Charleston After studying at the seminary England founded in Charleston Bishop England sent Lynch to prepare for the priesthood in Rome The young man returned an accomplished scholar and became an integral part of Charleston s intellectual environment He served as parish priest editor of a national religious newspaper instructor in a seminary and active member of nearly every literary scientific philosophical society in Charleston Just three years before the outbreak of the Civil War Lynch rose to the position of Bishop of Charleston During the war he distinguished himself in service to his city state and the Confederate cause culminating in his not so secret mission to Rome on behalf of Jefferson Davis s government Upon Lynch s return which was accomplished only after a pardon from U S President Andrew Johnson he dedicated himself to rebuilding his battered diocese and retiring an enormous debt that had resulted from the conflagration of 1861 which destroyed the Cathedral of St John and St Finbar and wartime destruction in Charleston Columbia and throughout the state Lynch executed plans to assimilate newly freed slaves into the Catholic Church and to welcome Catholic immigrants from Europe and the northern states Traveling throughout the eastern United States he gave lectures to religious and secular organizations presided over dedications of new churches and gave sermons at consecrations of bishops and installations of cardinals all the while begging for contributions to rebuild his diocese Upon his death Lynch was celebrated throughout his city state and nation for his generosity of spirit intellectual attainments and dedication to his holy church **A History of the Catholic Church in the American South** James M. Woods, 2011 No Christian denomination has had a longer or more varied existence in the American South than the Catholic Church The Spanish missions established in Florida and Texas promoted Catholicism Catholicism was the dominant religion among the French who settled in Louisiana Prior to the influx of Irish immigrants in the 1840s most American Catholics lived south of the Mason Dixon line Anti Catholic prejudice was never as strong in the South as in the North or Midwest and was rare in the region before the twentieth century James Woods s sweeping history stretches from the first European settlement of the continent through the end of the Spanish American War The book is divided into three distinct sections the colonial era the

early Republic through the annexation of Texas in 1845 and the stormy latter half of the nineteenth century

Desegregating Dixie Mark Newman, 2018-10-04 Winner of the 2020 American Studies Network Book Prize from the European Association for American Studies Mark Newman draws on a vast range of archives and many interviews to uncover for the first time the complex response of African American and white Catholics across the South to desegregation In the late nineteenth and first half of the twentieth century the southern Catholic Church contributed to segregation by confining African Americans to the back of white churches and to black only schools and churches However in the twentieth century papal adoption and dissemination of the doctrine of the Mystical Body of Christ pressure from some black and white Catholics and secular change brought by the civil rights movement increasingly led the Church to address racial discrimination both inside and outside its walls Far from monolithic white Catholics in the South split between a moderate segregationist majority and minorities of hard line segregationists and progressive racial egalitarians While some bishops felt no discomfort with segregation prelates appointed from the late 1940s onward tended to be more supportive of religious and secular change Some bishops in the peripheral South began desegregation before or in anticipation of secular change while elsewhere especially in the Deep South they often tied changes in the Catholic churches to secular desegregation African American Catholics were diverse and more active in the civil rights movement than has often been assumed While some black Catholics challenged racism in the Church many were conflicted about the manner of Catholic desegregation generally imposed by closing valued black institutions Tracing its impact through the early 1990s Newman reveals how desegregation shook congregations but seldom brought about genuine integration **The North Carolina Historical Review** ,2008

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