

History of Dominicans and the Catholic Church in the USA

This is a huge topic and we cannot not cover it in detail but what we will look some “events” which are clearly **Providential.**

Setting the stage:

Europe 1200s to 1492

Plague and War in Europe (Note the relationship of the years and 1492)

- 1215 St Dominic establishes the Dominican Order in Toulouse in southern France (almost Spain). There is a lot of conflicting information on the founding of the third order which we will look at in the future.
- 1348 The Black Death had killed an estimated one-third of the population of France and most of Europe. France seems especially devastated. The concurrent Hundred Years' War slowed recovery in both England and France giving peaceful Spain a clear edge in exploration resources. It would be the early 16th century before the population recovered to mid-14th-century levels by then, too late to affect exploration.



The three major countries who were players in expeditions to North America were:

- **Spain** - was a Catholic power committed to advancing their empire along with the faith. There has been a constant struggle between religion and politics. In the Middle Ages, particularly, people identified their government and faith as one entity. This became the norm. Here in the Americas especially the USA this did not happen and would be a constant sore point with the Vatican even to this day. People identified themselves by what city they were from and the cathedral that was in that city. Sometimes today in Rhode Island if you ask someone where they are from, they will say “St Joseph’s” referring to their parish. The general identity as “Americans” is a sore point for the Vatican. More on this follows.

The Spanish path of empire building was violent, involving the conquest of substantial, settled civilizations, particularly in Central America and Peru. Gold was the driver here. A 20% fee was paid to the king and the explorer kept the rest. Most of this made its way back to continental Spain to lavish wealth among the aristocracy which further fueled the desire for more gold and more expeditions. Gold required labor to accumulate and transport and hence slavery. As we will see later this became the source of Dominican Las Casas’ grace.

- **France** - was also a Catholic power seeking to advance the faith but got hypnotized by the prospect of Asian wealth which they hoped was on the other end of “The northwest passage” aka the Saint Lawrence seaway and Hudson Bay. Both proved dead ends and ended their grand hopes - economically. The native peoples of French North America were largely hunter-gatherers, and the main economic resource of the region—furs—did not require the structured settlement that caused so much conflict in the Spanish experience. The French Revolution (1789) could have been a disaster for us just after our revolution in 1776 if the French had controlled what is now the USA. – only 10 years after our revolution.

- **England** - in contrast to both Spain and France, England was a Protestant empire in which **Catholics were an outlawed minority**. Catholics made up only a small percentage of the British colonial population and spent most of the colonial period just trying to keep their heads low.

The British Protestants who settled in America particularly remembered the violence inflicted by **“Bloody Mary” (Queen Mary I, 1516–1558), who burned hundreds of Protestants at the stake**. One of the most popular books in colonial America was John Foxe’s Actes and Monuments (popularly called The Book of Martyrs), which featured graphic accounts of Protestant martyrs being hanged, burned, or broken on the rack.

1492 – Early Americas - Columbus – OUR Dominican STORY STARTS HERE

- **Columbus landed on feast of Our lady of the Pillar**. This apparition is considered the first apparition of the Blessed Mother and it occurred to St James in Spain as a bilocation event while she was still alive. and believe it or not **our Dominican story starts here**.

Pedro de Las Casas, Bartolomé Las Casas’ merchant father, sailed on Christopher Columbus' second expedition. Bartolome himself sailed on Christopher Columbus's third voyage (1498) and later became a planter with his father on Hispaniola (1502). **In 1510** he became the first priest ordained in the Americas. He has a colorful and controversial history. The Dominicans introduced his cause for canonization in 1976. In 2002 the church began the process for his canonization.

Sailing routes taken by the different countries that we “Players” **Typical crossing was 3 months**



Note the connection of the “hurricane corridor”

Our Lady of Guadalupe appeared to a peasant named, Juan Bernadino, AND to his uncle, which is believed to have occurred in December **1531**, when the Mexican territories were under the Spanish Empire. This is an incredibly short time after Columbus landed. **Columbus did not complete his third voyage until almost 1500**.



1526 - The first Catholic Mass held in the 13 colonies of the United States (excludes Florida) was in 1526 by Dominican friars Fr. Antonio de Montesinos and Fr. Anthony de Cervantes, who ministered to the San Miguel de Gualdape colonists for the 3 months the colony existed. San Miguel de Gualdape was a short-lived Spanish colony founded in 1526 by Lucas Vázquez de Ayllón. It was established somewhere on the coast of present-day Carolinas or Georgia, but the exact location has been the subject of a long-running scholarly dispute. It was the first European settlement in what became the continental United States, and the third in North America north of Mexico.

1550 – 1694 These centuries in Europe, saw several periods of epidemics and crop failures due to wars and climatic change. (Historians speak of the period 1550–1850 as the "Little Ice Age".) Between 1693 and 1694, France lost 6% of its population. In the extremely harsh winter of 1709, France lost 3.5% of its population. In the past 300 years, no period has been so proportionally deadly for the French, both World Wars included. We talk today about climate change!

1632 - Cecilius Calvert received a charter from King Charles, granting him almost regal powers and ownership of all the land of the colony which he had named Maryland, in honor of the Mother of God. This land was used to attract settlers to the America. After several abortive attempts at overthrowing the government in Maryland, the Protestant revolution of 1689 was successful. It was fomented largely by the non-Catholic colonists of Maryland—about two-thirds of the population of Maryland at that time—who had benefited by the religious toleration policies of Lord Baltimore. (They were there because of the religious tolerance he professed). Almost immediately after the take-over occurred, the subjugation of all Catholics began in Maryland. Justices and other public officials, even sheriffs and clerks, were replaced if they were Catholics. Arms and ammunition of most Catholics were confiscated. The very presence of any Catholic in St. Mary's City during the session of the Protestant Associators – the group which was to constitute the ruling body of Maryland for the next two years—was forbidden. In 1692, an Act was passed which established the Anglican Church as the official church of the colony, and all residents were taxed to support the church. Catholics were excluded from public office, from voting, or even jury duty. In 1704, the "Act to prevent the Growth of Popery within this Province" not only forbade all works of conversion but also closed all Catholic churches and schools in the province.

Most Catholics still clung to their Faith, however, and practiced their religion privately, in their own homes. Many baptisms and marriages were recorded in the Anglican churches, usually with a notation that they were known Catholics. These restrictions on public worship and other persecution of Catholics continued through the colonial period, which extended to the American Revolution and the Bill of Rights.

English hatred for the Roman Church

The civilization and culture which laid the foundations of the American colonies was English and Protestant. England's continuing 16th and 17th-century religious revolution is therefore central to an understanding of religious aspects of American colonization. Early explorers were sent out toward the end of the 15th century by a Catholic king, Henry VII, but actual settlement was delayed, and only in 1607, under James I, were permanent roots put down at Jamestown, Virginia. By then, the separation of the so-called Anglican church from Rome was an accomplished fact.

1620's - A handful of French Jesuit priests also made their way to Canada, intent on converting the First Nations inhabitants to Catholicism. The Jesuits were members of the Society of Jesus, an elite religious order founded in the 1540s to spread Catholicism and combat the spread of Protestantism. The first Jesuits arrived in Quebec in the 1620s, and for the next century, their numbers did not exceed forty priests. One First Nations convert to Catholicism, a Mohawk woman named Katherine Tekakwitha, so impressed the priests with her piety that a Jesuit named Claude Chauchetière attempted to make her a saint in the Church. However, the effort to canonize Tekakwitha faltered when leaders of the Church balked at elevating a "savage" to such a high status; she was eventually canonized in 2012. This is a discussion point that I would like to raise about evangelization and catechesis.

The penal age: 1645-1763. Although the French established an early presence in Canada, they were gradually overtaken by the English. England acquired the province of Nova Scotia from the French in 1713. During the French and Indian War the English conquered Quebec, and by the Treaty of Paris (1763), which ended the war, they took possession of the rest of French Canada. This was providential since the French revolution began in 1789.

1672 - Catholicism in New York - Neither the Dutch nor English were pleased when the Duke of York converted to Roman Catholicism in 1672. His appointment of Irish-born Catholic Colonel Thomas Dongan as governor of the colony of New York was followed by the **passage of a charter of liberties and privileges for Catholics.**

Jacob Leisler fanned anti-Rome fears to take power in New York and then issued arrests for all "papists" After the "Glorious Revolution" of 1688, the virulently anti-Catholic Jacob Leisler spread rumors of "papist" plots and false stories of an impending French and Indian attack upon the English colonies, in which the New York colonial Catholics were said to be aligned with their French co-religionists. Leisler assumed the title of commander-in-chief, and by the end of the year he had overthrown Dongan and taken over the post of lieutenant governor of the colony as well. His government issued orders for the arrest of all reputed "papists," abolished the franchise for Catholics, and suspended all Catholic office-holders. The government after 1688 was so hostile to Catholics, noted Catholic historian John Ellis, "that it is doubtful if any remained in New York."

That very fact made all the more incongruous the severity of measures that continued to be taken against Catholics, **which included the draconian law of 1700 prescribing perpetual imprisonment of Jesuits and "popish" messengers.** This strong anti-Catholic prejudice persisted even into the federal period. When New York framed its constitution in 1777, **it allowed toleration for all religions, but Catholics were denied full citizenship. This law was not repealed until 1806.**

The myth of religious toleration of Catholics in New York relies concretely, therefore, on that brief 16-year period from 1672 to 1688 when a Catholic was governor of the colony.

1701 - Catholicism in Pennsylvania - **Due to the broad tolerance that informed William Penn's Quaker settlements, the story of Catholics in Pennsylvania is the most positive of any of the original 13 colonies.** William Penn's stance on religious toleration provided a measured freedom to Catholics in Pennsylvania. The 1701 framework of government, under which Pennsylvania would be governed until the Revolution, included a declaration of liberty of conscience to all who believed in God. Yet a contradiction between Penn's advocacy of liberty of conscience and his growing concern about the growth of one religion – Roman Catholicism – eventually bore sad fruit. To replace the liberal statutes that provided almost unrestricted liberty of conscience and toleration for those who believed in Christ, officials were required to fulfill the religious qualifications stated in the **1689 Toleration Act, which allowed Dissenters their own places of worship, teachers and preachers, subject to acceptance of certain oaths of allegiance. The act did not apply to Catholics, who were considered potentially dangerous since they were loyal to the Pope, a foreign power. Catholics were thereby effectively barred from public office.**

Despite the more restrictive government imposed by Penn after 1700, Catholics were attracted to Pennsylvania, especially after the penal age began in neighboring Maryland. Nonetheless, the Catholic immigrants to Pennsylvania were relatively few in number compared to the Protestants emigrating from the German Palatinate and Northern Ireland. **A census taken in 1757 placed the total number of Catholics in Pennsylvania at 1,365. In a colony estimated to have between 200,000 and 300,000 inhabitants,** the opposition against the few Catholics living among the Pennsylvania colonists is testimony to an historic prejudice, to say the least.

Even in face of incessant rumors and several crises (e.g. the so-called "popish plot" of 1756), no extreme measures were taken and no laws were enacted against Catholics. A good measure of the prosperity of the Church in 1763 could be attributed to the Jesuit farms located at St. Paul's Mission in Goshehoppin (500 acres) and Saint Francis Regis Mission at Conewago (120 acres), which contributed substantially to the support of the missionary undertakings of the Church. (21) The history of the Jesuits has been called that of the nascent Catholic Church in the colonies, since no other organized body of Catholic clergy, secular or regular, appeared on the ground till more than a decade after the Revolution.

1732 - When Georgia, the thirteenth colony, was brought into being in 1732 by a charter granted by King George II, its guarantee of religious freedom followed the fixed pattern: full religious freedom was promised to all future settlers of the colony "except papists," that is Catholics.

Even Rhode Island, famous for its supposed policy of religious toleration, inserted an anti-Catholic statute imposing civil restrictions on Catholics in the colony's first published code of laws in 1719. Not until 1783 was the act revoked.

1776- The American Revolution

Relaxation of anti-Catholicism in the revolutionary era

The phase of strong, blatant persecution of Catholicism came to a close during the revolutionary era (1763-1820). For various reasons, the outbreak of hostilities and the winning of independence forced Protestant Americans to at least officially temper their hostility toward Catholicism. With the relaxation of penal measures against them, Catholics breathed a great sigh of relief, a normal and legitimate reaction.

However, instead of maintaining a Catholic behavior consistent with the purity of their Holy Faith, many of them adopted a practical way of life that effectively ignored or downplayed the points of Catholic doctrine which Protestantism attacked. They also closed their eyes to the evil of the Protestant heresy and its mentality. Such an attitude is explained by the natural desire to achieve social and economic success; it is, nonetheless a shameless attitude with regard to the glory of God and the doctrine that the Catholic Church is the only true religion.

As this liberal Catholic attitude continued and intensified, it generated a kind of fellowship that developed among Catholics with Protestants as such. And so, an early brand of an experimental **bad Ecumenism** was established, where the doctrinal opposition between the two religions was undervalued and the emotional satisfaction of being accepted as Catholics in a predominantly Protestant society was overestimated. This lives on today in our society as it did in the Old Testament.

These psychological factors help to explain the first phase of the establishment among our Catholics ancestors of that heresy which Pope Leo XIII called **Americanism**.

Charles Carroll, a wealthy Catholic planter from Maryland, signed the Declaration of Independence in 1776. His cousin John Carroll, the first Catholic bishop in America, wanted "to preserve inviolate forever, in our new empire, the great principle of religious freedom." One issue that troubled John Carroll's last years was "trusteeism," a debate over lay versus clerical control of ecclesiastical institutions and properties. The efforts of lay trustees to govern the temporalities of the church often brought them into conflict with bishops and priests. Administration of church property by the laity was consistent with American practice, and the trustees maintained that they promoted the church's democratic principles and the interests of parishioners against the hierarchy. **Rome has a real problem with this.**

- In 1789 US Catholics numbered only around 30,000; but by 1826, 250,000 had arrived, and by 1850, Catholic ranks had swelled to more than a million in 1844. **This is via immigration!**

- Marylanders, both Catholic and Protestant, fought valiantly in the Revolution, and the newly-independent United States used the vast western domain which the English had won in the French and Indian War and ceded to the new American nation at the end of the Revolution, to reward those who served in the Continental Army and Navy. These western lands were also available to persons other than veterans, and between 1789 and 1799, nearly 500,000 acres of undeveloped western land, most of it in what is today the States of Kentucky, Tennessee, Ohio, Indiana and Illinois, was offered as a means to promote settlement of the country's frontier. Many of these western migrants were Maryland Catholics. Burdened by a century of anti-Catholic bias in Maryland, they sought not only new land but, once again, religious freedom. Even before the greatest migration began in 1789, Maryland Catholics were on the move. In 1785, a group of southern Maryland residents formed a "Catholic League of Families" and agreed to move to Kentucky as soon as they could settle their affairs in Maryland. John Carroll, Archbishop of Baltimore, promised to send a parish priest if the emigrants settled together. Because most of these people were Catholics, this area of Kentucky is known, even today, as the **Kentucky Holy Lands.**

Our story of Dominicans in the USA starts here. The first Dominicans to establish a priory in the United States were led by Maryland native **Edward Fenwick**. But when the Order of Preachers came, Bishop John Carroll sent them to Kentucky, where they established **St. Rose Priory**.

In 1806, the first priory of the new province was established near the town of Springfield, Kentucky. It was dedicated to the Dominican saint, Rose of Lima, first canonized saint of the New World. Within a few years, the small group of friars managed to erect a church and a college for young men, as well. The rural setting posed challenges for the typically urban Dominicans, but the Dominican friars persevered, and the Dominicans in the U.S. thrived.



Roots of a bad Ecumenism

There is a myth that America was from its very beginning a country that championed freedom of religion. In fact, in the colonial period, a virulent anti-Catholicism reigned and the general hounding and harrying of Catholics was supported by legislation limiting their rights and freedom.

First, both before and especially after the American Revolution, a general spirit of tolerance to a Protestant culture and way of life was made by some Catholics in order to be accepted in society. Such accommodation has continued into our days.

Second, to enter the realm of politics and avoid suspicions of being monarchists or “papists,” colonial American Catholics were prepared to accept the revolutionary idea of the separation of Church and State as a great good not only for this country, but for Catholic Europe as well. Both civil and religious authorities in America openly proclaimed the need to abandon supposedly archaic and “medieval positions” in face of new conditions and democratic politics.

For these reasons, some hundred years after the American Revolution, Pope Leo XIII addressed his famous letter *Testem benevolentiae* (January 22, 1889) to Cardinal Gibbons, accusing and condemning the general complacency with Protestantism and the adoption of naturalist premises by Catholics in the United States. He titled this censurable attitude “Americanism”. I would call it “weak faith”. Cardinal James Gibbons was warned by Pope Leo XIII about Americanism. It is important for Catholics to know this in order to understand how this persecution affected the mentality of Catholics in America in its early history and generated a liberal way of behavior characterized by two different phases of accommodation to Protestantism:

Americanism, therefore, is essentially a precursory religious experience of bad Ecumenism made in our country, while at the same time Modernism was growing in Europe with analogous tendencies and ideas.

The Dominican Story Continues - The continuing presence of Dominicans in the United States began in 1786. A friar of the Irish province, John O'Connell, was assigned to New York, the nation's temporary capital to serve primarily as chaplain at the Spanish legation. Following O'Connell more than twenty friars, the majority from Ireland, were sent as missionaries to the new nation. Of these, the first twelve served with Bishop John Carroll in the vast Diocese of Baltimore, then the only one in the United States.

One of the Preachers on mission with John Carroll was Francis Antoninus Fleming, the bishop's vicar

general for the Northern District, which extended from New York to Maine. Fleming, like several of his confreres, met death while caring for victims of yellow fever. Among the other friars were William O'Brien, pastor of New York's first parish, St. Peter's on Barclay Street; Anthony Caffrey, founder of St. Patrick's, the first parish in the rising 'Federal City' of Washington, D.C.; and John Ceslas Fenwick, an American of the English province, who lived and labored with the Jesuits in southern Maryland.

When the single see of Baltimore was divided in 1808 to form five dioceses, one of these, New York, was given as its first bishop the Irish Dominican, Luke Concanen. After his episcopal ordination in Rome his passage to the United States was delayed so long by Napoleon's embargo on ships leaving Italy that death overtook him before he could leave. A second Irish friar, **John Connolly**, was then appointed bishop of New York (1815–1825).

About this time, another unusual feature of Catholicism, particularly in French Canada, was the emergence of a new kind of woman religious in North America, not exclusively cloistered nuns, as in the Spanish Empire, but “activist” sisters who devoted themselves to teaching, nursing and missionary work. In future centuries their successors in numerous religious communities of this type throughout Canada and the United States were to make an incalculable contribution to the development of Catholicism in North America.

The Dominican Province of St. Joseph was established in 1806 at St. Rose, Kentucky, near Bardstown. In 1811 the Dominicans welcomed to the ecclesiastical outpost of Kentucky the first bishop on the western frontier, Benedict Joseph Flaget. In his Bardstown diocese the friars served as itinerant preachers, instructors in their college of St. Thomas Aquinas, and pastors of the earliest parishes formed in the wilderness. The people responded favorably to their pastoral ministry, finding their practices more acceptable than the rigorous ones of the veteran French missionary Stephen Theodore Badin and his Belgian coworker Charles Nerinckx. (lol)

As itinerant missionaries the friars traveled widely among the settlers in Kentucky; then Edward Fenwick ventured north across the Ohio River into the forests of Ohio. There in 1818 he and his Dominican nephew, Nicholas Dominic Young, built the first Catholic church in the state, a log cabin at Somerset in Perry County dedicated to St. Joseph. Three years later Fenwick was named the first bishop of Cincinnati (1821–32) and given the spiritual care of Catholics in the whole region of present-day Ohio, Michigan, and Wisconsin. In the beginning the only priests in the diocese were his Dominican brothers, who with the zealous people formed the earliest parishes in Ohio and built the first Catholic churches.

While planning the foundation of the friars in the United States Edward Fenwick hoped to have American sisters to share in their mission. This hope was realized in 1822 when nine young women, answering the call of the provincial, Samuel Thomas Wilson, became the first American Dominican Sisters, known today as the Congregation of St. Catharine of Siena.

Today they are a “reconfiguration” of 8 congregations:

- 1822: Dominicans of St. Catharine, founded in Washington County, (later St. Catharine), Kentucky
- 1830: Dominican Sisters of St. Mary of the Springs, founded in Somerset, Ohio; moved to Columbus, Ohio 1868
- 1860: Congregation of St. Mary, founded in New Orleans, Louisiana
- 1880: Dominican Sisters of St. Catherine de' Ricci, founded in Albany, New York (later moved to Elkins Park, Pennsylvania)
- 1902: Dominican Sisters of Great Bend, Kansas, founded in Great Bend, Kansas
- 1927: Eucharistic Missionaries of St. Dominic, founded in New Orleans, Louisiana, as the Missionary Servants of the Most Holy Eucharist; incorporated into the Dominican Order in 1956 as the Eucharistic Missionaries of St. Dominic.
- 1929: Sisters of St. Dominic of the Immaculate Heart of Mary, founded in Akron, Ohio
- 1950: Congregation of St. Rose of Lima, founded in Oxford, Michigan.

The founding members began their common life in a crowded log cabin near Cartwright Creek and began their teaching in a school opened in a still house. Angela Sansbury, of one of the pioneer families from Maryland, was the first to make her religious profession and the first to be elected by her community as prioress. She merits the title of foundress of Dominican Sisters in the United States.

At the call of Bishop Fenwick, four of the Kentucky sisters were sent to Ohio in 1830 to establish the community and academy of **St. Mary's in the settlement at Somerset**. There, as in Kentucky, they shared in the Dominican mission as teachers. As Fenwick noted, they undertook "the role of missionary among us." Following a disastrous fire the community and academy moved in 1868 to Columbus, Ohio, where they assumed the title, " St. Mary of the Springs."

Dominican preachers were called south to Tennessee, which had few Catholics and no priest, with the appointment in 1837 of the first Catholic bishop of Nashville. He was **Richard Pius Miles, OP**, a native of Kentucky, who welcomed to the diocese several friars from Kentucky and Ohio with whom he had served as missionary and provincial. Among them were Joseph Alemany, who would later become the first archbishop of San Francisco; and Thomas Langdon Grace, who was subsequently named the bishop of St. Paul. In 1846 Dominican sisters were sent from both Kentucky and Ohio to Memphis, to form a new community and academy of St. Agnes in collaboration with the friars of St. Peter's parish. Less than three decades later, Memphis sisters and friars alike gave their lives in caring for victims of the yellow fever epidemic.

Richard Miles is one of the unsung heroes of American Catholicism, and especially of its move beyond the Appalachians. He was born on May 17th, 1791, the youngest of seven children born to a builder in Prince George's County, Maryland.

Miles entered the Dominicans' school at 15. The record is unclear as to when he took the habit, but it was apparently in 1809. It at his investiture that he took the name Pius, after St. Pius V. After completing his studies and receiving ordination, he stayed on as a teacher at the college, where he distinguished himself. In 1833 he was elevated to superior of St. Rose's. In April of 1837, **Miles was elected provincial for the Dominican Province of St. Joseph (including at that point the entire eastern United States) on the first ballot.**

During this time, the population of Tennessee was growing, and the number of Catholics grew as well. Most of the laborers and craftsmen needed to build roads, bridges, and cities were at that time Irish, and they were in very high demand in the state. However, **they were very reluctant to come to Tennessee**, much less stay there for any period, as there was not in the entire state a priest or church, and the Catholic **workers were afraid of suffering a mortal wound in their dangerous work and dying without the benefit of the sacraments.**

Pope Gregory XVI acquiesced to this concern on July 28th, 1837, by act of the Brief Universi Dominici Gregis, and appointed Miles as Nashville's first bishop through the bull *Apostolatus Officium*. Miles was consecrated in a well-documented ceremony in Bardstown on September 16th, 1838. He was presented the task of forging a diocese out of a state that was largely wilderness, in which there lived an indeterminate number of Catholics, **most of whom had not seen a priest for years, if ever.**

The reality turned out to be as disheartening. The state at this point had one ramshackle "church," a broken down building that, although bearing the name of the Most Holy Rosary, was in such disrepair that the priest who was ministering intermittently to Nashville held mass elsewhere by this point. (The church stood on what is now Capital Hill, and had been built during the efforts to bridge the Cumberland River - the Irish workers had been brought in, seen there was neither church nor priest, and had promptly sat down and refused to work until the situation was rectified. So eager was the populace to have their bridge that the land was actually donated to the Church by a local Mason!) Miles arrived in Nashville in the Christmas season of 1838, and set out to see what was the nature of the land that had been entrusted to his care. Traversing the state, he discovered approximately 300 Catholics -- **including one 80 year old man who, Simeon-like, had waited 30 years to receive the Blessed Sacrament.** He renovated the Cathedral of the Holy Rosary, and arranged for churches to be erected throughout the state, and for priests to visit them regularly.

In 1847, Bishop Miles, having submitted to the pressure of the state to sell the ground the Cathedral sat on for the new capital, consecrated the new Cathedral, The Seven Sorrows of Mary, located just down the road from the old site. The new church was designed by William Strickland, the same architect who built (and is buried in) the Tennessee capital that supplanted the original church. (The architectural resemblance shows.) At the time, it was the largest structure west of the Appalachians with no internal support columns. Incidentally, the industrious bishop saved the materials from Holy Rosary and later used them to build a church for Nashville's German Catholics. In the late 1850's, Miles travelled to Memphis to consecrate St. Peter's. This impressive Gothic structure was the city's first Catholic church (mass having before been said in a house next door to the site), and still stands today as almost indisputably its most beautiful structure of any kind or denomination. He built schools, a seminary, and a convent in Nashville -- a legacy carried on in the continued presence of the Dominican convent and college.

On February 21st, 1860, when Bishop Miles died, he left Tennessee much different than when he arrived. What had been an empty land devoid of the faith now contained 13 clergymen, 14 churches, 6 chapels, thirty "stations," a seminary, three communities of sisters, an academy for girls, 9 parochial schools, an orphanage, and 12,000 Catholics. He surely bears great responsibility for the existence of the Church in Tennessee, and the vibrance which it has come to have.

Miles was buried beneath the altar of St. Mary's. In 1972, he was exhumed, and found to be incorrupt. Bishop Richard Pius Miles Tomb is located inside St. Mary of the Seven Sorrows Catholic Church, at 330 Fifth Avenue North, Nashville. St. Mary's is the oldest standing church in downtown Nashville. Dedicated as the first Catholic Cathedral in Nashville on October 31, 1847. In 1914, a new cathedral was built on West End Avenue and was named Cathedral of the Incarnation. St. Mary of the Seven Sorrows became a parish church, now referred to as "The Old Cathedral. In 1969, his body was exhumed and found to be perfectly preserved after 109 years of burial. Today his body lies at rest in an African teakwood box in the rear corner of St. Mary of the Seven Sorrows Church in Nashville, TN USA.



Bishop Miles Tomb

In 1860 the Ohio sisters of St. Mary's sent four members to the cathedral city of Nashville, Tennessee, at the request of the second bishop of Nashville, James Whelan, OP. These sisters founded the Congregation and Academy of St. Cecilia. During the Civil War they found themselves on the Tennessee battlefield. Later sisters went from Nashville to Memphis as volunteers to nurse the victims of the yellow fever, for whom some gave their lives.

The ministry of the Order of Preachers to Native Americans, fur traders, and pioneer Americans of Michigan and Wisconsin was initiated by their bishop, Edward Fenwick, in the territory once evangelized by the French Jesuits. In 1830 he assigned the newly ordained Samuel Mazzuchelli to the missions of the old Northwest, then in the territory of Michigan. Subsequently the Italian-American missionary became the first Dominican to serve the Church in the new dioceses of St. Louis, Detroit, Dubuque, Milwaukee, and

Chicago. In 1844 he initiated at Sinsinawa Mound, Wisconsin, the third collaborative foundation of Dominican friars and sisters: a province of the friars which was short-lived, and in 1847 the Sinsinawa Dominican Sisters. The cause of Samuel Mazzuchelli, the first American Dominican missionary proposed for canonization, was advanced in 1993 when he was named Venerable by the Holy See.

The fourth collaborative mission of Dominican men and women in the United States was initiated in California in 1850 by Dominican friars and sisters who accompanied Joseph Alemany to his bishopric in Monterey. There Alemany and Sadoc Vilarrasa, a fellow Spanish missionary who had been serving with him in Ohio, founded the friars' Province of the Holy Name. At the same time Alemany's hope for sisters was fulfilled by Mary Goemaere, a Dominican from Paris, with Aloysia O'Neill and Frances Stafford from St. Mary's, Somerset. These founded the community that became the Congregation of Holy Name of San Rafael.

The 1800s

- Beginning in the 1830s and '40s, the assurance of religious freedom was an added attraction for millions of Catholic immigrants who made their way to the United States for economic reasons, and by 1850 Catholicism was the single largest Christian church in the country.
- In 1849, anti-Catholic and anti-immigrant sentiment led to the formation of the Know-Nothing party. Opposition to Catholicism also led to acts of violence, such as the burning of a convent in Boston in 1834 and the anti-Catholic riots in Philadelphia
- In 1875, Republican President Ulysses S. Grant called for a Constitutional amendment that would prohibit the use of public funds for "sectarian" schools. Grant feared a future with "patriotism and intelligence on one side and superstition, ambition and greed on the other" which he identified with the Catholic Church. Grant called for public schools that would be "unmixed with atheistic, pagan or sectarian teaching." No such federal constitutional amendment ever passed, but most states did pass so-called "Blaine Amendments" that prohibited the use of public funds to fund parochial schools and are still in effect today.
- Because many of the British colonists were Dissenters, such as the Puritans and Congregationalists, and thus were fleeing religious persecution by the Church of England, much of early American religious culture exhibited the anti-Catholic bias of these Protestant denominations. Despite these problems, American Catholicism endured. Its ranks were greatly increased by immigration, and it attracted a large number of converts—as many as 700,000 during the 19th century, according to some estimates—including the first American-born saint, Elizabeth Ann Seton. The church built an extensive educational system that ranged from parochial elementary and secondary schools to colleges and universities. Parochial elementary schools received further impetus in 1884 when the Third Plenary Council of Baltimore decreed that every parish was to have a school. Through these institutions, Catholic leaders enabled their parishioners to combine religious loyalties to Rome and civil loyalties to the United States.
- The Catholic Church in the United States began in the colonial era, but most of the Spanish and French influences had faded by 1800. The Catholic Church grew through immigration, especially from Europe (Germany and Ireland at first, and in 1890-1914 from Italy, Poland and Eastern Europe.) In the nineteenth century the Church set up an elaborate infrastructure, based on diocese run by bishops appointed by the pope. Each diocese set up a network of parishes, schools, colleges, hospitals, orphanages and other charitable institutions. Many priests arrived from France and Ireland, but by 1900 Catholic seminaries were producing a sufficient supply of priests.
- Ironically, one of the most divisive events in American history, the Civil War, contributed to the growing acceptance of Roman Catholicism in the United States. The issue of slavery, one of the main causes of the war, was not a particularly problematic one for the church. Many Catholics owned slaves, and Catholic moral teaching accepted the existence of slavery as a consequence of the sin of Adam. Catholic workers opposed emancipation, fearing increased competition for jobs. Although the Catholic church was not rent by the issue as were many Protestant churches, it did teach that slaves must be treated humanely, and many northern Catholics came to oppose the institution. When war broke out, Catholics

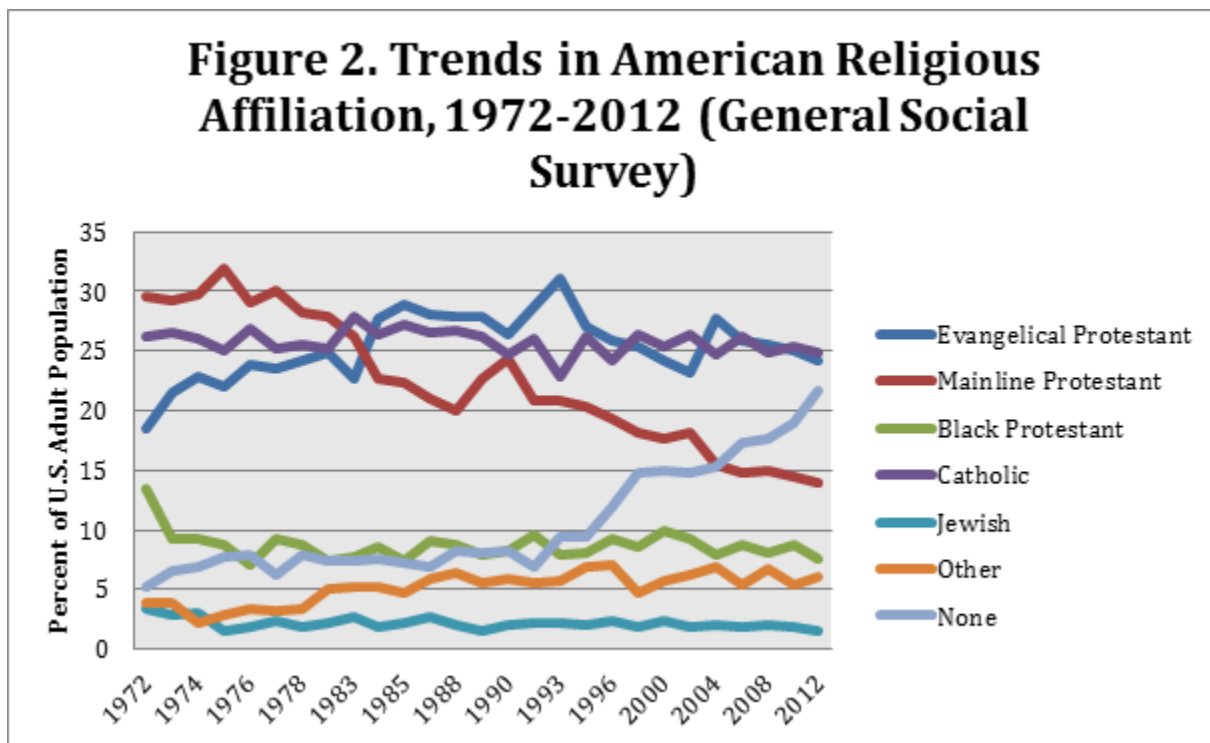
on both sides enthusiastically joined the fight. The bishops of New York and Charleston were sent on diplomatic missions, and Catholic priests served as chaplains in both the Union and the Confederate armies. Their support for the Northern or the Southern cause made Catholics more visible and brought them increased acceptance after the war.

1900s

A law passed in 1924 limiting immigration from the Catholic countries of Europe was rooted in religious bias. In 1928 anti-Catholic prejudice contributed to the failure of the presidential campaign of Democrat Alfred E. Smith, the governor of New York and the first Catholic presidential candidate. When Al Smith, a Catholic, became the Democratic presidential candidate, the Klan sent out a flyer warning people that the “anti-Christ” had won. According to widespread rumors, the pope planned to move into the White House if Smith was elected. (Not surprisingly, Herbert Hoover easily defeated him.)

“The secularizing shifts evident in American society so far in the 21st century show no signs of slowing,” the Pew researchers concluded. “The religiously unaffiliated share of the public is 6 percentage points higher than it was five years ago and 10 points higher than a decade ago.” Protestants account for most of the decline — down 4 percentage points from five years ago and 10 percentage points since a decade ago, with both evangelical and nonevangelical Protestants declining overall to 40% of U.S. adults. Catholics held relatively steady at 21%. Could this shift be due to our lack of commitment to a true belief, where we compromise everything and soon there is nothing.

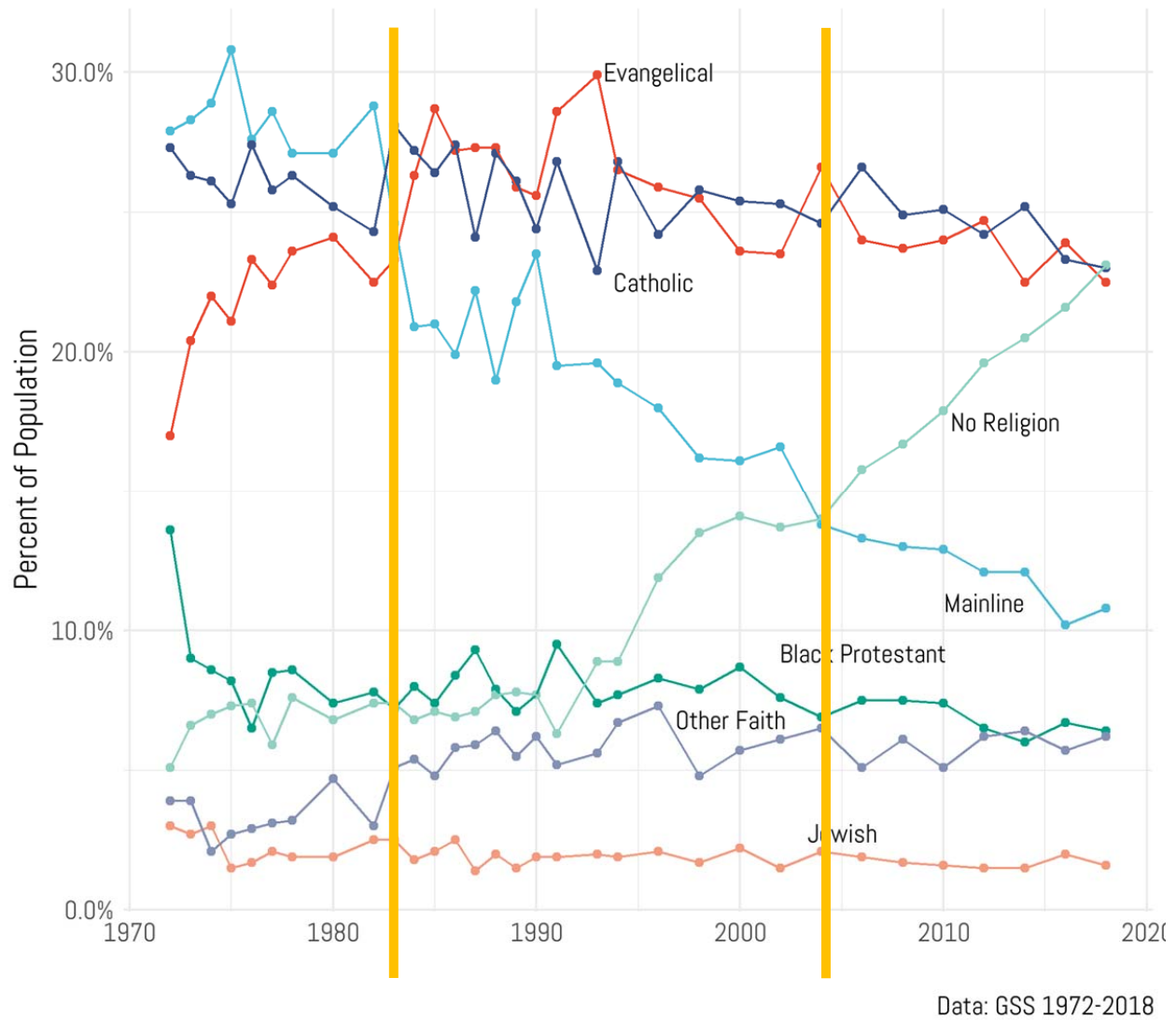
The Catholic population in the United States has grown by about 2 million people in 10 years. With nearly 62 million people, it continues to constitute the largest religious body in 36 U.S. states, according to the latest religion-focused survey of America’s religious congregations.



Note the two major shifts – mid 1980s and mid 1990s

There is no need to tear our garments yet. Catholicism is alive and almost well.

America's Changing Religious Landscape



Gold lines indicate years of interest

Over the last decade, many Catholics, the survey found, have moved to the South.

“Perhaps the most notable changes were by region,” Clifford Grammich, a political scientist involved in the U.S. Religion Census, told CNA Dec. 5.

“Fifty years ago, 71% of U.S. Catholics were in the Northeast and Midwest; in 2020, 45% were. And the South now has more Catholics than any other region. I was surprised to see there are now more Catholics than Southern Baptists in Missouri and Virginia.” Catholics are overrepresented in urban locations and underrepresented in rural areas. They also are the largest religious body in 36 U.S. states.

The average number of adherents per congregation is 3,000 for Catholics, unusually high compared with other groups. No other group had as many as 2,000 adherents per congregation, and only five others had as many as 1,000. Large Catholic congregations are especially common in the West, where there are 4,700 Catholics per congregation.

Thirty years ago, Catholic churches in the West had slightly less than 2000 members on average, meaning that churches in the West have grown by over 100 percent in the last 30 years. Catholic churches in the South have also grown about 67 percent in the same time period.

Still, roughly one-in-five U.S. adults say their primary religious affiliation is with the Catholic Church.

In addition to changes resulting from suburbanization, the Second Vatican Council transformed Catholicism in the United States. Catholics experienced other changes as a decrease in the number of men and women entering religious life led to fewer priests and sisters staffing parochial schools and parishes.

About 45% of Americans have a meaningful connection to Catholicism, even if many of those people are not practicing Catholics, there are 9% that have converted away from Catholicism, and a further 9% are what Pew describes

as “cultural Catholics” – people whose religion is not Catholic but nevertheless consider themselves Catholic or partially Catholic in some other way. The remaining 8% are those who have a “meaningful” connection to Catholicism, perhaps through a relative or their partner. What Catholicism has lost in numbers has been offset by immigration, so the percent remains relatively constant. President Obama once declared that the USA was no longer a Christian country. He was dreaming.

The World View

The Catholic Population in United States is the fourth largest in the world. The first largest is in Brazil

10 Countries with the Largest Number of Catholics, 2010

<i>Countries</i>	ESTIMATED 2010 CATHOLIC POPULATION	PERCENTAGE OF POPULATION THAT IS CATHOLIC, 2010	PERCENTAGE OF WORLD CATHOLIC POPULATION, 2010
Brazil	126,750,000	65.0%	11.7%
Mexico	96,450,000	85.0	8.9
Philippines	75,570,000	81.0	7.0
United States	75,380,000	24.3	7.0
Italy	49,170,000	81.2	4.6
Colombia	38,100,000	82.3	3.5
France	37,930,000	60.4	3.5
Poland	35,310,000	92.2	3.3
Spain	34,670,000	75.2	3.2
Democratic Republic of the Congo	31,210,000	47.3	2.9
World Total	1,078,790,000	15.6	100.0

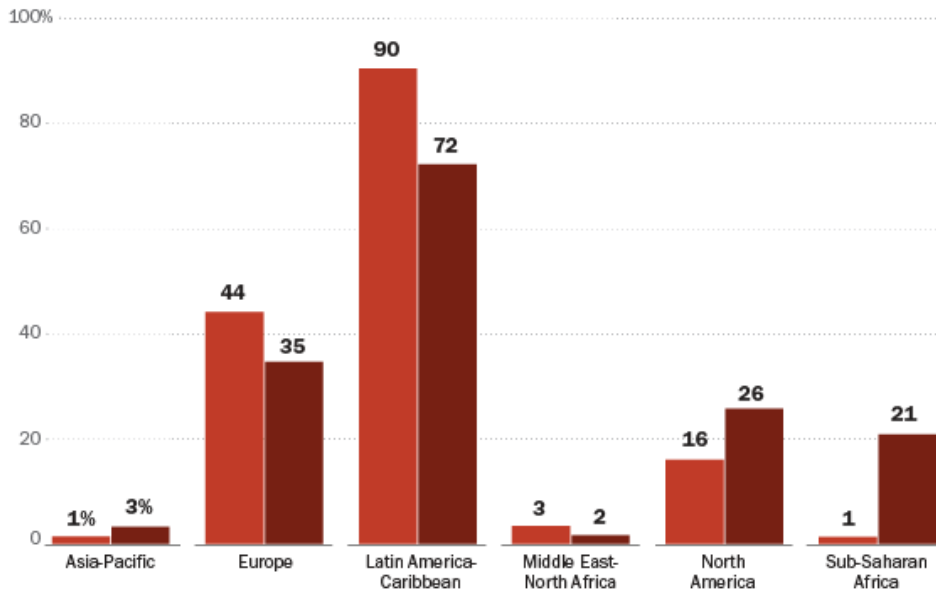
Population estimates are rounded to the ten thousands. Percentages are calculated from unrounded numbers. Figures may not add exactly due to rounding.

Pew Research Center

Catholic Share of the Population, by Region

Percentage of population in each region that is Catholic in 1910 and 2010

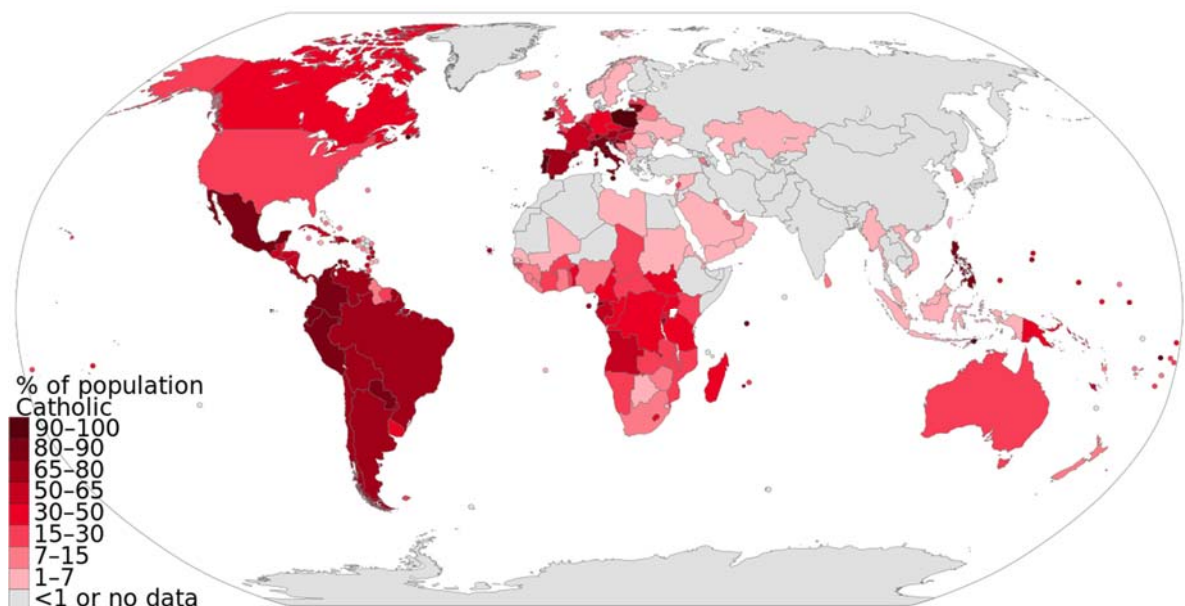
■ 1910 ■ 2010



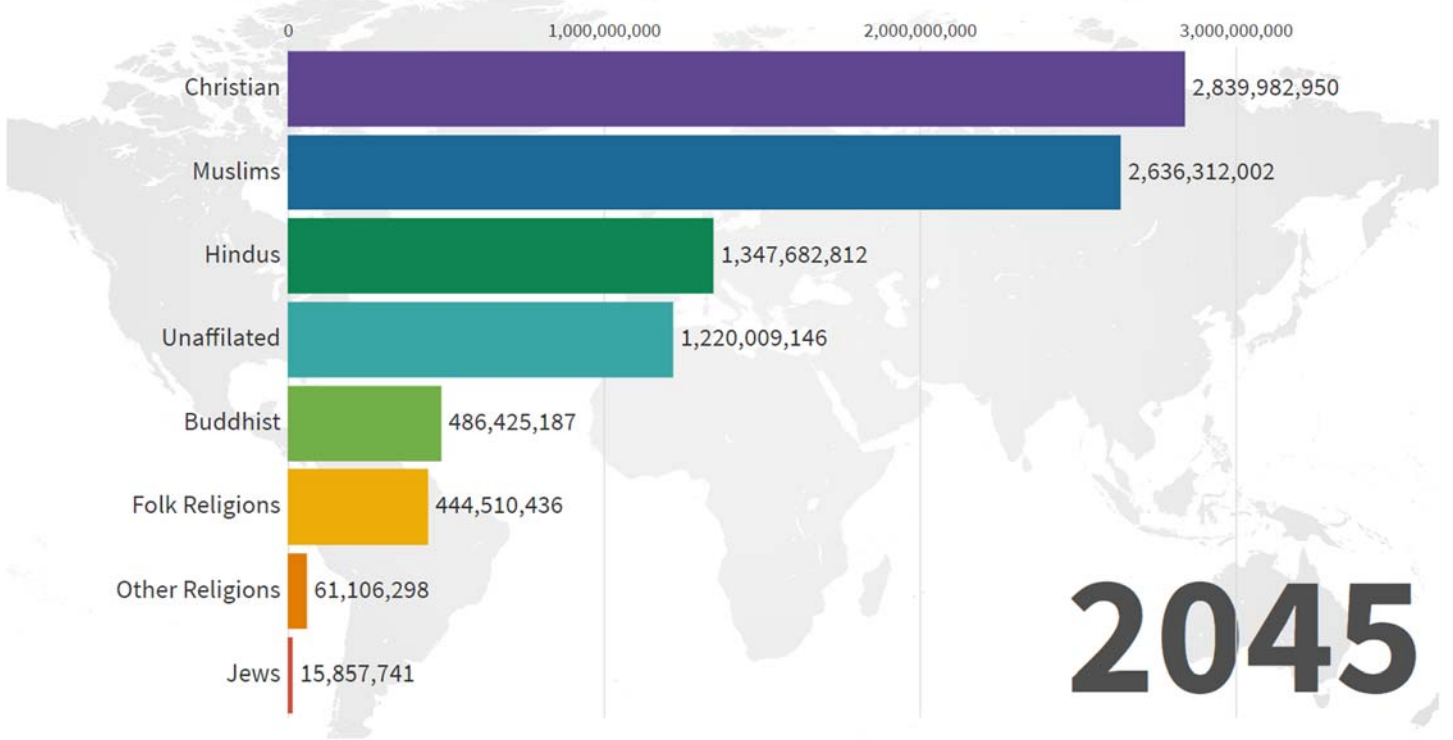
Figures for 1910 are from Pew Research Center analysis of data from the World Christian Database.
Pew Research Center

Over the past century, the number of Catholics around the globe has more than tripled, from an estimated 291 million in 1910 to nearly **1.1 billion as of 2010**, according to a comprehensive demographic study by the Pew Research Center. But over the same period, the world's overall population also has risen rapidly. **As a result, Catholics have made up a remarkably stable share of all people on Earth.** In 1910, Catholics comprised about half (48%) of all Christians and 17% of the world's total population, according to historical estimates from the World Christian Database. A century later, the Pew Research study found, Catholics still comprise about half (50%) of Christians worldwide and 16% of the total global population.

What has changed substantially over the past century is the geographic distribution of the world's Catholics. In 1910, Europe was home to about two-thirds of all Catholics, and nearly nine-in-ten lived either in Europe (65%) or Latin America (24%). By 2010, by contrast, only about a quarter of all Catholics (24%) were in Europe. The largest share (39%) were in Latin America and the Caribbean.



Major Religious Groups in the World - 2010/2050



Taking a break from our story – (evangelization and catechesis)

I propose this – Much of this is really a tale of evangelization and catechesis, their common goals and conflicts. What is the difference between evangelization and catechesis? I propose we look at St Paul and the issue of circumcision, the First Council of Jerusalem.

The Christians in Galatia were listening to false teachers. These Judaizers were telling them that they must add the works of the law to faith in Jesus in order to be truly right with God (Galatians 2:4). Paul has rejected that teaching. Christ has set us free, Paul insists, by buying our way out of slavery to sin. That deal is done. We are justified before God (Galatians 3:25–29). To begin to follow the law of Moses in order to be justified by God is to miss the point of Christianity entirely. Paul has said repeatedly that it amounts to asking God to judge us by our works and not by Jesus' sinless life and death in our place. It makes us a slave to our inescapable sin.

Now Paul reveals that it's even worse than that. To seek God's approval by following the law of Moses (catechesis alone) makes Christ's death for our sins worthless. More specifically, Paul says that to "accept circumcision" makes Christ of no help to us. This is a dire remark, and one that needs to be carefully understood.

Paul was saying that we need to believe in Christ as God and Savior. This is critical. The converse is useless – to know the law and have no connection to God will not save you. Protestants evangelize their followers. Each convert accepts Christ and believes in Him in their heart. This is what God desires. We cannot teach precepts and ignore the evangelization. However, the catechesis provides the framework to live your evangelized life through. You can become evangelized through the precepts(catechesis) as in time they will sink in and you will believe in Christ but maybe not or maybe your knowledge will not be enough to keep you with faith in Christ.

Of course, if this was the entire story it would look like Protestantism is ok. The Eucharist and Mary are the separating line. Generally, you would deny both to be a Protestant. If you accept both then you are likely a under-catechized catholic. But if you are catechized and not evangelized your persistence in the faith will be weak. As we continue through this discussion on the Americas you will see examples of both evangelization and catechesis. We lose people to atheism because they were never evangelized. Giving them the precepts will not convert them or keep them as Catholics.

As a footnote I might mention why “not eating the meat of strangled animals” was observed.

Due to the prohibition of eating an animal's blood, the Torah implies that an animal must be killed via exsanguination (slit throat with sharp knife), since animals which died naturally or were torn apart by other animals were absolutely prohibited. A hunter will never save the meat of an animal he wounded and chased down. The adrenaline released into the meat makes it taste bad. Also, all pathogens which are bad for humans in meat are carried by the blood stream. God was keeping his people safe just like no pork aka “Trich” or Trichinella.

Is the confirmation failing because of lack of evangelization?

When a politician changes his position on a issue he likely loses on both sides. We will never fill the churches with LGBTQ because they do not want God.

Born Again ??

Isn't this just evangelization. I could rephrase that to say are you catechized only or are you evangelized?

Too much pickle juice. Have joy that you will be in heaven. Yes there is a God and there is a Savior and you will be there. This is what St Paul preached.