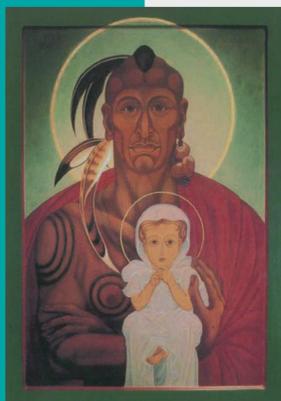


COLONIAL ORIGINS & LEGACY 1587-1810

1587

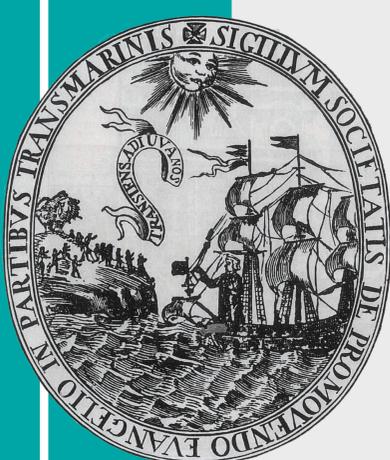
The first settlement is established on Roanoke Island.



An icon of Manteo and Virginia Dare, the first two people baptized in the Anglican Church in the New World

1701

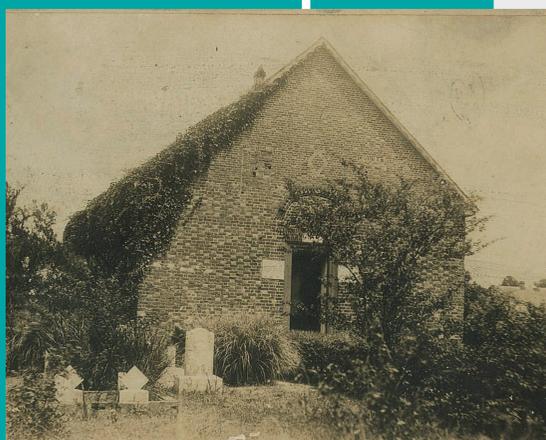
The first Vestry Act is passed. The first parish is organized in Chowan. The Society for the Propagation of the Gospel (S.P.G.) is founded.



Seal of the Society for the Propagation of the Gospel

1734

St. Thomas, Bath, the oldest church building in the state, is constructed.



St. Thomas, Bath

1753

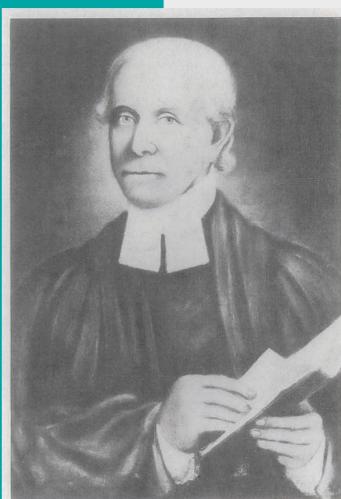
Clement Hall writes the first literary book printed in North Carolina.

1765

William Tryon becomes Royal Governor.

1773

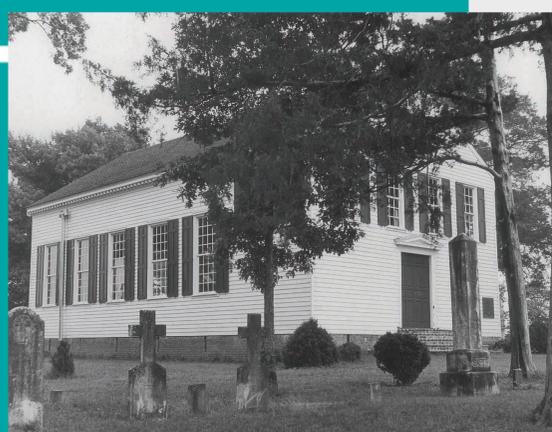
St. John's, Williamsboro, the oldest extant frame church in North Carolina, is constructed.



The Reverend Charles Pettigrew (ca. 1747-1808), Episcopal clergyman, Edenton. Photograph from the files of the State Department of Archives and History, Raleigh; copied from a photograph owned by Allen P. Pettigrew of Raleigh.

1775

Charles Pettigrew becomes the last S.P.G. missionary appointed to North Carolina.



St. John's, Williamsboro

The Episcopal Church in North Carolina dates back to the first English efforts at colonization. In August 1587, at what is now "the Lost Colony" on Roanoke Island, the Native American Manteo and the English infant Virginia Dare became the first two Anglicans baptized in the New World.

The Vestry Act of 1701 made the Church of England the officially sanctioned faith in North Carolina. Colonial parish vestries were charged with providing for church buildings and ministers by levying taxes and fines, but they faced hostility from Quakers, Presbyterians and other non-Anglican settlers. Moreover, parishes were geographically large, settlements sparse and travel difficult. But the single greatest barrier to the growth and development of the Church was the chronic shortage of qualified ministers.

The Church in North Carolina owes much to Governor William Tryon. When Tryon took office in 1765, he began an active campaign to solicit clergy through the Society for the Propagation of the Gospel (S.P.G.), the quasi-official missionary arm of the Church of England founded in 1701. Although active in North Carolina from this time, the Society generally supported only one or two ministers at a time. Tryon's support brought 13 Anglican ministers by 1767 and 18 by the time he departed for New York in 1771. But Tryon's expectation that exemplary and orthodox clergy would win over non-Anglicans was wishful thinking, at best. Such strength as the colonial Church of England did achieve was concentrated in a handful of coastal parishes.

Following the American Revolution, the citizens of North Carolina acted quickly to terminate the religious establishment. Loyalist ministers fled, and many Anglican churches and chapels fell into disuse. Not until 1789 did the Episcopal Church reorganize nationally, adopting a constitution and a new American *Book of Common Prayer*.

In 1790 Charles Pettigrew, one of the few remaining clergymen in the state, called for an organizational meeting in Tarboro, but only four people attended. A more promising convention in 1794 attracted 16 people to Tarboro, where they adopted a constitution and elected a bishop – Charles Pettigrew himself. For various reasons, including discouragement at the prospects for the Church, this bishop-elect never attended General Convention for his consecration, nor did he hold another statewide meeting. He died in 1807.



THE FORMATION & EARLY YEARS OF THE DIOCESE

1811-1822

New life for The Episcopal Church nationally came from a post-Revolutionary generation of leaders, who brought fresh energy and commitment to the task of reviving the church.

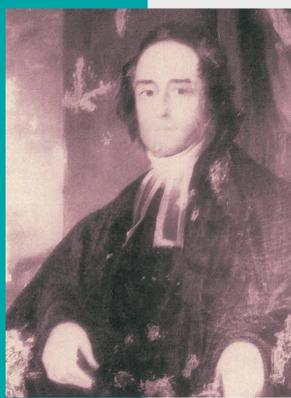
That pivotal leader in North Carolina was Adam Empie, a 25-year-old New Yorker who came to St. James' Wilmington in 1811. Empie was interested in creating a statewide organization, but his efforts were put on hold in 1814, when he left Wilmington to become chaplain at West Point. Upon his return in late 1816, he found the prospects considerably improved. During his absence, Wilmington had called another priest, Bethel Judd, but Judd was preparing to take charge of a new congregation in Fayetteville. And New Bern was calling a young minister, Jehu Curtis Clay, as rector and schoolmaster. These three clergymen — Empie, Judd and Clay — along with lay representatives from their three congregations plus St. Paul's, Edenton (nine people in all) gathered in New Bern on April 24, 1817, and proceeded to create a statewide organization that has continued to the present.

The new diocese appealed to Virginia Bishop Richard Channing Moore, to serve here as well. From 1819 to 1822, Moore presided over the North Carolina Annual Convention, conducting parish visitations and ordinations on his way to and from the state. Before coming to Virginia in 1814, Moore had repeatedly demonstrated success in reviving parishes in New York, and he brought new energy and increased visibility for the church throughout Virginia. He did likewise in North Carolina, if on a more modest scale. With his enthusiastic support, North Carolina held its 1820 and 1821 conventions in the fledgling state capital of Raleigh, even though the Episcopalians did not yet have a church building there.

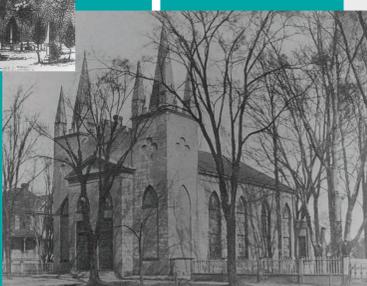
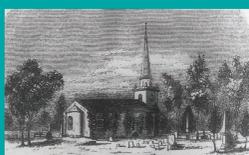
Moore stressed interdenominational cooperation as a key to advancing the cause of the Church. At the Raleigh conventions, he held services in the Methodist Church and administered communion to both the Methodist and Presbyterian ministers. His genial approach to interdenominational cooperation was shared by his gifted nephew, the Rev. Gregory T. Bedell, who in 1818 succeeded Judd in Fayetteville. In less than six months, Bedell doubled the communicant strength of the parish and brought Episcopalians and Presbyterians into a close working relationship. But this approach to mission strategy was about to change—abruptly.

1811

The Rev. Adam Empie is called as rector of St. James, Wilmington.



The Rev. Adam Empie



1817

The Diocese of North Carolina is organized on April 24 by clergy and laymen of four founding parishes.

The founding churches of the Diocese, clockwise from left: St. Paul's, Edenton, built 1760; St. James, Wilmington, 1770-1839; third Christ Church, New Bern, consecrated 1875; second St. John's, Fayetteville, consecrated 1833



1818

St. Jude's, Orange County, is the first new congregation admitted into union with the new diocese.

1819

Bishop Richard Channing Moore of Virginia is called to provide Episcopal oversight. He conducts the first recorded confirmations at St. John's, Fayetteville. General Theological Seminary opens in New York City.



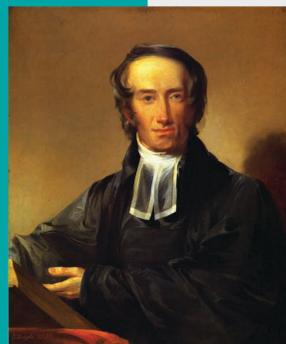
Bishop Richard Channing Moore

1821

The Rev. Robert Johnston Miller becomes the first priest ordained in the Diocese.

1822

Christ Church, Raleigh, was admitted into union with Convention.



The Rev. Gregory Townsend Bedell

1775

Charles Pettigrew becomes the last S.P.G. missionary appointed to North Carolina

Edenton

Fayetteville

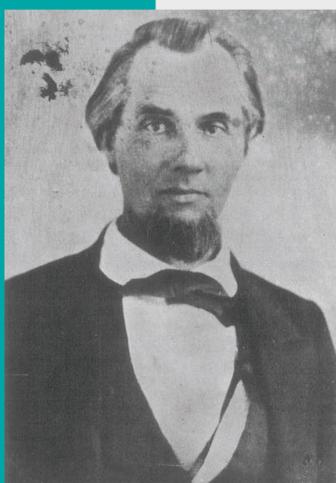
New Bern

Wilmington

BISHOP RAVENSCROFT & HIS LEGACY 1823-1830

1823

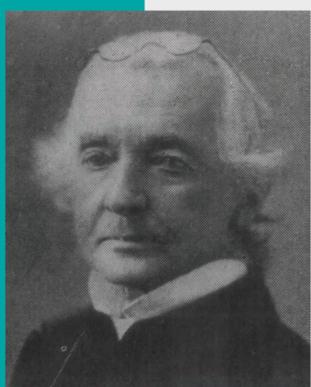
John Stark Ravenscroft is elected as first Bishop of North Carolina, also rector of Christ Church, Raleigh. Thomas Wright is called to Calvary Church, Wadesboro.



Thomas Wright

1824

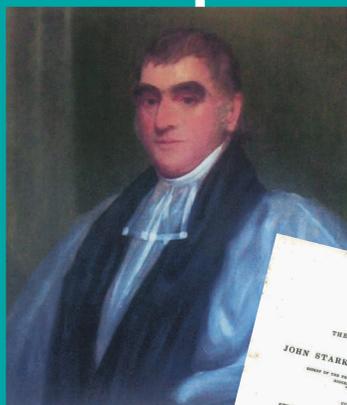
Bishop Ravenscroft delivers his first address to Diocesan Convention and to the North Carolina Bible Society.



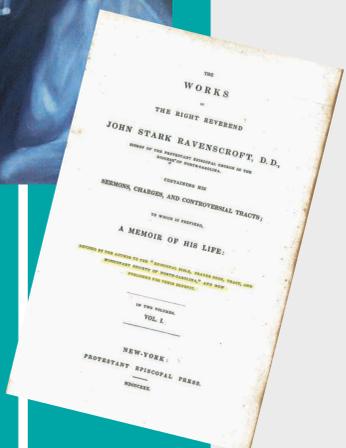
William Mercer Green

1825

William Mercer Green is called to St. Matthew's, Hillsborough

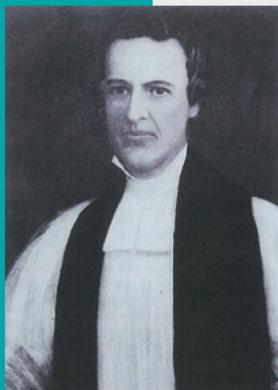


John Stark Ravenscroft (1772-1830), Bishop of North Carolina, 1823-1830. The title page from Ravenscroft's works highlights the "Episcopal Bible, Prayer Book, Tract, and Missionary Society of North Carolina."



1828

Bishop Ravenscroft serves St. John's, Williamsboro along with his duties as bishop.



James Hervey Otey, later becomes Bishop of Tennessee

1830

Bishop Ravenscroft dies and is buried at Christ Church, Raleigh.

In 1823 the diocesan convention met to elect its first bishop. Chosen was John Stark Ravenscroft, a 50-year-old Virginia planter turned priest who embraced the Episcopal Church for adhering to ancient church practices and maintaining apostolic succession. Ravenscroft believed this gave the church an exclusive Protestant claim to valid ordained ministry. He therefore sought to instill among his flock a heightened appreciation of their distinctiveness as Episcopalians.

In his first address to convention, Ravenscroft lamented the long absence of ministrations following the American Revolution, which had allowed the "pernicious notion of equal safety in all religious denominations" to take root. To counter this, he called on clergy to adhere strictly to Prayer Book worship and he called on laity to reserve their financial support and church attendance for the Episcopal Church exclusively. When asked to address the annual meeting of the North Carolina Bible Society, he attacked the very premises upon which it was based: promoting Bible reading by itself implied that individuals could come to salvation without the authoritative guidance that the Church alone possesses.

Ravenscroft's uncompromising High Church views stirred controversy both inside and outside the church. In Fayetteville, the church had been flourishing under a succession of ministers promoting cooperation with other Protestants. When William Hooper, the rector there, heard Ravenscroft insist upon Episcopalian exclusivity, Hooper abandoned the ministry of the Episcopal Church entirely rather than serve under the bishop.

But others were eager to heed Ravenscroft's call. Two young Wilmington natives, Thomas Wright and William Mercer Green, embraced the bishop's agenda and made it their own — Wright in Wadesboro and Green in Hillsborough. In ensuing years, James Hervey Otey and George Washington Freeman entered the ordained ministry under the stamp of Ravenscroft's churchmanship and extended it through much of the South: Otey as Bishop of Tennessee, Green as Bishop of Mississippi, and Freeman as Bishop of Arkansas and Texas.

Ravenscroft died in 1830. During his tenure, the diocese had grown to a communicant strength of about 800 members, with 10 clergy serving 21 active congregations. As a percentage increase, the church had more than doubled in size; as a statewide body, however, it remained small and regionally concentrated in the east. But more than numerical strength, Ravenscroft had set out to bolster conviction. In the words of one historian, "Bishop Ravenscroft welded his flock into an intimate Christian minority fervently devoted to the Episcopal Church."

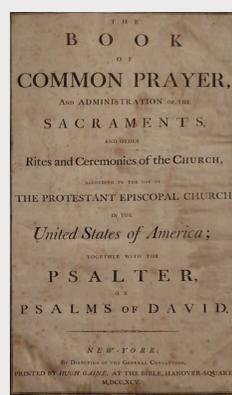
★ Hillsborough

★ Wadesboro

★ Fayetteville

★ Wilmington

Prayer Book (1795) and silver Communion set (1805) from St. John's, Williamsboro, which were used by Bishop Ravenscroft while he served there.



THE CHURCH'S GROWTH UNDER BISHOP IVES

1830-1852

In searching for Ravenscroft's successor, the diocese turned to someone of the same mold: Levi Silliman Ives, then a priest in New York. Ives's pilgrimage was very similar to Ravenscroft's, being swayed to join the church by High Church claims to retain continuity with apostolic Christianity in faith and practice. Ives had gravitated to New York and there received tutelage and support from High Church Bishop John Henry Hobart, eventually marrying the bishop's daughter.

Once in North Carolina, Ives set out to continue and expand upon Ravenscroft's work. His first major initiative was to push for the creation of an Episcopal Boys' School in Raleigh, built on the premise that Episcopalians needed an alternative to schools run by other Protestants. That particular enterprise ultimately floundered in the late 1830s, but it led to the creation of a successful Episcopal girls' school, St. Mary's in Raleigh, which continues to this day.

Also successful was the effort to create a separate house of worship for Episcopalians at the University of North Carolina: The Chapel of the Cross. Before 1838, there were no churches in Chapel Hill, and compulsory worship was held on campus. But when William Mercer Green became University Chaplain in 1838, he began to lobby for an Episcopal alternative. He was joined in that effort by Bishop Ives, who encouraged the diocese to support Green's initiative.

During Ives' tenure, the diocese extended its work westward, establishing congregations in Charlotte, Lincolnton, Morganton and Asheville. The diocese also expanded its outreach to the enslaved population. Many churches built galleries to accommodate both enslaved and free blacks, and some plantation owners, such as Josiah Collins at Somerset Place, had private chapels built on their property to facilitate slave evangelization. On the eve of the Civil War, Somerset Place was home to the largest worshipping community in the diocese. In total, the number of clergy in the diocese increased from 15 in 1832 to 40 in 1852, and the number of communicants increased from 800 to more than 2,000.

Along with expansion came a new sensibility and style in church architecture: Gothic Revival. Bishop Ives was an early proponent, and he applauded the building of Gothic Revival churches in Wilmington, Raleigh and Chapel Hill — inaugurating a trend that would continue well into the next century.

1831

Levi Silliman Ives is elected second Bishop of North Carolina, 1831-1853.



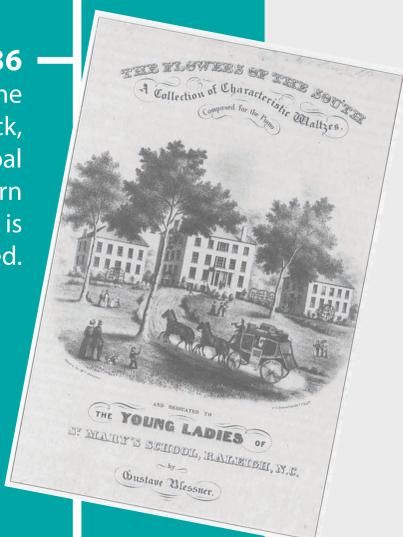
Bishop Levi Silliman Ives (1797-1867), Bishop of North Carolina, 1831-1853, confirms girls from St. Mary's School in Raleigh.

1834

The Episcopal School for Boys opens in Raleigh. In 1842, property is sold for St. Mary's School.

1836

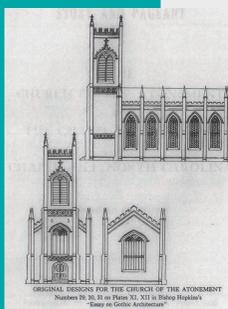
St. John in the Wilderness, Flat Rock, the oldest Episcopal church in Western North Carolina, is consecrated.



St. Mary's School featured on a collection of waltzes by Gustave Blessner, Director of Music, 1845

1840

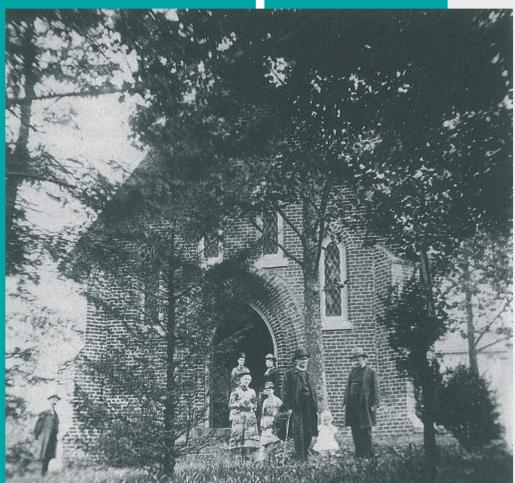
St. James, Wilmington, in the Gothic Revival style, is consecrated.



Plans for Chapel of the Cross, Chapel Hill, Thomas Ustick Walter, architect; Ustick also designed St. James, Wilmington.

1842

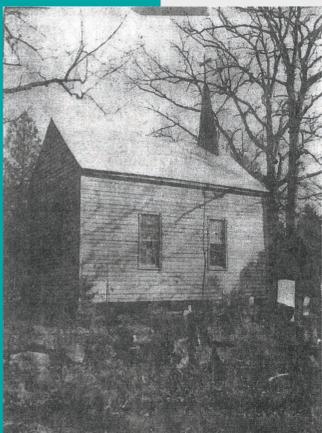
Bishop Ives establishes Valle Crucis Mission in the mountains of western North Carolina.



1848

Chapel of the Cross, Chapel Hill, is consecrated. The cornerstone is laid for Christ Church, Raleigh.

Trinity Church, Asheville, built using plans ordered from Frank Wills, official architect for the Ecclesiological Society of New York



St. Mark's Church on Belgrave Plantation in Chatham County, consecrated 1847

1852

Bishop Ives goes to Rome and resigns as Bishop of North Carolina.

Valle Crucis

Asheville

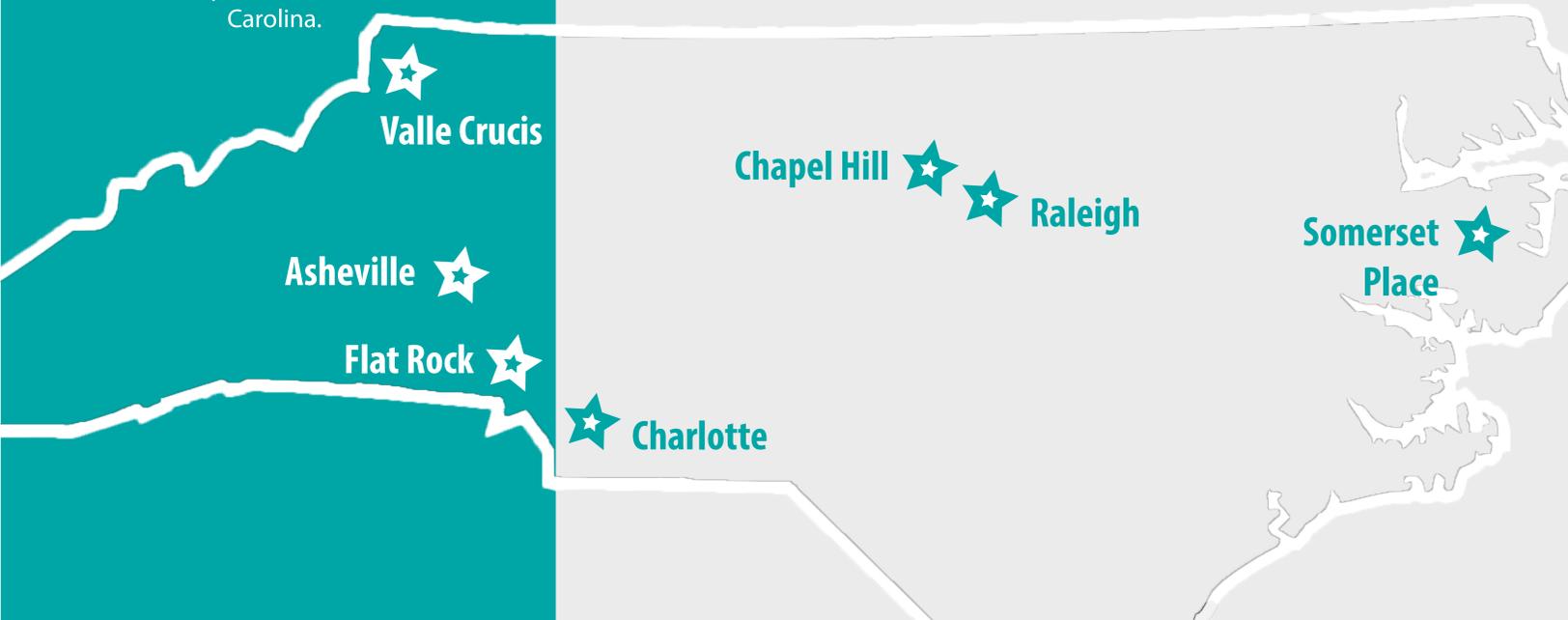
Flat Rock

Charlotte

Chapel Hill

Raleigh

Somerset Place



VALLE CRUCIS & MISSION IN THE MOUNTAINS 1840s and Beyond

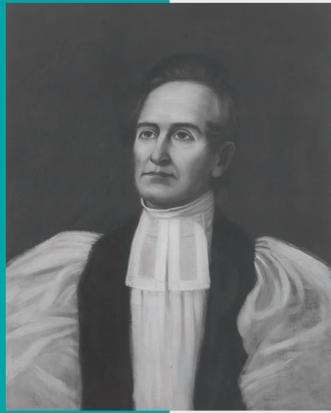
The single most ambitious enterprise of Ives' episcopate was the development of a school, farm and missionary station at Valle Crucis along the Watauga River, about eight miles west of Boone.

Ives first heard about the place from one of his clergy. Upon visiting it for himself in 1842 and seeing both its natural beauty and the destitution of its local inhabitants, Ives was moved to send a missionary to the area, to arrange purchase of 2,000 acres and to make plans for a multi-pronged effort at education, evangelization and training. The bishop spent much of the summers of 1845 and 1846 personally overseeing the work.

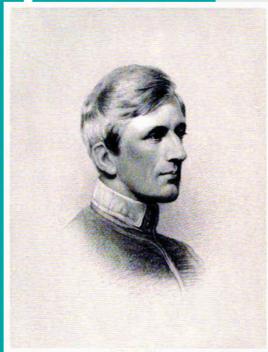
But Ives had more in mind. By the 1840s, he was moving with the leading edge of High Church thought and practice in England: the so-called Oxford Movement. Initially the Oxford Movement was simply a call to remind England that the Church had divine origins and was not reducible to a department of state. But Oxford Movement leaders pushed further. John Henry Newman, among others, began to regard the English Reformation itself as a mistake and to urge the Church of England to reclaim its medieval roots and bring its doctrine and practice into closer conformity with medieval (if not modern) Roman Catholicism.

Ives followed suit. In 1847, he established at Valle Crucis a monastic community he called the Order of the Holy Cross, and there he instituted an advanced program in Anglo-Catholic worship, doctrine and devotion, including systematic private confession and the Reservation of the Sacrament. Predictably it opened him to backlash from those who thought him too Roman. What ensued was a five-year period of turmoil that put bishop and diocese increasingly at odds. The result was a measure of relief when Ives followed Newman's own example and departed for Rome — literally and spiritually — in December of 1852.

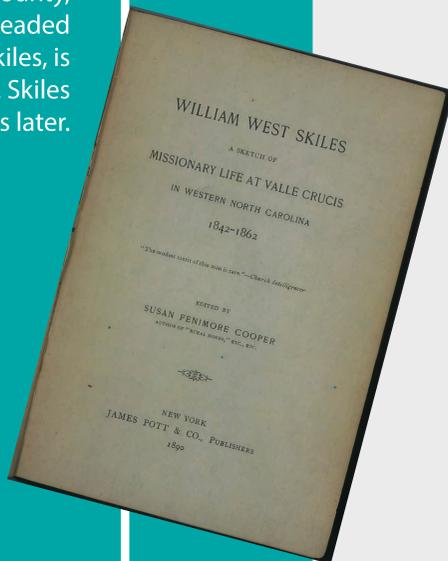
The Valle Crucis experiment with Anglo-Catholicism was officially disbanded, but that didn't bring mission work in the mountains to an end. A deacon named William West Skiles, a one-time member of the Order, continued to minister faithfully throughout the Watauga valley and became much loved among the local population. He persisted for 18 years in the face of declining health and meager support. In 1894, Bishop Cheshire made reviving the church and school at Valle Crucis and restoring the Watauga missions his first diocesan project.



Bishop Levi Silliman Ives (1797-1867), Bishop of North Carolina, 1831-1853



John Henry Newman



Title page of Susan Fennimore Cooper's biography of William West Skiles

1842

Bishop Ives establishes Valle Crucis Mission in western North Carolina.

1845

John Henry Newman leaves the Church of England for the Roman Catholic Church.

1846

Mission of Holy Cross, Valle Crucis, is admitted into union with the diocese.

1847

The Order of the Holy Cross is established at Valle Crucis Mission. William West Skiles is ordained a deacon.

1852

Bishop Ives resigns his episcopacy and enters the Roman Catholic Church as a layman.

1862

St. John Baptist Church, Watauga County, a project spearheaded by William W. Skiles, is consecrated. Skiles dies four months later.

1894

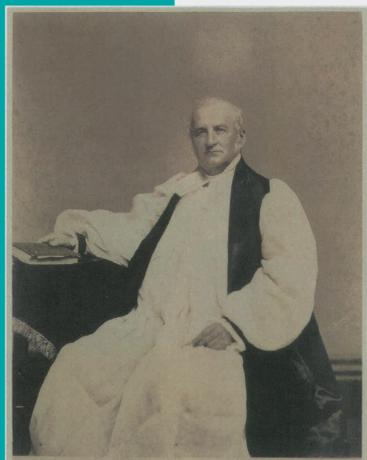
Valle Crucis Mission is re-established by Bishop Cheshire. It is now a conference center.

1924

The Gothic Revival-style Church of the Holy Cross replaces the mission chapel at Valle Crucis.

★ Valle Crucis

THOMAS ATKINSON, UNITY & CATHOLICITY 1587-1810



Thomas Atkinson (1807-1881),
Bishop of the Diocese of North
Carolina, 1853-1881

In the aftermath of Ives' resignation, the diocese again sought a worthy successor to Ravenscroft — someone of High Church principles but firmly loyal to the Episcopal Church. They chose Thomas Atkinson, a native Virginian, serving in Baltimore.

Atkinson was a stalwart champion of the church for its fidelity to ancient practices in worship, doctrine and ministry. But he was not a carbon-copy of Ravenscroft. In his 1855 Charge Sermon, Atkinson challenged the church to be truly catholic and to embrace all of society. He proposed eliminating the widespread practice of renting pews to families that could afford them, he argued for tailoring services to working-class sensibilities, and he advocated drawing ministers from all ranks of society. His was not the only voice in the Episcopal Church calling for these reforms; his agenda closely mirrored that of the "Muhlenberg Memorial" which asked the House of Bishops in 1853 to take up similar proposals. But Atkinson made them his own and worked to implement them throughout his episcopacy.

During the Civil War, Atkinson distinguished himself for how he dealt with political secession and its implications for the church. For him these were two distinct matters. He contended that he remained a bishop of the Episcopal Church until such time as a separate Confederate Church came into existence and his diocese voted to join it, a position which put him at variance with some Southern bishops who were eager to separate from the North. The value of Atkinson's position became evident when he led the way to the reunification of the church within months of the end of the war, seeing no further need to perpetuate the Confederate Church.

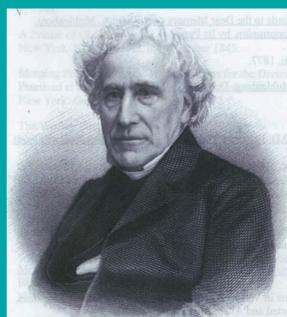
After the war, Atkinson applied his principles to ministry with African Americans. He regarded establishing black institutions and cultivating black leadership as part and parcel of what it means for the church to be catholic. He helped to found the Freedman's Commission of the national church in 1865 and utilized its resources to start schools in New Bern, Fayetteville and Wilmington. In 1867 he worked with the Commission to found St. Augustine's School in Raleigh. Throughout the 19th century, North Carolina stood alone among Southern dioceses in recognizing black clergy and congregations as fully participating members of diocesan convention, again reflecting Atkinson's insistence that the church be true to its catholic claims.

1853

Thomas Atkinson is elected as the third Bishop of North Carolina. He hears the "Muhlenberg Memorial" delivered to the House of Bishops.

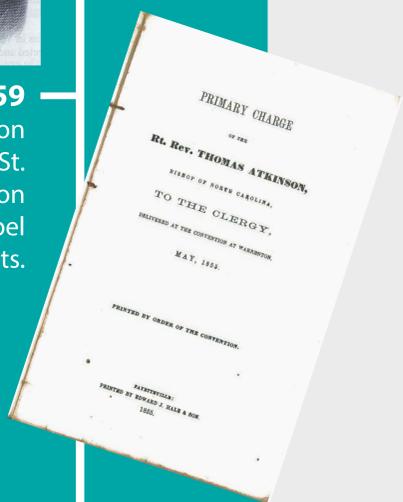
1855

Bishop Atkinson delivers his Charge Sermon to Diocesan Convention.



1859

Bishop Atkinson helps establish St. Paul's in Wilmington as a bi-racial chapel without pew rents.



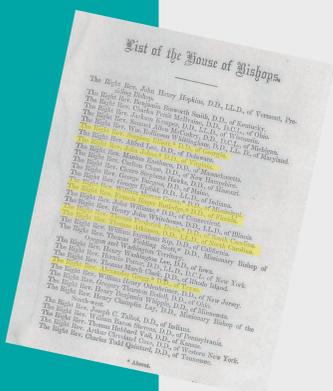
William Augustus Muhlenberg presented the famous "Memorial" at the 1853 General Convention. Title page of the 1855 Bishop Atkinson's "Primary Charge" sermon for Clergy of the Diocese

1862

North Carolina joins the Protestant Episcopal Church in the Confederate States of America.

1865

Bishop Atkinson and North Carolina delegates attend General Convention following the Civil War. The Episcopal Church creates the Freedman's Commission for religious and other instruction.



Bishop Atkinson is on list of bishops attending post-war General Convention in 1865

1867

St. Augustine's Normal School & Collegiate Institute is incorporated in Raleigh.

1869

Charles O. Brady leads former members of St. Paul's to establish St. Mark's Church in Wilmington.

1872

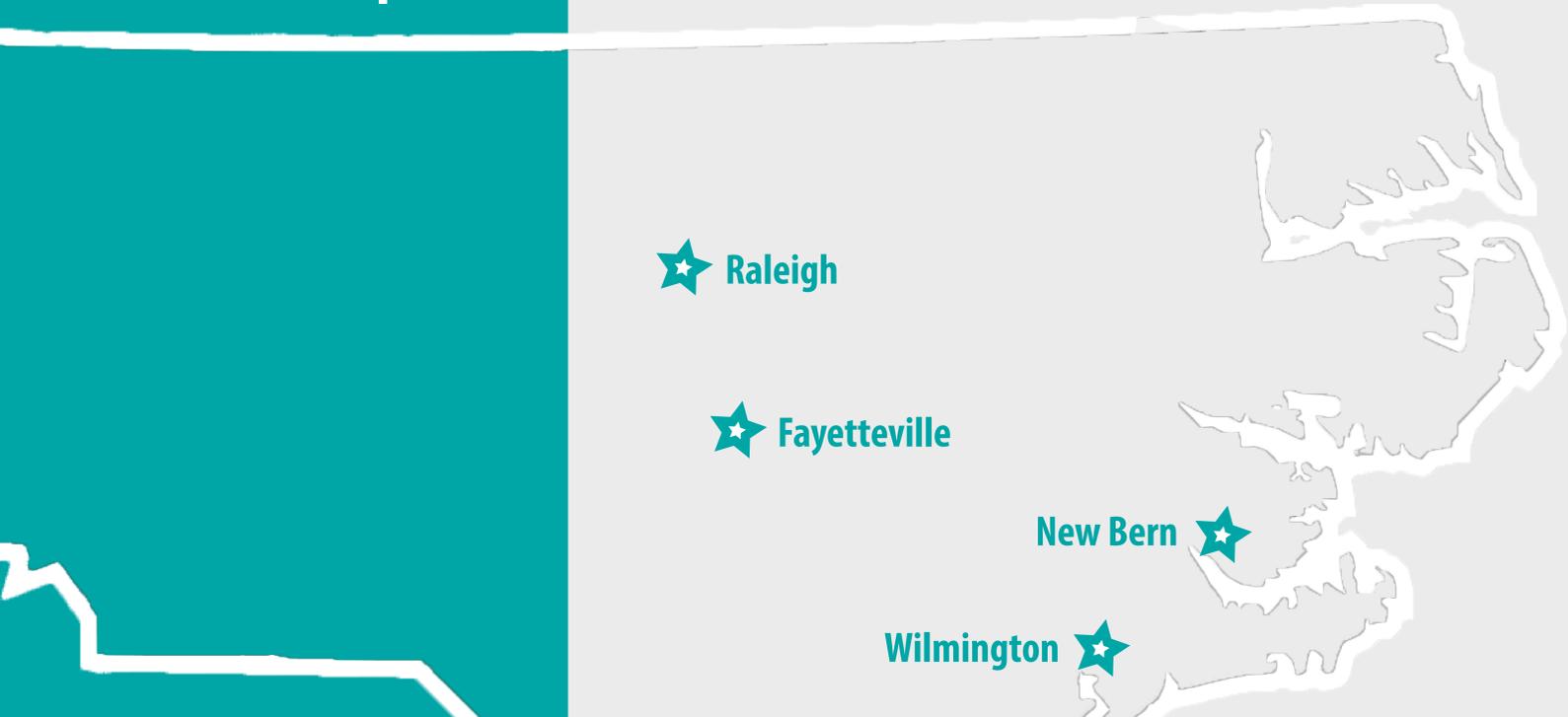
St. Mark's is admitted into union with the Diocese of North Carolina and is consecrated in 1875.

★ Raleigh

★ Fayetteville

New Bern ★

Wilmington ★



A NEW SPIRIT OF MISSIONS: CHURCH EXPANSION

1870s-1930s

As North Carolina rebounded from the Civil War, the Church resumed efforts to extend its mission and ministry across the state. A cohort of young, energetic clergy who embraced Bishop Atkinson's vision of a church for all people led this work.

Three such men — Francis J. Murdoch, Charles Curtis and William Shipp Bynum — banded together in 1877 as the Evangelical Brotherhood and undertook protracted preaching missions throughout the Piedmont. With their friend and colleague, Joseph Blount Cheshire, Jr. (Bishop of North Carolina from 1893 to his death in 1932), the Brotherhood established or expanded congregations from Durham to Charlotte, founded a diocesan newspaper and embraced innovative strategies to extend the church's ministries. One such strategy was the Associate Mission, modeled on the Ravenscroft Associate Mission in Asheville, where Murdoch had served earlier. This strategy offered not only an important training ground for new clergy, but also a team approach to serving outlying missions from a central location. Especially practical in the later Missionary District of Asheville, the Associate Mission era peaked there in 1915, when six such Missions included 36 parishes and missions.

During the 1880s and 1890s, 73 new church buildings were erected in the state, 18 located in what became the Diocese of East Carolina and 24 in the Diocese of Western North Carolina. In Edgecombe County alone, the clergy and people of Calvary, Tarboro (notably Samuel Nash and rector Bertram Brown) launched 12 congregations between 1880 and 1930. While rector of St. Peter's, Charlotte (1882-1893), Joseph Blount Cheshire, Jr. not only doubled the size of his own parish, but also helped organize four others, along with two hospitals and an orphanage.

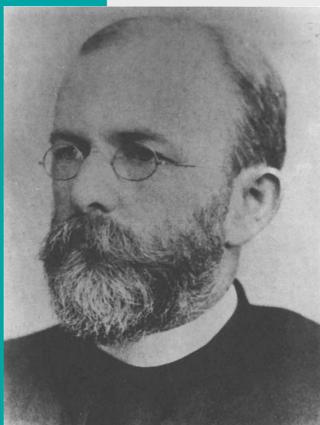
Of invaluable assistance to Cheshire in several of these efforts was his parishioner, Jane Wilkes, appointed by Bishop Lyman in 1882 as the first statewide leader of the Woman's Auxiliary to the Board of Missions. This appointment formalized and extended the important work that women had been doing all along in their churches, now directing it also outward toward mission and social outreach. In Charlotte, Wilkes is best remembered for her contributions to the establishment of two church-supported hospitals: St. Peter's and Good Samaritan. In North Carolina, she helped forge the initial model — episcopal support and churchwomen's response — that has prevailed through the years and continues to serve all three dioceses well.



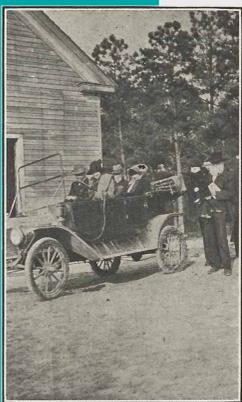
Francis Johnstone Murdoch (1846-1909), rector of St. Luke's, Salisbury, 1872 to 1909



St. Peter's Hospital in Charlotte opened with two rented rooms on East 7th St., soon built a brick house at 6th & Poplar, expanded several times, then in 1938 merged with Charlotte Memorial Hospital, now known as Carolinas Medical Center.



Joseph Blount Cheshire, Jr. (1850-1932), Bishop of North Carolina, 1893-1932, as a young priest



1913 photo of a carload of people doing mission work in Edgecombe County



Emma Karrer (second from left in back) at Church of the Messiah, Mayodan, which took advantage of having a "Woman Worker" partially funded by the National Board of Missions.

The Thompson Orphanage name changes with the times: Thompson Children's Home, Child and Family Focus, and now simply THOMPSON — dedicated to "Strengthening Children, Families and Communities" in North and South Carolina



★ Asheville

★ Salisbury

★ Charlotte

★ Mayodan

Durham ★

Tarboro ★

MINISTRY AMONG AFRICAN AMERICANS

1865-1945

Before the Civil War, Bishop Atkinson encouraged whites to make adequate provision for blacks — especially enslaved members of Episcopal households — within their congregations. Following the war, he embraced a different strategy, calling for the creation of black congregations with black leadership. These new congregations and their clergy were to be accepted fully into union with Convention, a policy not adopted in other Southern dioceses.

Soon black congregations began in New Bern, Wilmington, Fayetteville, Raleigh and Asheville. Most of these churches also had schools, some with hundreds of students. Many had teachers sent through the auspices of the Episcopal Church's own Freedman's Commission. The centerpiece of Atkinson's collaboration with the Commission was the 1867 founding of St. Augustine's Normal School in Raleigh — for here was a school that would not only teach the newly emancipated but also prepare them to be teachers and leaders themselves. Distinguished leaders from St. Augustine's include Henry Beard Delany, elected Suffragan Bishop of North Carolina in 1918, and Dr. Anna Julia Haywood Cooper, who became a prominent educator in Washington, D.C. and earned her doctorate at the Sorbonne.

The 1890s witnessed the legalization of segregation by the Supreme Court, ushering in the Jim Crow era in the American South. The decade also ushered in the provision for separate convocations for black congregations under the guidance of an Archdeacon for Colored Work. This step was a tacit admission of the realities of segregation. North Carolina's first Archdeacon was white, but in 1898 Bishop Cheshire chose John H. M. Pollard, a black priest who served until his death in 1908. Pollard oversaw the extension of ministries in predominantly rural communities. He personally took charge of black congregations in Warren, Vance and Granville Counties and purchased a 31-acre farm in Littleton, where he started a Training School.

Pollard's successor, Henry B. Delany, served as Archdeacon for 10 years, then provided episcopal oversight throughout the Carolinas as Suffragan Bishop for black congregations from 1918 until his death in 1928. Delany's position was subsequently discontinued. In East Carolina, William G. Avant was Archdeacon (1906-1916) and E. S. Willett was Field Secretary for Colored Work (1924- 1925). James T. Kennedy was Western North Carolina's only black Archdeacon (1920-1938). Ministry among African Americans languished across the state until very different racial policies and practices emerged in the 1950s.

1865
Freedman's Commission is created by the national church.

1866
Freedman's schools and black congregations start in New Bern, Wilmington, Fayetteville and Asheville.

1867
St. Augustine's Normal School is founded by 11 incorporators (five clergy, five laymen and Bishop Atkinson) under the auspices of the Freedman's Commission.

1868
St. Augustine's Church is established in downtown Raleigh, where faculty and students walked each Sunday until the chapel was completed on campus in 1895.

1891
A white priest is appointed as the first Archdeacon in charge of colored work in North Carolina.

1893
The Supreme Court decision in Plessy v. Ferguson upholds "separate but equal" accommodations, ushering in the Jim Crow era in the American South.

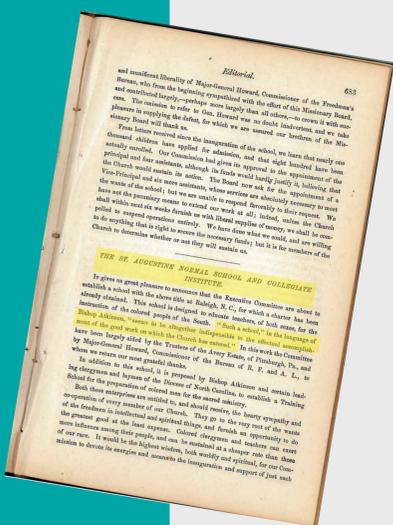
1898
John H. M. Pollard, the first black priest to hold diocesan office (1898-1908), is named Archdeacon for work among colored people.

1901
Diocese of North Carolina creates three missionary convocations: of Raleigh, of Charlotte and of the Colored People.

1908
Henry B. Delany succeeds John H. M. Pollard as Archdeacon for Colored Work.

1918
Henry B. Delany becomes Suffragan Bishop of the Diocese of North Carolina, with oversight for black congregations in the Dioceses of North and South Carolina.

1950
The Venerable James T. Kennedy, at the age of 85, concludes his 60-year career in ordained ministry in Western North Carolina, having served as Archdeacon for Colored Work from 1920 to 1936 and "wherever needed" thereafter.



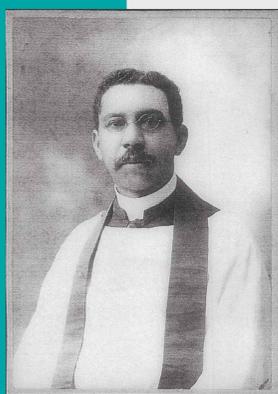
Official announcement of the Founding of St. Augustine's from the September 1867 issue of *The Spirit of Missions*



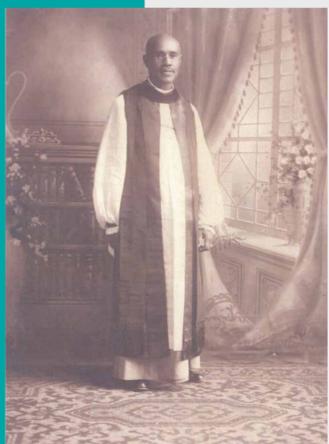
St. Augustine's Chapel (center) in 1899. After its completion in 1895 the Chapel retained the name St. Augustine's, and the "town" church became St. Ambrose to avoid confusion.



Anna Julia Haywood Cooper



John Henry Mingo Pollard



Henry Beard Delany (1858-1928), Suffragan Bishop for Colored Work in North and South Carolina, 1918-1928



James Thomas Kennedy (1865-1956)

Littleton

Raleigh

Asheville

Fayetteville

New Bern

Wilmington

THE CREATION OF THREE DIOCESES

1883 - Present

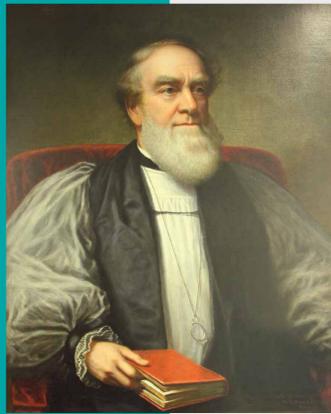
Bishop Thomas Atkinson reached age 60 shortly after the close of the Civil War. As the challenge of arranging episcopal visitations grew more daunting each year, he proposed dividing the state into two dioceses. But the dearth of self-supporting congregations made it canonically impossible to create a new diocese.

Atkinson then recommended the “next expedient” – the services of an assistant bishop – with Theodore B. Lyman being elected to fill that position in 1873. Former colleagues in Maryland, Lyman and Atkinson shared a common outlook and forged a strong partnership. After Atkinson’s death in 1881, Lyman retained his predecessor’s principles and priorities.

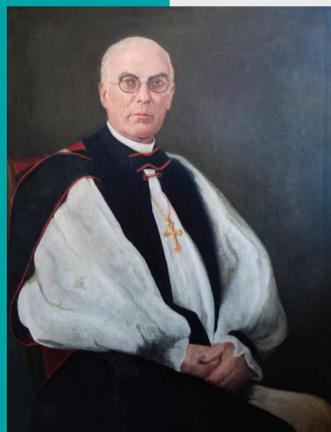
The call for dividing the diocese soon sounded anew. Although he harbored reservations about the idea, Lyman consented to the will of the 1883 convention, which elected to proceed. Because Lyman, the sitting bishop, chose to remain in Raleigh, the portion for which he continued to hold jurisdiction retained the original name: The Diocese of North Carolina. The newly-created diocese was named The Diocese of East Carolina. At its first convention in December 1883, members elected Alfred A. Watson, rector of St. James, Wilmington, as their first bishop.

At the time of division, there was a rough parity between the two dioceses in communicant strength and financial resources, but not in geographical extent. The western part of the state merited more attention than one bishop could give it. A further division of the diocese was thus effected in 1895, creating the Missionary District of Asheville. As a Missionary District, the western region was entitled to its own bishop, but was not yet ready to support itself financially as a diocese. Junius M. Horner was elected by the House of Bishops in 1898, and he remained the bishop when General Convention approved the creation of the Diocese of Western North Carolina in 1922.

From time to time, attempts to redraw the diocesan boundaries in North Carolina were made, most recently in 1935 and 1949. The latter attempt included a series of joint meetings involving all three dioceses. In the end, the Diocese of North Carolina failed to see the necessity, especially in light of its own recent decision to elect a Bishop Coadjutor to provide increased episcopal oversight. The boundaries set in the 1880s and 1890s thus remain intact to the present day.



Theodore Benedict Lyman (1815-1893), Assistant Bishop, 1873-1881, Bishop of North Carolina, 1881-1893



Alfred Augustin Watson (1818-1905) 1st Bishop of the Diocese of East Carolina (1884-1905)



The boundaries of the three Episcopal diocese in the State of North Carolina and their constituent counties



1866
Bishop Thomas Atkinson first calls for division of the Diocese of North Carolina.

1873
Theodore B. Lyman is elected Assisting Bishop. Atkinson continues to live in Wilmington and Lyman takes up residence in Raleigh.

1883
The Annual Convention votes in favor of dividing the state into two dioceses. Alfred A. Watson is elected the first Bishop of the newly created Diocese of East Carolina.

1895
General Convention approves the creation of the Missionary District of Asheville under Bishop Cheshire’s oversight.

1898
The House of Bishops elects Junius Moore Horner of Oxford as first Bishop of the new Missionary District of Asheville. In 1922 Horner is elected Bishop by the newly created Diocese of Western North Carolina.

1922
The Missionary District of Asheville becomes the self-supporting Diocese of Western North Carolina.

1983
Diocesan House headquarters in East Carolina moves from Wilmington to Kinston.

1995
All Souls Church, Asheville becomes the first cathedral for the Diocese of Western North Carolina. It remains the only cathedral in the state.

2005
The Diocese of North Carolina establishes new diocesan headquarters in downtown Raleigh.

THE CHANGING FACE OF CHURCH & SOCIETY

1950-Present

The 1950s saw the church start new congregations in metropolitan areas. Social issues also demanded the church's attention. First came the call to end racial segregation. Rather than press for immediate results, bishops in the Diocese of North Carolina pursued a policy of gradualism, hoping that if diocesan institutions were given time to implement change, they might do so more willingly.

But growing racial unrest demanded more. The church was called to enter the struggle for civil rights. When many cities experienced rioting in the mid-1960s, the national church responded by setting aside \$9 million in grant funding for inner city projects. The Diocese of North Carolina adopted the "urban crisis" as its chief priority in 1968, and for the first time since 1928 added a black priest to diocesan staff. While the national grants stopped after 1973, a heightened sensitivity to issues of racial injustice remained, along with more intentional efforts at racial inclusion in church leadership.

In the mid-1960s the church began allowing women to serve on vestries and as delegates to convention. Soon the call to ordain women to the priesthood grew louder. Once General Convention gave its approval in 1976, the Diocese of East Carolina led the state, ordaining Wendy Raynor in April 1977. In 2013 the Diocese of North Carolina elected Anne E. Hodges-Copple as the first woman bishop in the state.

A long legacy of active social ministry remains vital today across the Episcopal Church in North Carolina. Support is strong for local and diocesan mission initiatives, including the joint East Carolina-North Carolina Episcopal Farmworker Ministry centered in Newton Grove. Global mission support also remains a priority, and each diocese maintains one or more companion diocese relationships.

In 2000 the Diocese of North Carolina elected Michael B. Curry, the first African American Bishop to lead a southern diocese. Curry's call "to reflect the face of the peoples of North Carolina in all our God given variety and diversity" owes much to those early North Carolina Bishops who espoused devotion to the Episcopal Church, missionary zeal and fidelity to the catholic principle of inclusion. On November 1, 2015, Curry was installed as the 27th Presiding Bishop, the first from North Carolina and the first African American to hold this position.

1954

The Supreme Court decision in *Brown v. Board of Education* ushers in the era of desegregation and civil rights.

1963

Kanuga Conference, Retreat and Camp Center integrates.

1967

General Convention Special Program fund is established.

1967

Diocesan Convention amends the Constitution to allow women to serve as Convention delegates.

1968

Martin Luther King, Jr. is assassinated on April 4.

1969

General Convention Special Program makes grants to the Malcolm X Liberation University in Durham.

1974

Eleven women are ordained to the priesthood in Philadelphia, even though The Episcopal Church had yet to approve women's ordination, which happens in 1976.

1977

Pauli Murray, the first black woman priest in The Episcopal Church, becomes the first woman to celebrate the Eucharist in North Carolina at the Chapel of the Cross, where her grandmother had worshiped while enslaved.

1977

Wendy Sykora Raynor (1920-1985) is the first woman ordained in the Diocese of East Carolina and in the state.

1978

The Diocese of North Carolina begins ministry to migrant workers in the eastern part of the state.

1979

A new *Book of Common Prayer* is authorized by General Convention.

2000

Michael Bruce Curry is elected Bishop of the Diocese of North Carolina.

2013

Anne Elliott Hodges-Copple is elected Bishop Suffragan of the Diocese of North Carolina.



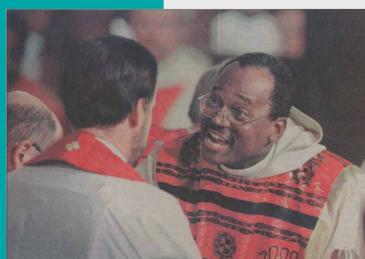
Unlike the Diocese of Western North Carolina's centers in the Oaks and Camp Henry, Kanuga had to overcome a stated policy of segregation dating back to 1938.



Anna Pauline "Pauli" Murray at Chapel of the Cross, Chapel Hill, talking to then-rector Peter James Lee



Wendy Sykora Raynor



Michael Bruce Curry, Bishop of North Carolina, 2000-2015, Presiding Bishop and Primate of The Episcopal Church, 2015-present, at his consecration



Anne Elliott Hodges-Copple, Bishop Suffragan of North Carolina, 2013-present

★ Kanuga

★ Durham
★ Chapel Hill

★ Newton Grove