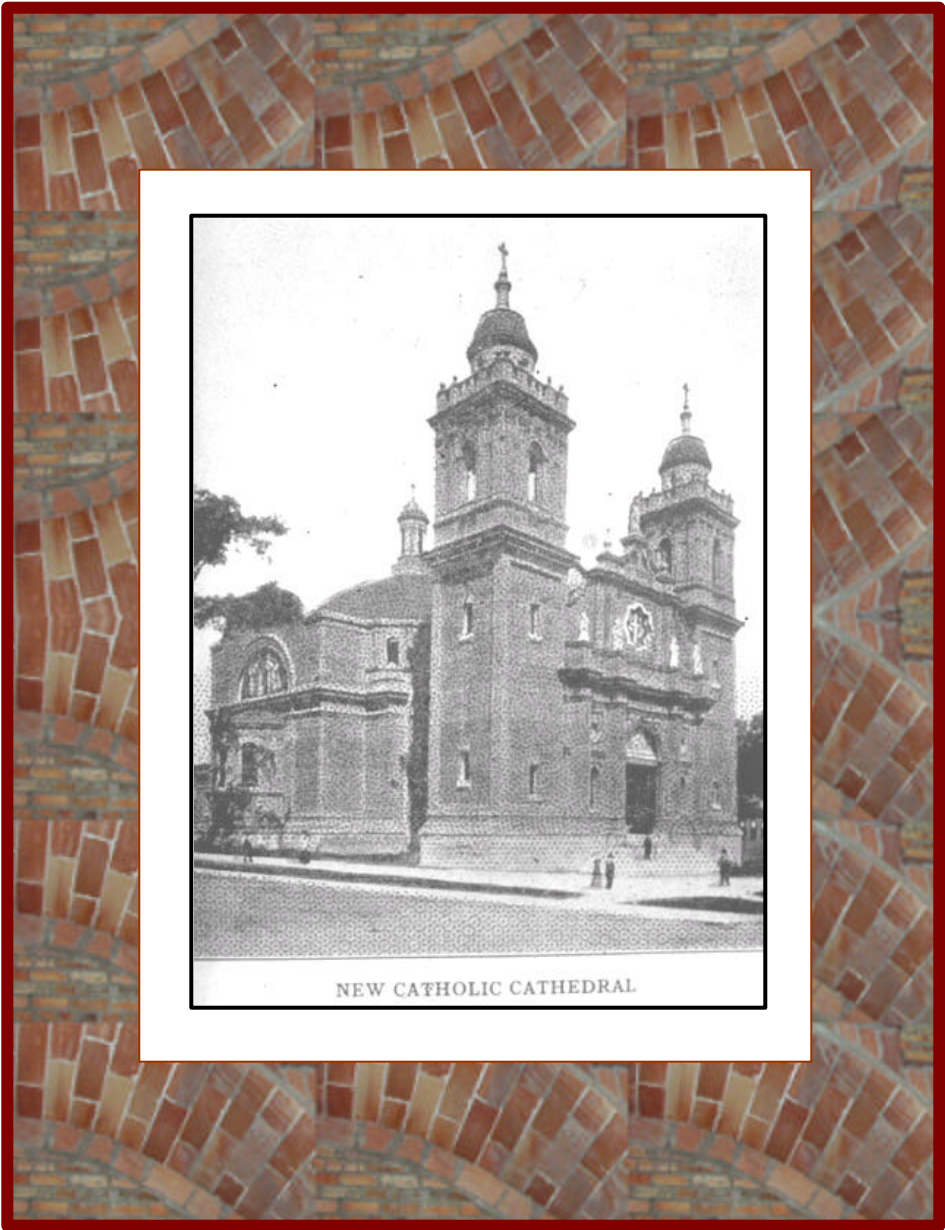


Saint Mary Church

Shrine Petition

February 25, 2005



NEW CATHOLIC CATHEDRAL

And the Church must be forever building, and always decaying, and always being restored.

- T.S. Eliot, The Rock

PETITION

“The future can fulfill its promise only when it is aware of its origin.”¹ Father Karl Rahner wrote those words and they seem appropriate to open this petition to make Saint Mary Church in Wilmington, North Carolina, a shrine.

Because Saint Mary of God Parish serves as an historic boundary line between two eras of Catholicism in North Carolina, it holds a prominence in the origins of the Raleigh diocese that other parish churches lack.

Because Saint Mary of God Parish is the inherited successor of North Carolina's earliest Catholic history, there is a promise that began here and its continuity is being realized in the fastest growing (Catholic) diocese in the United States².

In a sense the diocese of Raleigh has had two origins. The first was Wilmington, which when James Gibbons was bishop in 1868 registered as the state's largest city and Wilmington was called the “Mother of the North Carolina Diocese.”³ The expectation was that this port city on the Cape Fear River would someday be the seat of a new diocese. For this reason the building of Saint Mary Pro-Cathedral began in 1908 and was finished in 1912.

The second origin was the founding of the Raleigh Diocese in 1924. Bishop William J. Hafey chose to reside in the capital as he said “So he could keep his finger on the pulse of the legislature.”⁴ A neighborhood church, Sacred Heart became “the cathedral by default.”⁵

Yet some invisible river of continuity runs through the storied history of the Raleigh Diocese. This river of continuity has its source in Wilmington.

For any history of Catholicism in North Carolina the diaries of James Gibbons and his predecessor John England must be consulted. In doing so one will see that Wilmington, and in a special way, Saint Mary Church and its predecessor Saint Thomas and their parish histories are emblematic of the story of Catholics in this state. Since the genesis is here, it is the natural place to begin to tell of the diocesan origins.

To be sure separate streams flowed on their own. Wilmington is not the only place where events transpired that influenced the spread of Catholicism in North Carolina. Places such as Little Washington and New Bern and Fayetteville and Newton Grove have their important diocesan histories too.

Also most Catholics in the state never passed through Saint Mary. So how can the symbolic source of the river of continuity be Wilmington?

Just as telling the story of Ellis Island allows many people to connect with the American story, telling the chronicle of Saint Mary Church allows many Catholics in North Carolina to connect with their religious roots. Especially Catholics in the Raleigh Diocese who in tracing their diocesan roots will find themselves connected to the place that was once considered the “Mother Church of all North Carolina.”⁶

Most immigrants never passed through Ellis Island. Still it represents the gateway to America even for those people whose families came through other much more widely used portals such as Baltimore or Boston or Charleston. It helps one to relate to that experience we call being an

American. The Ellis Island story tells how those immigrants and indeed immigrants everywhere came to be a part of America.

Most Catholics in North Carolina migrated from somewhere else. They migrated to a state as members of a religion that was a tiny minority. They were at one time seen as unfit to hold political office in North Carolina; at another time they were seen as a danger to the American culture. If they migrated from a northern city such as Philadelphia, they experienced a religious disorientation. Instead of having a Catholic church, school, rectory, convent in every eight blocks in either direction they were practicing their faith in a "mission state."

These "migrant" Catholics can easily identify with the experience of the first resident bishop of North Carolina, James Gibbons. At his consecration as a bishop on August 16, 1868 the Reverend Thomas Foley of the Cathedral staff addressed Gibbons with words that must have sounded like a death knell:

"I cannot congratulate you on going to North Carolina..... which in a religious sense may be called a desert." ⁷

Gibbons own words in November of 1868 as he takes up residence in Wilmington describe the season of his soul:

"I felt myself sent out alone to a strange country among strangers ...my clergy numbered but two priests... in the vicariate everything had to be created...I was left to fend the loneliness of my situation." ⁸

On April 28, 1912, forty years after his departure, Gibbons returned to Wilmington. Like water flowing from an underground spring, human effort and God's grace became a wellspring greening the religious desert of North Carolina. Some of the most beautiful flowers grow in the desert, and on that day in April, Gibbons witnessed the blooming of one, he dedicated the Saint Mary Pro-Cathedral. The majestic church radiated the vision of Catholicism Gibbons and other Church leaders were attempting to express. Just what was that vision?

James Cardinal Gibbons was a man of profound faith, but also a practical faith. He and other Catholic leaders standing with him that day knew then what a historian would later write:

"Catholicism would not be taken seriously in the south until they had an impressive church." ⁹

On that springtime Sunday morning in April of 1912, Catholic leaders had their impressive church.

Bishop Gossman, when you left Baltimore and were named bishop of Raleigh, you were one of the youngest bishops in the United States. When Bishop Gibbons left Baltimore and was named bishop of North Carolina, he was the youngest bishop in the world.

Just as James Gibbons had seen the Catholic Church come a long way from the days when he lived in Wilmington "in a lean-to attached to the walls of the St. Thomas church" ¹⁰, you have seen flowers bloom all over a state that was once considered a "religious desert." You even dedicated a multi-million dollar Catholic high school in honor of Cardinal James Gibbons.

So we make this petition for Saint Mary Church to be a shrine so that the Raleigh Diocese will be more aware of its origins and so fulfill its promise.

We make this petition so that our diocese will recall and follow in the footsteps of those early church leaders who through enormous sacrifice and generous dedication established the diocese of Raleigh.

We dedicate this petition to you on the eve of your retirement after three decades as bishop of Raleigh. With gratitude we acknowledge the commitment of you and those Church leaders, religious, parishioners, and benefactors who have gone before us. We thank you and them for envisioning a diocese such as ours, to celebrate in a church such as Saint Mary, God's dream for the human family, His Son, Jesus.

WHO ARE "WE" WHO MAKE THIS PETITION?

We are bishops with names such as John England, the founder of the Catholic Church in North Carolina who began in Wilmington and so for the first time a Catholic bishop set foot in this state...and Ignatius Aloysius Reynolds who officially formed the first Roman Catholic Parish in North Carolina at Wilmington on January 1, 1845.

We are the Southern Aristocrats, Free Blacks, and Irish immigrants, those first early parishioners who made up Saint Thomas Parish. We are the business people and professionals, the shipmen and shoemakers and slaves who filled a variety of roles and occupations held by parishioners of that era.

We are religious sisters with names like Mother Augustine, S.M. and the Sisters of Mercy who began Catholic education in Wilmington. We are the Jewish and black children who studied in the religious sisters school, at a period of history when we were not allowed entrance into the city's public schools.

We are priests like Thomas Murphy who was the first full time priest in Wilmington and Christopher Dennen, pastor of Saint Thomas, who encouraged the formation of a new parish. We are pastors of a more recent time with names like O'Connor and Jones, Shea and Hadden, who realized their responsibility of pastoring a church, which modeled best what is admired most in Catholic culture.

We are James Cardinal Gibbons who in buying the property for the Saint Mary Church was one of the church's earliest benefactors and the latest American Saint, Katherine Drexel, is still another benefactor.

We are the people who worship at Saint Mary and continue a firmly established 158 year old precedence of corporal and spiritual works that include apartment housing for the elderly, promoting free health clinics and social outreach ministries that have received state wide affirmation.

We are the proud parishioners of Saint Mary Church which with its majestic towers and graceful walls has stood solemnly in one of the largest historic overlay districts in the United States and a requested stop of various bus carriage and guided walking tours of Wilmington.

We request that Saint Mary Church be favored as a shrine for the spiritual benefit of all in the Raleigh Diocese. We ask that our petition be granted and the dedication be celebrated on the 80th Anniversary of the founding of the Raleigh diocese, December 8, 2005, the Feast of our patron the Immaculate Conception of Mary, Mother of God

BISHOP JOHN ENGLAND & SAINT MARY

How did the religious desert of James Gibbons blossom into the Raleigh Diocese of Joseph Gossman? From what source did the river of continuity originally surface to serve as a spiritual oasis in the history of Saint Mary Church?

To find an answer, one must navigate back through the changing tides of diocesan history. Back to a spring day in 1821 when an immigrant clergyman from Ireland set foot in Wilmington. Back to May 15 of that year when Bishop John England began a faith journey that would eventually end with him being the founder of the Catholic Church in North Carolina.

In his journal entry for that day, the Bishop wrote”

“Arrived at Wilmington at 4:00 o’clock in the evening, was waited upon by Mr. I. O. Calharda, a Portuguese merchant of the town who resided there during thirty years. He invited me to his house; whither I went and found a good reception. Was called upon by Mr. James Usher and some of the other Catholics in the evening.”¹¹

When John England penned those words, it was the first time that a Catholic Bishop stood on North Carolina soil. In the next seven days, he initiated steps in Wilmington, which, like footprints, would be followed each time he walked into a North Carolina town.

After creating some climate of Catholic life: celebrating mass, baptisms, confirmations and hearing confessions, he would preach.

Often he would be preaching in the courthouse, sometimes in a Protestant church, but always aware of his non-Catholic audience. Here he would buck the strong headwinds of Catholic misunderstanding. It would be a stubborn resistance breathed in by future generations of Catholics who practiced in the religious atmosphere of North Carolina.

The apologetic approach to the Catholic faith, honed by Bishop England in Wilmington, would be sharpened years later by his successor, James Gibbons, in *Faith of Our Fathers*. The apologetic approach would be cut to fit the needs of the chapel cars and Trailer Apostolate of Bishop Waters 130 years later.

Another path trail-blazed by Bishop England in Wilmington was The Book Society. By providing Catholic books and pamphlets for a small amount of money, he was establishing the First Adult Formation Classes in the Catholic Faith for North Carolinians. England imagined these twenty or so congregants as the building blocks on which he could structure a Catholic church. The tiny congregation even raised \$1,000 for the project.

However, no church was constructed until long after England’s death. And after, when built, Saint Thomas became the first Catholic church to be constructed of brick in the state, so that when Bishop Gibbons came to reside in North Carolina, the Saint Thomas Church in Wilmington served as the pro-cathedral.

BISHOP JAMES GIBBONS & SAINT MARY

On Sunday morning, November 1, 1868, underneath desolate skies with rain drizzling down on the port city of Wilmington, North Carolina, Archbishop Martin J. Spalding escorted Bishop James Gibbons into the Saint Thomas church. The two men were not strangers.

Just three months earlier, on August 16, in Baltimore, Maryland, Spalding had consecrated Gibbons as a bishop. Now in the autumn rain, in a scene that unfolded "As a man being led to his execution," the archbishop escorted the first resident bishop of North Carolina into the church:

"I have educated you, raised you to the age of manhood, I have given you a ring, and now go root for yourself or die."¹²

James Gibbons did not die that first year in Wilmington. Instead the thirty-four year old young bishop received some hope. The first women religious order to minister in North Carolina arrived in Wilmington on September 1869.

"We are happy to announce that the Rt. Rev. Bishop Gibbons has been successful in securing the permanent foundation of Sister of Mercy for the city of Wilmington. These sisters will devote themselves to the education of youth and to acts of charity. We learn that they are expected to open a Parochial and Academic School. They will be the first colony of sisters ever permanently established in the state."¹³

Within weeks of arriving in Wilmington, the Sisters of Mercy opened the first Catholic school in North Carolina. Thus began a 135 year old tradition that continues today at Saint Mary School, the oldest Catholic grade school in North Carolina.

The presence of the Sisters of Mercy must have seemed to James Gibbons like a bright shining light in the dim underground world of building a Catholic presence in North Carolina. His living conditions at Saint Thomas the Apostle Church were poorer than those of the city's common laborers. And James Gibbons realized in his ministry that he was preaching more to Protestants than to Catholics. Out of these sermons delivered in the rural villages that made up of 95% of the state, Gibbons would write the most widely read Catholic book of the 19th Century: *Faith of Our Fathers*.

And if today Catholics feel like small potatoes on the religious menu in North Carolina, imagine the experience of James Gibbons. He was one of the few bishops in the history of the Catholic Church who could say "I know virtually all the Catholics in my diocese."

Gibbons ministered in a terrain that was as pervasively anti-catholic as the cotton fields through which he traveled. Yet hidden in those fields, like a pearl, was a treasured convert; his name was John Carr Monk of Newton Grove. When the bishop poured the waters of baptism over this prominent physician at the Saint Thomas Church in Wilmington, a wave of conversion to Catholicism would break out in the town of Newton Grove. This ripple effect from the waters of baptism created the first native-born congregation of Catholics in North Carolina.

Still the passage of time would not dam the flow of these powerful baptismal waters. For like a wellspring hidden in the desert of North Carolina racism, the greening of the Civil Rights Movement for racial equality would surface on a summer day in 1953 at a Catholic Church in Newton Grove.

James Gibbons could not have dreamed that the drops of water he poured on John Carr Monk's head would someday contribute to a tidal wave of racial equality in North Carolina.

With Wilmington as his headquarters James Gibbons served from 1868 –1872. Like an alchemist he transformed the precious metal of his experiences in Wilmington and other North Carolina towns into that golden moment when as head of the American Catholic Church he was at home in a religiously pluralistic America.

After leaving Wilmington, he still had a hand in the founding of the Catholic Church in North Carolina. Just as George Washington had a foundational role in the building of Washington D.C., James Gibbons had a foundational role in the building up of the church in the state where he lived for four years. Washington was not directly responsible for the erection of federal office buildings, Gibbons was not directly involved in the church buildings erected after his departure.

Yet as the premier prelate of the Church in America, he was well aware of its Catholic progress in North Carolina. Indeed when Cardinal Gibbons returned to Wilmington for the dedication of Saint Mary, he chose for the subject of his sermon:

“The progress of the Christian faith from the days of the apostles down to the present time...and contrasted the growth of the Catholic Church in Wilmington and the state since the days when he came here.”¹⁴

The cardinal closed his remarks that day congratulating the people of Wilmington, and the members of the church, “Upon so magnificent a monument.”¹⁵

Like most people of his day, Cardinal Gibbons felt that Wilmington would one day be the See of a diocese. So on April 28, 1912, with the impressive grandeur and solemnity of the Roman ritual, James Cardinal Gibbons dedicated the Saint Mary Pro-Cathedral.

SAINT THOMAS THE APOSTLE CHURCH

Telling the story of Saint Thomas is like contemplating photos of an old family album. Pictured are the faces of familiar and yet unfamiliar people. Some faces we recognize, others we know only through stories. All in this family album are no longer alive.

Yet, unless those people had lived, one's own life would be diminished in scope, difficult to imagine or not even possible at all. Such is the experience when the parishioners of Saint Mary reminisce through the history of Saint Thomas The Apostle Church.

Imagine then the following, not as historical dates or memories, but as people with faces whose faith found expression in a church that no longer exists.

1845 - Bishop Ignatius Aloysius Reynolds forms the parish of Saint Thomas and in 1846 lays the cornerstone for the church.

1846 - Saint Thomas Church is dedicated and is the first Catholic church constructed of brick in North Carolina.

- 1860 - Thomas Price, the first native North Carolinian to become a Catholic priest, is baptized in - and later ordained in - Saint Thomas. Years later he would co-found the Maryknoll Missionary Society.
- 1868 - Bishop James Gibbons, the first resident bishop of North Carolina lives at Saint Thomas and the church is designated as a pro-cathedral for North Carolina.
- 1871 - Sisters of Mercy, the first women's religious community to minister in North Carolina, they establish the Saint Peter Parochial School in the basement of Saint Thomas Church.
- 1871 - John Carr Monk, a prominent physician from Newton Grove, is baptized by Bishop Gibbons in Saint Thomas Church.
- 1891 - Father Christopher Dennen becomes pastor of Saint Thomas. Fifteen years later Father Dennen forms a building committee to erect a new church called St. Mary.
- 1911 - A parochial school for Afro-Americans begins in the basement of Saint Thomas.
- 1912 - Saint Katherine Drexel purchases Saint Thomas Church to minister to Afro-Americans.
- 1958 - Rev. Richard Swift, called the Father of the Civil Rights Movement in Wilmington, becomes pastor of Saint Thomas.
- 1959 - Joseph McNeil, member of Saint Thomas is one of the original participants at the Greensboro Sit-In on February 1, 1960. This scene of the early civil rights movement would have far reaching results.

These men and women built up the Catholic Church at the dawn of the Raleigh Diocese. Allowing their memories to fade into the twilight world of diocesan archives ignores the foundational role they played in the history of our church. Since Saint Mary is the inherited successor to Saint Thomas history, enshrining their lives insures a proper debt of gratitude.

SAINT MARY CHURCH

Raphael Guastavino's unique Catalan vaults and domes of beautiful, laminated tiles grace more than one-thousand structures across America including such famous public spaces as the U.S. Supreme Court, the Boston Public Library, the Biltmore Estate, the National Museum of Natural History, the U.S. Army War College in Washington D.C. and the Great Hall at Ellis Island in New York City.

Nearly 400 structures in New Your City benefited by his vaulting techniques including Carnegie Hall, Grand Central Terminal, the Federal Reserve Bank, the Plaza and St. Regis hotels, Mt. Sinai Hospital, Columbia University and the Cathedral Church of St. John the Divine.

In 1900, of the 10 buildings considered to be the most beautiful in the United States, the majority had to do with Raphael Guastavino. In 1967, the American Institute of Architects listed the 38 most important buildings in Manhattan of the previous 30 years. Of the 22 built before World War II, over half had been built by the Guastavino company.

Only one church in the diocese of Raleigh has been graced with Guastavino's celebrated construction. That church is Saint Mary in Wilmington.

The Saint Mary Church was designed between 1907 and 1908. The building was one of only a few for which the Guastavino and his son of the same name were actually the architects.

At the turn of the century, the Guastavino's were asked by the Roman Catholic Church to design two building. One was to be built in Asheville and one in Wilmington. These two church buildings were envisioned to become the two cathedrals in the state.

The Wilmington Morning Star of October 22, 1909 reported on the laying of the cornerstone of the future Saint Mary Pro Cathedral. An article quotes Rt. Rev. Leo Haid, Vicar Apostolic of North Carolina's address to the large congregation and at the same time gives some insight to the motivation behind building such grand structures as the Saint Lawrence in Asheville and Saint Mary in Wilmington.

"Only last Sunday it was our great joy to dedicate to the service of Almighty God in the beautiful city of Asheville the most unique church in the United States. Today our happiness is doubled by laying the cornerstone of another church no less beautiful in Wilmington. It is a joyous thought that from the mountains to the sea, the cross triumphant, symbol of Christianity, greets and strengthens our Christian people." ¹⁶

Abbot Haid envisioned a bookend approach where Catholics would have a big cathedral at one side of the state and another big one at the other side. However the one in Asheville could never be spoken of as a cathedral because it never became one. Saint Mary on the other hand was dedicated as a pro-cathedral. So to the parishioners in 1912, Saint Mary was not just a parish church, it was their cathedral.

There is some evidence that Guastavino, as a Catholic, might have been the driving force behind the construction of Saint Lawrence in Asheville and Saint Mary in Wilmington. Perhaps he knew what another famous church architect said about spiritual space:

"The design of a house of worship ... comes closer to being pure art, defined as an expression of the human spirit, than almost any other field of architecture.... In a

church, practical considerations are important, but not paramount: what is paramount is the quality and drama of the space it contains.”¹⁷

Maybe Guastavino sensed as only artists can, that his patented vaulting technique made it possible to create bold broad spiritual spaces that take one’s breath away in such a church as Saint Mary. For possibly more than any other church in our diocese, there is a profound sense of the transcendence that is apparent to anyone walking into Saint Mary. One can observe it in their manner or the quietness of their voice, a feeling often times of the holy or something beyond themselves, beyond what they left on the street.

In creating architecture such as Saint Mary, Guastavino makes visible the sacred yet functional role of a church.

”The main function of a church building is to create an envisionment in which ordinary people may find spiritual shelter ... a place where they may draw strength for their daily labors, and courage in the battles and temptations, a place where they may join others in meditation.”¹⁸

Such is the visual art contained in Saint Mary as it fulfills Pope John Paul II description of a shrine:

“A spiritual oasis for all its visitors”

SAINT MARY PARISH

About 40 percent of people who visit Catholic shrines are in fact non-catholic¹⁹. Parishioners at Saint Mary know this to be true. For Wilmington is a tourist city, and visitors to the church often have no Catholic roots. They walk in to admire and gaze at Saint Mary’s vaulted dome, large stained glass windows and dramatic use of space.

Horse drawn carriages filled with tourists hobble down the cobble stoned Ann Street, especially in the spring and summer months. A guide points to the sprawling rectory behind the church and informs that it was at one time expected to be the home of a Catholic bishop.

Then the carriage turns onto Fifth Street and stops to give the visitors a moment to view the majestic monument in front of them.

However, even though a church is a magnificent monument and a spiritual shelter it is not meant to be a refuge from reality.

Saint Mary Church from its earliest years was actively involved in the social issues of the day.

The first pastor, Rev. Christopher C. Dennen looked out his rectory one night. Across the street gathered in the Tileston High School yard (now a part of the Saint Mary complex) were white robed Klansmen. These Wilmington Klansmen thought that their assemblage right in the very shadow of the Catholic Cathedral and rectory would intimidate Father Dennen.

Instead Father Dennen showed contempt for the KKK. He put on every light in the rectory for as he remarked:

“Organizations of this kind can not stand the light; They do their dastardly deeds in the darkness.”²⁰

Today, within yards of the Saint Mary Church there is a free medical clinic. Two days a week a rotating group of over 50 doctors, nurses and dentists, donate free of charge their services to care for the poor at the Tileston Clinic. The parish purchased the Tileston building in the late 1980's. Under the inspiring vision of Sister Mary Isaac Koenig, of the Sisters of Saint Ursula, parishioners joined her in renovating the building, donating time, talent and treasure. Today the Tileston Clinic is a model for free medical clinics across the state of North Carolina.

Sister Isaac also created the Social Outreach Ministry, located on the ground floor of the Tileston building. Weekdays, Mondays through Thursdays, those in need of food and clothing come to the outreach. Like the medical clinic there are volunteer crews of Saint Mary parishioners and people from other denominations working in the outreach. They drive the van to pick up food and donated furniture, they interview people in need, they stock the shelves with food, they sort clothing and shoes and coats.

The commitment of Saint Mary parishioners especially in the medical clinic and outreach ministries shows that the church is more than a building.

So Bishop Gossman we close our petition with words from the Wilmington Morning Star Newspaper reporting on the contents of the cornerstone of the future pro-Cathedral:

“As the Rt. Rev. John England was the first Catholic bishop of North Carolina, it was right and just that his memory should be preserved with a package of dirt from his native city of Cork, Ireland, and the first pastor of St. Thomas, the Rev. Fr. Thomas F. Murphy also commemorated by some earth from the Hill of Tara, an ancient palace of the Celtic Kings. The continuity of the old church of Ireland with this new building is happily linked.”²¹

Bishop, you can enshrine the link of continuity that Saint Mary has with the nineteenth century, twentieth century and twenty-first century. You can help the diocese of Raleigh to realize its future by being aware of its origins.

THE SAINT MARY SHRINE: PREPARATIONS & PROGRAMS

Parishioner Preparation

In January 2004, 200 parishioners attended a presentation at Saint Mary by Rev. Monsignor Michael Bransfield of the National Shrine of the Immaculate Conception and Rev. John Gillespie addressing the significance and benefits of becoming a shrine. Saint Mary parishioners gave full support for the petition.

Shrine Committee

In March 2004, seven members of Saint Mary Parish were selected to be part of a preparation committee. Histories of Saint Thomas and Saint Mary Parishes were assigned to members, as well as a visit to St. Lawrence Basilica in Asheville. This committee includes historians, archivists, authors and past members of St. Thomas church. Rev. Stephen Worsley acted as an ongoing consultant.

Cape Fear Deanery Presentations

In the past year, representatives from the following parishes listened to presentations about Saint Mary petitioning to be a shrine:

- Sacred Heart, Southport
- St. Brendan, Shallotte
- St. Jude, Hampstead
- St. Mark, Wilmington
- St. Stanislaus, Castle Hayne
- St. Therese, Wrightsville Beach

Representatives from the following organizations in the Cape Fear Deanery have given support and promised to help minister at the shrine:

- AAMEN
- Ancient Order of Hibernians
- Catholic Daughters of the Americas
- Columbiettes
- Irish Cultural Society
- Knights of Columbus
- Ladies Ancient Order of Hibernians
- St. Mary small faith communities

Four Key Areas

1. Schedule:

In the first year, Saturday and Sunday afternoons, the church, the visitors center, and the bookstore will be open for tours and information. One day a week, Thursday, all day exposition of the Blessed Sacrament will follow 7:30 AM mass. Sacrament of Reconciliation will be celebrated on Tuesdays as well as Saturdays.

2. Security:

Knights of Columbus, Ancient Order of Hibernians, AAMEN and other Deanery organizations have committed to staff the church during scheduled hours.

3. Bookstore and Gift Shop:

For the past three years, the "In His Name" Catholic bookstore and gift shop at St. Mary has been the only such store for a 100 mile radius. It will be open during scheduled hours of the shrine.

4. Visitor Center:

An office space is already prepared for a visitor center in the Tileston Building. From here, information about the shrine, tours and history of Raleigh Diocese will be made available.

The Shrine Committee of Saint Mary will administer and coordinate all Church scheduling with the approval of the Pastor.

FOOTNOTES

- 1 The Priesthood, By Karl Rahner, Herder & Herder, 1973, NY, NY, page 3
- 2 "...the Diocese of Raleigh has been one of the fastest growing Dioceses in the country, with the Catholic population doubling in the past ten years. This growth rate does not include the growth of the Hispanic population, which generally does not formally register in our parishes...."
The Catholic Diocese Of Raleigh, Long Range Staff Plan,
July 2004 – June 2007, Ministerial Environment
- 3 Tarheel Catholics, By William F. Powers, University Press of America, 2003 Lanham, MD, page
- 4 History of Catholicity in Wilmington NC By Rose Allen Picot, 1985
- 5 Ibid, Tarheel Catholics
- 6 Ibid, Tarheel Catholics
- 7 Ibid, Tarheel Catholics, page 179
- 8 Ibid, Tarheel Catholics, page 161
- 9 Ibid, Tarheel Catholics, page 168
- 10 Ibid, Tarheel Catholics, page 179
- 11 Ibid, Tarheel Catholics, page 108
- 12 Ibid, Tarheel Catholics, page 178
- 13 The Wilmington Daily Journal, September 9, 1869
- 14 Wilmington Star News, April 30, 1912
- 15 Wilmington Star News, April 30, 1912
- 16 Wilmington Star News, October 9, 1909
- 17 Spiritual Space, the Religious Architecture of Pietro Belluschi
by Meredith L. Clausen, University of Washington Press, 1992
- 18 Spiritual Space, the Religious Architecture of Pietro Belluschi
by Meredith L. Clausen, University of Washington Press, 1992
- 19 "...Approximately 40% of visitors to Catholic shrines are non-Catholic, and many such visitors have deep spiritual experiences. Association For The Arch Of Triumph Of The Immaculate Heart Of Mary and International Shrine Of The Holy Innocents
- 20 Ibid, Tarheel Catholics of Washington Press, 1992
- 21 Saint Mary Archives