

Religious Change in South Carolina (2007-2015)

	South Carolina 2007	South Carolina 2015	Change 2007-2015	U.S. 2015
	<i>N= 570</i>	<i>1,327</i>	<i>---</i>	<i>81,970</i>
White evangelical Protestant	36	26	-10	17.3
White mainline Protestant	22	16	-6	13.3
Black Protestant	17	19	+2	7.9
Hispanic Protestant	1	2	+1	3.8
Other non-white Protestant	3	4	+1	3.1
White Catholic	6	6	0	12.1
Hispanic Catholic	1	3	+2	7.3
Other non-white Catholic	*	1	+1	1.8
Jehovah's Witness	1	*	-1	0.7
Mormon	*	*	0	1.9
Orthodox Christian	1	*	-1	0.6
Jewish	1	*	-1	1.5
Muslim	*	1	+1	0.9
Buddhist	*	*	0	0.7
Hindu	*	*	0	0.6
Unaffiliated	10	17	+7	22.7
Other religion/DK/Refused	1	2	+1	3.8
Total	100	100	<i>---</i>	100

* = less than 0.5%

Source: PRRI 2015 American Values Atlas; Pew Research Center, 2007 Religious Landscape Survey.

Religion In South Carolina

George Howe



Religion In South Carolina:

Religion in South Carolina Charles H. Lippy, 1993 Sketches an overview of religion in the region then looks specifically at the traditions that have forged South Carolina's evangelical traditions of the Baptists the Methodists the liturgical churches of the Episcopalians the Lutherans the Reformed denominations of the Presbyterians Congregationalists the Roman Catholic Jewish African American Pentecostal congregations of the Palmetto State No Jim Crow Church Louis Venters, 2016-09-20 A richly detailed study of the rise of the Bah Faith in South Carolina There isn't another study out there even remotely like this one Paul Harvey coauthor of *The Color of Christ: The Son of God and the Saga of Race in America* A pioneering study of how and why the Bah Faith became the second largest religious community in South Carolina Carefully researched the story told here fills a significant gap in our knowledge of South Carolina's rich and diverse religious history Charles H Lippy coauthor of *Religion in Contemporary America* The emergence of a cohesive interracial fellowship in Jim Crow era South Carolina was unlikely and dangerous However members of the Bah Faith in the Palmetto State rejected segregation broke away from religious orthodoxy and defied the odds eventually becoming the state's largest religious minority The religion which emphasizes the spiritual unity of all humankind arrived in the United States from the Middle East at the end of the nineteenth century via urban areas in the Northeast and Midwest Expatriate South Carolinians converted and when they returned home they brought their newfound religion with them Despite frequently being the targets of intimidation and even violence by neighbors the Ku Klux Klan law enforcement agencies government officials and conservative clergymen the Bahs remained resolute in their faith and their commitment to an interracial spiritual democracy In the latter half of the twentieth century their numbers continued to grow from several hundred to over twenty thousand In *No Jim Crow Church* Louis Venters traces the history of South Carolina's Bah community from its early origins through the civil rights era and presents an organizational social and intellectual history of the movement He relates developments within the community to changes in society at large with particular attention to race relations and the civil rights struggle Venters argues that the Bahs in South Carolina represented a significant sustained spiritually based challenge to the ideology and structures of white male Protestant supremacy while exploring how the emergence of the Bah Faith in the Deep South played a role in the cultural and structural evolution of the religion Religion and Politics in Colonial South Carolina John Wesley Brinsfield, 1983

Religion in South Carolina Lowry Ware, 1951 History of the Baha'i Faith in South Carolina, A Louis Venters, 2019 The Bah Faith is increasingly acknowledged as South Carolina's second largest religion part of the social fabric of the state The earliest mentions of the distinctively interracial theologically innovative faith community in the state date back to the Civil War Black white and indigenous South Carolinians defied racial and religious prejudices to join the religion during the tumultuous civil rights era From the visit of the first Bah teacher in 1910 to the Carolinian Pentecost of the 1970s and beyond the faith has deep roots in the Palmetto State Author and Bah historian Louis Venters provides for the first time an overview

of the first century of the Bah Faith in a state with one of its strongest followings

The Origins of Southern Evangelicalism Thomas J. Little, 2013-10-15 During the late seventeenth century a heterogeneous mixture of Protestant settlers made their way to the South Carolina lowcountry from both the Old World and elsewhere in the New Representing a hodgepodge of European religious traditions they shaped the foundations of a new and distinct plantation society in the British Atlantic world The Lords Proprietors of Carolina made vigorous efforts to recruit Nonconformists to their overseas colony by granting settlers considerable freedom of religion and liberty of conscience Codified in the Fundamental Constitutions of Carolina this toleration ultimately attracted a substantial number of settlers of many and varying Christian denominations In The Origins of Southern Evangelicalism Thomas J Little refutes commonplace beliefs that South Carolina grew spiritually lethargic and indifferent to religion in the colonial era Little argues that pluralism engendered religious renewal and revival which developed further after Anglicans in the colony secured legal establishment for their church The Carolina colony emerged at the fulcrum of an international Protestant awakening that embraced a more emotional individualistic religious experience and helped to create a transatlantic evangelical movement in the mid eighteenth century Offering new perspectives on both early American history and the religious history of the colonial South The Origins of Southern Evangelicalism charts the regional spread of early evangelicalism in the too often neglected South Carolina lowcountry the economic and cultural center of the lower southern colonies Although evangelical Christianity has long been and continues to be the dominant religion of the American South historians have traditionally described it as a comparatively late flowering development in British America Reconstructing the history of religious revivalism in the lowcountry and placing the subject firmly within an Atlantic world context Little demonstrates that evangelical Christianity had much earlier beginnings in prerevolutionary southern society than historians have traditionally recognized

[A History of Religion in South Carolina, 1750-1820](#) Quentin Begley Keen, 1947

[The Historical Background of Religion in South Carolina](#) David Duncan Wallace, 1917

The Dawn of Religious Freedom in South Carolina James L. Underwood, William Lewis Burke, 2006 Although South Carolina s colonial charter promised a safe harbor of religious freedom for those who were oppressed eighteenth century religious minorities in the colony found their rights were subjugated to those of the Anglicans The Dawn of Religious Freedom in South Carolina contains eight essays by historians and legal scholars that trace the quest for religious equality by Protestant dissenters Huguenots Jews Quakers Afro Carolinians and Roman Catholics Uncovering the historical roots of the separation of church and state the contributors use South Carolina s experience to illustrate that religious freedom is more secure when widely shared South Carolina was a beacon of religious freedom when compared to many other North American colonies The contributors recount the incremental steps that culminated with the 1790 Constitution s grant of free exercise and enjoyment of religious profession and worship without discrimination or preference Separate chapters revisit the experiences of the Huguenots who found themselves caught in a political crossfire between

Anglicans and Protestant dissenters the Quakers who ultimately left the state because of their inability to reconcile with the principles of a slaveholding society the Afro Carolinians who created psychological living space through religion while their masters watched nervously for signs of rebellion and the evangelicals whose emphasis on equality before God brought ideas about egalitarianism to South Carolina society The volume s contributors also enumerate Catholic and Jewish efforts to gain religious equality and recount the leading roles played by such individuals as Jewish patriot Francis Salvador Catholic bishop John England and statesman Charles Pinckney

The Historical Background of Religion in South Carolina David Duncan Wallace,1916 Religion and Public Life in the South Charles Reagan Wilson,Mark Silk,2005-07-07 In July 2002 chief justice of the Alabama Supreme Court had a two ton monument of the Ten Commandments placed into the rotunda of the Montgomery state judicial building But this action is only a recent case in the long history of religiously inspired public movements in the American South From the Civil War to the Scopes Trial to the Moral Majority white Southern evangelicals have taken ideas they see as drawn from the Christian Scriptures and tried to make them into public law But blacks women subregions and other religious groups too vie for power within and outside this Southern Religious Establishment Religion and Public Life in the South gives voice to both the establishment and its dissenters and shows why more than any other region of the country religion drives public debate in the South

Resources & Manufacturing Industries of the State of South Carolina ... ,1895 Our Southern Zion Erskine Clarke,2014-08-15 An exploration of the ways a particular religious tradition and a distinct social context have interacted over a 300 year period including the unique story of the oldest and largest African American Calvinist community in America The South Carolina low country has long been regarded not only in popular imagination and paperback novels but also by respected scholars as a region dominated by what earlier historians called a cavalier spirit and by what later historians have simply described as a wholehearted devotion to amusement and the neglect of religion and intellectual pursuits Such images of the low country have been powerful interpreters of the region because they have had some foundation in social and cultural realities It is a thesis of this study however that there has been a strong Calvinist community in the Carolina low country since its establishment as a British colony and that this community including in its membership both whites and after the 1740s significant numbers of African Americans contradicts many of the images of the received version of the region Rather than a devotion to amusement and a neglect of religion and intellectual interests this community has been marked throughout most of its history by its disciplined religious life its intellectual pursuits and its work ethic

History of the Presbyterian Church in South Carolina George Howe,1870 Colonial South Carolina M. Eugene Sirmans,2012-12-01 This absorbing appraisal of colonial South Carolina political history is developed in three parts The Age of the Goose Creek Men covering 1670 1712 Breakdown and Recovery in which the central dispute was over local currency 1712 43 and The Rise of the Commons House of Assembly 1743 63 Originally published in 1966 A UNC Press Enduring Edition UNC Press Enduring Editions use the latest in digital technology

to make available again books from our distinguished backlist that were previously out of print These editions are published unaltered from the original and are presented in affordable paperback formats bringing readers both historical and cultural value

South Carolina Women Marjorie Julian Spruill, 2010-01-25 The biographical essays in this volume provide new insights into the various ways that South Carolina women asserted themselves in their state and illuminate the tension between tradition and change that defined the South from the Civil War through the Progressive Era As old rules including gender conventions that severely constrained southern women were dramatically bent if not broken these women carved out new roles for themselves and others The volume begins with a profile of Laura Towne and Ellen Murray who founded the Penn School on St Helena Island for former slaves Subsequent essays look at such women as the five Rollin sisters members of a prominent black family who became passionate advocates for women s rights during Reconstruction writer Josephine Pinckney who helped preserve African American spirituals and explored conflicts between the New and Old South in her essays and novels and Dr Matilda Evans the first African American woman licensed to practice medicine in the state Intractable racial attitudes often caused women to follow separate but parallel paths as with Louisa B Poppenheim and Marion B Wilkinson Poppenheim who was white and Wilkinson who was black were both driving forces in the women s club movement Both saw clubs as a way not only to help women and children but also to showcase these positive changes to the wider nation Yet the two women worked separately as did the white and black state federations of women s clubs Often mixing deference with daring these women helped shape their society through such avenues as education religion politics community organizing history the arts science and medicine Women in the mid and late twentieth century would build on their accomplishments

South Carolina Women Joan Marie Johnson, Marjorie Julian Spruill, Valinda W. Littlefield, 2009-05-25

Trudy and the Baha'Is' Spiritual Path in South Carolina Annette Reynolds, 2015-10-07 The 2010 Religion Census lists the Bahai faith as the second largest religious tradition in South Carolina So according to the census South Carolina has a higher percentage of Baha is than in any other state Christianity remains the largest religious tradition in every state To many this will come as a surprise This true story gives a glimpse into South Carolina Bahai activities beginning in the mid 1960s It is told by personal narratives news stories and archival research This is the story of peaceful evolution toward building spiritual communities Spiritual community building can happen in South Carolina anywhere and everywhere in the world The story revolves around memories of Trudy a selfless and devoted Bahai pioneer Bahais in South Carolina and from around the world contributed stories of traveling with Trudy and sharing the Bahai Faith Bahais from around the world were interested in and visited South Carolina throughout the storys time frame The authors experiences as a native of South Carolina as well as other South Carolinians add local flavor What is the Bahai faith Who are the Bahais Who is Bahauallah In her later years Trudy suffered from Alzheimers However there were two things Trudy never forgot her granddaughters green eyes and that Bahauallah is who he says he is

The Bahá'í Faith and African American History

Loni Bramson,2021-09-09 This book examines the intersection of African American history with that of the Bah Faith in the United States Since the turn of the twentieth century Bah s in America have actively worked to establish interracial harmony within its own ranks and to contribute to social justice in the wider community becoming in the process one of the country s most diverse religious bodies Spanning from the start of the twentieth century to the early twenty first the essays in this volume examine aspects of the phenomenon of this religion confronting America s original sin of racism and the significant roles African Americans came to play in the development of the Bah Faith s culture identity administrative structures and aspirations

Presbyterians in South Carolina, 1925-1985 Nancy Snell Griffith,Charles E. Raynal,2016-09-12 The history of South Carolina Presbyterians between 1925 and 1985 covers a period of great development achieved through many difficulties in church and society We tell the story not only of the churches belonging to the PCUS sometimes called southern Presbyterians but also African American churches and institutions in South Carolina established after the Civil War by PCUSA missionaries from the North For all Presbyterians events between the World Wars challenged the moral stances birthed by Protestants to build a Christian America Women s right to vote came to the nation in 1920 but claiming equality of women s roles in mainline churches took decades of advocacy The Great Depression engulfed the whole nation eroding funds for churches missions and institutions World War II set the scene for a great period of church expansion When moral and cultural challenges came from the Civil Rights Movement and the war in Vietnam the church increasingly began to face these issues and tensions both theological and social as they arose among the members of historic denominations An effort began to reintegrate African American churches into the Synod of South Carolina As the Synod of South Carolina was taken up into a larger regional body in 1973 its more conservative churches began to withdraw from the PCUS Many congregations began to shrink and the resources for mission diminished In telling this story we hope to provide insights into how Presbyterians in South Carolina contributed to culture connecting their religious life and practices to a larger social setting May a fresh look at the recent past stir us to renewal ahead

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Table of Contents Religion In South Carolina

1. Understanding the eBook Religion In South Carolina
 - The Rise of Digital Reading Religion In South Carolina
 - Advantages of eBooks Over Traditional Books
2. Identifying Religion In South Carolina
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Religion In South Carolina
 - User-Friendly Interface
4. Exploring eBook Recommendations from Religion In South Carolina
 - Personalized Recommendations
 - Religion In South Carolina User Reviews and Ratings
 - Religion In South Carolina and Bestseller Lists
5. Accessing Religion In South Carolina Free and Paid eBooks

- Religion In South Carolina Public Domain eBooks
- Religion In South Carolina eBook Subscription Services
- Religion In South Carolina Budget-Friendly Options
- 6. Navigating Religion In South Carolina eBook Formats
 - ePub, PDF, MOBI, and More
 - Religion In South Carolina Compatibility with Devices
 - Religion In South Carolina Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Religion In South Carolina
 - Highlighting and Note-Taking Religion In South Carolina
 - Interactive Elements Religion In South Carolina
- 8. Staying Engaged with Religion In South Carolina
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Religion In South Carolina
- 9. Balancing eBooks and Physical Books Religion In South Carolina
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Religion In South Carolina
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Religion In South Carolina
 - Setting Reading Goals Religion In South Carolina
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Religion In South Carolina
 - Fact-Checking eBook Content of Religion In South Carolina
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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