

1956

When he got the rocks built then we took over. My brother-in-law and me and the Deacons and the members and everything. Oh, we had a church in a little while . . . in ninety days. (August 3, 1982)

After the Holly Grove Free Will Holiness congregation built their church in (1956), they built a steeple and purchased new pews. Most of the Coharie in South Clinton attend this Holiness church today.

When one asks members of the Holiness church (or any of the tribal churches) what the church means to them, they will mention the educational and the church's social functions. People say that they enjoy the Wednesday night Bible classes and the Sunday School classes more than the worship services. This is not surprising, considering the solidifying role that the church has played in tribal history: more than any other institution, the church has symbolized the people's desire to enlighten themselves and to support Indian projects.

Contemporary Bible classes are run almost the same as they were during the early decades of tribal church history. All ages attend because learning is seen as a life-long process to the Coharie. The continuity is reinforced by the personnel; in all three communities, a few tribal elders have continued to be teachers and moderators into their senior years: In South Clinton, Joseph Simmons continues to teach and be a Deacon as he enters his seventies; in Shiloh (the Maynor clan continue in the same capacity; and in Herring Township, Festus Brewington remains the pillar of the church, while his sister, Ollie Bell, still attends church when her health permits.

Something is different in this TYPE SET!

Bible classes and Sunday School serve an important discussion function for the tribe that goes beyond the religious lesson of the day: