

Historical Profiles

Histories in Norfolk

My Father's Experiences

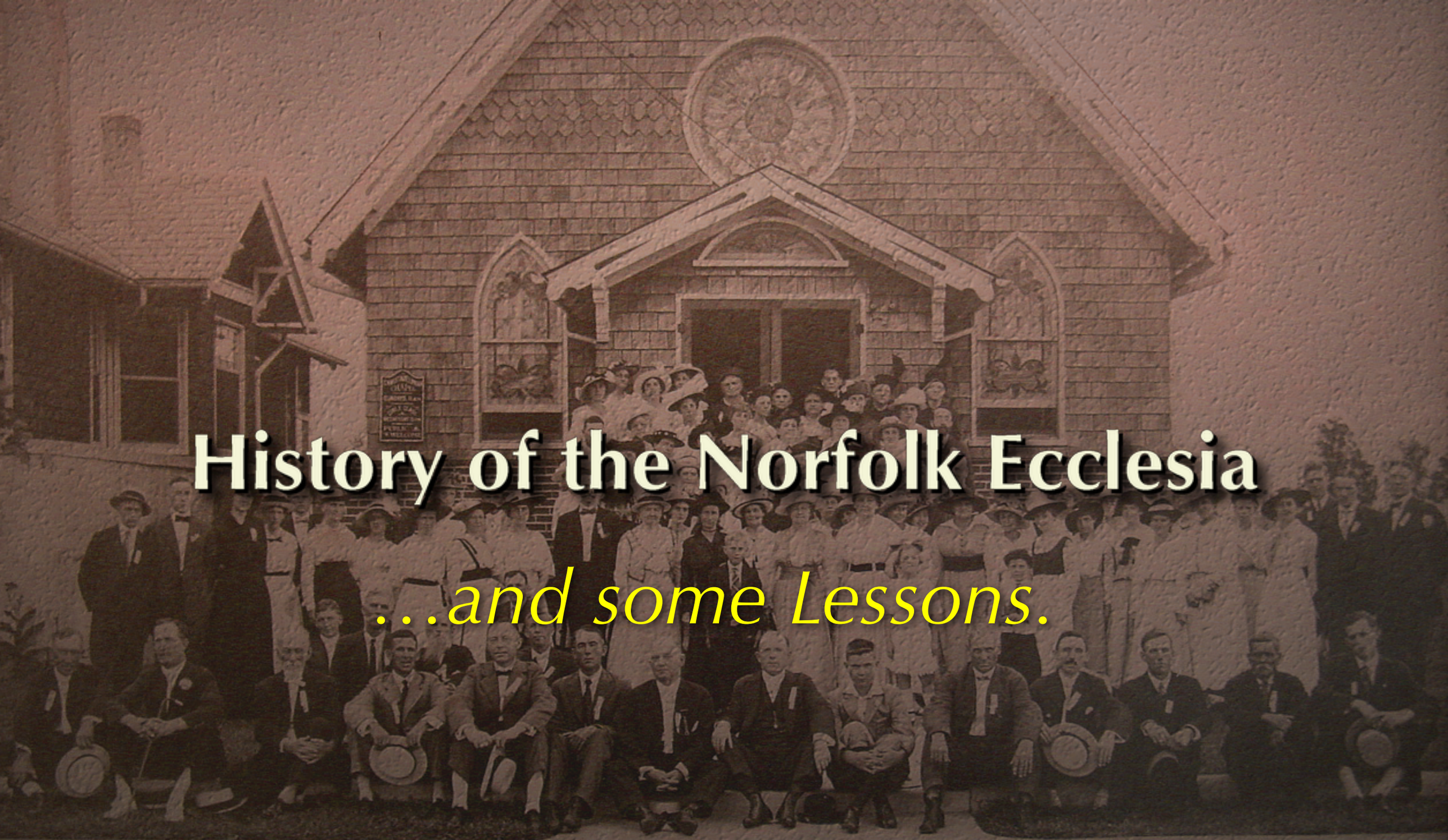
My father was baptized in 1937 at age 14.

- Dated an amended sister at 17 from Jersey City Ecclesia.
- CPS Camp during war; served with Central Brethren.
- As a result, initiated UA-A reunion initiative in 1946-48
- Frustrated by failed UA-A efforts from 1968 to 2005
- Argued against Andrewism all his life
- 1999 Norfolk's Reconciliation; bittersweet

My Own Experiences

Baptized in 1968 at age 17.

- Watched my father try to reconcile brethren all my life
- Absorbed works of Robert Roberts, early; and other works
- Acquainted with Central Brethren who visited Norfolk
- Operation Onesimus - personally experienced division
- Moved to Rhode Island - visited Cranston, frequented Boston
- Attended Amended Study Weekend by Ron Abel
- Visited, argued, wrote, pled for acceptance



History of the Norfolk Ecclesia

...and some Lessons.

Established 1858

3rd Location - 1st Building Owned



Letter

1954

Norfolk's Past

Letter from O.L. Bonney, Feb 2, 1954.

"Doctor Thomas arrived in Norfolk for the first time on September 17th, 1857, and spoke in Institute Hall. ...Nine days after the doctor left, Brother Joshua F. Dozier was baptized.

He was the first to obey the Truth in Norfolk."

Norfolk's Past

Letter from O.L. Bonney, Feb 2, 1954.

"Brother Dozier was a Methodist. He requested his pastor, a Mr. McGhee, to immerse him, and severed his connection with that organization."

Norfolk's Past

Letter from O.L. Bonney, Feb 2, 1954.

"On May 30th, 1858, Augustus Winslow, Thomas Allen, Ephraim Beasley, and William Grosset were baptized. These five men organized what is now known as the Norfolk Ecclesia. At that time, the name Christadelphian had not been coined.

They were called, 'Nazarenes.' "

Norfolk's Past

Letter from O.L. Bonney, Feb 2, 1954.

"When I was a little boy and first went to Sunday School, they were meeting in a Chapel on Church Street. ...When Robert Roberts first came to this country in 1871, ...he lectured in that building twice."

Norfolk's Past

Letter from O.L. Bonney, Feb 2, 1954.

Advertised in the Norfolk Virginian Paper:

June 20-21, 1871

"Robert Roberts of Birmingham England will lecture in the Chapel on Church Street. Mr. Roberts claims to have found in the Bible ***<u>that the Kingdom of God is to be established on the Earth.</u>***"

Norfolk's Past

2nd Letter from O.L. Bonney, Mar 15, 1954.

"The manner of conducting the meeting was somewhat different from that of today. **They knelt** when at prayer. When partaking of the emblems, beginning with Brother Dozier, **each brother walked up to the stand and partook of the bread. Then the sisters.** The wine was done in the same way. The reason for this procedure was, that if any partook when they should not, it was their own responsibility. **The bread and the wine had not been *passed to* them**."

Norfolk Gathering -1920



The Ecclesia

Chartered, 1858

One Lord, One Faith, One Baptism

Norfolk Ecclesia Record

1858

"Nazarenes"

(later Christadelphians)

Organized May 30th 1858

FAMILY RECORD.

	Male BIRTHS. by P Water	BIRTHS.
1	Joshua F. Dozier Sept 30th 1857	Sarah A Colbert April 8th 1866
2	Thos D. Allen May 30th "	Geo. Wilson May 11th 1866
3	Ephraim H. Buzzell May 30th "	Geo A Dozier " 16th 1866
4	Aug Winslow May 30th "	[illegible] June 1866
5	Wm F. [illegible] May 30th "	[illegible] June 24th 1866
6	Wm B. Owen June "	Andrew J. Coffman July 4th 66
7	Jas H Dugar "	Benj F. Shipp Oct 7th 1866
8	Jno A. Runaldue Sept 6th "	Henry Arndt Oct 7th 1866
9	Jas L. Hathaway Oct 13th "	Jos. C. Addington Sept 24th 1866
10	John Dixie Oct 21st "	Fletcher Flannaghan Oct 28 66
11	Joseph Edmonds Feby 18th 1859	Zebulon Mitchel May 1st 1867
		Joseph A Winslow 1867
		Zebulon Mitchel Jr June 8th 1868
		Alex R F. McDonald Aug 16th 1868
		Andrew J. Dugar Sept 6th 1868
		Thomas Kempt Jan 26 1873

9-30-1857 - Joshua Dozier (died 1912 or 1913) Ecclesia numbered ~ 50 at this time.
5-30-1858 - Thomas D. Allen, Ephraim H. Beazley, Augustus Winslow, William T. Gresset (May 1859 - Ecclesia numbered 65
1-1897 - O.L Bonney baptised
- Sis. Jackson

ALPHABETICAL MEMBERSHIP

RESIDENT MEMBERSHIP

Write this information in pencil so it can be erased after membership ceases
bers on this roll for actual membership count. Additional pages are provided
and Year in all dates. List, but do not count as church members or put on ch

Name of Spouse

Date of Birth	Date Received for ~~Baptism~~	Date Baptized	Date ~~Promise~~ of Letter	Date Letter Received	Statement or ~~Restoration~~	Name	Address
1885 4-17-85		4-24-13	Geo. P. Reynor	Sr.		Gracie D. Reynor	Rt 2, Box 74, Londo
1888 8-23-88		4-7-28	John S. Woodhouse			Nellie May Woodhouse	3550 Westminst
4-23-16		12-13-31	Kathryn T. Warrington			David B. Warrington	101 Tallwood
3-9-							Tallwood
1890 12-30-90		1- -50	Nellie May Woodhouse			John Solomon Woodhouse	3550 Westmins
5-25-1900		4-13-52	Elizabeth	Branch	Carhart	Linwood D. Carhart Sr.	3003 Amherst
1877 11-14-77		2-14-07	Ella D.	Canoles		Edward T. Canoles	249 Ethel ave
1881 1-23-81		3-26-11	Edward T.	Canoles		Ella D. Canoles	249 Ethel a
3-18-01		9- -18	Vera S.	Canoles		Leroy T. Canoles Sr.	6069 River C
1885 3-15-85		6-8-15	Lillian	Williams		Lillian Forest Williams	1517 Cedar a
1887 11-23-87		-32	Charles	Starkenburg	(deceased)	Inyrie A. Starkenburg	3015 Orange
1899 11-30-99		7-23-39	Leroy T.	Canoles Sr		Vera Slaughter Canoles	6069 River Cre
1894 4-19-94		2-1-31	Geo. C.	Stephens	(deceased)	Alice Dozier Stephens	404 Raleigh

1913
Christadelphians (Unamended)

5.16	1.92	JACOB MANEY			JOANNA MIDGETT	
18.16	11.95				ALICE JEAN STEPHENS	
9.18	11.95				MARJORIE STEPHENS	
27.75	8.97	JESSICA GREENE			BRANDON NANCE	
10.80	9.97				DAVID GIORDANO	
26.84	4.99				CARLY GIORDANO	
12.82	5.00	JESSE MIDGETT			TRISHA RUSSO (HALDEMANN)	
4.83	2.01				JUSTIN GREENE	
	3.01	PAMELA HUGHES			JEFFERSON GHENT	
26.87	4.01				[illegible]	
3.69	4.01	MARIA MOSBY			PHAROAH MOSBY	
16.70	4.01	PHARAOH MOSBY			MARIA MOSBY	
	8.02	JESSE LANSING			DEVONE LANSING (CLEVELAND)	Stat
	9.8.02	JEFF GHENT			PAMELA HUGHES	
	11.17.02	AUDREY JACKSON			RODDY BELANGIA	
	5.2.03	ERIC McKEE			WENDY McKEE	

1999 Reconciliation Christadelphians Worldwide

Christadelphians

Nazarenes

Christadelphians

Christadelphians Worldwide

JERUSALEM
SIX DAY / YAM KIPPUR WARS

VIETNAM
YOUTH CAMP

WORLD WAR II

RECONCILIATION

WORLD WAR I

ZILMER

MRG

DIVISION I

DIVISION II

11
10
9
8
7
6
5
4
3
2
1
0

1910
1920
1930
1940
1950
1960
1970
1980
1990
2000

The Point:

One baptism, one Faith, one Lord the whole time.

Called into fellowship; forgiven of sin;

lived by faith; sown in hope.

ECCLESIAL BANNER

"One Lord, One Faith, One Baptism"



Current Chapel: 53 Baptisms since 2000



Norfolk's Reconciliation

November, 1999

Norfolk Reconciliation Vision

“Whereas the Worldwide Christadelphian Body is comprised of brethren and sisters in Christ and that the historical Christadelphian division is an affront to the first principle of the ONE BODY, the Norfolk Christadelphians desire to fulfill the prayer of Jesus that we “be one” and join the fellowship of our brethren Worldwide in “the unity of the spirit and the bond of peace.”

"Leave your gift at the altar."

“Therefore if you bring your gift to the altar,
and there remember that your brother has
something against you;
Leave your gift there before the altar, and go your way.
First be reconciled to your brother,
and then come and offer your gift.”

Mat 5:23-24

Reconciliation is more important than bread and wine.

Why?

“I will have mercy; and not sacrifice.”

Matt 12:7

One Bread in the Holy place:

1 Cor 10:16-18 The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is **one bread**, we who are many are one body, for we all partake of the **one bread.** Consider the people of Israel; are not those who eat the sacrifices **partners in the altar**?

From Principles & Proverbs:

Where are the real differences between us to justify the hindering of this great work to which we are called? We have the life-giving treasure, in faulty earthen vessels it is true, but we have it and we are responsible for its proper use. ***Why such wasteful war of words in these closing times of the Gentiles, with more naked millions of Adam's sons than ever peopled the earth before, all needing garments, and some even knowing their need ?***

Four Principles:

1) **The ATONEMENT** ***applied***

2) **GOD MANIFESTATION** ***applied***

3) **The TESTIMONY** ***applied***

4) **GODLY SEED** ***applied***

The Atonement

In Practice

There is no reconciliation without *self*-sacrifice and the covering of sin.

2 Cor 5:14-20

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. ...And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

“not my will, but thine, be done.”

Luke 22:42

POINT:

Covering the past applies the atonement.

God Manifestation

In Practice

How would God be manifested in us?

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

John 17:6

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

John 17:11

I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them.“

John 17:26

POINT:

God's name is manifested when brethren are one.

The Work

The purpose of manifesting God's name is to make a testimony to the world.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

John 17:21

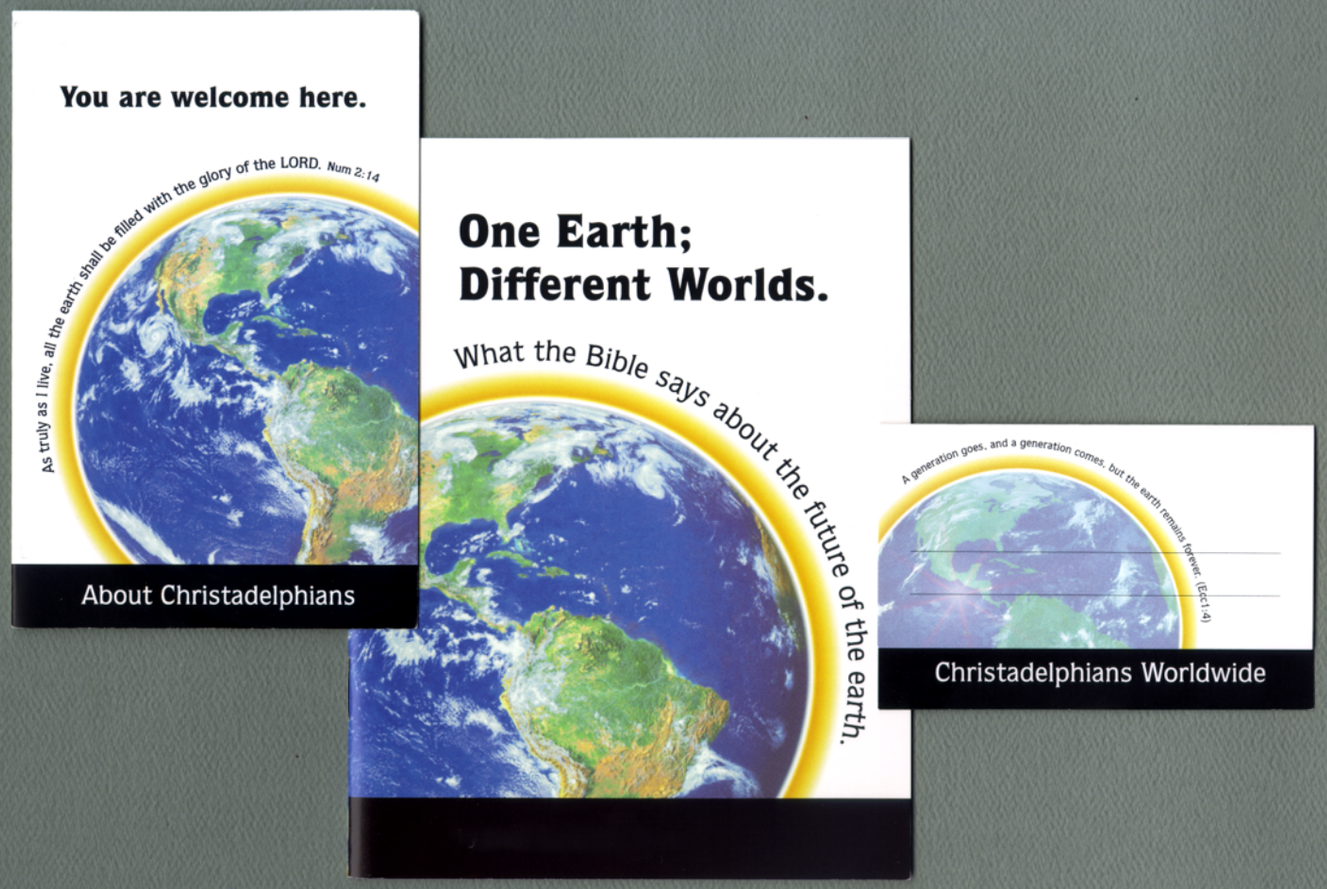
I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

John 17:23

Front Sign


Christadelphians Worldwide
"The Earth is the Lord's."
NORFOLK ECCLESIA
Biblical. Different. Relevant.
3930

Printed Materials



Printed Materials

Ecclesial Welcome Cards
Preaching Pamphlet
Member Business Cards

Billboard


What Jesus REALLY Taught...
www.earthope.info
ABOUT THE EARTH. THE MIDDLE EAST. GOD. AND YOU. ■ (757) 623-HOPE
ADAMS

Ten Lectures

PART 7:

If God is a Spirit, How Could He Come in The Flesh?

What Jesus REALLY taught about himself.



The Children

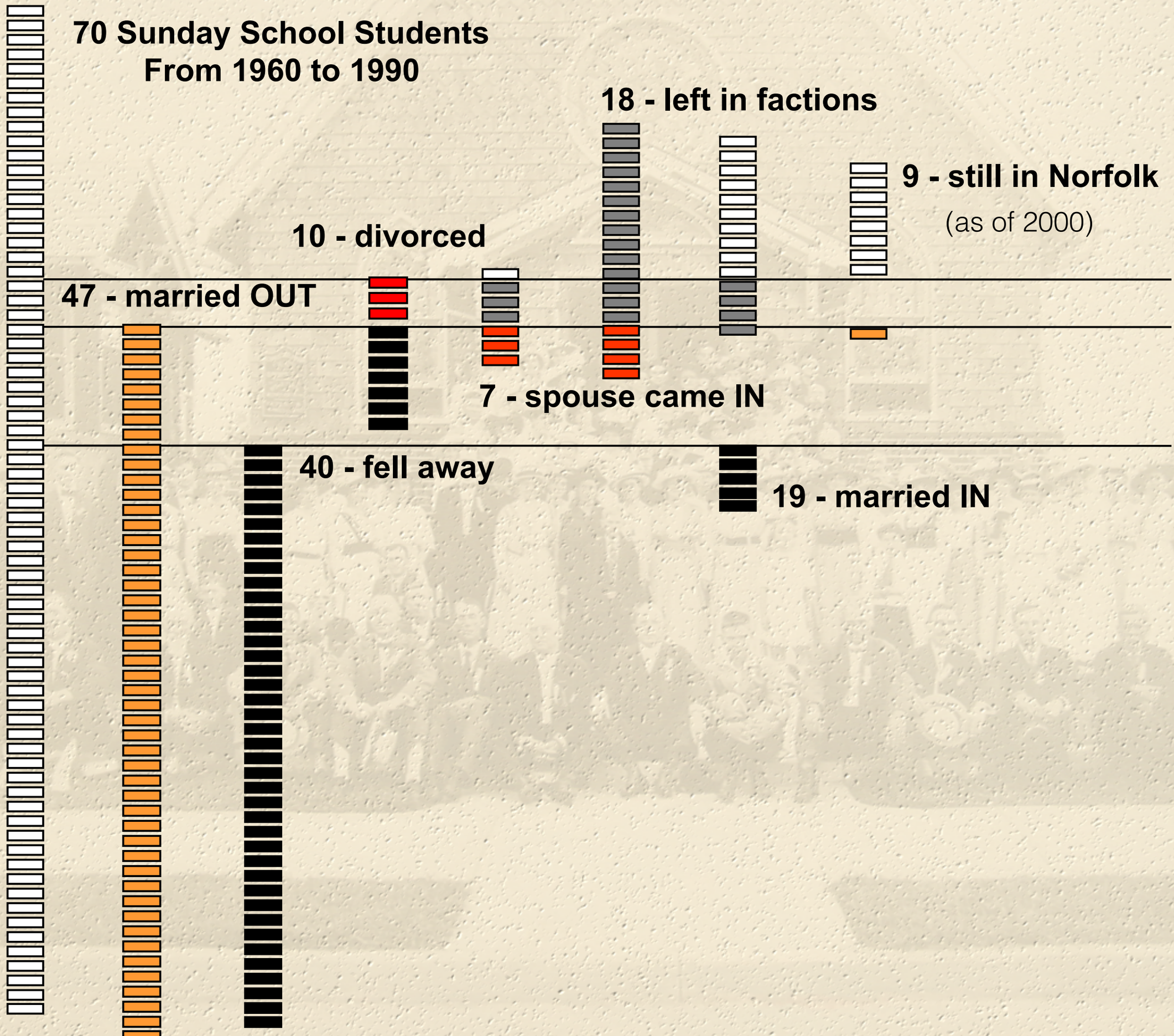
It was time to say *"enough"* for the sake of our children, if for no other reason.

“Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.”

Exo 34:7

“Has not the one God made and sustained for us the spirit of life? And what does he desire? Godly offspring.”

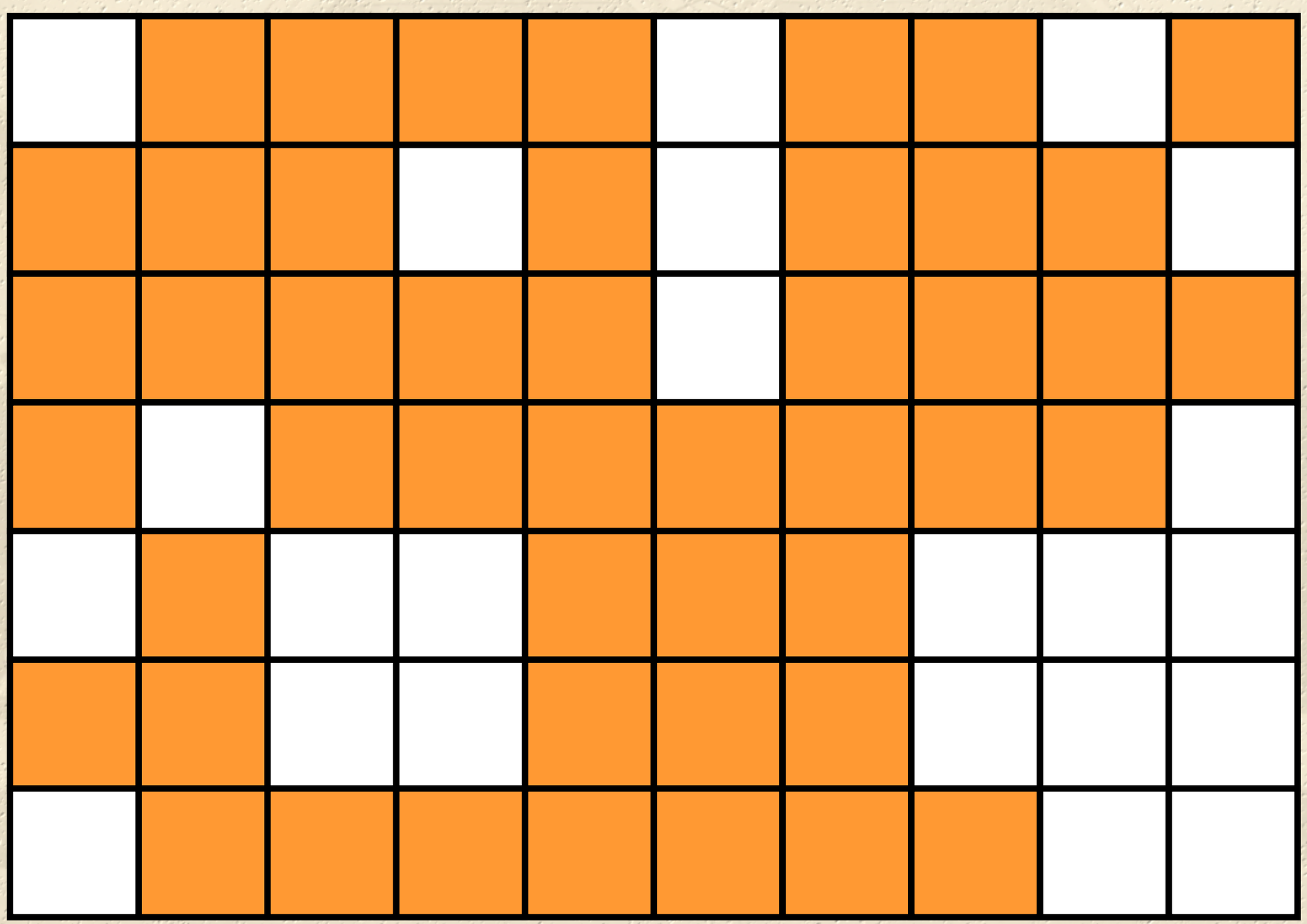
Mal 2:15


70 Sunday School Students
From 1960 to 1990
18 - left in factions
9 - still in Norfolk
(as of 2000)
10 - divorced
47 - married OUT
7 - spouse came IN
40 - fell away
19 - married IN

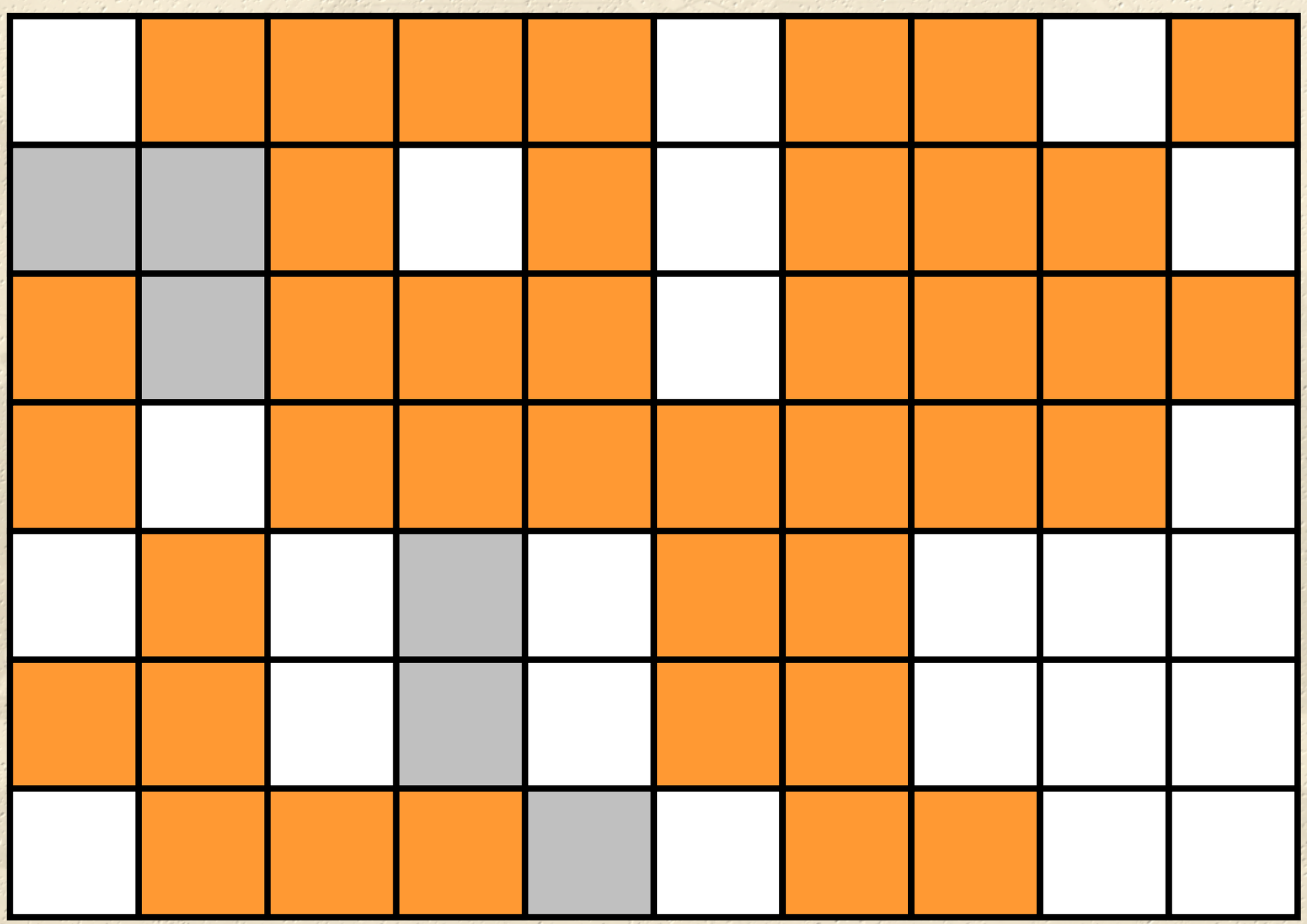
To put it another way…

Seventy Sunday School Students

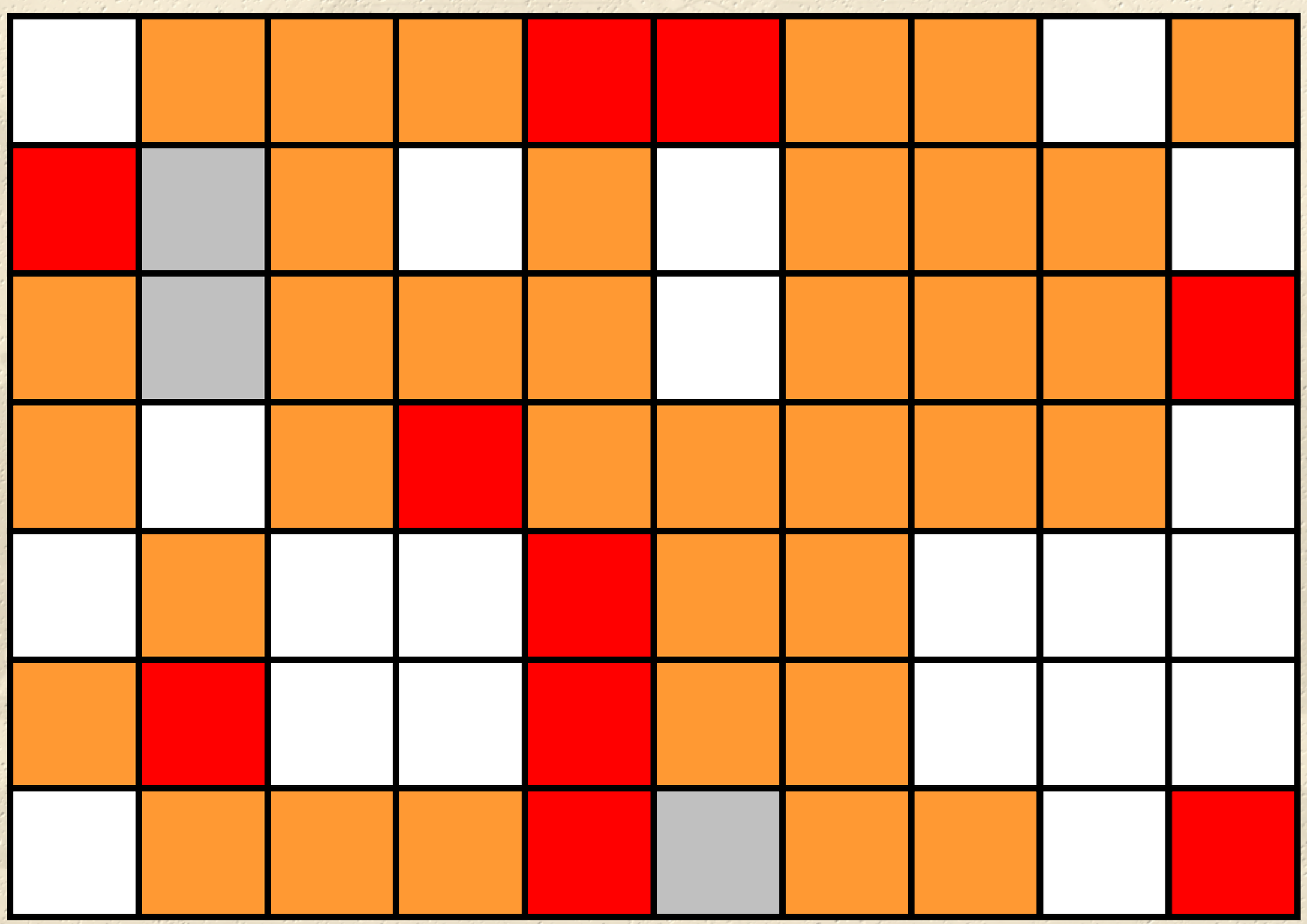
Of 70, 47 - married OUT



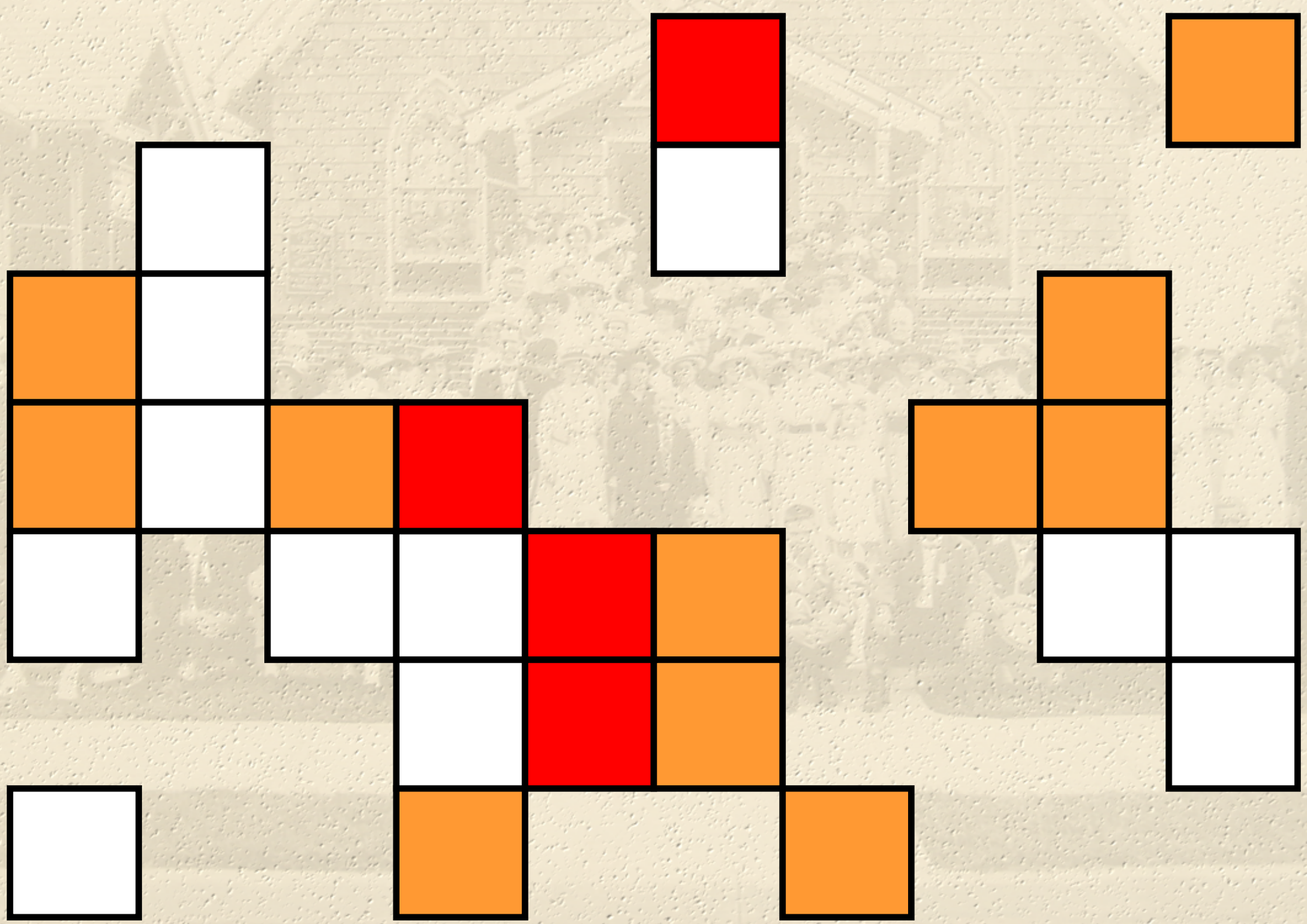
6 - spouses later baptized



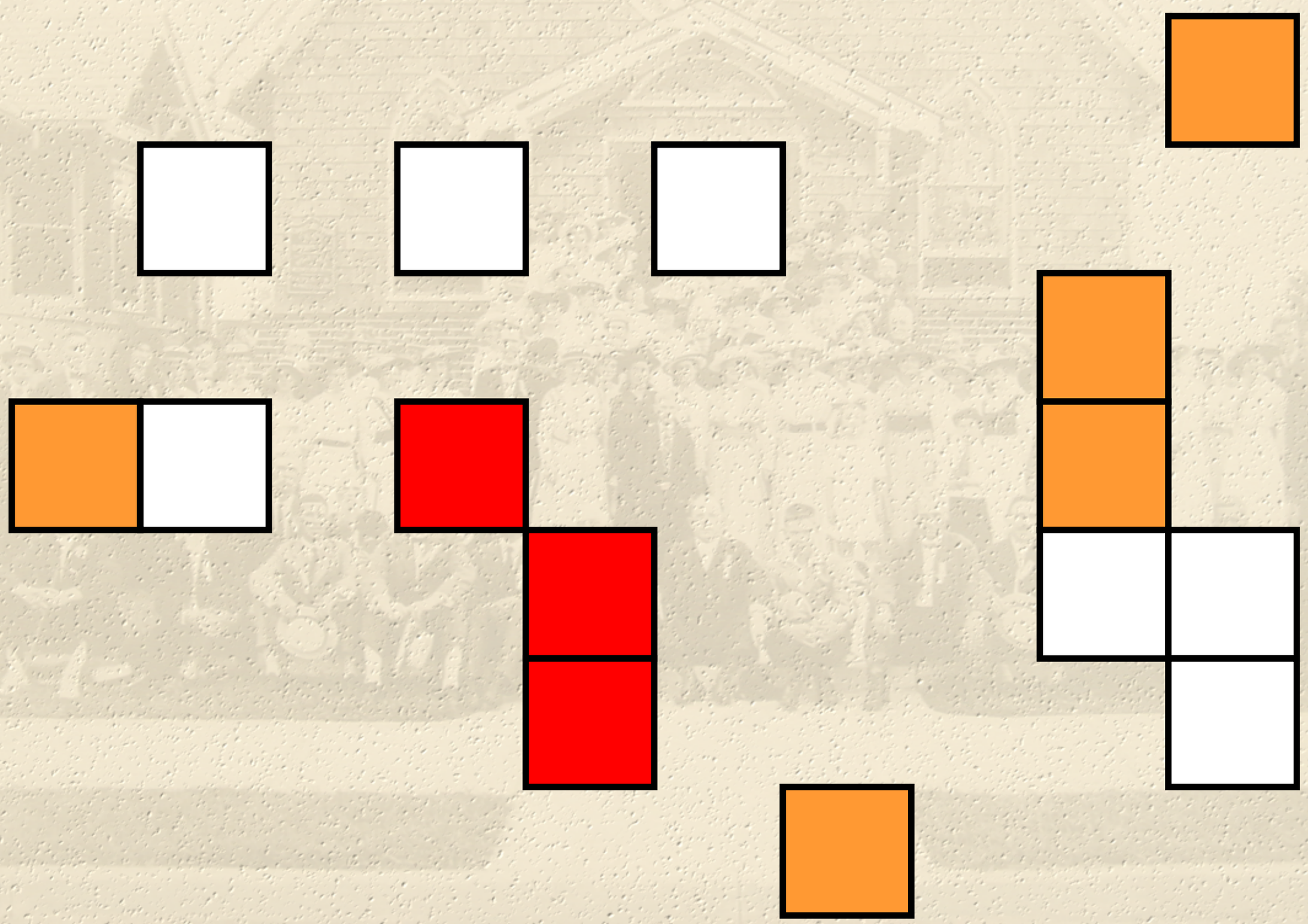
10 – divorced



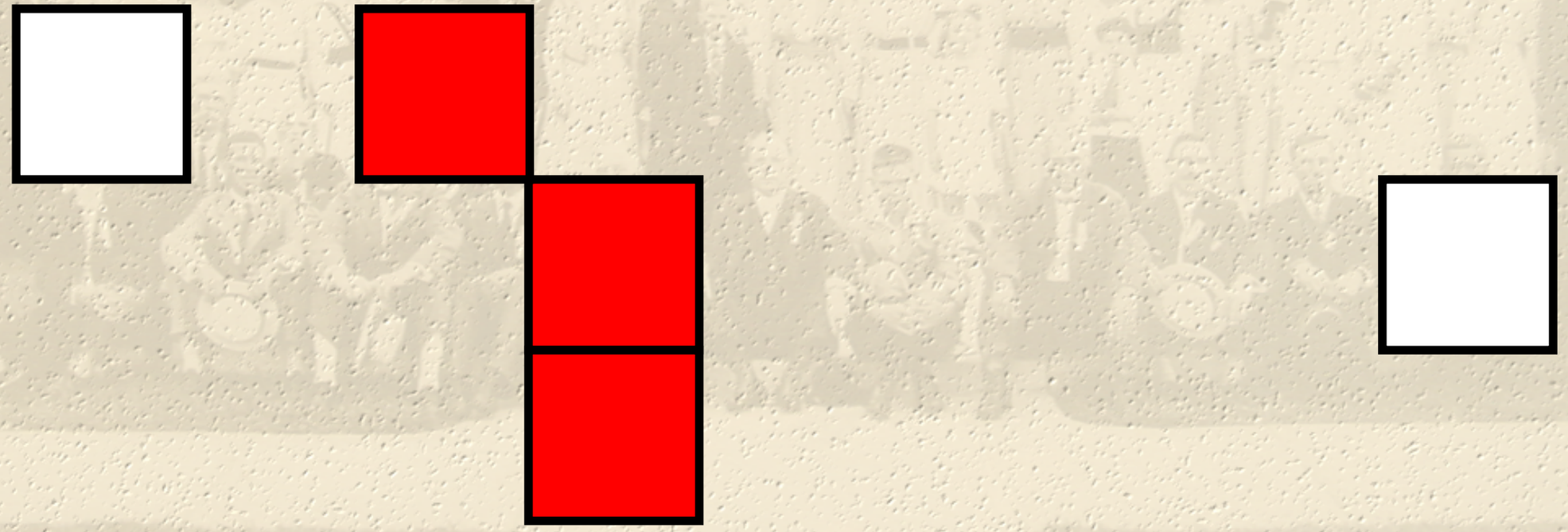
40 – later fell away



18 – split from schism



5 – still in Norfolk after 80 years



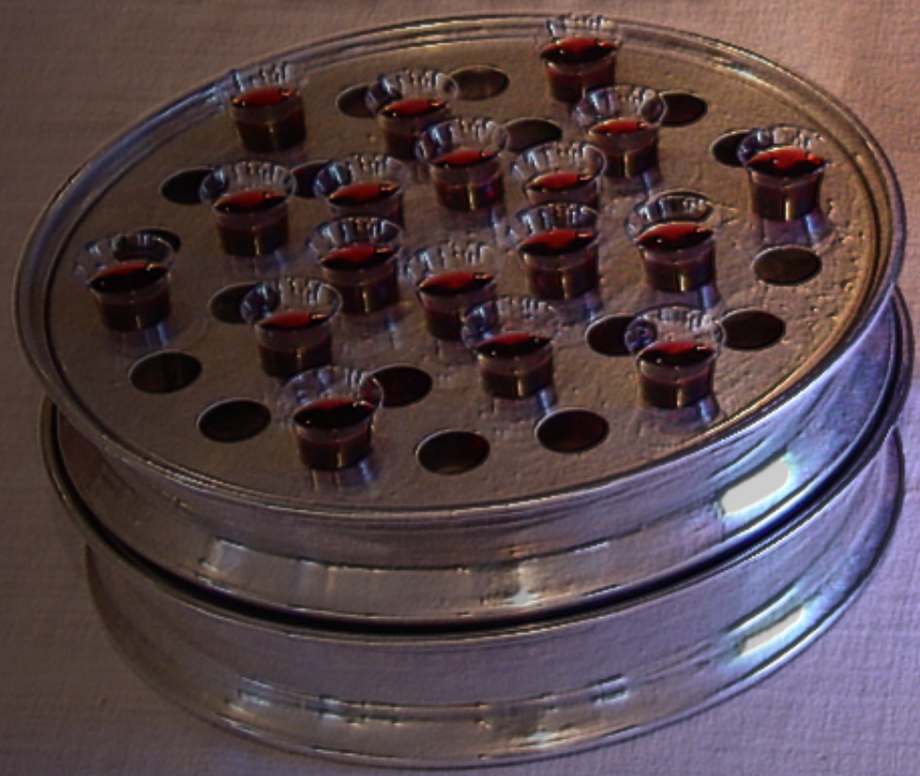
Profile in Percentages

- 70% married OUT of the Faith.
- Of those who married OUT, only one never divorced, split, or lost.
- 43% of those that married OUT fell away.
- 20% of those who married OUT left by schism.
- 9% of those who married OUT—spouses later baptized.
- 1% of those who married OUT—still in the ecclesia.

- 20% of the total married in the Lord.
- 70% of those married in the Lord—still in the ecclesia.
- Of those who married in the Lord, 45% never divorced, split, were lost.
- Of those who married in the Lord, 80% never fell away.
- Of those who married in the Lord, 40% never split as diss. minority.

Word of Life

Tree of Life



Bread of Life



The Altar at Norfolk

The gift?

Reconciliation.