

The Bulletin

A PUBLICATION OF THE
CANADIAN ASSOCIATION FOR BAPTIST FREEDOMS
FORMERLY THE ATLANTIC BAPTIST FELLOWSHIP



*Bayside United
Baptist Church,
c. 1955 and 2016
(Courtesy of Lic.
Vicki Brown)*



FALL 2016

Editorial: The Leadership Challenge

Leadership in Baptist congregations is a tricky business. If the Minister is too aggressive, the church believes the clergy are becoming ‘dictators.’ On the other hand, if they offer no leadership, the congregation languishes and few feel emboldened to offer ideas or volunteer for positions. The art of giving leadership or even gentle direction is an important one that requires sensitivity, alertness, personal growth, and intelligence. These are qualities one should find in their ministers.

A number of congregations are presently looking for clergy successors, and this is an attribute they should discern. A Minister needs to be able to innovate, but within the context of the congregation served. The people need to be informed, understand and accept the new approach before it becomes the practice. ‘Change’ is not always for the better: introduction of *The Oxford Book of Anthems*, for example, might not be wise choice for a choir in rural Nova Scotia. Or maybe it is.

Training our clergy is vitally important, and should include ‘common sense’. Worship is not the only leadership clergy should offer. Indeed, it might be one of the minor considerations. Teaching good and understandable theology, facing the practicality of prayer, studying the Bible with informed eyes are all places where leadership guides and improves the spiritual lives of those attending services each Sunday.

As important as preaching and serving the sacraments are, it is the ‘tip of the iceberg’ in seeking a good minister. The Pulpit Committee, with prayer, study of the Scriptures, and understanding the wealth of being the Church of Christ, should seek leadership from a new minister.

Roger H. Prentice—Editor

The Bulletin is published three times a year by the Canadian Association for Baptist Freedoms. It is meant to be an informative magazine about Baptist concerns and news of the Church in the world.

Editor is Roger Prentice—5 Grandview Drive, Wolfville, Nova Scotia B4P 1W5.

The colour cover was donated by a friend of CABF.

Teach Us to Pray

The Rev'd Bert Radford



*The Rev'd Bert
Radford*

Marilynne Robinson's recent novel, *Lila* (Toronto: HarperCollins, 2014), tells the story of a homeless, uneducated, migrant woman who stumbled into a worship service in the fictional town of Gilead, Iowa. She had no understanding of what was happening, but she felt an immediate attraction to the aged minister, John Ames. They married and she gave birth to a child. As the story continues he tries to explain his Christian faith to her. Prayer was particularly difficult. She had never prayed; she hardly knows what the word means, though she watches John pray constantly. The author recounts several conversations around prayer.

John asks if Lila prays and she said, "What would I pray for, even if I thought there was any point in it?" "Well," she adds, "I guess the first thing would have to be to pray that there was some kind of point in it." Lila represents people who are on the fringes of our churches. They do not understand prayer or see the point in it.

Lila muses, "I'd never have thought to pray for the best things that happen. The worst things just come anyway, like the weather." He answers, "*Family* is a prayer. *Wife* is a prayer. *Marriage* is a prayer. It's all a prayer. You don't think to say, 'Let tomorrow be like today', because usually it is". She responds, "Well, I wouldn't mind if tomorrow was a little different from today." Lila thinks of prayer as asking for something better. John experiences prayer as God working with him to bring creativity and joy to daily life.

John comes home from the death of a parishioner. He is angry. He had lost his temper with the family because they badgered the dying man for apologies. The author describes Lila's reactions. "She saw him standing in the parlor with his beautiful old head bowed down on his beautiful old chest. She thought, 'He sure better be praying.' And then she thought, 'Praying looks just like grief. Like shame. Like regret.'" Lila

is beginning to understand that prayer is a part of John's daily living and helps him with his inner struggle to be a worthy pastor.

John is telling Lila what he prays for. "I did mention that I hoped you would stay around for a while." She adds, "And get myself baptized?" "I guess I forgot to mention that." "It's nothing to me. I'll be making up my own mind. But if you prayed for it, most likely I would make up my mind to do it." Prayer has become a means of communication between them.

Marilynne Robinson explores prayer working in the lives of two people who are too real to be imagined. They are you and me striving to make prayer meaningful in our lives. Does it really work? How does it help us with worries that plague us? Can it ease our shame and regret? This novel gives life and breath to the story of the disciples asking, "Lord, teach us to pray." Jesus might have been speaking of John and Lila when he answered, "Pray then in this way."

The Rev'd Bert Radford lives with his wife Mae and are members of the Burlington Baptist Church, Ontario.

Human Brokenness and a Prison Ministry

The Rev'd Wilma Janzen



The Rev'd Wilma Janzen

Human brokenness is both the root cause and the end result of crime. In Canada, most inmates eventually return to community. The choice is this: having them return bitter, angry, and unhealthy or reconciled, at peace, and healthy. In this environment, the active participation of the wider faith community is necessary if healing and reconciliation are to occur.

For Christians, the ministry of reconciliation is rooted in our faith, "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything

has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us” (II Corinthians 5: 17-19, NRSV).

God calls us to “love the least of these”—Jesus had an overwhelming love for those whom others cut out of the body—out of the community.

Prison chaplains can act as behaviour-change agents for inmates. They have potent spiritual resources for feedback, insight, criticism, forgiveness, care, and affection for inmates. Inmates are invited to experience vulnerability, healthy ownership of emotion, and an atmosphere of trust, which healing and reconciliation require.

Prisons are crowded and noisy, not an environment which encourages quiet reflection of life and its meaning. By examining inner thoughts and feelings, which may have been buried for years, men and women can begin the process of healing wounded areas, and of reconciling with themselves, with others, and with God. This in turn, can bring hope and life-long changes in both attitude and behaviour. Encouragement by chaplains who recognise and affirm the *imago Dei* in each individual can begin or facilitate this movement toward wholistic health.

“Chapel” or “church” provides a sanctuary, a space of safety in which the inmates can begin this process. For many it’s a strange and foreign process as many come from extremely unhealthy places, whether families or communities or both. For some, their interactions with chaplains and volunteers are the first healthy relationships that they’ve ever experienced.

The normative presence of chapel volunteers who interact with inmates is integral to their growth and healing. Many inmates come from dysfunctional homes and families—mothers and/or fathers who have stuck the first needle into their arms or have abused them in horrific ways. The chapel volunteers who come into the prison demonstrate what healthy relationships can be like and show genuine concern for the incarcerated men and women.

Chapel worship services and the chaplain help inmates become recharged, to be introduced to what is truly important in life, and to

gain perspective. Chapel also provides a comforting environment where inmates can drop the façade that is necessary for survival in “the yard.”

Witnessing to the transforming power of a loving God, chaplains and volunteers can help inmates recognise how God works within their lives; they can introduce inmates to the Holy Spirit who strengthens them to make those life-giving changes.

The Rev'd Wilma Janzen is the Manager, Spiritual Services, of the Northeast Nova Scotia Correctional Facility.

No More "Pap" Please

Marianne Thomas



Marianne Thomas

I have been doing a lot of thinking about the state of the church in rural Nova Scotia as many are closing and the properties sold. I hear long-time churchgoers bemoaning the loss of their worship community. Over and over again I hear the same story: young couples with children don't attend church so that there is no Sunday School or youth groups anymore and only a few "grey hairs" are left in the pews. The blame for this is always placed on today's culture or people being too busy, etc.

For most of my life I have attended church in small rural communities. I am a "preacher's kid." My dad was a biblical scholar and theologian. As a result maybe I expect too much from preachers.

BUT, I have had the opportunity of attending church services in some of the rural churches over the last few years and have come to the conclusion that some of the fault for waning attendance lies with the person standing in the pulpit. Perhaps it is time to question the quality of training and scholarship of the men and women in ministry. In other professions there are standards to be maintained, performance reviews to survive, annual membership fees to pay and an expectation of some form of

continuing education. Only in the church is the Ordination ceremony the final hurdle for a ministry candidate to survive and it shows.

Bible scholarship and archaeology is a living thing. It changes constantly providing new understanding and insights into the culture, lifestyle, religious and daily practices of the people written about in the scriptures. Our understanding of language is enhanced as we come to understand how the Bible translations we have come to us.

It is a very long time since I have heard a sermon on the Ascension of Christ, Pentecost, or the return of Jesus. Secular events appear to take precedent over the sacred. (i.e. mother's day over the Ascension as they often fall on the same Sunday). I have heard sermons ad nauseum about God's love and how God loves us, etc., without connecting that thought to more than one single text from scripture.

Sermons were meant to connect God's plan and His relationship to his chosen people and creation in the Old Testament through history with that plan and relationship completed in the life, death, resurrection and ascension of his Son, Jesus Christ in the Gospels. It then proceeds to demonstrate how the early church responded to that message in the writings and God's expectation for his followers in the New Testament. The person sitting in the pew needs to know: How does all of this apply to me in 2016?

Empty churches? Apathetic congregants? Feed the flock, really feed them. No more pap: just the "Full Meal Deal."

Marianne Thomas is a member of the Scott's Bay Union Church.

Induction Service

All are invited to the Induction Service of Lic. Rick Manuel as Minister of the Scotch Village Baptist Church on Sunday, 18 September 2016, at 7 p.m. The speaker will be the Rev'd Timothy McFarland. A reception will follow.



Intentional Interim Ministry

by the Rev'd John E. Boyd

PART 2: WHAT DOES AN INTENTIONAL INTERIM MINISTER DO?

Once a Church decides to call an intentional interim minister, what can they expect? How will her/his ministry differ from that of a supply minister?

Although both ministries will include conducting services, preaching, officiating at funerals and weddings, visiting and attending meetings, the intentional interim also will lead the process of transition, helping the congregation navigate its issues so that the call to a settled minister will arise out of a clear, widely held and future oriented perspective. Here are some of the things s/he will do:

Enter the system as quickly as possible. A congregation is a living organism and the interim must act quickly to know and be known.

S/he will arrange to meet people in small groups, preferably in host homes, where stories can be told, views expressed and dreams dreamt. Shut-ins and the confined elderly will be visited. The interim will meet with every group and organization in the Church, always listening and paying particular attention to any expressions of grief, anger or fear.

Having successfully entered the system it is nonetheless essential that the interim maintain a certain level of detachment so that s/he can be a non-anxious presence in service to the congregation.

Analyse the Congregation. The interim will look with new eyes at the congregation's dynamics, governance, worship practices, activities, outreach and ministries.

S/he will focus the discussion on such fundamental questions as, *Who are we as Church? What is God calling us to be and do? Who are our neighbours and how are we interacting with them?*

While listening and asking questions, s/he will constantly help members identify barriers to mission and ways to overcome them.

Assess the health of the congregation. This means going beyond the surface to the deeper levels of organizational reality.

Are there unresolved issues with the most recent leader?

Are there repeating patterns of unhealthy behaviour that have undermined ministerial effectiveness?

Are the informal lines of authority, boundaries and rules in line with the formal, constitutional documents? Do newcomers have a hard time figuring out how to get something done?

Are there “congregational secrets” impacting the overall health of the Church?

Although this may be the trickiest part of an interim’s leadership, s/he will take the opportunity to initiate changes that a new, settled pastor might not dare tackle!

Lead a 360 degree analysis of the congregation’s external relationships. One part of this will be with the denomination (Association, Convention, CABF) and the other will be with ecumenical, interfaith and community organizations.

“360” includes hearing from their representatives. It is one thing to be able to describe a relationship from your own point of view, quite another to hear how you are perceived and understood.

Establish or renew core values, vision and mission. Some congregations will resist the hard work of discovering, adopting and implementing these key aspects of healthy organizational life. However, without a widely shared system of values, a clearly articulated vision and a deep commitment to a well-outlined mission, the energy, resources and hopes of a Church will dissipate in busy-ness and competing priorities.

Assist the transition to new leadership. The interim will help establish the process of a search: developing a congregational profile, using the congregation’s values, vision and goals in preparing the new minister profile, ensuring that the search committee is broadly representative and committed to using evidence-based search guidelines, and offering suggestions for ways to develop a “long” and “short” list of candidates.

Although some will see choosing to call an intentional interim minister as “delaying the search”, I would suggest that doing so will help ensure a successful search by creating a healthier context for both the search and the new ministry.

The Rev’d John E. Boyd is the former Minister of First Baptist Church Halifax.



Caleb Harris

Thinking About Choices

Caleb Harris

One of the biggest challenges that a university student leaving home for the first time may face is independence. Leaving home in Wales last autumn to begin student life at Lincoln University it seemed like I was leaving my old life behind. I had always lived with my parents and my brother and coming away seemed to be a big step. At university I was now responsible for aspects of life that I never really thought previously. I had to wash my own clothes, buy and cook (!) my meals and generally take care of things that I had always depended upon others to do. Of course, I realized, too, that I was free to make choices.

As a 'fresher' studying politics, 'individualism' and 'free will' are topics that have come up in debates in many seminars. Usually we discussed these in relation to subjects like 'how big the state should be,' or 'what part of our life the state may control.' Thinking about independence in this context, I discovered the work of Dr. Milton Friedman, particularly his 1970/80's television series called *Free to Choose*. One quotation of his relating to choice in society is this:

Government doesn't have responsibility, people have responsibility. You and I have responsibility; this building doesn't have responsibility; people have responsibility.

The statement, of course, summarizes his view about government and the rôle he believes should play in the lives of others, but his philosophy applies far beyond politics and economics, and may be thought about in terms of faith.

Having grown up in a Christian home, as strange as it sounds, I had never given a great deal of thought to the idea of choice in relation to belief in God. Away from home, however, and conscious that I was living in a secular society where temptations are all around, I have realized that

my relationship with God, and with Christian teachings, are now in my hands.

The fundamental point is that one chooses to be in a relationship with God. I suppose that what I have realized as I reflected on faith and responsibility is that the choice is mine to make. The transfer to university life has given me a sense of perspective as to who I am, and from whence I've come. It has made me think of faith in a different way, in the sense that I realize no one else is responsible for it. I am responsible for it. My relationship with God, and with Christian teachings, is now in my hands.

Caleb Harris just finished his first year at Lincoln University, UK.

Rushton Lecture A Success

The Annual Rushton Lecture was held at the Port Williams United Baptist Church on Saturday, 3 June 2016, and the lecturer was Edward Colquhoun. His topic was 'Searching for Faithful Adult Learning.' A retired advanced educationalist, Mr. Colquhoun spoke eloquently and informatively about the successful Bible Study programme which he conducts at First Baptist Church, Amherst.

With many appropriate examples, Mr. Colquhoun was able to project to the audience a profound way in which adults can be engaged in Scripture studies through reflection on current biblical studies, contemporary events, sociological experiences and personal faith. In this way the Scriptures are able to 'come to life' in the minds of Christians and become imminently applicable to the practicing faithful.

After luncheon, the President, the Rev'd John Tonks, gave his report and a consideration for the future of the CABF. Lic.



Mr. Ed Colquhoun

Vicki Brown, daughter of the late Rev'd Terry Tingley gave an inspiring tribute about her father, a pioneers of the CABF.

An exciting innovation was the live streaming with a representative of First Baptist Church, Brantford, Ontario, who were officially welcomed into the CABF.

Missions for the 21st. Century



The Rev'd Dr. Roger Cann

Just as God reached out to us in Christ, and continues to reach out to us, we reach out to others in love and humility. We are in the Witnessing Community and the Serving Community. Through our reaching out to others we participate in the establishment of the Kingdom on earth.

Rev'd Dr. Roger Cann The two-sided aspect of mission is, on one hand, meeting people where they are and meeting their needs through ministries of compassion and people development. The other side of that is the announcing of the good news of the Kingdom, sharing our faith with the larger society of which we are a part. This is not an option.

We can over emphasize our separateness as Christians to the point where we are out of contact with non-Christians. A justification for that position would be in the belief that nonbelievers are damned. That is the stance that I cannot accept because it violates my understanding of God's love, which is for all humanity, a position which attributes value to other religious faiths. God has not been absent from them.

God is working in other faith communities, and in the total social environment. He is working in a special way through those who have been born again in the Spirit of Christ. I have not yet subscribed to general models of how we witness and yet remain in community with those of other faiths and no faith. The specifics of each locale are different

enough to call for special if not unique patterns of mission in each case.

One starting point for mission in the local community would be the responsibility that we Christians share with adherents of other faiths for creating a community. That would be for us part of our ministry of reconciliation. Building on that and to the extent that we agree with others on some aspects or characteristics of the desired community, particularly as including justice and fairness for all, then we have a base for joint action and reflection.



In our search for community we should acknowledge the tension between the Christian Fellowship as we experience it, and the essence of the fellowship promised in the Bible. We cannot resolve that tension, and we should not try to avoid it. Our present Christian Fellowship, regardless of how many prayers we offer for unity, is less than what God promises in Christ. If we can acknowledge that shortcoming, then we can void triumphalism in the Christian community, and condescension towards others. That will be the beginning of humility in our relationship with others, and enable us to participate in the mission of God.

The Rev'd Dr. Roger Cann is a member of the Wolfville Baptist Church.

Faithful Pilgrims: Bayside Baptist Church

by Lic. Vicki Brown

The founding of Bayside Baptist Church in Bayside NS may be traced to the late 18th Century when a resident of the community, Noah Fader Sr., was baptized at East Dover, a community a few miles away.



Lic. Vicki Brown

Committed to Christ, Mr. Fader returned to Bayside determined that nobody should have to leave the small village to hear the preaching of the Gospel. Provision was made for worship services to be held in the old schoolhouse built by the same Noah around 1880. A number of “preachers” supplied the pulpit for the two services every Sunday usually receiving the entire “collection” for “services rendered.”

Fast forward to 1938, when plans were finalized to build the “Bayside United Baptist Church” to meet a growing need in the community. A steering committee consisting of 18 Charter Members was struck; land was donated, and up went Bayside United Baptist Church. We are honoured to have the last living member of this committee in our congregation, Mr. Robbie Ernst who turned 97 years old July 2016. Robbie still arrives early every Sunday morning to light the candle, and put the hymn numbers up on the hymn board.

Several name changes took place over the years, from Bayside Mission Church, Bayside Singing Church, then Bayside United Baptist Church in 1955 after receiving its membership in the Nova Scotia United Baptist Central Association. Once belonging to the Seabright Pastorate of Churches, Bayside Baptist separated in 1994 in order to “shape our own future with the guidance of the Holy Spirit.” Since then, the “Gertie Balcombe Fellowship Centre,” was added to what is now referred to as the recently incorporated “Bayside Baptist Church.”

I am proud to say that I am a Licentiate of this fine church and our doors remain open for what was the original intent of the founder, “a place where people can come to hear the preaching of the Gospel and do not have to leave their own community.” We welcome anyone who believes in Jesus Christ, including vacationers driving by to visit Peggy’s Cove. A couple from Germany attends regularly from June to September.

Many ministers have preached from our pulpit, one of the last being my Dad, the late Rev. TB Tingley. He helped steer our church to a

democratic, open-minded congregation where every member has a voice. Soul Liberty is our underlying way of thinking, thanks to him.

We have weekly worship services at 9:30 a.m. Sunday mornings, with a regular pianist/soloist Cindy den Hollander who never ceases to inspire 23-28 regular members of all ages (8-97), with her wonderful ministry of music. Over the decades, choirs were formed and later dissolved (depending on our members) and often we are delighted when people from other communities share their musical talents with us, especially Easter Day, Good Friday, Christmas and the fifth Sunday in a month.

Bayside Baptist is part of the fellowship of the other churches along the Prospect Road where members participate in Ecumenical services such as Remembrance Day, Blessing of the Fleet, World Day of Prayer, and community Christmas services to. We reach out to families living in unfortunate circumstances through food bank support, homeless shelters in Halifax, and global relief efforts. We belong to two strong and open Associations: the "Alliance of Baptists" and the "CABF." We pray for our world.

We are proud to say that our church is "small but mighty" and each member has a sincere respect for the worship of God. Hymnals, and an order of worship are still outlined in a bulletin created and printed weekly by Rev. Terry's son, Paul. We are THE only Baptist Church along the Peggy's Cove Road whose doors have remained open while many others have unfortunately closed. Children for decades have enjoyed learning Bible stories through the Sunday School program, taught by members of our congregation.

All of us at Bayside Baptist play a role in the weekly service, each role as important as the other. Deacons are there to support the ministry and the integrity of the worship service. Trustees are in place to care for the grounds and the building. Ushers take turns receiving the offering, members bring food for the fellowship time, greeters meet people at the door, a door that remains open..." For where two or three are gathered in my name, there am I among them." St. Matthew 18 vs. 20

Lic. Vicki Brown is the presiding minister of Bayside Baptist Church and a strong member of the CABF.

Notice of Motion

Dr. John Churchill will cause to be moved at the Annual General Meeting of the CABF this autumn the following motion: (the underlined and italicized indicate the additions):

28. Members of the Council. The Council shall consist of the Offices of the Society, Editor of the Bulletin, and chairs of committees, and up to four members-at-large, all of whom shall have voting privileges. At the first election of members-at-large following the approval of this by-law, 2 members-at-large shall be elected for 3 years, one member-at-large shall be elected for 2 years and one member-at-large shall be elected for a year. Thereafter, except where an election is held to fill the unexpired portion of a term, newly members-at-large shall be elected for three-year (3) terms. The number of Council shall not be less than five (5). The subscribers to the Memorandum of Association of the Society shall be the first Council and thereby, the first Directors of the Society.

C.A.B.F. Autumn Annual Meeting

FIRST BAPTIST CHURCH HALIFAX

30 September – 1 October 2016

Theme: PERSPECTIVES OF MEDICALLY ASSISTED DYING

Keynote Speaker: Dr. David Abriel

Panel Discussion: Janet Allen, the Rev'd Pamela Estey, Sandra Bars, and including a paper by Sr. Nuala Kenney, MD

All Welcome

Registration: Friday, 6:30 p.m. Programme: 7:00 p.m.

Cost: \$35 or \$20 either day. Pre-register: Lana Churchill

Saturday registration: 8:30 a.m.

Contact: jchurchill@ns.sympatico.ca

