

ABF
30th Anniversary Assembly
May 4th and 5th 2001



Friday May 4th
Acadia Divinity College — Acadia University

2:00 p.m. Public Lecture ADC Langley Room
Dr. Bill J. Leonard
“The Shape of the Ministry in the New Millennium”
This will be of particular interest to pastors

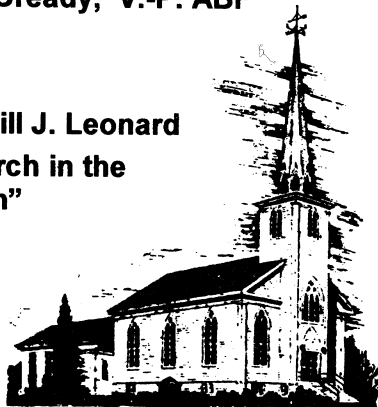
6:00 p.m. to 7:00 p.m. Reception - Wheelock Dining Hall
7:00 p.m. Anniversary Dinner

Dinner Tickets are \$16.00 per person. If you wish to attend please reserve your ticket by contacting Roger Cann, P.O. Box 354, Wolfville, NS, B0P 1X0; Phone (902)542-4596 or Fax (902)542-9402
Email <roger.cann@ns.sympatico.ca>

The last day to reserve your ticket is: Tuesday, May 1, 2001

Saturday, May 5th
Port Williams United Baptist Church

- 8:45 a.m. **Devotion — Harriet McCready, V.-P. ABF**
- 9:00 a.m. **Business Meeting**
- 9:45 a.m. **Coffee**
- 10:15 a.m. **Guest Speaker — Dr. Bill J. Leonard**
“The Shape of the Church in the New Millennium”
- 11:15 a.m. **Panel Discussion**
- 11:45 a.m. **Communion**
- 12:30 p.m. **Luncheon**



Port Williams United Baptist Church

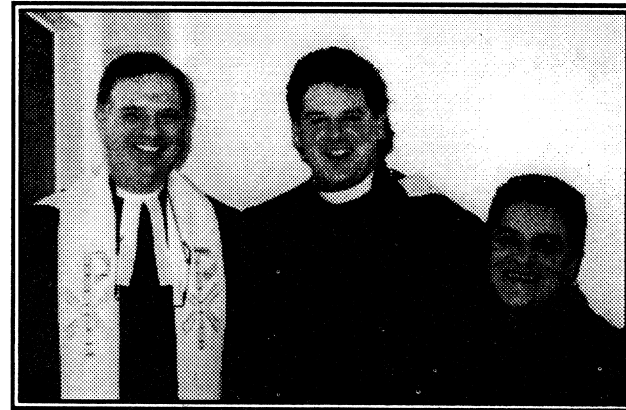
A Quarterly Publication of the

Atlantic Baptist Fellowship

THE Bulletin



Bayside United Baptist Church



Elaine Walcott, third year student in the B.Th/M.Div. Program at the Atlantic School of Theology, begins as pastor of Bayside United Baptist Church in April. She is completing her supervised field education at First Baptist Church Halifax, with ministers **Rev. John Boyd**, (left) and **Rev. Timothy McFarland**, (centre).

Spring 2001

The President's Message

After Thirty Years

John E. Boyd

Since the fall of 1971 the Atlantic Baptist Fellowship has been a voice for the concerns and passions of both clergy and laity in our Convention who have not been content to watch the erosion of those beliefs they hold dear.

In particular, the ABF has been a forum for Atlantic Baptists affirming the right of the local church to decide its own membership, choose its own delegates to Convention and participate in the ecumenical movement.

Over the last thirty years the ABF has sponsored conferences on a wide variety of topics and encouraged free, open and frank discussion among the participants. We have established a network of relationships (fellowship) with fellow Baptists here in Atlantic Canada, as well as with members of *The Gathering* in the BCOQ and the *Alliance of Baptists* in the U.S.

There are some, though, who would say that the usefulness of our Fellowship is over and that the energy some of us are devoting to it is wasted.

After all, we have not been able to overturn the 1971 Convention decisions on requirements for delegates or on involvement in the Canadian Council of Churches. Neither have our numbers grown to any extent; in fact, it could rightly be said that the ABF is smaller now than it was in the beginning.

So, after 30 years, what next?

From my perspective the ABF is needed more than ever and can play a vital role in the renewal of Baptist life in these Atlantic Provinces. Here are some of my ideas - I hope you will share yours with us as well.

1. More of the same - ABF must continue to plan conferences, publish *Bulletins*, and build networks.

Conferences bring us together in fellowship and challenge us to live our Baptist witness more faithfully and intentionally. I am delighted that Dr. Bill Leonard, Dean of Wake Forest Divinity School and an outstanding church historian, will be with us May 4-5 for our Thirtieth Anniversary Conference. Bill will help us look at two essential components of our future - the ordained ministry and the local church - hopefully generating a lively and useful discussion that will send us forth with greater enthusiasm and commitment. ABF can serve Local Churches through this and similar events as we offer a safe place to think, experiment and grow.

The *Bulletin* makes it possible to circulate our ideas and concerns to a much wider audience than those who can attend a Conference. Through it we can share the insights of our speakers, give voice to the views of our members, bring news of the wider Baptist and ecumenical world and constructively challenge our Baptist institutions.

As most people know, the Baptist world has been in quite an uproar for the last twenty years, largely due to the radical changes in the Southern Baptist Convention. The fundamentalist take-over of Southern Baptist agencies and institutions has begun to spread to other parts of the world, including Canada. Most worrying to many of us is the effort to redefine Baptist identity in the narrow terms of the latest version of their *Baptist Faith and Message*.

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As a result, various new Baptist organizations and movements have sprung up in the U.S., including the *Alliance of Baptists* and the *Cooperative Baptist Fellowship*. The ABF has had a fruitful relationship with the *Alliance* for over a decade, and I hope to make contact with the *CBF* while in Atlanta for the *Alliance's* Annual Convocation in April. It is my belief that the *CBF* could be a natural partner for our Convention.

Here in Canada we have been developing our relationship with the *Gathering* since their beginning. The *Gathering* is very similar in outlook to us, and I was privileged to speak at their founding meeting in October 1993. I hope to attend one of their conferences before the end of this year.

Although we may complain at times about how narrow we find the attitudes and decisions of our own Convention, they pale in comparison to those in ascendancy in the powerful Southern Baptist Convention. Building and maintaining networks with other Baptists of similar perspective to our own will be crucial within the larger framework of what is happening in the Baptist world.

2. New initiatives - Now heading into its fourth decade, the ABF needs to renew its focus on serving the needs of individual Baptists, their Churches and their Ministers. To do so will require a greater effort of discernment - instead of saying, "You need this," we need to ask, "What are your needs?"

One of the needs that often has been expressed is for greater engagement with our youth. Young people have not been participating in our conferences; yet, young people are deeply interested in spiritual issues and challenges.

We want to serve this need so Rev. Sheila Smith (Milton), Rev. Don Miller (FBC Amherst), Rev. Tim McFarland (FBC Halifax) and Rev. Jeff White (Parrsboro) are putting together a team to plan a major youth event for 2002.

Another need that has been expressed is in the area of women's spirituality. ABF has provided some seed money to help Rev. Sheila Smith and former ABF President Elaine Anne MacGregor start a *Women's Spirituality Network*.

In August our Convention made a commitment to address racism in our Churches and communities. ABF wants to help and will organize a conference on this theme in FBC Amherst in the fall of 2001.

Of course, there are more challenges facing our Churches and more ways we can serve.

We need to intentionally seek out women and men for ordained ministries, especially from among the youth who are being nurtured in their faith in our congregations.

Our seminary, Acadia Divinity College, is crying out for significant financial support so that we can provide the best education possible for our future leaders.

Rural congregations are looking for help as demographic and other systemic community changes reduce their numbers.

Urban Churches are struggling with a host of difficult issues, including complex social justice challenges - a definite interest of the ABF.

Well, enough of my meanderings! Why not share some of your thoughts with us? You can write to our Editors, write to me at 1300 Oxford Street, Halifax, NS B3H3Y8, or email me at jeboyd@istar.ca. I am looking forward to seeing you at an upcoming ABF event!

Editorial Comment . . .

Separation of Church and State . . . In February, NDP MLA Howard Epstein stated that prayers - Christian or otherwise - do not belong in the Nova Scotia legislature. In Nova Scotia, the Lord's Prayer is recited by MLA's each day the House is in session before the doors are opened in the public gallery. New Brunswick, P.E.I., and Ontario also adhere to this practice. As was expected, Epstein's remarks touched off a lot of controversy some for, some against.

The question of the separation of church and state became the focus of discussion.

Baptists, from the beginning, believed in the principle of the absolute severance of church and state. Roger Williams, the champion of religious liberty, argued for the complete dissociation of church and state. William's most famous work, *The Bloudy Tenant* published in 1644, seems to imply that no person should be called in question for any differences of opinion in matters of religion.

Thanks Mr. Epstein for putting this issue on our agenda.

Past History . . . The sample lesson on baptism for Sunday School sent to churches by the Director of Training for our Convention stated that believers' baptism "is what Baptists have affirmed since the day in 1609 when John Smyth baptized himself and a small band of believers in Holland and formed the first Baptist church." This prompted a review of the first English Baptist, John Smyth.

Smyth left beliefs which included:

1. the complete dissociation of the civil and spiritual spheres;
2. a regenerate church membership, stressing the spiritual nature of the church—a spiritual fellowship created by Christ;
3. the Bible as the foundation of our faith—not to be followed blindly nor permitted to obscure the intimacy of the relationship between God and man;
4. the priesthood of believers or the competency of the soul in religion;
5. only baptized persons (no mention was made of immersion) are to partake of the Lord's Supper;
6. soul liberty, which is perhaps the most distinctive belief of Baptists.

Smyth set forth clearly the right of individuals and groups to worship God in their own way and to believe in God or to disbelieve in him. And Smyth may be regarded as the father of the organized Baptists of England.

John Smyth began as a Son of the Church of England and gradually became Puritan, Separatist, and then a Baptist Separatist. He was educated at Cambridge.

Under severe pressure and criticism for baptizing himself (se-Baptist) he reached the conclusion that this mode of baptism was wrong. For this, Thomas Helwys, one of the first in England to conclude every religious body must be allowed complete freedom in its own religious affairs, accused Smyth of sinning against the Holy Spirit in doubting the validity of his own baptism, citing the case of John the Baptist to prove that an unbaptized person may inaugurate baptism.

(More of Smyth and Helwys will be included in the next issue of the *ABF Bulletin*)

Building new churches . . . for? The chart below has caused some church members to ask why we continue to put money in building new churches when many churches should consider consolidation in order to survive.

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Percentage of each age group who attend religious services at least once a month, and how that rate has changed in 10 years — 1988-1998

Age Group	% attendance (1998)	Percentage change (1988-1998)
15-24	26	-24
25-34	24	-25
35-44	29	-26
45-54	34	-28
55-64	43	-17
64-74	51	-11
75+	56	-7


Source: Statistics Canada

People We Meet

There are people/Christians we meet on life's journey who influence and inspire us, such as Rev. Alder Colpitts. Although he died in 1987 his memory lives on. Alder was in every sense of the word, a pastor. A graduate of Acadia and Yale (STM) he served churches in Deer Island, Lockeport, Bridgetown, Oromocto, and the Seabright pastorate. He dropped in to visit folk from early morning to late evening, making about 1500 pastoral calls per year. He loved people and enjoyed discussing "the Jesus way" of doing things. He could make a banquet out of cheese and crackers and his collection of items over the years was something to behold. His driving habits are still a topic of conversation whenever those who were fortunate in knowing him get together.

Alder and his wife Athena were at the 1971 ABF Fall Conference where Athena traced the events that led to the formation of ABF. Strong supporters of ABF from the beginning, Alder and Athena expressed that freedom with which Christ makes us free. Athena is living in Indian Harbour, just a short distance from Peggy's Cove, and follows ABF activities closely.

Atlantic Baptist Fellowship



within
Convention

ABF BULLETIN

The *ABF Bulletin* is published quarterly by the Atlantic Baptist Fellowship. Submissions: Articles must be less than 500 words in length. Opinions and views expressed in this publication do not necessarily reflect those of the ABF or the Editors.

The *BULLETIN* is mailed to interested churches and individuals. Those wishing to receive the *BULLETIN*, and all details of changes of address, etc., are to be sent to the distribution organizer:

Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S., B0P 1X0.

The *BULLETIN* is mailed free of charge. Donations towards cost of publication are gratefully received and should be mailed to the treasurer:

Dr. John Churchill, P.O. Box 56, Port Williams, N.S., B0P 1T0.

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Deadline for Article Submission for Summer Issue May 1, 2001

Number Five M.R.B.Lovesey

Numbers have a fascination which the authors and editors of the books of the Bible certainly felt. Early Christian exegetes of the scriptures also were delighted to find hidden meaning in the sacred text. For example, the 318 men of Abraham's household which the patriarch circumcized (see the book of Genesis) were thought to contain a reference to Jesus and his cross; and 666 (the mark of the beast, Revelation 13.18) was a veiled way of referring to Caesar Nero, the persecutor of the early church; and 144,000 (Revelation 7.4) symbolized the completeness of the salvation of the redeemed. The late John L. McKenzie, S.J., in his very useful Dictionary of the Bible, says that the sacred numbers used in scripture that are worth particular attention are: 3, 4, 7, 10, 12, 40, 70, 144, 000. No mention, however, is made of number five! He might have remembered that it was with "five smooth stones from the wadi" that David slew Goliath (1 Samuel 17.40); and that it was with "five loaves" that Jesus fed the 5,000 in the wilderness, according to all four of our canonical gospels. We might well remember that number five is often featured in Christian thought, especially today.

First, the number five brings to mind the Five Points of Fundamentalism. These were first listed at the 1895 Bible Conference at Niagara, where conservative Protestant church leaders met to confront the inroads in their ranks caused by the rise of "German theology" with its stress on biblical criticism, comparative religion and evolution. They felt traditional Protestant theology must have five important and indispensable poles: 1) the inerrancy of the scriptures, 2) the virgin birth, 3) the deity of Jesus Christ, 4) the substitutionary atonement, 5) the physical resurrection of Jesus Christ and his bodily return. This list was substantially repeated in the twelve booklets, published in 1910, entitled The Fundamentals: A Testimony to the Truth.

The entire series, financed by two wealthy Los Angeles businessmen, Lyman and Milton Stewart, was distributed free of charge to clergy, evangelists, missionaries, Sunday School teachers, theological students and others interested in the propagation of the Christian faith. Their list of fundamentals, similar to the Niagara list was: 1) the verbal and inerrant inspiration of the Bible, 2) the virgin birth of Jesus Christ, 3) the substitutionary atonement of Jesus Christ, 4) the physical or bodily resurrection of Jesus Christ, 5) the imminent second coming of Jesus Christ. Other doctrines which supplemented these were: 1) the deity of Jesus Christ, 2) the depravity or sinful nature of man, 3) salvation and justification by faith through the grace of God, 4) the promise of the physical or bodily resurrection of believing or regenerate Christians. The books refute the scientific theory of evolution and reveal the unscriptural character of Roman Catholicism and various religious groups operating in North America.

Second, theological students particularly will recall their lectures in church history at Divinity School when they were taught the Five Point of Calvinism with the use of the acronym TULIP: 1) the Total depravity of human beings, 2) Unconditional election, 3) Limited atonement, 4) Iresistible grace, 5) the final Perseverance of the saints. These articles were approved at the Synod of Dort (1618-19), an assembly of the Dutch Reformed Church to deal with the Arminian controversy. The Synod, biased against Arminianism from the start, was supported by Prince Maurice of Orange. This victory of Calvinistic principles led to 200 Arminian clergy being deprived of their living!

Third, five reminds us of the work of the Jesus Seminar, which can be studied particularly in two handsome (and expensive) volumes: The Five Gospels: the Search for the Authentic Words of Jesus (Robert W. Funk, Roy W. Hoover, and the Jesus Seminar, MacMillan, 1993) and The Acts of Jesus: the Search for the

(continued on page 7)

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Authentic Deeds of Jesus (Robert W. Funk and the Jesus Seminar, Harper/San Francisco, 1998).

The general ethos of this work is well summed up in the dedication of the first volume: to Galileo Galilei (who altered our view of the heavens forever), Thomas Jefferson (who took scissors and paste to the gospels), and David Friedrich Strauss (who pioneered the quest of the historical Jesus). The Seminar, meeting for six years after 1985, was based on and sponsored by the Westar Institution, a scholarly think-tank headquartered in Sonoma, California. The Seminar sought to answer two very important questions: What did Jesus really say? and What did Jesus really do? The success of the answers suggested have been variously estimated. One important feature of the work has been to incorporate into the list of sources for the gospels the Coptic Gospel of Thomas, discovered at Nag Hammadi, Egypt, in 1945. This is a new and important source for the sayings and parables of Jesus. It contains 114 sayings and parables, but lacks a narrative framework. It is widely recognised as an independent witness to the sayings of Jesus comparable to Q, a sayings collection believed to have functioned as one of the two sources used by Matthew and Luke in the formation of their gospels. Although the work of the Seminar has not escaped severe criticism (as, for example, by the centrist scholar Raymond E. Brown S.S., of the Union Theological Seminary, New York City - see his An Introduction to the New Testament, Doubleday, 1997, pp.817-823), there is no doubt it has made a significant contribution to Gospel criticism and will have in the future to be studied carefully by all seriously interested in the Quest for the Historical Jesus.

So, we would like to upgrade number five, for it reminds us of important topics in Christian thought today: the five points of fundamentalism, the five points of Calvinism, the five gospels of the Jesus Seminar.

Friends of the ABF

Vin Rushton Memorial Luncheon

Saturday - March 31st - Noon
Acadia University Chapel

Speaker

Dr. James Perkin

Author and former President
Acadia University

Topic

**"James Montgomery,
Newspaper Editor and
Hymn Writer"**

\$15.00 per person

RSVP

Dr. Roger Cann
902-542-9402

Baptist Peace Fellowship of North America

Annual Summer Conference

July 22 - 27, 2002

Acadia University

Wolfville, Nova Scotia

The Baptist Peacemaker is the quarterly journal of the Baptist Peace Fellowship of North America. To have your name added to the mailing list for the free journal simply send your name with mailing address to:

**Baptist Peacemaker
c/o BPFNA,**

**4800 Wedgewood Drive,
Charlotte, NC, USA, 28210**

PHOTO ALBUM



Frances Thompson (l) and
Shirley Shaw (r) Bayside



Philip Griffin-Allwood, Sheila Smith, Rodger Forsman



Harriet McCready, V.-P. ABF (l) and
Jeffery White (r)

Jesus says in his society there is
a new way for people to live:

- you show wisdom,
 - by trusting people;
- you handle leadership,
 - by serving;
- you handle offenders,
 - by forgiving;
- you handle money,
 - by sharing;
- you handle enemies,
 - by loving;
- and you handle violence
 - by suffering.

In fact you have a new attitude
toward everybody and everything.

Submitted by Stuart Frayne

Camp Wegesegum

Urgent Action Requested



Photo by MacQuade

The Board of Camp Wegesegum Inc. needs your help immediately!

The health and well being of our campers is of primary concern and to promote this we ask for your help now.

A few weeks ago the Board learned that the Ponderosa, in Fredericton, was relocating. We approached the Co. re their Walk-in Cooler and Freezer, as we are coping with 5 old appliances at the camp.

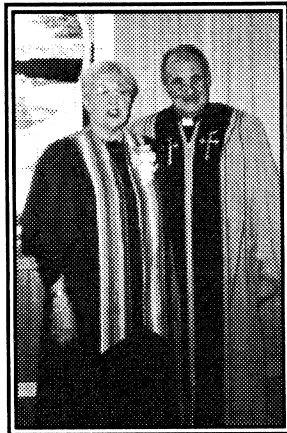
Ponderosa will donate this equipment to the Camp but we have to look after the dismantling, moving and installation at the camp, which will cost us approximately \$8000. We believe that we will save money in the end with reduced power bills and be better served by the walk-ins... however, we don't have money on hand for this investment.

At the same time we learned that a used Hobart Commercial Dishwasher, which we have been seeking for three years, is available and will cost us \$7600 + tax and installation. This too we feel is really needed. We appeal to you, fellow camper, to give generously to these immediate needs. Income tax receipts are automatically issued for all donations by our Treasurer. Send your donation to Ann Cameron, 72 Atkinson Lane, New Maryland, N.B. E3C 1J9. Mark on Cheque preferred destination, - Dishwasher or Cooler/Freezer. Thanks for your help!

Yours in Christ,
Geraldine Reid, Property Chair of Camp Wegesegum Inc - Board of Directors

Retiring from Active Duty

On January 14, 2001, the congregation of the Bayside United Baptist Church gathered to pay tribute to Rev. Terry Tingley, who completed five years as part-time minister, and to his wife, Lois, who was retiring after more than 30 years as church organist.



Lois and Terry Tingley

What I Learned About Church Disputes While I Was in India

Roger Cann

In December I traveled to India with a group of Canadian Baptists* to celebrate the 70th anniversary of the founding of Timpany Schools in Visakhapatnam. I was also asked to work on strategies for conflict resolution within churches in India.

The Baptist Peacemakers Fellowship of North America (BPFNA) had sent a team of peacemakers to the Indian state of Nagaland, where most of the people are Christian. In Hyderabad with strong Canadian Baptist support, the Henry Martyn Institute has nourished a network of tripartite (Christian, Hindu and Moslem) committees in the city neighbourhoods. Conflict resolution has been a major agenda item, and the Henry Martyn Institute has been offering courses for the past two years to the neighbourhood committee members and the police and municipal officials.

In our first week in Madras I had the opportunity to sit in on an ecumenical conference looking at conflict within Indian Christian churches. The consensus of that gathering was that corruption, or a lack of integrity, was the root of conflict in the churches. That was an aspect of conflict which I had not fully appreciated. In North America we tend to see conflict as competing parties, disputing over shared resources, rather than dishonesty.

During the following week we had a two day workshop with our Baptist colleagues in Andhra Pradesh. One of the exercises we tried was to list in Telugu all of the words or expressions we could think of which represented threats to church unity. Personally I was thinking in terms of organizations and governance. That wasn't the mind set of our working group. They listed words which were Telugu equivalents of; theft, lies, untruth, deceit, adultery, casteism, unfairness, partiality. This affirmed what had been said in the Madras conference, the lack of moral integrity is seen as a major cause of conflict in churches in India.

On reflection I can see my previous view of conflict in churches in the past as resolvable with a bit of mutual respect, and lots of reciprocal understanding. That is well and good for community mediation, disputes over use of the common driveway, etc. For churches I need to shift my focus. It's an organization, but more than an organization. It's the Body of Christ, and it requires a different approach and a different set of procedures.

I will go so far as to identify unresolved conflict in our churches as a spiritual malaise. The Spirit of Christ requires; repentance, confession, forgiveness and restoration. God's Grace can make up for a lot of short-comings, but the amount of Grace required may depend on how hard the heart is. Habits of misrepresenting the situation, of manipulating people, of denigrating others, of failure to pass on an application, etc., may require confrontation and challenge. We ought not to acquiesce to those who lack what an earlier generation called "tenderness of conscience".

The options are not just "fight or flee". There are other options including confrontation.

*members of the party: Muriel Bent, Forrest Bent, Roger Cann, Shirley Freckelton, Mildred Law, Jean Palmquist, and Dorothy Timpany

Dr. Bill J. Leonard to Address ABF 30th Anniversary Assembly



Bill J. Leonard

Bill J. Leonard is the dean of the Wake Forest University Divinity School and a professor of church history. A renowned Baptist historian, he was appointed dean in May 1996. Prior to that, he was the chairman of the Department of Religion and Philosophy at Samford University in Birmingham, Alabama, and from 1975 to 1991 was professor of church history at The Southern Baptist Theological Seminary in Louisville, Kentucky.

A Baptist minister and native Texan, Leonard has served as an interim pastor for over 25 churches in Indiana, Kentucky, Connecticut, Alabama, and North Carolina. During the 1988-89 school year, he was visiting professor at the Seinan Gakuin University in Fukuoka, Japan.

He is the author or editor of fourteen books, including "Christianity in Appalachia: Profiles in Regional Pluralism," which was published in 1999 by University of Tennessee Press. Leonard and George H. Shriver, of Georgia Southern College, recently edited the "Encyclopedia of Religious Controversies," published by Greenwood Press in the fall of 1997, and Leonard currently is writing a new history of the Baptists for Judson Press.

His other writings include articles for several scholarly periodicals and encyclopedias. In the past several years, Leonard has received or participated in nine different grants from the Lilly Endowment, the Mellon Foundation, the Luce Foundation and the Louisville Institute.

He is married to Candyce Crew Leonard, a humanities professor at Wake Forest. They, along with their daughter Stephanie, are members of East Winston First Baptist Church in Winston-Salem.



The Alliance of Baptists,
1328 16th Street NW, Washington, D.C. 20036

Annual Convocation — April 20 - 22 Oakhurst Baptist Church, Decatur, Georgia

Friday, April 20

6:00 p.m. Welcoming Reception
7:15 p.m. Opening worship with
Covenant Speakers



Saturday, April 20

8:30 a.m.—Morning Prayers
9:00 a.m. Stan Hastey, State-
of-the Alliance Address
10:00 a.m. Annual Meeting
12:00 p.m. Lunch, provided at
Oakhurst Baptist church
1:30 p.m. Workshops
5:00 p.m. Dinner on your own
7:00 p.m. Evening worship
Preacher: Paula Clayton
Dempsey, President of the
Alliance



Sunday, April 21

8:30 a.m. Morning Prayers
9:00 a.m. Workshops/Bible
Study
11:00 Closing Communion

Elaine Walcott to Begin Ministry at Bayside United Baptist Church

Elaine Alberta Walcott is the first indigenous black woman to study B.Th/M.Div (3rd year) at the Atlantic School of Theology in preparation for ministry in the Baptist tradition; Elaine was a Youth Ministry Graduate at Atlantic School of Theology's April 2000 Convocation ceremonies. Elaine has just completed her Supervised Field Education with Rev. John Boyd and Rev. Timothy McFarland at First Baptist Church Halifax. Elaine says "The Atlantic School of Theology is a resourceful, life-giving place for those who believe we live in an ecumenical world, serving an ecumenical people, created by an ecumenical God. We here at AST begin to celebrate God's mission and are listening to one another, sharing our lens on God's truth. This unique little seminary does a magnificent work of quilting together God's created children, freeing us from long-ingrained, oppressive theology that encourages us to clutch fearfully to our image of God. God's love removes all the politics around religion."

Elaine begins as minister at Bayside United Baptist Church, HRM, in April.

Alliance and United Church of Christ Teams Decide to Pursue Ecumenical Partnership

Reprinted from Alliance of Baptists' Newsletter Connections—February 2001

A joint dialogue team representing the United Church of Christ and Alliance of Baptists met in Washington to hammer out two documents and sets of recommendations to be presented to the respective bodies this year.

Meeting at First Baptist Church of Washington Jan. 4-5, the team produced a six-page document titled, "Developing an Ecumenical Partnership between the United Church of Christ and the Alliance of Baptists." Besides reviewing the conversations between the two bodies to date, the document recommends continuation of the dialogue for another two years, with a final report to be presented to the 2003 annual meeting of the Alliance and 2003 UCC general synod, the latter a biennial event.

While substantively similar, the recommendations are different in style. Recommendations to the UCC will be in the form of a resolution, those to the Alliance in statement form. Yet both bodies will be asked to approve language affirming "the intention to develop an ecumenical partnership ... which expresses our common vocation, mutual friendship, and developing collaboration, through a covenant to be prepared for formal affirmation in 2003."

In addition, both the Alliance and the UCC will be asked to approve an invitation to one or two designated representatives of the Christian Church (Disciples of Christ) to participate in the 2001-2003 phase of the dialogue on an observer basis. Disciples representatives will have voice but not vote.

Delegates to the Alliance annual meeting April 21 in Decatur GA, will be asked to approve the continuation of current Alliance representatives on the dialogue team during the third and final phase. These are Martha Barr of St. Davids, PA; James E. Hightower of New Orleans; Ramonia Lee of Suitland, MD; Steve Lucas of Austin, TX; Cathy Tamsberg of Raleigh, NC; and team co-convener Stan Hastey of Washington.

The second document, titled, "A Statement of Convergence in Matters of Theology and Practice Between the Alliance of Baptists and the United Church of Christ," is a background piece to be distributed to delegates to both bodies' 2001 national gatherings. Both documents produced by the team are available to Alliance members on request.

Canadian Baptist Volunteers

ABU & Canadian Baptist Volunteers will be holding a
Special Orientation workshop
March 24, 2001 from 9am - 4.30pm

Atlantic Baptist University
333 Gorge Road, Moncton NB
Main Building

If you are considering a Short Term Mission
within the next 2 years, Register NOW!
contact:

Canadian Baptist Volunteers
7185 Millcreek Dr
Mississauga, On. L5N 5R4
TEL: 905-821-3533 or email
cbvo@cbmin.org

Registration \$20.00

Lunch will be provided, Accommodation by own arrangement

The Gathering of Ontario and Quebec Baptists
for Peace and Justice
Present

Phyllis Tribble
Life on the Margins

Dundas Baptist Church
201 Governor's Road, Dundas, Ontario
Friday April 27th & Saturday April 28th, 2001

Friday, April 27th

2:00 - 4:30 pm Open discussion with Phyllis Tribble
7:00 - 7:30 pm Registration
7:30 - 9:00 pm "Reclaiming the Bible"

Saturday, April 28th

9:00 - 9:45 am Registration
9:45 - 10:00 am Worship
10:00 - 12:15 pm "Odd Couples in the Bible" session 1
12:15 - 2:00 pm Lunch
2:00 - 4:15 pm "Odd Couples in the Bible" session 2

cost \$30 / person (Saturday only - \$25) - Saturday lunch included
cheques payable to: "Gary Caldwell / The Gathering"

Friends of the ABF

Objectives of the Atlantic Baptist Fellowship

(approved by the Spring Session, Wolfville, June 14-15, 1985)

The Atlantic Baptist Fellowship is a community of Baptist churches, laypersons and ordained ministers. It is supported by voluntary contributions made by persons and churches sympathetic to its aims, which are:

- (1) to witness to the freedom implicit in the voluntary principle in religion which is the essence of the traditional Baptist position;
- (2) to affirm and celebrate Baptist participation in, and witness to the whole, visible, catholic and evangelical church of Jesus Christ;
- (3) to strengthen the United Baptist Convention of the Atlantic Provinces and to encourage it to strive for the above;
- (4) to provide a forum for the discussion of doctrinal and ethical questions and social problems and policies in that spirit of tolerance and mutual respect which issues from Christian love;
- (5) to publish, at regular intervals, a Bulletin which seeks to further these aims and which describes the activities of the Fellowship and announces the agenda for its general meetings which will be held in the spring and in the autumn of each year.

the ABF COUNCIL will meet

March 31, 2001 at 10:00 a.m.

Manning Memorial Chapel
Acadia University, Wolfville, N.S.

To:

Rev. Dr. Roger Cann
P.O. Box 354
Wolfville, N. S.
B0P 1X0

Please enroll me as a Friend

Name _____

Address _____

Date _____ Phone # _____ Subscription _____