

The Bulletin

A Publication of the
Canadian Association for Baptist Freedoms
(formerly Atlantic Baptist Fellowship)



Window detail: Wolfville Baptist Church

Fall, 2013

From the Editor ***Handling the Tiller***

Seafaring people know that one of the most important parts of sailing a ship is the handling of the tiller. It keeps the ship on course, steers into the waves to maintain balance, and is aware of the ship's surroundings. For this edition of *The Bulletin* there has been a change of hands at the tiller. The serious illness of our Editor means that others are required to maintain the steady sailing he has provided the last few years. We pray for his recovery and that *The Bulletin* will provide information, news, and personal contact with our readers.

Our old *Atlantic Baptist Fellowship* has grown, too, these past few years, as well. We have been incorporated so that we present credibility with government officials and enable us to accredit clergy in Nova Scotia to perform marriage services. This meant that we needed to change our name (it was too close to other incorporated names) to the *Canadian Association for Baptist Freedoms*, but which enabled us to broaden our spheres beyond the Atlantic Provinces. We even have a new church as a member: Scots Bay Union Church.



Credentials Committee:

R.H. Prentice, Marilyn Peers, John E. Boyd

One happy happenstance has been the success of our Rushton Lecture series. Over 70 people gathered in June to listen to Dr. David Jordan of the Providence Baptist Church in North Carolina, USA. His words brought refreshed understanding to the relevancy of the Bible to the present day's world. The luncheon was one of the best we have enjoyed and the talking and laughter brought to mind the importance of 'fellowship' to our organization. The Rev'd Jeffrey White presented a moving tribute to one of our Founders, Dr. M.R. Cherry. Our business

affairs were efficiently conducted, and we departed with the usual wonderful spirit of Christian faith, hope and love.



Rushton lecture, 1 June 2013

Dan Gibson has brought new life and vigour to the Canadian Association for Baptist Freedoms (CABF) as we attempt to bring more Christian inclusiveness to our Convention and determination to speak for and uphold the basic Baptist freedoms which are the foundation stones of our understanding of *ecclesia*, fellowship, communion with our Lord, personal redemption and Christian service. May our prayer be that we will continue to mature, grow, and be faithful to our objectives.

Roger H. Prentice
Editor *pro tem*

The Bulletin is published by the Canadian Association for Baptist Freedoms three times a year.

It is meant to be an informative magazine about Baptist concerns and news of the Church in the world.

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Tribute to Dan

It has been an anxious time; it is a time of rejoicing. The two go together when we think of Dan Gibson today. His life was confounded with serious strokes, and we feared for the result. But we give thanks to God for his endurance, and Dan's continuing recovery. It will take a good deal of time for this to evolve to its conclusion but we are thankful for every minute since his eyes opened and he began, hesitantly at first, to communicate.



Dan Gibson

Dan has been one of our most worthy Presidents. He has been Editor of this magazine. He has been our representative on the Canadian Council of Churches. He has also been the minister of the Arlington Baptist Church, and the Scott's Bay Union Church. He has even attended and worked hard on our Credentials Committee. Dan has been our man.

We are so glad for Susan and Cathy that his recovery has gone far beyond our wildest dreams, and we can call it a true miracle. The health system has cooperated in every way and his many Christian friends have been in prayer. This has been a marvellous act of cooperation of 'I and Thou' and the result means that we rejoice in our faith, hope and love.

Message from Vice-President

By Rev. John Tonks

Light

In me it is dark, but in you there is light.

I am lonely, but you do not leave me.

I am faint hearted, but with you there is help.

I am restless, but with you there is peace.

In me there is bitterness, but with you there is patience.

I do not understand your ways, but you know

The right way for me.

-Dietrich Bonhoeffer

My friends, as I write this brief message my mind is filled with fear, awe, and hope. We have together begun a journey which is like Abraham going into a future unknown and uncertain.

Bonhoeffer, as he sat in a Nazi prison cell experienced many feelings, feelings which we will experience over the coming months and years as we seek to move CABF forward. But like Bonhoeffer, we face those feelings with the certain knowledge of Christ's leading.

We have come to this phase of our journey not solely on our own accord but in seeking to follow our understanding of what we as Baptists should hold dear. As our forefathers followed the leading of the Spirit, we find we can do no less. This does not mean we have all the answers or are the only ones who believe they are doing what is right. There are many ways of following God in Christ, all have some truth, and some are which is solely the dictates of human nature. We in CABF hold close the belief that each person has a right to their beliefs, even a duty to search out for themselves the faith which is meaningful for their lives.

We move to the future of CABF with fear, awe, and hope.

With fear: We are a small organization with very limited resources in people and finances. Yet we have a vision which we believe to be God's leading, to grow and develop more fully. It is a new direction for the old AFB now CABF. Before we were part of a larger body, now through no desire of our own we find ourselves unwelcome and unwanted.

With awe: We have started the journey and with a council and membership of committed people we have accomplished much. We hold a seat on the Canadian Council of Churches, we have a new Constitution, we are an Incorporated Body, and we have heard from others across the country who are interested in joining with us. These are only a few of accomplishments in a very short period of time. We are working, by way of a dedicated committee on setting standards for ordination which you will hear about at the annual meeting.

With hope: The hope springs from a deep belief that we are not in this experience alone. As Bonhoeffer understood that he was not alone in his experience we too know there is a Light which leads us into the future. As Abraham stepped out in faith we too must take that next step in faith allowing God to lead.

My friends as I draw this to a close please continue in prayer for CABF and especially at this time for one of our leaders who has served us well The Rev. Dr. Daniel Gibson our president and friend.

Building a Culture of Peace

By Rev. Dave Ogilvie

The Baptist Peace Fellowship of North America gathers, equips and mobilizes Baptists to build a culture of peace rooted in justice. We labour with a wonderful array of peacemakers to change the world.

For me, there's something incredibly compelling and inviting about the BPFNA's mission statement. *Gathering* lies at the heart of what it means to be the church and, in spite of our fierce defense of the principles of individual freedom, at the heart of what it means to be Baptist too. Beyond bringing us together, *equipping* and *mobilizing* are why we create Baptist organizations. We need to be informed and outfitted so that we might go forth into the world to be about the work to which Christ calls us.

And the statement speaks poetically and meaningfully of that calling – *to build a culture of peace rooted in justice... to change the world*. There are other ways to articulate the mission of the church – words like "evangelism," "ministry," "discipleship," "healing" and "salvation" come to mind – but the biblical themes of peace (*shalom*) and justice (*mishpat* and *tsedeq*) encompass all these, and more. A *culture of peace rooted in justice* proposes a world in which all people (and even all things) live fully, equitably, harmoniously and profoundly together in right relationship with God, with each other, and with all of God's creation. It is an intensely beautiful, desirable, and ambitious goal, this dream of God.

So, how does the BPFNA live into this dream and hope? It ***gathers*** by bringing staff, board, members and friends together for *Friendship Tours* to various parts of the world, by organizing an annual, week-long *Summer Conference*, often referred to as *Peace Camp*, and by hosting or facilitating local gatherings of peacemakers. It ***equips*** by means of its wide array of resources and publications available through its website and online store (www.bpfna.org). And it ***mobilizes*** by training individuals and trainers in the skills of Conflict Transformation, by organizing and supporting networks for the distribution of fair-trade products, and by bringing peacemakers together to address pressing justice issues, such as recent gatherings in the US focusing on marriage equality for the LGBT community. These are but a few of the ways in which the BPFNA is helping Canadian, American, Mexican, and Puerto Rican Baptists *change the world*.

It has been my privilege to serve on the Board of the BPFNA for two years now, and this fall I assume the role of Vice President. I can honestly say that this is both inspiring and humbling. The Board, which is made up of 24 gifted, articulate, and passionate peacemakers from all four member countries, seeks to live the organization's values, making decisions by consensus, evaluating its work through the process of "appreciative inquiry," and striving to be fully inclusive by accommodating itself to the various and diverse needs of its members. This is no small task, but it makes the time we share together incredibly invigorating and meaningful. I count it a profound privilege to be part of the lives of these sisters and brothers, and to labour with them in our shared mission.

This summer's *Peace Camp* was held on the campus of Gonzaga University in Spokane, Washington, and I was delighted to attend. The theme – "*Entertaining Angels: Peacemaking Through Radical Hospitality*" – was richly explored in word, worship, workshop, and song. The Keynote Speaker was Miguel de la Torre, a brilliant and engaging scholar, activist, and author who serves as Professor of Social Ethics & Latino Studies at Iliff School of Theology in Denver, Colorado. The music and singing (always a highlight of the week!) was led by Don Schlosser, a gifted composer, pianist, and singer who serves as the Minister of Music & Worship at Glendale Baptist Church in Nashville, Tennessee. And the Bible Study Leader was Laurel Dykstra, a community-based biblical teacher, preacher, author and scholar. Laurel, who was recently ordained as a priest in the Anglican Church of Canada's Diocese of New Westminster, BC, lives in a housing co-op in the Downtown Eastside of Vancouver where she is exploring the vocation of neighbour. Together with a host of wonderful Workshop Leaders, these speakers and facilitators challenged and inspired us toward an expression of Christian hospitality that is radical in terms of its determination to leave no one outside the circles of our communities.

A highlight of the week for me was my participation in the wedding of April Baker, Pastor of Glendale Baptist Church in Nashville, and her partner, Deborah Lynn. April and Deborah, who are long-time members of the BPFNA, have lived together in a loving, committed relationship for twenty-five years, but their home state of Tennessee has not yet made same-sex marriage legal. However, Washington State has. On the Friday night of Peace Camp, Deborah and April were married in a beautiful ceremony that included congregational dancing and singing. Reverend LeDayne McLeese Polaski, who serves on the BPFNA staff as Program

Co-ordinator, officiated, speaking in the ceremony of the important legal rights that are now available to Deborah and April as a married couple. It seemed fitting that after exploring the topic of radical hospitality together, we as a community enacted it in this sacred, communal rite.

Next year's Summer Conference, scheduled for July 14 to 19, 2014, will be hosted on the campus of Brock University in St. Catharines, Ontario. Karen Turner and Lee McKenna, both from Toronto, and I performed a skit in Spokane to encourage those at this summer's program to join us in Canada next year. We poked a little fun at our American neighbours as a means of adding some intrigue. And we promised everyone there would be plenty of opportunity to meet some fascinating Canadian Baptists, so I hope you'll think about attending. If you would like more information about the BPFNA and any of its resources or events, if you wish to become a member, or if you would like to have someone speak to your church about the *Peace Fellowship*, please check out the website or contact me at Dave@pwubc.org.

If you are already a peacemaker, or if, like me, the work of peace and justice is relatively new to you but you find the BPFNA's mission statement compelling, I invite you to join with some of the most interesting Baptist sisters and brothers you will ever meet, to experience and help foster a little radical hospitality, and together, in the way and manner of Jesus, to *change the world!*



If you remove the religious concept of good and evil you are left with purely pragmatic and expedient conventions. Conventions may decide that stealing and dishonesty are antisocial and should be punished as a deterrent, but only morality can make people refuse to steal, and desire to be honest. Convention may establish methods of settling disputes but only morality can persuade people to love one another or to honour an undertaking. Only a moral imperative can persuade husbands and wives to be faithful to each other.

HRH Prince Phillip, The Duke of Edinburgh,
A Question of Balance (London: Sphere Books Ltd., 1982
[Michael Russell Publishing], 1983), p. 102

Church News

PORT WILLIAMS: Port Williams United Baptist Church held a very special service on Sunday, 18 August at 10 a.m. It was held to honour their minister, the Rev'd David Ogilvie, who has been with them for ten years. The service was conducted by the Rev'd Dr. John Churchill and the sermon preached by the Rev'd John Boyd, Minister of First Baptist Church Halifax. The service came at the end of a 'Week of Appreciation' during which various church groups engaged in 'random acts of appreciation' for their minister.

WOLFVILLE BAPTIST: The Eastern Kings Memorial Fund has contributed \$15,000 to the Wolfville Baptist's 'Safe Heat' project that will replace the elderly furnace in the church's building. The Wolfville Church contributes much to the community's life and activity, and hosts the Wolfville Area Inter-Church Food Bank and a clothing depot, along with other community groups. The Social & Benevolent Society (the church's auxiliary) has also recently donated \$3,000 to the \$65,000 cost.

FIRST BAPTIST HALIFAX: Community Outreach has a major role to play in the ministry of First Baptist, Halifax. Along with the Communion Offering that goes to the Benevolent Fund, the church also marks the third Sunday of each month at 'Food Bank Sunday' when a food trunk receives donations from church members. There is an annual 55+ Luncheon for older members, this year held on 28 April. The church cooperates with St. Andrew's United Church by providing 'Supper for Ark' and the homeless. They adopt the Saturdays of May and June to serve Saturday morning breakfast at the Brunswick Street Mission. They sell *Just Us!* Coffee and chocolate bars to support indigenous entrepreneurs of third world nations. In the Autumn there will be the annual 'Harvest Supper and Silent Auction' to support Community Outreach and the Refugee Committees.

BEDFORD BAPTIST: Bedford Baptist has just concluded their 48th consecutive Drive-In Services this summer. With invitations to a variety of guest ministers and special choir groups, the services were conducted from 30 June to 1 September. They are held in the church parking lot and begin at 7:00 p.m. The Minister Emeritus of Bedford Baptist is the Rev'd Nelson Metcalfe.

WOLFVILLE BAPTIST:

Wolfville Baptist Church will be celebrating at the end of October the 250th anniversary of their first founding. Although this congregation disappeared sometime after, and the church was re-established in 1778, this celebration marks the beginning of Baptist witness and worship in the town that has played such an important part in Maritime and Atlantic Baptist history.



ANNAPOLIS ROYAL: Lic. Seth Moore, Minister of the Annapolis Royal, Granville Ferry and Granville Centre Baptist Churches, met with the Atlantic Baptist Convention's Ordination Council on Tuesday, 6 August, and was unanimously accepted for ordination as a Baptist minister. This will take place in the Annapolis Royal Baptist Church on Sunday, 22 September 2013 at 2:30 p.m. A reception will follow in the Church Hall.

ACADIA UNIVERSITY: With great sadness, the funeral of the famous Canadian painter and their former University Chancellor was held in the Manning Memorial Chapel on Wednesday, 24 July 2013 at 10:30 a.m.



The service was conducted by the Rev'd Timothy McFarland, University Chaplain, assisted by the Rev'd Dr. Roger H. Prentice, former University Chaplain, and the eulogy was given by Dr. J.R.C. Perkin, former University President. Acadia graduate and member of the Wolfville Baptist Church choir, Marcel d'Entremont, sang Malotte's 'The Lord's Prayer.' A large representation from Mount Allison University was present, marking Dr. Colville's long relationship with that institution. Interment was at the Starr's Point Cemetery.

Jesse Zink to Preach

The weekend of Sunday, 6 October will be filled with celebration over the Jubilee of the dedication of the Manning Memorial Chapel, Acadia University. The dedication service for the building was also Sunday, 6 October, in 1963.

The speaker at this Jubilee Service will be the Rev'd Jesse Zink, who was a student Chapel Assistant in the early years of this Millennium and was granted a BA with double Honours from Acadia.. He has also graduated from the University of Chicago (MA), worked two years with a radio station at Nome, Alaska, two years at an Anglican Medical Mission station in South Africa, and is presently an assistant chaplain and working on a doctoral degree at Cambridge University. He was ordained an Anglican minister in Northampton, Massachusetts in June 2012.



Well-liked by all, intelligent, incisive in observation, and an excellent speaker, it is a delight that he will be at Acadia for this significant anniversary and be able to meet many of the people he knew whilst living in Wolfville.

Everyone who is interested in the university chaplaincy is welcome to attend this significant service and celebration.



Alex Colville, reflecting on being a war artist on the battlefield:

What is it that's important? Of the things that are happening, what should I be zeroing in on now? What is the war all about? What is human existence all about? What's important and what isn't important?

Blake Heathcote, *Testaments of Honour: Personal Histories of Canada's War Veterans* (Toronto: Doubleday Canada, 2002) 'Alex Colville'. p.263

Faith and Medicine

By Dr. Jason Williams



When asked to write this article I could not recall the precise wording of the suggested topic. Was it “Faith in Medicine” or “Faith and Medicine”? I thought it would be interesting to briefly explore my impressions of both concepts.

To discuss Faith *and* Medicine I think back of the various devout folks who I’ve encountered during my years of training and practicing. Some stand out as remarkable examples of people whose faith helps them through their illnesses. It may simply be a sense of comfort—that they are not alone and that God is with them, guiding their physicians as care is given.

Or, others may believe that their faith will help them recover from their illness. A skeptic may quickly judge this attitude- but certainly, at the very least, there is ample evidence that a positive state of mind does improve health! I remember a patient who handed me a handwritten prayer and asked that I read it in the operating room before beginning the surgery. It had an interesting effect on all the people present – I sensed an extraordinary calmness in everyone, including me.

Faith *in* Medicine, to me, refers to the faith that patients have in their physicians and other caregivers. For example, I frequently think out loud when going over various treatment options, and then ask the patient what they think. A common answer is “You’re the doctor, you decide”. To me this is an example of the faith these patients have that I will do what is right for them to the best of my ability. Why are physicians granted such trust by their patients? It is something that has been earned and preserved for millennia. In the Hippocratic Oath the most important precept taught to new physicians is *Primum non nocere* (First, do no harm). Further obligations to society are laid out in the Oath such as altruism, teaching the next generation of physicians, respecting patient privacy, and knowing your limitations.

Finding common ground between these two ideas is not difficult. How are physicians able to do what they do? Why do they have such skills? Why were they “called” to the profession? What guides their decisions?

The answer may be that God has guided us to this role, given us the ability to learn and acquire knowledge and skills, and enable us to help, heal and minister to the sick and suffering.

There are so many mysteries in medicine that we still do not understand. Every day we hear of miraculous recoveries, patients beating the odds, and having unexplained experiences. As long as humans have existed they have sought explanation for phenomena such as these, and they, like the faithful today, look to a higher power to credit. A woman's husband had a severe stroke and was in Intensive Care, unresponsive, and his physicians suggested "pulling the plug". She was adamant that it was not up to them or her to decide when the end had arrived, and that it was up to God alone. She stood her ground, and within a few days her husband awoke. This happy outcome is not the norm in these cases and usually things are very dire before withdrawing life support would be recommended. Something was different this day. This woman knew that it was not her husband's time to go, and she fought for him because of her faith.

As a surgeon I have the privilege of seeing the inside of the human body. I recall the marvel I felt early in my medical career of the beauty and complexity of the body; how everything works in concert to support life; how the body is organized in such an intelligent way; how the brain functions to support basic processes in us all, but we are all still unique individuals; how the body can heal from wounds- traumatic and surgical. I am afforded a special level of familiarity with the human body through my profession, and when I reflect upon what I am seeing, what the body is capable of, and what I am able to do...I am awed. It restores my faith and keeps me humble.



*Who am I? They mock me, these lonely questions of mine.
Whoever I am, thou knowest, O God, I am thine.*

Poem: 'Who Am I? – from Tegel Prison, 9 July 1944
Dietrich Bonhoeffer, *Letters and Papers from Prison*
(London, SCM Press:, 1953, 1967, 1971) p. 348

John Ferguson: Baptist Pioneer

By Pat Townsend



John Ferguson was a member of a prosperous Halifax merchant family and an influential member of St. Paul's Anglican Church. Business connections and family ties allied the Ferguson's with the political, social and economic elite of Nova Scotia. Ferguson established what is possibly Canada's earliest chocolate mill and factory in Halifax in the early nineteenth century.

Forces within the Church of England in NS tore St. Paul's asunder in the mid 1820's. Ferguson sided with the evangelically minded curate John Twining in a quarrel with the Bishop over the appointment of Robert Willis as rector. The dissidents were forced to leave St. Paul's and some, including Ferguson left the Anglican church completely. After some hesitation the dissenters moved towards the Baptist denomination and on September 30, 1827 a separate congregation known as Granville Street Baptist Church (now First Baptist Halifax) was formed. John Ferguson was related to the patriarch of the Baptist denomination Edward Manning by marriage. Ferguson married Manning's niece Frances Theresa in 1813. He corresponded regularly with Manning and was strongly influenced by him. Manning baptized Ferguson in 1825.

Much of Ferguson's importance to the development of the Baptist denomination lay in his abilities as a newspaper editor. Along with J.W. Nutting he edited from 1834 to 1836 the *Baptist Missionary Magazine* which was expanded in 1837 into a weekly newspaper the *Christian Messenger*. Ferguson and Nutting made the *Messenger* the chief religious and political mouthpiece for the Nova Scotia Baptists. John Ferguson died in Halifax on February 10, 1855 revered as a pioneer lay person in the Nova Scotia Baptist community.

Major Southern Baptist Debate

The Southern Baptist Convention, the largest Protestant denomination in the United States, is having a major debate over Calvinism. President of the Conventions Executive Committee, Frank Page, established a committee to report on the division at their annual meeting in Houston, Texas.

The differences between Calvinism and non-Calvinists, a long on-going theological dispute, has reached new heights recently, enough to concern Convention leaders. Most have come to believe that it is time to ‘cool it’ and to put violent theological debate on the back burner.

Steve Lemke of New Orleans Baptist Theological Seminary says, ‘It’s his [Christ’s] desire that we be one – one in spirit and mind, one in Christ. He didn’t say we have to be one in theology or one in worship style.’

Our Atlantic Baptist Convention is a Union of Calvinists (Regular Baptists) and Arminians (Free Will Baptists) in 1905 (New Brunswick) and 1906 (Nova Scotia) and the Basis of Union is the document upon which this was achieved.

– with thanks to Adelle M. Banks (Religion News Service), June 2013



‘[Leithen] brought Lew away [from certain death]. Leithen didn’t have a sick heart. He was facing the North with clear eyes. He would always have won out.’

‘But he died!’

‘That was victory – absolute victory ...

...

‘I can’t feel sad,’ he said. ‘When I think of Leithen I feel triumphant. He fought a good fight, but he hasn’t finished his course. I remember what Father Duplessis said – he knew that he would die; but he knew also that he would live.’

The last novel written by John Buchan, Lord Tweedsmuir, Governor-General of Canada (1935-1940). He died in office. *Sick Heart River* (London, Hodder and Stoughton: 1941, 1950, 1964 Third Impression), pp. 252 – 254

Best Seller Bible: Sales Soar in Norway

Amazingly, in a predominantly ‘secular’ nation, Norway, the Bible has become their Best Seller. A new translation was published by the Norwegian Bible Society (a partner in the world-wide United Bible Societies, of which the Canadian Bible Society is a part) in October 2011. It is sold as a popular novel and current poets and authors contributed to its wording. It also has been published with more dignified bindings ‘for older and more mature Christians.’

The British newspaper, *The Guardian*, has reported that the new version of the Bible has topped the charts for longer than pop star Justin Bieber’s autobiography or the very popular *Fifty Shades of Grey*. *Bibelen* replaces the 1978 edition with the ambition to improve readability and accuracy.

Also surprising, not the least to the Church of Norway (Lutheran), has been a new six-hour play, *Bibelen*, attracting 16,000 to audiences during a three-month run.

CABF Website

By John Churchill, CABF Webmaster

Have you checked out the CABF website yet?



You will find many items of interest here:

latest news,

information about upcoming events,

records of past meetings,

copies of the Rushton Lectures and the Tributes to our Founders, information about our beginnings and objectives,

lists of the current and past executive members with contact information, copies of *The CABF Bulletin*,

useful links to our churches like-minded organizations and resources, and more

If you would like to know something about the CABF’s present, past and future, then you are invited to check here first: www.c-abf.ca

It is the only web address we know that has a hyphen! Please take a look and send us your comments and suggestions.

Grace on the Margins

The Rev'd Fr. Helmut Schüller, a Roman Catholic priest from Austria, toured the United States this past summer with his 'Catholic Tipping Point' lecture series. He visited 15 cities beginning Tuesday, 16 July at the Judson Memorial Church, New York City. This is a congregation affiliated with both the American Baptist Convention and the United Church of Christ.

Schüller's vision is for a reformed and renewed ministry. With disappointingly low numbers of candidates for ministry, he believes that it is time to expand the Roman Catholic ministry to include new rôles for lay people and women. At least 425 Austrian priests (of 3,800) have endorsed this call and they estimate that 70% of Austrian Roman Catholic members agree with their platform.

The observation has been made that the Church's solution has been to close and sell off 'redundant' church buildings because of the shortage of clergy, but that this only deprives people of a place to worship reasonably and culturally close to home. 'We are supposed to be promoting the biblical message that men and women are made in the image of God,' Schüller has said in his lectures. 'How can we promote this message without representing it in our structures? This is not a question of the demands of modern society, but a question of our original message. We must rediscover this common image of God.' He hopes that eventually women will be ordained.

A number of American bishops have forbidden him to speak on Roman Catholic property so he has been given space in Baptist churches and other venues. With this in mind, Schüller reflected, 'There are bishops in this country [USA] who have forbidden that I can speak to people like you. It is not sad that I should be forbidden to speak. What is sad is that you should be forbidden to listen.'

– With thanks to Jamie L. Mason, NCR books editor.

Serving God and Country: Barbara Putnam Speaks

The 42nd Annual Meeting and the Fall Conference of the Canadian Association for Baptist Freedoms will be held at the Manning Memorial Chapel, Acadia University, on Friday evening and Saturday, 27-28 September. The opening worship will begin at 7:00 p.m.

The theme of the conference is ‘Chaplaincy: Serving God and Country’ and the special speaker will be LCol (the Rev’d) Barbara L. Putnam. She is a Baptist Chaplain of the Canadian Armed Forces and is from Saint John, N. B.

After serving churches in the Atlantic Convention of Baptist Churches, she enrolled in the Canadian Armed Forces in 2000. She has been posted to CFB Petawawa, CFB Gagetown, CFB Borden, and now currently lives and works in Ottawa. She was also on Rotation 0 (zero) of Operation ATHENA (Acadia Alumni will like that) from 3 August to 4 February, 2003-2004, serving the National Support Element and the National Command Element in Kabul, Afghanistan. Promoted to her current rank in 2012, she has served as Deputy Director of Chaplaincy Services, and as the Principal Protestant Chaplain for the Canadian Armed Forces.

This summer she moved to a new position as the Command Chaplain of the Royal Canadian Air Force. She is a graduate of UNB, Acadia and the Canadian Forces College in Toronto. She also received the Queen’s Diamond Jubilee medal in 2012.

She enjoys travelling with her husband, Brad, and riding the back roads of her Yamaha cruiser. Barb is totally committed to her ministry to and with Canadian Forces personnel as they face many issues of life both in dangerous deployments and at home. Connecting the ministry of military chaplains to the mission of the larger Church is a continuing opportunity and challenge, ‘serving God and Country.’

It will be a special treat to meet this extraordinary Baptist minister and to hear her speak at our meetings.

CABF Fall Assembly: Sentinel of the Spirit

This year marks the Jubilee of the Manning Memorial Chapel at Acadia University. On Sunday, October 6, 1963, at 7:00 p.m. the triumphant tones of the now-famous chapel organ, sounded forth from under the talented fingers of Eugen F. Gmeiner, University Organist, heralding the beginning of a new spiritual presence on the Acadia University campus. The service was conducted by the University Chaplain, the Rev'd. Frank Locke.

The first words were from the Psalter, 'Serve the Lord with gladness; enter into His gates with thanksgiving and into His courts with praise.' These would prove to be the clarion call for the chaplaincy ever since. The 'Litany of Dedication' was led by Dr. M.R. Cherry which included this invocation: 'That generations of students may hear the call of God and carry the good news of His Kingdom to the ends of the earth, we dedicate this sanctuary.' Dr. Evan Whidden offered the Prayer of Dedication. The speaker was Dr. Emlyn Davies, a renowned Baptist minister from Toronto. He was introduced to the congregation by the President of Acadia, Dr. Watson Kirkconnell.

The chapel was begun with a proposal from the students of the university. Convocation Hall was too large for any intimate worship, and the student body was composed of those from a variety of denominations. Dr. Charles Taylor, a professor at the School of Theology, (which was then situated across the street from the proposed chapel) was providing 'spiritual guidance' to the student body but it was evident that a full-time Chaplain was needed.

As a sign of their active interest, the Student Union began a chapel fund for such a construction, and the profit from the first Winter Carnival was also donated to this cause. It was at this time that the family of Fred C. Manning decided that such a chapel would be a remarkable memorial to this Nova Scotian industrialist who had recently passed away. This changed everything. The modest building envisioned by the students was put into the hands of a church architect, and nothing but the best was used in the design and materials. One look around the chapel today will illustrate this wonderful gift.

So fifty years have passed. The building and the chaplaincy have matured and grown with the University. It is placed within the centre court of the campus, looking into all the activities that take place as a 'university.' Its spire reaches above as a witness to its message. Within, there have been countless marriages cemented, dedications affirmed, celebrations observed, and funerals conducted. These are things that make a church or chapel building memorable forming part of its legacy of service. But it is the daily service that integrates the chapel into the community. Each day there are two worship services conducted for the benefit of the university. Each day the chapel bell (dedicated to the happy memory of Dr. I. Judson Levy, University Chaplain, 1964 - 1975) reminds people that prayers are being said for the university twice each day. Bible studies, discussion groups, concerts and recitals, lectures (including our Rushton Lecture series), speeches, plays, and many other meetings and councils, make up its continuing ministry.

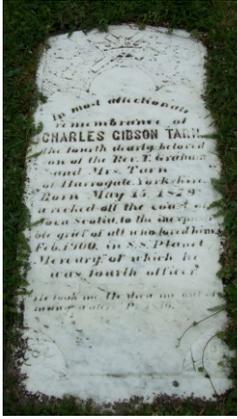
Under the present energetic ministry of the Rev'd. Timothy McFarland, the chapel presents to the university the spiritual context of learning, growth, and formation of wisdom. On 16 October 1988, the chapel celebrated 25 years of ministry. The Acadia Vocal Ensemble (the successor to the old Chapel Choir) was led by Prof. Marie McCarthy and they sang 'I Have a Wondrous Joy' by Johann Stobaus. It included the words,

*This house is built to honour and to praise Thee;
For us to worship and to know Thy blessing,
And evermore to magnify Thy Kingdom*

The chapel has always been close to the CABF. Dr. Levy was one of our Founders when he was University Chaplain. We have had the privilege of meeting in it once a year, and in this Jubilee year, twice. We give thanks for the Manning Memorial Chapel, for its beauty and grace in architecture, its inspiration and presence on the campus, and the wisdom in spirituality it proclaims. It is a sentinel to the Spirit of God amongst those who will be leaders in Church and Society sooner than we might think.

Historical Moment

Planet Mercury Sinks



Evelyn Richardson, in her booklet, *The Wreckwood Chair*, tells of the steamer *Planet Mercury* that sank off Western Nova Scotia in February 1900. All were lost. The body of a young man washed up on the shore near Sandford, N.S. (just north of Yarmouth) on 25 March. It was that of a young officer on board the ship, making his last journey as such. His father was the Rev'd T. Graham Tarn of the Harrogate Baptist Church, in Yorkshire, U.K. He arrived in Yarmouth on 11 August and visited the grave of his son in Sandford. The next day, Sunday, he assisted in the services at the Zion Baptist Church, Yarmouth. He was well pleased with the care that he received from the people and arranged to have a monument erected over his son's grave, and with this accomplished, returned to England.

—Evelyn Richardson, *The Wreckwood Chair*
(*Shelburne Historical Society, n.d.*) p. 33

New Project for ACBAS

The Acadia Centre for Baptist and Anabaptist Studies, a cooperative study centre between Acadia University and Acadia Divinity College, is devoted to encouraging historical studies in Baptist and Anabaptist material, especially with the resources held by the Acadia University Archives. Annual lecture series are presented: the Jerry Zeman and the George Rawlyk Lecture Series, given alternatively, have world-wide speakers invited to consider issues in Baptist and Anabaptist heritage.

It has been agreed by both Acadia University and Acadia Divinity College that an Endowment be established to encourage scholars and lecturers to come to the university and investigate the rich archival material held at Acadia, to write about their discoveries and thoughts, and give lectures upon this material.

Although there will be a launch of a programme to raise \$100,000 in five years this autumn, one can become an Initial Donor by contributing funds to either Acadia University or Acadia Divinity College now, marking them clearly for *ACBAS Endowment Fund*. An income tax receipt will be sent upon reception.

Canadian Association for Baptist Freedoms

Credentials Committee

Final Draft

(10 August 2013)

The Canadian Association for Baptist Freedoms shall establish an on-going Credentials Committee consisting of three members for a three-year term, one position to be elected each year. The Committee shall be the first official contact for a candidate requesting accreditation or seeking ordination.

This committee shall be a nurturing one, assisting the candidate to meet the standards desired within the CABF as stated below. It shall advise the CABF of any application for ordination and the need for an Ordination Council.

The Chair (or, if necessary, a designate) of the Credentials Committee shall sit on any such Ordination Council, shall introduce the candidate, and assist the proceedings.

General Principles

The criteria for Recognized Clergy of the CABF are based on the following general principles:

1. Educational credentials are not granted by the CABF but may be recognized by the CABF. Educational and professional preparation and degrees for an ordained ministry are provided by seminaries and colleges accredited by the Association of Theological Schools of North America or equivalent bodies.
2. Local Baptist churches are the only ecclesial bodies that can authorize and perform ordinations. The CABF is willing to advise congregations on the suitability of a candidate for ordination, but the decision belongs to the congregation. The CABF will recognize the ordination of those whom they recommend to local churches for ordination based on this criterion.

3. Authorization to perform ministry or to carry out particular ministerial acts and services (e.g. preaching, counselling, pastoral care, weddings, etc.) is the responsibility of the congregation or agency in whose name the ministry occurs. Clergy are also responsible for ensuring that such authorization exists.

Criteria of Recognized (Credentialed) Clergy:

To be a recognized credentialed minister of the CABF, the clergy must fulfill the following core standards through written papers, interviews and individual evaluation.

1. Ordination by a body acceptable to the CABF.
2. Ministerial and theological integrity combined with a continuing exploration and discernment as one proceeds with ministry.
3. Good standing and accountability within the CABF.
4. Ability to work in ways that promote equity, collegiality and diversity.
5. Willingness to adhere to the CABF Covenant and Clergy Covenant.
6. Commitment to participation in the CABF.
7. Continuing spiritual formation and growth.
8. Academic education, self-reflection training and ministerial experience.
9. Meeting the academic/professional standards normally expected of ordained clergy.
10. Completion of one year's probation in ministry, with the mentorship of a CABF ministerial colleague appointed by the Credentials Committee.

Educational/Professional Standards for Recognition

A candidate seeking Recognition is expected to complete:

- a. an undergraduate degree from an accredited university.
- b. a subsequent degree in theological and ministerial studies.
- c. appropriate studies in Clinical Pastoral Education or its equivalent.

Note:

When special circumstances prevail, such as age or experience, and these educational standards are not possible or feasible for a candidate, the completion of an appropriate programme of study specified by the Credentials Committee, shall be deemed as sufficient for this section.

A candidate is expected to maintain:

- a. ministerial and theological integrity;
- b. good standing and accountability within the CABF;
- c. ability to promote equity, collegiality and diversity;
- d. willingness to adhere to the CABF Covenant;
- e. willingness to support the activity of the CABF;
- f. continuing spiritual formation and growth;
- g. continuing academic training, self-reflection and professional experience;
- h. acceptance of the principles of the CABF Covenant and generally accepted Baptist Principles. These latter principles are well expressed in *A Capsule of Information about the Baptists* (c. 1969) and/or *Basic Baptist Beliefs* by Gordon C. Warren. Both are posted on the CABF website.
- i. the clergy code of professional ethics:

Clergy have a responsibility for:

Standards of Practice

- A. **Worship:** Clergy must lead their congregations in worship through preaching and liturgical forms suitable to the people that they may approach the presence of God to offer their lives in Christ's Name.

- B. **Faith Formation and Education** to teach, model and educate their congregations, to act as teachers, advisors and spiritual resource persons. Clergy need to know the context of their local ministry so they may relate to the experience of their people.
- C. **Denominational Responsibilities:** Clergy have to know the central Baptist Principles, participate in church councils including those of the CABF, and help their congregations to relate to denominations other than their own.
- D. **Pastoral Care:** Clergy are expected to care for the people under their ministry, give a supporting proactive presence to those in difficulties, and develop a systematic and regular care for all within their ministry including visiting homes, hospitals, and nursing homes.
- E. **Self-Care:** Clergy should implement a system for their own health care, mentally, physically and spiritually.
- F. **Community Outreach and Social Justice:** Clergy are expected to engage people with the Gospel, support the mission programmes of their denomination and initiate educational programmes about the Gospel, its mission, and social responsibilities.
- G. **Leadership:** Clergy are expected to be leaders in their congregation, and as opportunity permits, in their community. They also should encourage and mentor those who are willing to be lay leaders, work energetically with the congregational boards and committees, and be able to identify and address conflicts in appropriate ways.
- H. **Administration:** Clergy are expected to ensure timely completion of tasks to which they are responsible, and delegate when that is needed or appropriate. Accurate records of both the congregation and the clergy's personal duties must be kept. They are expected to know the legal responsibilities of their positions and know the polity of their denomination and congregation.

- I. **Professional Development:** Clergy are expected to continue to participate in life-long learning appropriate to ministry, improving their knowledge and skills, continuing their education, being aware of current issues in theology, practice and world events.

Ethical Standards

These standards are applicable to the Clergy's daily practice.

- A. Self-Awareness: Clergy are called to conduct themselves for the greater good of others, and are accountable both personally and professionally to God, themselves, the congregation and to the ministry they serve.
- B. Clergy are called to demonstrate truthfulness, dependability, compassion, patience, diplomacy and integrity.
- C. Clergy are called to know their own limitations, open to guidance, challenge and analysis of their ministry.
- D. Clergy also need to know the visibility of their position within the wider community, and consider how their conduct may be experienced and perceived by others.
- E. Clergy are called to competence in their work and relationships, making referrals to other professionals when obviously required.
- F. Clergy are obviously required to abide by Law as established by legal authority and encourage others to do the same, notwithstanding issues and actions involving justice.
- G. Clergy are required to perform their duties faithfully and use sound financial practices and good management skills. They are to protect the integrity of church and personal funds. They must abide by the guidelines of the congregation and use discretion and good judgement when accepting favours, honoraria, gifts and other forms of remuneration.
- H. Clergy must avoid, and the appearance of, conflict of interest in any situation.

- I. Clergy must respect professional relationships and exercise discretion in all matters. Active retired clergy are called to respect the call of placemen of other ministry personnel, respect the expertise of members of other professions with whom they work and relate.
- J. Clergy must respect the rules or regulations established by an employer for ethical conduct.
- K. Clergy must never engage in sexual abuse or misconduct of any nature.

Resource for the above is adapted from
*Standards of Practice and Ethical Standards for
Ministry Personnel*. [Draft], Task Group of the
Exercise of Discipline of Ministry Personnel,
Jan. 2005: UCC

Discipline

When a written complaint is received with respect to any person credentialed by the CABF who does not comply with the standards set in this document that person shall be examined by the Credentials Committee in order to investigate the matter. This committee may invoke disciplinary action up to and including revoking of the respondent's credentials. The process is set out immediately below.

Process

Clergy credentialed by the CABF are required to know and understand the expected standards, values and ethical behaviour of this privilege. Accredited clergy shall be required to agree with a document agreeing with the standards established by the Canadian Association for Baptist Freedoms.

If a written complaint against a member of the CABF clergy is received from an individual or congregation, the Credentials Committee shall determine if the complaint is within its mandate and, if so, it will be dismissed or accepted for action:

If a complaint is accepted for action, the clergy involved and the complainant shall be informed within two weeks. When a hearing is deemed necessary, the Credentials Committee shall hold such a hearing within 45 days.

The Committee may investigate such written complaints; perform such other duties as assigned by the CABF; appoint a person to conduct an investigation; attempt to resolve a complaint informally; refer a matter for mediation; counsel or caution a Minister; reprimand a Minister; suspend or dismiss a Minister from the CABF.

The decision of the Credentials Committee and the general development of the Committee's action shall be reported to the appropriate senior officer of the respondent's congregation.

If a complaint is accepted for investigation, the clergy involved, the complainant, and the senior officer of the church shall be kept apprised of the decisions of the Credentials Committee and subsequent developments.

Appeal

If a respondent contests the decision of the hearing, an appeal may be made to the President of the CABF, who will appoint an Appeals Committee of not less than three members, none of whom who have been involved with the initial process.

The decision of the Appeals Committee will be considered final.

When a decision is made final and accreditation is withdrawn as a result, it will be communicated to the respondent's congregation, the complainant, and the respondent, and posted on the CABF web site.

Addendum

Note to Procedure

What any such process requires is a clear sense of fairness and ‘natural justice.’ An orderly manner of action would include the following:

1. the individual should be advised of the nature of the allegations as soon as possible.
2. the individual should be given notice of the hearing with ample time to prepare and attend.
3. the individual should be allowed to hear the evidence presented at the hearing.
4. the individual should be afforded an opportunity to speak on their own behalf at the hearing.
5. and the individual should be advised of the decision arising from such a hearing in a timely manner.

Above paragraph adapted from Terrance S. Carter, *A Legal Analysis of Church Discipline in Canada* (1995), p. 92

Grandfather Clause

Clergy who are recognized or accredited by a Convention or Union of the Canadian Baptist Ministries or by the Alliance of Baptists may be added to the list of Recognized Clergy of the CABF following their application and their acceptance of the principles of the CABF, and the CABF Clergy Covenant.

Applicants from other Baptist conventions and unions are considered on an individual basis by the Credentials Committee.



Clergy Covenant

By the grace of God,
we, united in the ministry of our Lord Jesus Christ,
promise to uphold our calling to the Order of Ministry,
the priesthood of all believers,
and to respect diversity of opinions in both faith and practice.

We pledge
to maintain the highest ethical standard expected of clergy
and not to abuse any privileges offered to us.

We will maintain
confidentiality as much as the Law allows.

We are determined
To promote ecumenical relationship within the Church of Christ
and to explore clearer understandings
with those of other or no faith.

We promise
to support our ordained fellowship
in times of joy or trial,
success or failure,
and to promote the unity of the ministry
in any way open to us.

It is our prayer
that our behaviour and stewardship
will never betray
the calling or expectations of Jesus Christ,
or of each other.

We commit ourselves
to the Ministry of the Word and Sacraments
entrusted to us by God in Jesus Christ,
to be faithful in prayer, study and proclamation,
and to build up the Church of Christ in faith and practice,
so help us God.

Amen.



Canadian Association for Baptist Freedoms

(formerly the Atlantic Baptist Fellowship)



LCol Barbara Putnam

LCol (The Rev.) Barbara L. Putnam is a Baptist Chaplain from Saint John, NB. She enrolled in the Canadian Armed Forces in 2000 and has been posted to CFB Petawawa, CFB Gagetown, CFB Borden and now currently lives and works in Ottawa. Promoted to her current rank in 2012, she served as Deputy Director of Chaplain Services, and as the Principal Protestant Chaplain for the CAF. This summer she moved to a new position as the Command Chaplain of the Royal Canadian Air Force. She is a graduate of UNB, Acadia and the Canadian Forces College in Toronto. She enjoys travelling with her husband, Brad, and riding the back roads on her Yamaha cruiser. Barb is

passionate about her ministry to and with Canadian Forces personnel as they face many issues of life both in dangerous deployments and at home. Connecting the ministry of military chaplains to the mission of the larger Church is a continuing opportunity and challenge, *Serving God and Country*.

Panel Discussion: Chaplains serving in prisons, nursing homes, hospitals and the military will reflect on their ministries.

<p>Friday, September 27 6:00 pm Registration 7:00 p.m. Opening Worship 7:15 p.m. LCol Putnam 8:00 p.m. Q & A 8:30p.m. Communion 9:00 p.m. Refreshments</p>	<p>Saturday, September 28 9:00 a.m. Devotional 9:30 a.m. LCol Putnam 10:30 a.m. Refreshment Break 11:00 a.m. Panel Discussion <i>The Many Faces of Chaplaincy</i> 12:15 p.m. Lunch 1:00 p.m. AGM</p>
<p>Registration—\$40 (Includes Saturday meal, breaks)</p> <p>Send to Kim Sweet 25 Ports Landing Avenue PO Box 528 Port Williams. NS B0P 1T0 ksweet2@ns.sympatico.ca</p>	<p>Membership - Join the CABF!</p> <p>Individuals: Minimum \$10 annually Church: An annual donation Contact: Rev. David Ogilvie P. O. Box 301 Port Williams. NS B0P 1T0 E-mail: abf@ns.sympatico.ca</p>



Canadian Association for Baptist Freedoms

(formerly the Atlantic Baptist Fellowship)

42nd CABF Annual Meeting and Fall Conference



**Manning Memorial Chapel
Acadia University
Wolfville, NS
27-28 September 2013**

Theme: Serving God and Country
Speaker: LCol (The Rev.) Barbara L. Putnam