

# *The Bulletin*

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



*Serving God with Many Hands*  
*Detail of a window in First Baptist Church Halifax*

*Freedom Through History*

FALL 2014

## *Time, Like an Ever-Rolling Stream*

These words of Isaac Watts still ring in our ears, notably on Remembrance Day, but they also remind us of God's eternal presence compared to our own temporal life in earth. It reminds us, too, of the history of our faith and the eternal perspective we receive in the Scriptures.

Too many former students received a dismal exposure to 'history' in school, and automatically dismiss any thought of 'history' as of any value: about where we have been, how we got to where we are today, and what this offers to the humanity's future. As Christians, we dismiss our history to our peril. The Story of God's presence amongst us from the beginning of time is vitally important to our taking seriously and accepting the Gospel hope offered by Jesus Christ today.

Tragically, vast numbers of Christians, including our clergy, have hardly heard the names of Tertullian, Origin, Augustine, Aquinas, Smyth, Helwys, Carey, Fuller, Alline, Harding, Stackhouse, Bonhoeffer, Fosdick, let alone know and understand what they have bestowed in thought and deed to today's Church.

This is a call for us to take our history seriously, not as an act for memorization and recitation, but as a resource for learning about our faith and its development, seeing today's situations in a larger perspective, and to plan how we might nurture the faith in an increasingly complex and faithless world.

As an example, a new comprehensive study needs to be made to extend the story told by George Levy in *The Baptists of the Maritime Provinces*, published 68 years ago. We need a thorough study of the origin, purposes and developments of our own organization, the last being a short pamphlet by the late Philip Griffin-Allwood written 20 years ago.

We need to educate our clergy and people thoroughly in Christian history and thought, and particularly the motivations for founding our denomination in 1609 – for that is how we will defend the precious freedoms our forbearers inside and outside the Baptist communion were determined to preserve.

ROGER H. PRENTICE, EDITOR *pro tem*.

# *Worship is Drama: Drama is Worship*

By Rev. Bert Radford

The brothers, indistinguishable in cowl and robe, enter the ancient abbey in procession in the sputtering glow of a few, guttering candles. The shadows high in the vaulted ceiling respond to their chant in antiphonal echoes. They mount the steps and enter the choir and each finds a brief identity in his proscribed stall. The Abbot stands before the high altar and lifts the Lord on high. This is the drama of worship.



In a little non-conformist chapel somewhere in rural England, a young cleric, eyes flashing with the spark of the Spirit, pounds the pulpit and shouts down the evils of the age. Then in softer, yet triumphant, tones he proclaims a new faith, a new knowledge of God and calls each one, toilers in factory and farm, to become a priest and make their own, personal redemption with newly found knowledge of the Word. This is the drama of worship.

The evangelist, world famed, stands centre front in the huge hockey arena now filled with enthusiasts for a different game, the contest of good versus evil. The famous one intones, "Every head bowed and every eye closed" and he calls the repentant to come to the throne of grace. Here and there among the throng people come down the aisles and merge in solemn procession moving toward the altar of redemption. This is the drama of worship.

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*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.

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In a modern church, designed in the gothic style, in the heart of suburbia the organ thunders, the crucifer raises the cross on high and the choir in robe and surplice approaches the chancel in solemn procession. The clergy, in the colour of the season, pauses in reverence before the altar and then begins a liturgy that is four centuries old. She breaks the bread and pours the wine. The faithful come for the saving food of heaven. This is the drama of worship

In the newly built centre of worship, functional in design and use, the singers stand in a gently writhing row across the stage. They are surrounded by mikes and wires, with LED lights flickering in black boxes and their guitars connected. These are the altar trimmings of the new liturgy. Their music pulses with amplified power drawing the worshipers into its rhythms, invoking the spirit to come in the sound of a rushing wind. The worshipers raise their hands and sway in controlled response seeking the elusive sense of God and praying for their hollowness to be filled by the Spirit. This is the drama of worship.

Our liturgy in all its varied forms is drama. The church lives in the drama of its worship. Some liturgies are scripted, some impromptu, but all play out the drama of condemnation and redemption, all feel for the touch of God in the soul and all seek to stir the will to embrace a new and better life.

On occasion churches do drama purposefully, miming the ancient stories of a wondrous birth and angels visitant. Some productions are more elaborate, scripted plays exploring new frontiers of thought and feelings. Some are faltering, wanting in dramatic polish. All are the liturgy of the common people coming in new and varied ways to find the presence of God.

Should your church do drama? You do, week by week as you worship. Should your church intentionally do works of dramatic art as part of your worship? Yes, if you are willing to accept the best that the people are able to do. It will be true worship, the people of God doing the liturgy, the work of God.



# *Association and Transcendent Values*

By Rev. Rod Gillis

Worshipping with the United Baptist congregation in my home town was my first opportunity to worship beyond the bounds of my tradition of origin. I did so as a young practicing Roman Catholic in a community that had a long history of both constructive and non-constructive denominational influences. My contact with the Baptist congregation was transitory; but I remain grateful for it. I recall feeling that I was worshipping with others who believed



they were gathered in God's presence. The sense of the holy conveyed in Baptist worship made an indelible impression. Looking back, the sense of the holy transcended, without trivializing, the differences manifested by the denominational divisions of the time. Some values, holiness, faith, love, justice, and the like, are transcendent. Other values may be more culture and community specific, equipping us with an existential compass. The distinctive values articulated by the founders of the Atlantic Baptist Fellowship and carried forward by the Canadian Association for Baptist Freedoms are illustrative of the latter, "historical Baptist principles of freedom and [continued] involvement with non-Baptist communities in joint worship, social action and ecumenical discussions."

Ecumenism has become a more arduous task in our time as a project no longer solely about overcoming divisions between denominations. The search for wholeness within the household of God requires contending with the divisions inside those denominations that are engaging the call for justice, equality and full inclusion on the basis of, for example, gender and sexual orientation.

Anglicanism, the tradition of virtually all my adult life, is wrestling with gender equality and GLBT inclusion globally. The matrix of Anglican theological freedom with its constituent values of scripture,

tradition, reason, is being contested currently by a doctrinaire reading of scripture that favours patriarchy. Concern is growing over developments at the Anglican Communion level that threaten to impose hegemony at the expense of self-governing national churches. It's a variation on a theme found across denominational lines.

Holiness means, not that God belongs to us, but that we belong to God. Such belonging binds us to the world that God loves. Denominations are increasingly challenged in their ability to provide everything we require in order to live out our belonging. Associations, whether within or constructed across denominational lines, hold out exciting possibilities. Holiness is a shared transcendent value for Christians. Ecumenical conversation allows transcendent values and the particular values of effective community to be held in a creative tension. Ecumenical dialogue assists in warding off insularity while maintaining the vitality of the association( or congregation). The CABF appears to be striving to balance the two characteristics of Baptist polity described by The Rev. Dr. Stan Hastey in the 2008 Rushton Lecture, i.e. the congregation and the association. The CABF is making strides in this direction while keeping both ecumenical partners and the wider community clearly in view. As a credentialed Anglican who is also a member of the CABF, I think such emphases can only enrich both the CABF and the Christian tradition at large.

## *The Rushton Lecture Scene*

*Rev. John and Mrs. Evelyn  
Dickenson at the Rushton  
Lecture registration.*





*Mr. Robert  
Rushton at  
the Manning  
Memorial Chapel  
organ during the  
Rushton Lecture.*

*Below: The large  
attendance at  
the Rushton  
Lecture, Manning  
Memorial Chapel,  
Acadia University.*

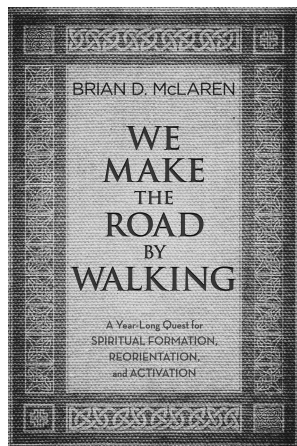


# *Book Review: We Make the Road by Walking*

By Ed Colquhoun

**Brian D. McLaren**, *We Make the Road by Walking: A Year-long Quest for Spiritual Formation, Reorientation and Activation* (Jericho Books, 2014, 280 pages)

Brian McLaren's *We Make the Road by Walking: A Year-long Quest for Spiritual Formation, Reorientation and Activation* is a challenge to describe. The fifty-two main chapters of this book, each a brief sermon about four pages long with questions and ideas for engagement, provide material for each week of the church year, supplemented by several seasonal chapters. Each chapter is preceded by suggestions for readings from the Bible. The preface and appendices indicate that the primary intent is for group use, for which guidelines for group discussion and liturgy are provided. The first quarter of the book centres on the Creator through the Hebrew Bible, the middle two quarters on Jesus through "imagine you are there 'framing,'" and the final quarter on the ongoing work of the Holy Spirit. Further related material may be down-loaded from <http://brianmclaren.net>, including an extensive Commentary which explains for group leaders the thinking behind each chapter. One might describe this book as a manual for a nascent faith community, as a lectionary with commentary, or as a devotional resource for private study.



His theological outlook on the Bible has garnered McLaren both positive and negative attention. This reviewer would call him

an evangelical progressive, standing just to the right of middle-of-the-road progressives like Borg and liberal progressives like Spong. Although McLaren states in his *Commentary* (p. 10) that he takes a formational/critical/literary stance, the certainty with which he narrates the stories of the Bible might lead one mistakenly to assume that he was unaware of the latest scholarship questioning e.g., the settlement narrative, the context of Jesus' sayings, the historicity of the Book of Acts, or the Pauline authorship of some of "his" epistles. In fact, in this work of imagining, McLaren seems to stand with Coleridge's "willing suspension of disbelief." He wants us to turn "from arguments about history to conversations about meaning." (p.112)

The recycled book title refers to a saying by educator Paulo Freire; however, McLaren observes that the image of walking is everywhere in the scriptures: images of walking in the Spirit, in the light, in truth, by faith, and most importantly, in our mentor's footsteps. In his comments about fulfilling the law "Jesus dares to propose that the road isn't finished yet." (p.132) The goal is "a gentle, generous and mature human being." (p.137) There are bound to be new insights for any group using this book as a guide to set out on the Way. Where else will you be challenged to think of the Trinity as a way of life? (p.241)

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## *CABF Council Notice of Motion*

**For the 2014 Annual General Meeting:**

That the annual membership fee be  
increased from \$10.00 to \$20.00

# *Managing the Church or Relying on the Holy Spirit*

by Rev. John Churchill, PhD: a retired faculty member of the Acadia University School of Business Administration, with national and international organizational experience.



During a congregational meeting, the senior minister proclaimed: “This church can’t afford two ministers...and God called me here.” Dread and anxiety struck the chair of the Deacons and she wondered: “Can this be handled in a way that avoids a church split?”

One Sunday, while a sojourner in a large North American city, I attended an inner city church whose minister during the congregational concerns announced that the social justice committee would disband if no members could be found for it. As I listened, I recalled the panhandlers I had just passed in this run-down part of the city. The church’s dilemma hinted at difficulties in leadership, organization for action, as well as an understanding of its core mission.

Despite its holy origins and divine agenda, the church as an institution incorporates all dimensions of human conditions and frailty. We should theologize about the church as the body of Christ and bring all spiritual resources to help accomplish its ministry, but in its daily operation, contentious issues must be faced, organizational structures created, the ministry of boards and committees organized, relationship between staff and the church (and other staff members) nurtured; and conflicts resolved. Management of the human dimensions of church life must be done in an intelligent and informed manner, in a manner that blends a care for souls, a theological understanding of the spiritual nature of the church, and insights from the field of management.

For some, use of the word management in a church context seems like an affront to the Holy Spirit -- it sounds too business-like. An argument in favour of using management insights and skills is easy to make...but not now. What is of interest to me is how management principles can be, and are being used, and the theology underlying that use.

When I took Practical Theology 101, it was, as a colleague of mine would describe, all about "administrivia". It did not treat the church as a living organism that needs to be motivated, guided, and organized to achieve its objectives. A quick look at the curricula of a few theological schools shows considerable progress has been made in blending management and organizational insights with the theological context of church life to tackle some difficult issues. Acadia Divinity College, for one, has an impressive array of course offerings in its curriculum in the Pastoral Ministry and Leadership areas. (<http://www.acadiadiv.ca/academic-calendar/>)

The ADC calendar says that in response to stresses in ministerial life,  
...many seminaries have changed much of the theological curriculum to include more practical aspects of ministry.....  
ministers are generally not well trained in leadership, management, and the organizational design or structure of the church.

Many text-based, videoed, and consulting resources are available in a church context (Alban Institute: <http://www.alban.org/>; Willow Creek: <http://www.growingleadership.com/>; the Minister's MBA: <http://www.amazon.ca/The-Ministers-MBA-Essential-Business/dp/0805443932>), and also in a general organizational context (Servant Leadership: <https://greenleaf.org/about-us/>; The Speed of Trust: <http://www.myspeedoftrust.com/>). When assessing resources, it is, of course, important to keep in mind that they vary in quality and theological compatibility.

Church management is about equipping the church to carry out its mission, using insights and principles from a variety of sources, theologizing about issues, acting out of a depth of concern for people, being self-aware, and acting in the spirit of our Lord.

In future articles, I would like to explore organizational structures and the Carver Model, decision making, and leadership.



## *Church News:*



**SINCERE SYMPATHY:** The CABF expresses our sincere sympathy to the family and friends of the late Rev'd Burlin Randolph 'Randy' Fawkes who passed away on 28 July 2014. Randy was born in St. Stephen, N. B. on 10 March 1950, awarded a B.Sc. in Forestry from UNB in 1973, a M.Div. a Diploma in Prison ministry and M.Th. from Acadia University. Randy was Minister of the Wilmot (N.S.) United Baptist Church (1984-1989) and later appointed Protestant Chaplain at the Atlantic Institution at Renous, N. B. After this, he was Chaplain at the Saint John Regional Hospital and St. Joseph's Hospital (1999-2010). His funeral was held 4 August 2014 at the Kennebecasis Baptist Church and interment took place at the Marysville Baptist Cemetery, Fredericton. We will miss him as a keen supporter of the CABF.

**FIRST BAPTIST HALIFAX:** In a news release this past summer, First Baptist Church Halifax announced that at a 1 June 2014 congregational meeting it was approved to call Jenny Csinos as Minister of Faith Development. This position is a new one for the congregation, developed by a Christian Education Reconstruction Team. Their focus was on faith development.

Ms. Csinos will begin her ministry on 1 September after completing a course in Clinical Pastoral Education at St. Joseph's Health Centre, Hamilton, Ontario. She has a Bachelor's degree in Christian Education and a Master of Divinity degree from Waterloo Lutheran Seminary. She also studied at Emmanuel Bible College, Kitchener, Ontario, with a focus on Christian Education and children's ministry, as well as study in Christian Education at Union Theological Seminary and the Presbyterian School of



Christian Education in Richmond, Virginia. She also served two years as interim minister of Christian Education and Faith Formation Ministry at the Erb Street Mennonite Church, Waterloo.

Jenny has moved to Halifax with her husband, David, this past August and the CABF wishes both Jenny, David and the congregation God's blessing and guidance.

First Baptist Halifax has thus completed one of the early steps in their transition towards a new ministry in anticipation of the approaching conclusion to the distinguished ministry of the Rev'd John Boyd, which officially comes to an end of July 2015.

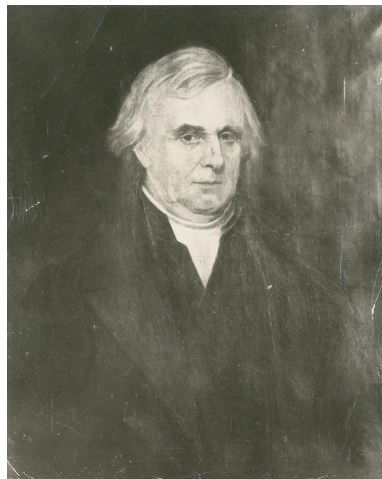
**INDUCTION SERVICE:** It has been announced that the induction service for The Rev'd Jeffrey White as minister of the Digby Baptist Church will be held on Sunday, 28 September 2014 at 2:30 pm. Jeff and his wife, Sharon, moved from Windsor, where he concluded a successful ministry, in July. Jeff was also a very popular president of the CABF (2009-2011) and continues to be a member of the CABF council.

## *Historial Highlights: The Portrait Fund*

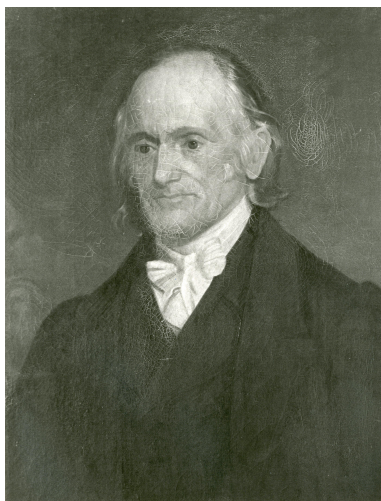
By Pat Townsend

The March 13, 1846 issue of the *Christian Messenger* contained the following notice:

"It is now commonly known to the readers of the *Messenger*, that an effort is going forward to obtain Portraits of the Pioneer Baptist ministers of this country, so far as circumstances shall admit, to be deposited at the property of the Baptist



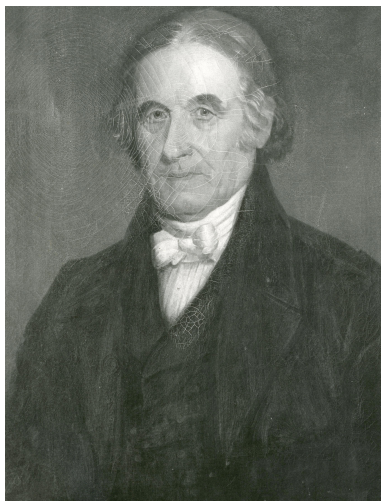
*Rev. Theodore Seth Harding*



*Rev. Joseph Dimock*

denomination in this Province. The friends of this effort will be gratified to learn that it is already in a state of forwardness. The portraits of fathers Harding and Manning are to be taken forthwith. The size is intended to be 25 x 30 inches, which is thought to be a just medium between meanness on the one hand, and extravagance on the other, which, if it should exist in some cases, would moreover prevent uniformity in the whole.”

Harding and Edward Manning were executed by William Valentine, the eminent Halifax painter, glazier and daguerreotypist shortly after the



*Rev. Edward Manning*

The portraits of Theodore Seth notice appeared in the paper. Valentine was the most important portrait painter in early 19th century Nova Scotia. After the funds were raised for the Harding and Manning portraits money was raised “by friends in Chester” to have a portrait of Joseph Dimock “executed by the same artist and with high success.”

The next time you visit University Hall take a look around the walls on the main and second floors. Many of the portraitist from the era of the “Portrait Fund” hang on the walls, as a reminder of our Baptist history and heritage.

# CABF MEMBERSHIP FORM

Please use this form to become a member or renew your membership for 2014. Please print.

*Name(s):* \_\_\_\_\_

\_\_\_\_\_

*Address:* \_\_\_\_\_

\_\_\_\_\_

*Phone:* \_\_\_\_\_

\_\_\_\_\_

*E-mail:* \_\_\_\_\_

**Membership:**

**Fee:**

**Individual**

**\$10**

**Optional Donation**

\_\_\_\_\_

**Total enclosed**

\_\_\_\_\_

Tax receipts will be issued for any donations of \$10.00 or more.

Please make cheques payable to the **Canadian Association For Baptist Freedoms** or **CABF** and detach this page and mail to:

**Cynthia Ogilvie  
975 Parkview Drive, RR 2,  
Centreville, NS, B0P 1J0**

*You can visit our website at*  
**[www.c-abf.ca](http://www.c-abf.ca)**

The Annual Meeting of the CABF will be held at the  
**CHESTER BAPTIST CHURCH**

on Friday evening and Saturday, 3 and 4 October 2014

The Rev'd Dr. Scott Kindred-Barnes, Minister: First Baptist Church,  
Ottawa speaking on the theme: Realizing Heaven on Earth: Four  
Words in the Service of God Revisited

**Friday Evening:** For those arriving Friday evening, you may like to see the Scarecrow Festival in Mahone Bay, then join CABF at the Oak Island Resort and Conference Centre at 6 p.m. and enjoy a fine South Shore dinner together, followed by an Ocean-side Bonfire at 8 p.m., guests of David and Joyce Allen.



Reservations may be made directly with the Atlantica Oak Island Resort & Conference Centre by telephoning (800) 565-5075. To receive the CABF rate, indicate your affiliation.

**Saturday Agenda:**

- |            |  |
|------------|--|
| 8:30 a.m.  | Registration - Coffee, Scones, Muffins     |
| 9:00 a.m.  | Worship - Vicki Brown, Bayside Baptist     |
| 9:30 a.m.  | First Presentation - Scott Kindred-Barnes  |
| 10:15 a.m. | Intermission                               |
| 10:45 a.m. | CABF Annual Meeting                        |
| 12:15 p.m. | Lunch                                      |
| 1:15 p.m.  | Second Presentation - Scott Kindred-Barnes |
| 2:00 p.m.  | Panel Discussion                           |
| 3:00 p.m.  | Holy Communion - the Rev'd Dr. Dan Green   |