

# *The Bulletin*

A PUBLICATION OF THE  
CANADIAN ASSOCIATION FOR BAPTIST FREEDOMS



Winter 2022



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

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Inquiries may be directed to the Editor:  
7 Cape View Drive, Wolfville, Nova Scotia B4P 1M3  
[ministerwolfvillebaptist@gmail.com](mailto:ministerwolfvillebaptist@gmail.com)



SET IN BASKERVILLE TYPES & PRINTED FOR THE  
ASSOCIATION IN KENTVILLE, NOVA SCOTIA,  
BY GASPEREAU PRESS LIMITED

ON THE COVER

*The chancel or "worship platform" of  
First Baptist Church, Edmonton, Alberta*

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# *Why the CABF?*

EDITORIAL BY SCOTT KINDRED-BARNES

¶ I believe the Church is called to be a witness for hope in our times. Yet, the brokenness of our world is such, that this witness does not come without courage and struggle. There were two main reasons for founding the Atlantic Baptist Fellowship in 1971. First, there was the conviction held among some Atlantic Baptists that the local church always has the right to determine who represents them, even when these members are not baptized in the preferred mode of the denomination. Second, there was the recognition that Baptists have a responsibility to the larger ecumenical body of Christ. This responsibility involves listening to how God is moving in other traditions as well as our own. Moreover, this responsibility means working with people outside the Baptist family in carrying out the larger mission of the Church. Are these dead issues? Or do these questions remind us of the importance of freedom in living out our mission?

I believe the strength of the CABF moving forward will be found neither in rehashing old debates, nor in encouraging doctrinal uniformity, even if such teachings are liberal and well-intended. Rather, the strength of the CABF will be found in our ability to hold in tension the paradox between meaning and mystery. It is a thoroughly Christian enterprise to say with Paul that “God was reconciling the world to God’s self in Christ.” But to whom are we to share this good news with when the pews are empty? Admittedly, the Church no longer occupies the place it once did in Canadian society. But instead of doom-and-gloom, perhaps this post-Christendom era in which we all now occupy, is a blessing rather than a curse. Perhaps through this time of disorientation, God is redirecting our mission to the world beyond our buildings, as the Church throughout the centuries has had to learn many times over.

Regardless of how we interpret the times, hopefully we can carry

out our mission without ignoring the fact that we all see through a mirror darkly. Are we willing to talk openly and struggle honestly together, to see the person sitting across the table from us as a beloved child of God, and to love that person even when they do not, or will not, see this mystery of faith in the same way as we do?

The articles in this edition are presented to inspire conversations and openness. May they be a source of blessing to you and your fellowship as you seek to discern where Christ's mission of hope is calling you in 2022 and beyond. We welcome the congregation of First Baptist Church, Edmonton to this conversation as they have discerned locally their need to broaden their affiliations. We are delighted to have them join our CABF family.

We also welcome a new executive, including our new President, the Rev. Marlene Knowles.

*The Rev. Dr. Scott Kindred-Barnes is the Senior Minister at Wolfville Baptist Church in Nova Scotia.*

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## *Broadening Our Affiliations at First Baptist Church, Edmonton: January 2022*

BY MARCO ADRIA

¶ In a way, the people of First Baptist Church (FBC) Edmonton began the journey towards membership in the Canadian Association for Baptist Freedoms (CABF) in the early 2000s. Though we didn't know it at the time, we welcomed interim pastors visiting from Nova Scotia who would also be active in CABF. We were thus provided with a kind of early introduction to CABF and its Covenant and objectives. We worked with the late Rev. Dr. Keith

Churchill, whose ministry we treasured so much. We were also privileged to have the Rev. Dr. Carol Anne Janzen with us for a time. Carol Anne introduced us to the traditions of the Hanging of the Greens and of “Chrismons,” both of which continue to be part of FBC’s Advent celebrations.

Fast forward to September 2020, when one of our chaplains, ordained by FBC and ministering in local prisons and hospitals, wrote to our Church Council, asking whether there might be a benefit in collaborating with CABF. The answer at that time was that we didn’t know. However, FBC Edmonton had recently approved an identity statement that included our intention to celebrate “the God-given worth of every person” and to “worship and act in solidarity with people displaced, silenced, and harmed by injustice.” In an age of global networks and contacts, could we hope to broaden our affiliations as a congregation, even beyond Western Canada, by partnering with CABF?

The answer to this question began to form in February 2021, when Church Council began to consider what membership in the CABF might mean for our church. Church Council and ministry staff organized a series of congregational listening sessions and encouraged small groups to pray and discuss the matter carefully. Our deliberations were informed by people from the CABF who gave generously of their time, including Lee Nicholas-Pattillo, the Rev. Dr. Rusty Edwards, the Rev. Dr. Scott Kindred-Barnes, and others. On November 25, 2021, FBC Edmonton voted overwhelmingly in favour of applying for membership in CABF.

Thanks be to God for leading in this matter. We look forward to a journey of faith in which, as the CABF Covenant states, we seek to “affirm and celebrate participation in the whole Church of Jesus Christ, worshipping and working together to witness to, and to further, the reign of God in our lives and in our world.”

*Marco Adria is the Moderator of Church Council at First Baptist Church, Edmonton.*

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# *Reflections of a Former President*

BY THE REV. JOHN E. BOYD

¶ The Canadian Association for Baptist Freedoms (formerly the Atlantic Baptist Fellowship) has been part of my life and ministry for its entire fifty-year existence.

I was 21 and a first-year student at Acadia Divinity College when the ABF was founded. I saw it as a source of hope, encouragement and support for freedom-loving Baptists, as well as a vehicle through which we could grow in our faith, join in mission, and connect with the broader ecumenical world. Without the ABF/CABF I may not have been able to remain a Baptist. It was crucial to join other Baptists who were unwilling to fit or stay “inside the box” of conservative evangelical theology and practice.

ABF/CABF gave me the privilege of serving as the eighth President (1981–82) and again as the seventeenth President (2000–2003). The ABF was only 10 years old in 1981 and many of our founders were still active, people like Ferne and Jud Levy, Marion Grant, Vin Rushton, Alder and Athena Colpitts and the inimitable team of Morris and Dorothy Lovesey. We still hoped that the Convention could be influenced, even changed, by an energetic, biblically sound and faithful affirmation of historic Baptist beliefs. We saw ourselves as the “loyal opposition” and encouraged diversity of viewpoints as individuals (soul liberty) and Churches (local church autonomy). Ecumenism, discussion of social issues and support for women in ministry were major emphases in those days. Then, as now, *The Bulletin* served to connect, inform, and empower us while providing space for our voices to be heard.

The ABF was an early supporter and member of the Atlantic Ecumenical Council through which we were able to connect with the major denominations and Councils of Churches throughout Atlantic Canada, to participate in biennial conferences and meet-

ings of heads of denominations, and have access to ecumenical resources not available through the Convention.

By the time I started my second term in 2000 we knew there was little chance of change in Convention policies on ecumenism or theological diversity. We were putting greater emphasis on supporting one another, networking with likeminded Baptists in Canada (The Gathering of Baptists) and North America (Alliance of Baptists, Baptist Peace Fellowship of North America) and organizing annual conferences with speakers who could stretch our vision. Our hope was to engage more Atlantic Baptists on an individual level, facilitate conversations that would encourage progressive Baptists wherever they lived, and to build strong relationships with our partners.

For the 30th Anniversary I wrote a *Bulletin* (Spring 2001) article in which I encouraged us to *continue to plan conferences, publish Bulletins, and build networks* and to tackle new initiatives focused on the needs of our members, Churches and Clergy. I wrote: *To do so will require a greater effort of discernment - instead of saying, "You need this," we need to ask, "What are your needs?"*

Some ten years later the ABF was incorporated as the CABF and those needs would include the ability to credential clergy and be approved as a religious body able to list clergy for marriage licenses with the Provincial Department of Vital Statistics. Thus, the CABF made it possible for me to continue as an accredited Baptist Minister after conducting a same-sex marriage made it impossible for me to remain on the Convention's list of accredited clergy.

My life has been blessed in innumerable ways by the ABF/CABF, my "Baptist family," over these last fifty plus years. I am deeply grateful and excited for our future!

*The Rev. John Boyd retired in 2015 after ministering to three Baptist pastorates over 41 years: the Mahone Bay/Northwest/New Cornwall Pastorate, First Baptist Church, Amherst and First Baptist Church, Halifax. John twice served as President of the ABF, 1981-82 and 2000-03.*

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# *Jars of Clay*

BY MARLENE KNOWLES

“But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.”

2 CORINTHIANS 4:7 (NIV)

¶ We come together at the CABF as a community; likened to the biblical image of jars of clay, humbled by our vulnerability, but strengthened by the treasures we each possess. Both individually and collectively, our hearts are open to all people and congregations.

In this decade of my life, I can look back at experiences and see how I have been blessed and inspired in preparation for this latest chapter. These include my formative years in Yarmouth County, my university years at the University of New Brunswick, followed by teaching, marriage, and the motherhood of two children. Then there was more study at Mount St. Vincent and Acadia Divinity College, leading me to pastoral ministry at numerous local Baptist churches, and a chaplaincy at a local nursing home. During these years, seven grandchildren worked their way into my heart, keeping me youngish, encouraged and at times exhausted.

During the past twenty years I have been involved in mission travel to various parts of the world, receiving blessings from Polish, Bolivian, Brazilian, Indian, Nepalese, Indonesian, (plus) brothers and sisters. The monks at Holy Hill Hermitage in Ireland, and newfound relationships developed along the Camino de Santiago have simply been the icing on a very rich cake indeed.

I am privileged to serve as the CABF President, knowing that here there is an opportunity for pastors, like myself, to live out our theology of ministry peacefully and with freedom of conscience.

*The Rev. Marlene Knowles is a retired Baptist minister. She began her term as CABF President in the fall 2021.*



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# Why?

BY WENDY ELIOTT

¶ I remember as if it happened yesterday, but it was over a decade ago that the Lectionary introduced me to the Concubine of Bethlehem. It was the era of a hideous murder trial in Port Coquitlam, B.C. In my safe Wolfville pew there were few reminders of the overarching patriarchy in the Old Testament, so I was startled to listen to Judges 19 read nonchalantly from the pulpit. As a moral tale, I could hear no glory for God or his people, certainly no hero rescuing the maiden. This Biblical chapter only leads to a horrible tragedy. As a woman in the 21st century, I could find no way to make sense or to live with Judges 19, so I wrote this poem:

## A LAMENT FOR THE CONCUBINE OF BETHLEHEM

Judges 19

So much depends on translation,  
but the sacrifice is clear.  
Harlot and whore remain women of easy virtue.  
The concubine left the man who had not married her.  
She was angry by one account and a whore by another.  
So the Levite sought his mistress out  
in the home of her father. He tarried.  
The old man entertained him over several days,  
but finally they depart with two asses and a servant.  
At eventide in Gibeah, they are given shelter  
by an elderly fellow.  
This provokes a nasty mob who gather outside in protest.  
As appeasement, the aged host offers the mob both  
his virgin daughter and the concubine. "Humble ye them."  
The growling rises, so the Levite hands the damsel  
over to the pack for a night of rape and abuse.

Just before dawn the concubine crawls back to the doorway where her 'Lord'  
is. She collapses.

I can see her hands on the sill, every garment fouled.

Rising from his bed, the Levite tells his spouse to get going. Mount the ass.

Once home, he takes a knife and cuts the sacrifice into 12 pieces.

The final indignity is a woman's body parceled up  
and sent out to all the coasts of Israel.

Godless and kingless days in Old Testament Israel.

Heartless too.

The concubine has no voice. I cannot place myself in the 19th chapter of  
Judges.

There is no red tent, no safe place for womankind there.

What turns a whore into a parcel in this century or any other?

Can we claim greater safety when Robert Picton's trailer contained so many  
knives?

*Wendy Elliott is a columnist with the Valley Journal Advertiser and a town councillor in Wolfville, N.S. She was a reporter and editor for four decades, winning both regional and national newspaper awards. Wendy is also a member of Wolfville Baptist Church.*

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## *Enculturation & Kenosis*

*Canadian Armed Forces Chaplaincy and  
its Pastoral Theology: Part Two*

BY DERRICK MARSHALL

¶ In part one I suggested that transitioning into the military culture is a shock to the system, and this is no less the case for CAF chaplains, who must not only learn the military system, and lan-

guage (rank structure, acronyms, terms, jargon, *etc.*) they must also learn to navigate and minister in a pluralistic environment. This is a balancing act of representing your own specific faith tradition while respecting and supporting that of others.

What makes a CAF chaplain fit within the ethos of the military in general, and the chaplain service in particular, is the ability to support the mission of both the military and the chaplaincy. This is done largely through the practice of practical theology in general and in particular that of *kenotic theology*. Just as Jesus Christ humbled Himself, gave up His exalted place with His Heavenly Father and became human, embodying a kind of self-emptying love and humility, so must CAF chaplains engage in a similar (albeit much smaller) kind of *kenosis* (*Gr. Kenos, "Empty"*). For we too must empty ourselves of pride and control, as well as the comfortable confines and limitations of our respective denominations, and enter instead into the life and lifestyle of the military member to whom we minister, as well as striving to cooperate and work with very different religious traditions in the process. This living on the "front lines", as it were, grants the chaplain both credibility with the troops as well as understanding and compassion towards their daily work and personal struggles.

*Kenosis*, the act of self-emptying love and sacrificial care, requires obedience, even to the point of death, and this requires self-forgetfulness.\* Militarily speaking, such *kenosis* is not merely blind obedience to our military leaders but obedience to our calling in Christ to act as prophets for justice and righteousness. While we are always seeking to support the military mission where and when we can, the mission to be faithful to the Kingdom of God will demand that we support the ethical stance on a given issue in the midst of the military mission whenever possible. Consequently, we are walking the tight rope between two different kingdoms simultaneously. This does, however, work both ways, for such prophetic and *kenotic* sacrifice and *agape* love will sometimes call us as chaplains to support the needs of the institution and its needs

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\* Maggie Ross, *Pillars of Flame: Power, Priesthood and Spiritual Maturity*, San Francisco, Harper and Row, 1988, Page 116.

above the occasional unreasonable or unrealistic demand of the individual CAF member when necessary. Being kenotic entails being prophetic by times, and that means the chaplain must make wise judgement calls on which side of the equation to throw his or her support, and will sometimes mean sacrificing personal popularity in order to stand for what is right and just in a given circumstance. This requires self-emptying of the ego for a higher principle or cause which is periodically before the CAF chaplain in ministry, a role to which all ministers are occasionally called. In a subsequent edition of *The Bulletin* I will address the CAF chaplain's requirement to offer pastoral care in a kenotic manner.

*Major (The Reverend) Dr. Derrick Marshall, CD, is currently Halifax Senior Fleet Chaplain. He is graduate of Acadia Divinity College and a long-time supporter of the CABF.*

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## *Inside Out*

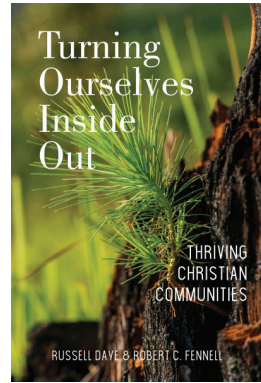
Daye, Russell and Fennell, Robert C., *Turning Ourselves Inside Out: Thriving Christian Communities*. Minneapolis: Fortress Press eBooks, 2021. 158 pages. ISBN 9781506470030

REVIEWED BY ED COLQUHOUN

¶ The problem of church decline is not exactly a new topic for many twenty-first century Christians. Why is this happening and how can it be reversed? The key causes identified in this book are “surrender to the scientific materialistic worldview of our culture and denial and confusion over the church’s complicity in colonialism.” p.61. This book is a determined attempt to look at the other side of the coin - at Christian communities that are bucking the trend of decline.

Daye and Fennell have presented a challenging and useful account of The Thriving Christian Community Project which they

conducted beginning in 2015. They describe the book as a phenomenological case study of about 35 faith communities, mostly what they call mainline liberal churches. The first challenge for this Baptist reviewer was to feel included in their target audience. Fortunately they did opine that “some” Baptist churches were mainline and although their “liberal” tag seemed to imply only social justice warriors, they do cite Martin Luther King Jr. as one of their heroes. The challenge for Daye and Fennell was that they discovered that it was “a mistake to try to offer a general profile of a thriving congregation.” p. 95. However, ultimately they teased out six key virtues that distinguished thriving faith communities—hope, humility, love, courage, integrity, and one more.



For each chapter, the book provides helpful questions for a leadership group or a study group which encourage reflection on the state of one’s Christian community and hints for stimulating more thriving. At the end of their study, Daye and Fennell outline a four week study program for communities interested in a deeper dive into renewal. Although the book does not lack theological depth, there are many insights that will enliven participants who have any degree of academic sophistication, e.g. their reflection on the seven last words of the church, “We’ve never done it that way before.”

About that last virtue—kenosis. The title hints at the upheaval that following the example of Jesus implies. This is an unexpected reflection on outreach based on the movement of the Spirit in the world, a different attitude toward culture rooted in the thinking of Chapter 2 of Philippians—“How can we be of service to our communities?”

*Ed Colquhoun is a retired public school educator and a supporter of the CABF since its inception. He has served as President (twice) and Editor of the Bulletin. His last assignment was as Baptist Spiritual Formation Director at the Atlantic School of Theology.*

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# *Finding My Way*

Radford, Bert, *Finding My Way*. Illustrations by Shelton Deverell. Privately published, 2020.

REVIEWED BY ROGER PRENTICE

¶ *Finding My Way* is a beautifully published volume by the Rev. Bert Radford which opens with lines from Alfred Lord Tennyson's poem, 'In Memoriam', a poem originally entitled, 'The Way of the Soul' (1850), in memory of the early death of his friend Arthur Henry Hallam. It has been a valued hymn as well, 'Strong Son of God, Immortal Love';\* which gives the reader a clue to the story which Bert relates.

The volume is about Bert's own growth and development as a person, a Christian and a minister. It is a journey filled with personal experiences and profound grace.

The beginning of Bert's serious pilgrimage of faith might have been when a student in his school raised the question of 'evolution' in a science class. This seemed to light the fire for studying the scriptures seriously, accompanied later by a thorough academic study of theology and, particularly, biblical literature.

The book is filled with personal experiences and influences with friends that opened Bert's mind to new ideas and experiences such as canoeing and admiration of nature, chancel drama, music, and even philosophy. The latter was the gift of Rodger Forsman, long-time member of the ABF/CABF.

Bert Radford found himself amongst those who were ordained in the 1960's, and the theological wars Baptists endured. A victim of more conservative Baptists, this seemed to cast him wholeheartedly with the more progressive ministry kind. Good for him. In the long run, the Church was enriched. The author was undoubtedly af-

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\* No. 23, *The Hymnal* (Toronto: Baptist Federation of Canada, 1973).

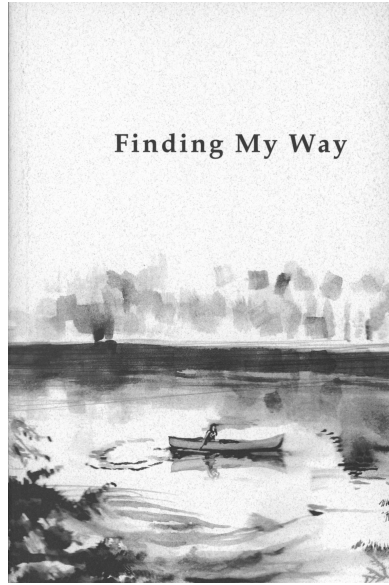
fectured by these church clashes that ensued, retreated to teaching for a time, but returned to full-time ministry through the support of friends. The most heart-rending story told is of a deacon asking 10-year-old Bert if his father smoked. It reminds us of the Civil War days in Great Britain and W. F. Yeames' painting (1878) 'When did you last see your father?'

This opens up for Bert new thoughts and beginnings for the Faith, and ministry for churches. He is correct in identifying the secularization of society and the challenge this

places on the Church and presents four approaches being attempted, and the one which he would choose. (pp. 48–49). Armed with experience of Baptist business meetings, he also became Chair, later as President, of a teachers' federation.

The author ends with a *credo* that might surprise some but fulfills what he writes. Finally, the book ends with a *doxology* about his family and how dear they are to him, and why. Altogether, it is a work well worth reading, marking, and inwardly digesting.

*The Rev. Dr. Roger H. Prentice, after serving Baptist churches of First Baptist, Amherst, N.S., Union Street, St. Stephen, N.B., and Annapolis Royal, N.S., served as Chaplain of Acadia University from 1985–2007, and 2019–2020. He served as President of the CABF and Editor of the CABF Bulletin many years since its inception. Retired, he lives in Wolfville, NS, a member of the Acadia University Senate, and the Wolfville Area Inter-Church Council.*



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## *CABF News*

☛ The short bio for DOROTHY HUNSE's book review in the fall 2021 edition of *The Bulletin* was omitted by mistake: "Dr. Dorothy Hunse is the Assistant Professor of Pastoral Care at Acadia Divinity College and the Director of the Charles J. Taylor Centre for Chaplaincy and Spiritual Care at Acadia Divinity College."

☛ We extend sincere sympathy to the family and friends of Joan Churchill, a long-time supporter of CABF and a member of Port Williams United Baptist Church, who died suddenly on December 21, 2021. Joan's Memorial Service was held on December 26th.

☛ MEMBERSHIP NEWS! At the January 5th meeting of CABF Council a motion was approved to change the method for determining annual individual memberships. Commencing on January 1, 2022, individual memberships will be for a period of twelve (12) consecutive months instead of the calendar year. Therefore, annual dues for 2022 are payable one year following your last payment date and will expire one year later. To make this transition easier, you will be notified by email or regular mail prior to the expiration of your current membership. We are hopeful that this change will increase the retention of members by reminding them when their membership will expire and allow members to pay forward their annual membership for more than one year. As always, you may e-Transfer your membership fee to [cabftreasurer@gmail.com](mailto:cabftreasurer@gmail.com); or by mailing a cheque to David G. Allen, CABF Treasurer, PO Box 217, Mahone Bay, NS B0J 2E0.

☛ The ecumenical world was saddened by the death of ARCHBISHOP DESMOND MPIOLO TUTU (b.1931) in late December 2021. Yet, his courage and faith in the face of much adversity and oppression remains an inspiration. In 1982, Tutu threatened to burn his bible if he was wrong about the inevitable collapse of apartheid. Tutu stood only a 5'5", but he was truly a towering figure in South African theology and politics, and a witness for Christ to the entire world.