

The Bulletin

A PUBLICATION OF THE
CANADIAN ASSOCIATION FOR BAPTIST FREEDOMS



Spring 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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ON THE COVER
Rev. Dr. Roger H. Prentice
(1843–2022)

CABF Spring 2022 Bulletin:

EDITORIAL BY SCOTT KINDRED-BARNES

¶ In 2019, the Rev. Susan Beaumont published a helpful book through the Alban Institute titled, *How to Lead When You Don't Know Where You're Going: Leading in a Liminal Season*. According to Beaumont: "Liminality refers to a quality of ambiguity or disorientation that occurs during transition, when a person or group of people is in between something that has ended and something else that is not yet ready to begin. Transition experiences follow a predictable pattern that involves separation, liminality, and reorientation." The events that have unfolded over the past few years with a world pandemic, the so-called "freedom convoy" in Ottawa, and the Russian invasion of Ukraine, all affirm that we are now in a liminal season. How might the Church respond to this season of change? One of the themes discussed by Beaumont is that of *coherence*, a state of mind obtained when people and groups learn how to integrate what is novel into what is already known. In our two-thousand-year history, the Church has faced many times of disturbance and disruption. Throughout it all, whenever the Lordship of Christ has been upheld, the Church has not been found without a worthy and mighty headship to sustain and guide her. While there is no magic one-size-fits-all answer to the questions of change, it is hoped that the articles in this edition will speak to this liminal season.

The death of the Rev. Dr. Roger Prentice on April 8, 2022 came as a shock to the CABF. Roger played a crucial role in the first fifty plus years of our history. One of his last duties for the CABF was to plan the anniversary worship service which will be held at Wolfville Baptist on 3 June, 2022. Roger will be dearly missed as we gather in Wolfville to celebrate our past. Hence, I have chosen to put his picture on the cover and dedicate this edition to his life and witness.

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

Kairos Moments

BY CLARENCE DESCHIFFART

*I love the LORD, for he heard my voice;
he heard my cry for mercy. PSALM 116:1*

¶ The Bible is filled with encounters with God, Kairos moments. In the gospels, when people who were suffering met Jesus, they became recipients of His grace—the undeserved love and favour of God. Those who experienced this love were transformed; their hearts and souls were set free. These Kairos moments continue today. How do I know? Since 1986, I have participated in Kairos Marathon Circles held at Springhill Institution and Acadia Divinity College.



There are two Greek words for time. *Chronos* refers to the kind of time that is measured by a clock. *Kairos* is a special point in time which signifies a proper or opportune time for action or a “season” such as harvest time.

The Kairos Marathon Circles program was introduced to students and volunteers in 1969 by Dr. Charles Taylor, a professor at Acadia Divinity College, and the Circles continue today - the longest running volunteer program within Correctional Service of Canada.

Kairos marathons are a place where participants can meet to share concerns, support each other, and grow personally, emotionally, and spiritually. Chairs placed in a circle allow each person to see others in the circle during interactions and a facilitator guides the discussions. Kairos Prison marathon circles are offered voluntarily to prisoners and volunteers as a non-institutional program in the Springhill chapel, and Kairos Street marathon circles are offered to community members and volunteers at Acadia Divinity College.

On March 26, 2022, the first Kairos Street marathon was held

since the Covid-19 pandemic began. A first-time participant, who had waited more than two years to attend a marathon, made the following statement, “Does this circle expect a person to be vulnerable? Are you people assuming that?”

Our communities are filled with people who have faced poverty, racism, abuse, or unstable homes with parents who struggled with poor mental well-being, mental illness, and addiction. Many did not have access to proper care, support, and education during their childhoods. Over the years, their challenges compound pushing them to the margins without the necessary skills to participate fully in society. They experience poor well-being, mental illness, and addiction. Some become incarcerated.

Executors of criminal behavior and wounded volunteers often come from the most vulnerable situations in our society and fear being hurt again. Yet, vulnerability is necessary to experience the profound love of God. When others gather and listen deeply, sharing one’s story of brokenness, pain and confusion can lift the burden of shame and bring a new freedom that is genuine, real, and authentic. Participants of Kairos Circles do not judge or condemn, instead they listen attentively and with profound caring, praying silently that the love of God may grow.

Kairos marathons provide a place and a space to release burdens, embrace love, and experience healing.

Clarence DeSchiffart, [M.Ed. (Counseling), R.S.W.] is the facilitator of the Kairos Marathon Circles in Springhill Institution and at Acadia Divinity College. For additional information on Kairos Marathon Circles or Concilio Prison Ministry, email concilio.ed@gmail.com or visit our website at <https://concilioprisonministry.org/>

Apocalyptic Rhetoric & Right-Wing Ideology

BY JOHN C. PERKIN

¶ FEBRUARY 18, 2022—OTTAWA. Having taught apocalyptic studies, exploring the rhetoric of this mode of thought in contemporary culture and political ideology, for almost thirty years, a case study landed on the doorstep of my church this past winter. The truckers so-called “freedom convoy” arrived in Ottawa in late January, and settled in for more than three weeks.



Just as the apocalyptic texts grew out of times of crisis and the loss of power, so the interest in the apocalyptic writings, particularly the book of Revelation, grew exponentially in what were believed to be times of crisis. The link between crisis and threat was compounded by a literal reading of apocalypse and its warnings; intended to be understood as metaphor, fundamentalists read Revelation as a literal prediction of tribulations and woes to come. The dualism of good and evil became a dualism of the holy people of God (those with power, white Protestant Europeans), and those who threatened social stability and therefore represented the forces of evil. In post-Civil War America, the rhetoric of apocalypse emerged as a cultural force, shaped by visions of an imminent end, an openness to violence, and a sense of threat from those who were different. The racism and hatred that it adopted were direct heirs to its apocalyptic rhetoric of the dualism of purity and uncleanness, of holy and unholy; what emerged in this white Protestant movement was an ideology that was anti-Catholic, anti-Semitic and anti-black, representing, as its adherents believed, all that was unholy, displeasing to God, and therefore expendable.

The rise of fundamentalism in the twentieth century brought the eschatological and apocalyptic ideas to the forefront. Popularized

by Hal Lindsey's *Late Great Planet Earth* in the 1970s, and legions of television broadcasters in the 1980s and 1990s, the apocalyptic rhetoric was taken up by conservative political movements through linking fears of these apocalyptic woes a desire to return to "traditional family values" and nationalism, along with other things held dear by conservatives. Evil, the threat of the loss of power, the fear of a one world government run by agents of antichrist, became part of the rhetoric, and evil was identified with liberalism, atheism, and indeed anything that seemingly threatened the status quo, or the imagined world of the past.

By the turn of the millennium, this rhetoric of dualism had become entrenched in the right-wing ideology, and was already beginning to lose its overt religious connection; the apocalyptic book of Revelation was not opened or quoted, but its misinterpretation continued to inform this increasingly extremist right-wing agenda. The "othering" of those not representing the inherent values including racial minorities, members of the LGBTQ community, immigrants, and others, became the norm. The dismissal of reason, science, and logic, also began to dominate. It was not long before conspiracy theories began to creep in, and duly elected governments and people became suspect. And this was all dressed in the clothing of Christianity.

The anti-government, anti-science, anti-immigration, Islamophobic, racist and homophobic rhetoric of white supremacy, well attested in the Ottawa rally, was well entrenched in far-right ideology. Its roots are in misinterpreted Christian apocalyptic texts, as are the ideas of violence. Revelation is a violent text: there are destructions and woes and God delivers judgement. The usual reading of the texts sees it all come to violent culmination in the battle of Armageddon. While this ultimate or abstract violence belongs to God, in its hateful and hate-filled rhetoric, that violence slowly becomes more proximate—that is, it is acted out by the players who see themselves as the holy ones, proud and triumphant, ready to take part in unfolding apocalyptic events. Possession of weapons becomes part of this right-wing agenda, as they are important to assure that they, as the holy ones, are able to fully participate in the playing out of divine violence that is to come.

All this was behind the movement that occupied Ottawa this

past winter. Yes, many of those protesting were simply demanding an end to vaccination and mask mandates, but make no mistake, the organizers and principal players were simply using that as an excuse. Western secessionist Tamara Lich and others began envisioning and planning a truck convoy to take over Ottawa, with the ultimate goal of challenging and even removing Trudeau's government from office, shortly after the election of 2019. This, of course, was long before the pandemic, and long before mask mandates or vaccination mandates were introduced. These health mandates were just a thin disguise for an extremist right-wing populist movement to flex its muscles, show its force, tap into populist sentiments among people who believe that society is in crisis, and who believe that whatever power they have is threatened. Many of those involved will not even know their beliefs are rooted in apocalyptic texts, as they have become quite secularized and politicized, but others still acknowledge their roots. Many protestors involved in this occupation publicly voiced their views about the coming tribulation, about standing up for God in the final days, about the threat of governments stamping out religion, about the need to "take back Canada" as though it has come under the power of the beast of Revelation. Street preachers at the heart of the protest perpetuated this belief. Many protestors believe the coronavirus is a hoax. Many believe that their duty is to stand for God and defy government. Many expressed willingness to engage in violence—holy violence, as it is understood—to achieve their ends.

Writing from Ottawa, I was first frustrated by the takeover of the city by this movement claiming "freedom" without any attempt by authorities to prevent it, and then by the long slow process of responding. But in reality, the long slow process is important to avoid confrontation and violence. When apocalyptic rhetoric joins with right-wing extremism and racism, confrontation with authorities is desirable and expected, and the authorities refused to play that game. We need to be much more aware of this kind of ideology and its implications, as it is not going away any time soon.

The Rev. John Perkin serves as the Minister of First Baptist Church, Ottawa. Prior to moving to Ottawa in 2020, John served as Chaplain of Mount Allison University from 1993-2020.

Reflections of a Past President

BY ED COLQUHOUN

¶ The founding of the ABF more than fifty years ago corresponded to my transition from Theology to Education. After inhaling the heady thinking of Paul Tillich making room for a “nonsupernaturalist” (his term) among the faithful and the theological musing of Dietrich Bonhoeffer, I realized that I might not be a good match for the Atlantic Baptist pulpit; however, Jesus himself kept Thomas as a disciple, so I hoped there might be space for me as a layman in our Convention.



Three disturbing trends in Convention needed to be addressed. Firstly, our withdrawal from other Christian bodies like the Canadian Council of Churches (CCC), secondly, the Examining Council’s reluctance to ordain women to pastoral leadership, and thirdly, the assumption by Convention of the right to determine who should represent the local church at the assembly. The first trend seemed an assertion of denominational superiority in blatant contradiction of Jesus’ prayer that we ought to be one. The second looked like an extension of the ancient household code in the pseudo-Pauline epistles which asserted the father’s dominion over his women, children, and slaves. The third assumed Convention control over the local church in a matter of ritual and doctrinal purity which, in a Baptist frame, is none of their business.

At first, we tried to be advocates against these three misguided positions, both in Convention assembly and in private meetings with the leadership. Decades of effort yielded minimal results, if not outright entrenchment on the part of Convention. I confess that, for a time, I gave up the fight, concentrating on my education job and organizations like the VON, the local hospital board and Acadia University. New life seemed to come to our organization when we finally reached the conclusion that, while we may remain in dialogue with Convention, we had to chart our own path to pro-

vide a home for those Baptist lay church members and clergy who are open to a more progressive take on Christian faith.

Along the way, I succumbed to the enticement to edit the *Bulletin* in 2008 when I was sent as the ABF delegate to Atlanta to report on the amazing New Baptist Covenant Celebration, a gathering of thousands of Baptists organized by Jimmy Carter and others. I have appreciated the opportunity to participate with fellow Christians at the CCC after the CABF became a member—while Convention still stands on the sidelines as an “observer.” On my last assignment from the CABF, I enjoyed associating with the faculty and students at the Atlantic School of Theology as I tried to provide direction to the Baptists enrolled there. Eventually the commute to these assignments became too much and I am retired from them, except, it seems, when I am unable to resist an editor’s plea.

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.

Kenosis & Pastoral Care

*Canadian Armed Forces Chaplaincy and
its Pastoral Theology, Part Three*

BY DERRICK MARSHALL

¶ The past two editions of *The Bulletin* I have addressed the inevitable culture shock that all inductees experience at Basic Officer Training and the early years of military service (chaplains included), as well as a certain degree of self-emptying that is required of the military chaplain (i.e. *kenosis*) in order to be a successful in the pluralistic milieu of the Canadian Armed Forces (CAF). This is not easy, and it is certainly not everyone’s “cup of tea”. In point of

fact, many fellow ministers have told me they wouldn't do what I do, "... for all the tea in China"! I suppose it is all really a matter of one's calling. However, many ministers called to the mission field are also similarly plunged into a new language and culture and must navigate their own degree of enculturation in order to effectively minister in a foreign mission field. CAF chaplains do so in a very unique mission field by taking on the identity of a soldier, sailor or airman/airwomen and living the lifestyle required of them—by taking postings every several years to different bases across Canada, leaving family for Temporary Duty or taskings for weeks and months at a time, or going on deployment overseas for many months. When we do these things we do so with the intentionality of supporting the military mission and also offering a kind of self-emptying pastoral care. In other words we loiter with intent.

As William D. Perri reminds us *kenosis*, or a sacrificial attitude by ministers, is not just about ego but has also to do with woundedness. As ministers we are called upon to enter into the sinful, wounded and broken nature of the world as healers, and we do so by being both sacrificer and sacrificed. What does this mean for the military chaplain? First, it means that we must be willing to enter into our own woundedness, to better get in touch with our own limitations and feelings (loneliness, isolation, fear, depression, etc.) so that we may better empathize with those to whom we minister.*

Once a minister enters into his own woundedness he is able to mortify his own ego and develop compassion for those under his care. Perhaps no one has better expressed this call to *kenosis* than has the late Henri J.M. Nouwen. For he underscores the theme of *kenosis* as the starting point for pastoral service in his classic work *The Wounded Healer*. In this great work of guidance on the subject, Nouwen tells us that when we enter into a deeper understanding of our own pain we are able to convert our weakness into strength and to offer our own experience as a source of healing to others. Then our ministry becomes a blessing and a healing service.†

* William D. Perri, *A Radical Challenge For Priesthood Today: From Trial to Transformation* (Mystic, Ct: Twenty-Third Publications, 1996), 34.

† Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York: Image Books Doubleday, 1972), 87.

Since our essential theology as military chaplains is practical theology (Incarnational), and essentially “needs-based” in nature, it is centred on our pastoral relationships to others. Since any service member of any given religious persuasion can approach a CAF chaplain for help at any time, it behooves us to be flexible in our response. There will be, consequently, fear of loss when we step out of our comfort zones in order to serve others who are not from our own particular religious (or even cultural) tradition. It is important to stress at this point that each chaplain is not being asked by the military to be less of a representative of their own tradition’s proud culture and tradition. Indeed, we are expected to represent our respective traditions with dignity and integrity. We are, however, being asked not to be captive to our particular tradition, where creative and essential pastoral ministry demands flexibility and fresh thinking to meet soldier’s needs in periodically very chaotic circumstances.

In the midst of this process of pastoral response chaplains often find a new respect for others’ religious perspectives and even a renewed appreciation of our own tradition through dialogue. For example, on the thorny issue of Holy Communion and how frequently a Protestant military chapel should celebrate it, each denomination defends its belief as to the frequency in order to show reverence for the supreme importance of the Lord’s Supper. The Reformed traditions celebrate Holy Communion only quarterly or monthly (depending on the denomination in question) in order to keep the rite from becoming blasé or commonplace within the life of the fellowship of believers. The Liturgical traditions, on the other hand, desire Holy Communion every Sunday (or even every time the fellowship of believers meets) because of its central importance to the Christian faith. Thus, each tradition shows its respect for the rite of Holy Communion, although in very different ways!

We have not necessarily solved the problem of when and how best to treat such diverse issues, but we are learning to appreciate the motives and theological reasons for our diversely held opinions, and to hold each tradition’s sacred truths in mutual respect. The intention in this and all other matters of faith and practice, then, is to learn from each other through dialogue, to build respect for each other’s devotional needs, and to find (where possible) a

commonly agreed upon approach that will satisfy as many persons as possible in the midst of work and worship together. It is also, in the midst of pastoral care to the troops in garrison, the field, on ships or in theatres of operation around the world, the way we practice kenosis on a day-to-day basis. I have found this approach to ministry to be a very enriching experience and I recommend it to those who are discerning such a calling. It is certainly not for everyone, but for those willing to embrace the kenotic challenge to offer pastoral care “in trenches” it is both an opportunity be a blessing and blessed.

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.

CABF News

🚩 Congratulations to COLONEL (THE REVEREND) BARBARA L. PUTNAM, CD, MDiv ('95) who will receive the Honorary Doctor of Divinity degree from Acadia University on May 8, 2022.

🚩 We are profoundly saddened by news of the sudden death of the REV. DR. ROGER H. PRENTICE, a founding member of the Atlantic Baptist Fellowship/Canadian Association for Baptist Freedoms, on April 8. Best known for his 22-year ministry as Chaplain of Acadia University, Roger also served FBC Amherst, St. Stephen, NB's Union Street United Baptist Church and FBC Annapolis Royal. Roger's impact on ABF/CABF was immense through many roles over the years including: President, Bulletin Editor, and first Chair of the Credentials Committee. Roger's funeral was held at Manning Memorial Chapel, Acadia University on Thursday, 21 April. It can be viewed on the Manning Memorial Chapel website. To say that Roger was a friend to many is both a huge understatement and a sincere epitaph for a man whose life and witness deeply touched so many of us. Rest in peace, Roger!

☛ The REV. JEFFREY WHITE, at present minister in Digby, has accepted a call to be the Senior Minister of First Baptist Amherst, to begin service in July upon the retirement of Dr. Dan Green. Our prayers are with Jeff and Sharon as they prepare for this move, with Dan and Trishe as they prepare for retirement, and to both Digby Baptist Church and First Baptist Church, Amherst as these congregations go through a transition in leadership.

Come Celebrate the 50th Anniversary of ABF/CABF

CABF ANNIVERSARY ASSEMBLY
Wolfville Baptist Church, June 3rd and 4th

FRIDAY, JUNE 3RD

- 4:00 pm Special 50th Anniversary Service & Communion
- 5:00 pm Supper on your own
- 6:00 pm Registration
- 6:45 pm Opening (CABF President Marlene Knowles)
- 7:00 pm Program—Yesterday (Rev. Dr. Scott Kindred-Barnes)
- 7:30 pm Q & R
- 7:45 pm Time of Fellowship

SATURDAY, JUNE 4TH

- 10:30 am Registration
- 11:00 am Devotional (Rev. Dan Green)
- 11:20 am Program—Today (Rev. Bert Radford)
- 11:50 am Q & R
- 12:10 am Noon Break
- 1:15 am Program—Tomorrow (Dr. David & Lydia Csinos)
- 1:45 am Q & R

2:00 pm Panel
3:00 pm Closing

The Anniversary Assembly is planned as both an in-person and streamed event and will be subject to Covid-19 restrictions in place at the time. The registration cost for Friday & Saturday's events, including refreshments and lunch, is \$40 (students: \$25). To attend on Friday only, including refreshments, is \$25; to attend on Saturday only, including refreshments and lunch, is \$25. The fee for links to streamed events is \$25. Fees are payable online or at the door.

You may register online using the CABF website (www.c-abf.ca). Use the option under "Quick Links" on the Welcome Page to register for in-person or streaming events. Alternatively, if you plan to attend in-person you can pre-register by emailing the treasurer, David Allen (cabftreasurer@gmail.com) or for live streaming send an e-transfer \$25 to cabftreasurer@gmail.com. Streaming information will be emailed to registered virtual attendees two days prior to the Anniversary Assembly.



CABF MEMBERSHIP FORM

Please use this form to become a member or renew your membership

NAME _____

ADDRESS _____

PHONE _____

E-MAIL _____

Annual Membership Fee: \$20

Additional Donation (optional): _____

Total amount 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 mail with this form to:*

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