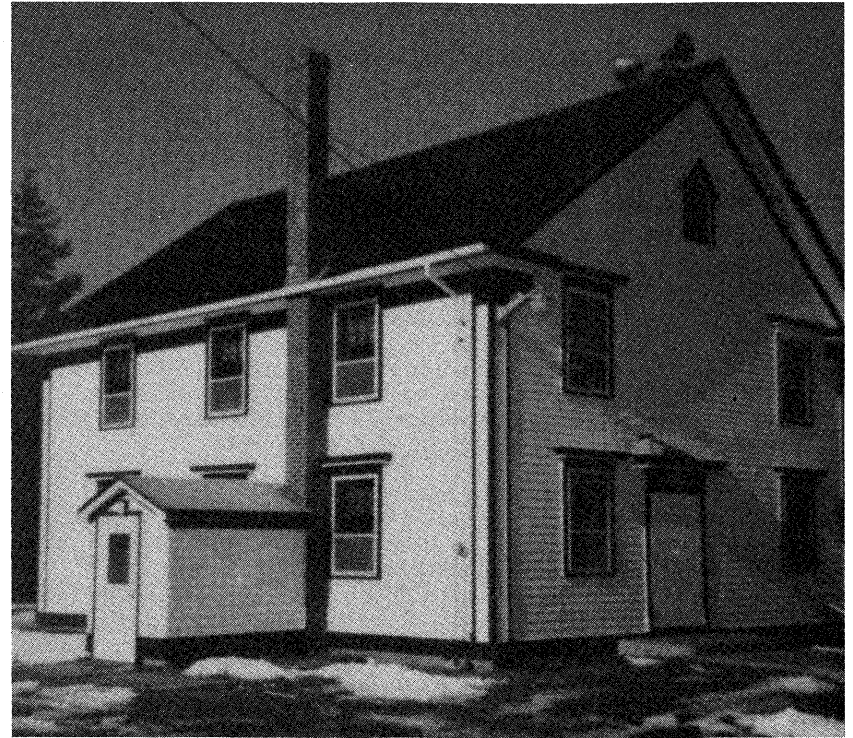


BULLETIN

of the
Atlantic Baptist Fellowship
May 1990



Northwest United Baptist Church, N.S. Established 1809

SPRING ASSEMBLY 1990

8-9 June, 1990

Northwest United Baptist Church, Nova Scotia

*Theme: "The Stone has been Rolled Away:
A Woman Who is a Minister Looks at Mark 16. 1-8"*

Special Speaker: the Reverend Heather S. Gilmour, BA BPE BEd MDiv,
Associate Minister, Highland Baptist Church, Kitchener, Ontario

For full particulars see Page 16



THE OFFICERS OF THE ABF ARE:

President: Rev. Roger H. Prentice, Acadia University, Wolfville, N.S.,
B0P 1X0.
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P.O. Box 68, Wolfville, N.S., B0P 1X0

THE OBJECTIVES OF THE ATLANTIC BAPTIST FELLOWSHIP (approved by the Spring Session, Wolfville, June 14-15, 1985)

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

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

THE BULLETIN OF THE ABF is published by the Atlantic Baptist Fellowship, Editor — The Rev. Dr. M. R. B. Lovesey, P.O. Box 68, Wolfville, N.S., B0P 1X0. Telephone 902-542-5264.

The Bulletin is mailed to interested churches and individuals. Those wishing to receive the Bulletin, and all details of changes of address, are to be sent to the distribution organizer: Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S. B0P 1X0.

While the Bulletin is mailed free of charge; donations to help pay the ever-increasing costs of publication and mailing are gratefully received and should be mailed to the treasurer, Mr. Don M. Myers. (address above). Receipts for income tax purposes will be mailed.

*"For nothing worthy proving can be proven,
Nor yet disproven: wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!"*

— Alfred Lord Tennyson, 1809-1892

EDITORIAL COMMENT

It's time we offered a bouquet to Kentville Publishing, the firm that since 1973 has produced and mailed out the copies of our ABF *Bulletin*. The Fellowship is grateful to all in the printing firm that have so cheerfully and professionally co-operated with the Editor in the production of what we dare to call a quality paper. We are encouraged that we have abundant evidence that our paper is read widely in the Atlantic Region, across Canada and now overseas.



Kentville Publishing

We trust that those who like our periodical will demonstrate their commitment to the aims and objectives of our organization by joining up as "Friends" (more about this on page 4). We do well to remember, as John Philpot Curran (1750-1817) said: "The condition upon which God has given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime, and the punishment of his guilt."

Perceptive readers of our pages will know that for several issues past we have been running a series on the ecumenical enterprises currently operating in the Atlantic region. This edition features the Institute of Pastoral Training. The edition also initiates another series, "Books that Stir the Mind," in which contributors have been asked to confess honestly the changes brought about in their belief and practice by reading what are for them significant and thought-provoking books.

It is appropriate, having the upcoming Assembly focus on the subject of women in the professional Christian ministry, that we have a book review of an important book on the topic published by the Southern Baptist Alliance (see pages 9-10). The review has been ably written by Dr. H. Miriam Ross, RN BA MS PhD DD, Assistant Professor of Christian Missions and Social Issues, Acadia Divinity College. A trained nurse, Dr. Ross came to teach at Acadia after a distinguished missionary career in Zaire (1961-1974) and a stint of teaching at the School of Nursing, University of Ottawa (1982-1985).

The sermon we print this time was delivered at the ABF Assembly, held at the First Baptist Church, Amherst, Nova Scotia, by the Reverend Morley A. Shaw, Jr. Mr. Shaw was ordained in 1966 and has served the First United Baptist Church, New Glasgow, Nova Scotia, as pastor since 1984.

It is with deep regret that we have to report the death of Dr. Douglas Ward Archibald, MD FRCP(C) at the early age of 53. Dr. Archibald was born in Campbellton, New Brunswick, the son of a United Church Minister. Educated at Mount Allison and Dalhousie Universities, he graduated from the latter in 1960 with the MD degree. For the next seven years he worked in general practice with the United Church, primarily with native Indians in Northern British Columbia and Manitoba. Returning to Dalhousie, four years were spent in completing the Residency Training Program in Psychiatry, including post-graduate training at the University of Edinburgh. He was for 13 years Medical Director of the Fundy Mental Health Centre, Wolfville. He was appointed Administrator of Psychiatric Mental Health Services, Department of Health, Province of Nova Scotia. For his address to an ABF Assembly, "Human Sexuality from the standpoint of Medical Science," see December 1987 *Bulletin*, p.7f.

Friends
of the
Atlantic Baptist
Fellowship

FRIENDS are sympathetic to the aims of the ABF, which are:

- (1) To witness to the freedom implicit in the voluntary principle in religion which is the essence of the traditional Baptist position;
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FRIENDS undertake:

- (1) To pray for the life and work of the Convention and the Fellowship;
- (2) To seek other committed Christians to join the Fellowship;
- (3) To become better informed about current ethical and theological issues;
- (4) To pay an annual subscription, minimum \$10.00;
- (5) To respond, as circumstances permit, to requests for financial support.

Please cut off along this line and mail to:

Dr. Dorothy M. Lovesey
P.O. Box 68, Wolfville, N.S. B0P 1X0
Tel.: 902-542-5264

Please enrol me as a FRIEND:

Name and title

Address

.....

Date Tel.

Subscription

**FRIENDS OF THE
ABF — UPDATE**

by Dorothy M. Lovesey

Statistics at the end of 1989 show that at that date the number of "Friends" of the Atlantic Baptist Fellowship stood at 122, 40 being added through the year, none being lost. Annual subscriptions received totalled \$2,254.00, representing an average of \$18.48 a member. Expenses totalled \$174.96; thus the dues raised a net total of \$2,079.04, for which we thank you all most warmly.

Now I have to remind you that Friends' annual contributions are now due and ask you to pay these as soon as you possibly can. The cost of printing and distributing our *Bulletin* continues to rise sharply and we do need your continued loyal support in order to keep our accounts in the black.

Those responsible for the distribution of the *Bulletin* have spent many hours in recent weeks streamlining the operation to reduce costs. They have reduced the number of copies ordered from the printer by 20%, so this should reduce the costs considerably.

Will you please help us in the distribution of the *Bulletin* by reporting any inaccuracies in addresses, changes of address and the like to our Distribution Organizer (name and address on page 2)? Many thanks!

We very much hope we will be able to raise the number of "Friends" past the 200 mark ere long; certainly by the end of 1990. We appeal to you, dear reader, if you have not joined us as yet, to do so without delay. If you believe in the aims and objectives of the ABF; if you believe in our Baptist value of freedom, please commit yourself to our cause, remembering that "the price of freedom is eternal vigilance."

We were very excited recently to receive our first application to join the Friends from a Baptist pastor serving an important church in England. He wrote: "We do not have anything like the A.B.F. here."

PLEASE JOIN US —
WE NEED YOU

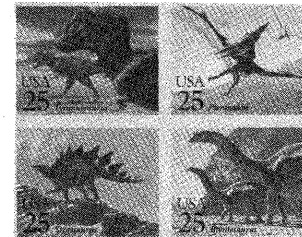
**NEWS OF THE CHURCH
FROM FAR AND NEAR**

SBA UPDATE

At last November's meeting of the directors of the Southern Baptist Alliance an appeal was issued to all SBA members to participate fully in all Baptist meetings and to support all denominational workers serving with integrity. The following resolution was passed: "We express our deep regard and support for all those in Southern Baptist Convention agencies and institutions who are seeking to serve Christ and our denomination with integrity. In the interest of upholding Baptist freedom, we encourage our members to participate fully in local, state and national decision-making processes shaping the future of Southern Baptists."

DINOSAUR STAMPS

Junior High students of Zion Lutheran School in Mayer, Minnesota, have complained to the U.S. Postal Service that the recent issue of dinosaur stamps promote godless evolution. Maintaining that equal exposure should be given to the Genesis account that God created the world in six days, they have submitted designs for stamps which, they claim, would promote belief in God and his inerrant word. Their school is operated by the Zion Lutheran Church, a congregation of the Lutheran Church — Missouri Synod.



COURT RULES ON EVOLUTION

The California, USA, Board of Education recently adopted a new set of textbook guidelines which call for a respect for the personal beliefs of people who reject the theory of evolution for religious reasons. A draft reference calling evolution a "scientific fact" was deleted. Some claim this as a victory for religious fundamentalism, which wants "creation science" taught in all public schools.

NEW ROMAN CATHOLIC CATECHISM

The Roman Catholic bishops have been sent a document from Rome entitled "Catechism for the Universal Church," along with a request that comment should be sent to the eternal city by 31 May 1990. Supporters of the draft say that the Catechism, which is in the form of a long summary of Catholic doctrine, is meant to reflect the teaching of Vatican II; but the detractors of it claim that it represents an effort to reinterpret those teachings in a conservative manner.

Elizabeth A. Johnson, professor at the Catholic University in Washington, says the Catechism, produced by a papal commission headed by Cardinal Joseph Ratzinger, is based on a fundamentalist use of Scripture with little regard for insights about the Bible forged in the last half-century of Catholic biblical renewal. The draft takes little notice that Christian doctrine has developed over the years and has almost always contained multiple views. She claims the approach narrows Scripture "to prove pre-conceived dogmatic points," and is likely to create a "crisis of faith" in believers who encounter modern biblical studies after being taught the proposed new curriculum.

Informed R.C. opinion claims the Catechism as the most important document to come from Rome since the close of Vatican II in 1965, and will largely determine the future transmission of Catholic doctrine.

SCOTTISH BAPTISTS DECLINE

The Baptist Union of Scotland, a 16,000-member union of 166 churches has rejected membership in "Action of Churches Together in Scotland," a new interchurch organization. The British *Baptist Times* suggests this action arises from a "fear of being associated with the Roman Catholic Church" which carries the danger of compromising with the gospel. Concern was also expressed about involvement with Anglicans.

THE ADC AND NIGERIA

A link between the Acadia Divinity College and the Christ International Divinity College, Ilesha, Oyo State, Nigeria, has been worked out, beginning this spring, whereby graduates of CIDC will be admitted to Acadia's BTh and BRE degrees. The Provost of CIDC, Dr. Michael Odelami, is a graduate of Acadia with an MA in Theology. The arrangement will be reviewed in the 1992-93 academic year.

ATLANTIC THEOLOGICAL SEMINAR

"Being Christian in a Pluralistic Society" will be the theme of the 22nd Seminar in Theological Education, to be held 10-15 June 1990 at the Agricultural College in Truro, Nova Scotia. Resource persons for the Seminar will include Dr. Reginald Bibby (author of the widely read *Fragmented Gods: The Poverty and Potential of Religion in Canada*), Dr. Margaret MacDonald and Dr. John Hugh Berthrong. For information, contact the Reverend Douglas MacEachern, Nova Scotia Agricultural College, Truro, N.S., B2N 5E3.

CHRISTIAN FESTIVAL III

The Third Canadian Christian Festival will be held at the Metro Centre and the World Trade and Convention Centre, Halifax, Nova Scotia, 16-19 August 1990. The theme is "A Time to Love," with sub-themes, "To Love God, To Love Self, To Love Neighbour, To Love Creation." Theme speakers will include: Father John Powell, Sister Elizabeth Thomen, Dr. Pauline Webb, Father Herbert O'Driscoll, Dr. Tony Campolo, Dr. Emilio Castro and Archbishop Desmond Tutu. For information and to register, write to: Canadian Christian Festival III, P.O. Box 9428, Halifax, Nova Scotia, B3K 5S3.

WHAT'S GOING ON IN CHINA?

The government has said recently: "Religious freedom will continue. Believers must obey laws like all other citizens. Friends from religious circles abroad are welcome as long as they respect Chinese sovereignty." Since last June all this has been taken more seriously. The positive aspects of religious freedom can be seen, for example, in the 23 December 1989 opening of another Catholic church in Beijing, bringing the number of Christian churches in the capital to 22: 12 Catholic and 10 Protestant. The negative aspects are reflected, to take one example, in 32 arrests of underground Catholics (12 bishops among them) between November and December 1989.

AUTHORITY AND INTERPRETATION OF SCRIPTURE

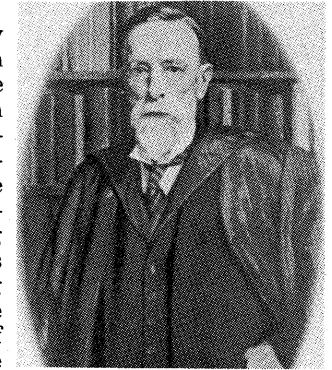
The Theology and Faith Committee of the United Church of Canada, chaired by Dr. David S. MacLachlan (Professor of New Testament Studies, Atlantic School of Theology, Halifax, N.S.), has issued a study document entitled "The Authority and Interpretation of Scripture." This is now being studied by the churches. The document points out: "The authority of Scripture has increasingly become an issue for the United Church of Canada. The issue is not WHETHER the Scripture has an authority for use. It has. The issue is that we differ in HOW we understand the Bible to have authority for us and in HOW we interpret the Bible."

BOOKS THAT STIR THE MIND — I

by Dorothy M. Lovesey

Dr. Henry Wheeler Robinson's book, *The Religious Ideas of the Old Testament* was one of the books set for study in the first year of theology at the University of London. Known familiarly to students by the appellation RIOT, it came as an enlightening experience to some who, like myself, had been brought up in conservative circles, clinging tenaciously to a view embracing the verbal inerrancy of the King James' Version of the Bible, and hedged around with prohibitions regarding tampering with textual veracity, and the threat of hell.

The Old Testament, particularly the early chapters of Genesis, had long been a problem to at least my sister and myself, for while Sunday teaching and preaching proffered faith in the literal creation account, Monday morning brought mental explorations in the ramifications of evolutionary theory. The two were not to be reconciled; even attempted harmonisations were, in the eyes of the pastor, playing with fire and to be deplored. Two approaches were seen to be required of any accommodating child like myself. Living satisfactorily in the school world I happily accepted the theory of evolution — this after an embarrassing episode when, acting like a female equivalent of Daniel, I admitted to a belief in the literal account of Jonah and was politely asked if I had lost my mind — and on Sunday I cheerfully subscribed to the view of creation advocated by the preacher. I thus felt I had the best of both worlds. However, living in a compartmentalized environment has its own problems!



Wheeler Robinson

Other difficulties also presented themselves to our developing minds as in our zeal we struggled to read the Bible from cover to cover. Could an axe swim? Could a cruse of oil continually refill itself? How did Elijah get to heaven? Any discussion of these incredible happenings were, in effect, swept under the carpet, not to be enquired into on the grounds of piety and the fear that one would lose one's faith. Critical study of any kind was thus anathematized. God's Word should never be doubted! And the threat of hell was very real! We, my sister and I, did our best to conform and kept our questionings to the confines of our bedroom.

Another problem that arose was the required acceptance of strange modes of behaviour and peculiar practices outlined in certain portions of the Old Testament. These again were glossed over by the preacher. We were not as surprised as we might have been, suspecting that he was probably as puzzled by them as we were, only he was not allowed to say so. Timidity, fear, embarrassment forebore the asking of any awkward questions concerning them. Having no sense of the continuity of the Old Testament, no idea of development, no suggestion of the correlation of ideas, each episode stood out in sharp relief to the next and, we were assured, possessed an equal validity with the other. How the parts, their relative importance and meaning, fitted together, we did not know other than to describe generally an accepted "Plan of Salvation."

Then along came Wheeler Robinson speaking out "loud and bold", and a new vista suddenly presented itself. He interpreted the landscape of the Old Testament by relation to its basic historical structure, and described

the interaction of forces and demands that brought it into being. Selecting the main themes of the religion of the Old Testament, he showed how closely they were related to the history of Israel and how they had developed in response to the experiences of Israel. By uncovering layer after layer of the text, he revealed the underlying structural pattern of the whole.

In the opening chapter of the book, Wheeler Robinson speaks to the heart of the issue involved, elucidates the problem, encourages the faint-hearted, stirs the mind. He writes:

"The critical study of the Old Testament has simply done for it what geology has done for natural landscape. Underneath the conventional form of the Old Testament literature, critical scholarship has taught us to recognise the successive strata that have built up the mountain peaks of faith and vision, each with its own fossil survivals from its past. The classic utterances of prophetic morality, the penetrating disclosure of the soul's deep secrets, which have borne so goodly a harvest, were only possible because of more primitive elements and crude material being transformed from forbidding rock into fruitful plain. To learn all this, we must first unlearn many things we have taken for granted. We must be patient enough to let the evidence overcome our prejudices. Critical study can be a moral as well as an intellectual test, and it is perilously easy to deny what we have never laboured to understand. But of one thing we can be certain: the critical study of the Old Testament can no more rob us of its spiritual and religious value than geological study can make any landscape less beautiful, or its soil less fruitful."

This was the kind of approach for which I had unwittingly been searching and I laboured over the book finding at last some of the answers for which I had been looking, discovering the delights that freedom of enquiry brings and realising how the mind can stimulate the spirit and study can contribute to devotion.

It seems unfortunate, though, that others in the church should not share these insights; that many should remain immured in the past; be doomed to disjointed living with unrealistic views, or, worse yet, abandon the church altogether because their questions are not answered in a manner appropriate to the thought of the twentieth century. Would they could have such a teacher as Wheeler Robinson!

The Reverend Henry Wheeler Robinson (1872-1945), eminent British Baptist, recognised world-wide as an outstanding Old Testament scholar, principal of Regent's Park College, Oxford, affirmed his commitment to sound scholarship in a sermon he preached at the St. Michael's Baptist church, Coventry, at the beginning of his three-year pastorate there:

"Let me express frankly and fully my friendliness towards all sound scholarship, research and inquiry into the Bible. For we have absolutely nothing to fear from such honest and sincere inquiry. We may be so pledged to the old ways, we may be so allied to ancient methods, that we cannot take a grip of the fact that God does his work by new ways in new generations."

Editor's note — Dorothy May Lovesey, Ph.D. (London), was born in Johannesburg, South Africa, and educated in the school system there. After training in general nursing, midwifery and public health, she served as a health visitor in Johannesburg, London and Oxford. Her university career was in the field of English Literature, especially the writings of Aldous Huxley.

BOOK REVIEW

by H. Miriam Ross

In *The New Has Come: Emerging Roles Among Southern Baptist Women* (Washington, D.C., Southern Baptist Alliance, 1989), the editors (Anne Thomas Neil and Virginia Garrett Neely) contend that within Southern Baptist Circles and in the church globally women are being emboldened "under the leadership of God's Spirit" to claim "full personhood for themselves and for all persons" and to explore new ways of ministry. But such a disclosure of the Spirit is often disputed and derided. In the face of frequent rebuffs, what motivates women to confront structures which restrict their visions of enlarged ministry? Do these efforts have biblical bases? Are they continuous with those from previous generations? Do emerging roles among Southern Baptist women foretell "a new way of being the family of God"? Such questions are addressed in this study guide for use in small groups and in the local church.



H. Miriam Ross

Such discussions are timely, for in 1984 the Southern Baptist Convention passed a resolution "On Ordination and the Role of Women in the Ministry" in which messengers voted to "encourage the service of women in all aspects of church life and work other than pastoral functions and leadership roles entailing ordination." This was based on the following reasons: 1) "Scriptures teach that women are not in public worship to assume a role of authority over men"; 2) Paul excludes women from pastoral leadership "to preserve a submission God requires because the man was first in creation and the woman was first in the Edenic fall." Such a pronouncement, barring women from ordination, brought protests and the formation of the Southern Baptist Alliance (see Dr. Walter Shurden's lectures to the Atlantic Baptist Fellowship, reported on in the December 1985 *Bulletin*).

In the first essay in the book, "Tracing Past and Present" sociologist Sarah Frances Anders contends that rather than forging a new view of the place of woman and man, we need "to reconstruct the view of humanity that the Creator and Messiah shared."¹ Anders reviews attitudes towards women as seen in early Hebrew society, through centuries of the Christian church and into contemporary movements that call for justice and for equal opportunities.²

In "Searching the Scriptures," New Testament professor Malcolm O. Tolbert states that it is a mistake "to assume that the social structures reflected in the Bible are an expression of the will of God and are, therefore, eternally valid for all people in every age and in every culture." A pastoral structure appropriate to an "agricultural, non-industrialized society" no longer fits the needs of a "modern, technological age." We need to grasp the meaning of such passages as Mark 10.43 and Galatians 3.28 as we interpret the New Testament directives and relate them to the structures of contemporary society.³

Linda McKinnish Bridges, also a New Testament professor, examines the options used to interpret 1 Corinthians 14. 34-36 ("the women shall keep silence in the churches. For they are not permitted to speak . . . For it is a shameful for a woman to speak in church.") On the basis of work done by J. H. Thayer (1889) and Katherine C. Bushnell (1919), Bridges suggests that in his writing Paul uses a rhetorical strategy to refute and negate certain positions accepted within the churches⁴.

As a clergy couple involved in church ministry and in supervision of student ministers, Sandra Harvey Richardson and Robert L. Richardson, Jr., explore the heavy, emotional toll that falls on women in ministry. Using data based on experiences of women (mostly seminarians) they discuss four major emotional costs often borne by women who seek to trade for and engage in pastoral ministry. Exposing the wide differences in costs and supports which accrue to women and those that come to men in church vocations, the Richardsons call for extensive changes in the system which undergirds such discrepancies.⁵

In "Our Commitment to Women in Ministry", senior pastor Hardy Clemons describes the historical development and contemporary outworking of basic principles which incorporate women in all phases of the ministry of a large Baptist Church in Texas.

In "Breaking the Barriers", Betty Winstead McGary, minister to adults, and Deborah J. Whisnand, hospital chaplain, examine seven characteristics of hierarchical structures evident in the form increasingly being adopted by the Southern Baptist Convention. They challenge these expressions and their underlying assumptions. Drawing on sociological theories, the authors demonstrate the way that such church structures are legitimized. In the end Southern Baptist women are faced with three options: 1) accept the structure as it is; 2) remain and attempt to change it from the inside; 3) identify the barriers, attempt to break through them and "become shapers of a new vision of ministry and service among Southern Baptists." Unfortunately, McGary and Whisnand devote only a page and a half to the last option. They cite Robert Greenleaf (*Servant Leadership*) and Findley Edge (*The Doctrine of the Laity*) as those who offer alternative models to the present hierarchical structures. But a recent lament decries the disregard of, or the turning away from, such visionaries.⁶

To conclude the book, Ethel Burton Lee provides five case studies and explores patterns of beliefs which underlie stereotypes and gender prejudices. The vignettes present various situations which accentuate problems often faced by women and by the constituencies which they seek to serve.

As a study guide this book fulfills its purpose, by providing historical background, examining pertinent Scriptures, and probing issues of women's place in church and society. We should note that when this book was published in 1989, five of the ten contributors were on the faculty of the Southwestern Baptist Theological Seminary, Wake Forest, North Carolina, a school that has been cited for irregularities in selecting faculty and in carrying out its mandate as an institution for higher education. Recently the school has been given a "warning" by the Southern Association of Colleges and Schools and is under investigation by the Association of Theological Schools. The price is high for inquiry into controversial topics!⁷

Notes.

1. See Gilbert Bilezikian, *Beyond Sex Roles: A Guide for the Study of Female Roles in the Bible*, Grand Rapids MI, Baker, 1985.
2. See Ruth A. Tucker and Walter Liefeld, *Daughters of the Church: Women and Ministry from N.T. Times to the Present* (Grand Rapids MI, Academie, 1987).
3. See Willard M. Swarthy, *Slavery, Sabbath, War and Women: Case Issues in Biblical Interpretation* (Scottsdale PA, Herald, 1983).
4. See Katherine C. Bushnell, *God's Word to Women (1923)*, available from Bernice Menold, 10303 N. Spring Land, Peoria IL, 61615.
5. See Ruth Tucker, *Guardians of the Great Commission: The Story of Women in Modern Missions* (Grand Rapids MI, Academie, 1988).
6. See Deena Newman, "Where have the prophets gone?" Baptist expatriates recalled", *SBC TODAY*, February 1990.
7. See "Association gives 'Warning' to Southeastern Seminary," *SBC TODAY*, February 1990.

THE INSTITUTE OF PASTORAL TRAINING

by Paul Vavasour

The first formal meeting of the Institute of Pastoral Training's Council was held on 30 October 1957 under the chairpersonship of Canon H.L. Puxley, then president of King's College, with the Reverend Charles Taylor of Acadia University as secretary. The founding bodies were Acadia University, Pine Hill Divinity Hall and the University of King's College. They were joined shortly afterwards by Montreal's Presbyterian College, the Faculty of Medicine of Dalhousie University and by Sacred Heart Seminary (the last with associate status). In May 1958 the Institute was incorporated "to promote by every possible means co-operation between the church and social agencies in ministering to the needs of individuals" (and institutions).

The founding bodies were later joined by Mount Saint Vincent University; the Anglican Queen's College of St. John's, Newfoundland; and the amalgamated Atlantic School of Theology. Today, representatives from the following groups also sit on the Council: the Anglican Diocese of Nova Scotia, the Roman Catholic Archdiocese of Halifax, the Sisters of Charity, the Atlantic United Baptist Convention, the African United Baptist Association, the Evangelical Lutheran Church in Canada, the Presbyterian Church in Canada, the Salvation Army (Maritime Division), the Christian Church-Disciples of Christ, the United Church of Canada (Maritime Conference), and the New Brunswick Pastoral Institute. All Canadian Association for Pastoral Education (CAPE) Teaching Supervisors and Specialists in Pastoral or Institutional Ministry, also sit on the Council. Financial support is received from the theological colleges, churches, individuals, businesses and from service contracts.



Paul Vavasour

The following have served as Executive Directors of the Institute of Pastoral Training (IPT): the Reverends Howard Taylor (1967-1973), Victor Moriarty (1973-1983) and Paul Vavasour (1985 to the present).

The impetus for the creation of the Institute can be traced back to 1925 when Dr. Richard Cabot, of the Massachusetts General Hospital, went about in the seminaries in New England urging that theological students should be exposed to a year of clinical experience similar to that being undertaken by medical students *before* they begin parish work. He was strongly supported by Dr. Anton T. Boison, the chaplain at Worcester State Mental Hospital. From the concern of these two men there emerged the clinical pastoral education movement, which continues to provide supervised pastoral education for clergy and theological students in institutional settings throughout North America and in many countries around the world.

The credit for introducing this kind of training into the curriculum of the seminary must be given to the Andover Newton Theological School. It was under the aegis of that school that the first training program in Canada began at the Victoria General Hospital, under the direction of the

Reverend Earle T. McKnight, and focussed on Charles Taylor. The following year, the focus for the training program was changed to the Nova Scotia Sanatorium, Kentville, Nova Scotia, where the work came under the sponsorship of the School of Theology, Acadia University, with the whole-hearted support of Dr. Earl Hiltz, administrator of the Sanatorium.

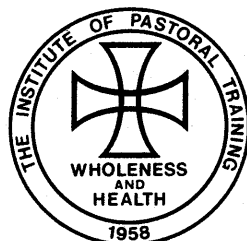
Today, Supervised Pastoral Education (SPE) programs, as Clinical Pastoral Education (CPE) has come to be known in Canada, have developed in all four Atlantic Provinces in eleven general and psychiatric hospitals, a rehabilitation centre and the Springhill Institution. In 1990 IPT anticipates over sixty theological students, pastors, chaplains and lay persons will have completed one unit of training. A unit is 400 hours of supervised pastoral ministry and educational support organized to the standards set out by CAPE.

The SPE/CPE programs could not have been established without the support of the Departments of Health in Nova Scotia and New Brunswick, and latterly by individual hospitals. In order to establish a course, a Teaching Supervisor certified by CAPE must be in place. In 1966, a full-time Co-ordinator of Pastoral Care was established at the Nova Scotia Hospital, Dartmouth, N.S., following on the heels of a half-time chaplaincy post established to provide pastoral care of women and men in the psychiatric hospital. The Reverend Earl McKnight became the full-time Co-ordinator, following the Reverend Professor Rodney J. R. Stokoe, who was half-time and professor of pastoralia, University of King's College, Halifax. While a full-time position was being established at the Nova Scotia Hospital, a similar position was put in place at the Provincial Hospital, Saint John, now known as Centracare, Saint John, Incorporated. The Reverend Kirby Walsh is Co-ordinator of Pastoral Care and Teaching Supervisor now.

Today, IPT has contracts for pastoral care in seven institutions, and also contracts with the Correctional Services of Canada for other forms of pastoral care and pastoral education. Fourteen people provide full or part-time chaplaincy under contract.

It should be noted that the Institute has a wider vision than simply providing SPE courses and chaplaincy service. From the beginning IPT has organized conferences and workshops to help pastors in their ministries. Today, the Institute provides a one-week workshop as part of the Atlantic School of Theology's Summer Institute; a two-week program of continuing education in early July, as well as other forms of continuing education. Last year, IPT sponsored a two-day Atlantic Provinces workshop on Family Violence, organized by Mrs. Gail Golding, which drew together seventy-five participants. Also, last year, nine one-day conferences were held in Nova Scotia, New Brunswick and Newfoundland to heighten awareness of "Spiritual Well-being of Older People in Long-term Care", with large attendances. In Nova Scotia alone, over one hundred people attended from forty long-term care facilities. In Newfoundland, 106 attended from five chronic care institutions, and a special program was held for over forty chaplains from across the province. A program in southern New Brunswick was attended by twenty pastoral care persons in November.

In co-operation with the Acadia Divinity College and the Atlantic School of Theology, IPT offers the advanced graduate degree, Master of Theology



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in Pastoral Care. This program includes six semester courses, a thesis or project, plus three SPE units of training beyond a prerequisite unit. A post-baccalaureate Diploma in Ministry is available through IPT at the Atlantic School of Theology.

IPT offers the only Diploma in Prison Ministry in North America. Developed by Dr. Charles Taylor, the program seeks to 1) raise the consciousness level with the respect to the needs of prisoners and their families; 2) develop an understanding of the multiple personal and social factors operative in the life of the prisoner; 3) develop the skills involved in prison ministry; and 4) develop a capacity for working co-operatively with other helping resource persons. Close to thirty students have graduated from this program at the Acadia Divinity College.

The present officers include: President, Dr. Joyce Deveau Kennedy, Assistant Director, Continuing Education, Mount Saint Vincent University; Vice-President, Dr. Jacques Goulet, Department of Religious Studies, Mount Saint Vincent University; Immediate Past-President, the Reverend P. A. "Sandy" McDonald, Presbyterian Minister, Dartmouth; Treasurer, the Reverend J. Allison Fraser; and the Executive Director. The Executive Committee comprises representatives of the Acadia Divinity College, the Atlantic School of Theology, the Queen's College, the University of King's College, Mount Saint Vincent University and the Dalhousie Faculty of Medicine.

It would take considerable space and time to tell the whole story of the IPT since its beginnings in 1957. But, it is important to note that the Institute has grown through the years in its constituency coverage. What is now the New Brunswick Pastoral Institute began as a branch of IPT in that province. Institutes do not run themselves. They take on the characters of their members and in particular of their executive committees. The IPT has been most fortunate in having had numerous clergy, lay people, educators, medical people and others to lead its activities from the start.

Across almost thirty years, the Institute has provided invaluable formal or informal educational opportunities for clergy and lay people in a variety of settings, on many topics. Its strong support of person-centered, experiential and ecumenical pastoral education is well known throughout Canada.

The Institute looks to the future to continue the pioneering work of identifying the constantly changing needs of the Church in the 1990's in this part of the world, and to implement sound strategies to meet those needs. IPT recognizes that its call is always for the glory of God, and for the bond between wholeness and health.

Editor's note — Paul Francis Vavasour was born in England and was brought as an infant to Newfoundland. He became a Canadian citizen in 1970. His B.A. from the Memorial University of Newfoundland was awarded in 1968. In 1981 he graduated M.Div. from the Atlantic School of Theology, Halifax, Nova Scotia. He is currently working for the Master of Theology degree of Emmanuel College, the Toronto School of Theology. After a wide experience in journalism, broadcasting and university alumni administration, he was ordained by the Newfoundland and Labrador Conference of the United Church of Canada in 1981 to the ministry of the word and sacraments. Since 1985 he has served as the Executive Director of the Institute of Pastoral Training. He has served and currently serves on numerous committees and boards of his church and all the churches, and of social and health societies and agencies. On 3 March 1973 he married Barbara Ann (Hallam) Jansen.

COMMENT

On the Peril of Cults

In the rapidly changing society of North America there is a rush by some to fill a void, a phenomenon which is largely unrecognized. There is a spiritual vacuum left when individuals and families abandon their traditional faith, and there are people around who will take advantage of that situation. This presents a challenge for the Church today.

Dr. Colin Clay, of the University of Saskatchewan, was invited last January by the chaplaincy of Dalhousie University to give a series of lectures, entitled *Captive or Free: The Human Mind in an Age of Cults and Fundamentalism*. This was a significant event and it addressed a problem which is spreading to our universities across Canada.

There is no doubt that the family unit is under siege today, mainly through the lack of wisdom and training, also through the selfishness of so many modern parents. Children are given little spiritual education or encouragement, parents give less time to being in the home, and society has shifted its morality and expectations radically towards the material standards of the secular world.

Loneliness, confusion, frustration in relationships, along with a desire to make a significant contribution to life, have led many young people to fall into the traps set by cults. Cults offer warmth of friendship, pretend to take opinions seriously, offer "retreats," and provide iron-bound doctrines for false stability. They are pseudo-religious in tone and are making great inroads among our young people. Some, of course, are laughable in theology, but not to naive, frustrated and rebellious young people.

Other groups, masquerading as "churches," are even more dangerous. They tend to be "independent" congregations, fundamentalist in theology and exclusive in fellowship. The most obvious are those where the authority of the minister is not questioned; he is usually a poorly trained charismatic who usually labels all outside his immediate circle as apostates. These groups are beginning to see the university campus as a happy hunting ground for innocent (and, sadly, ignorant) young people.

How are we to respond? The temptation, fatal in the long run, is to adopt the cult-ish characteristics. We must be careful not to adopt their "jargon" and clichés. Hot tunes with sentimental words, and with little theological substance, are being rushed into our worship services in the general panic that "we are not reaching our young people." A gnostic approach to faith is being preached from pulpits in the belief that they need to "know" doctrine, and that this is acceptable as "faith." Congregations have become possessive of their members and peer pressure is used to keep people, especially young people, "in line," while those with questions or differing opinions are kept far from the central life of the congregation. Obviously this is not the answer. The Church must be open, of course, and it must be willing to let young people (who make up 80% of those attracted to cults) to explore and question articles of faith. We cannot teach faith, but we must allow people to experience it. What we do in worship services must have integrity in thought, hymns sensible and not childish, and encourage a sense of dignity and seriousness to pervade our worship.

Editor's note: see Colin Clay, *No Freedom for the Mind: A Study of the Cult Phenomenon from a Canadian Perspective* (Burlington, Ont., Trinity Press, 1987).

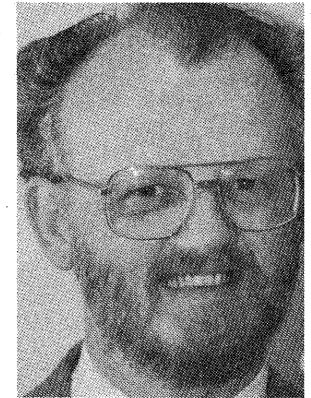
SERMON

by Morley A. Shaw Jr.

THE MEDIUM IS THE MESSAGE

Several years ago, the wiseman of the communication age, Herbert Marshall McLuhan (1911-), the well-known Canadian culturologist who became a Roman Catholic in 1937, suggested that the dramatic technological advances that we are seeing in our world today are bringing about a whole new era in human development. Whereas the old generation, theorized McLuhan, experiences, receives information and communicates to others on mainly one level, that of the written word, the younger generation operates on a quite different level. The big difference between the generations can be summed up in one word — television. Mainly because of television, the younger generation receives messages on many levels. This may be seen in the comments made as the congregation disperses after a church worship service. The older folk leave asking, "What did the preacher say in there?" The young people query, "What happened in there today?"

McLuhan's book, *The Medium is the Message*, published in 1967, is a probe into "the environment as a processor of information." The thesis is that that which gets through is not only what is said, but also involves the medium through which the message is communicated. This can illumine our understanding of the message of the New Testament, the Good News of God's love for us all.

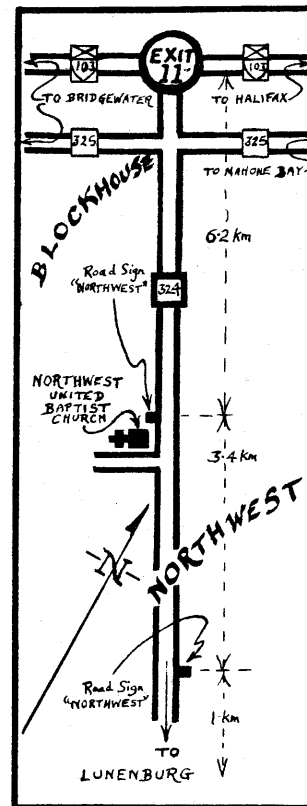


Morley Shaw

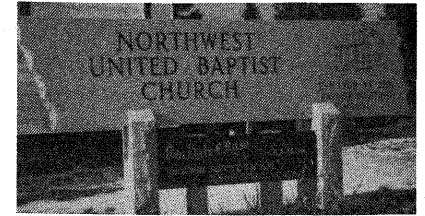
Jesus Christ is the medium of God's message that calls us to completeness and offers strength through the Spirit and an abiding hope for the future. The words of Jesus are, of course, very important, but they are not the whole message. We revere Jesus for what he is, not simply for his teaching alone. The apostle John saw this when he wrote, "The Word became flesh and dwelt among us," thus explaining the mystery of the incarnation. For him, Jesus is the message. We may note that in the Gospel story of the Feeding of the Five Thousand hardly a word of the teaching of Jesus is recorded; but we do see Jesus miraculously multiplying the loaves and fishes and compassionately ministering to human need. The incident teaches us that, even without a record of Jesus' teaching, we can learn lessons from it of community, concern, service, creativity and power. The actions of Jesus reveal a God of mercy and compassion, a God who is concerned about human need.

We do well to reflect that the Christian, too, is the medium for the message. What we do, rather perhaps than what we say, may better reach other lives. The first Christians, so it was recorded, practised what they preached in large measure, were known as lovers of each other and as those who turned the world upside down. What they were attracted others to God.

We are told that Johanna Maria Lind (1820-1887), the operatic and oratoric soprano, affectionately known as the "Swedish Nightingale" was a woman of sincere piety. Before a performance she would stand for a while in meditation and prayer. Then, after singing one clear, pure note, she would pray, "O Lord, let me ring true." As God sends us into the world, the medium for his message, may we too pray, "O Lord, let us ring true."



SPRING ASSEMBLY



8-9 JUNE 1990

Theme: "The Stone has been Rolled Away: A Woman who is a Minister looks at Mark 16. 1-8"
 Special Speaker: the Reverend Heather Gilmour

PROGRAMME

FRIDAY

- 6:30 p.m. Registration
- 7:00 p.m. Opening Devotions (President)
- 7:15 p.m. Welcome (Host Minister)
- 7:25 p.m. Lecture I: "Approaching the Entrance to the Tomb"
- 8:30 p.m. Break
- 8:45 p.m. The Service of Holy Communion, conducted by the Minister and Deacons (of the Host Church).
- 9:00 p.m. Reception

- "Sou'wester Inn," 788 Main St., Mahone Bay, 902-624-9296
S \$38-43; D & T \$48-53
- "Lunenburg Inn," 26 Dufferin Street, Lunenburg, 902-634-3963
- See also 1990 Nova Scotia Tourist Book
- For free billet, call Mrs. Myrtil Berringer, R.R. #3, Lunenburg, N.S., B0J 2C0
Tel: 902-634-3502

"It is a great privilege to be a minister of the church, but it is a far greater privilege to be a member of it."

— Arthur Penrhyn Stanley,
1815-1881, Dean of Westminster

SATURDAY

- 9:00 a.m. Devotions (Reverend Adele Crowell, Halifax)
- 9:20 a.m. Notices, Introductions
- 9:25 a.m. Lecture II "The Freeing, Frightening Call to Tell"
- 10:15 a.m. Coffee break
- 10:30 a.m. Panel response (Dr. Gerry Harrop, chair; Dr. Dorothy M. Lovesey, *et alii et aliae*)

Midday Dinner at Church (\$6.50)

- 1:15 p.m. Business Meeting
- 3:00 p.m. Dismiss

HOSPITALITY

- "Big Oaks Inn," Chester Basin on Route #3. Ruth & Cliff Oxner, 902-275-4542. (A 20 minute drive from Northwest Church)
S & D \$35.00; T \$40.00; extra person \$6:00.
Breakfast extra, 7:00-8:30 a.m.