

...more from the Photo Album
ABF Fall Assembly



Byron Corkum and John Boyd
enjoying a break in the proceedings.



Host Minister, Rev. Gail Whalen-Dunn and
Deacon Thelma Duncan of the Avonport United Baptist

Atlantic Baptist Fellowship

the Bulletin



Guest Speaker, **John O'Donnell** and ABF President, **John Boyd** at the Atlantic Baptist Fellowship's Fall Assembly, held in the Avonport United Baptist Church on October 25th and 26th with .

The weekend theme of **Ministry in a Multi-Faith World: Challenges and Opportunities** was addressed by **Mr. O'Donnell** on Friday evening through the experience of his involvement in ministering to the families and rescue workers of the Swiss Air 111 disaster; and on Saturday morning from his perspective as Regional Coordinator for L'Arche in Atlantic Canada. (See report on page 4)

Winter 2002

From the President New Year Musings

John E. Boyd

A few days ago I began using a new date book, one that begins with December and goes into the coming year. There is something about opening a new date book that always gives me a bit of a thrill. It is empty!

There are no entries representing promises made, meetings to attend, events to plan, or services to lead. Page after page is empty, each one representing a whole week with no obligations demanding time, energy, commitment.

Of course, the moment is over almost before it begins - there are obligations! I just have to pen them in - monthly meetings of boards and committees, weekly services, a few weddings, special events connected with the liturgical seasons, etc. Soon the new book is beginning to look like the old book, and life is full again.

Living life to the full - that is both the gift and challenge of a new year. The gift is in each of those days ready to be lived. The challenge is live those days with meaning and joy.

There are also dangers. One danger is clutter - filling our days with mere busyness. Another is waste - so longing for that special day (day off, vacation, special event, family gathering, etc.) that we waste the days we are already living! Still another is regret - dwelling on what might have been different about yesterday so that we do not live today. What are the things that threaten to keep you from living each day to the full?

What will 2003 bring to us Baptists? Much depends upon the day to day choices we make. I expect that:

- *our institutions will continue to struggle financially* - but what a difference it would make if we chose to give our local congregations, Acadia Divinity College, Canadian Baptist Ministries, United in Mission and the Atlantic Baptist Fellowship (to name but a few) the resources they need to do the job we have asked them to do;
- *our differences, rather than the things we hold in common, will continue to "drive" our relationships as Baptists* - but how different it would be if we chose to truly listen to one another, to respect the integrity of each other's convictions and to build a truly free spiritual fellowship;
- *our new membership with the Evangelical Fellowship of Canada will continue the process of making "Evangelical" rather than "Christian" the primary definition of our self-understanding as Atlantic Baptists* - but if we choose to join the Canadian Council of Churches as well, we could make a difference by acting as a bridge between mainline denominations and those of the EFC.

A new year is before us with all its opportunities and challenges. May we be faithful to the vision of God's Reign as revealed in Jesus Christ as we make our many choices day by day.

Some Brief Reflections on Religion in the Modern World

Rev. Bruce Matthews

As a Christian minister responsible in part to a university undergraduate program in religious studies, understandably I have to continuously work at keeping myself informed about religion in the modern world. Most of us living in cool, calm, collected Atlantic Canada are not much exposed to the complicated and sometimes chaotic nature of the greater religious environment beyond our shores. Globalization and information technology brings some of that world to our doorstep, however, and as current events unfold in these early years of the 21st century, the shadow of religion is cast large on the spiritual, social and above all political landscape everywhere.

Perhaps more so than at any other time there is an urgent need for Canadian Christians of every denomination and age to be at least partly familiar with the ways of thinking of other people. Indeed, it could be argued that however misguided the theological roots of 11 September, 2001, it was in part a harbinger of something we - and especially our children and grandchildren - are likely to see more of over the next few decades: agitation and distress in the name of God, or of a world-view locked into a particular faith and humiliated by a reversal of its historic fortunes. How unfortunate it is for religion everywhere when it becomes topical for the wrong reasons, reasons such as we see in the Middle East, in Pakistan and India, and closer to home, in Ireland and even New York City. Yet these are essentially inescapable predicaments, and we owe it to ourselves to know something about any religion (including our own) at the heart of controversy so that we can set the record straight in our minds and souls.

It doesn't take long for a thoughtful person reading an honest, well-written survey of another faith to see the various cross-over points, the sharing of noble aims, the universal declaration of the Golden Rule, and what have you. Such an individual is likely to sense that where religions have become politicized, they bring a great and unnecessary sadness upon their collective faith. This is especially so in our time. We have only to think of the burden the Islamic religion now has to bear as it is manipulated by a maverick element that seems intent on securing some kind of moral high-ground for its grossly skewed understanding of what *salaam* or 'peace' is. But those who know better, who are informed at least to some modest degree about Islam, they indeed will know that the religion is infinitely more sublime and holy than what we are told by the media, usually reporting on the latest *mujihideen* outrage with no opportunity for any real critique.

It's interesting to note that in order to come to grips with this sort of thing, the University of North Carolina has required all of its students this autumn to read a shortened translation of the *Qur'an* in order to taste a little of what this gracious faith has to offer its adherents. It's not an unreasonable request, given the trauma America has experienced in the last year, and an example of a proactive strategy to make college students realize that Islam is more than what it might seem from the distressed litany of current events.

On a more positive note, I think it fair to say that most of our clergy in the mainline Christian denominations are far more open and tolerant about other religions than a generation or two ago. An example of this could in part be seen by this year's Atlantic Seminar in Theological Education held in Truro. Clergy and lay leaders, Catholic and Protestant alike, convened to hear Professor Willard Oxtoby of Trinity College, University of Toronto - arguably Canada's foremost expert in comparative religion - speak about the essential integrity of

(Continued on page 4)

other faiths and their impact on the world today. It was my privilege at the same event to give the Issac Judson Levy Forum Address, "On a Theology of Religions." I was impressed by the interest and openness of those who engaged in dialogue about what all of this meant, and where Christian theology was heading in the future concerning the key issue about inter-faith openness and acceptance.

These are exciting and wonderful times to be a Christian. We have so much to offer a world struggling for equilibrium and fairness. If this can be done without triumphalism and the assertion that other religions are entirely incomplete or in error, then the benefits to our own individual sense of harmony with others culturally different than ourselves, to perhaps to world peace, will be achieved to God's honour and glory.

Rev'd. Dr. Bruce Matthews is the Dean of Arts and Professor of Comparative Religion at Acadia University

Reflection on the Practice of Ecumenism

Jeffery G. White

At the end of October, John O'Donnell offered to a small assembly of ABFers his own very personal perspectives on ecumenism in our world today. His experience in L'Arche, now as Regional Coordinator in Atlantic Canada, and previously as an army reserve chaplain ministering to families after the crash of Swissair Flight 111 provided two important windows into what it means to be devoted to God in a particular way, and also cooperative with those who may be just as devoted, but within another religious tradition. O'Donnell's faith experiences suggested to me, at least, that in things ecumenical, necessity is the mother of invention.

Can we not say that it is in a crisis that the doors of faith are often opened? O'Donnell reported on that crisis four years ago off of the Nova Scotia coast that brought together people of many creeds and traditions, and those of none at all. 'There are no atheists in foxholes,' it is said, and the grieving families of the Swissair crash were no respecters of religious persons, apparently. As John O'Donnell and many other representative religious leaders accompanied families of lost loved ones to the shoreline at Peggy's Cove, it did not matter who was Lutheran and who was Baptist and who was Roman Catholic. In the depth and shock of that sorrow and loss, the barriers of denominationalism were no longer barriers.

Most of us would acknowledge the openness to acknowledging God that often arises in a grieving person. Admittedly, there is now, more than ever it seems, a growing trend in the numbers of families who will have no religious service to mark the death of a loved one. Yet, for the most part it continues to surprise me how accepting most non-religious people are of funeral services, prayers, and so forth. The crisis, the need, helps people overlook the barriers they see in religious organizations and religious people.

So, we know that the barriers between the religious and the irreligious, and between a devotee of one denomination or faith and another can break down in a crisis. One contributing factor we may see is the simple fact that the denominational loyalty and identity of many people is not strong at the best of times. Accepting prayer and counsel from any religious leader becomes more acceptable. Ecumenism is facilitated, it seems, in our day and age; though understanding of and devotion to any particular tradition may be weaker, in general.

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Editorial Comment . . .

Thanks!


When Jud Levy retired as Chaplain to Acadia University, A book was published entitled 'Chaplain Extraordinary.' The time has come in our ABF Bulletin to pay tribute to an Editor Extraordinary, who followed very ably in the footsteps of Dr. Levy, Dr. Lovesey, and others who served as Editor. I'm sure a whole book could be written now, inspired by our recently retired Bulletin Editor.

I seem to recall that the first time I heard the name 'Terry Tingley' was when he was announced as the new editor of the Bulletin. He took over for Dr. M. R. B. Lovesey in 1993. Many of you know him well from much farther back than I. Ordained in '58, Minister of several Baptist parishes in Nova Scotia, Convention work with youth, teaching and school board work... his life and ministry has been varied and full. Terry and Lois Tingley have both been avid ABF'ers, and their support has almost seemed essential.

I wanted to get a picture of Terry's editorship, so I skimmed through many of our editions from the past decade. I discovered, in his brief and concise 'editorial comments,' a wide variety of Baptist concerns, not to mention basic Christian concerns, or even simply human concerns. He has brought to our attention the concerns of many who have not been included fully in the life of the Church, including the aged, the young, the disabled, the poor, women, laypeople in general, and so on. And he spoke out frequently about our faith's 'fragile freedoms,' so important to Baptists.

We see in the bulletins of the past decade vignettes of the Churches, the 'Places We Worship,' and of the 'People We Meet' just down the street. And his photos! Somehow Terry can take a photo of the back of someone's head, publish it in the bulletin, and we see a true likeness of a Friend!

We thank Terry for his dedicated service to the Atlantic Baptist Fellowship, especially as our Bulletin Editor. And, Terry, as you have in the past so creatively proclaimed the Gospel, we encourage you anew to "proclaim the message; be persistent whether the time is favorable or unfavourable; convince, rebuke, and encourage..."

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Faith and University Life

Jesse Zink

Faith is like a rock. It is faith upon which we build the rest of our life. In order for our life to retain some semblance of coherence, that rock must stand firm, but in our increasingly secular society, it is difficult to maintain our rock of faith. This is especially true for university students from religious backgrounds who must seek to maintain and grow in their faith surrounded by this very secular environment. University students from religious backgrounds face two fundamental challenges to their faith on a daily basis, both of which can be phrased in the form of questions. First, "I've got so much work and it's never going to get done! Has God forgotten about me?" Second, "So many people are doing things I wasn't taught to do. How do I keep my faith around these people?"

When the press of courses, papers, exams, work, and volunteer commitments begins to make itself felt, a common reaction is to feel insignificant and incapable. Indeed, it is cachet on campuses to complain that one is "never going to get all this work done." In these situations, faith makes the situation bearable, specifically in Matthew 21:42: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes." Jesus loves us all, even those who feel insignificant and incapable – the rejected stones. Because of Jesus, we can do amazing things. This passage should give students comfort as they bear the brunt of a semester.

An answer to the second question comes from Matthew as well, chapter 16, verse 18. Jesus tells Peter, "You are Peter, and on this rock I will build my church and the powers of death will not prevail against it." When we remember that Peter was the one who sank while walking to Jesus on water because his faith was not strong enough and denied Jesus after Jesus had been arrested, Peter seems less like a saint and more like one of us, an ordinary, imperfect human being. Yet Peter and the other similar Apostles become the foundation of Jesus' church. This church, although built on imperfect people, is so strong that the powers of death do not prevail against it.

In a university setting, we could perhaps substitute "powers of vice" for "powers of death" and the message of this passage to university students becomes clearer and the situations students encounter in their daily lives become more tenable. Because we are members of Jesus' church, imperfect as we are, no powers can overcome our belonging to the church.

The faith of a university student is challenged on a regular basis but is important not to lose that most important rock on which our lives are founded. The challenges and questions that daily accompany the life of university student are answered in two important Bible passages about rocks. God has not forgotten about us, insignificant as we may feel. Indeed, we are the foundation stones of His church and nothing can conquer that.

Jesse Zink is a student at Acadia University from Northampton, Massachusetts, USA. He is a candidate for a BA (Hons.) in Classics and Political Science. He is also a chapel assistant at the Manning Memorial Chapel, and a student of Dr. Timothy Ashley in Hebrew. He is also very active in the life of St. John's Anglican Church, Wolfville.

Sydney United Baptist Church Celebrates

On Sunday, November 3rd, Sydney United Baptist Church celebrated its 156th anniversary with the dedication of a new elevator. The congregation recognized the need for an elevator, since the only access to the church building is via stairs. With the ever increasing age of the congregation and recognizing many folks within the community were unable to gain access to the building due to the stairs, it seemed that the time was right for the installation of an elevator.

The installation of the elevator has charged the congregation with excitement by renewing its understanding of community and reminding us once again of the intrinsic value of each individual. It is thrilling for us to witness visually what we have previously understood only in our minds when seeing people, who earlier were unable to enter the church, enter the church via the elevator.

As Christians, we are constantly striving to model our lives after that of our Saviour, Jesus Christ. Jesus' ministry was all about empowering people by bringing people in from the margins of society and making room for them within the community. So in keeping with our faith, it is vital that we remove barriers that prevent people from entering into this place of worship.

The congregation continues with its fund-raising efforts in order to cover the cost of the elevator. Currently, there is a little less than half the cost still to be raised. If any folk, within the ABF would like to be part of the project, please send your contributions to Sydney United Baptist Church, c/o Rev. Sheila Redden-Smith, 16 Lorway Ave., Sydney, NS, B1P 4Z2.



(l to r) Mayor John Morgan, Ms. Willena Cook, president Community Involvement of the Disabled, Thornton and Margaret Keith, and Dr. Jane Lewis, chair of fund-raising drive.

...from the Photo Album
ABF Fall Assembly



**Andy Crowell, First United Baptist Truro and
 Guest Speaker John O'Donnell, Regional Coordinator for
 L'Arche in Atlantic Canada**



**Coffee, cheese, crackers and conversation following
 Friday evening's address —
 Interfaith Ministry - Swiss Air Flight 111**

Avonport United Baptist Church
October 25th and 26th



ABFer's enjoying good coffee and great fellowship!



**John Boyd, Andy Crowell John O'Donnell listening
 attentively to Roger Prentice**

The New Archbishop of Canterbury: Leadership in the Church

M.R.B.Lovesey

It has recently been announced by the British prime minister and the Queen that the successor to George Carey as the Archbishop of Canterbury will be the lauded preacher Rowan Williams, a Welsh churchman, outspoken in favour of gay clergy and women priests and a severe critic of Western militarism. Williams will be the 104th Archbishop of Canterbury, the first Anglican leader from outside England since the Church of England severed connections with the Church of Rome in the 16th century.

The translation of the Archbishop of Wales to Canterbury raises the question of leadership in the Church of Christ, for Rowan Williams, 52 years of age, is a controversial figure who does not appeal to all sections of the Anglican communion. If we have to tag him with a party name, he is perhaps best described as an Anglo-Catholic. He will have to deal with the various groups and parties that exist in his Church, such as High Church and Low Church, Conservative Evangelical, Broad Church. The Anglo-Catholic is an extreme form of the High Church, as the Liberal Evangelical is an extreme form of the Evangelical or Low Church.

Williams was born in a middle-class family in Swansea, Wales, the son of a mining engineer. He witnessed the poverty that came to the Welsh valleys with the decline of coal mining. Originally Non-conformist, when the family moved they attended the Anglican Church in the neighbourhood. The rector of their new spiritual home was a High Churchman; he greatly influenced the young Rowan in matters of religion and poetry. Williams won a scholarship to study English Literature at Cambridge University, but he soon switched to study Theology. Further scholarships to Oxford helped him to pursue his interest in Eastern Orthodox theology and the life and thought of the Russian Orthodox Church. He taught theology at both Oxford and Cambridge and published many books in theology and poetry. His progress in the Welsh Church was crowned by his election as Archbishop of Wales. The Welsh Church was disestablished in the early 1920s.

Excellent articles on the life and thought of Rowan Williams have appeared. I would like to suggest the following: (1) The Christian Century for April 24-May 1, 2002, by David S. Cuning who teaches Theology at Seabury-Western Theological Seminary, Evanston, Illinois, pages 18-29; (2) "New Archbishop of Canterbury has strong liberal views," by Warren Hoge, of the New York Times, published in the Halifax Chronicle-Herald of July 24, 2002; (3) "The Liberated Archbishop," by Terry Matlinly, of Palm Beach Atlantic University, published in The Sunday Daily News, 4 August, 2002.

Cuning's article stresses the point that Williams wishes to promote, that is that the various groups in the Church must dialogue together. The liberal and the evangelical should study the Bible together, so that each will truly appreciate the opinion of the other. Only in this way can stereotypes break down.

Not all evangelicals are obscurantist, as some liberals sometimes say; and not all liberals, underestimate the authority of the Bible, as some evangelicals are inclined to say!

What does the Bible have to teach us about leadership in the Church? Saint Paul

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had to deal with that problem that was destroying the life of the Church at Corinth. There were, he regrets to say, several parties there, and that was a disgrace. Various leaders were held up and acclaimed with various slogans and party names. "I appeal to you, brothers and sisters" he said, "by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be in the same mind and purpose. For it has been reported to me by Chloe's people that there are quarrels among you . . . each of you says 'I belong to Paul,' or 'I belong to Apollos,' or 'I belong to Cephas,' or 'I belong to Christ.'" (1 Corinthians 1.11-13) The Pastoral Epistles teach us that it is a noble thing to seek leadership in the Church, for service to others is of the essence of the Christian life. But high standards are required. "A bishop (overseer), as God's steward must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; but he must be hospitable, a lover of goodness, upright, devout, and self-controlled. He must have a firm grasp of the word . . . able to preach with sound doctrine and refute those who contradict it." (Titus 1.7-10) Judged by these standards Rowan Williams comes out well. What kind of leader will he be? Well, we shall see!

P.S. The author of the book, The Wesleyan Quadrilateral, a book I thoroughly recommend, was incorrectly given as Horsen in a recent issue of the ABF Bulletin. It should be D. A. D. Thorsen, the name of the American Methodist scholar.

The Christmas Cycle Gift

Roger Prentice

The bad ol' days of thinking of Christmas as a one-day event have pretty well left the faithful Christian's mind. Christmas is a special time for faith, prayer, and joy. Unfortunately, we did much to establish in the secular mind that it is just a one-day event. How could it be? Christ's birth is an everyday celebration. Happily, the Christian Church has revived the venerable 'Christmas Cycle': Advent, Christmas, Epiphany. It is a wonderful season now, rather than a one day blow-out. If God came to earth as Emmanuel, it is right that we should give this observance reflection and meditation, prayer, reverence, and faith.

Advent

The four Sundays before Christmas and the weeks associated with them are used for spiritual preparation. There are two major themes: Jesus having come in Bethlehem 2,000 years ago, and his Second Coming to us in the world. This second part is, because of its mystery, not as emphasized in churches today.

Some ministers attach 'themes' to each Sunday (like 'Faith,' 'Hope,' 'Love,' 'Joy,' etc.) but these are modern additions that can take away from the central observances. Really, there are just four weeks to give serious thought and prayer so that we might greet the Christ Child spiritually refreshed and informed. If the congregation uses colour, purple (or, lately, blue) is used. Purple denotes majesty and high-priesthood to Christ, whilst dark blue connotes a penitential season

Originally, Advent could be as long as six weeks, now it is universally observed for four. It is a time for penitence, renewal of baptismal vows. Obviously, contemplation of the historical birth of Jesus should be a major part of the season. Not to be forgotten is the Second Coming of Jesus, how we anticipate

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this, and what the implications are for our life and faith. Prayer, Bible reading, meditation, hymn singing, lighting of candles of an Advent wreath, study and discussion could all be a part of a Christian household's devotion, involving the whole family

What is generally missed is the great treasury of Advent music and hymns. These should be heard, rather than the next season's music that is only too ready to come, during the Advent season. It is a good discipline for a congregation to sing Advent hymns for the full four weeks before Christmas Eve - and then bust out with joy when the anniversary is meant to be celebrated.

Christmas

How much needs to be said about Christmas? Much! The season has been desecrated by commercial demands and secular interests. They even want Sunday shopping so people can observe Christ's birth! The irony is lost on many business people.

As Christians and churches, Christmas is a deeply holy season. It marks the incarnation of God in Christ. It is a thoroughly theological season, as well. We need to recognize the meaning and implication of Jesus' birth. As we know from the song, there are 12 days in the Christmas season. Each one should be used festively. This does not mean over-eating, but concentration on the purpose of a Messiah on earth, and in our life.

The colour is white or gold, of course, denoting purity and unmitigated joy, and is also used for Easter and other celebratory festivals. This is the time for Christmas carols! At sundown, Christmas Eve, the observances begin. Many of our churches have Christmas Eve services. The lucky congregations with 11 p. m. services begin Christmastide at the stroke of midnight with Holy Communion. What better way to recognize the birth of Jesus? 'O come, all ye faithful ...' The Christmas Season lasts until the third part of the cycle, Epiphany.

Epiphany

This begins on 6 January, which is a Monday in AD 2003. Its colour is white or gold, too, but only for the day itself. (The colour changes to green on Tuesday.) This is the time when the Magi are recognized, and, more importantly, the manifestation of Christ to the whole world (i.e. the Gentiles).

The development of this part of the cycle is more murky than the other two; it often connected in the early days with the baptism of Jesus. The evening before 6 January is known as 'Twelfth Night' - and those who were members of the Manning Memorial Chapel certainly have cause to remember Ferne Levy's 'Twelfth Night cake!'

This season is meant to emphasize God's ministry to the world through His Son, Jesus. We are an integral part of this ministry, through our baptism. For Baptists, particularly, there could be room in our observance of Epiphany, as a third part of the Christmas Cycle, a serious rehearsal of our baptismal vows.

Three in one and one in three.

There is always room for us, in our Christmas observances, to improve our faith and prayer. The Christmas Cycle, ancient in its origin in the Church (probably around AD 386), is a unifying system. It brings to the Christian's mind the full meaning for the birth and life of Christ. The Church can shed the secularization of the holiday, rescue the purpose of our observances, and establish it with the three-point Christmas cycle

Christmas is not a one-day event. Pity those who do not understand this. Let us take advantage of the ancient Christmas Cycle and allow it to offer a new dynamic for appreciating the true experience of the season.

Fezziwig Festivities Popular in Wolfville

Eight years is not long in world history, and it seems a very short time for a community tradition to become firmly established. Wolfville has developed a family event that is now associated with Advent and Christmas in the town. It is the 'Mr. Fezziwig's Family Christmas Frolic'.



Mr. & Mrs. Fezziwig and Cast

The remarkable thing is its production: it is all done in Wolfville and area. The script, new each year, is written by Mr. Ed Thomason, a resident of Wolfville and an independent playwright for the CBC and BBC, and a director of Willpower Theatre Productions. The music, again all original each year, is composed by Ross Thompson. Thompson teaches music in the local schools. Costumes are intricate and made by Wolfville resident Mary Hobson. The whole production is directed by Wendy Elliott, a member of the Wolfville United Baptist Church.

The actors, including 'the principals' and the student choir members are all from the Valley area. A number of Acadia School of Music students also participate in leading roles.

Each play builds on the preceding one, although a person does not need to have attended any to enjoy the fun. Mr. Fezziwig comes, of course, from Dicken's Christmas Carol. He was Ebenezer Scrooge's employer when

Scrooge was a young man. Fezziwig would always invite his employees and friends to a Christmas Eve ball at his home. One year, this was the occasion when Scrooge was jilted by his girlfriend, and so began his infamous and outrageous attitude, 'Christmas, humbug. Fezziwig is played by Roger Prentice, known to the ABF in other more auspicious roles.

This is a wonderful indication of a healthy and creative community where the Church is included in more than the sober events. People from all aspects of civic life join together once a year in this project. It is a great opportunity for a member of the clergy to be seen taking part in a community event that is not religious. As Fezziwig would say, 'It has not an ounce of redeeming theological value, but it's fun!' It is certainly in contrast to delivering a sermon on Sunday.

Indeed, the Frolic is wholesome entertainment for the whole family, and all the performances are sold out. There is nothing better seeing the theatre packed to the rafters with people enjoying each other. It is good for them to see that the Church can and should be a part of this, too. It might be part of being 'in the marketplace' with our own message of God's love.

Will there be a ninth season? You bet! Mr. Fezziwig will be there to greet you. It will be held 20-22 November 2003. Mark it on your calendar so you will not miss this delightful tradition that begins people thinking about the holy season approaching.

The Annapolis Royal United Baptist Church reached its 128th anniversary on 17 November 2002. It was celebrated by a number of functions including a hymn sing, a service, and a church pot luck luncheon. All these events were a great success despite the nasty weather. The first minister was the Rev'd. Dr. T.A. Higgins, son-in-law of Dr. John Mockett Cramp, President of Acadia University.

The Wolfville Area Inter-Church Council held a Hymn and Anthem Festival on Friday night, 8 November 2002, in the Wolfville United Baptist Church. There was a very large congregation in the attendance. The choirs from the churches of the Council each presented an anthem they had recently sung, and many of the glorious hymns shared by all the denominations were sung by the choir and congregation. Each was introduced by the President of the Council, the Rev'd. Roger Prentice. A free-will offering was collected for the Council's Christmas Relief Programme.

The Induction Service for the Rev'd. Andrew Crowell was held at First Baptist Church, Truro, on Thanksgiving Sunday, 13 October during the morning service. Over 300 people attended. The sermon was preached by Dr. Timothy Ashley, and the Prayer of Induction was offered by the Rev'd Maxine Ashley, both of Acadia Divinity College.

Two ABF congregations were well represented at the 36th annual Advent Lessons and Carols in Candlelight service held by Acadia University on Sunday, 1 December at 7:30 p.m. The Port Williams United Baptist Church was represented by the Rev'd. Dr. John Churchill (ABF Treasurer) while they search for a new minister, and the Wolfville United Baptist Church was represented by their two ministers, the Rev'd. Dr. Das Sydney, and the Rev'd. Craig Hiebert. The Manning Memorial Chapel of Acadia was the host congregation, and the service was led by the Rev'd. Roger Prentice, chaplain.

The Parrsboro and Diligent River Baptist Churches have called the Rev. Greg Doyle, to be their minister. Greg has accepted this call and will begin his ministry with them in mid March, 2003.

(Reflection on the Practice of Ecumenism continued from page 4)

We might debate the advantages and disadvantages of a popular ecumenical attitude for a long time. And we will. If respect for other faith paths is rooted in a lack of esteem and in devotion to one's own tradition, we have reason for concern. But if a healthy 'ecumenical' respect for others is rooted in appreciation of the spiritual value of a path that is different from one's own faith, the spiritual development of all is encouraged.

The challenge that John O'Donnell faced in the aftermath of the Flight 111 crash, and his daily challenges in the loving communities of L'Arche may remind us that God's way for us is cooperation with others which, in the end, encourages and builds up both 'them' and 'us.'

Friends of the ABF

We are sorry to report the illness of Dr. Dorothy Lovesey, Wolfville, who was founding Secretary of the ABF Friends organization. She has been in the Valley Regional Hospital, Kentville. We invite you to pray for her and her family.

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;
- (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.

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.

To:

Rev. Dr. Roger Cann
1032 Club Crescent
New Minas, N. S.
B4N 4Z5

Please enroll me as a Friend of ABF

Name _____

Address _____

Date _____ 'Phone # _____ Subscription _____