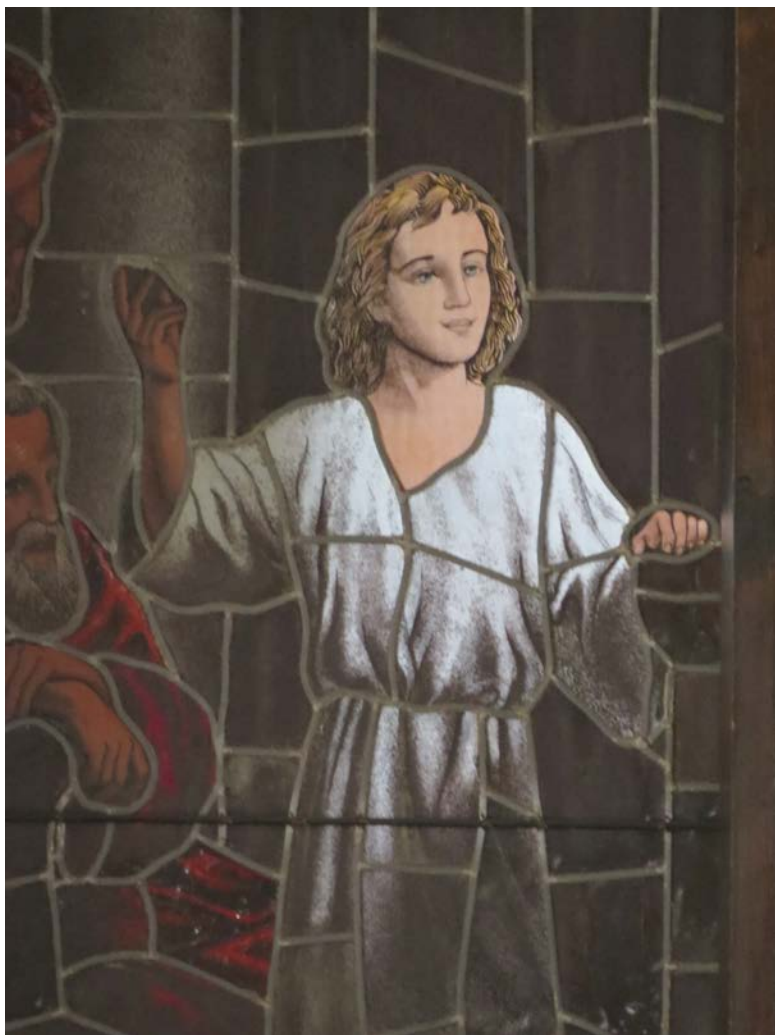


# *The Bulletin*

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



*The boy Jesus in the Temple (detail), Wolfville Baptist Church*

WINTER 2017

## *Editorial: Sesquicentennial*

This is a word we will be learning to pronounce all year. It is the 150th anniversary of Canada's confederation and undoubtedly we will hear much about it. For us, it is the gracious invitation of Ontario's *The Gathering* to join with them at First Baptist Church, Ottawa on 28–29 April. The back page has the vital information. We are hoping that many of us will be able to join them. It promises to be a grand event on many levels.

We begin a new year in hope and determination. We hope that the world will be better because we are in it, and determined to do our best to revive a sense of 'the sacred' in humanity. Perhaps we might begin with ourselves if we have turned 'religion' towards ourselves rather than to the Creator. Wondering what that could mean? A penetrating analysis of our worship services might reveal uncomfortable truths. Is the focus of worship on the divine, or upon us? Is the emphasis on how we feel, or is it what we have to offer to God as disciples in our world?

The sesquicentennial might have more meaning than momentary 'celebrations'. Plan for our congregations to adopt a Sesquicentennial Project through the CABF or *The Gathering* so that Christ is more apparent in our services and meetings than ourselves. Let us remember our communion with Baptists in Cuba. Let us reaffirm the tenets and acknowledge the implications of our 'fragile freedoms' of Baptist belief and practice.

*Roger H. Prentice—Editor*

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

Editor is Roger Prentice—5 Grandview Drive, Wolfville, Nova Scotia B4P 1W5.

*The colour cover was donated by a friend of CABF.*

# *Using the Lectionary in Worship*

The Rev'd Bert Radford



Baptists began in the midst of a general movement toward congregational church government. We are non-conformists, unwilling to follow the dictates and directives of any central church council. Each congregation is its own final authority under Christ, the Head of the Church. Why then do we find Baptist churches using the Revised Common Lectionary, a prescriptive list of scriptures to be read in church each Sunday?

There are several positive aspects of using the Lectionary:

- We join with many progressive churches sharing the same readings each Sunday.
- The Lectionary assures that every three years the congregation will hear representative passage from the entire Bible.
- The Lectionary provides a framework in which the minister can plan and structure worship. It can be made accessible to the congregation so everyone can prepare for worship and study groups. Church School can be coordinated with the theme.
- The readings in the Lectionary are structured according to the Church Year and so the readings are appropriate for the various days and seasons, such as Advent, Christmas, Lent, Easter, Pentecost and Thanksgiving.

There are drawbacks to the use of the Lectionary. Ministers do not have complete freedom to choose for themselves the biblical basis for their sermons. They may feel limited in their ability to structure a series of sermons on topics of relevance to their church. On the other hand, ministers do have the choice of four passages of scripture each Sunday. I have been able to structure several topical series on the basis of Lectionary passages by careful selection.

The Lectionary is structured around the Gospels. First Testament and Epistle selections are not chosen according to their context or sequence

but to relate to the theme of the Gospel. There is no sequential selection of First Testament books or Epistles but some may wish to concentrate on a single book in a series of sermons. There is, however, a strong argument to be made for making the Gospels central to our worship, reading from them every service and focusing the majority of sermons on Gospel truths.

The fullest use of the Lectionary includes four readings, the First Testament, the Psalms, The Epistles and the Gospels. Many Baptist churches are not used to having that much scripture read in worship. I often reduce the readings to three, but always include the Gospel reading.

I have used the Lectionary during the last ten years of my ministry and have found it rewarding and challenging. I developed my own Lectionary during my early years, structuring the year's preaching in a progression from the First Testament to the Gospels and, then, the Epistles. I have found the unity of the Lectionary and its relation to the seasons of the church year more rewarding.

To ministers, I recommend, if you have not used the Lectionary, that you try it. Search for the web site, "Text Week" and you will find the Lectionary set out clearly for you. You may choose to suspend its use from time to time to structure a particular series and honour our tradition of independence, but try it! You may find it helpful to you and your congregation and find a certain freedom in its constraint.

*The Rev'd Bert Radford lives with his wife Mae and are members of the Burlington Baptist Church, Ontario.*



## *Congratulations*

We congratulate Lic. David Csinos on his successful defence of his PhD thesis with the University of Toronto at the end of November. David teaches at the Atlantic School of Theology, Halifax.

# *Intentional Interim Ministry*

by the Rev'd John E. Boyd

PART 3—WHAT IS THE WORK OF THE  
CONGREGATION WHILE TRANSITIONING TO  
NEW PASTORAL LEADERSHIP?



A congregation goes through a significant period of transition from the time it finds out its pastor is leaving until a new pastor has been formally inducted and has served for about a year.

Traditionally, churches try to do business as usual until the former pastor leaves, often, but not always, ending with a celebration of mutual accomplishments and leave taking. Then there is a great flurry of activity whose main purpose is two-fold: covering pastoral needs in the interim and the search for a new pastor. However, more is possible!

Contemporary research shows that this time of transition can be one of the most fruitful and exciting opportunities a congregation faces, and that paying attention to these opportunities in an intentional way can pay huge, long term dividends in renewed rejuvenation and purpose.

Both the Interim Ministry Network (<http://imnedu.org/>) and the Center for Congregational Health (<https://healthychurch.org/>) identify five “focus points” for the work of the congregation during an interim, transition period.

**Heritage:** *reviewing how the congregation has been shaped and formed.* Every church has a rich source of individual and corporate stories that drive present interactions, decisions and outcomes. Some stories tend to stymie innovation (“we’ve tried that and it didn’t work”) while others empower new outreach efforts (“remember when we sponsored that refugee family – no one thought we could, but we did it!”). Remembering, telling and assessing their heritage stories will help both newcomers and long standing members embrace a future based on a firm foundation.

**Leadership:** *reviewing the membership needs and its ways of organizing and developing new and effective leadership.* Many congregations put a lot of energy into nominating people to slots on boards and committees for

the annual meeting. Few, though, have an intentional plan for identifying and training leaders so that their mission goals can be met. We take far more care in developing detailed position descriptions, accountability and job outcomes for paid staff than for a deacon or a Sunday School teacher, yet the latter are entrusted with key roles in meeting mission goals. Transition provides a natural setting for new leaders to emerge, for seasoned leaders to re-commit, or refocus their energies and for developing an effective plan for recruitment and training.

**Mission:** *defining and redefining a sense of purpose and direction.* Every congregation needs to clarify its core values and identity as a faith community. Mission and vision statements arise from this context and can bring people together in common action. Even if this work has been done in the recent past, it is essential that it be reviewed so that all have a chance to “buy in” to what your particular congregation is all about.

**Connections:** *discovering all the relationships a faith community builds outside itself.* The Achilles heel for Baptists is our fierce independence which, when overemphasized, can lead us to insular and parochial thinking and actions. Networking is the antidote—with the denomination (regionally, nationally and internationally), with seminaries, parachurch and mission agencies, with ecumenical and interfaith groups and with community partners. Obviously, some relationships are more central to the life of a particular congregation than others, so a transition period is a great time to reassess old links and to consider new ones.

**Future:** *developing congregational and pastoral profiles.* As a congregation pays attention to the other focus points through processes of honest and healthy assessment, it will be energized to face its future in a proactive way. The work of preparing congregational and pastoral profiles for a search committee will be based on a foundation that has received wide support and engagement.

Reflecting on these five focus points will help a congregation answer the crucial questions that are at the heart of being a Church, “Who are we?”, “Who are our neighbours?” and “What is God calling us to do?” In fact, these reflections could be built into a congregation’s regular pattern of life even if it is not going through a pastoral transition.

A great resource is *Beginning Ministry Together: The Alban Handbook for Clergy Transitions*, Roy M. Oswald, et al, available on Amazon.

A final word—calling an intentional interim minister to lead you through a pastoral transition is an option that is more viable than ever. Clergy are being trained for this specialized ministry and are highly motivated to serve.

The fourth and final article in this series will look at the work of a Transition Committee.

*The Rev'd John E. Boyd is the former Minister of First Baptist Church Halifax.*

## *Opening the Doors of First Baptist, Regina*

The Rev'd Dr. Mark G. McKim

Nine years ago First Baptist Church, Regina, became involved in settling about 150 Karen refugees from Burma. The Regina Open Door Society (RODS), a non-profit organization, found itself overwhelmed. The federal government had significantly increased the quota of such refugees and had also decided to settle large numbers in cities outside of Toronto, Vancouver and Montreal. Regina was to receive several hundred newcomers.



Conversations between RODS and members of FBC Regina resulted in a partnership. FBC members, led by a small, *ad hoc* group, began preparations. As folk arrived, often in the middle of winter—a distinct shock to those who formerly lived in small jungle villages—FBC volunteers carrying winter clothing met them at the airport. RODS provided translators. Each family was paired for the first year with one from FBC. Where families were not of Baptist background we connected them with the tradition of their choice. Huge amounts of gently used winter clothing, furniture and other household goods were collected and stored in our youth centre and made available as the refugees settled in apartments around the city.

All this was only the beginning. One elderly congregant volunteered to take dozens of refugees on city buses to demonstrate how the system worked, and how to read schedules. Others helped to get children registered in schools. Having been denied any possibility of gainful employment, the adults were anxious about work and several church members became an informal employment agency. Almost without exception the reports we received from employers were of an amazing work ethic. A couple of employers actually started coming to us asking for even more Karen workers!

Several potluck dinners were held early in the process which featured demonstrations on such critical matters as dressing for Canadian winters. Many of us were moved to tears at that first dinner. As the Karen folk moved along tables laden with food, they took only the smallest portions. We discovered that at the refugee camps a person's allotment would be the equivalent of a tuna fish sized can of rice, or two for a pregnant woman. We finally convinced them we would not run out of food. Struggling school children were offered Saturday morning tutoring in English, Math and Science. Over a three to four year period until the need was met, retired teachers, professors, physicians and students from FBC spent two to three hours each Saturday providing this help.

The labours begun by Adoniram Judson in Burma over 150 years ago meant most with us were Baptist in background. In God's providence, we had welcomed two Chin pastors to our church a few years before the Karens arrived. Although Chin and Karen are different ethnic groups with different languages, the two groups are friendly and the two Chin pastors enthusiastically welcomed the opportunity to become bi-vocational ministers providing pastoral care and worship services. At first these services were held in the youth centre but numbers soon made this impossible. Eventually we moved to having an English language service at 11 a.m. and a Karen service at 2 p.m. and joined together the first Sunday of each month, as well as Christmas and at Easter, to celebrate Holy Communion, combining languages.

With their pastors now ordained within the Canadian Baptists of Western Canada and the congregation incorporated, First Karen Baptist Church is moving to increasing independence. More and more



Karen have proudly sworn the oath to Queen and country at citizenship ceremonies.

All this involved an enormous amount of work and commitment by FBC, but was absolutely worth it. We learned much from those who came to Canada with almost nothing. Above all else, we were engaged upon Kingdom work.

*Dr. Mark G. McKim is the Senior Minister of Preaching and Teaching at First Baptist Church, Regina, Saskatchewan.*

## *Birth of The Sharing Way*

The Rev'd Bruce W. Neal

I opened our daily *Globe and Mail* recently and, on a full-page spread, met the newest Canadian Rhodes scholars. They were an impressive group of very promising young people. One particularly caught my eye. Jonathan Pedde, a graduate from Dartmouth College in the eastern U.S., grew up on a farm in Regina. 'But it was volunteer work in Africa and India through The Sharing Way, a relief and development organization, that shaped his worldview.' Jonathan didn't have to explain. He just knew that Canadian Baptists would know what he meant and have a reasonable hunch as to where he went and what he was doing.

I never cease to be amazed that The Sharing Way has so embedded itself in Canadian Baptist life. There is still what the pundits would call 'brand recognition'. And it's more than 35 years since it was born! It's true that Canadian Baptist Ministries has set the banner aside, but the programmes they promote are overwhelmingly what The Sharing Way always sought to be and to do. I was there at the beginning of what became a significant chapter on our Canadian Baptist story. In those first



*Wolfville Baptist Church (detail)*

ten years our people rose to the call magnificently. It's a story worth telling, so I've written it as a memoir: *Birth of The Sharing Way*.

Those were the days when we were drawn together by two strands: the Canadian Baptist Overseas Mission Board and the Baptist Federation of Canada. The Federation, beginning in 1944, threaded us into an extended family and gave us a Canadian focus and purposes to pursue.

It was July 1973. . . . I was sitting at a large boardroom table with some thirty others who had been selected by their Conventions/Unions to make up the Council of the Federation for the next three years. We were gathered beneath the high clear windows framing the green trees of the Acadia University campus in Wolfville, Nova Scotia. The Federation Assembly was over; this was our first Council meeting. Assignments were being made; portfolios, if you will, for focus and leadership. As discussion ensued, they assigned the "world relief" portfolio to me.'

I became chair of the committee in September 1974 and four days later a tropical storm slammed into the coastlands of Honduras. Villages were washed away or choked with mud. Thousands were killed. We sent money, meds with two doctors, and a couple of men from Moncton to repair and drive mud-clearing bulldozers. From then on, time and again, we were called on for emergency aid anywhere. We learned by experience the best ways to provide relief.

But we knew from an early stage that 'handouts' were temporary. Development projects were much more necessary. CBOMB became our partner and their personnel and expertise became invaluable to us—especially thanks to John Keith, Bob Berry and Michael Lang. We funded food-growing projects in the humid lowlands of Bolivia and on the thorn tree dry lands of Northeast Kenya. In 1978 a massive cyclone from the Bay of Bengal destroyed part of the east coast of India and prompted a series of projects: from the creation of a health care workers' programme to a fresh water pipeline for a couple of salt water islands—thanks to Sadie and Roger Cann.

And then, in 1983, the Mennonites invited us to become one of the founding members of the Canadian Foodgrains Bank which now includes 32 Christian denominations fighting hunger around the world. Our whole relief and development ministry became 'The Sharing Way'

at the beginning of 1980: “When the United Nations declared 1979 “the International Year of the Child” to raise a world-wide concern about the disastrous effect of poverty and disease on too many millions of children all around the globe, we found some UN copy with an image of a distressed child saying: “Come share with me ...”. I suspect that’s what clinched it for me. From then on, we would pursue our whole enterprise under the banner of “The Sharing Way”.’

*The Rev’d Bruce W. Neal is an honoured Baptist Minister, now retired and living in Mississauga, Ontario. Copies of Bruce’s book, Birth of The Sharing Way (A Memoir), are available from the ReadOn Bookstore at CBOQ Toronto: books@readon.ca or 416-620-2934—thanks to Bernice Quek.*

## *A Year of Grace*

The Rev’d Jenny Csinos

It’s coming up to the one-year mark of my ordination, an anniversary I never thought I would be celebrating. Growing up in a more conservative denomination, I always felt a call to the ministry, but never knew an ordained female. I didn’t really think that was an option. Happily for me, I had witnessed some



very strong leadership in my church, both male and female, who encouraged me in ministry. Even as I pursued my theological education, both in my undergraduate and Master’s level, ordained ministry was not the goal.

Moving around in a few different Christian denominations, I widened my perspective of what pastoral ministry looked like, and even had the privilege of being a member of two congregations with women as solo ministers. Each of these pastors encouraged me to think about ordination, but I resisted it.

My grandfather was an ordained minister, and was greatly respected

both in the church and the community. In my view, he had it all together. He knew the Bible, Greek, Hebrew, Church History and current events inside and out. This was not 'me.' I had the idea that to be ordained, you knew it all and you were the example of what of Godliness was on earth.

Somewhere along the line, the call to ordination kept tugging at me. I really had a difficult time reconciling this call with the idea that I need to have my 'ducks in a row.' Somewhere in the discernment process, thoroughly wonderful supportive friends and family, the idea of grace started to stir in my heart.

I began to trust the process and the grace of God. It is a journey I am still following. By the grace of God, I was called to First Baptist Church Halifax, a congregation that is supportive in both ministry and life in leadership and laity. It was a privilege and honour that they recognized God's calling in me: imperfect, still 'a work in progress', and took the journey down the path to ordination with the CABF. On October 25, 2015, together with friends, family and my church family, I took my ordination vows.

This past year has held a lot of unexpected changes, both in the congregation of First Baptist and outside. I am calling it 'a year of grace.' Although I would say that my ministry has not really changed very much in the past year, the way I view myself as a minister has. No longer do I expect myself to have it all together. I never thought to ask my grandfather what his view of ordination was. My suspicion now is that he never thought he was perfect. I am trying to live to God's call in my life, to be myself while seeking God and helping others to do the same. Ordination was not the end of my faith journey; it was a very significant marker along the way. It is a marker that reminds me that I am good enough for God and a reminder of the continuous support of my community. May I thank all of you who have been a part of 'the year of grace,' and to the Author of grace, God Almighty. Amen.

*The Rev'd Jenny Csinos is the Minister of Faith Development at First Baptist Church Halifax.*

## Intimacy

The Rev'd Kenneth Jackson

It is a pastoral privilege to offer people intimacy and one of the best ways of doing so is through prayer.

John had been the pilot of a Lancaster bomber during World War II. He was hospitalized and the doctors were not certain of his illness. But John was amazed at the care he was receiving, including the accidental tipping over of a urinal. "Why are they so kind to me?" he asked. "Because you're a very love-



able man and the staff has experienced you that way". He had told the pastor that during the war he did what was expected: fly the plane to the target, drop the bombs and get out of there fast. He was concerned for the safety of his crew. And the pastor prayed,

*Thank you, Father, for John. Thank you for his uncommon bravery. Thank you that he cared much more for his men than for medals and passing glory. Thank you for your guiding hand in his life. Thank you for all those who have risen up to call him blessed, for Lois, for Heather, for Margaret. Thank you, O God, for your great love for John and for your never failing presence in his life. Be with him this night, O God, and may he know your presence with him through all the days to come. We pray in Jesus' name. Amen.*

Tom was a clerk in the library. He knew many of the patrons and their reading preferences. Often he saved the discarded dust jackets and gave them to the fans of the particular authors. At the end of a visit the pastor prayed,

*Thank you, O God, for Tom. Thank you for his being an artist in matters of friendship. Thank you for his generosity of spirit, for his anticipatory kindness, for his encouragement along the way. Thank you for his being a living reminder of what makes for true humanity. Thank you, O God, for Tom, and for his gracing our lives. Be with him through the coming night and with all*

*those who are precious to him, through Jesus Christ, whom we delight to name as our Lord. Amen.”*

Warren died of fungal pneumonia contracted in the hospital where he was being treated for a very aggressive form of leukemia. He and Mary Lee were married for almost fifty years.

*Thank you, O God, for Mary Lee. Thank you for her tenacious faithfulness to Warren. Thank you for her patient dependability. Thank you for her thoughtful and creative kindness, for her self-giving, for her deep and abiding loyalty. Thank you that in her Warren has been uncommonly blessed. And thank you that she is willing to pay the great cost of such great love. Be with her during the coming days when each day seems gray, when the compass needle spins and all the familiar guidelines disappear. We pray in Jesus' name. Amen.*

Earnest long experienced intimacy with God. He was dying of liver cancer, age fifty four. The day before he died, his older sister, Dora, visited him. She asked, “Earnest, have you made your peace with the Lord?” With deep but quiet certainty Earnest replied, “Dora, I don’t recall we ever fought”

Deborah was barely out of her teens and working with a group of young people. One evening one of the boys went missing from the group. Deborah went looking for him, behind the buildings, in alleyways, around the dumpsters. Dumpsters. She walked around one and then was inspired. She stepped up on one of the supports, hoisted herself up and looked over the edge. There was the missing boy, sitting, arms over his knees and head down on his arms. Deborah climbed up and over into the dumpster and sat beside him until the boy was ready to get up and rejoin the group. By doing this, Deborah offered the boy what God offered in Jesus – intimacy. People crave intimacy.

*The Rev'd Kenneth Jackson is a retired Baptist minister and a Diplomat Emeritus in the College of Pastoral Supervision and Psychotherapy. He is married to Mary and they celebrated their 50th wedding anniversary last September.*

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*Dr. David Abriel, Keynote  
Speaker, CABF Fall Assembly,  
who spoke on 'Perspectives of  
Medically Assisted Dying'*

*An Invitation  
to a Special Meeting*

The CABF has received from Ontario's *The Gathering* an invitation to meet together in celebration of Canada's Sesquicentennial in Ottawa.



First Baptist Church - 150 Laurier Avenue West  
28-29 April 2017 - 5:00 Friday supper to Saturday afternoon

Theme: Into the next 150 years

Speakers:

The Rev'd John E. Boyd, *Changes in Ministry*

The Rev'd Dr. Cheryle Hanna, *The Post Modern Church*

The Rev'd Neil Hunter *From Gutenberg to Zuckerberg:  
Changes in Communication*

Calvin Eady, *Internet platforms in our Ministry*

Cost: \$30, all inclusive; \$25, Saturday only

Info: [fred.demaray@sympatico.ca](mailto:fred.demaray@sympatico.ca)

Early Registration: [Caldwell@silomail.com](mailto:Caldwell@silomail.com) (Gary Caldwell)

