

The Bulletin

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



*Our Newest Church Applicant:
First Baptist Church, Brantford, Ontario*

WINTER 2015

Editorial: Growth

It is a delight that First Baptist Church, Brantford, Ontario, has applied to become a member of the CABF. They will be the first congregation outside the Maritimes that see the purpose and principles upheld by the CABF as an important statement fundamental to our Baptist denomination. Their Minister, the Rev'd Deborah Dempsey, has helped them to this decision and we look forward to our communion with them in the years to come.

CABF is an organization that seems to be growing. It was obvious at our Falmouth Baptist Church Assembly that there are new (and younger) faces beginning to be seen amongst us. Some are new clerical students and others are lay preachers who are looking to us for accreditation. The ordination of the Rev'd Jenny Csinos a month later illustrates the excellent quality of our new younger clergy. It is important that CABF look ahead and see what we have to offer: Baptist principles, particularly of congregational government and soul liberty, a communion of believers, and a mission to our denomination and world. These may be 'gifts' which we may have to offer to the wider Church, not just to Baptists.

As we look to the world today, 'religion' is still a major element in human activity. Sadly, it has become a point of dispute, despair, and disaster. The Middle East is an example: Internecine religious quarrels, even within the same faith expression, have brought millions to refugee camps, and some are seeking the sanctuary of Canada. We must not just look to Islamic warring sects, for Christians, one way or another, have similar, if not violent, disagreements. Thank heavens for the ecumenical movement.

So the CABF finds itself in a world where on-lookers in Canada (and other places) cannot discern the issues and why people react as they are doing, and opt out by declaring themselves 'secular'. This is escapism, of course, but as a Christian organization we have an opportunity to speak to and address the questions that the world has for us. May we speak intelligently, humbly, and with faith in our Lord Jesus Christ. People, we believe, can approach God on their own merit, and we are called to

respect that. On the other hand, we believe in the Holy Spirit inspiring sincere enquiry where ‘the truth will make you free.’ We need to learn to trust those words.

It is with joy that we hear of the application of a congregation like that of Brantford, rejoice in their faith determination, and join with them in Christian discipleship.

Roger H. Prentice—Editor

Message from First Baptist Church, Brantford

The congregation of First Baptist Church, Brantford, Ontario was established in 1833, and throughout its history has had a rich heritage of worship and service. Through worship, education, caring, friendship and social outreach, the congregation seeks to make the good news of God’s love visible in our community and beyond.

Our ministry involves worship, music (which includes Chancel and Bell choirs), Sunday School, Adult study, Parish Nurse services, a Food Cupboard outreach, a women’s and a men’s group, a monthly lunch, and other fellowship programmes. Our Parish Nurse ministry was established in 2001; this ministry has been vital in the physical and spiritual care of persons within the congregation and the local community. FBC has an active wheelchair ministry. Our outreach and service programmes are also directed to national and international projects.



*The Rev'd Deborah
Dempsey, Minister of
First Baptist Church,
Brantford, Ontario*

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.

FBC strives to be a welcoming and inclusive church. The congregation has established an active presence in the field of social development and social justice, and will work collaboratively with other organizations to address these issues.

At the present time, those who attend our church on a regular basis live in Brantford and the County of Brant. Our website: www.firstbaptistbrantford.ca. On November 22, 2015, a church vote was taken and our motion to request membership with CABF was unanimously passed. We look forward to our association with CABF.

Children's Time in Church



*The Rev'd Bert
Radford*

The Rev'd Bert Radford, Burlington, ON

They did not have children's times in church when I was of an age to have benefited from them. I did have several diversions, mental games and fantasies, to fill the time. A pen makes a wonderful rocket ship. Adults did not see the exiting new planets my ship visited or the aliens I encountered. They just saw a little kid waving a pen around. Now that children are given recognition and presence in church we must strive to enter the child's world which may be light years away from adult worship.

I have presided at many children's times, some I judged to be exiting, some passable, some failures, and I have watched many clergy doing the same. I have a list of don'ts and do's compiled as much from self-examination as from the observation of others.

Don't do an Art Linkletter take-off, playing the children to the congregation. Kids do say the darndest things and outrageous things if they are prompted, to the amusement of the congregation, but the goal of children's time is not entertainment but involvement of the children meaningfully in church. They will say funny things and the audience will laugh but the children must never be exploited for the titillation of

the adults. I believe, however, that a mike should be used so that adults can hear the discussion, otherwise the children's time becomes lost time for them.

Don't repeat children's answers verbatim. Try to respond with acceptance and encouragement that will lead the discussion to a creative ending, which may not be the ending you planned.

Don't spend more time on the meaning than on the story. Sometimes a story can stand in its own right without a "this means that" explanation. Sometimes discussion of the truths the story illustrates is helpful. Beware asking the children what the story means. Many may like the story but not be able to do the abstract reasoning needed to express even a simple theological meaning.

Don't feel compelled to give the children something to eat each Sunday. In this day of deadly allergies it is just not appropriate.

Do use objects which you bring or that the children bring as a centre of interest. I have seen a minister assign a child each Sunday to bring a favourite toy, Christmas decoration or picture and then have them tell about it. An easy way to engage children in discussion is to have them explain what they have brought. Try to involve the children in discussion and do not hush them if they want to tell you of their experiences. It is their time and their thoughts are important.

Do use stories, personal, fictional or biblical. Children enjoy well-told stories and you may save some child from addiction to buttons and screens as a source of amusement.

Do conclude with prayer either by speaking the prayer yourself or leading the children sentence by sentence. With either method it is vital to keep the prayer focused on the children, using their vocabulary. Elementary teachers in the congregation could help you with vocabulary levels and also give many general hints from their expertise in instruction.

Children are both needy and deserving of their special time in church for they are special people and they are loved by God. According to Jesus they are always welcome in God's Kingdom and, in fact, are already well-established members.

The Search for New Educational Wineskins

By Rev'd Dr John Churchill, PhD

Andover Newton Theological School in Newton, Massachusetts is battling severe financial conditions that affect both the institution and its debt-laden students. Coupled with a shrinking pool of applicants, Andover Newton is forced to consider radical change in order to survive.

Andover Newton (successor of Newton Theological Institute) is the oldest theological and graduate school in the United States and was a destination for many Maritime Baptist clergy in past generations. It has always been an innovator in curriculum, and ecumenical cooperation. It pioneered the 3-year post graduate theological degree and clinical pastoral education. The later has had a significant impact on ministerial training in Canada.

Situated atop one of the most desirable pieces of real estate in the greater Boston area, sale of the campus property will be the first part of its survival strategy. It has already sold sections of its serene setting to condo developers and the Hebrew College, whose program was integrated with Andover Newton's. The path towards stability after disinvestment is not certain. Two options are under review.

The first option is to shrink the size of faculty and centre its program more in in the context of faith communities and ministerial settings. Fewer programs would be offered to fewer students. The new educational model would blend face-to-face learning with field-based learning. Andover Newton would then relocate its much smaller faculty to smaller facilities. Even with a narrowed focus and smaller scale, it is not clear that this model would bring financial sustainability.

The second option is to become embedded in another institution of higher learning. Preliminary discussions have begun with Yale Divinity School. Such an affiliation would allow Andover Newton to maintain



Rev'd Dr John Churchill

its traditional model of education with access to a world-class university. Both schools have expressed a willingness to continue conversations.

Amidst this hardship, Andover Newton views this major transformation as an opportunity to reform its curriculum to better equip students to minister in the midst of sociological and cultural change, often in non-traditional settings.

As a graduate of Andover Newton ('70), I have great affection for the school, gratitude for the integrity and quality of its program, and admiration for many of our past church leaders who were educated there including I Judson Levy, Charlie Taylor, Earl McKnight, Austin MacPherson, and Vince Rushton.

I am sad that there is a need to disassemble the components of this successful institution. But as it grapples with financial and demographic exigencies, commitment to their core mission and dedication to finding its current expression is admirable. Their struggle is not dissimilar to that faced by many churches and church-related institutions today. In some way, I hope Andover Newton's willingness to face realities, let go of the past, and determination to find new directions will be an encouragement to those in similar situations.

More information about Andover Newton's challenges can be found at <http://www.ants.edu/bold-new-direction-andover-newton>

Surprises from Saint Macarius II

The Rev'd Dr. Gary Thorne
University Chaplain, King's College

The Rev. Dr. Gary Thorne recently returned from a journey of discovery in Egypt, during which he sent dispatches to the Canadian Church about Coptic beliefs and practices. The former issue described two things that surprised him, the focus on our need for Christ and that on ecumenism. The following excerpt details two more surprises he experienced at the Monastery of Saint Macarius. (EAC)



THE UNIQUENESS OF THE INDIVIDUAL

I was not expecting such an emphasis on the uniqueness of the individual. In my experience of monastic communities, the individual puts his individuality aside for the good of the community. Thus the monk finds his meaning in the discipline of community: attending communal times of prayer together (as many as seven each day in the Benedictine community), attending all meals together, keeping the same fasts, etc. But as one monk at Saint Macarius mentioned to me when

The Rev'd Gary Thorne

I described the seven times of prayer for a Benedictine community, "When do they find time to contemplate?" At Saint Macarius, the purpose of the community life seems to be to provide the context and the strength for the individual monk to deepen his relationship with God in Jesus Christ. From what I observed, the ancient Coptic monastic traditions of the anchorite and the Pachomian lavra [monastic cells of the Egyptian Saint Pachomius], are truly honoured. Monks generally are expected to spend much time in their cells, and to come together on Saturday evenings and Sunday mornings. I was struck by how the community life is structured so that each monk is encouraged to work at his own inner personal relationship with God in his work and in his cell, according to his individual needs, struggles and personality.

THE GIFT OF SOLITUDE

I was surprised and extraordinarily pleased how the monks made it easy for me to pray in my cell. I felt no pressure to leave my cell for any reason and thus to break my Prayer, Bible reading, Meditation, or Contemplation. I was astonished by how comfortable my cell was, and thought that they had made a mistake and given me a room reserved for a visiting bishop! But soon I discovered that this arrangement is

intended to make it easy and practical for the monk to remain in his cell for many days in Prayer. How very wonderful. If for no other reason but that I was able to spend periods of uninterrupted time in Meditation and Contemplation, and in Intercession for family, friends, the church and the world, the Lord has truly blessed me by bringing me to this monastery.

Compiled and edited through the goodness of Edward Colquhoun.

Rushton Lecture:

Port Williams United Baptist Church,
Saturday, 4 June 2016 at 10 a.m.

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Ordination of Lic. Jenny Csinos

The first ordination under the auspices of the CABF took place at First Baptist Church Halifax on Sunday, 25 October 2015 at 3 p.m. Having the unanimous support of the CABF Ordination Council, she was presented to the congregation for her ordination and recognition by the CABF churches. The Halifax Baptist Association also participated and the Rev'd Bordon Scott, Moderator, joined in the laying on



The Rev'd Jenny Csinos

of hands. The service began with the processional hymn, "Take my life and let it be consecrated." Mr. James Stanley, Chair of the Board of Deacons conducted the service of worship. A litany and prayers led to the singing



Ordination interrogation: The Rev'd John Tonks, President CABF, the Rev'd Jenny Csinos

of the Kyrie Eleison and Presentation of the Candidate. The Report of the Examining Council was read preceding the Scripture Lessons: Deuteronomy 6: 1-9, II Timothy 1: 6-13, the Gradual Hymn, “Lord, you have come to the Lakeshore”, and St. Mark 1: 16-20.

The sermon was preached by Jenny’s former minister and mentor, the Rev’d Dr. Eleanor Epp-Stobbe, Senior Minister of the Breslau, Ontario, Mennonite Church on “Your Call, God’s Mission”.

After an anthem, the profound questioning of the candidate was conducted by the Rev’d John Tonks, President of the CABF, after which and during the singing of the Magnificat, the Candidate knelt at the chancel steps facing the altar and was surrounded by the selected clergy for the ordination by laying on of hands. The clergy were the Rev’d Nelson Metcalfe, the Rev’d Dr. Eleanor Epp-Stobbe, the Rev’d John Tonks, the Rev’d John Boyd, the Rev’d Adele Crowell, the Rev’d Bordon Scott, and the Rev’d Dr. Roger H. Prentice.

At its conclusion, the choir sang the Hebrew Benediction, followed by the Right Hand of Fellowship and presentation of her Ordination Certificate. For the first time ever, the CABF read with Jenny the CABF Clergy Covenant. Deacon James Stanley and Angeline Fall-Moore presented two Bibles to the newly ordained.

The service continued with the celebration of Holy Communion, co-celebrated by the Rev’d Jenny Csinos, the Rev’d Dr. Eleanor Epp-Stobbe, and the Rev’d Nelson Metcalfe. The service concluded with the recessional hymn, “Here I am, Lord,” and the Benediction given by our newest member of the CABF clergy.

*Falmouth Baptist Church
Communion ware*



Falmouth Assembly a Success

A very successful Annual General Meeting was held by the CABF at the Falmouth Baptist Church, 2-3 October 2015. Ironically, one of the



Holy Communion at Autumn Assembly, Falmouth Baptist Church

first comments from delegates and guests praised the magnificent meals that the congregation prepared for the Association. No effort was spared and the joy of the men and women in the kitchen as well as at the tables was obvious.

The special programme was presented by Jenny and David Csinos of First Baptist Church Halifax with the theme, Faith Formation – All Ages, All the Time. The programme presented an integrated, developing and inter-generational approach to faith formation in each



*The Rev'd Gail
Whalen-Dunn*



Sanctuary, Falmouth Baptist Church

individual congregation. Creative ideas and exceptional discussion pervaded the sessions.

One of the highlights of each CABF annual meeting is the Friday evening Holy Communion service, this time conducted by the Minister of Falmouth Baptist, the Rev'd Gail Whalen-Dunn, assisted by the deacons of the church. The other meetings were conducted by President John Tonks and the annual business meeting took place Saturday afternoon.

It was a pleasure to have with us the Rev'd Fred Demaray of Ottawa, Moderator of The Gathering, and presenting to the CABF some very positive ideas and suggestions of cooperation which might exist between the groups in the future.

The next regular meeting will be the Rushton Lecture, again at the Port Williams United Baptist Church, the first Saturday of June 2016. People are encouraged to mark this date so they may attend.

Attracting and Involving the Middle Generation

Laura Churchill Duke

Laura Churchill Duke has been a life-long attendee of Port Williams United Baptist Church (PWUBC). Laura's background is in public relations and currently works contract jobs in communications.



*Laura Churchill
Duke*

Many aging congregations wonder who will carry the life and the mission of the church forward. Sometimes we wonder about the role of the middle generation, those born between 1965 and 1987. This generation was raised by parents who felt “compelled” to provide opportunities to develop their offspring’s range of potential, and instill values of social justice and openness. How do we attract this generation to the life and mission of the church?

Worship: It is not what you think.

Some say, “We need to change our worship style to attract younger people.” But it is not about the music or graphics. Some may prefer more casual and spontaneous worship but not everyone does. A church must know its values and traditions and change must have integrity.

Start with community outreach.

At Port Williams United Baptist we have a community playgroup whose agenda is to provide caregivers and children a “morning out.” It has become the portal through which many new church members entered the life of the church. DVBS has also been an effective contact point. Children from the community get to know other children and leaders, learn our values, and become familiar with the building.

Include children in the life of the church.

A nursery during worship is essential and should not be staffed by the

parents of children in the nursery – they need a break. During church, Children at Worship, a programme created by Dr. Carol Anne Janzen of Acadia Divinity College, provides a sacred space and experience in worship and the church year integrating children into each Sunday’s activities and freeing parents to worship.

Create an environment where children are welcome.

Children in worship may feel welcome and accepted or looked upon as noisy distractions. It is stressful for parents worrying whether their children are behaving properly.

Having a place where children are accepted, appreciated and included is vital. The children’s time during the service often models this acceptance where their opinions are valued, their interests and concerns are heard and their presence is valued. Intergenerational services give children and youth opportunity to lead in worship. At Port Williams, an intergenerational chime choir, whose membership changes with each performance, has been an opportunity for children and adults to participate in worship and to know one another.

Create Interaction

The middle generation, like everyone else, wants to feel part of a community, to learn about others and to be known. Pot-Luck suppers with provision for children, movie nights where people take turns choosing a favourite film after which they lead a discussion, car rallies, church skates, games nights – all bring people together and create community. One young mother said that one of her favourite events was a dinner for her generation hosted by the Deacons, with opportunity to socialize away from children.

A few women of this generation created a non-traditional group within the church. There are around 25 “members” aged 30-40 years-old who get together on an irregular basis. Pegged as the “Baptist Babes,” we have discussed movies, shared meals, played games, and complained about life, but have also tackled social and theological issues and volunteered our services. It has become a door-opener to the life of the church for many.

Let us Question.

The Middle Generation want to know that they are free to question without being judged: Learning Circles – offerings on various topics; Square One – the basics of the Christian faith, film studies, seasonal studies, and Bible studies. The key is openness.

Social Justice is important.

The Middle Generation is the first generation to have close friends with non-traditional backgrounds – race, religion, family structure and sexual orientation. This generation thrives on diversity and change. Expect issues of, poverty, justice, redefining family and marriage, and inclusiveness to be essential.

We are terrible at commitment.

Living in busy households whose calendars are always full, it is difficult to commit to regularly schedule meetings. This generation is more likely to make periodic commitments, one-off projects. Getting this generation to join committees is tricky. Often young adults say they cannot commit because they are too busy. Keep asking. Sometimes people don't join committees because we don't know what the committee is about, or what is expected of us. A "stewardship fair" will present the expected responsibilities.

Establish a form of communication

This generation is on the go and may miss church-related information. A communication strategy is essential and might involve weekly e-mail updates, a website, or a Facebook group.

In the End

The Middle Generation does not shun differences of opinion, but prizes a willingness by others to value their opinions. 'Church' represents a place of belonging and a place to find a sense of purpose.