

ATLANTIC BAPTIST WOMEN

Registered Name 2017

Program Resource Booklet

2025 - 2026



Theme

Better. Together.

*"...for you have been my partners in spreading the Good News
about Christ from the time you first heard it
until now." Phil. 1:5 (NLT)*

United Baptist Woman's Missionary Union of the Atlantic Provinces

Incorporated 1907

Vision Statement

Impacting the World for Christ

Mission Statement

**Partnering to serve Christ in communities
at home and around the world - learning and growing
together**

The 2025-2026 Program Resource Booklet has been the co-operative effort of several people who have contributed ideas, mission programs and the Bible study. Our thanks and appreciation are extended to each one.

These program suggestions will have great potential as you add your own imagination. Adapt them to suit the needs and interests of the women of your church. Many of the programs are interactive. Encourage women to participate. Try something new this year!

Some of the things you will learn about are Canadian Baptist Ministries partnerships, our BWA Women's prayer partners, a pregnancy resource centre, as well as discover about a day in the life of some local ministries. There are also home mission opportunities to reach into your local areas. Some programs may have enough material for more than one session. Choose to share the information that will interest those in your group. *Tidings Magazine*, the ABW website: (<https://www.atlanticbaptistwomen.ca/>) and Atlantic Baptist Women YouTube channel: (<https://www.youtube.com/channel/UC-CLQIX4udV9nXYmM33dS5Q>) will provide information that may be used to enhance your programs.

The 2026 Great Canadian Women's Bible Study, " , " is included. It may be used by women's groups in January, or at a convenient time for your group. Invite all women of your church to participate. The 2026 "ABW Reads" bookmarks are included in this booklet. Please photocopy the page, distribute the bookmarks and enjoy the selected books.

Pages from the 2024 Annual Report Book are also included: the ABW Board members directory, AGM minutes and financial reports. If you require a 2020 Annual Report Book please contact: 506-382-3898 or atlanticbaptistwomen@gmail.com

Your WMS/ ABW group's offerings, sent regularly to your Provincial Treasurer, will provide funds for both Canadian Baptist Ministries and the many Home Missions that Atlantic Baptist Women continues to support. Your contributions are important and appreciated. See page 1 for your provincial treasurer's contact information. The 2026 budget estimates are included to provide you and the women of your church with an understanding of the many ministry opportunities we have through our organization. May this Program Resource Booklet encourage you and the women of your church as you are involved in mission and, "Impact the World for Christ".

Please note: The Baptist Women's World Day of Prayer Program is not included in this booklet. Encourage the women of your church to participate on November 3, 2025. You may use any parts or the entire Program Guide for your Day of Prayer event. information and creative ideas are posted on the BWA Women's website usually by September: www.bwawd.org. Please include this important event in your November program plans.

2024 ABW Recording Secretary Report

The Executive Board met twice in 2024—first on April 19–20 and again on October 4–5. Both meetings were held virtually, allowing for full participation despite the geographic spread of our leadership team. As is customary, our spring meeting included financial updates, the proposed 2025 budget, and committee reports. We also reviewed promotions materials developed by the Promotions Task Force and explored some new ideas for engaging current and future members.

The 2024 Annual General Meeting (AGM) was held at Crandall University on May 24th with 76 members in attendance. During the AGM, the membership reviewed reports, adopted the 2025 budget, considered constitutional updates, and appointed new members to the Executive Board and its committees. A discussion about children's ministries, especially our VBS program, underscored our shared concern for the next generation and the motion to form a working group to reinvigorate our involvement in children's ministries signaled a renewed commitment to that important aspect of our home missions efforts.

The October Executive Board meeting continued the conversations from our previous meetings and added important updates on our investments, children's ministries, and the search process for a new Executive Director. Throughout these meetings, thoughtful discussion and shared commitment to ABW's mission were evident as we prayerfully determined the way forward for our organization.

As Recording Secretary, I have recognized the importance of helping ABW steward its institutional memory. Each meeting, motion, and moment of discussion contributes to the living story of how we serve God, one another, and our neighbours, both in Atlantic Canada and around the world. This year, more than ever, I was reminded that the quiet work of record-keeping matters deeply. In seasons of transition, it ensures continuity. In seasons of growth, it helps us measure and celebrate progress. And in all seasons, it allows us to honour those who lead and serve with faithfulness.

It has been my honour to serve as Recording Secretary for Atlantic Baptist Women over the past year. I remain grateful for the opportunity to serve alongside this committed group of women. Thank you for your trust, your encouragement, and your prayers as we continue to walk together to impact the world for Christ.

Respectfully submitted,
Cindy Dockendorff
Recording Secretary

INTERIM EXECUTIVE DIRECTORS REPORT 2024

Where Did 2024 Go?

I returned home the first week of January after our 2023 Christmas vacation, fully expecting to ease into a slower pace. After all, I had retired—multiple times! I had no intention of going back to work.

Then, in February, I walked into church and was asked, “Are you going to fill in for Lisa again?” My immediate reaction was, “Why?” The response: “She is ill again.” I was surprised—I hadn’t been contacted and had no idea. And so, the struggle began. To make a long story short, I volunteered to step in once more until the conclusion of interMISSION.

Lisa Lohnes, our Executive Director, had already done most of the work preparing for interMISSION. My role was simply to handle the finishing touches there and on the Program Resource Book, and overseeing the Annual Report Book.

InterMISSION was a great success! We had nearly 250 attendees, and our theme was *Serve – Live Your Calling*. The guiding scripture was: “...live a life worthy of the calling you have received.” (NIV) Our speakers, Rev. Renee MacVicar and Dr. Joyce Ross, provided deep insights and uplifting encouragement on how to pursue our calling. Additionally, our workshop leaders ensured that we were well-informed and equipped for the journey ahead.

Over the past year, we held two sets of Board Meetings, where many important concerns were discussed. Our Team continues to do an incredible job handling responsibilities, but one of the major challenges was the inability to send out our VBS teams due to a lack of applicants. This was the first time in 75 years that we couldn’t send teams. However, the funds raised through the walkathon were placed in the bank to be used for this year’s efforts.

In September, Lisa informed us that she would be resigning for medical reasons. Once again, I agreed to stay on until the end of December or until a new Executive Director was hired. We were blessed with a strong pool of applicants, and after a thorough selection process, we welcomed Tera-Mae Schut as our new Executive Director on February 8, 2025.

I have two prayer requests:

1. Please continue to pray for Lisa and Joanna.
2. Pray for Tera-Mae as she settles into her role.

Respectfully submitted,

Sylvia Hagerman

Interim Executive Director

ABW 2025 Home Mission Project



Would you help support women to flourish?

Atlantic Baptist Women's home mission project for 2025 will be helping and supporting organizations which benefit women in need in Atlantic Canada in any way possible. Your individual, group, and association's participation could be through finances, gifts, volunteering, participating in community events, offering skills-based volunteering, food drives, or charity events. This demonstrates your church's commitment to serving others.

An example of some appropriate organizations are:

TREY - Trauma Recovery for Exploited Youth is a faith-based, non-governmental organization that provides a safe, restorative, family environment in Colchester County, Nova Scotia, for females aged 16 and up. TREY addresses recovery from sexploitation through a faith-based perspective. TREY is a ministry supported in the ABW annual budget.

NAOMI & RUTH WOMEN'S CENTRE - The Naomi & Ruth Women's Centre is a faith-based, one-year residential rehabilitation program for women, aged 18 and over, struggling with addiction. Located in Shediac, New Brunswick, the centre provides a safe and supportive environment for women to receive medical treatment, therapy, and counselling to achieve long-term recovery.

These are just examples. There are many organizations in the Atlantic provinces which minister to women in need. Look around your town or association for other organizations, such as women's shelters. They do not have to be specifically Christian since assistance given in Christ's name is a powerful witness to our communities.

Invite others to join with you to make a difference, look around your local area, develop a plan, and take action to give women WINGS in 2025: serve, reach, and nurture women in need.

If making a financial contribution to ABW in support of the 2025 ABW Home Mission Project, send contributions to your ABW Provincial Treasurer, with cheques payable to Atlantic Baptist Women (and with WINGS in the memo line only). Or, donate online by etransfer at atlanticbaptistwomen.ca, being sure to note in the message section that your gift is for WINGS.

If you want to donate to a specific local organization, please give directly to them and let them know that this is given because of the Atlantic Baptist Women's Home Mission Project.

Please send WINGS write-ups and photos to the *Tidings* editor (tidingsted@gmail.com). Submissions may be used in *Tidings Magazine*, in ABW's IMPACT newsletter, and on ABW's social media platforms.

Yes! I want to help all women to flourish!

ABW 2025 Children's Mission Action Project

Supporting Kids' Programming in Lebanon



Photo: CBM



Photo: CBM



Photo: CBM



Photo: CBM

By giving to the Atlantic Baptist Women's 2025 Children's Mission Action Project, the monies raised will help fund Canadian Baptist Ministries' support for kids' programming in Lebanon. Engage your Woman's Missionary Society, Atlantic Baptist Women's group, and your church family to help provide relief care to Lebanese children in the following three ways:

Emergency Relief – Safety & Compassion

In 2024, over a million people in Lebanon have had to run from their homes to escape airstrikes and intense fighting between military groups. Many children had to flee with their families suddenly, taking only what they could carry. Some families are staying in schools and churches that have been turned into emergency shelters, but many other families are sleeping on the streets in the cold. With Canadian Baptist Ministries' help, churches in Lebanon are helping these families by giving them food, clothing, winter jackets, blankets, mattresses, and more.

Summer Camps – Belonging, Connection, & Self-discovery

In partnership with CBM, the ministry group Salt and Light will host 300 kids from across Lebanon in day camps this summer. Through games, songs, teaching times, and other fun activities, vulnerable children are given a safe space to find belonging, connect with each other, and discover both themselves and a God who loves them. The activities, while fun, are designed to help kids deal with the fear, anxiety, and anger they may have experienced coming from situations of war and

poverty. Summer camps also serve as a practicum for youth leaders in Lebanese churches where they learn how to lead, disciple, and care for kids younger than themselves.

Education – Hope for the Future

This project gives access to quality education in a safe, supportive environment for over 500 children in the Zahle area of Lebanon. Most of the students are out-of-school Syrian children and youth who fled the war in Syria with their parents and now live in informal tent settlements. These children either don't have access to public schools, or didn't have the learning support they needed at those schools because of the discrimination many Syrians in Lebanon face. The project also provides Arabic literacy classes for 80 adults. These education centres grew out of churches that felt God wanted them to help local refugees in a holistic way, providing families with not just education but also food, parenting classes, and psychological support.

Offerings for the 2025 Children's Mission Action Project (if mailing cheques) are to be made payable to Atlantic Baptist Women, with 2025 Children's Mission Action Project in the memo line. Mail the offering to your ABW Provincial Treasurer or donate online by e-transfer at <https://atlanticbaptistwomen/donate>.

Addresses for provincial treasurers are available by referring to contact information on page 1 of the *2024–2025 ABW Program Resource Booklet*, or contact the ABW office: atlanticbaptistwomen@gmail.com

ABW Elective

ABW Elective is an initiative and opportunity to involve women in a 6–8-week small group Bible study that also includes a mission component. A mission project, that will financially help a ministry supported by ABW, either locally or globally through Canadian Baptist Ministries (CBM), will help encourage women to be involved in mission and connect with ABW. The small group Bible study will encourage women to read God's Word and discuss its truths.

The ABW Elective is not to replace an existing WMS / ABW group in your church. It is a different style of a group, more suited to women who are busy with work and raising families yet desire to connect with women in a spiritually enriching and mission minded way.

The ABW Elective provides an opportunity for women, who already participate in ABW, to involve other women who do not come to an existing group.

The ABW elective is an alternative to a traditional group. Invite women of your church to join together for a 6-8 week small group study and a mission project that supports one of our ABW home missions within the Atlantic Provinces or Canadian Baptist Ministries.

**Partnering to serve Christ
in communities
at home and around the world –
learning and growing together**

How to begin:

Step 1: Pray about starting an ABW Elective group.
If the Lord is leading you to initiate this small group...

Step 2: Invite the women of your church and community to join together for a 6–8-week small group study and a mission project that financially supports one of the ABW home missions within the Atlantic Provinces or a Canadian Baptist Ministries project. Be creative in how you raise funds for this project. One idea is, "Toonie Tuesdays". A basket may be left on a table for those who want to contribute.

Step 3: The study book should have sound Biblical principles and include scripture. The suggested book on the 2026 ABW Reads! list: *Slightly Bad Girls of the Bible: Flawed Women Loved by a Flawless God*, by Liz Curtis Higgs (includes study guide)

Each woman should have her own book, read the chapter during the week and be ready to discuss the information with the others in the group.

Step 4: Decide where and when you will meet. An hour or hour and thirty minutes are suggested lengths of time.

Step 5: Promote this small group opportunity and invite women.

Step 6: Order the books you need in time for the first meeting, each woman may purchase her own book.

Books may be ordered from:
Sonshine Books & Gifts; contacts:
e-mail: sonshinebooksandgifts@gmail.com
phone: 902-859-3781

Step 7: Meet together!

If the group is larger than twelve you may consider dividing into two small groups to discuss the questions on the chapter. Have a confident leader ask the questions and encourage responses as well as discussion among the women. One person should not do all the talking or dominate the discussion time.

A prayer time is important. Have a time of prayer before or after the discussion. Ask if there are prayer requests.

Prayer cards of our Canadian Baptist Ministries Global and National Field Staff may also be distributed or you may choose to give each one the prayer card of your church's CBM partner in mission.

Have a time of prayer, remembering to include the CBM Global and National Field Staff. One person in the group may pray aloud covering all the requests or several women in the group may pray aloud. Use a method that is comfortable for the women of your group.

After the last week the leaders of the ABW elective may want to discuss:

- What went well? What needs improvement?
- Will the small group meet again?
- What book will be chosen for the next ABW elective?

Suggested Mission Projects

The women could financially support:

- the 202 Great Canadian Bible Study (GCBS) project. Contact ABW office for details.
- One of the Home Mission ministries, supported by ABW, is Trauma Recovery for Exploited Youth. This ministry to survivors of sexploitation could be financially supported by the ABW Elective. The Home Mission budget shows a variety of ministries that are supported by ABW.

Send offering, for the mission project, to your ABW Provincial Treasurer. Include information about designating the offering for the chosen project. Contact the ABW Office for treasurer contact information: 506-382-3898 atlanticbaptistwomen@gmail.com

NOTE: We would like to know if you initiated an ABW elective group and the response of the women. Please contact: atlanticbaptistwomen@gmail.com or 506-382-3898.

**Impacting the World
for Christ**



A Good Idea Worth Repeating:

"Be a Neighbour!" Projects

We can be **Better. Together.** In our neighbourhoods.

What would be the effect if Baptist women performed, "Be A Neighbour!" activities throughout the Atlantic Provinces? Do you expect you would see some change? Would these opportunities to help others bring glory to God?

During 2025-2026 engage women in your WMS /ABW group, as well as women from your church, in a community project that will demonstrate kindness and God's love. Be creative! Determine to meet a practical need for those living in your community.

Pray together asking the Lord to show you a specific need, that the women of your church can meet and that you will hear what He is calling you to do. Pray that those in the community, to whom you will show kindness, will see Christ's love evident and that the Holy Spirit will draw people to our Heavenly Father. You may visit places that provide community services in your area to learn about the needs for volunteer help and needs in the community that have not yet been met.

How to Begin:

Step 1: Pray, discuss and decide on a project that would show kindness and help people in the community. The opportunity to care for others may take personal time and energy rather than be a financial project.

Step 2: Choose a date and time

Step 3: Inform and invite women of the church to participate.

Step 4: Organize the necessary details and bless others by being their neighbour.

Step 5: Debrief with those who participated. How was the help received? What went well? What needed improvement? How did you see God at work as you served others?

Send a brief story of your project and if possible, a picture to the *Tidings Magazine*; tidingsed@gmail.com. Some stories and pictures may be posted on Facebook or printed in the *Tidings* magazine.



Who is my Neighbour?

(Luke 10: 25 -37)

In Luke 10: 29 Jesus was asked this question by someone who was an expert in the law. He knew the law and could quote it yet needed help to identify who was his neighbour. After Jesus told the story He asked the man, “who had been the neighbour to the one who needed help?” He answered, “The one who was kind to him.” Jesus said “You go, then, and do the same”. (Good News Translation)



Some Ideas:

1. Organize a clothing give away
2. Visit and /or do house and yard work for seniors
3. Have a prayer walk / drive through the community
4. Enjoy a community meal – no charge
5. Serve breakfast or lunch at a local school
6. Paint or repair items in a community park or building
7. Help families recovering from illness, fire or flood damage
8. Provide mittens and/or slippers for a local elementary school
9. Offer day care for a “Mom’s Morning Out” or plan a special event for the women in your community. Women, taking care of the children, may need a vulnerable sector check; and know church policies regarding children’s programs.
10. Provide muffins for the teachers during their lunch break

ABW Service: Black History and the AUBA

There is a powerpoint presentation available from the Executive Director. However, the program can be used without it.

Slide: *There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. Galatians 3:28*

Hymn: *We're Marching to Zion*

People of African descent were living in Nova Scotia before the founding of Halifax in 1749. Large groups of Black settlers arrived in 1783 after the American Revolution and more black refugees arrived after the War of 1812. Having escaped slavery, they still faced discrimination in their new home.

Birchtown

<https://ansa.novascotia.ca/birchtown>

https://www.waymarking.com/waymarks/WMQAEV_Pit_House_Birchtown_NS

Birchtown was founded near Shelburne, NS in 1783 and settled by people of African ancestry who were loyal to the British during the American Revolution. The Black Loyalists were promised freedom and land in exchange for their loyalty. After the war ended, Britain settled the Loyalists in the colonies, mostly Nova Scotia and New Brunswick. Birchtown was the **largest free settlement of Africans in North America** and became a place of refuge for people of African descent escaping enslavement and difficult living conditions.

Slide: Birchtown

With so many Loyalists arriving, the British government in Nova Scotia had a backlog of settlers needing land grants and supplies. White Loyalists were served first; Black Loyalists were left waiting without land or the means to build, buy or rent proper housing. Many spent their first winter in Pit Houses, simple pits dug in the ground and covered with a roof of poles, branches, bark and moss. It would be many years before many received land on which to live and farm, and then they received smaller parcels of land and fewer supplies. Due to such adverse conditions, many Black Loyalists left Birchtown in 1792 to settle in Sierra Leone.

In 1996, the National Historic Sites and Monuments created a park and unveiled a monument in memory of the Black Loyalists in Birchtown.

Slide: David George

David George, Dictionary of Canadian Biography

http://www.biographi.ca/en/bio/george_david_5E.html

David George was born a slave in Virginia. In 1762, when he was about 19 years old, he ran away to Georgia and then to South Carolina. Some time between 1773 and 1775 the Silver Bluff Baptist Church, the first black Baptist church in North America, was organized and George became the leading elder. In 1778, George and a group of 50 others claimed protection with the British, as black loyalists. He arrived in Halifax, N.S. in December 1782. The next year, George moved to Shelburne, N.S., where 1,500 black loyalists had settled.

He was not permitted to hold church services in town so he set up a church camp in the woods. However, when a sympathetic white man gave him a town lot, George began conducting his meetings in Shelburne. By mid 1784 a chapel had been built and George had attracted a congregation of 50 blacks and several whites. In the summer of 1784 a near-riot occurred when a mob attempted to prevent the baptism of a white couple at one of George's services.

Unemployed white soldiers, returning from war, resented cheap black labour and attacked the black district of Shelburne and forcibly drove George from his chapel. Along with many Shelburne blacks, George sought refuge in nearby Birchtown. He remained there a few months, preaching and baptizing another 20 black loyalists.

In the 1780s he was invited to preach in communities throughout Nova Scotia and New Brunswick. He organized black Baptist congregations in Fredericton, Saint John, Preston, Horton Township, and Liverpool. Because of ongoing discrimination, George and other black preachers organized a move to Sierra Leone. In January 1792, 1,196 black loyalists, about one-third the total black loyalist population of Nova Scotia and New Brunswick set sail. Included among them were almost all the Baptists from George's chapels in Saint John, Fredericton, Preston, and Shelburne. In Sierra Leone, George continued in mission work until his death in 1810.

David George is still regarded as a key figure in the early history of the Baptist church in Nova Scotia and New Brunswick.

Slide: Richard Preston

http://www.biographi.ca/en/bio/preston_richard_8E.html

<https://www.halifaxexaminer.ca/black-nova-scotia/richard-preston-the-founder-of-the-black-nova-scotian-community/>

Richard Preston had been a slave in Virginia. He was able to buy his freedom and get an education. He began to preach at slave plantations throughout Virginia. When he **was about 25 years old, he** made his way north to Nova Scotia in search of his mother, a black refugee, who had left the United States during the War of 1812. He found her in the township of Preston and adopted Preston as his surname.

Preston became an apprentice to John Burton, the only preacher who allowed Black worshipers into his church in Halifax. In 1821 he was instrumental in having Preston act as the first black delegate to the Nova Scotia Baptist Association, and two years later he successfully moved that Preston be formally licensed to preach.

In order to preside at baptisms, marriages, and funerals, Preston would have to be ordained and he would need a chapel. The congregation collected money to send him to England to be ordained and to raise funds for the purchase of land and the erection of a chapel. Preston, carrying papers identifying him as a candidate for the Baptist ministry of a small church in Halifax, landed at Liverpool, England in February 1831. At that time the battle for abolition was at its height in Britain. The West London Baptist Association invited Preston

to preach and give lectures on slavery. The ministers of the association ordained Preston in 1832 and he returned to Nova Scotia with about £600.

The official founding date of the African Chapel on Cornwallis Street was April 14, 1832. Construction began shortly after his return and by the spring of 1833 it was almost finished. The congregation required additional financial assistance to complete the remaining work. Preston presented a petition to the House of Assembly, which approved a grant of £25. Council, however, refused the recommendation. Nevertheless, the chapel was completed. The chapel also housed a school and served as a meeting place. The chapel became a symbol of freedom to its worshippers.

On September 1, 1854 at Granville Mountain, the African Baptist Association was established, uniting 12 Baptist churches and 308 baptized members. It also supported their socio-economic goals and protected their existing rights, while working to establish further rights. The Halifax chapel was designated as the “Mother Church,” and Preston was called its “Bishop.”

In 1832, the African Chapel had 29 baptized members. In 1861, when Preston died, there were 15 churches and 503 baptized members. It is said he was buried on Crane’s Hill in Preston, on or near land where there is now a golf course.

Africville

The Story of Africville by Matthew McRae <https://humanrights.ca/story/story-africville>

The first records of a Black presence in Africville date back to 1848. Over the years, hundreds of individuals and families lived there and built a thriving, close-knit community. There were stores, a school, a post office and the Seaview United Baptist Church, Africville’s spiritual and social center.

Slide



Africville residents did not receive water and sewer services provided to other Halifax residents. For their water supply, they relied upon an assortment of wells. Photos: Nova Scotia Archives, Bob Brooks

The City of Halifax refused to provide sewage, access to clean water, and garbage disposal. Africville residents, who paid taxes and took pride in their community, asked the City to provide these basic services on numerous occasions, but no action was taken. The City eventually decided to relocate the residents of Africville because they wanted to build industry and infrastructure in the area. However, it also used the **language of human rights**, claiming that relocation would improve the standard of living for residents. There was no meaningful consultation with residents of Africville to gather their views. Over 80 per cent of residents never had contact with the Halifax Human Rights Advisory Committee, which was the group charged with consulting the community.

Slide: Laura Howe, former Africville resident.

In Africville, we had our own home. It might not have been a mansion, but it was a home.

The destruction of Africville began in 1964. Residents who could prove they owned their land were offered payment equal to the value of their houses. Residents without proof were offered \$500. In the end, despite resistance, all residents were relocated and the last remaining Africville home was

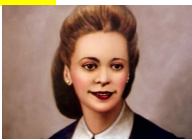
destroyed in 1970.

In Africville the people were self-sufficient; they were not on government assistance. When they were taken from Africville and forced into social housing, their dignity was taken from them. Those who were able to buy homes often faced racism. In one case, a white neighbour is reported to have begun a petition opposed to accepting a Black family. In another, a man moving from Africville to the neighbourhood of Hammonds Plains received a letter threatening to burn his house down if he and his family did not leave. It was signed "from the white people of Hammonds Plains."

Viola Desmond's Story

<https://humanrights.ca/story/one-womans-resistance>

Slide



Viola Desmond was born in 1914 in Halifax, Nova Scotia. As a young woman, she dreamed of opening a beauty salon, but discovered that Nova Scotia beauty schools did not accept Black students. Desmond trained as a hairdresser and beautician in Montréal and the United States and became a successful entrepreneur in Nova Scotia. Ahead of her time, she saw an underserved market. Desmond created a line of cosmetics for people with darker complexions and operated a beauty school as well as her own salon. Despite her many accomplishments, Desmond still had to contend with the racist practice of segregation.

Video: The Story of Viola Desmond <https://humanrights.ca/story/one-womans-resistance>

Note: Use the following info if the video is unavailable:

In November 1946, hair salon owner Viola Desmond went to a film at the Roseland Theatre in New Glasgow, Nova Scotia. But what began as a night at the movies became a night in prison. Unaware that the theatre was segregated, the Black Nova Scotian chose a main-floor seat. When she refused to move to the balcony, where Black patrons were expected to sit, she was arrested and dragged out of the theatre.

Segregation is the enforced separation of racial groups. In Canada, there were no official laws enforcing separation of Black and white Canadians. However, communities and businesses such as shops, theatres and restaurants made their own unofficial rules. When Desmond was removed from the Roseland Theatre for sitting in a whites-only section, existing laws were used to sanction her for breaking the unwritten rules of segregation. Desmond was charged with tax evasion for failing to pay the full tax on a main-floor movie ticket – a difference that amounted to only one cent.]

Slide: What is Racism?

From *Unity in Diversity: Celebrating Our Oneness in Christ* <https://baptist-atlantic.ca/wp-content/uploads/2012/02/unity-in-diversity.pdf>

- Racism is the sin that **perceives** persons to be **inherently inferior** to others, simply because of their race. It **devalues** persons in terms of their dignity and contribution to society. Racism demands, supports and **legitimizes the use of power** in order to define, devalue, dominate and discriminate against those considered inferior.
- Racism is **not simply prejudice**. Prejudice leads people to view other groups unfavourably, based on negative preconceived ideas. Prejudice combined with power produces racism, which **uses the power structures of society to provide privilege** for some and disadvantage for others.

- Racism is **personal and systemic**, affecting the **structure of institutions** both sacred and secular. It provides the social, rational and philosophical **justification for debasing, denying and doing violence to persons on the basis of ethnic identity**. Consequently, racism results in such dreadful acts as slavery, colonialism, religious wars, the denigration of women and children, the horror of ethnic cleansing, mass murder, the displacement of millions of persons, criminal actions against indigenous people, clan and civil wars and gross violations of civil and human rights. These horrible manifestations may sound distant, yet racism remains today.
- Racism is a **spiritual problem**, which **denies our true identity as children of God** and diminishes our effectiveness in mission and ministry.
- Racism is **sin**.

Hymn: *Oh Freedom*

The African American spiritual "Oh Freedom!" probably came into being soon after the end of slavery. Not only does it refer to freedom in the world to come after death, but it celebrates their new freedom in the here and now. In the 1950s and 1960s, the song was commonly sung as part of the Civil Rights Movement. <https://balladofamerica.org/oh-freedom/>

Slide: What is the AUBA?

Slide: Rev. Dr. Rhonda Britton

...historically Black churches in Nova Scotia or even in Atlantic Canada, and our white counterparts ... in the beginning, we all worshipped together, but Black people were not allowed to be active participants in the church in terms of, you know, holding offices and things like that. We had to sit in certain places because, you know, it's racial discrimination. It's a time when you stay in your place and we'll permit you to be here. And so after putting up with that for a while, Black people decided to start their own churches, and so lots of our historically Black churches are born out of racism. When we established Black communities, especially here in Nova Scotia, the history I'm most familiar with, we worshipped separate and apart. And when you think about who Christians are supposed to be, that's absolutely contrary to what we understand God's desire for us is. Rev. Dr. Rhonda Britton

Slide: The African United Baptist Association of Nova Scotia

The African United Baptist Association (AUBA) was established in 1854 under the leadership of Rev. Richard Preston. The AUBA was formed to connect Black Baptist churches throughout Nova Scotia and is now comprised of nineteen historically Black Baptist Churches. The AUBA has a long and distinguished history of serving the Black community throughout Nova Scotia. <https://www.aubans.ca/web/about-us/history/>

Slide: Active AUBA churches in NS <https://www.aubans.ca/web/about-us/history/>

District One

Cherry Brook United Baptist Church, Cherry Brook,
Halifax County
East Preston United Baptist Church, East Preston,
Halifax County

Saint Thomas Baptist Church, North Preston, Halifax
County
Victoria Road United Baptist Church, Dartmouth,
Halifax County

District Two

Beechville Baptist Church, Beechville, Halifax County
Cobequid Road United Baptist Church, Lower

Sackville, Halifax County
New Horizons Baptist Church (formerly Cornwallis

Street Baptist Church), Halifax, Halifax County
Emmanuel Baptist Church, Hammonds Plains, Halifax
County
Lucasville United Baptist Church, Lucasville, Halifax

County
Windsor Plains United Baptist Church, Three Mile
Plains, Hants County

District Three

Acaciaville United Baptist Church, Acaciaville, Digby
County
Gibson Woods United Baptist Church, Gibson Woods,
Kings County
Greenville United Baptist Church, Greenville, Yarmouth

County
Inglewood United Baptist Church, Inglewood, Annapolis
County
Mount Beulah United Baptist Church, Weymouth, Digby
County

District Four

Second United Baptist Church, New Glasgow, Pictou
County
Sunnyville United Baptist Church, Sunnyville,
Guysborough County

Tracadie United Baptist Church, Monastery, Antigonish
County
Zion United Baptist Church, Truro, Colchester County

The AUBA is far more than a religious organization – it has served as a centre for education opportunities, a trailblazer for social change and remains a strong voice for hundreds of black families throughout Nova Scotia. In 1917, the **Ladies Auxiliary** of the AUBA was formed. In 1938, the work of the Baptist Young People's Union began within the AUBA. Today, the group is known as the "**Baptist Youth Fellowship**". In 1944, the **Laymen's Council** of the AUBA was organized and continues to flourish.

The Relationship between AUBC and CABC:

<https://baptist-atlantic.ca>

<https://baptist-atlantic.ca/wp-content/uploads/2012/02/unity-in-diversity.pdf>

In 2007 a joint Assembly of the CBAC and AUBA was held, where a formal reconciliation service was celebrated, entitled *Unity In Diversity: Celebrating Our Oneness in Christ*. Until we **acknowledge our active and passive complicity in the perpetuation of racism** our witness as a denomination within Atlantic Canada and the effectiveness of our local ministries will continue to be compromised. Though many members of the CABC family may not consider themselves racist, they live with advantages and wealth in a society created by a racist past. This past gave rise to unjust practices, some of which continue to this day.

Following are a few examples of past injustices:

i) David George, the first Black Baptist pastor in Canada and founder of Baptist churches in the US, Canada, and Sierra Leone is rarely celebrated among us. As a result, his name and work is little known when compared to that of his non-Baptist contemporary Henry Alline, a New Light Congregationalist. [An itinerant evangelical from NH; preached in the Maritimes, 1776-1783]

ii) Local Baptist and Convention support was lacking for Richard Preston, founder of the AUBA. He had to go to England for his further education, and ordination, and to raise funds to erect a church building in Halifax.

iii) In 1827 Black Baptists in Halifax broke from the white Regular Baptists over the issue of their autonomy and control of their church life thus forming the African Baptist Church. This development led, in time, to a white First Baptist Church in Halifax, when, in fact, the first Baptist church in Halifax was Black.

[Source: http://www.biographi.ca/en/bio/burton_john_7E.html

In 1802 Burton and his congregation moved into its new chapel at the corner of Barrington and Buckingham streets. In 1811 Burton's church had 33 members, the majority of whom were free blacks from Halifax, Preston and Hammonds Plains. By 1819, the church had a membership of 300 – more than double the size of the next largest congregation in the colonial Baptist association. Burton trained both black and white elders. These elders were sent out on preaching missions. Richard Preston was one such travelling elder who travelled to the black settlements.

In 1824–25 a number of Anglicans left their church in Halifax and adopted the Baptist faith. After worshipping briefly at Burton's church, in 1827, the new Baptists formed their own congregation in a chapel on Granville Street. This chapel became known as the First Baptist Church after the dissolution of Burton's church.

In 1832, under Richard Preston, 29 members left Burton's church to form the African Chapel, located on Cornwallis Street. The original Baptist church of Halifax grew smaller, and Burton's age and declining health made it impossible for him to minister regularly to it. After his death in 1838 its membership was completely absorbed in the two newer Baptist churches of Halifax.]

iv) At First Baptist, Truro, Black Christians were relegated to the gallery seats, as was the prevailing attitudes of the day. As a result, Zion Baptist Church, in Truro, was established out of the Black Baptists' distaste for their second-class status, and desire for autonomy and liberty in worship.

v) The 1833 Meetinghouse Covenant for the Calvinists Baptists of Digby and Clements stated: "That there shall be a place reserved for the colored people in the gallery on the north side of the house and at the west end and that no pew holder may sell his pew to colored people.

vi) While the Black churches have always been open to white pastors, it is well documented that black pastors have been predominantly directed to AUBA churches.

vii) Although Atlantic Canada has the largest Black population in the country, there has been a noticeable absence of resource materials pertinent to the life of the Black community and AUBA churches in our Convention and seminary libraries.

Africville: a symbol of Black organization and solidarity

Slide: Donald Clairmont, former professor of Sociology, Dalhousie University

Since the relocation... Africville has become central in the new Black consciousness in Nova Scotia. It has become something to appreciate and identify with. Africville has become a symbol of why Black organization and solidarity are necessary to fight racism.

Slide



This replica of Africville's Seaview United Baptist Church (formerly the Seaview United African Baptist Church) was opened in 2012 and is now the home of the Africville Museum. Photo: Courtesy of the Africville Museum.

Despite many challenges, former residents of Africville took action and sought justice. In the 1980s, the Africville Genealogy Society was formed. It began to seek recompense for all the suffering caused by the destruction of the community. In 2010, a settlement was reached and the Mayor of Halifax made a public apology for the razing of Africville. Part of the settlement was used to rebuild Seaview Church, which now serves as the Africville Museum.

The story of Africville stands as a stark reminder that the language of human rights can sometimes be misused to support rights violations. It shows the consequences of racism and discrimination. We must always ensure that all the voices in our community are heard – only then can all Canadians move forward together.

Viola Desmond: A Canadian Civil Rights Legacy

By refusing to change seats and by fighting her conviction in court, Viola Desmond directly challenged segregation in Canada. Desmond recognized that what had happened to her was an injustice, and she realized she had the power to speak out against it. After speaking to family and friends and realizing she had their support, Desmond decided to appeal her conviction, and it was eventually brought before the Supreme Court of Nova Scotia. Even though she ultimately lost her appeal, her stand helped inspire Canada's civil rights movement. Unfortunately, the personal cost for Desmond was high. Her marriage ended and she abandoned her business in Nova Scotia, moving to Montréal. She passed away in 1965 in New York City.

Slide



Photo: Communications Nova Scotia, taken by Shirley Robb



Photo: Bank of Canada

Mayann Francis, Lieutenant Governor of Nova Scotia (left), speaking with Wanda Robson, Viola Desmond's sister, after the pardon ceremony, 2010.

In 2018, she became the first Canadian woman featured on a regularly circulating Canadian \$10 bill.

The justness of Desmond's cause was officially recognized in 2010, when the Lieutenant Governor of Nova Scotia posthumously pardoned her, removing her conviction from the historical record. Desmond's story, long unknown to most Canadians, is now becoming more familiar. In 2018, she

became the first Canadian woman featured on a regularly circulating Canadian \$10 bill.

Slide: Desmond has also appeared on a Canadian postage stamp and there is a ferryboat in Halifax named in her honour.

Desmond's sister Wanda Robson still lives in Nova Scotia. Like many Canadians, she has been inspired by her sister's story. At 73, she went back to school, finished her Bachelor of Arts degree, and now speaks to youth about her sister's story and combating racism. Robson knows if we are to end racism and discrimination, we all need to take a stand, just as Viola Desmond did.

Slide: New Horizons Baptist Church

Historic Cornwallis Street Baptist Church Selects New Name

<https://www.aubans.ca/web/wp-content/uploads/2018/06/NewNamePressRelease050718.pdf>

The historic African Baptist Church/Cornwallis Street Baptist Church has been a long-standing, integral member of the Halifax community. The congregation believes its members are not only called to proclaim the gospel, but to embody it by being emissaries of the Lord's love and mercy, seeing beyond the immediate to the future. In 2017 the congregation passed a motion change the name of the church and on May 6, 2018, the membership of Cornwallis Street Baptist Church voted on the new name - New Horizons Baptist Church.

The intent of the name change is to identify ourselves by a name that better reflects the church's values with an eye to the church's work in the future...The change also supports our First Nations sisters and brothers in their continued efforts to educate the public regarding the violence and mistreatment they have endured, as we all become more mindful of those we choose to honour and celebrate in history. Rev. Dr. Rhonda Y. Britton, Senior Pastor

Some examples of AUBA and CBAC Working Together

Slide: Rev. Dr. Cheryl Ann Beals

<https://baptist-atlantic.ca/news/welcome-rev-cheryl-ann-beals/>



Dr. Cheryl Ann Beals is the Director of CBAC's **Sozo Centre for Soul Care**. Formerly she served as CBAC's Director of Clergy Formation & Wellness. Cheryl Ann believes God's call on her life is to help others to find greater freedom to follow Jesus.

Cheryl Ann is dedicated to the development and empowerment of spiritual leaders with a desire to create healthy Christian communities where people are set free & equipped to follow Jesus, even in the midst of difficulty & suffering. She is originally from Cherry Brook, NS, and has served as the Senior Pastor of Victoria Road Baptist Church (Dartmouth, NS), with Canadian Baptist Ministries, and has done Christian counselling, teaching and pastoral support.

Slide: Rev. Dr. Lennett J. Anderson

<https://acadiadiv.ca/staff/lennett-anderson/>



Rev. Anderson was appointed to the faculty of ADC as Lecturer in Leadership and Racial Justice in 2021. This is a half-time appointment, enabling Rev. Anderson to remain as Senior Pastor of Emmanuel Baptist Church in Hammonds Plains, Nova Scotia, while helping to shape the next generation of Christian leaders.

Rev. Anderson is a retired commissioned Officer in the Canadian Forces where he served as a chaplain. Maclean's magazine named Rev. Anderson as “one of five Canadian pastors who are breathing new life into their communities”. In 2016 he received the ADC Alumni Distinguished Service Award for significant contributions to ministry in his community and beyond. Rev. Anderson has worked tirelessly to promote racial justice with organizations such as the City of Halifax, the Halifax Regional Centre for Education, the Halifax Regional Police, and the African United Baptist Association of Nova Scotia.

Slide: Rev. Dr. Rhonda Britton

Welcoming Rev. Dr. Rhonda Y. Britton, First Woman of Colour to be CBAC President
<https://baptist-atlantic.ca/news/welcoming-rev-dr-rhonda-y-britton-first-woman-of-colour-to-be-cbac-president/>



On January 21, 2021, Rev. Dr. Rhonda Y. Britton officially became CBAC's President. Dr. Britton is the first Black female to hold this role. She served until August 2021. She is currently the Moderator of the African United Baptist Association of Nova Scotia, as well as Senior Pastor of New Horizons Baptist Church, Halifax.

There are many choices in today's world. Christianity and church fellowship are just one option on people's buffet of self-fulfillment... Over these last few years, we at CBAC have been trying to address this climate change. We often use the word "relevant" asking how do we stay "relevant"? I do not think relevancy is our problem. Jesus is relevant in every generation. It is more a question of others understanding the Church's relevance in introducing and helping them to connect to the only sustaining source of transformative love and hope. Where we are in history today may be the impetus for us.

I hope we will find ways to use the challenges the world currently faces with civil unrest and our society's identity-seeking to point them to Jesus and the truth of God's word—not someone's twisted perversion of the truth, but the gospel truth that transforms and sets hearts and minds free—free to love the way Christ taught us. It takes imagination and innovation. It takes courage and boldness. It takes belief and trust in the One who sent us. Rev. Dr. Rhonda Y. Britton

Slide: Reconciliation involves speaking the truth, offering a sincere apology and working together to end racism and discrimination.

Video: *Message of Sorrow and Encouragement* (CBAC)

<https://youtu.be/3FE4Rp-u9ZI>

Hymn: *We Are One in the Bond of Love*

Oh Freedom

African American Spiritual

Oh, _____ free-dom! Oh, _____ free-dom! Oh, _____ free-dom o - ver

me. _____ And be - fore I'd be a slave, I'll be bur-ied in my

grave, And go home to my Lord and be free. _____

bethsnotes.com

Oh, freedom!, Oh, freedom!
Oh, freedom over me!
And before I'd be a slave
I'll be buried in my grave
And go home to my Lord and be free.

I'll be buried in my grave
And go home to my Lord and be free

No more moanin', No more moanin'
No more moanin' over me
And before I'd be a slave
I'll be buried in my grave
And go home to my Lord and be free.

There'll be singin', There'll be singin'
There'll be singin' over me
And before I'd be a slave
I'll be buried in my grave
And go home to my Lord and be free.

There'll be shoutin', There'll be shoutin'
There'll be shoutin' over me
And before I'd be a slave

Lectio Divina - A spiritual Formation Practice

Read: Now I am going to slowly read our verses for today. Feel free to follow along, or close your eyes and just listen. Make sure to take note of any words or phrases that grab your attention. **(Read John 13:1-17)**

Reflect: Take some time to think about what stood out to you. Be aware of any emotions or memories that are stirred up. **(Take some time and pause)**

I am now going to re-read those verses. This time through I want you to think of the word or phrase that stuck out to you. Or maybe God brought one of the characters in the story to mind, listen to these verses and try to imagine it from their perspective: Peter, another disciple, or maybe an onlooker? You can also just immerse yourself in the narrative: what might the scenery have looked like? What would Jesus and His disciples have seen, heard, and felt? However you choose to engage in this moment, let the Holy Spirit guide you.

(Read John 13:1-17)

Respond: Respond in prayer to whatever struck you from this passage. Dialogue with God. What feelings do you have? What struggle or longing in your life today is God speaking into? Let His grace meet you there. What is God's invitation to you through this passage?

(Take some time and Pause)

I'm going to read the verses for a third and final time. This time let the words wash over you. May they offer you grace and peace. **(Read John 13:1-17)**

Rest: The final step is to rest in God's presence. No words necessary. Just spend time with your Lord.

Debrief: Take time to debrief at the end. Talk about how the experience was for each of you. Is this a practice you could incorporate into your regular devotional time? Allow for members of the group to share what God put on their heart.



Written by
Tera-Mae Schut
Executive Director,
Atlantic Baptist Women

CBM Bingo

Created by Cheryl Allerston

Need: pencils, list of missionaries for everyone, BINGO cards for everyone for one or two games, 1 set of CBM missionary information cards for caller, page for everyone to sort where the missionaries are located, prizes (small chocolate bars, candies, mints, Dollar Store give aways)



Game 1: Pass out a list of recent CBM missionaries. (Check to see if the list is current.) Fill the names in on the BINGO card randomly. You have more names then you have spaces. Have a set of names ready for the BINGO caller by cutting a list up and putting them in a bag , hat or some other container. Draw a name. Read it out loud. When called and you have that person listed on your BINGO card, cross it out. By using the CBM missionary information cards, make note out loud where they minister. The first one to fill a line, two lines or full card is a winner. You can continue playing until there is another winner.

Game 2: Work in pairs. Match up the locations where the missionaries ,that are on the list used in Game 1, live and work. Give a time limit. Once time is up, call out the answers. Prize to the most correct.

Two same lists on the page

CBM Missionaries

Laura Muema
Catherine & Ron Albinet
Evangeline Hammond
Byron Velasquez
Joyce Lok
Joseph Lee
Lillian Yang
Xiaodan & Philipp Frohlich
Yuanchuan Ye & Ming Gao
Jonathan Wilson
Bruno & Kathleen Soucy
Andre Sibomana
CP Raju
Patricia Nacho Vargas
Gato Munyamasoko
Lewis & Felain Lam
Conrad & Fiona Kwok
Suraj Komaravalli
Polisi Kivava
Tim & Kallie Hutton
Elie & Mireille Haddad
Bill & Janice Dyck
Darrell & Laura Lee Bustin
Joe Bridi

CBM Missionaries

Laura Muema
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Andre Sibomana
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Gato Munyamasoko
Lewis & Felain Lam
Conrad & Fiona Kwok
Suraj Komaravalli
Polisi Kivava
Time & Hallie Hutton
Elie & Mireille Hadad
Bill & Janice Dyck
Darrell & Laura Lee Bustin
Joe Bridi



Sort the missionaries in the areas they serve.

Latin and South America (6)

_____	_____
_____	_____
_____	_____

India (2)

_____	_____
-------	-------

Africa (5)

_____	_____
_____	_____

Lebanon (4)

_____	_____
_____	_____

East Asia, Thailand (4)

_____	_____
_____	_____

To the Chinese in Germany (3)

_____	_____



CBM
*embracing a broken world
through word & deed*

EDO "DKP I Q#

		FREE CELL		

CELEBRATING CRANDALL UNIVERSITY'S HISTORY AND AUXILIARY

OVERVIEW

This program has been written so that it can be presented by one person. The program content will hopefully explain a bit more history on the foundational years of the University and explain the mission and purpose of the Crandall University Auxiliary. There are multiple questions and answers for your group to respond to throughout the presentation. **The program should take approximately 20 minutes** plus the prayer time.



It is suggested that you close the program with the singing of verse one of the University's Hymn, "Crown Him With Many Crowns".

PROGRAM

Ladies, we will begin our program today with the reading of the University's motto, Colossians 1:18b "that in all things He might have the pre-eminence". This bible verse has been the foundational verse since those beginning years of the School in the late 1940's.

A bit of History.....

During the years 1946 to 1948 the leadership of the United Baptist Convention of the Maritime Provinces, today known as the Canadian Baptist of Atlantic Canada or the CBAC became concerned about the young people who were leaving the region to train for vocational ministry and were not returning. They were also concerned that there were no high schools in many areas.

In 1949, the United Baptist Bible Training School, or UBBTS as the students fondly called it, was founded in Moncton, NB and located on the Salisbury Road. It offered both a Bible School and a High School.

The purpose of the Auxiliary throughout the years has been "to enrich and support the lives of the students studying at Crandall University".

Question 1

How many years has the Crandall University Auxiliary, or as it was known in the early years, the Ladies' Auxiliary existed? Was it...

- a. 76 years
- b. 66 years**
- c. 50 years

The minutes of the United Baptist Bible Training School's Board of Directors, May 1949, made a suggestion that auxiliaries might be organized in churches to collect canned goods, etc. to help meet the requirements for food, and was again mentioned in the 1950 minutes. Did ladies take up this challenge? They very likely did in their own churches, but it was not until the United Baptist Bible Training School's Report in the Convention Yearbook, dated June 30, 1960, that there was an actual mention of a

School Auxiliary.

Quote - "The School Auxiliary consists of Baptist ladies of the two NB Counties of Westmorland and Albert and was organized this year by the Pastor's wives of these counties to help the school in a practical as well as a prayerful kind of way."

Question 2

Who was the first president of the Auxiliary? Was it...

- a. Mrs. Betty Nichols
- b. **Mrs. L. B. Estabrooks**
- c. Mrs. George Jonah

Mrs. L. B. Estabrooks was the first President of the Crandall University Auxiliary. Her husband was a local pastor at the time. Mrs. George Jonah was the 2nd President and Mrs. Betty Nichols was the Treasurer for over 25 years.

Question 3

How did the Auxiliary help the United Baptist Bible Training School in the early years? Was it with...

- a. Canned goods
- b. School writing supplies
- c. **Aprons, dust cloths, etc.**

The 1960 Convention yearbook reads: "Its members have given such needed things to the school as aprons, dust cloths, dish cloths, potholders, pillowcases, knives, plants, table games, cups/saucers. They did all the work in connection with the school Christmas banquet and Graduation luncheon."

The Auxiliary did the Christmas Banquets and Graduation Luncheons for the next several years and continued doing the Graduation Luncheon, consisting of sandwiches & sweets until the early 2000's.

The 1960 Convention yearbook continued with the following - "Perhaps their (the Auxiliary) chief contribution this year, was the making of beautiful drapes and hanging them in the Chapel thus adding much to the worship as well as pleasant surroundings in that important part of the school."

The Auxiliary also made the drapes for the Men's and Ladies' dorms on Salisbury Road, which hung there until 1996 when the university moved to the new campus on the Gorge Road.

The UBBTS report in the 1961 Convention Yearbook added another interesting fact:

"They raised enough money to purchase, as a Christmas gift, a lovely portable record player, and also provided the Boy's lounge with appropriate and adequate furniture." This is the first reference of the Auxiliary purchasing items for the school, other items had been gifts of love.

Question 4

Where did students come from in the early years of UBBTS? Was it...

- a. Moncton, Halifax and Charlottetown
- b. New Brunswick
- c. Atlantic Canada

For the first few years, young people came from all over Atlantic Canada to study in a Christian environment and to live in a Christian community. Parents were thrilled as there were few high schools in rural areas of Atlantic Canada. Their children had to be shipped off to family and friends in the larger areas if they wanted a high school education. However, students soon began arriving from the USA and today students come from 65+ countries.

Question 5

Who was the first student to register at UBBTS in 1949? Was it...

- a. Doris Hoar - Moncton, NB
- b. Doris Wagner - Yarmouth, NS
- c. Doris Sutherland - Saint John, NB

Doris Wagner, from Yarmouth, Nova Scotia, a young lady who had not completed her High School before beginning to work, was the first student to register at UBBTS in 1949.

When Doris was asked, how she learned about UBBTS, she quickly replied,

“My pastor suggested that I register at the soon to be completed UBBTS in Moncton, NB. I was told that I could complete my high school and take Bible courses.”

After much prayer, Doris decided to apply and was accepted. She was thrilled and began to pack her bags. In her memoirs of UBBTS she wrote:

“Tuesday, September 27, 1949, with my 2 bags and a large box with bedding saw me board the D.A.R. train in Yarmouth for Digby, NS, then across the Bay of Fundy on the Princess Helene Ferry to Saint John, NB and via train to Moncton. They were greeted by Dr. Myron O. Brinton, the Bible School’s first principal.

Yes, Doris said “they”. Upon being greeted and welcomed by Dr. M.O. Brinton, she discovered that several of her fellow students had also been on the same train.

Dr. Brinton, the first Principal of UBBTS, was a high-energy individual who stood just over five feet tall, had a strong voice, and was an eloquent preacher, and soon became “Daddy Brinton” to one and all.

Dr. Brinton took the ones he had met at the train station to his home for a meal and told them the bad news that the building on Salisbury Road was not quite ready, due to construction delays.

Some of the students stayed with the Brinton's and the others stayed with the Ferguson family for the next few days.

Question 6

Where were the first classes held? Was it....

- a. Uplands Baptist Church
- b. UBBTS Campus, Salisbury Road
- c. Highfield Street Baptist Church

It is interesting to note that the first three days of classes were held at Highfield Street Baptist Church in Moncton, until the missing supplies arrived, and the new building on the Salisbury Road was ready. It is also interesting that many of the Graduations were held at Highfield, until the move to the new Campus in 1996.

Question 7

Where did the girls live in 1949? Was it...

- a. The Ladies Dorm
- b. The Upstairs of the Main building
- c. The Basement of the Main building

Once the needed missing supplies arrived, and the main floor and basement of the building were ready – the girls, the Dean of Women and the Cook moved into the basement of the building. What happened to the guys? They lived with the Trembley's a short distance down the road in a large white farmhouse. They lived there all that first year.

By January 1950 it was decided to resume work on the upper level of the building. This was completed so that when classes began in September 1951, the girls moved into their new dorm on the third floor, while the boys moved into the dorm in the basement.

Question 8

When was the first graduation held? Was it...

- a. 1950
- b. 1951
- c. 1952

The first UBBTS graduation was held on June 1, 1951, with only one graduate – Jean Betts from Doaktown, NB. Graduation that year was held at the First Baptist Church and opened with the singing of the School Hymn, "Crown Him with Many Crowns" and repeating the school motto and bible verse, "that in all things He might have the pre-eminence", Colossians 1:18b.

Question 9

How many students the first year? Was it...

- a. 12
- b. 13**
- c. 15

September of 1949 saw a total of 9 resident students as well as 3 non-resident or day students as they were often called. In January of 1950, another student arrived, bringing the total that first year to 13. September 1951 saw an enrollment of 60 students.

During the Academic year 2024-2025 the highest enrollment in the history of the University records nearly 1800 students!

Question 10

What year did the name change from UBBTS to Atlantic Baptist College? Was it...

- a. 1969
- b. 1970**
- c. 1971

By 1968, UBBTS was in transition as the emphasis changed to a post high school program, as high schools had sprung up in most areas. By **1970**, UBBTS became a Bible College and a Christian Junior Liberal Arts College, offering the first 2 years of the Arts Degree. That same year the name was changed to Atlantic Baptist College, ABC, to reflect the new programs.

In 1983, the New Brunswick Legislature passed legislation granting Atlantic Baptist College a charter and gave the College the authority to offer baccalaureate degrees. By 1996, the growing College moved from its original Salisbury Road campus to a new 200-acre campus on the Gorge Road on land donated by the late Mrs. Ruth Colburne of Moncton.

In the same year, the Act of the Legislature was amended to change the name of the College to Atlantic Baptist University, ABU. This was done to reflect the continued growth and development of the University which by then was granting undergraduate degrees.

In 2010, amendments to the Act were made to permit the awarding of degrees beyond the baccalaureate level and to change the name to Crandall University in honour of Joseph Crandall, who founded several Baptist churches in the greater Moncton area during the mid 1800s.

Question 11

How does the Auxiliary raise money? Is it from...

- a. Donations from local ABW groups**
- b. Donations from ABW groups across the Atlantic Provinces**
- c. Fund raisers**

Yes, all of the above. In the early years, letters were sent to all WMS groups in Atlantic Canada from the Auxiliary. In recent years the Auxiliary has raised money from donations from ABW/WMS groups and by hosting special events such as, the NB Youth Orchestra Concert, a vintage fashion show, musicals etc. as well as bake sales and silent auctions.

Since Covid, all monies raised have come from individual donations and from groups like ours. This past year the Auxiliary has been sending a monthly e-newsletter to all the ABW/WMS groups in Atlantic Canada.

Let's look at what **projects the Auxiliary has funded** in recent years:

- | | |
|-----------|---|
| 2015-2020 | <ol style="list-style-type: none">1. Purchased much needed Security Lighting for the back of the University Campus2. Yearly funded the purchase of Convocation Bulletins3. Provided one \$500.00 Bursary to a deserving domestic student, yearly4. Covered the cost of renovating the Residence Kitchenettes<ul style="list-style-type: none">* Purchased & had new countertops installed* Purchased and had new faucets installed* Purchased new apartment size fridges* Purchased several new microwaves5. Covered the cost of fixing & repainting the walls in the residence rooms6. Covered the cost of removing and replacing all the upper & lower cabinets in the residence wing lounges |
| 2020-2024 | <ol style="list-style-type: none">1. Awarded yearly, two \$500.00 bursaries - one for a domestic student and one for an international student2. Purchased special Video equipment (needed due to COVID as classes moved to on line)3. Purchased furniture for the Student Lounge in the Education Department4. Purchased Lounge Furniture for the International student lounge5. Purchased a Commercial Washer & Dryer for the Residence6. Paid to have 2 Pianos tuned |

In 2024, The CUA established an endowment called the "Crandall University Auxiliary Bursary Fund". The interest from this fund of \$25,000.00 will generate the two (\$500.00 each) annual bursaries; one Domestic Student Bursary and one International Student Bursary. These Bursaries are currently being funded and awarded yearly. Ladies, this is a lasting legacy for the CUA.

The CUA President has challenged the ABW ladies of Atlantic Canada - "There are approximately 800 ladies in our ABW/WMS groups here in Atlantic Canada and, if each of us gave a gift of \$25.00, we would raise enough money to fund the Bursary in one year!"

Crandall University does not receive Government assistance as do other universities in Atlantic Canada. Crandall needs the support of the CUA today, as much as in the early years of the School. Remember that even the smallest gift, becomes large when put together.

Each September the Auxiliary decides on what project or projects they will undertake for the upcoming year that will enrich the lives of the students. In 2024, the Auxiliary approved and accepted the first ever, "Crandall University Auxiliary Constitution".

CHALLENGE

There are several ways your group can be part of the CUA:

- Prayer Partners – pray daily for the students, faculty & staff, Board of Governors, and donors
- Attendees – attend one or all three of the Auxiliary meetings.
- Ambassadors – each of us can share the mission of Crandall University and the Auxiliary with others.

Programs have changed, faculty and staff have changed, location has changed but the Crandall University Mission, ***“transform lives through quality university education firmly rooted in the Christian faith.”*** has stayed the same since the School’s founding in 1949.

How will our group be part of the Crandall University Auxiliary?

PRAYER REQUESTS

1. Pray for the students as they study, do papers and prepare for exams.
2. Pray for the President and other staff who are on the road promoting the University, for safety and the right words to share.
3. Pray for the faculty as they prepare lectures, mark papers and interact with the students.
4. Pray for the staff as they go about their daily activities – the Administrative staff, the Maintenance staff, the kitchen staff, the Library staff, the Chapel Leadership team, the Student Life and Transformation team, the Athletics staff, the Admissions Team, the University’s Counselors, the fundraising team and the IT staff.
5. Pray for the Board of Governors.
6. Pray for the greater constituency of alumni and donors.

CLOSING

Verse one – “Crown Him With Many Crowns”

Other Business Items from the Auxiliary –

Please note:

“Taxation receipts can now be issued for donations sent directly to the University and marked **“Auxiliary Projects”** on the cheque memo line. This will indicate to Crandall’s staff that the donation is restricted and to be applied as an Auxiliary donation. Crandall will advise the Auxiliary Treasurer of what funds come in and what donor or WMS group has sent the donation. Receipts will be issued for amounts of \$10.00 and above.” Please send directly to: Crandall University, Box 6004, Moncton, NB E1C 9L7

OR if a taxation receipt is not required, then make cheques payable to Crandall University Auxiliary and mail to: Heather LeBlanc, CUA Treasurer, 196 Carson Drive, Unit 2219, Moncton, NB E1C 0T7

DATES OF the 3 CUA MEETINGS for 2025 -

All meetings are held on the Crandall University Campus.

- a) Monday, April 14, 2025 from 2:00 to 2:30
Registration, Meet & Greet with 2:30 to 3:30 – Meeting
- b) Friday, May 23, 2025
Luncheon Meeting from 11:00 am to 1:30 pm prior to the AB
innerMISSION Conference
- c) Monday, September 15, 2025 from 2:00 to 2:30 pm
Registration, Meet & Greet with 2:30 to 3:30 pm - Meeting

To contact the CUA -

Reach out to the President, Ramona Mitchell CUauxiliary@crandallu.ca
OR mitch.ger-ram@hotmail.ca

ANSWERS TO CRANDALL U AUXILLARY QUIZ

1. B 2. B 3. C 4. C 5. B 6. C 7. C 8. B 9. B 10. B 11. ALL



During my time as Interim Director of Atlantic Baptist Women, I was often asked, "How does our church start an ABW group?"

This is a brief summary of how it can be done. Feel free to add your own touches to make it your own.

~ Sylvia

Starting an ABW Group

Starting an Atlantic Baptist Women's group (ABW) involves both spiritual vision and practical steps. The ABW is connected to the Canadian Baptist Ministries and Atlantic Baptist Women organizations, so aligning with their mission is key. Here's how you might begin:

1. Pray and Discern the Need

- Seek God's guidance for the vision, purpose, and people involved.
- Discern if there's a need or interest in your church or community for such a group.

2. Connect with ABW Leadership

- Visit the [Atlantic Baptist Women website](#) to get resources and contact regional representatives.
- Reach out for advice, materials, and information about registering your group.

3. Talk to Your Pastor and Church Leadership

- Ensure your church supports the initiative.
- Ask to introduce the idea at a church meeting or women's ministry gathering.

4. Form a Core Team

- Gather a few interested women to help with planning.
- Determine roles (e.g., facilitator, secretary, mission rep, prayer lead).

5. Plan a Launch Meeting

- Choose a time and format (in-person, online, hybrid).
- Share the ABW vision: promoting mission awareness, prayer, Bible study, and service.
- Introduce current CBM and ABW projects or missionaries to support.

6. Set a Regular Meeting Schedule

- Monthly meetings work well.
- Include Bible study, prayer, mission education, and offering collection for ABW projects.

7. Publicize Your Group

- Use church bulletins, announcements, social media, and personal invitations.
- Offer a warm welcome to women of all ages and backgrounds.

8. Stay Connected

- Subscribe to *Tidings*
- Subscribe to the Impact E-Newsletter.
- Attend regional events like interMISSION held at the end of May each year at Crandall University.
- Attend or host the Baptist Women's Day of Prayer held the first Monday of November each year.
- Participate in the Great Canadian Bible Study held each January

9. Contact

- **Executive Director:**
 - Tera-Mae Schut 506-382-3893 atlanticbaptistwomen@gmail.com
- **President:**
 - Katie Jamer Jewett 506-230-5097 katiejewett@yahoo.com

Extra Notes:

Our Vision Statement - Impacting the world for Christ

Our Mission Statement

Partnering to serve Christ in communities at home and around the world - learning and growing together.

Partnering: ABW partners with ministries within Canada and globally through Canadian Baptist Ministries.

Serving: ABW desires to serve Christ by caring for others and by being generous with compassion and support.

Learning: ABW continues to learn about God's goodness and grace through the Bible, God's Word. Workshops, mission projects and events are opportunities to discover and respond to the needs within our communities and our world.

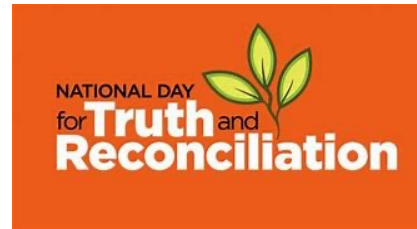
Growing: ABW nurtures faith and knowledge through worshipping God and engaging in mission.

Our Logo

Christ is central, and Atlantic Baptist Women serve others with a heart of compassion. The colour purple stands for the Lordship of Jesus Christ, our King, and green reminds us that we are constantly growing both in our relationship with Christ and in opportunities to serve others. The joined lettering of our logo symbolizes our commitment to partnering: to one another in local groups; to the larger ABW organization of women's groups; with local and global ministries; and, with Baptist sisters around the globe. "Impacting the World for Christ" is the ABW vision statement.



ABW/WMS Program
written by Jeanette Denton, Westport, NS
TRUTH AND RECONCILIATION QUESTIONNAIRE
JAMES 2:1-13



- 1. What was the occupation of the first white men who arrived in North America in the 1500 and 1600's?**
 - (a) Farmers**
 - (b) Fishermen**
 - (c) Loggers**
 - (d) Tourists**

- 2. The Mi'kmag soon began trading with the fishermen by exchanging furs and skins for what?**
 - (a) Knives & hatchets**
 - (b) Cloth and thread**
 - (c) Mirrors and beads**
 - (d) Pots and Pans**
 - (e) All of the above**

- 3. What was the Doctrine of Discovery?**
 - (a) Christians were entitled to claim any land discovered beyond the European continent if it had not yet been occupied by Christians.**
 - (b) What's mine is mine and what's yours is yours.**
 - (c) If I discover it first it belongs to me no matter what or who lives there.**
 - (d) Might is right.**

- 4. The British government signed several relationship agreements with the Mi'kmag regarding what?**
 - (a) Mi'kmag not molesting British communities and vice versa.**
 - (b) Giving Mi'kmag free liberty to hunt and fish.**
 - (c) Giving Mi'kmag free liberty to sell skins, feathers, fowl and fish.**
 - (d) The surrender of aboriginal lands to the federal government in exchange for compensation.**

- 5. How many First Nations Communities are there in NB?**
 - (a) 6**
 - (b) 11**
 - (c) 16**
 - (d) 21**

6. What is the approximate First Nations population in New Brunswick today?
- (a) 6,000
 - (b) 13,000
 - (c) 17,000
 - (d) 21,000
7. After Confederation in 1867 there was a push to assimilate First Nation peoples. This resulted in the enactment of the Indian Act in what year?
- (a) 1868
 - (b) 1870
 - (c) 1875
 - (d) 1876
8. The push to assimilate First Nation peoples into Euro-Canadian and Christian ways of living resulted in the creation of what?
- (a) Residential Schools
 - (b) Ice Hockey Rinks
 - (c) Local Farmers Markets
 - (d) Indoor shopping Malls
9. There was one Residential School in the Maritimes located where?
- (a) Yarmouth
 - (b) Digby
 - (c) Schubacadie
 - (d) Amherst
10. Along with over crowding, there were also serious problems at the Schubacadie school with what?
- (a) Poor living conditions.
 - (b) Corporal punishment.
 - (c) Sexual abuse.
 - (d) Lack of academic education.
 - (e) Forced farm labour.
 - (f) Hunger.
 - (g) Racist curriculum.
 - (h) Punishment for speaking their native language.
 - (i) All of the above.

11. Requirements that need to happen in order to help right the wrongs.

- (a) Awareness of the past.**
- (b) Acknowledgement of the harm inflicted.**
- (c) Atonement for the causes.**
- (d) Action to change behaviour.**
- (e) All the above.**

12 The formal apology on behalf of Canadian Baptist Ministries admit to which of these?

- (a) Our not acting justly.**
- (b) Our attitudes and acts of arrogance toward natives.**
- (c) Our feelings of entitlement (Euro-Canadians seeing ourselves as culturally superior to non-whites).**
- (d) Our greed.**
- (e) Our failure to require our country to honour treaties.**
- (f) All the above.**

13. The cross-cultural missionaries of today require which of the following attributes?

- (a) First-rate cross-cultural training.**
- (b) Respect all that is good in native culture**
- (c) Accept that God is no respecter of persons (or cultures).**
- (d) Are ready to become “all things to all people, that by all possible means some might be saved.”**
- (e) Prepared to allow potential leadership to develop in the native churches.**
- (f) All of the above.**

14. The National Day for Truth and Reconciliation is held when?

- (a) March 31**
- (b) June 30**
- (c) September 30**
- (d) December 31**



ABW/WMS Program
TRUTH AND RECONCILIATION ANSWER SHEET
JAMES 2:1-13

The Day of Truth and Reconciliation forces us to take a look at an ugly part of Canadian history; but if we ignore or forget it we fail to learn the lessons from it.

Today we are going to take a look at how attempts were made to assimilate indigenous peoples into Euro-Canadian culture.

Through the use of questions and answers we are going to take a look at this subject.

1. The answer is (b) they were mostly fishermen. Unfortunately, they brought viruses not present in the aboriginal communities and some communities lost from 50% to 90% of their original population.
2. The answer is (e). All of the above.
3. The answer is (a). The Doctrine of Discovery gave title and jurisdiction of any land claimed to their European sovereign and Christians had the right to subjugate and confiscate the lands of any non-Christian peoples.
4. The answers (a), (b) and (c) are all correct. Although some western indigenous peoples signed treaties (often called the numbered treaties) involving the surrender of aboriginal lands to the federal government the Mi'kmag never did. In Atlantic Canada, the land remains unceded to this day.
The free liberty to hunt and fish is still a heated topic today with both communities petitioning governments concerning protection of fishing and hunting rights by the Mi'kmag..
5. The answer is (c) 16. Though governments failed to honour many of the agreements with the indigenous peoples they did agree to create reserves as the people were impoverished because they were not able to hunt and fish freely as provided in the treaties. However, the reserves were usually too small and too infertile to support a large population. Land disputes were often settled in favour of white settlers.
6. The answer is (c). The population is 17,270 with 10,014 on reserves and 7,256 off.
7. The answer is (d) 1876. This act administers status, local governments and management of reserve lands and monies. It was very restrictive and oppressive and has caused many problems and trauma. It defined status, outlawed and prohibited native festivals and prohibited voting in federal elections (until 1960), among other things. It has been amended several times since its enactment.

8. The answer is (a). The establishment of Residential Schools. There were 130 residential schools set up by the Federal government with most being administered by the Roman Catholic church (with a few by the Anglican and United churches) between 1830 and 1996. There were also non-funded Protestant Day Schools established for a total of over 200 schools in all.

Children, some as young as 8 months old, were forcibly taken from their parents. Over the course of the years approximately 150,000 native children went to Residential schools and an estimated 6,000 died at residential schools

While there was no Residential School in New Brunswick there were three “day schools”; one in Sussex, one in Woodstock and one in Sheffield.

The Sussex Vale Indian Day School was located on the grounds of the present day Trinity Anglican Church in Sussex. The “problem” encountered with the day schools was that the children were still in contact with their parents when they returned home from school each day.

The children were supposed to get educated just enough so they could be apprenticed out to learn a trade. It amounted to little more than indentured servitude and they were basically treated like slaves.

Even though there was no Residential School we need to stop pretending as if NB has no history of these horrific institutions. Many NB native children were sent to the residential school in Nova Scotia.

9. The answer is (c). The Schubunacadie Residential School which ran into problems immediately. It was built for 125 students and by 1938 there were 175 children.

10. The answer of course is (i) all of the above. One survivor reported that within the first few days you learned; otherwise, “you’re gonna get your head knocked off”.

Children were forcibly removed from their homes . Children were forbidden to go home even during summer break until 1945 and not allowed home for holidays until the mid-1950's. When parents tried to take children home for Christmas holidays one year they were escorted off the property by RCMP. Some children never saw their parents for 9 years and many never returned home. Those who survived, as well as their families, continue to endure inter -generational trauma.

Apologies were offered for their role in attempting to assimilate indigenous people and for the physical, emotional and sexual abuse that occurred at the Schubunacadie School by the Sisters of Charity (who staffed the school) and Archbishop Austen-Emile Burke and reiterated by Archbishop Brian Dunn in 2021.

11. The answer is (e) all the above. In 1981 the UN ruled that the Doctrine of Discovery was not legally valid and that the continuation of colonialism is a crime. The 1991 Royal Commission on aboriginal peoples determined that the concept of Doctrine of Discovery is factually, legally and morally wrong.

In 2015 the Truth & Reconciliation Commission of Canada called for reform to laws and government policies that continue to rely on this doctrine.

12. The answer is (f). These practices have put up walls, created poverty and oppression. They have resulted in negative stereotypes, high rates of mental & emotional illness, suicide, violence against women, substance abuse and inter-generational pain.

The history of Christian mission among North American Indians is not a happy one. The native person has little positive to look back on as he considers what the gospel has to offer. The paternalistic practices of the past are simply not tolerated today.; but there is still a great need for cross-cultural missionaries.

13. The answer is (f) all of the above. Reconciliation starts in learning of the people whose land we are on. Reconciliation is not a destination. It's a journey that will last our lifetime and generations to follow. We still have a lot to learn about indigenous worldview, culture, values and spirituality. Now that we know, how then shall we live?

14. The answer is (c). The National Day for Truth and Reconciliation and Orange Shirt Day are held each year on September 30th. The day honours the children who never returned home and the survivors of residential schools, as well as their families and communities.

Great Canadian Bible Study
by: Dr. Dorothy Hunse
“Seeing and Being Seen”
Luke 7:36-50

Over the last few years, I have come to appreciate the significance of the word “see” in the Gospels. We are invited, along with two of John’s disciples, to “come and see” where Jesus is staying (Jn 1:38-39). We are invited, along with the blind men, to have our vision and especially our vision of Jesus healed (See for example, Mk 8:22-28; 10:46-52). We are challenged, along with the crowd, to consider whether our eyes are full of light or full of darkness (Mt 6:22-23). These passages hint at what we know to be true. Seeing is not just a biological activity, it is an interpretive activity. We don’t just see what we see. Our thoughts, attitudes, beliefs, perspectives all impact what we see and how we understand it.

With this in mind, I have chosen to focus on another encounter with Jesus that emphasizes the importance of seeing rightly--the encounter between Jesus, Simon and the unnamed woman in Luke 7:36-50. In this passage, Jesus himself invites to see and be seen.

Suggestions to the Leader

- It is recommended that this study be done in small groups of 4-6 people.
- Participants can be invited to share highlights of their discussion with the larger group when it seems appropriate to do so.

Reflection 1—Seeing the Woman

Part 1—Personal Imaginative Reflection

Read: Luke 7:36-38 (2 or 3 times)

Read it individually, or choose a group member(s) to read it out loud.

Imagine

Imagine this scene and what it would be like to experience it as if you were there. Don’t analyze it. Don’t rush. Simply try to experience what is happening, focusing particularly on the woman. Take it in with all your senses. What do you see, hear, smell, feel, and maybe even taste as you imagine it?

Part 2—Personal Reflection

Individually reflect on the following questions. Don’t look for a “right” answer. Don’t evaluate your responses. Instead pay attention to your honest responses, even if you feel uncomfortable with them.

1. What stood out to you as you imagined this scene?
2. What feelings did the woman’s behaviour evoke in you?
3. What thoughts did you find yourself thinking in response to the woman?
4. Are you drawn to the woman, repelled by her, something else? Why do you think you responded to her the way you did?

Part 3—Group Sharing

In your small groups, take turns sharing your personal reflections with one another. Share only what you feel comfortable sharing!

As you listen to one another, refrain from getting into a discussion about your responses. Instead try to simply listen to and appreciate each other's reflections.

REFLECTION 2—Seeing the Pharisee

Part 1—Personal Reflection

Read Luke 7:39 (2 or 3 times)

Read it individually, or choose a group member(s) to read it out loud.

Individually Reflect

1. What feelings did the pharisee's response evoke in you?
2. What thoughts did you find yourself thinking about the pharisee?
3. Did you find yourself judging him for his response to the woman and to Jesus?

Part 2—Small Group Discussion

Discuss

1. It is easy to judge the pharisee for his judgment of this woman and Jesus. But in reality, he was simply responding as any Pharisee would. As a Pharisee, it was his responsibility to respect and protect the ritual purity of his guests (and the people of Judah). The woman's appearance threatened this purity.

Does this explanation of the pharisee's perspective influence your response to him?

2. The Pharisee's perspective of this woman was reductionistic. All he could see was that she was a sinner. He didn't see her life circumstances. He didn't see her struggles and obstacles. He didn't see her capacity to love.

Are there times when you have thought about another person in this way—confining your perspective of them to one or two negative qualities?

3. According to his interpretation of the law, the pharisee believed that to be holy meant separating himself from those who were sinners. This is in contrast to Jesus who was criticized for being a friend of sinners (Luke 7:34), and who expressed the holiness of God by moving towards sinners.

Are there times when you have separated yourself from those who you judge to be sinners thinking that this is what you needed to do to please God?

Part 3—Further Reflection

Read the following from spiritual writer Henri Nouwenⁱ

"Imagine your having no need at all to judge anybody. Imagine your having no desire to decide

whether someone is a good or bad person. Imagine your being completely free from the feeling that you have to make up your mind about the morality of someone's behavior. . . Imagine—wouldn't that be true inner freedom? The desert fathers from the fourth century said: 'Judging others is a heavy burden.' I have had a few moments in my life during which I felt free from all judgments about others. . . At those moments I experienced an immense love for everyone. . . and a deep desire to love them broke down all my inner walls and made my heart as wide as the universe."

Discuss

1. Have you ever thought about "judging others" as being a heavy burden?
2. Have you experienced moment(s) of being filled with love like what Nouwen described? What was it like to be free of the inclination to judge others, even if for a short time?
3. Why do you think we are so inclined to judge others and the morality of their behaviour?

Reflection 3—Seeing Jesus

Part 1—Initial Reflection

Consider

We need to see Jesus' response to Simon and the woman in light of his teaching on loving enemies, not judging and forgiving.

Read Luke 6:27-38

Read New Testament scholar N.T. Wright's reflections on these verses.

The kingdom that Jesus preached and lived was all about a glorious, uproarious, absurd generosity. Think of the best thing you can do for the worst person, and go ahead and do it. Think of what you'd really like someone to do for you, and do it for them. . . These instructions have a fresh, spring-like quality. . . you are to be like this because that's what God is like. God is generous to all people. . . he provides good things for all to enjoy, the undeserving as well as the deserving. He is astonishingly merciful. . . how can we, his forgiven children, be any less?"ⁱⁱ

Discuss

1. What are your thoughts about this reading?

Part 2—Jesus' response to the Woman and Simon

Read Luke 7:40-47

Consider

Jesus freely, exuberantly, and joyously forgave the woman. And the woman was able to receive his forgiveness because she saw herself and Jesus rightly. She knew her need, and she saw Jesus rightly, as one with the authority and desire to forgive.

Discuss

1. Have you ever been deeply aware of the reality of your sin and then also experienced the exuberant gift of Jesus' forgiveness? What was it like to experience this?

Did your experience of forgiveness impact your capacity to lovingly relate to others?

Consider

Jesus also wanted Simon to experience his forgiveness and so tried to help Simon see the reality of his sin. Simon had strictly adhered to the do's and don'ts of the law, but had failed to love his neighbour as himself (Luke 10:27). Unfortunately, he didn't see the reality of his need, and so wasn't able to receive Jesus' forgiveness.

Discuss

1. In what ways have you tried to be good enough for God by what you do and don't do?
2. In what ways have you found yourself thinking that you are "righteous enough" and don't need Jesus' forgiveness.
3. In what ways have you found it difficult to trust in the reality of Jesus' forgiveness for you?

Reflection 4—Being Seen by Jesus

Read Luke 7:48-50 (2 or 3 times)

Read it individually, or choose a group member(s) to read it out loud.

Imagine

Imagine Jesus turning to you, looking at you, knowing the reality of your need and saying to you "Your sins are forgiven." Spend some time with Jesus imagining this.

Discuss

1. What was it like to imagine this?
2. Did you find it easy to receive Jesus' forgiveness? Did you find it difficult?
3. What would you like to ask Jesus for in response to this?

Pray

Take some time to pray with one another.

Praise be to the God and Father of our Lord Jesus Christ, and God of all comfort, who comforts [forgives] us in all our troubles, so that we can comfort [forgive] those in any trouble with the comfort [forgiveness] we ourselves have received from God. (2 Cor. 1:3-4 adapted)

ⁱ Nouwen, Henri J. M., *Here and Now: Living in the Spirit*. New York: Crossroad, 1994, p. 60-61.

ⁱⁱ Wright, N. T., *Luke for Everyone: 20th Anniversary Edition with Study Guide*. Louisville: Westminster



**ABW Reads
2026**

Scripture
Old Testament
2 Kings

New Testament
1 & 2 Thessalonians

ABW Elective
Good Boundaries and
Goodbyes: Loving Others
Without Losing the Best of
Who You Are,
By Lysa TerKeurst

Why Do I Do What I Don't
Want to Do: Replace Deadly
Vices with Life-Giving Virtues,
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Spiritual Enrichment
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Powerful Story of Finding
Faith and Family Through
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for All the Hard Things After
Death and Loss, by Leanne
Friesen

Periodical: *Tidings Magazine*



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