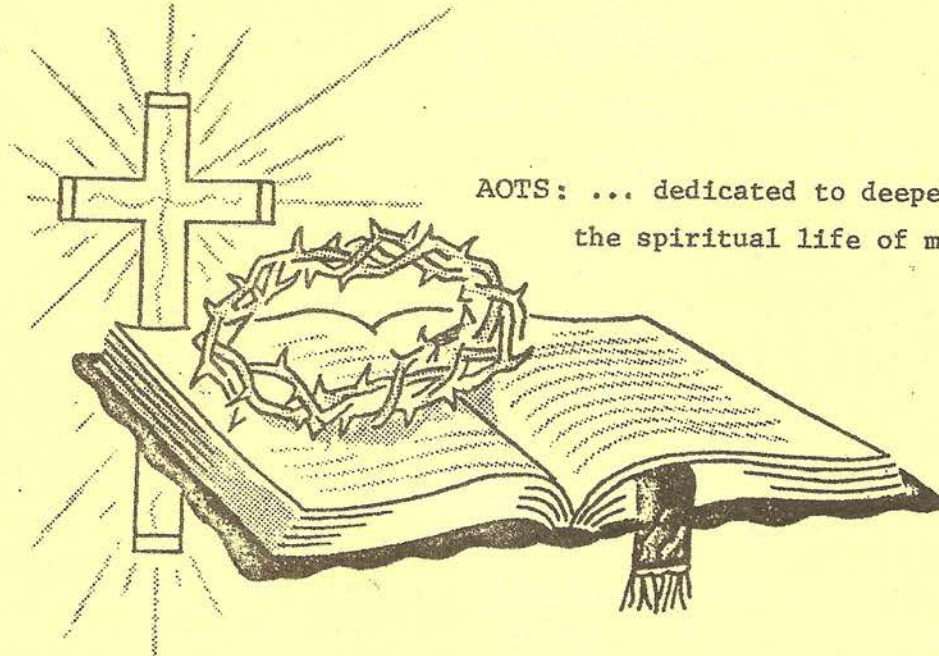
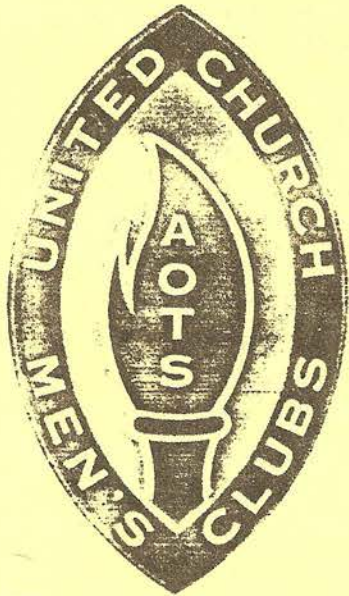


National AOTS Newsletter

Vol. 5, No. 1. February 1982.



AOTS: ... dedicated to deepening
the spiritual life of men ...

- In this issue:
- Men's conferences: a full calendar
 - President's letter
 - Club news
 - Programming tips
 - "Christians With Secular Power"
 - Books
 - McClure: "There ain't no George"

AOTS is a movement of United Church men founded in 1923 and dedicated to promoting Christian fellowship, deepening the spiritual life of men, and developing effective programs of Christian service. Clubs are active across Canada, from Vancouver Island to Newfoundland, and in Bermuda, and are united under the National Association. The Newsletter is published by the National Association for the exchange of information between clubs and individual members. It appears three times a year: January, April and October, from the office of the executive secretary: G. Allan Smith, 61 Nordin Avenue, Toronto, Ont. M8Z 2B4. The editor is M. M. Wright.

Editor Emeritus - W. Jack Banks

National Association of United Church AOTS Men's Clubs

The United Church of Canada

"I am among you As One That Serves." Luke 22:27.

COMING EVENTS

- March 5 to 7 - "A Man For All Seasons", a weekend of "sharing, celebrating and exploring" for men only, at Five Oaks Christian Workers Centre, Paris, Ontario. Limit - 30 men.
- March 27 - 33rd Annual B.C. AOTS Round-Up, Collingwood U.C., Vancouver, B.C.
- April 2 - South Saskatchewan AOTS Spring Rally, Knox-Metropolitan U.C., Regina, Sask.
- April 23 to 25 - Ontario AOTS Round-Up, Geneva Park, Orillia, Ont. Theme: "Growth Through Service". Registrar: Wm. G. Slack, 12 Sidney Street, Belleville, Ont. K8P 3Y7
- April 24 - Ottawa Men's Rally, Glebe-St. James U.C., Ottawa, Ont.
- April 30 to May 2 - Coastal Christian Men's Conference, Christian College, Langley, B.C. Theme speaker: Rev. Bill VanDruten, Oak Bay U.C., Victoria.
- May 4 - Prince George Men's Rally, St. Andrew's U.C., Prince George, B.C. Speaker: Alan Staig, Toronto, on "Danger, Men at Work".
- May 6 - Moose Jaw AOTS Rally, St. Andrew's U.C., Moose Jaw, Sask. Speaker: Alan Staig.
- May 14 to 16 - Maritime Conference Men's "Festival of Faith", Mt. Allison University, Sackville, N.B. Speaker: Scottie Clarke, Darien, Conn., U.S.A. Planning chairman is David Miles, 8 Lorne Street, Springhill, N.S. BOM 1X0. Expected attendance - 400.
- May 20 to 24 - First Canadian Christian Festival, Ottawa, Ont. Office address: 233 Rue Murray, Ottawa, Ont. K1N 5M9. Telephone: (613)235-1866. An ecumenical event, the first of its kind in Canada. Further information: United Church House, Toronto, c/o Rev. Turner.
- June 4 to 6 - West Newfoundland Rally, Westhaven Camp, Pasadena, Nfld.
- June 4 to 6 and 11 to 13 - United Church Muskoka Conference, 30th Anniversary. Theme speaker: Rev. Bob Mumford, St. George's U.C., Toronto, on "Renewable Resources". Two weekends in 1982, each for Men - Women - Couples - Singles, a new format, June 4-6 at Elgin House Lodge, Port Carling, Ont., June 11-13 at Delawana Inn, Honey Harbour. Registration: Mr. Don Gard, 5078 Spruce Avenue, Burlington, Ont. L7L 1M8.
- June 12 to 14 - 17th Riding Mountain Conference of Churchmen, Camp Wannakumbac, Clear Lake, Manitoba. Registration: Reg Hedley, Box 367, Hamiota, Man.

Some good news: NEW CHARTERS!

- #794 Happy Valley U.C., Happy Valley, Newfoundland.
- #795 Twillingate U.C., Twillingate, Newfoundland.
- #796 Carol U.C., Labrador City, Newfoundland.

Jack Bank's Contributions to AOTS Recognized

On September 12, 1981, the National Executive voted to name W. Jack Banks Editor Emeritus of the National AOTS Newsletter. This was to recognize the important contributions Jack has made over the years in this area of service to AOTS. Jack was editor of "The Bridge Builder", a publication of the Board of Men appearing in 1959 (when the Church adopted the "unified program" for all men's club activity under the new National Association of United Church AOTS Men's Clubs) and covering all men's work in the Church (thus replacing the previous AOTS "President's Letter" and "National News"). Jack was editor throughout the 13 years of its life, February 1959 to November 1972. It was then replaced by "COMBO", which was intended to serve the needs of both men and women in the Church.

Jack made a second important contribution to AOTS as author of "As One That Serves - The First Half Century of United Church AOTS Clubs", this publication helping to mark the 50th anniversary of the AOTS movement (1923-73; see page 22). This is the only reference work we have on the history of AOTS.

Jack is a Life Member (#7) of the National Association. He has served on the National Council and for many years was recording secretary. He makes his home in Toronto.

PRESIDENT'S LETTER

January 15, 1982.



L. Gordon Hall, Waterloo,
National AOTS President,
1981 - 83.

"Greetings this New Year to all fellow AOTS'ers across the church and in Bermuda.

It is my hope that you all have had a meaningful time of celebration over the Christmas and New Year's season, and that this new lease on resolutions to share in the new beginnings establishes the criteria by which the business of AOTS will be carried on.

Nearly five of the twenty-four months of this two-year period in the life of AOTS have been used. This represents twenty percent of our time as a team to achieve our aims and objectives.

Meaningful advances have been reported from various areas, while other areas are taking a while longer to accomplish their various tasks. This is quite understandable, but it is to be hoped that every effort will be made by every officer of AOTS to energetically accomplish the maximum in the minimum amount of time.

The executive are already looking into the planning for the annual council meeting to be held in the fall of 1982, and we are anticipating the across-the-board reports of success from all committees.

It is with some concern, however, that we find our organization without a chairman for the projects committee. We believe we have strong leadership represented in all of our chairmen, but in this one area adequate leadership has eluded us to the present time. It is my belief there is a person who, if he knew of our need, would be quite willing to offer himself as chairman, and in doing so would be richly blest. Please make this requirement known and make a recommendation.

To date the challenge that has presented itself in trying to offer adequate leadership has been most rewarding, not because of the adequacy of my capabilities but because of the heart-warming reception and the communications I have received in the first five months. Truly the Grace and the Love of God have been demonstrated through the expressions of good will and blessing Helen and I have received over the year end, and we offer a sincere 'Thank you' to all who remembered us tangibly and who continue to remember us in their prayers.

I have been reading the book by William Barclay: 'The Mind of St. Paul', and I am in total concurrence with Paul as he indicates all through his letters that he is 'entranced and engrossed with the conviction that grace is the gift of the generosity of God, which man can neither earn nor achieve, but which he can only take and receive'.

In concluding this letter I would recommend the reading of Barclay's book for it has a strengthening quality to it.

My wish to each of you this year, 1982, is that you may experience a supremely victorious, happy, healthy and prosperous year and that God will richly bless your every endeavour."

Something to think about (adds Gordon):

"Empty your cup and it will always be full.
Break yourself open and you will become whole."

IN MEMORIAM

Kenneth MacKenzie, Margaree Centre, N.S., charter member of Wilson U.C. AOTS MC, on July 14, 1981.

Al Hunt, Moose Jaw, Sask., long time member and past president of St. Andrew's U.C. AOTS MC, October 1981.

Sam McCullough, Victoria, B.C., charter president (1964) of Fairfield U.C. AOTS MC, on November 10, 1981.

Walter L. Wade, Duncan, B. C., member of Duncan U.C. AOTS MC, on November 11, 1981.

William John Pat Hendy, Winnipeg, Man., elder and treasurer of Silver Heights U.C., president of Manitoba AOTS District Council, on January 24, 1982, in his 76th year.

* * * * *

Many of you knew Vi Smith, late wife of our executive secretary Al Smith, and will recall her death on December 25, 1980. For this reason you will be interested to learn that Al has established, in her memory, and at King City United Church, the "Vi Smith Memorial Fund". Its purpose: to enable adults and youth to attend church-related events to help them to grow in their Christian faith and knowledge. The dedication service will be held on March 14th.

The Fund is to be administered by a committee of trustees representing the AOTS, UCW, Christian Education Committee, the Finance Committee, and the Minister. The annual interest income is to be spent in each of four age categories: boys and girls under 18 years, young adults 18 to 30, women over 30, and men over 30.

The hope is that the Fund might grow to \$10,000. Friends of Vi and Al wishing to contribute can do so by sending their donation to: Vi Smith Memorial Fund, King City United Church, King City, Ontario, LOG 1K0. The Church will issue receipts.

* * * * *

Please note the following changes in respect to Standing Committees (see November 1981 Newsletter, page 5):

Constitution	Jack Chapin	Devon, Alberta
Long Range Planning	Don G. Smith	Mississauga, Ontario
Program	John C. Cleave	Sarnia, Ontario
Projects (this is vacant, as a result of the death of Frank Lewis, September 12, 1981)		

The conference presidents are as follows:

Newfoundland and Labrador	A. Jack Baker	Botwood, Newfoundland
Maritimes	-	
Montreal-Ottawa	Dr. John Polley	Ottawa, Ontario
Bay of Quinte	Jack Arthur	Belleville, Ontario
Toronto	Layton Stewart	Toronto, Ontario
Hamilton	Ken Lane	Burlington, Ontario
London	Dr. Ralph Wensley	London, Ontario
Manitou	John Thompson	Cochrane, Ontario
Manitoba and Northwest Ontario	C. T. G. (Clare) Bailey	Winnipeg, Manitoba
Saskatchewan	W. F. (Bill) Taylor	Moose Jaw, Saskatchewan
Alberta	Jack Robertson	Brooks, Alberta
British Columbia	Tom Murray	Clearbrook, B.C.

"God does not want any man to accept, or pretend to accept, what he cannot believe. Dishonest belief is in His eyes a far more heinous thing than honest unbelief. (If your) seeking for truth has seemed to lead ... away from God and Christ, ... do not stop seeking, but look still deeper; do not stop thinking, but think harder."

John Baillie, quoted by Angus J. MacQueen in "Superman is an Idiot".

CLUB NEWS

British Columbia Conference

Fairfield U.C., Victoria (#685), editor Ted Belt's fine newsletter for December to March. To cope with increased postal rates this newsletter now issues bimonthly. Coming up: Valentine Ladies Night in February, with skipper Sven Johansson of the "North Star" describing the historic voyage of this ship from the Bering Sea to Victoria, and a talk on the effect of drugs and alcohol in the community in March. Donations in 1981 included \$185 to youth and camp support, \$150 to the Crosby V, and \$150 to the AOTS Second Mile Fund. Nut sales were better than anticipated, the profit \$275. 1982 president is R. A. P. Fraser.

Gordon U.C., Victoria (#757), the November newsletter, also a fine effort.* A talk on life in Africa featured the October meeting, when the club entertained at dinner 29 girls and leaders of the C.G.I.T. and initiated 13 (!) new AOTS members. The softball team sponsored by the club finished the season in first place: 1981 Division B Champs! Ernie Crockford was installed as president for 1981-82.

Duncan U.C., Duncan (#016), news clipping and note from Don Morton. A talk on the important subject of energy conservation by B.C. Hydro officer Bryon Nichol featured the December meeting, together with the annual report of activities and the election of a 1982 executive. 53 members and guests were present. Jim Myhre was elected president. The inter-club visitation committee was again active, reporting recent visits (three couples in the delegation) to Lake Cowichan and to Fairfield's annual, and very successful, Candy Cane Tea. Coming up: annual (since 1970) Burns Night Supper, January 23rd, and annual Ladies Night and installation of 1982 executive (first such installation was on February 15, 1951), January 28th.

Lake Cowichan U.C., Lake Cowichan (#317). Donations reported at the December meeting totalled \$420, including \$160 to Christmas Cheer Fund, \$100 to George Pringle Camp, \$50 to Scouts, \$75 to Manse Fund, and \$35 to the Canadian Bible Society, a remarkable achievement for this small club of about six members. In January, a talk on Northern Ireland plus installation of new officers. Bob Thiessen is president for 1982. Duncan members were present at and took part in both meetings.

Chemainus-Ladysmith (#769).

In January, new officers installed and a talk entitled "Six Weeks in Morocco". The new president is David Stringer. Again, Duncan men were present both to assist in the installation and to take the devotional.

Other B.C. news

B.C. President Tom Murray (Clearbrook) has been getting around to the clubs, both as speaker and to install officers: to South Burnaby U.C. in December for their annual Ladies Night, when about 100 enjoyed a steak dinner and an evening of fun and fellowship, then to Collingwood U.C. also in December for the annual (49th!) Christmas Party of lower mainland clubs (55 present representing 14 churches, and the donation of gifts to the work of First United Mission), and to Gordon U.C. for the quarterly meeting of the Vancouver Island District Council (45 present from 9 clubs) where he installed officers and was the guest speaker. Bill Kenyon of Duncan is the new president of this council.

A thought: "Just for today I'll try not to improve anybody but myself." Gordon newsletter*

Another: "If you would destroy an enemy make him your friend."

Alberta Conference

St. James U.C., Edmonton (#458), a report from George Robertson, secretary. Rev. J. E. Bigelow, moderator of the Presbyterian Church of Canada, and Mrs. Bigelow were guests at the November meeting, giving a talk and slide presentation on their trip through mission fields in Taiwan, Hong Kong, and Korea in 1978. A great part of the talk was on children, schools, and the problems of people living in crowded cities.

Saskatchewan Conference

St. Andrew's U.C., Moose Jaw (#158), November and December issues of "The Menu" (which with the January issue begins Vol. 24) and a note from John Batty, president.



Part of the Chuckwagon crew. L to R: John Batty (overseer), L. Maywood (boss) and Bill Taylor (believer).

This newsletter too, in response to the pinch of higher mailing costs, will henceforth be given out to the members at church. The annual Chuckwagon Dinner and Bake Sale netted \$410 for the club, and the sale of nuts is now on. The men entertained about 80 children of the Sunday School at the annual Christmas Party, providing treats and gifts, and they are assisting the Boy's Brigade T-shirt project with a \$500 loan. They are also searching their basements for tools for the boys' craft activities. Elections scheduled for December.

This is a healthy club: 59 paid-up members in 1981 and several new prospects for '82. They sent 4 members to the Calgary Convention, 10 to the Banff Conference, drive elderly people (from Pioneer Village) to church and assist in televising church services for shut-ins.

Manitoba Conference

From the minutes of the January monthly meeting of the Manitoba District Council (Mel Johnston, secretary) we note several items of interest on the Winnipeg clubs.

Silver Heights/St. James-Assiniboia (#770) - membership of 20, donations made to the Cancer Society, Canadian Bible Society, to local youth work, and to Dr. McClure's Special Fund. Grey Street U.C. (#454) - trying a new hymn/carol song book put together by their youth group and which AOTS may promote and sell. Knox U.C. (#195) - entertained the Sunday School at a pancake supper and joined with the choir in a Christmas party, 76 present. The Radio Fund (for taping and distributing sermons to shut-ins) now stands at \$1249. Westworth U.C. (#069) - hosted the Council men and their wives at the annual Christmas party, December 14th. Seven churches were represented in the 87 people who gathered for dinner. The program included a musical presentation led by John Erskine and the church choir followed by a slide presentation and talk on New Zealand.

President Pat Hendy was absent from this Council meeting, due to illness (Jan. 4th). He died on January 24th.

We have the following important announcement (from Murray McPherson) for all present and former members of the Westworth club:

On April 8, 1952, D. R. Poole, executive secretary, and Charles Atchison, president of the National Association, signed a certificate of membership for the Westworth club. This means that in April this group will have completed 30 years of service and fellow-

ship. To celebrate this event the men of the club are planning a reunion of former members. Invitations will be extended to men whose addresses are known; however, in order to reach those who might not otherwise be contacted we ask that any who might have had associations with this club to write to the Church. Also, pictures of officers or groups at work would be appreciated. Please contact Mr. Mel Docking, president, AOTS Club, Westworth United Church, 1750 Grosvenor Avenue, Winnipeg, Manitoba.

Bay of Quinte Conference

George Street U.C., Peterborough (#390), Larry Seili's November and January newsletters. A busy program ahead: in January Bob Johnston, Peterborough Family Counselling Service, to speak to the club on "Dusting Off the Bible", and in February, three events: Laity Sunday, the annual Pancake Supper, and annual Ladies Night, the guest speaker at the latter to talk on "Famous Women in Canada". And, on top of this, a vigorous membership campaign to bring in some "new blood".

Grace U.C., Trenton (#266), a very nicely written February newsletter by editor Val Carswell and a letter from Percy Green, vice president. There was the installation of a new executive in January and the report of "an excellent year in 1981" under retiring president Al Anthony, in which there were 42 paid-up members. The new president is Robert Campney. Looking ahead: in February a talk on social service problems in the community, and in April their annual Youth Night, this to be a show of musical talent by the young people. The club is sharing in the planning for this year's Ontario Round-Up (April 24 - 26) under Jack Arthur as chairman, and to promote attendance is offering to pay the \$25 registration fee for those members committing themselves by March 1st. Their objective is 10 delegates.

A particularly interesting item: the club organized a bus trip to Toronto for the "Evening With Dr. Bob McClure" held November 29th (see report elsewhere). 47 people made the trip, representing not only Grace but also King Street U.C. in Trenton and the Consecon and Bloomfield churches. Percy reports that "everyone thoroughly enjoyed the trip and concert".

Toronto Conference

Bellefair U.C., Toronto (#558), Harry Wolfrain's January newsletter.

"How to Conquer Fear" is the subject of a film to be shown and discussed at the January meeting (fear of what lies ahead is a great obstacle to achievement in the lives of most of us). And the fellows will be using for the first time their "very own" new song book (put together at a cost of about \$1 each). The club received donations of \$3640 from two members who did a particularly fine job in the annual sale of Canada Savings Bonds.

Hamilton Conference

Mount Hamilton U.C., Hamilton, home of the Summit Christian AOTS Men's Club (#671), Frank Newstead, president, reporting. 1982 marks the 20th anniversary of this club of 35 members (to be celebrated November 17th) and they look forward to a full program: the annual pancake supper in February, an Easter morning breakfast with family communion, the Garage and Yard Sale in May, and Strawberry Social in June. 1981 was a good year, said Frank, but 1982 will be "our best".

St. Paul's U.C., Oakville (#103). The club enjoyed a fine year in 1981 under retiring president Roy McEwen. Membership held up well at 46 and donations to various church and other organizations totalled \$510. The new president is Al Howe. A new form of organization is to be tried for the program content of the monthly pot-luck supper meetings: members will be divided into groups, each group responsible for one meeting in the year. This will relieve the executive of considerable work, get more men involved, and give members the opportunity to put on a program they would particularly like. The scheme has worked exceptionally well for the local Couples Club.

London Conference

Park Street U.C., Chatham (#775), some notes from the Church's annual report. Membership reached 38 in 1981 and attendance averaged 30 at the regular monthly Sunday morning breakfast meetings. Other events included a golf tourney, a Ladies Night, Father-Son-Daughter evening, and several other special supper meetings, and some Christmas carolling. Coming up: in January, a volleyball evening, and a pot-luck supper meeting with a talk on Africa, and in February, "Ladies Night" with Rev. Mary Weir speaking on "The Loud Sound of Silence".

Maritimes Conference

Whycocomagh - East Lake AOTS, N.S. (#254), Ed Campbell, secretary-treasurer reporting. Sponsoring two children through the Christian Children's Fund, and joining with other men in the presbytery (Inverness - Guysborough) to sponsor a public speaking contest for children 10 to 16 years of age. Two highly successful fund-raising projects for support of their work: a spring congregational dinner catered by the men raised \$450 and the annual auction raised \$2365 (!!).

Wilson U.C., Margaree Centre, N.S. (#414), Ben Edwards, secretary, reporting. A small club of 10 members doing a fine job: removed dead maples from the Church property, installed double-pane windows in the Church hall, donated \$200 to the Manse Fund (building a new one this year), \$175 to various Church maintenance needs, and \$20 to the Foster Parent Plan. Every January the club harvests and stores ice for use by all Church groups during the summer --- including their own "home-made ice cream" sale in June. Executive Secretary Al Smith visited and spoke to the club last October 6th when they hosted the men's fall rally of Inverness - Guysborough Presbytery. The new president is Murdock Carmichael.

St. John's U.C., Wallace (unaffiliated), a very interesting 1981 annual report from Roland Hutchinson, secretary. This is a small club of 9 members which last May celebrated its 25th anniversary, 43 members and friends enjoying a Men's Fellowship Banquet. In addition to a varied program of 16 meetings in 1981 the members ministered with cards, gifts and in other ways to the sick and terminally ill, and delivered Christmas baskets to the elderly and needy. Robie Gullon was their president.

Gibson Memorial U.C., Fredericton, N.B. (#350), notes from Maurice Wetmore, secretary. Also a small energetic group (10). Several interesting meetings topics: Energy Conservation, Provincial Wildlife, The St. John Ambulance Association, local church history, and a tour of the Provincial Archives at the University of N.B. Several donations: \$500 to the local 14th Scout group (to help send 9 scouts and 2 leaders to the July, 1981, Jamboree in Alberta) and \$300 to the Church. Their annual February "Bean and Pancake Supper" last year raised \$617. Executive Secretary Al Smith visited and spoke to the club on October 4th last.

Prince Edward Island - a letter from Willard Proud. Several men's clubs in P.E.I. but none affiliated with AOTS. There are, however, about 35 Individual Members. The UCM "Festival of Faith", May 14 - 16, is the major event on the calendar.

Willard also supplied a brief report on the 26th Annual Stanhope Conference held at Camp Abegweit, P.E.I., September 19 - 20. Attendance exceeded the camp accommodations and many of those living nearby had to go home overnight. Theme speaker was Rev. John Roberts of Edgewood U.C., Halifax, on "Living the Life". He was assisted in the spiritual leadership for the weekend by Rev. Douglas Woods, Park Royal U.C., Charlottetown, as chaplain and by Lorne White of Halifax as story-teller and soloist. Rev. Bruce Roberts, president of Maritime Conference, also spoke to the gathering. Lloyd Yeo chaired the planning group for this highly successful event.

Newfoundland and Labrador Conference

St. Matthew's U.C., Lewisporte (#324), notes by J. C. Northcott.

The men are active in ushering, taping church services for shut-ins, visitation of the sick, and support of the C.N.I.B. Planning to join in a dinner meeting with two new men's clubs forming in the Campbellton-Stoneville and Comfort Cove-Newstead charges (north shore, northeast of Lewisporte) and to share their knowledge of AOTS with them. Sale of mugs and plates bearing their church name has proven a very successful method of fund raising. 29 members in 1981.

Grace U.C., Springdale (#187), club secretary Cyril Locke reporting.

Conducted the service on Laity Sunday, supplying a male choir and having Harry Oake of Zion AOTS Club in La Scie as speaker. Recent meeting topics that were of special interest to the members: "The International Year of Disabled Persons" in October and "The Role of the Royal Canadian Legion" in November. Since January '81, to show that "AOTS cares", one member has been hosting four guests at each dinner meeting, three of these being fatherless boys of 13 and 14 years of age. An October "thanksgiving take-out supper" raised \$700 for the club.

Zion U.C., La Scie (#786), notes from Abraham Downey, secretary.

Very active in several projects around the Church: insulation and new panel board on the basement walls, new lighting systems for basement and sanctuary, and work on a new cemetery. The club sponsors a foster child, occupies the choir and conducts the evening service every second month. Held a very successful "thanksgiving take-out supper".

First U.C., Stephenville (#721A), Baden Clouter, secretary, reporting.

Formed the choir and conducted the morning worship service May 24th. The men have reached out to bring enjoyment to others in several ways: a steak dinner for their wives and a picnic for children of the Sunday School, both in June, a Bonfire and Guy Fawkes Night for the congregation in November, and, with the UCW, a Christmas variety concert for everyone on "Old Christmas Night", January 6th (the date celebrated by the Eastern Orthodox Church).

From minutes of the November meeting of the Central Newfoundland District Council we have brief notes on several clubs:

Memorial U.C., Grand Falls (#566A) - 30 members at present. The men are busy raising money for Loon Bay Camp, in hospital visitation, and in taking senior citizens to and from church on Sunday mornings. The Church celebrated their 53rd anniversary Nov. 8th.

Windsor U.C., Windsor (#461) - entertained 70 senior citizens in a special program in Oct.

Botwood U.C., Botwood (#023) - the club is giving strong support to Cubs and Beavers.

Twillingate U.C., Twillingate (#795) - members have been active participants in worship services in several areas: the men's camp at Loon Bay (to which they also donated \$100), in gatherings with Salvation Army and Anglican men, and in hospital visitation. [At the time of this meeting Twillingate was not an AOTS affiliate but it has since applied for and received its charter.]

* * * * *

AOTS BANNERS - these are available for your use at meetings of all kinds and anywhere in the country, on loan from Gordon Mowat, 59 Joseph Street, Weston, Ont. M9N 2H9 (see November 1980 Newsletter, page 8, for description of types and sizes). When writing to Gordon be sure to state: where you want them sent, and how, the date they are to be used, and when you can return them. He needs this information so that he can coordinate your request with others. There is no charge for this service.

"There should be no place in Christianity for obscurantism or the closed mind, or the presumption to final and complete knowledge."

Angus J. MacQueen, in "Superman is an Idiot".

Jim Dickie, western vice-president, wrote recently noting that most of the clubs reporting on their activities are the stronger ones. He wanted to offer "a note of encouragement" to those we don't hear from. Here it is:

"IS YOUR 1982 AOTS CLUB EXECUTIVE IN PLACE? This is the time of the year when your club's future is most vulnerable.

FIRST, there is the nomination and election of new officers. For this you need a nominating committee; make sure one has been appointed (minimum of three men). After the election arrange a suitable installation service, preferably at a Sunday morning service, otherwise at a club meeting.

SECOND, there must be an effective transfer of responsibility from the retiring executive to the new officers. While this should go smoothly, too often it doesn't; files, books, minutes, information on projects and programs don't get passed on to the new leaders. Thus, your club and the National Association endure a set-back --- ask the National Secretary, he has to wait to get your new Officer Registration card or data sheet returned before he can safely mail new information. I believe, as a club member, we could avoid endless organizational and administrative problems in our clubs if we would follow the blue AOTS Handbook (if you don't have a copy, write to Al Smith, National Secretary, for one; the price is \$1.25 each).

CLUB MEETINGS. The executive should meet to establish an agenda for each club meeting. I happen to believe that the health and growth of AOTS depends on the local clubs. An initiation ceremony for all new club members should be "a must", so that men know that they have joined an organization.

How about sponsoring a new club in your area?

How about an inter-club visitation program in your area? If the nearest club is not affiliated, invite them anyway.

Try reading Isaiah 6, verses 1 to 8. Remember also, Jesus said: 'I am among you AS ONE THAT SERVES', Luke 22:27."

And while we are on the subject of effective club operation, here are some questions relating to program, from Jack Cleave (via Roger Kettle), chairman of the National Program Committee. Asks Jack: "How does your club program rate?":

1. Does your club have a prepared agenda for each meeting?
2. Do you have a "get acquainted" period before your formal meeting?
3. Do you have a singsong?
4. Do you have a devotional?
5. Do your club members share in taking the devotional?
6. Do the club members share in saying the Grace and Benediction?
7. Are your visitors formally introduced during the meeting?
8. Is your business kept to a minimum?
9. Is your speaker given adequate time on the agenda?
10. Is the introduction and thanking of the speaker brief?
11. Do you have a varied program besides speakers and films?
12. Do you have special events, e.g., a ladies night, father-and-son gathering?
13. Do you keep your membership informed of regional meetings?
14. Is your membership informed of outside club activities?
15. Do your programs periodically deal with social issues?
16. Are you prepared to run a program if the speaker fails to show up?
17. Are your programs planned several months in advance?

Note: any "no's" might indicate that your programs could be improved with an in-depth study of the question.

Those are very pertinent questions! There, in a nutshell, are the clues to a well-run club and worthwhile meetings. Thank you, Jack.

And still on the subject of meetings and programs, these suggestions from Alan Staig, Associate Secretary, Ministry With Adults, Division of Mission in Canada:

"Some of the pressing issues that are occupying the attention of committees at the National Office of the United Church are suitable for programming for AOTS meetings. These include:

Alcohol and Other Drugs	French-English Relations
Lotteries and Gambling	Canada's Penal System
Nuclear Power and Nuclear Armaments	Native Canadians
Disarmament	Nestle Boycott
Activities of Multinational Corporations	Poverty in Canada
Strikes in "Essential Services"	Religious Cults

There are many more, and resources and information are available in many cases from the National Office of the Church. For AOTS programs, it is usually better to recruit a local resource expert (or more than one) and design a meeting around him."

Alan also passes on the following interesting piece taken from the Newsletter of the Southern Baptist Brotherhood of Men. It was written by their director, David Haney.

The Gospel According to Mother Goose

1. Baby Bear's Porridge Falacy. The falacy here is that we can find that which is "just right". But there never is a "just right" church, Sunday School class, building program or sermon. Maturity demands that we work with what we have.
2. Little Bo Peep's Mistake. Her mistake was the belief that the sheep would come home alone, that she didn't have to go after the lost sheep. If our churches are to grow, we must go after the lost.
3. The Cinderella Syndrome. This is the syndrome that affects so many churches and people, the idea that there is only one way to do it (only one shoe size), and if one doesn't fit it, then he or she can't walk with the rest of us.
4. Little Red Riding Hood's Boo-boo. The boo-boo is the naive belief that everyone wearing grandma's clothes is really grandma. Just so, many people can't distinguish between profits and profiteers.
5. The Shoe Woman's Miscalculation. The miscalculation of the old woman who lived in a shoe was that of taking on more than she could handle. She had so many kids she didn't know what to do.
6. Chanticleer's Delusion. The rooster thought his crowing brought up the sun every morning. For some, that borders on "delusions of grandeur", for others, "delusions of adequacy". There are those pastors, denominational leaders and men's club officers with the same delusions: they believe they are solely responsible for the success of their particular enterprise.
7. The Wolf Crier's Faux Pas. The little boy who was always shouting "wolf" found that when a real wolf appeared, no one responded. You can "emphasize" too much.

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ONE AIM of the National Association is to make personal contact with as many clubs as possible, through the president and executive secretary (Gordon Hall and Al Smith), and through the regional vice-presidents: western, central, and eastern (Jim Dickie, Ross Agar, and Cyril Locke). Such contacts are also made, partly on behalf of AOTS, by Alan Staig, our liaison with the Church's Division of Mission in Canada. Here are visits that Gordon Hall, Al Smith, and Alan Staig have made recently, some of them speaking engagements:

<u>Gordon Hall</u>			<u>Visit</u>	<u>Speaking</u>
October	16	St. Paul's U.C., Oakville, Ont.	x	
	18	Wesley-Knox U.C., London, Ont.		x

November	1	Toronto Conference Fall Rally, Cedar Glen	x
	7	Hamilton Conference Fall Rally, Brantford, Ont.	x
	14	Tri-County Rally, Tilbury, Ont.	x
	15	Victoria Avenue U.C., Chatham, Ont. (2 morning services)	x
January	15	St. Paul's U.C., Oakville, Ont.	x

Al Smith

Al made a number of contacts during a visit to the Maritimes, October 2 to 20:

In P.E.I. - met with the P.E.I. Presbytery Men's Council.

In Nova Scotia - spoke to the clubs of Wilson U.C., Margaree Centre, Bethany U.C. in Halifax, and Wesley-St. Matthew's U.C. in Pugwash.

In New Brunswick - visited Gibson Memorial U.C., Fredericton, Centreville U.C., Centreville, and Newcastle U.C. in Newcastle, and spoke to the clubs of Bathurst U.C. in Bathurst and Portland U.C. in St. John. He also visited the Alma-Riverside Charge.

On January 10th he journeyed to south-western Ontario to attend a 7:30 AM breakfast meeting of the Tilbury U.C. club, then spoke at the 9:30 service at Quinn U.C., finally returning to Tilbury to speak at their 11 AM service, a very busy morning.

Alan Staig

Following the Banff Conference of last October, Alan and B.C. Conference President Tom Murray together toured south-eastern B.C., meeting with men in Cranbrook, Trail (three clubs were represented at this gathering), Penticton, Kelowna, and Kamloops, a five-day trip.

As you will appreciate, this is an expensive activity. However, the National Association intends to support as much of it as possible. The regional vice-presidents are also travelling but space does not permit a review of their visiting at this time.

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Cyril Locke has the following message for AOTS men in the eastern region:

"Since my election to the position of Eastern Vice-President last August, I have been busy with my typewriter, in the first place, trying to arrange contact with key people, especially within the Maritime Conference, and secondly, trying to find a volunteer to accept the position of Maritime Conference AOTS President. In the second instance I am still trying. But I am encouraged by some of the correspondence coming across my desk from dedicated men who are cooperating with me in my assignment, and reporting such good news as: sixty men meeting with Gordon Hunter on a Friday morning for breakfast and prayer at Trinity U.C. in Charlottetown, P.E.I., and again, also in Charlottetown, each Tuesday morning men meet with Rev. Doug Woods for breakfast and study at Park Royal U.C. As well, a Men's Festival is being arranged, and will be held on the campus of Mount Allison University, May 14 to 16, 1982.

This is great news. It indicates very clearly that God is moving by his Spirit, and men are finding fulfillment through the medium of men's clubs throughout the region. I can only commend you all for your Spiritual enthusiasm and wait with patience for an opportunity to meet with you in future planning sessions, and ultimately to share with you in the reality of an even greater expansion, as together we labour as partners with Christ.

May this New Year be, for each of us, a year of rich Spiritual blessing. Let us not slacken pace nor grow weary, but rather let us be more diligent in our labours as we strive to emulate Him, who said: 'I am among you AS ONE THAT SERVES'.

Blessings and Peace!"

P.O. Box 190, Springdale, Nfld. AOJ 170

"CHRISTIANS WITH SECULAR POWER" - This is the title of a public address by Mark Gibbs, eminent British Christian layman, at Asbury and West United Church, Toronto, Ontario, on March 2, 1981. The meeting was sponsored by the Toronto Conference AOTS Men's Club Council and the Adventure in Living Committee of Asbury and West U.C. Mark Gibbs is author of a recent book of the same title and of the earlier well-known works: "God's Frozen People" and "God's Lively People". Because this was a stimulating address on a subject of great importance to lay people it has been reproduced* here for readers of the Newsletter. We welcome your comments.

It's great to be back here, partly because I have been convinced for a long time that the Canadian laity are one of the great potential resources, not only for the church in Canada but for the world church. You have, especially in your Protestant background, a great theory about the importance of all God's people and I believe you are developing a style of Christian living which can be very helpful for others to notice.

We are talking tonight about "Christians and Secular Power". This is perhaps a slightly strange title, but I wrote this book because I think we are still a little muddled, confused and a bit puzzled about the attitude of Christian people to power: military power, political power, and industrial power, and we are uncomfortable thinking about this. This is partly in the great Christian history. In New Testament days, of course, Christians on the whole were powerless people. St. Paul had some trouble coming to terms with this as a good many of his fellow Christians were, in fact, slaves or near slaves. But then we got the period after the emperor Constantine where in Europe, and then in North America, Christians were sometimes very powerful people indeed: people like Henry VIII, and people like the business tycoons of the 19th century in England, Scotland, Canada and the United States. Sometimes the church seems to have fallen into the trap of almost considering a kind of divine right of the powerful; that is, their wealth is a sign of divine blessing, and peasants ought to work harder or suffer what the rich tended to say. But in our own day we have seen a great revulsion from that and it is very clear that many Christians in the last fifty years have taken one of two attitudes to power. Some have simply run away from it; they have said the powers of this world in the 20th century are so wicked, so corrupt, so evil that all we can do is try and make a little Christian ghetto somewhere away from it, and they have formed a community, or a commune, trying to make a Christian oasis in the middle of a corrupt world. Other Christian people - some may say, particularly, a good many Christian clergymen - have come to believe power is so evil that all we can do is reject it, and people who have power are people to be opposed. I went not long ago

to a conference in England, called "Christians and Power", and I went partly because I wanted to see how this related to the book I was writing. I was very disappointed because they didn't talk about secular power; they talked about spiritual power, the power of powerlessness, the power of love, the power of personal relationships. These are very good topics but they are not the same as the power problems of a president or prime minister, or those of a labour union leader or a businessman, and I thought in a way they were evading some of the points I wanted them to bring out. Because I maintain, and I think some of you will maintain, that to exercise power can be a kind of Christian ministry like the other ministries which people have. It is certainly not that God loves rich people and powerful people more than he loves poor people and powerless people; he loves all people, the poor and the wealthy, the powerful and the powerless. It is clear, too, that power has to be accountable, and powerful people can very easily be corrupted by that power. It is also true that in a world where power has to be exercised, some Christians are called to get involved in that and not simply stand on the sidelines. Perhaps you know the famous saying attributed to the Irish writer, Edmund Burke: "For evil to triumph it is only necessary for good men to do nothing." In a democracy, in a modern industrial society, if the Christians all run away from the opportunities of exercising power, the others will do it.

However, I think Christians who are called to powerful situations, even moderately powerful situations, do have great difficulties in working out their responsibilities, in exercising their ministry. For one thing, a good many very avid Christians, clergy and laity, will be unhappy with them. I know a woman in San Francisco who is a powerful person. She is one of the vice presidents of the Bank of America, and its only woman vice president, and she has the job of exercising a great deal of discretion about deciding overseas pay, overseas emoluments and conditions of service for a very large number of people of that bank who work outside the United States. At the moment she is in Hong Kong trying to cope with all kinds of problems in

running their far eastern operations. She wrote me an article last year in which she said something like this - and she is a very good Lutheran Church woman, she has been president of the board of her church in San Francisco, so she by no means neglects her church responsibilities: "When I'm upset and rather depressed and feel rather inadequate and weak and maybe a bit sinful, then my clergyman is happy with me; he counsels me and helps me. He is very good at this and very comfortable in the position in which I feel rather weak and inadequate. But most of the time I feel rather strong; I've got some power and authority - which I think I use rightly, I have to hire people and fire people, I have to promote people and refuse to promote people, and I enjoy my job and I'm rather good at it. And when I show these signs of being rather powerful, my clergyman, my pastor and some of the church people are very uncomfortable; they don't know how to relate to me. When I am a sheep wanting to be sheltered, that's okay, but when I am a strong lay person wishing to be a partner, then they are uneasy." I think it is true that whereas many congregations and many pastors are happy in some of our responsibilities, they are unhappy with people who have power in the secular world. I think when it comes to church leaders and helping with stewardship and a bit of evangelism in the congregation itself, then it is okay. When it comes to family affairs and personal relationships and being neighbourly to people and loving people personally, then it is okay. But when it comes to questions of power and justice, then it is another matter.

I think there are three areas of Christian responsibility where powerful people find they are not much helped by churches and church organizations: the areas of work, the areas of politics, and some of the areas of leisure. Some of our friends in the United States are calling Monday's ministries the things we do on Monday, Tuesday, Wednesday, Thursday and Friday, and what they are beginning to call Saturday's ministries are the sort of things that happen in entertainment, television, sports, vacations and tourism on Saturdays. As a young man in Manchester, England, once said to me: "Oh, for God's sake, keep religion out of Saturday night." We know what he meant. He felt that, if we brought the Christian faith into Saturday night, we'd spoil Saturday nights because the church has a bit of a spoil sport reputation. But, of course, he was very wrong. If we have a Christian faith, that has to apply on Monday morning as well as Sunday morning and it has to apply on Saturday afternoon and evening too. We are getting very caught out because some of the structures of sport and of television and of

entertainment have crept up on the church and we hardly know what to say about it.

I'm afraid some of the people who have power in those three areas of secular life are often not very much supported by church people. In fact, they are considered a bit disloyal because they are not very often in church on a Monday evening - they are too busy, because they can't help the church organizations, and because they regard their ministry in those structures as their responsibility rather than joining more church organizations. I remember being in Melford, Saskatchewan, on a United Church seminar when we talked about this kind of thing. One of the pastors and some of the church people said: "You know, you are talking about the kind of lay people who aren't much help to the congregation." But it could be that their ministry outside the congregation was more important to God and to them than some of the things that happen in the congregation. I heard the story the other day of a minister in Washington D.C., who said about a certain man: "Well, he's wrapped up in his work and I can't get him to join the men's club." In actual fact that man is very powerful in giving or refusing grants through the World Bank, which may very well be considered a ministry of sorts.

So, there is a bit of a problem in recognizing, in affirming, in supporting, in the name of the church of Jesus Christ, some of these people who are in difficult front-line positions. They often feel rather lonely, they often feel that they are abused rather than understood. One reason for this is that these are difficult ministries, difficult to learn to understand, difficult for many lay people and for many clergy to, if you like, theologize about, to think about in a Christian way. Also, many powerful people are very busy people, rushing from one thing to another and, if I may dare say this, sometimes slipping into habits of arrogance, habits of assuming that their position is something which they can take for granted, that their comforts and lifestyle come from merit or something like that. Secondly, many of the problems of such busy people are not easily said within five minutes of talk or a little sermon or something like that. It requires a lot of homework, a lot of thinking and arguing, which in many topics church people haven't got much skill yet. I want to give you one example to show what can be done. When it comes to problems of medical doctors and surgeons, and life and death crises, and the ethics of medical care, the Christian church has done a fine job, both in Europe and in North America over the last ten years. We have looked at many difficult questions, we've had some arguments about them, we've had a

great meeting of theological experts and medical experts. You can find cases in New York, Houston, Toronto, London and Edinburgh, and so on. So the job can be done and in this particular case I think we've made immense strides in looking at some of these very very difficult questions of genetics, of life and death and terminal illnesses, and so on. I don't say we have easy answers but at least we haven't shirked the questions. But when it comes to many questions about the responsibilities of politicians, of labour organizers, policemen and army officers, of those sort of people exercising power, we really haven't done the homework yet. We've done chapter one, if you like, but we haven't got much further. We are not very good at giving such people opportunities for reflection, that is, retreats for busy people - not retreats for very religious people and not retreats for parish people - opportunities and time for reflection, because the trouble with busy people is they don't always see where they are going in five years time.

I think one particular reason why we find all this difficult is because we tend to be perfectionists or utopians; church people do know what would be good.

forget sometimes that the world is run by compromises - there is a dirty word, an awkward word; we don't like it. The world is run by picking the lesser of two evils, making the treaty which is reasonably good, making a trade bargain which is reasonably fair to your employees, that you don't go bankrupt over. It's so tricky this, and very difficult. It's the grey areas of life, the ambiguities of life, and people with power cannot be perfectionists. I find in your United Church, as I find in my own Church of England, that some youth groups and some women's groups, and some teachers' groups and some clergy groups, who are not actually people with power, will tend to be hypercritical sometimes without understanding that politics is the art of the possible. George Morrison, your fine general secretary, who has now retired in British Columbia, wrote me an article in which he said: "Of course we have to have criticism of business people, but business people cannot be daily prophets." That is, you can't protest every day; you just lose your job. I've always been very impressed with the great English politician, William Gladstone of the 19th century. When he was a young man he had very high idealistic principles. In fact, he agonized for months as to whether he should be a priest of the Church of England or a politician. And when he became a politician he was very very scrupulous. He offered to resign about once a month to his prime minister, the rather worldly Lord Palmerston, and sometimes he did actually resign. But, in the end,

he mastered the art of politics so that he enormously reformed the British financial system and brought honesty into a lot of the national accounts. He wrestled for years and years with questions of reform, both in England and in Ireland, and he got re-elected. He was elected prime minister four times. This is rather different from being a highly principled young man threatening to resign on almost every point of principle.

There is an American businessman you may have heard of, head of the famous Cummings Engines Company in Indiana, and now I think almost near retirement. He has also been president of the National Council of Churches in the United States. He is a very distinguished layman indeed. His name is J. Erwin Miller. He said once on CBS television: "I'm a businessman. I spend my time choosing between two wrongs and getting shouted down for the one I choose." It is not easy for a politician, given the party systems of Canada or Britain or the United States, or anywhere else, to have high principles and hold to them and get elected. It is not easy if you are trading with the Middle East or anywhere else to have a sufficiently decent standard of trading and bargaining and still not go bankrupt. And yet, we must, it seems to me, not condone the things that go wrong in political and business and entertainment structures, but at least understand how some of our fellow Christians are caught in these ambiguities and cannot do what they would wish to do to be absolutely right.

I think the way forward from this is three-fold. Firstly, we need to understand better the virtues of Christian courage. It is much easier to stand on the sidelines and criticize; it is much easier to be a teacher, or even a pastor, or be a social worker and criticize. We need to see something of the courage which many of our fellow Christians have, when they take up political or industrial careers. And we need to be thankful sometimes for their guts in doing this - what George Steiner once called: "The role of Christian energy in modern society." Second, we need to help them to develop a style of Christian discrimination, a style of criticism of the society in which we live - we are not opting out from it entirely - a style of knowing when to protest and when to stand out and when it is not yet time, a style of life which doesn't catch you up in upper middle class living so that you are not bound by it and have a certain freedom in your lifestyle that you can, if necessary, risk your job. But don't resign every day or any moment; learn your timing and learn to make allies and learn to make an effective protest. I think a great deal needs to be done to

develop lay people who do not easily conform to the patterns of industrial and political life, but nevertheless know what they can do in protest and learn how to make effective protest and how to make a coalition with other people when they protest. I do admire very much, and I draw to your attention, the record of Senator Mark Hatfield in the United States, who, over the Vietnam war and in so many other ways - and he's written about this in his biography: "Between a Rock and a Hard Place" - found it very very difficult to work out what should be done, but managed to make some effective protest even when he felt very lonely in this. But I think he found sometimes that his fellow Christians didn't understand what he was suffering and the difficulties of the situation. And then, thirdly, I believe the greatest thing which people with power or people without power can do is to learn again the great Christian doctrine of living by Grace. If we live by the love of God, the generosity of God, the forgiveness of God, the enquiring that comes through God, then we don't have to worry so much about our own little souls; we don't have to worry so much about our own little reputation. And if we have to plod on in a rather dull and defeated situation, then we can bear that too.

It does seem to me that we need to say for powerful people and for powerless people: we are already citizens of two countries, our own and the Kingdom of Heaven, we are already part of the new humanity - that is our prodignity more than any human status, whether we are a prime minister or a taxi driver. And by that Grace and by that redemption we are able to be free people, to live in embarrassing compromising situations or to protest against them. I think, secondly, that to live by Grace means a much more personal relationship with our Lord, and a much more personal putting of our daily lives before our Lord, which many ordinary people and many extraordinarily powerful people seem to manage. There is a daily discipleship to be worked out and this is as true for the chairman of a bank as it is for the teller in the bank. And then, thirdly, if we are liberated by living by Grace, if we understand that our ministry may be in such difficult places or in such humdrum places, if we understand that the gospel applies not just to Sunday and to church work but to Monday's work and Saturday's entertainment, then it seems to me we can find a kind of serenity which I find among many busy, very busy, powerful, very powerful, Christian lay people. This is a serenity which I can only describe in terms of a very strange saying I once found in an American novel, a very funny novel called, "The Natural Father". There

was a preacher and he was many times making Freudian slips in the pulpit. Because it was a very liberal church they did not sack him; they appointed a psychiatrist to come up from New York, at great expense, to listen to the sermons and counsel with him afterwards. One such slip occurred when he said: "My text today is 'Take up your Cross and be glad!'. Now, that is really a very wise saying, for it conveys a kind of serenity, a kind of taking of the burden and laughing a little about it, a state of not worrying every five minutes, which it seems to me, by Grace, we are entitled to find, and which busy people and powerful people can also find. Especially so if the body of the church, ordinary church people like ourselves, learn to honour and affirm them, and to understand them and their situations before we criticize them.

This concluded Mark Gibb's address. A question period followed (the tape was not clear enough to hear some of the questions).

Q: Re an obligation to worship, and to whom.

I think as people we have an obligation to God. We are supposed to be worshipping people. Part of our whole humanity is to be worshipping people and I put it as deeply as that. That is not to say that it has got to be traditional worship on Sunday morning at eleven, necessarily, but it is to say that we have an obligation to relate to the Almighty in prayer and in worship, and we have an obligation to do this together with other Christians and not only with United Church people. We have an obligation somehow to have some public worship with other Christian people, and we also have an obligation to ourselves because it is part of our spiritual health. Now, I would wish to be a little bit firmer about that than many modern Protestants are and, in fact, many modern Catholics are. I don't think it is a matter of legalism, I don't think it is a matter of rigorism; it is a matter of our spiritual health. We have a lot of Christian churches now, a lot of Christian people, who don't take worship very seriously, and I think we can see clearly the troubles. One is that individual Christians get very cranky. They have private ideas that are never tested by checking up against the body of Christian knowledge or other Christians, and so on. Another is that they get very lonely. Now, I must say frankly, in some congregations you can be very lonely too because there is not much in the way of Christian community; they are a kind of Christian assembly. But maybe in new ways maybe more in informal and smaller churches, but in one sense or another, I believe to be worshipping is normal and to be nonworshipping is abnormal.

Q: Would there have been a cross if Jesus had followed your philosophy of compromise?

That is a very good question. Yes, I would dare to say that in some ways Jesus did compromise. Let me explain. He was very often asked to drag himself into some of the controversies of his day. Sometimes he did this, sometimes he did not. I would say that this must have let down many of the people who wanted him to help in some of these ways but he had to follow his peculiar and particular and all-important mission in life and in death. When I say that Christians sometimes have to pick the lesser evil and to compromise, I do not mean that they avoid the costs. It is sometimes much easier to be the absolutely right person, to be the absolute pacifist, to be the absolute rigorist; it is much more difficult and agonizing to work out what are pragmatic, possible solutions. If we think that many politicians easily give up some of the good causes they are asked to follow, we just don't understand the way in which they often wish desperately to do much more than they can. Do you know who stops them? Normally the taxpayer. Don't let's imagine that their compromises are always their sliding into easy solutions. Of course, if they compromise by taking a bribe or something like that, I'm not talking about that. I'm talking about the fact that the things to be done are almost limitless and the resources are very limited, and the pressures from rivals are very fierce, and the taxpayers on the whole don't understand. So that if, for instance, we find that very often reforms are not passed, or the jails are bad or the hospitals are bad or the aid in the Third World is inadequate, don't let's imagine that the powerful people are all to be blamed. We, the voters and the taxpayers, are often just as deeply involved; we are compromisers too. Let's remember that politicians can break their hearts on the things which they want to do and are not able to do. And that is something of a reflection of their taking up the sufferings of the world which are symbolized in the Cross. So I don't really feel that this question rules out the life of the politician.

Q: If power be love, how would one distinguish whether this be born of self will or God's will?

I'm not sure I quite understand that. If it is "love be power", or "power be love". I think I see what it is. It is always very difficult if we have power to decide how to use it. We have to remember the old saying of Lord Acton: "All power tends to corrupt." And he went on to say: "Absolute power corrupts absolutely." Now, the only way in which the corruption of the powerful can be avoided is by not

letting that power get absolute; whether it is an absolutism of the right and fascism or an absolutism of the left which may be communism, whether it is an absolutism of the employer - in the old days he had the power to hire and fire just like that and nobody dared to say him nay - or the absolutism of a union which can hold the community to ransom. All power needs to be controlled, it needs to be accountable, it needs to be criticized, it needs to be subject to the pressures of an open press and of open comment and of the electorate. If, in fact, powerful people are tempted, as they often are, to mix up God's will with their own will, to mix up God's desires with their own easy comfortable living, the check on that is the criticism of fellow citizens and fellow Christians. The one thing we must never do is trust to the paternalism or to the divine right of the powerful. We have, sometimes, good people who are powerful, but the temptations are so great that we must have the criticisms of the general people, the criticisms of the press and the comments of preachers, the general criticism of the body of Christian people, which can responsibly, carefully and, we hope, even courteously hold powerful people to account. I don't think we are capable ourselves, very often, of distinguishing between God's will and our will. We need the help of other people to make this clear.

Q: As you know, the United Church, with other denominations and through the World Council of Churches, has been very critical of the business activities of banks, mining companies, food companies, etc., in Third World countries. Almost all such criticism comes from the clergy, so-called church leaders. Do you consider this to be a proper activity of the institutional church? This criticism relates, of course, to very controversial matters for which there is no unique Christian solution.

Firstly, it is quite proper for Christian people to be responsibly critical. I've said that several times tonight. I don't think there ought to be ignorant slander, I don't think there should be wild rhetoric, but to develop a responsible Christian criticism of everybody, from archbishop to bank managers and back again, is a quite proper thing to do. In working out this criticism, I do not think it is wise for the clergy to do it all on their own. I believe that far the best thing - we've had a lot of experience with this in the Church of England - is that it must be a matching of clergy and laity, of theologically wise people and people who know the facts of the case, and it must be a criticism worked out with some powerful people involved and not behind their backs. Now, I do understand the difficulties

of doing that; I've been involved in a good deal of it. I do understand that business people get very fed up at sniping from the clergy when it doesn't look as if the clergy have done their homework. But with all that, I must say, we must not allow business people, we must not allow politicians, we must not allow army people, we must not allow television people, to get away uncriticized. They are accountable, just as we are. But the best kind of criticism involves a dialogue with them and involves using the best laity as well as the best clergy. I know a good deal about the work of the World Council and I think they are very much refining the process by which they develop such statements, because they have been vulnerable sometimes in the past. But although they have made mistakes - and I think your United Church in Canada has made mistakes, and our own British Council of Churches has made mistakes - let us realize that we have to do this kind of work. We haven't done it very well sometimes, but we must hold the powers of this world accountable because they are accountable to the people of the world. They are not to get away with an abuse of power. Nor are we to assume that their power is necessarily being abused. So, I would say we need to refine the process, we need to bring more lay people in, we need to bring more powerful people in. We shall find, sometimes, they are very well aware of the defects of the structures in which they work. We mustn't be too perfectionist, but it would be far worse if, for instance, on matters like apartheid, on matters like the slave camps in the Soviet Union, on matters like the atrocities going on in places like Argentina, it would be far worse if we had been silent, even though sometimes we may have got it wrong. I believe the exercise is right but I believe we have to learn more skill in doing it. I am very proud of the fact that Christian churches are not now silent in oppression as were the German churches or the British churches in the early days of Hitler. That is the great warning: just to try and run a private church and take no notice of what is happening outside. When the Jews were already being killed and when the concentration camps were already going, that is far worse a sign of weakness in the church than sometimes making mistakes in these very difficult questions.

Q: Re the role of the parish church in the future.

I quite agree that the parish structure is very good for some things. It is very good, for instance, for some discussion on family and children's questions, on matters of personal relationships. It is not very good at some of these other questions. They are too complicated, there aren't enough people in the congregation who want to do this kind of work, and we

need to have other structures. I believe that the churches of the future are going to be multiple in form. I think that they are going to be both denominational and ecumenical. I think they are going to be local or parochial and they are going to be metropolitan. I think they are going to be both formal, like an ordinary formal church service, and they are also going to be informal - we see some of these informal prayer groups and discussion groups developing all over the place. If we are to have institutional churches in the future, and I think we should do, then maybe we have to recognize all kinds of new kinds of church as well as the steady forms of church. The steady forms of church now serve something like half the Christians in your country and mine, or perhaps even less - we have a lot of people who are keen on the present kinds of church but we have a lot of Christians who sit very loose to them. I am not prepared to say that they are all disloyal or defective Christians though I want them to worship.

Now, what we've got in the world church - and this is true everywhere in the world, from Japan to Vancouver to London to Bergen, anywhere else - is a good many possible models for new kinds of church. We have got them in Catholic churches, Baptist churches, Reformed churches and Anglican churches, and so on. What we haven't got, at the moment, is enough testing of these models and enough financing of them to find which are the best ways forward. I believe that just as any great human organization, like Shell Oil for example, has to put money into experiments for the future, so the churches, if they are not to get fossilized and set in a rapidly changing world, have got to put money and experiments into new forms. We must not be too judgemental for or against them - I've met some young clergy who think their new kind of group is the only possible way for everybody - but have a certain flexibility so that we can find different kinds of Christian fellowship to suit different kinds of people. I think very many Christian people ought to have more than one form of Christian fellowship. I'm very reluctant indeed to say that people ought not to have a parish, to have a local congregation. It is very good in very many ways. But, on the other hand, when I was a teacher I learnt a great deal from the teachers' group, which was certainly not just Anglican and certainly not in my parish - it was in the City of Manchester. I also learnt a great deal from going regularly to the Island of Iona where they have a retreat and conference centre, and this became almost a kind of spiritual home to me. But this didn't mean that I gave up my local parish; it was something in addition. I suspect that many lay people, powerful

d unpowerful, in the professions and in business, and so on, need more than one kind of Christian fellowship, and we ought to be rather relaxed about this. If I may say so, pastors play a very important role here because if they are too protective and say: "You must all be in my church," they will get a certain number there but a lot of people will not come. But, if we in fact advise: yes, this is good for you, and this might be an idea for you, and we'll try this, etc., and if we remember that there are a lot of people who are perfectly happy about present parishes, it is nonsense to say that the parish is finished. Then people can grow according to their needs. In the City of Toronto, for instance, there ought to be quite a lot of things for lay people to go to which are not parochial. This won't mean that they are giving up the parish for it is a kind of supplementary education, and the resources in this city and this metropolitan area are so great it's a bit of a waste at the moment because only people of one denomination go, or only people who know about it go. If there was even a great information bulletin, with the opportunity to listen in, you could place a journalist here, a medical doctor there, a union person there, and let them come back to report. If the parish doesn't try to have a monopoly, it will be a proper and rightful place in the development of people. That's what I think I would say about that one.

Q: Re his activities.

I run a very small foundation, a non-profit organization in England which is called the Audenshaw Foundation, and it is only called that because that is a district of East Manchester where I used to live and work. This is not a movement, you can't really belong to it. We are advisors, kind of background advisors, specialists, if you like, on laity questions, to a number of churches at any given time, like the United Church, the Episcopal Church in the United States, the British Council of Churches, etc. We try and give them a bit of advice and help as we can. We have great files on all the experiments going on in Europe and in North America, and we are putting these files, the European ones, in a library in Cambridge, England, and the North American ones in a library in Chicago, so that any scholars or people who want to work on this can do some research. We publish a number of magazines, especially the one called "Laity Exchange" and another in Britain called "Audenshaw Papers", to communicate these ideas, because we find that the children of this world are so much wiser than the children of the last. If we want to design a supermarket, we automatically crib the best ideas from anywhere in the world where they

are running supermarkets - we don't start by re-inventing the wheel, as it were. But the church has terrible blocks to the communication of new ideas. They are very often national blocks - and I would like to say that my own English churches are about the worst at this; we don't even know what is happening across the channel sometimes, we expect everything to be written in the sky by God, above our noses, above the sky in Canterbury as it were. We also have denominational blocks. I very often find in a city that denomination A doesn't even know the experiments denomination B is doing. My kind of ecumenism is practical ecumenism - it's nice of course if we have cups of tea together, if we go to communion together; I'm all for that sort of thing. But, practically, ecumenism means not only that we greet other Christians, whether they are Baptists or Roman Catholics or whatever, but we then say: "Has God told you something we don't know yet?" That is what the Audenshaw Foundation is about: spreading the network of ideas around. It's very poor and very small, and I'm not saying it is very important, but I believe the idea is a good one anyway.

Q: Re the prophetic role of Christians.

I think that the prophetic role of Christian people is tremendously important and it must be exercised not only by clergy but by lay people, and not only by people outside the structures of power but by people inside the structures of power. I think we have Old Testament credentials here for saying that the best prophet is not a slick and easy prophet. Like Amos, you know: "I was not a prophet, nor was I a prophet's son but I was a herdsman and you dragged me Lord here, and I've got to say this." I think the best prophets in the Christian church in the last fifty years have been people who not rather easily said: "I'm going to be a prophet," but people who felt the Lord made them speak out, they had to say this. Now, this can come to people in power, and that's why I said they have to be sufficiently loose to their style of living that they can, if necessary, resign, and can, if necessary, even take the risk that their children's education is upset, and so on. Sometimes we have to do this. We talk about this in Britain or America but, heavens above, think what it's like in some of the countries of Latin America. Think what it's like in some of the countries on the other side of the Iron Curtain where, in fact, it's bad enough for the clergy to protest, but for lay people to protest it may be they simply go on an inadequate dole, or they get blacklisted and never get any promotion, or their children can't go to university, and so on. So I think there is a role to be a prophet but it is not a role to be undertaken daily

or lightly, or always out counting the cost of it and praying about it and checking it over with other Christians. And we've got to be very careful, I think, not to judge when someone seems to be speaking a little too sharply and quickly, or when somebody seems to be speaking a little slowly; this is a matter between a person and God. It is quite clear sometimes that we have people rather too slick as prophets. We also, very often, have people who are too slow to prophesy, because this is a costly thing to do. God forbid that we should ever judge other people, but I have found in Christian history, until

recently, too many people too quiet rather than too many people too vociferous. It is possible that some of our troubles at the moment are due to the fact that the church is just learning to prophesy again. It is not just a matter of somebody waking up and saying: "Oh, God told me to prophesy." It is a matter of a church or a denomination, your denomination, or of a group of people coming to the conclusion: we have to speak out here, we can do no other. But that is very different from every Sunday sounding forth, denouncing everybody.

*The address was reproduced from a tape recording very kindly loaned by Alan Staig, Associate Secretary, Ministry With Adults, Division of Mission in Canada, United Church House. Unfortunately, the tape was unclear and could not be understood in several places. In such cases, the text was altered slightly to preserve sense and continuity. I am very much indebted to Ms. Mary Fraser for transcribing the talk and for patiently making the many changes and corrections necessary to produce this final result; it was a more difficult task than we anticipated. The paragraphing and other editing tasks were mine, as are the underlines (for easier reading), and I accept responsibility for any errors. MMW, editor.

Do you wish to read further?

In Mark Gibbs book: "Christians With Secular Power", Fortress Press (Laity Exchange Books II), there is an extensive bibliography. Alan Staig has the following additional recommendations dealing with Christianity in the work place:

- "Called to Holy Worldliness", Richard J. Mouw, Fortress Press, Laity Exchange Books I.
- "It's Your Life: Create a Christian Life Style", Graham Tucker.
- "Shirtsleeve Ministries", William Sprague.
- "Monday's Ministries: The Ministry of the Laity", Nelson Vos (strongly recommended).
- "Christianity in Real Life", Bill Diehl (Bethlehem Steel executive and Lutheran layman).

And while we are on books, here are some recommendations from Reg Attwell, chairman of the Spiritual Life Committee, "for personal enrichment and spiritual growth, as well as resources for meditations and devotional periods":

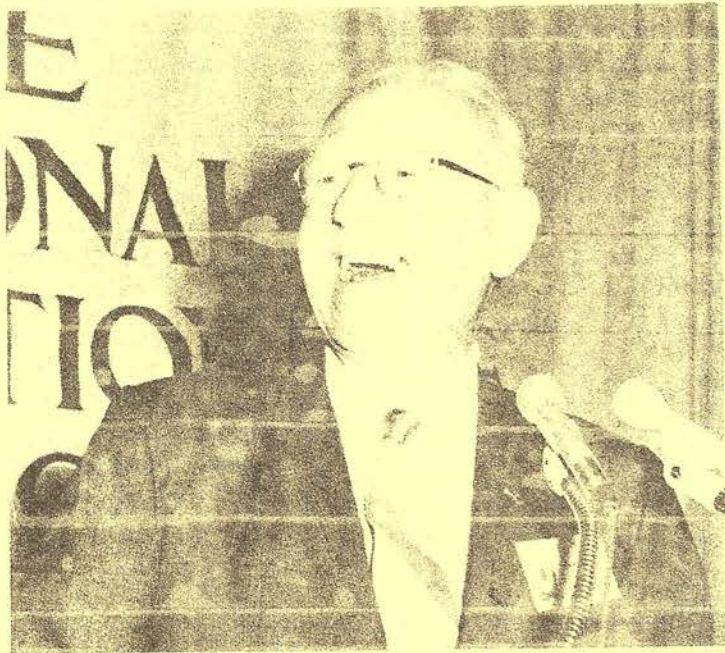
- "Thirty Days to a New You", Bruce Larson.
- "You Promised Me, God!", Donald Deffner.
- "A Certain Life", Herbert O'Driscoll (which Alan Staig says is "super")
- "For This Day", J. B. Phillips.

And, finally, I have one to suggest, good solid stimulating reading, a collection of sermons and lectures by Dr. Angus J. MacQueen: "Superman is an Idiot". Dr. MacQueen was Senior Minister at St. George's U.C., Toronto, 1964 - 80, and was Moderator of the United Church, 1958 - 60. [This can be obtained from: St. George's U.C., c/o UCW, 35 Lytton Blvd., Toronto, Ont. M4R 1L1. The price is \$3.95 + 0.90 (3rd class) or 1.20 (1st class) postage.]

"I should see you in church because the church throws light on life's big questions. They are questions like these: 'Who or what is God?' 'Who or what am I? --- What is my life? Have I any purpose and any value and any ultimate destiny in the scheme of things? Where do I fit in? Do I count?' These are the great questions. And they won't be answered by Christian ethics and the Golden Rule ... by the sociologists ... or by the schools ... by the trade unions ... or by governments. They won't come to grips with such ultimate questions as 'who is God?' and 'Who are you?', and 'Where do we go from here?', 'What is it all about?'"

Angus J. MacQueen, in "Superman is an Idiot".

"An Evening With Dr. Bob McClure"



"Salt...flavour...ppm: 'There ain't no George!'"

the scripture passage, and Dr. McClure preached the sermon. He spoke, with his characteristic vigour and great enthusiasm for life, on his favourite subject: on Christians as the "salt" of the earth, the "flavour" of our society, and on how "parts per million" can be sufficient to make the difference between a good or a poor result. And he challenged his listeners to accept this role; it is not one that can be "left for George" because, he said, "There ain't no George!"

It was a wonderful service of worship and music. This large magnificent church was filled and more than \$3200 was raised for "Dr. Bob".

Lorne Thornley, business manager of the Glee Club (and president of the National Association 1967-69), advises that they are "available for entertainment, church services and fund-raising concerts 'at no profit to ourselves', and give priority to AOTS clubs, their churches and other related organizations". If you wish further information you can contact Lorne at: 7 Innisdale Drive, Scarborough, Ontario, M1R 1C4.

*They have an interesting decision-making procedure, which you might find useful in your own club, particularly if "manpower in favour" (the actual turnout when you go to work on a project) tends to fall short of "votes in favour". Two votes are taken. The first is on the question "Do we accept?". If the answer is "yes", the second question follows: "Who will attend?!!"

NEWS FROM THE ARCHIVES - Archivist Bill Hastings of Vancouver needs some help!

"The Archival Cup Runneth Over! The Archivist is running behind --- one way of saying that I am receiving a lot of material. Many of you have responded. I am truly thankful.

You can work with a man for many years and not know his habits or the contribution he is making to AOTS. Thus, I discovered that Al Diston, Saskatchewan Conference AOTS President in the early 70's, is a collector. Al worked for the men of Saskatchewan

You have almost certainly heard of the AOTS Glee Club, more accurately --- the Scarborough AOTS Glee Club, Sid Bagnall director, which has performed at so many AOTS conventions and round-ups over the years. What you may not know is that the Glee Club is also organized as an AOTS club (#772) in the ordinary sense*, except that its main activity, of course, is singing. And they use this talent to raise money for projects they wish to support.

An example is the recent (November 29th) "An Evening With Dr. Bob McClure", when they joined with the Metropolitan Silver Band to sponsor a Sunday evening service at Metropolitan United Church in Toronto, the proceeds going into "Dr. McClure's Special Fund" for support of his current missionary activities. The Band played several selections as a prelude to the service, the Glee Club sang some hymns alone and joined with the congregation and Band in others. Lorne Thornley read



Director Sid in familiar pose.

Director Sid in familiar pose.

for many years, keeping duplicates of his outgoing correspondence and filing that coming in. Most important, he saved each and every scrap. As a result, one can see within Al's collection the story of men's work in that province while he was playing a heroic and active role. This quiet-spoken man has certainly earned a place in the AOTS Hall of Fame. While filing his material it occurred to me that very few of us know, for instance, that the St. Andrew's club in Moose Jaw has recorded a legacy of service in a publication called "The Menu" (Ed. note: now, Dec. 1981, at Vol. 23, #10!!). No big thing you say? But supposing all these little things were displayed for all to see at the National Convention. ATTENTION NEWFOUNDLAND! How about a series of displays of publications, projects, and social events? Sounds instructive and a great deal more interesting than lectures. The Archives will have a display of things past and we challenge the clubs to show that the present and future will be as productive.

I need some help from someone living in the Toronto area. We would like to know how much material relating to AOTS and UCM is in the United Church archives. Also if, within the confines of Berkley Studio, there are pictures and negatives on the same subjects. Please go through your own collection and send me any pictures, photographs, etc. you may have of AOTS events and gatherings. PLEASE IDENTIFY people and places!

Please keep the material coming fellows, and a second thanks to those of you who have been so helpful."

Bill's address: Dr. W. G. Hastings, 803 Younette Drive, West Vancouver, B.C. V7T 1T1

NEW MEN'S PUBLICATION IN B.C.*

A newcomer on the communications scene is "The B.C. Handshake" (Vol. 1, No. 1, Dec. 1981), a newsletter of the B.C. Conference AOTS/UCM Council. Edited by Bill Hastings, it goes to all men's organizations in the Conference to bring news of "men's events within the United Church of Canada and most particularly in B.C.". The first issue reviews briefly the annual B.C. AOTS Round-Up, a one-day meeting held in early spring (the 33rd is on March 27 at Collingwood U.C., Vancouver), the Coastal Christian Men's Conference in Langley, also a spring event, a weekend gathering of about 100 men now (April 30 to May 2) said to be in its 25th year, and the annual October Banff Men's Conference attracting up to 800 men from all across western Canada. It also gives notice of district council meetings (Vancouver Island meets quarterly) and of the AOTS/UCM Council itself (1st Monday, 6:30 PM, East Burnaby U.C.). Finally, there is a note on the Thomas Crosby V, an expression of concern that, due to rising costs, its operation may have to be curtailed (see picture story in the Dec. 1981 Observer, page 27). If this were to happen there would be great disappointment among the AOTS clubs of the province for, as you know (National AOTS Newsletter, November 1981, page 16), it was only just a year ago that they raised nearly \$4000 for the purchase of new radio equipment for this much needed mission boat.

We look to the B.C. Handshake to make an important contribution to the spreading of the word of men's work in the church. Welcome, and good luck.

*This may be regarded as a revival of "The Handshake", a newsletter of the original "Vancouver and Lower Mainland District Council of AOTS Clubs" (formed Jan. 21, 1924), first published in 1932 and continued at least until the early 60's.

1983 marks the 60th anniversary of the founding of AOTS. The National Executive has decided that we should observe the occasion appropriately and invites suggestions from AOTS men everywhere. [As you know, the first AOTS meeting was held in Kerrisdale Methodist Church (now Ryerson U.C.) in Vancouver, January 8, 1923, under the enthusiastic leadership of Dr. Herbert W. Riggs; there were 53 charter members.] The 50th anniversary was celebrated in several ways. One such was an anniversary dinner at Ryerson on Jan. 15, 1973, 200 men attending; another was the publication of a 50-year history of AOTS authored by W. Jack Banks. Please send your suggestions to the executive secretary, Al Smith. [Bank's book is well worth reading. Order your copy from Al Smith, now. His supply is limited, and when it is gone there will be no more: 61 Nordin Ave., Toronto, Ont. M8Z 2B4.]

M. M. Wright, February 14, 1982.