



ENCOMPASS

News and Events from the American Anglican Council • Second Quarter 2013

Gay “Marriage” and the Supreme Court

BY ALAN HALEY, GUEST WRITER

What have we learned from the two Supreme Court decisions handed down on Wednesday, June 26 regarding same-sex marriages? Not much that we didn't know already.

We learned that five justices of the Court — Kennedy, Ginsburg, Breyer, Sotomayor and Kagan — think that we Christians, in our support for the Defense of Marriage Act (DOMA), were motivated by a “bare ... desire to harm a politically unpopular group,” and not by a desire to uphold and protect society's traditional view of marriage.

We learned, also, that those five justices will let nothing stop them if they can use a case as a vehicle to tout their (no doubt well-intentioned) liberalism. As Justice Scalia wrote in his dissent to *United States v. Windsor*, “the plaintiff and the Government agree entirely on what should happen in this lawsuit. They agree that the court below got it right; and they agreed in the court below that the [trial] court below that one got it right as well. What, then, what are we *doing* here?” It's a very good question, and one that the majority strives to evade.



The Supreme Court of the United States: Top row (left to right): Associate Justices Sonia Sotomayor, Stephen G. Breyer, Samuel A. Alito, and Elena Kagan. Bottom row (left to right): Associate Justices Clarence Thomas, Antonin Scalia, Chief Justice John G. Roberts, Associate Justices Anthony Kennedy, and Ruth Bader Ginsburg.

The immediate upshot of the decision will be to create more chaos at the federal level, particularly with our tax laws. (Justice Scalia, again, offers specific examples.) And Section 2 of DOMA (allowing states to refuse to recognize same-sex marriages contracted in other states) remains in force.

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This is Your Brain on Marriage

BY BARTON GINGERICH,
INSTITUTE ON RELIGION AND DEMOCRACY

If there's one thing Anglicans know, it's that the West is fighting over the definition of marriage. Whether it be pansexual takeovers in the United States and Canada or English bishops debating in the House of Lords, followers of the Anglican Way are struggling to uphold marriage on an international scale. Revisionists within and without the Church work tirelessly to remodel mankind's oldest-known, universal institution. Their cause has become frightfully popular, especially with the younger set. Marriage defenders — especially orthodox Christians — struggle to marshal an

effective defense for marriage as an exclusive, lifelong covenant between one man and one woman.

Rational defenses abound. The latest volley includes a case based on natural law and reason. Authored by Robert P. George, Ryan Anderson, and Sherif Gergis, *What is Marriage?: Man and Woman: a Defense* offers a rational basis for the traditional definition of nuptials for all of society, not just religious communities. However, as the Manhattan Declaration's Eric Teetsel pointed out, “It's not an intellectual boxing match, it's a beauty contest.” In luxurious, entertainment-soaked societies, people — especially Millennials — aren't concerned with what is logical as much as about what is appealing. This is not necessarily how things ought to be, but how they are.

“Marriage Defense” continued on page 5

A Third Issue: Message from the President

BY THE RT. REV. DAVID C. ANDERSON SR.,
PRESIDENT & CEO,
AMERICAN ANGLICAN COUNCIL

Within the larger Christian community, and indeed within Anglicanism itself, there are some issues that divide denominations, communions and families. You may be familiar with some of the issues, and may have had to deal with them firsthand in your own family, workplace, or church. One issue is the ordination of women to Holy Orders. Both sides feel they have convincing arguments, and it is difficult to find a middle ground. Another issue is sexuality, and primarily homosexuality, and how this is dealt with for membership, communion status, and for ordination.

A third issue is one you may not have heard of or encountered, but it does play a role in church teaching and conduct. This issue is a modern replay of the reformation era theological arguments, usually termed Calvinism and Arminianism, after their founders John Calvin and Jacob Arminius. Both theologies are soundly based on Holy Scripture, but focus on different aspects of the salvation story, and seem to be contradictory to one another. Although Calvinism has much to say about many things, and without doing full justice to Calvin, I would say that it focuses on the Sovereignty of God, and that everything else falls under that. Arminianism focuses on the free will of mankind, and on the acceptance or rejection of God's grace in our life. The Sovereignty of God requires God to be omnipotent, and omniscient. The concept of predestination arises out of this, as does double election, that is, God has already chosen who will respond favorably to him and be saved, and those who will reject him and his Grace, and face destruction. The Arminians, on the other hand, believe in the Sovereignty of God, but they also believe that men and women have the freedom to choose for or against God, otherwise they won't be legally responsible for their actions, and it would be unfair for them to be consigned to destruction if they had no say in the matter.



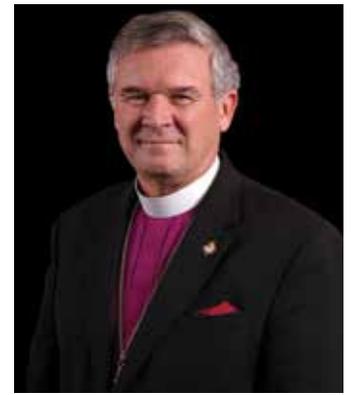
John Calvin (left) and Jacobus Arminius

If you start with a human who has free will, having the ability to choose for or against God, and allow a large measure of God's grace preeminently invested into the individual, it would seem that God is left waiting around to see which way the human will decide, and that doesn't agree with God being all-powerful. John and Charles Wesley as Anglicans taught what seems to me to be a fairly Arminian doctrine. In the recent past, Presbyterians taught Calvinism and predestination, while Methodists following the Wesley line taught Arminianism. Baptists fell into both camps. I've seen plenty of "First Baptist this" or "Second Baptist that" churches, but then I've also seen "Free Will Baptist" churches, and surprisingly I've even seen a "St. Paul Baptist" and a "St. John Baptist" churches. I've wondered what the last two might teach, but haven't taken the time yet to visit.

Anglicans can fall into either camp, and how they sort their theology out on these subjects will usually be reflected in their attitude toward ministry and life. I understand the need for God's Sovereignty to be upheld, but I also think that God didn't intend to make us all into automatons, and that in his all-powerfulness, he chose to voluntarily set aside his all-powerfulness in order to give humankind the free agency to make decisions, to sin, and to make choices that take us away from him. That decision on his part necessitated God coming to earth in human form to bring grace to the battlefield of life, where the for-or-against-God decisions are being made.

I think at some point later on, when Christ has gathered us together for eternity, the seeming dichotomy between the Sovereignty of God and the freedom of the human will shall be reconciled and both shown as true. I want to believe that I shall see a day when faithful Baptists and Methodists, Presbyterians and Anglicans, and others as well, will all be together in God's presence, perhaps astonished at who is or isn't there. I have only touched lightly on this serious and heavy subject, but perhaps some of you might wish to read up on the Remonstrance of 1610 and the Synod of Dort, and start to wrestle with some of these concepts which are actually still alive and live underneath some of the issues we have to deal with.

Please remember that God isn't through with you, ever. He remains deeply caring about how each of your days go, and the decisions that you must make. He has time for you if you will take time for him. †



100 Years Old - Ugandan Theological College Celebrates Birthday

BY THE REV. DR.
STEPHEN NOLL

The year 2013 marks the centenary of Bishop Tucker Theological College in Mukono, Uganda. A number of celebrations are planned, including one on Martyrs' Day June 3, a national holiday commemorating the death of about 45 Roman Catholic and Anglican martyrs in 1886.

The martyrs' blood became the seed of the flourishing of Christianity that followed in Uganda. In 1890, Missionary Bishop Alfred Tucker arrived in Uganda from England, succeeding the martyred Bishop Hannington. Tucker brought with him the vision of the "Native Anglican Church" as a self-governing, indigenous church. Critical to the planting of such a church was education for its people, and so the Church under Tucker founded high schools for girls and boys and promoted theological training, which led to the founding of the work at Mukono in 1913.

Although the first educational buildings at Mukono were grass-roofed, the college, named in memory of Bishop Tucker, moved into beautiful new quarters in 1925, to this day a marvel of engineering and construction. The first academic program was established for clergy and teachers, staffed primarily by missionaries who taught in the local language.

The East African Revival brought renewal and controversy to the Church and the College, climaxed by the expulsion of some of the most prominent Revival students in 1944. The wounds were healed during the tenure of John V. Taylor, later General Secretary of Church Mission Society and Bishop of Winchester. Taylor staged and photographed passion plays in Lent and constructed an "ordinands' village" where wives could receive some basic training for their future parish work.

With independence in 1963, African principals were appointed, many of whom went on to become bishops; indeed a large proportion of bishops in East Africa have studied in Mukono. Women began to study also at Mukono in the 1960s at first in a separate program but more recently in all the theology courses. The current dean of the theological faculty is the Rev. Dr. Olivia Nassaka Banja.

After surviving the chaos and persecution of the Amin-Obote era, the Church of Uganda set a new direction for the work at Mukono, deciding in 1996 to convert the college into a University. In October 1997, Uganda Christian University opened its doors, with students enrolling in courses in humanities and social sciences, law, nursing and science and technology. The numbers have increased steadily until in



Tucker Tower at Uganda Christian University.

2013 the University had about 12,000 students on four different campuses.

The theological faculty continues as the Bishop Tucker School of Divinity and Theology, with about 180 students taking bachelor's, master's and a few doctor's level courses. Some have feared a loss of Christian identity and a dilution of clergy formation with the advent of the University. However, Uganda Christian University is itself an unashamedly Christian institution, requiring foundation courses in Bible, Christian worldview and ethics of all students and with a dynamic chaplaincy. God has presented the Bishop Tucker faculty with a missionary opportunity to equip the saints for the work of lay ministry.

Jesus challenged his disciples saying: "Every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old" (Matthew 13:52). As we celebrate the 100-year history of Bishop Tucker College, we also recognize a new call to train up a new generation of disciples and leaders for East Africa. †

Prof. Noll served as the first Vice Chancellor of Uganda Christian University from 2000-2010.

Uganda Christian University is a private university in Mukono, Uganda, about 15 miles East of Kampala, the nation's capitol.



Update from Provincial Council

BY THE REV. CANON PHIL ASHEY, COO

I recently spent a week at Nashotah House Seminary for meetings of the Anglican Church in North America's Provincial Council. Since 1996, the American Anglican Council (AAC) has been involved in the renewal and realignment of Anglicanism in North America. Until 2003, the AAC was deeply committed to renewing the Episcopal Church (TEC) from within. Bishop David Anderson, our President and CEO, was a principal leader in that effort and a co-organizer of the historic 2003 Plano Gathering that galvanized so many leaders, ordained and otherwise, to create what is now the Anglican Church in North America (ACNA).

Since 2008, the AAC has been committed to the creation, development and flourishing of the ACNA. Though no longer seeking to change TEC from within, we are still helping congregations and leaders within TEC stand for Jesus Christ and the Gospel. We have invested our time, staff, resources and future into building up Anglican leaders and congregations all over North America to fulfill Jesus Christ's "Great Commission" in Matthew 28:16-20 — to make disciples of Jesus Christ who in turn will make disciples of ALL nations!

One of the ways I've been investing my time on behalf of the AAC is to build up missional leaders through our Clergy Leadership Training Institute (CLTI), to raise up "coaches" who can work with the clergy and lay leaders of Anglican congregations who want to grow, and to help develop mission-friendly structures in the ACNA that will further Christ's Commission and the mission of the ACNA — "to reach North America with the transforming love of Jesus Christ." To borrow a phrase from Archbishop Duncan's address at Provincial Council (via that great American philosopher Yogi Berra!), it's about making sure that we have structures that "keep the main thing the main thing." It's about learning from the past and making sure we do not end up with the ungodly structures that we left.

That's no easy task! I have been spending quite a lot of time in our Governance Task Force working on constitution and canons for the ACNA. I've also spent a lot of time working with groups all over North America who want to form dioceses. I have been deeply impressed by the personal witness and faithfulness of all the leaders I have been working with. Their focus on reaching unchurched people, their patience in working on structures, their prayerful humility in the face of obstacles and disappointment has often challenged and convicted me.

As we seek to change our church culture from maintenance to mission, I find a constant tension between what I would describe as two oftentimes competing values. One the one hand, we have the need and desire for Anglican order that is recognizable to other Anglicans all over the world. On the other hand, we have the need and desire for structures that will enable the rapid deployment of emerging and younger church planters and leaders — structures that will promote church planting, local outreach to the community and maximum evangelism. Both of these values are good! But how do you balance the historic order of what we fondly call "The Great Tradition" with the flexibility and flattened structures needed for maximum mission?

What I've discovered (and others) is that when we frame the issue in terms of becoming a diocese — almost as an end in itself — it is easy to lose sight of mission, to get bogged down in the details, and even at times to let pride and personalities get in the way. But when we can re-frame the issue in terms of how we can create structures that will significantly further the mission strategies of reaching North America with the transforming love of Jesus Christ, we can actually rise above the temptations of pride, power and personalities.

I want to report to you that that is indeed what I saw at our ACNA meetings at Nashotah House. We had eight applications for new dioceses and one application for a diocese in formation. A lot of hard work and prayer went into every one of those applications. But at the same time, each one faced potential challenges around those competing values of Anglican order vs. missional flexibility. There was enormous potential for disagreement and hurt at any point along the way.

"Provincial Council" continued on back page



The Provincial Council of the Anglican Church in North America met on the campus of Nashotah House Seminary in Nashotah, Wisconsin June 17-21. Photo courtesy Raymon Dague, member of Provincial Council.



Plaintiff Edith Windsor of New York waves to supporters in front of the Supreme Court in Washington, Wednesday, March 27, 2013, after the court heard arguments on the Defense of Marriage Act case. (AP Photo/Carolyn Kaster)

“Marriage Defense” cont. from page 1

How, then, can marriage defenders address this increasingly emotive, hostile environment? Enter *“You’ve Been Framed: A New Primer for the Marriage Debate,”* a product of the John Jay Institute, which happens to be run by Fr. Alan Crippen, an Anglican clergyman. In *“Framed,”* researcher Nathan Hitchen (himself an Anglican layman) urges marriage traditionalists to take a different approach to persuading fellow citizens on such an important issue.

Hitchen plumbs the depths of narrative theory and cognitive science in order to forge the intellectual tools necessary for a more effective engagement with marriage detractors and their sympathizers. First, marriage defenders need to address emotions, since people try to find confirming evidence for their emotional bias. Next, Hitchen observes that personal and social narratives grant people an identity in an otherwise confusing world. The author espouses the use of stories to concretely illustrate the essentials that only traditional marriage provides: the uniqueness of mothering and fathering, how this complementarity supports a kind of teamwork, etc.

Hitchen also encourages a renewal of metaphors. Current examples and tropes for marriage defense remain stale, archaic, or desiccated. Marriage defenders need to become “poets” of a sort, providing refreshed rhetorical tools that capture and retain the imagination. Finally, *“Framed”* encourages the use of memes, meaningful patterns that the human brain uses to better anticipate what might happen next. By way of analogy, as genes are to the human body, so memes are to human society. They are simple, credible, concrete, emotional tools that help determine how people think about something. For example, marriage revisionists use memes of equality and victimhood to argue their point. Marriage proponents, on the other hand, could restructure the debate by highlighting children (who will suffer most from marriage redefinition).

All in all, *“Framed”* promises to be a valuable resource for the months and years ahead, allowing concerned Anglicans to intelligently champion marriage to a new generation. †

“Supreme Court” cont. from page 1

Thus the Court has set the stage for its further intervention in order to sort out the resulting complexities, a prospect which the five majority justices will no doubt relish (and if Justice Ginsburg resigns in the meantime, President Barak Obama will replace her with someone just as liberal).

With the decision throwing out the appeal regarding the constitutionality of Art. I, Sec. 7.5 of California’s Constitution (added by the initiative measure known as “Proposition 8”), California enters an equally uncertain future. The trial court’s opinion is all that remains of the case, and it is (strictly speaking) binding only on the individual plaintiffs and a few county clerks, since it was never certified as a class action. Moreover, it is an opinion after the named defendants defaulted, and refused to present any defense to the plaintiffs’ arguments. Thus it has zero precedential value (see Justice Scalia’s dissent in the DOMA case).

Art. I, Sec. 7.5 remains a valid part of the State Constitution — it just cannot be enforced against the two plaintiff couples. Its validity was upheld by the State’s highest court, and that is all that should count for now.

But watch California’s elected officials (all liberal Democrats) now take the baton and run with it. First, they refused to defend their own Constitution in federal court; now they have announced that they will order all county clerks in the State to flout that same Constitution, and to issue certificates for same-sex marriages! Of course, not all such clerks are liberal Democrats, and some who understand their duty to uphold the law will not obey the order. The result will be more and more chaos.

Chaos is what comes of liberals steering the agenda to suit their own preferences, regardless of constitutional and case-law constraints. If the rules can be disregarded for convenience’s sake, then they no longer are the rules. The word of the courts will no longer count as much, because they obviously no longer respect the rules that heretofore have bound them. They really have shot themselves in the foot with these two cases. One would almost think that the liberal judges were conspiring with gays and lesbians to bring down the pillars of society. Only time will tell. †



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Early on, the Executive Committee of the ACNA, after much discussion and prayer, came up with a resolution which helped us re-frame the issue along the lines I just mentioned. It included the following language:

“We [the ACNA] will seek to foster a climate in which the formation of a diocese is not the goal but rather an instrument of mission, which should be undertaken only when it will significantly further the mission strategy of the Province to reach North America with the transforming love of Jesus Christ.”

With that prayerful and biblical reframing of the issue, the conversations that followed were respectful and helpful. They led to spectacular acts of humility and grace towards each other. I believe we took a step towards becoming that one united Biblical and missionary Anglicanism we aspire to be in North America. I expect we will continue to experience growing pains. How will we strengthen that which is good with a view towards long term financial and numerical sustainability? How will we balance those concerns with faith in God for all provisions needed and prayerful trust?

Frankly, I would not exchange these challenges for any of the pains we experienced back in Egypt! These are exactly the pains and challenges we should embrace as we bring more and more people to Jesus, plant more churches and deploy emerging young church planters and leaders. You can be sure that the AAC will continue to help facilitate those discussions, to the glory of God and the building up of Great Commission Anglicans in North America and beyond! †



Delegates to the ACNA's Provincial Council, including Canon Phil Ashbey (center left) and Bishop David Anderson (center right).

The American Anglican Council is a network of individuals, dioceses, parishes and ministries who affirm biblical authority and Christian orthodoxy within the Anglican Communion. By the grace of our Lord Jesus Christ and the power of the Holy Spirit, the mission of the American Anglican Council is to build up and defend Great Commission Anglican churches in North America and worldwide through advocacy and counsel, leadership development and equipping the local church. *Encompass* is a quarterly publication of the American Anglican Council.

Publisher: The Rt. Rev. David C. Anderson
Editor: Robert H. Lundy

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