



ENCOMPASS

News and Events from the American Anglican Council • First Quarter 2016



American Anglican Council Hosts Bishops' Leadership Development

BY THE REV. CANON PHIL ASHEY,
PRESIDENT & CEO

The American Anglican Council (AAC) is committed to developing faithful leaders – laity, clergy and bishops – in every part of the church. Our Clergy and Lay Leadership Institutes have impacted hundreds of leaders in the Anglican Church in North America (ACNA) and we continue to develop and refine these ministries. In mid-April, we began another component of our leadership development initiative. The AAC's inaugural Bishops' Leadership Summit (pictured above) took 10 recently consecrated ACNA Bishops on a week-long training retreat at the Billy Graham Training Center in Asheville, NC. Along with these participants, we brought together a wonderful teaching team of eight senior

bishops who addressed the life and ministry of the bishop. The bishops discussed their call to be servant leaders, how to handle discipline and mediation, preventing clergy burnout and much more.

Describing the training, one participating bishop said it “touched on the primary topics that I deal with as a bishop but that no one sort of says ahead of time, ‘hey, this is what you’re gonna have to do.’... It gave us intentional time to look at the issues and ask reflective questions. How am I doing at this, and could I do better?”

The American Anglican Council put this week together and organized the whole training because we view training

“Bishops” continued inside

The cross is not a sword, but a key, and it opens the heart

BY THE REV. GAVIN ASHENDEN

I was walking through Gatwick airport on March 22 at about the same time as the bombs were going off at Brussels' airport. The people who died in Belgium would have been sipping their very early morning coffee about the same time as I was mine, before setting off for their flights. I was luckier with my airport than they were with theirs. So I am still here; and they are not.

“Holy Week” is a special week for Christians. It covers the week before Jesus' own death. It's a study in power relations.

If Jesus had been at all like most other revolutionaries, he should have entered Jerusalem on a horse with armed followers. But he turned the norms upside down by lurching in on a donkey, and without any weapons.

He set an example which was going to involve forgiveness for his killers, and love for his enemies. Instead of warning his executioners that they were going to be in SO much trouble in the moral hereafter, he asked God the Father, the cosmic enforcer of justice to forgive them, because he thought they had no idea what they had been doing.

This was either a despicably weak failure that was going to get nowhere, or it was the key that was set to unlock and heal the human heart.

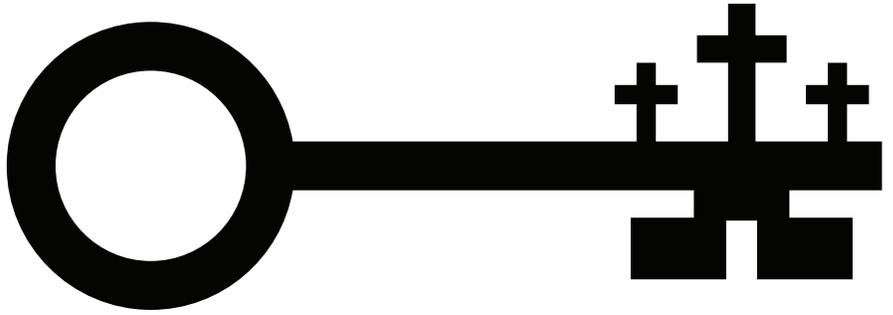
The trouble for many of us is that what Jesus did is just not natural. It goes against all our normal instincts. These are to meet force with more force, and to so scare our enemies with the revenge we are going to wreak on them, that their will breaks, and they collapse.

Islam is much more 'natural' in that sense. The French Muslim bombers let it be known that the killing of the women and children in Paris was in revenge for the deaths of women and children in Syria. (That rather begs the question of who started the violence in Syria, but don't go there. The instinct for revenge can always find a provocation. In fact if you go back to square one, Mohammed took revenge against people who simply failed to agree with his demands.)

Which takes us to Mohammed. Let's leave aside all talk of good and bad Muslims or good or bad Christians, and just look at the examples and agendas each man had. Jesus chose the symbolism of donkey, palm branches and carnival crowds; Mohammed used horses, swords and highly trained soldiers.

After his death, the followers of Jesus began a way of life that started by sharing all things in common, and making a big thing of looking after the people at the bottom of the heap: widows and orphans.

In the thirty years after Mohammed's death, and following his example, his followers attacked and conquered an area that now makes up parts of twenty-eight modern countries.



Jesus concentrated on teaching, healing and raising the dead. Mohammed concentrated on violence and enforcement. Mohammed was a fighter – a warrior prophet. He was an astonishingly gifted general. In the space of a single decade he fought eight major battles, led eighteen raids, and planned another thirty-eight military operations where others were in command but operating under his orders and direction.

You might say that as the worlds constructed by those who followed each man clash, we meet the crashing continents of two different ways of being human. One deals in love and forgiveness, and the other deals in control and revenge.

Secularism, a third option, isn't sure what to make of either man. It is putting all its eggs in a basket which hopes that if you can eradicate poverty and enforce equality, people will become so much nicer to each other. In this view, neither Jesus or Mohammed, or the patterns of life they followed and called their followers to embrace, will be needed.

Painfully slowly, the secular governments of Europe are coming to realise that the only way to control Islamic violence is to use even greater force; but that only goes so far. The horror behind the headlines is that nothing can stop a determined suicide bomber. If you put up the most sophisticated screening equipment to stop them carrying bombs into planes to kill, they will just set them off in the luggage queue; as they did in Brussels.

Is there an answer to the violence?

Perhaps only if a way can be found of changing people from the inside. And that's why Christians call it Holy Week. Holiness is about creating change in the human heart. It changes revenge into forgiveness, violence into compassion, and hate into hope. Where politics and power have failed, it promises a different way. The cross becomes not a sword, but a key; and it opens the heart. †

Gavin Ashenden is The Vicar of Gouray on the Island of Jersey, the Channel Islands in the Church of England, and Chaplain to the Queen.

Renewing Orthodox Anglicanism

“Bishops” continued from front

bishops as a strategic priority with great potential to change the future trajectory of the ACNA as well as the entire Anglican Communion. That’s why we will help train Anglican bishops in East Africa this summer.

In late August I will join Dr. Alfred Olwa of the Anglican Church of Uganda and Dean of the Bishop Tucker Theological Seminary in Mukono, Uganda where we will train bishops and archdeacons. We will work with Bishops from around Africa to be better leaders just as we did at the Billy Graham Training Center. I can’t tell you how excited we are about what this opportunity could mean for Christ-centered Anglicanism world wide.

Paul said in 2nd Corinthians Chapter 4 that “we do not preach ourselves but Jesus Christ as Lord and ourselves as your servants for Jesus sake.” At its heart, our bishop’s training material is all about servant leadership. We help bishops recognize their calling to be servant leaders in the church who focus not on themselves but on Jesus Christ. We help them face the real-life ministry challenges in their role as bishops. We equip them with biblical principles and best practices to help them in all they do. And we help them draw upon the Holy Spirit in Apostolic ministry.

I’ll keep you up to date on our progress when I get back from Mukono. In the meantime, please consider praying for and supporting our bishops training initiatives.†

(Top: Bishop Clark Lowenfield, Western Gulf Coast, during a seminar. Middle left: Canon Phil Ashby introduces Archbishop Foley Beach as a featured speaker. Middle right: Bishop of Cascadia, Kevin Allen participates in the summit. Bottom: Bishop Trevor Walters, Suffragan Bishop, Western Canada, leads a seminar on mediation.)





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"Catch the Vision" Leadership

BY THE REV. CANON STEVEN SAUL,
DIRECTOR OF CHURCH REVITALIZATION

Over the last six years the American Anglican Council (AAC) has focused on strengthening the local church's leadership. When talking with parish leaders (both clergy and lay) I often hear something like, "We're stuck. We want to focus on impacting our community but are fixed in survival mode." Successful change is often perceived as one of the most difficult tasks in any organization – but in most instances it (change) is not as hard as one might think. It does require a plan of action and the Church ReVitalization Workshop provided by the AAC is a foundation that leads clergy and lay leadership to a new and healthier vision and mission.

Some leaders we work with fear change. I've seen other leaders embrace change but at the expense of moving their parish forward as a team. One of the first steps in moving a parish from maintenance to mission is to establish a vision that the entire congregation understands – allowing the community to "buy in" and take part in the way forward.

Mark Rutland, author of "[Relaunch – How to Stage an](#)

[Organizational Comeback](#)" writes about the "turnaround leader" whose primary job is to cast a vision. He writes: "[In the organization] the biggest problem is never damaged systems or damaged finances. The biggest problem is the damaged dream. The turnaround leader is the Chief Culture Officer in an organization. [As the CCO]... it is your job to create vision and communicate that vision at every opportunity to every person who will stand still or walk slow! You are there to restore a dream or, perhaps, to create a new dream."

There are instances when leaders hit a place where they find themselves (and those they serve) stuck in decline and lacking direction for the way forward. **The AAC's Church ReVitalization and the Coaching Team** is eager to begin a conversation with your local church, deanery and even the larger diocese to build an awareness of easy and effective steps for guiding leaders to healthy transformation. Our team of coaches is available to come along side your leadership and build a plan for a successful season ahead.†

Contact the AAC Church ReVitalization Team:
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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 Rev. Canon J. Philip Ashy
Editor: Robert H. Lundy

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