



Marriage: Where Do We Go From Here?

by Ryan Anderson



In the media's portrayal, people defending marriage as the union of a man and woman have been getting routed ever since the Supreme Court decision last June—if not before. They point to a string of lower-court rulings striking down state marriage amendments and to public-opinion polling, especially of my peers in the Millennial generation. Many also point to the forced resignation of Brendan Eich and the defeat of Arizona's religious-liberty bill.

Some people would like me and the millions of Americans who continue to believe that marriage is what societies have believed it to be throughout human history—a male-female union—to get with the program and accept the inevitable. We're clearly, they tell us, on the Wrong Side of History.

But we should avoid the temptation to prognosticate about the future in lieu of working to shape that future. We are citizens in a self-governing society, not pundits watching a spectator sport, not subjects of rulers. We are participants in one of the most significant debates our society—any society—has ever faced.

So, the question is, where do we go from here? How do we best advance

the cause of marriage as the union of a man and woman, husband and wife, father and mother?

Some say we should abandon the defense of marriage and retreat to only protecting religious-liberty exemptions. They argue that this is the best course of action in light of what they take to be an inevitable defeat. Others go further and suggest that we should simply disengage with politics entirely, retreat to our own communities, and rebuild a marriage subculture there.

As tempting as these plans may be, they aren't the right answer.

We must continue to witness to the truth about marriage, find new ways to make the reasoned case about what marriage *is*, and work to protect our freedoms for the next generation. All of this must be done in service of the long-term goal of restoring a culture of marriage.

This requires both political and cultural efforts. Those who emphasize religious-liberty protections are somewhat right, for to even have the freedom to build countercultural institutions that preserve the truth about marriage, we will at the very least need to protect the liberty—including religious liberty—to do so. But they are wrong in thinking we can protect religious liberty without defending the substantive view we seek the liberty to hold and act on. In order to protect our liberty with respect to marriage, we must persuade our neighbors that our views about marriage are reasonable, and thus that our rights to govern our lives in accord with those views should be respected.

In doing this, we must understand that, for many of our neighbors, the argument

for marriage hasn't been heard and rejected; it simply hasn't been heard. We must make that argument in new and creative ways.

In the short run, the legal battle over the definition of marriage may be an uphill struggle. But in the long run, those who defend marriage as the union of a man and woman will prove to be prophetic. First, because when people do hear a compelling case for marriage, they respond accordingly. And second, because the logic of marriage redefinition ultimately leads to the dissolution of marriage into nothing more than a social mess of consenting adult love of manifold sizes and shapes.

Those who defend—and live out—the truth about marriage should redouble their efforts to witness to the truth about marriage while there is still time to steer clear of that chaos. Here are six ways to do that.

ONE. STAND UP FOR OUR AUTHORITY AS CITIZENS TO PASS LAWS REFLECTING THE TRUTH ABOUT MARRIAGE

Last summer, when the Supreme Court struck down the federal Defense of Marriage Act (DOMA), many cited the Court's own language to explain the limited reach of the ruling. While the Court ordered the federal government to recognize all state-recognized marriages (including same-sex relationships), the Court declared that "the definition and regulation of marriage has been treated as being within the authority and realm of the separate States." The states remain free—and should continue—to define marriage as the union of one man and one woman.

LEGISLATIVE NEWS

More Dominoes Fall in National Marriage Debate



As a result of a string of federal and state court rulings issued this month, the marriage protection laws of four states have been struck down as unconstitutional (although some rulings are on hold), and same-sex "marriage" is now legal in two more states. Court rulings in Pennsylvania, Oregon, Idaho, and Arkansas bring the total number of states to have their marriage protection laws ruled unconstitutional by the courts to 13, and bring the total number of states where same-sex "marriage" is currently legal to 19, plus the District of Columbia.

Pennsylvania: The most recent blow to a state marriage law occurred on May 20, when U.S. District Judge John E. Jones, III struck down Pennsylvania's 1996 DOMA law in the case *Whitewood v. Wolf*. In his [decision](#), Judge Jones concluded that Pennsylvania's DOMA law is unconstitutional and immediately enjoined the law. Judge Jones, who declined to stay his ruling, concluded with the following chilling statement about Pennsylvania's marriage laws: "We are a better people than what these laws represent, and it is time to discard them into the ash heap of history." On May 21, Pennsylvania Governor Tom Corbett [announced](#) that the State would not appeal Judge Jones' ruling, explaining that although he still "maintains that marriage is between one man and one woman," he believes the "case is extremely unlikely to succeed on appeal." Governor Corbett's decision not to appeal the ruling means Pennsylvania is now the 19th in the nation to redefine marriage.

Oregon: Just one day earlier, on May 19, U.S. District Judge Michael McShane struck down Oregon's Marriage Protection Amendment as unconstitutional, concluding in his [decision](#) that "No legitimate

state purpose justifies the preclusion of gay and lesbian couples from civil marriage." Similar to the Pennsylvania ruling, Judge McShane did not stay his decision, and the U.S. Court of Appeals for the Ninth Circuit also refused a request by the National Organization for Marriage to issue a stay, meaning that same-sex "marriage" is now legal in Oregon.

Idaho: On May 13—only a few days prior to the ruling in Oregon—a federal magistrate judge struck down Idaho's marriage protection laws, including its 2006 Marriage Protection Amendment. U.S. Magistrate Candy Dale issued the [ruling](#) in the case *Latta v. Otter*, concluding that Idaho's marriage laws "deny same-sex couples the economic, practical, emotional, and spiritual benefits of marriage, relegating each couple to a stigmatized, second-class status." Although Judge Dale's ruling was scheduled to go into effect on May 16, the ruling in Idaho is on hold for now, after the U.S. Court of Appeals for the Ninth Circuit granted the Idaho governor's request for a temporary stay while the ruling is appealed.

Arkansas: On May 9, Circuit Court Judge Chris Piazza of Arkansas struck down that state's marriage protection laws in *Wright v. Arkansas*, a case filed in state court on behalf of over 20 same-sex couples. The [ruling](#) found, in part, that "Arkansas's marriage laws discriminate against same-sex couples in violation of the Equal Protection Clause because they do not advance any conceivable legitimate state interest necessary to support even a rational basis review." Judge Piazza did not stay his ruling, enabling same-sex couples in Arkansas to marry for about a week, until the State Supreme Court halted the practice by issuing a stay of the decision during the appeals process.

Utah: In addition to these rulings striking the marriage protection laws of four states, U.S. District Judge Dale Kimball [ruled](#) on May 19 that Utah must recognize the same-sex "marriages" performed in the state following a December 2013 ruling by another federal judge that overturned that state's Marriage Protection Amendment. Almost 1,300 marriage licenses were issued to same-sex couples prior to a January 2014 order by the U.S. Supreme Court that put the practice on hold, pending appeal.

Judge Kimball stayed his ruling for 21 days, which gives the State time to appeal.


Despite the chain of court rulings against state marriage protection laws over the past year, experts on both sides of the marriage battle agree that the U.S. Supreme Court will have the final say on the constitutionality of state marriage protection laws. While these 13 federal court decisions (and counting) make their way toward the U.S. Supreme Court, all eyes are on an impending decision from the U.S. Court of Appeals for the Fourth Circuit in *Bostic v. Schaefer*, a case involving a challenge to Virginia's marriage protection laws.

On May 13, a three-judge panel of the Fourth Circuit considered a February 2014 ruling by a federal district judge that [struck down](#) Virginia's marriage laws. The Fourth Circuit's decision on whether or not to let that lower court decision stand is expected by this summer. How the Fourth Circuit rules in the Virginia case will impact the marriage laws of a number of states that are under the jurisdiction of the Fourth Circuit, including North Carolina. The Tar Heel State is currently facing three federal lawsuits challenging the constitutionality of our marriage protection laws that could be impacted by the Fourth Circuit's decision in the Bostic case: 1) [Fisher-Borne vs. Smith](#), 2) [Gerber and Berlin vs. Cooper](#), and 3) [General Synod of the United Church of Christ vs. Cooper](#) (click on each case for more on these lawsuits).

While homosexual activists and their allies continue their aggressive national campaign to force the redefinition of marriage on society, it is important for traditional marriage supporters to remember that no court, not even the highest in the nation, can ever change the true nature and design of marriage. The institution of marriage was not created by lawmakers or judges or even the people, but was established by God to bring together men and women to become fathers and mothers in order to create and raise the next generation in the only family environment that has been proven throughout history and across all cultures to be the gold standard for children, adults and society.

Pro-family citizens have a responsibility to keep standing for marriage as the union of a man and a woman and keep communicating the Truth about marriage to our families, our communities, our state, and our nation - even in the face of escalating hostility.

2014 NCCSA Summer Staff Development Seminar



NCCSA Summer Staff Development
Teacher Seminar

July 28-29, 2014 July 30-31, 2014
Woodland Baptist Christian School Faith Christian Academy
Winston-Salem, NC Goldsboro, NC

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by being a Connected Educator

Leslie Fetzer
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Looking for educational training opportunities this summer? On July 28-31, the NCCSA will host the 2014 NCCSA Staff Development Seminar. This year, Leslie Fetzer will be speaking on the topic of *Reaching the Digital Generation by being a Connected Educator*. The seminar will be held in two locations: Woodland Baptist Christian School on Monday/Tuesday, July 28-29, and Faith Christian Academy (Goldsboro) on Wednesday/Thursday, July 30-31.

Leslie Fetzer is a Professional Learning Coordinator at the North Carolina Virtual Public School. Prior to this role, Leslie was a high school science teacher and an instructional leader. As a classroom teacher, Leslie sought opportunities to explore new technology.

As 2012 National Online Teacher of the Year, Leslie made over 70 appearances speaking at conferences, webinars, leading workshops, and giving interviews. Her hope is to dispel myths about online education; to show how students with learning disabilities can succeed with personalized, differentiated online instruction; and, to empower teachers to

“blend” learning in their classrooms.

Please remember that for NCCSA-certified teachers, 25% of all renewal work must be from NCCSA events such as this summer seminar. If you are in need of CEUs, we encourage you to attend the 2014 Staff Development Seminar.

[Click here](#) to download the registration packet.

THANK YOU!!!

In addition to the NCCSA State Office that supervises the many programs and services of the NCCSA, the NCCSA also utilizes administrators, teachers, and other faculty at various schools to assist with various aspects of NCCSA programs and services. In any given year, the NCCSA works with over 35 individuals, as well as many other tournament hosts, fine arts competitions hosts, conference and convention hosts, judges, and many other individuals.

This year, we are especially thankful for two individuals who have assisted the NCCSA for many years. Both of these individuals have worked with NCCSA Elementary Fine Arts, and this year marked the final year that they will be able to work with the NCCSA.



Cathy Newlin has been the coordinator for the Western Region, and **Stefan Bryant** has been the coordinator for the Eastern Region. Recently, the NCCSA sent them both a plaque and a special gift. The NCCSA is very thankful for their years of service, and we pray that God blesses them for the extra time they spent year after year assisting the NCCSA with elementary fine arts.

Indeed, Chief Justice John Roberts emphasized the limits of the majority's opinion. He made clear that neither the holding nor its logic required redefining state marriage laws. And Justice Alito made clear the *actual* constitutional status of marriage laws.

Alito framed the debate as a contest between two visions of marriage—what he calls the “conjugal” and “consent-based” views. Alito cited my book, [*What Is Marriage? Man and Woman: A Defense*](#), as an example of the conjugal view of marriage: a “comprehensive, exclusive, permanent union that is intrinsically ordered to producing new life.” He cited Jonathan Rauch as a proponent of the consent-based idea that marriage is a commitment marked by emotional union.

Alito explained that the Constitution is silent on which of these substantive visions of marriage is correct. And, so, Alito said, the Court should defer to democratic debate.

At the same time, we should be clear-eyed about what's coming next. The courts seem intent on disregarding the democratic process and usurping authority away from citizens and their representatives. But the Court will be less likely to usurp the authority of citizens if it is obvious that citizens are engaged in this democratic debate and care about the future of marriage. This is what Justice Scalia predicted: The Court will do whatever it thinks it can get away with. And as recent events in the lower federal courts suggest, judges seem to think they can get away with a lot.

We must, therefore, rally in support of our constitutional authority to pass laws defining marriage truthfully. We

must make clear that Court-imposed same-sex marriage via a *Roe v. Wade*-style decision will not settle the marriage debate any better than it has settled the abortion debate.

TWO. DEFEND OUR FORM OF GOVERNMENT AND OUR LIBERTIES

Whatever happens at the Court will cause less damage if we vigorously advance the arguments for a classically liberal form of limited government and highlight the importance of religious liberty. Even if the Court were to one day redefine marriage, governmental recognition of same-sex relationships as marriages need



not and should not require any third party to recognize a same-sex relationship as a marriage. Protecting religious liberty and the rights of conscience does not infringe on anyone's sexual freedoms.

Indeed, a regime of free association, free contracts, free speech, and free exercise of religion should protect citizens' rights to live according to their beliefs about marriage. And yet, a growing number of incidents show that the redefinition of marriage and state policies on sexual orientation have created a climate of intolerance, intimidation, and even government coercion for citizens who believe that marriage is the union of a man and woman and that sexual relations are properly reserved for marriage. State laws that create special privileges based on sexual orientation and gen-

der identity (dubbed SOGI) are being used to trump fundamental civil liberties such as freedom of speech and the free exercise of religion.

Under such laws, family businesses—especially photographers, bakers, florists, and others involved in the wedding industry—have been hauled into court because they declined to provide services for a same-sex ceremony in violation of their religious beliefs.

Conservatives, indeed all Americans, must work to prevent the passage of such laws and to call our fellow citizens to embrace the best of the classically liberal form of government. Although Americans are free to live how we choose, we should not use government to penalize those who think and act differently.

Private actors should be free to make reasonable judgments and distinctions—including reasonable *moral* judgments and distinctions—in their economic activities. Not every florist need provide wedding arrangements for every ceremony. Not every photographer need capture every first kiss. Competitive markets can best harmonize a range of values that citizens hold. And there is no need for government to try to force every photographer and every florist to participate in every marriage-related event.

Likewise, we must help our neighbors see the importance of religious liberty in particular. Protecting religious liberty and the rights of conscience fosters a more diverse civil sphere. Tolerance is essential to promoting peaceful coexistence even amid disagreement.

When he “evolved” on the issue, President Obama insisted that the debate about marriage was a legitimate one and reasonable people of good will were on both sides. Obama explained that supporters of marriage as we've always understood it

“are not coming at it from a mean-spirited perspective” but “because they care about families.” He added that “a bunch of ’em are friends of mine . . . you know, people who I deeply respect.” And yet, in a growing number of incidents, government hasn’t respected the beliefs of Americans.

Respecting religious liberty for all those in the marketplace is particularly important. After all, as first lady Michelle Obama put it, religious faith “isn’t just about showing up on Sunday for a good sermon and good music and a good meal. It’s about what we do Monday through Saturday as well.”

In addition to blocking bad policy, such as SOGI provisions, policymakers should pursue good policy. Policy at the federal level should prohibit the government from discriminating against any individual or group, whether nonprofit or for-profit, based on their beliefs that marriage is the union of a man and woman or that sexual relations are reserved for marriage. Policy should prohibit the government from discriminating against such groups or individuals in tax policy, employment, licensing, accreditation, or contracting.

States need similar policy protections, starting with broad, across-the-board protections provided by state-level Religious Freedom Restoration Acts (RFRAs). States must protect the rights of Americans and the associations they form—both non-profit and for-profit—to speak and act in the public square.

THREE. MAKE THE CASE FOR MARRIAGE

These religious-liberty protections are more likely to be respected if the underlying view about marriage is at least understood. Much of the opposition to Arizona’s recent religious-liberty legislation wasn’t directed at religious liberty per se but at misun-

derstood—sadly, at times intentionally misrepresented—concerns about being forced to celebrate same-sex relationships as marriages.

We will be most successful in protecting our rights to free speech, contract, association, and exercise of religion if we also make the reasonable case for marriage. Even if the Court or political powers force the redefinition of marriage, much of the future hinges on public opinion.

The key question is whether those who favor marriage redefinition will view—and thus treat—their dissenting fellow citizens as, in the words of Justice Scalia, “enemies of the human race,” or instead treat us as they do the pro-life movement. While liberal elites disagree with the pro-life position, they can at least understand it. And they can understand why a pro-life citizen holds the views she does and why government thus shouldn’t coerce citizens into performing or subsidizing abortions.

We therefore must do the work to make our fellow citizens at least understand why we believe what we do about marriage. Even if they continue steadfast in their convictions, they may at least see the reasonableness of ours. For too many of our neighbors, our beliefs about marriage are equated with the late Fred Phelps of Westboro Baptist infamy. If he’s the only voice they’ve heard on the issue, it’s hard to blame them. We must work harder so that they hear our voices.

All of us must be engaged in making the case for marriage. Roughly two years ago, Sherif Girgis, Robby George, and I finished working on the book that Alito cited, *What Is Marriage? Man and Woman: A Defense*. In that book we argued that there were two competing views of *what marriage is* that were in play in our national debates, and we made a philosophical argument that the conjugal view of marriage was correct, and the revisionist view false.

The *conjugal* view of marriage, we argued, has long informed the law—along with the literature, art, philosophy, religion, and social practice—of our civilization. So understood, marriage is a comprehensive union. It unites spouses at all levels of their being: hearts, minds, and bodies, where man and woman form a two-in-one-flesh union. It is based on the anthropological truth that men and women are distinct and complementary, on the biological fact that reproduction requires a man and a woman, and on the sociological reality that children benefit from having a mother and a father. As the act that unites spouses can also create new life, marriage is especially apt for procreation and family life. Uniting spouses in these all-encompassing ways, marriage calls for all-encompassing commitment: permanent and exclusive.

The state cares about marriage because of marriage’s connection with children and its ability to unite children with their mother and father. After all, whenever a baby is born, there is always a mother nearby: That is a fact of reproductive biology. The question for law and culture is whether a father will be involved in the life of that child and, if so, for how long. Marriage increases the odds that a man will be committed both to the children that he helps create and to the woman with whom he does so. Marriage, rightly understood, brings together the two halves of humanity (male and female) in a monogamous relationship. Husband and wife pledge to each other to be faithful by vows of permanence and exclusivity. Marriage provides children with a relationship with the man and the woman who made them.

The *revisionist* view, on the other hand, has informed certain marriage-policy changes of the past several decades and is embodied in much of Hollywood’s productions. On the revisionist understanding, marriage is essential-

ly an emotional union, accompanied by any consensual sexual activity the partners may desire. Such romantic unions are seen as valuable while the emotion lasts. The revisionist view informs some male-female bonds, not just same-sex ones, as both involve intense emotional bonding, so both can (on this view) make a marriage.

But comprehensive union, we argue, is something only a man and woman can form. For this reason, enacting same-sex marriage would not expand the institution of marriage, but redefine it. Finishing what policies like “no-fault” divorce began, and thus entrenching them, it would finally replace the conjugal view with the revisionist emotion-based account. This would multiply the marriage revolution’s moral and cultural spoils, and make them harder than ever to recover.

Most Americans are unaware that there are two competing visions of marriage on offer in this debate, but my experience on dozens of college campuses during the past year suggests there is hope here. On almost every campus I visited, including such elite law schools as Stanford and NYU, students came up to me afterward to say that they had never heard a rational case for marriage. Christians would say that they always knew marriage was between a man and a woman, but never knew how to defend it as a policy and legal matter—that they knew what the Bible revealed and the church taught, but lacked a vocabulary for articulating what God had written on the heart. Now they could better explain how faith and reason went together; how theology and philosophy, the Bible and social science all pointed to the same truth.

Reassuring these students is crucially important. Simply preventing those

who do affirm that marriage is the union of a man and a woman from internalizing doubt, from cowering in shame in the face of aggressive opposition, or ultimately from caving is essential.

So, too, is helping those who haven’t made up their minds see that this is a debate with competing reasonable positions. Some are genuinely on the fence, and we should do what we can to keep them from coming down on the wrong side. Indeed, my co-authors and I have received dozens of notes over the past year from people who decided to come down on the right side because of some aspect of our case for marriage.



While we may not be able to convert the committed advocates for same-sex marriage, we should seek to soften their resolve to eliminate us from polite society. Indeed, on campus after campus, students who identified as liberal would admit that this was the first time they had heard a rational case for marriage. They would tell me that they respected the argument—and frequently weren’t sure why it was wrong, even when they continued to insist that it was wrong. Winning over these students so that they will at least respect our religious-liberty rights is essential. We do that, in part, by explaining the reasons for our beliefs about marriage.

And yet there are naysayers who claim that rational arguments never convince anyone. There is something perverse in conservatives’ thinking that ideas have consequences but that good ideas can’t persuade. They can, if only we are willing to present them

in a winsome manner. In the long run, truth wins out.

FOUR. WE MUST DIVERSIFY AND STRENGTHEN OUR EFFORTS

Truth needs a messenger. We must be bolder, better organized, and more strategic, and exercise greater foresight when engaging on this issue. The number of LGBT advocacy groups is remarkable. And their success in mainstreaming their cause has meant that *every* liberal institution—think tank, university, studio, network, etc.—is advancing the ball. We need conservative intellectual forces—think tanks, scholars, religious leaders, and politicians—to actively engage the issue of marriage.

Here we should emulate the success of the free-market movement. In the past half-century, citizens committed to economic freedom put their money where their mouths are, and built a network of well-funded free-

market think tanks and advocacy groups, university programs and scholarship competitions, media groups and marketing campaigns. While social conservatives have made great strides, we still have a ways to go. We must continue to build a network on social issues.

Of course, many conservative elites are simply not with us on social issues generally, and on the marriage issue in particular. Even the conservative press gives short shrift to these issues.

And what’s true for the news media is even worse for the cultural media. Keep in mind that Fox is the network that aired *Beverly Hills 90210*, *Melrose Place*, and now *Glee*—each of which has done its part to undermine a healthy vision of marriage and human sexuality. But what is the conservative alternative to *Glee*? We need more concerted financial commitments to advancing sound culture.

ATHLETIC NEWS

Congratulations to all the spring athletic tournament winners, and thanks to the tournament hosts for a job well done. Special thanks also to Bob LaTour, NCCSA State Athletic Commissioner; Brian Trull, NCCSA Tournament Coordinator; and assistant commissioners Jeff Woosley (AA) and Bryan Harwood (A) for all their hard work.

[Results of the 2014 Softball/Baseball/Girls' Soccer Tournaments are located here.](#)
[Results of the 2014 Golf Tournament are located here.](#)

AACS Youth Legislative Training Conference

The NCCSA State Office has received official confirmation from the AACS Washington office announcing the NCCSA scholarship winners for the AACS Youth Legislative Conference in Washington, D.C., on July 7-11, 2014.

Congratulations to Natalie Aynes from Greenville Christian Academy and Nic Carroll from Wilmington Christian Academy!

Many students have called this conference an “opportunity of a lifetime.” The conference goal is to impress upon each student the need to be involved in the political process – whether by voting, praying, participating, or running for office.

If your school did not submit a student application for this year’s conference, please plan to do so next year. Make every opportunity available to your students because you never know which opportunities might positively impact them for a lifetime.



FINE ARTS NEWS



The NCCSA is proud of all the students and schools that represented North Carolina at the recent **AACS National Fine Arts Competition**.

The NCCSA National Fine Arts Team was made up of seventeen schools, and **North Carolina came in third place overall out of all the state associations represented at the competition.**

The results of the 2014 AACS National Fine Arts Competition are located [here](#).

There is opportunity here. Roger Ailes famously described himself as a media genius for discovering a niche market that ABC, NBC, CBS, CNN, and MSNBC were all ignoring: half of the American population. What was true for the market in news consumption is just as true for entertainment more broadly. Enterprising entrepreneurs who can create television networks or film studios that produce high-quality family-friendly content not only perform good deeds, but will likely make a nice profit. There is an audience for high-quality entertainment that doesn't undermine the values that parents are trying to impart to their children.

Those of us with vocations in policy and the academy need to encourage those with vocations in the artistic realm to continue their important work. It's not that we need fewer natural-law philosophers or appellate litigators; it's that we need more of *everything*. There's work for everyone, for artists and musicians, for pastors and theologians, for statesmen and lawyers, for scholars and activists.

FIVE. THE CHURCH HAS A CENTRAL ROLE TO PLAY

No matter what, the church will play a central role in shaping opinions on marriage. If it chooses to remain rather silent, it will shape opinion by default. On the other hand, it can rise to the occasion in developing a compelling response to the sexual revolution. And it alone possesses the only fully satisfying response.

This will require at least four major components. The first is simply to present a contemporary case for Biblical sexuality that is appealing and that engages the best of modern thought. This should present the virtue of chastity and lifelong marriage as the most humanly fulfilling choices one could make.

The second will be particular ministries to those who experience same-sex attractions and to those who experience gender-identity conflicts. Both the truths that we are created male and female, and that male and female are created for each other, are being challenged in ways that they never have been before. The church will need to think through these issues and develop pastoral plans that truly meet people where they are with the truth of Christ that can set them free.

The third task for the church will be to defend religious liberty in the public square and to help conscientious Christians understand their moral obligations to bear witness to the truth and to act in accord with the truth.

And then the fourth will be for Christian communities to simply live out the truth of marriage. Husbands and wives must be faithful to one another through thick and thin, till death do them part. Mothers and fathers must take their obligations to their children seriously. The unmarried must prepare now for their future marital lives, so they can live out the vows they will make.

Some argue that the church should soften its stance on so-called controversial issues. That in order to be evangelists, the church needs to be seeker friendly. They're wrong. While no one should be bombastic, uncharitable, or imprudent, it is precisely the countercultural witness to what St. Paul called the more excellent way that will bring people to Christ.

SIX. WE MUST ALL TAKE THE LONG VIEW

Whatever happens, it is essential to take the long view, and to be ready to bear witness to the truth even if law and culture grow increasingly hos-

tile. There are lessons to be learned from the pro-life movement.

Consider the pro-life movement in February 1973, just weeks after *Roe v. Wade*. Public opinion was against them, by a margin of two to one. With each passing day, another pro-life public figure—Ted Kennedy, Jesse Jackson, Al Gore, Bill Clinton—evolved to embrace abortion on demand. The media kept insisting that all the young people were for abortion rights. Elites ridiculed pro-lifers as being on the wrong side of history. The pro-lifers were aging; their children, increasingly against them.

But courageous pro-lifers put their hand to the plow, and today we reap the fruits.

My generation is more pro-life than my parents' generation. A majority of Americans identify as pro-life, more today than at any other point. More state laws have been enacted protecting unborn babies in the past decade than in the previous 30 years combined.

What happened?

Academics wrote the books and articles making the scientific and philosophical case for life. Statesmen like Henry Hyde, Ed Meese, and Ronald Reagan crafted the policy and used the bully pulpit to advance the culture of life. Activists and lawyers got together, formed coalitions, and devised effective strategies. They faithfully bore witness to the truth.

And the Christian community woke up—the Southern Baptists at the time, we sometimes forget, were in favor of abortion rights and supported *Roe*. Today they are at the forefront of the cause for life. This should caution us not to write off those who today might be on the wrong side of the marriage debate.

Everything the pro-life movement did needs to happen again, but on this new frontier of marriage.

At one point in American life, virtually every child received the great gift of being raised to adulthood in the marital bond of the man and the woman—the mom and the dad—whose union gave them life. Today, that number is under 50 percent in some communities, and the consequences are tragic. Same-sex marriage didn't cause this, but it does nothing to help it, and will only make things worse. Indeed, it will lock in the distorted view of marriage as an institution primarily concerned with adult romantic desires, and make the rebuilding of the marriage culture much more difficult.

After all, redefining marriage to make it simply about emotional companionship sends the signal that moms and

dads are interchangeable. Redefining marriage undercuts quite directly the rational foundations for the marital norms of permanence, exclusivity, and monogamy. It places the principle into law that if justice requires redefining marriage to include the same-sex couple, so too it could one day demand recognizing the “throuple” and quartet.

Whatever the law or culture may say, we must commit now to witness to the truths about marriage: that men and women are distinct and complementary, that it takes a man and a woman to bring a child into the world, and that children deserve a chance to grow up with a mom and a dad.

Too many of our neighbors haven't heard our arguments, and they seem unwilling to respect our rights because they don't understand what we believe. It's up to us to change that perception. We will decide which side of history we are on.

— *Ryan T. Anderson is the co-author of [What Is Marriage? Man and Woman: A Defense](#) and the William E. Simon Fellow at the Heritage Foundation. Used by permission*

**ONE MAN
ONE WOMAN**

2014 Southeast Christian School Convention

Please make plans to attend the **2014 Southeast Christian School Convention** at the Myrtle Beach Convention Center in Myrtle Beach, SC, on September 24-26. This year's theme is “Increasing in Wisdom and Stature” based on Luke 2:52. This is the year that we combine with the South Carolina and Georgia state associations.

We look forward to seeing you in Myrtle Beach for a wonderful time of instruction and fellowship!

[Download the convention flyer and view the tentative convention schedule here.](#)

Registration information will be available in August.

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in
WISDOM
and
STATURE
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Glen Schultz
Founder and Director
Kingdom Education Ministries

Chad Connolly
RNC National Director
for Faith Engagement

CHOOSE FROM OVER 125 WORKSHOPS AND VISIT OVER 100 VENDORS

2014 NCCSA Elementary Fine Arts

Eastern Region - Stefan Bryant, Coordinator

The 2014 eastern region Elementary Fine Arts Festival was held on April 24-25 at Faith Christian Academy in Goldsboro. Over 600 students from 12 schools participated in competition over the two days. Events were held in the areas of Music, Bible Sword Drill, Spelling Bee, Science Fair, Art, and Poetry Recitation. Although the Festival had never been held at Faith, the facilities were wonderful for this event. Many thanks go to the leadership and volunteers involved in this year's Festival. How great it was to see the Festival go so smoothly!

The Elementary Fine Arts Festival is a wonderful opportunity for elementary students to develop their talents in the area of Fine Arts. Thank you to all the many faculty and staff involved at each school in preparing students for the Festival. Training students to serve the Lord in the areas of Fine Arts is an investment that will benefit a child for many years to come. We look forward to even greater participation in next year's Festival as we strive to see more students developing their abilities in service to the Lord.

Central Region - Starlet Jones, Coordinator

The 2014 Central Region Elementary Fine Arts Competition at Gospel Light Christian School was such a blessing! There was such a joy among sponsors and students from each school.

Approximately 450 students participated throughout the festival with 286 entries for academics and music, along with 181 art entries. Judges commented that the level of competition was even higher than last year, and they were excited to see such dedication and talent. The schools, students, coordinators, and judges exhibited a kind and godly spirit at the competition. Thank you for a job well done!

Western Region - Cathy Newlin, Coordinator

On April 25, 2014, Tabernacle Christian School in Hickory hosted the Western Region NCCSA Elementary Fine Arts Competition. Eight schools attended with approximately 300 student participants.

Congratulations to all of the student participants for a job well done! The judges had many encouraging comments, and it is such a joy to see teachers, staff, and parents leading students to develop God-given talents so they will be able to serve the Lord Jesus Christ in the years to come. The elementary competition is always one of the highlights of the year, and we praise the Lord for an excellent day and another great year of competition!

The eastern, central, and western competition results are located [here](#).



NCCSA UPDATE

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Joe Haas, Ed.D.—Executive Director

Jason Haas, Ed.S.—Director of Programs/
Services, NCCSA UPDATE Editor

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Spotlight on Woodland Baptist Christian School



Woodland Baptist Christian School in Winston-Salem, North Carolina, has been in existence since 1963, recently celebrating fifty years of educating young men and women. In 1960 Rev. Zeno Groce, along with the deacons of Woodland Baptist Church, felt the burden of the importance of Christian education. WBCS opened three years later and has changed the lives of hundreds of young people who have entered its halls. The school has expanded from a one-floor building with a cafeteria to a multipurpose facility built in 2009.

A direct ministry of Woodland Baptist Church, WBCS is an independent, fundamental, Baptist church school which teaches the King James Version of the Holy Scriptures and adheres to

and teaches traditional Baptist doctrine. Pastor Tim Gammons has been an integral part of the success of WBCS since he became the pastor of Woodland Baptist Church and the chairman of the school board in 1996. He is always willing to offer counsel to those who seek his advice, whether it be a staff member, a student, or a parent of a student.

Offering three-year-old preschool through twelfth grade, WBCS serves students from seven North Carolina counties. The school has been blessed with a staff and leadership whose purpose is to educate and minister to young people who will go forth to serve the Lord in a church, on the mission field, or in other occupations. The staff's desire is that the Word of God be instilled in the hearts and minds of graduates and be demonstrated in their lives.

Academics is an integral part of the education at WBCS. Students are encouraged to stretch themselves beyond their native abilities and expand their knowledge and talents. WBCS's athletic program offers sports such as volleyball, soccer, cheerleading, basketball, softball, and baseball. The fine arts program at WBCS is an excellent way for students to express and demonstrate their God-given talents in music, drama, and art.

In this area as well, students are encouraged to go beyond their own comfort and expand their talent.

Students in pre-school through upper elementary have the weekly opportunity to be instructed in music, art, foreign language, and physical education. The primary through upper elementary grades also enjoy a chapel service with special speakers once a week.

Students are trained to be leaders as well as participants by conducting a daily prayer room each morning before school, participating in weekly chapel services, tutoring peers, aiding the staff, and being a willing servant. Students are encouraged to visit Christian colleges and universities to explore the opportunities afforded them upon graduation. Parents are encouraged to be an active part of WBCS by volunteering when needs arise, such as during fundraising activities or at the fall festival.

The school's mission is to evangelize the sinner, educate the student, and equip him for service. This mission is what the staff of WBCS covets for each student, whether it be a three-year-old preschooler or an eighteen-year-old senior. WBCS desires that each student reach his potential and be the young person God intended him to be.