

Chapter 1 : Why All The Gray Area? | 2 Corinthians: Day Bible Study | NewSpring Church

What is a Gray Area? Gray areas are issues that Scripture does not take a dogmatic stance on, or at the very least, issues that Scripture does not discuss in depth. Instead, the Bible gives Christians the liberty to make God-glorifying decisions based on their convictions.

What is Christian ethics? Christian ethics is well summarized by Colossians 3: Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: Because of these, the wrath of God is coming. The Bible is all we need to know about how to live the Christian life. However, the Bible does not explicitly cover every situation we will face in our lives. How then is it sufficient for the all the ethical dilemmas we face? That is where Christian ethics comes in. For example, the Bible does not say anything explicitly about the use of illegal drugs, yet based on the principles we learn through Scripture, we can know that it is wrong. For one thing, the Bible tells us that the body is a temple of the Holy Spirit and that we should honor God with it 1 Corinthians 6: Knowing what drugs do to our bodies—the harm they cause to various organs—we know that by using them we would be destroying the temple of the Holy Spirit. That is certainly not honoring to God. The Bible also tells us that we are to follow the authorities that God Himself has put into place Romans Given the illegal nature of the drugs, by using them we are not submitting to the authorities but are rebelling against them. Does this mean if illegal drugs were legalized it would be ok? Not without violating the first principle. By using the principles we find in Scripture, Christians can determine the ethical course for any given situation. In some cases it will be simple, like the rules for Christian living we find in Colossians, chapter 3. In other cases, however, we need to do a little digging. The Holy Spirit indwells every believer, and part of His role is teaching us how to live: So, when we pray over Scripture, the Spirit will guide us and teach us. He will show us the principles we need to stand on for any given situation. For most things, we can simply see what the Bible says and follow the proper course based on that. In ethical questions where Scripture does not give explicit instructions, we need to look for principles that can be applied to the situation. We must pray over His Word, and open ourselves to His Spirit. The Spirit will teach us and guide us through the Bible to find the principles on which we need to stand so we may live as a Christian should.

Chapter 2 : GNSHappenings- October | Grey Nuns of the Sacred Heart

In the context of our passage here, Paul is once again addressing the issue of "gray areas". For the Kingdom of God is not a matter of what we eat or drink, but of living a life of goodness and peace and joy in the Holy Spirit.

We encourage you to share these resources for educational purposes, but please do not reproduce or distribute these resources for sale. Gray Areas 1 Corinthians Introduction There are several teachings in the Bible that are clearly articulated with little or no dispute, such as the condemnation of fornication, lying, and stealing. We do not have to extensively investigate the Bible in order to figure out its position on such matters. These issues could be called black and white areas. However, there are many issues that the Bible does not take an absolute stand on. We call these gray areas. What is a Gray Area? Gray areas are issues that Scripture does not take a dogmatic stance on, or at the very least, issues that Scripture does not discuss in depth. Instead, the Bible gives Christians the liberty to make God-glorifying decisions based on their convictions. Drinking, dating, kissing, gambling, smoking, clothing, music, movies, television, birth control, dancing, spending your money, home schooling, working moms, etc. Every one of the topics mentioned above are either never discussed in Scripture or are discussed only in brief. Scripture does not teach that any of these things are categorically sinful. Spiritual Preference Gray Areas v. Spiritual Principle Black and White Areas Debates regarding gray area issues have caused major rifts between individuals, communities and churches. This is because we have blurred the understanding of spiritual preference v. A spiritual principle is teaching specifically found in Scripture. For example, 1 Thessalonians 4: There is no ambiguity and therefore no room for freedom. It is clearly wrong to view pornography, fornicate, etc. With spiritual principles, we are called to speak truth, bear humility, and love as we appropriately correct a brother or sister who is acting against a principle clearly taught in Scripture. For example, if one believer decides to refrain from kissing until marriage, while another decides to kiss on the second date, is one believer more right than the other? The Bible says nothing on this topic. Therefore, there is freedom for the individual to choose what is best. Continuing the above example, it is fine for a Christian to choose not to kiss until marriage. However, when that same person begins to tell others that kissing before marriage is sin or somehow less spiritual, they are making their preference a principle, therefore putting others in unbiblical shackles. To judge any person apart from their sin is indeed sinful. All other matters are to be judged by the only Judge and Lawgiver, our Heavenly Father. The Lord has created everyone with distinctions that bring together a holistic community. To not celebrate differences in others that do not bring harm to the body or denounce the glory of God belittles one of the reasons God created us - namely that He would be glorified through our diversity while at the same time being glorified through our unity. God has modeled the need for giving grace to others by giving grace to us through the sacrifice of His son, Jesus Christ. Still, one of the most difficult things for Christians to do is to actually give grace. The main reason many present their preferences as principles is due to a lack of love shown practically through giving grace. If the Bible teaches that something is sin, then it is sin. Do not do it. Does it Negatively Affect a Fellow Believer? We have this tension presenting itself in the church in Corinth. There is a group of believers who see certain food as unclean and others who do not. Paul forbids active participation in feasts in the temple. Christians are free in Christ to partake of any foods; nothing is unclean in itself. Love requires that when those with a free conscience find themselves in a situation where the exercise of their freedom would offend and lead other Christians to sin, they are to abstain. It is obvious that such abstinence is recommended only in cases where the weaker Christian would be actually caused to sin. Otherwise, the whole standard of conduct in such matters would be decreed by the rigidity of the weakest members.

Chapter 3 : CCC - PART 1 SECTION 2 CHAPTER 3 ARTICLE 9 PARAGRAPH 3

I keep running into gray areas every day as I experience this spiritual journey and continue seeking my own truth about Holiness. I began to experience visitations from a Sun God several years ago while using an over the counter dissociative medicine for anxiety; this Deity appeared to me alternately as Jesus Christ and as sunlight itself, an undulating wave of impossibly warm yellow light.

The Church does not possess them of herself; it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities. But their historical manifestations are signs that also speak clearly to human reason. As the First Vatican Council noted, the "Church herself, with her marvelous propagation, eminent holiness, and inexhaustible fruitfulness in everything good, her catholic unity and invincible stability, is a great and perpetual motive of credibility and an irrefutable witness of her divine mission. What an astonishing mystery! There is one Father of the universe, one Logos of the universe, and also one Holy Spirit, everywhere one and the same; there is also one virgin become mother, and I should like to call her "Church. Within the unity of the People of God, a multiplicity of peoples and cultures is gathered together. Yet sin and the burden of its consequences constantly threaten the gift of unity. And so the Apostle has to exhort Christians to "maintain the unity of the Spirit in the bond of peace. Above all, charity "binds everything together in perfect harmony. This Church, constituted and organized as a society in the present world, subsists in subsistit in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. It was to the apostolic college alone, of which Peter is the head, that we believe that our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the People of God. But in subsequent centuries much more serious dissensions appeared and large communities became separated from full communion with the Catholic Church - for which, often enough, men of both sides were to blame. Where there are sins, there are also divisions, schisms, heresies, and disputes. Where there is virtue, however, there also are harmony and unity, from which arise the one heart and one soul of all believers. All who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers in the Lord by the children of the Catholic Church. All these blessings come from Christ and lead to him, and are in themselves calls to "Catholic unity. This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time. This is why Jesus himself prayed at the hour of his Passion, and does not cease praying to his Father, for the unity of his disciples: As you, Father, are in me and I am in you, may they also be one in us., It is in her that "by the grace of God we acquire holiness. And I realized that this love alone was the true motive force which enabled the other members of the Church to act; if it ceased to function, the Apostles would forget to preach the gospel, the Martyrs would refuse to shed their blood. The Church, however, clasping sinners to her bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal. The Church is therefore holy, though having sinners in her midst, because she herself has no other life but the life of grace. If they live her life, her members are sanctified; if they move away from her life, they fall into sins and disorders that prevent the radiation of her sanctity. This is why she suffers and does penance for those offenses, of which she has the power to free her children through the blood of Christ and the gift of the Holy Spirit. And so they turn their eyes to Mary": First, the Church is catholic because Christ is present in her. The Church was, in this fundamental sense, catholic on the day of Pentecost and will always be so until the day of the Parousia. The character of universality which adorns the People of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks for the return of all humanity and all its goods, under Christ the Head in the unity of his Spirit. In these communities, though they may often be small and poor, or existing in the diaspora, Christ is present, through whose power and influence the One, Holy, Catholic, and Apostolic Church is constituted. In the mind of the Lord the Church is universal by vocation and mission, but when she put down her roots in a variety of cultural, social, and human terrains, she takes on different external expressions and appearances in

each part of the world. And to it, in different ways, belong or are ordered: Even though incorporated into the Church, one who does not however persevere in charity is not saved. When she delves into her own mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish People, "the first to hear the Word of God. To the Jews "belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ", "for the gifts and the call of God are irrevocable. But one awaits the return of the Messiah who died and rose from the dead and is recognized as Lord and Son of God; the other awaits the coming of a Messiah, whose features remain hidden till the end of time; and the latter waiting is accompanied by the drama of not knowing or of misunderstanding Christ Jesus. All nations form but one community. This is so because all stem from the one stock which God created to people the entire earth, and also because all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all against the day when the elect are gathered together in the holy city. Thus, the Church considers all goodness and truth found in these religions as "a preparation for the Gospel and given by him who enlightens all men that they may at length have life. Very often, deceived by the Evil One, men have become vain in their reasonings, and have exchanged the truth of God for a lie, and served the creature rather than the Creator. Or else, living and dying in this world without God, they are exposed to ultimate despair. The Church is the place where humanity must rediscover its unity and salvation. The Church is "the world reconciled. Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it. Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Furthermore, the Church herself finds it more difficult to express in actual life her full catholicity in all its aspects. Through the apostles you watch over us and protect us always. You made them shepherds of the flock to share in the work of your Son. From the beginning of his ministry, he "called to him those whom he desired; And he appointed twelve, whom also he named apostles, to be with him, and to be sent out to preach. In them, Christ continues his own mission: As "the Son can do nothing of his own accord," but receives everything from the Father who sent him, so those whom Jesus sends can do nothing apart from him, from whom they received both the mandate for their mission and the power to carry it out. But their office also has a permanent aspect. Christ promised to remain with them always. The divine mission entrusted by Jesus to them "will continue to the end of time, since the Gospel they handed on is the lasting source of all life for the Church. They accordingly designated such men and then made the ruling that likewise on their death other proven men should take over their ministry. Peter and the other apostles, in communion of faith and life with her origin: All members of the Church share in this mission, though in various ways. But charity, drawn from the Eucharist above all, is always "as it were, the soul of the whole apostolate. The kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation. Then all those he has redeemed and made "holy and blameless before him in love," will be gathered together as the one People of God, the "Bride of the Lamb," "the holy city Jerusalem coming down out of heaven from God, having the glory of God. Since she still includes sinners, she is "the sinless one made up of sinners. She bears in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is "missionary of her very nature" AG 2. She is built on a lasting foundation: She is indestructible cf. She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops. Nevertheless, many elements of sanctification and of truth are found outside its visible confines" LG 8.

Chapter 4 : Bud Review-Holy Grail from Grey Area | dutchdank

Kay Whatley serves as Editor and Reporter with The Grey Area News. Kay is a published author with over 20 years of experience in the publishing industry. Kay Whatley is wife to Frank Whatley, founder of The Grey Area newspaper and The Grey Area News online news website.

How can we tell what God would want us to do in these gray areas? Some decisions we face have clear black or white choices. We know immediately what the right and the wrong answer is. Should you give money to the homeless person you pass? Will he just use it for alcohol? If a friend invites you to a movie, should you go? How much do you need to know about the movie to decide? If there is a bad scene in the movie, should you walk out? Some things can seem cloudy and gray. These seemingly gray areas can be a problem, since our adversary the devil can use them against us. Satan would like the whole world to walk in a fog of confusion, without clarity on what to do and which way is right. This way he can lead people to making decisions based on their own thoughts. But God wants us to seek the answers in His law Isaiah 8: God wants us to seek the answers in His law and to let His Word, the Bible, be a lamp to our feet—in other words, the basis for our decisions and direction in life. Questions to ask So, what do we do when we come to a seemingly gray area in life? Here are a few things to consider: Sometimes either choice can be right. For example, what house or car to choose is not usually a moral issue. Sometimes the most perplexing decisions are when we are weighing two good options. Getting the gray out How can we reduce the number of gray areas we face? We should start with the big things—the things that God says are most important, such as: Then we can work on progressively smaller things until everything in our life comes into clear focus. When we are still undecided about whether something is right or wrong, then we should go with the way that we believe would be pleasing to God.

Chapter 5 : In the No: Freedom and Belonging Will Never Be Found in the Hookup Culture - The Aquila Re

Page 2 Navigating The Gray Areas of Life Christian young people and their parents face a host of decisions every day that challenge even the most discerning believers.

The East Side was demarcated by streets named after the States in order of their acceptance into the Union. This area contained mostly wood-frame houses, some of the earliest in the city, and became known in the 20th century for its ethnic populations from Europe and large families. The single-family houses had repeating house designs that alternated from one street to another, with some streets looking very similar. All fronted Broadway as the main street that divided Gary. The West Side of Gary, or West of Broadway, the principal commercial street, had streets named after the presidents of the United States in order of their election. The West Side also had a secondary principal street, Fifth Avenue, which was lined with many commercial businesses, restaurants, theaters, tall buildings, and elegant apartment buildings. The West Side was viewed as having wealthier residents. The houses dated from about the s. Steel and other prominent businessmen. Notable mansions were Tyler Street and Lincoln Street. Many of the houses were on larger lots. By contrast, a working-class area was made up of row houses made of poured concrete were arranged together and known as "Mill Houses"; they were built to house steel mill workers. It was developed in the s and houses several pieces of impressive architecture, including the Moe House , designed by Frank Lloyd Wright , and another, the Wynant House , which was destroyed by fire. A significant number of older structures have been demolished in recent years because of the cost of restoration. Restructuring of the steel and other heavy industry in the late 20th century resulted in a loss of jobs, adversely affecting the city. Abandoned buildings in the downtown area include historic structures such as Union Station , the Palace Theater , and City Methodist Church. A large area of the downtown neighborhood including City Methodist was devastated by a major fire on October 12, Ambridge was developed for workers at the nearby steel plant in the s and s. It is named after the American Bridge Works, which was a subsidiary of U. The neighborhood is home to a huge stock of prairie-style and art deco homes. The Gary Masonic Temple is located in the neighborhood, along with the Ambassador apartment building. Located just south of Interstate 90 , the neighborhood can be seen while passing Buchanan Street. The neighborhood is located just south of Interstate 90 and can also be seen from the expressway. The area is south of the Gary Chicago International Airport. Downtown West is located in north-central Gary on the west side of Broadway just south of Interstate It is operated by the Gary Public Transportation Corporation and serves as a multi-modal hub. It serves both as the Downtown Gary South Shore train station and an intercity bus stop. It was platted by George Tolle in , when the railroads were constructed to this area. This area is west of Midtown and south of Ambridge Mann. South[edit] Black Oak is located on the far southwest side of Gary, in the vicinity of the Burr Street exit to the Borman Expressway. It was annexed in the s. Prior to that, Black Oak was an unincorporated area informally associated with Hammond , and the area has Hammond telephone numbers. After three referendums, the community voters approved annexation, having been persuaded by Mayor Hatcher that they would benefit more from services provided by the city than from those provided by the county. In the 20th-century, it is the only majority-white neighborhood in Gary. Glen Park is divided from the remainder of the city by the Borman Expressway. Glen Park includes the 37th Avenue corridor at Broadway. Midtown is located south of Downtown Gary, along Broadway. In the pres days of de facto segregation, this developed historically as a "black" neighborhood as African Americans came to Gary from the rural South in the Great Migration to seek jobs in the industrial economy. Aetna predates the city of Gary. This company town was founded in by the Aetna Powder Works, an explosives company. The Town of Aetna was annexed by Gary in , around the same time that the city annexed the Town of Miller. On its south and east, Aetna borders the undeveloped floodplain of the Little Calumet River. Emerson is located in north-central Gary on the east side of Broadway. Steel Yard , was constructed in , along with contiguous commercial space and minor residential development. Incorporated as an independent town in , Miller was annexed by the city of Gary in The Miller Beach area has remained somewhat separated from the rest of Gary both culturally and geographically. Miller Beach is racially and economically diverse. It attracts investor

interest due to the many year-round and summer homes within walking distance of Marquette Park and Lake Michigan. Prices for lakefront property are affordable compared to those in Illinois suburban communities. Lake Street provides shopping and dining options for Miller Beach visitors and residents. East Edge, a development of 28 upscale condominium, townhome, and single-family homes, began construction in at the eastern edge of Miller Beach along County Line Road, one block south of Lake Michigan. The sand beneath Gary, and on its beaches, is of such high quality that in years past it was mined for the manufacture of glass. According to the census, Gary has a total area of The weather of Gary is greatly regulated by its proximity to Lake Michigan. In summer months Gary is humid. Summer is the rainiest season. Winters vary but are predominantly snowy. Sometimes large blizzards hit because of " lake effect snow ", a phenomenon whereby large amounts of water evaporated from the lake deposit onto the shoreline areas as inordinate amounts of snow. Climate data for Gary, Indiana Month.

Chapter 6 : Gray Areas: When the Right Decision Isn't Obvious - Life, Hope & Truth

Sunday Morning Worship. Sections of this page. Accessibility Help.

All present welcomed Terry Beam as she made her first Commitment. Thirteen Associates and thirty-three Sisters participated in this prayer service and social. All present shared prayers of intercession. Associates then renewed their commitment, after which everyone enjoyed socializing and refreshments. Associates appreciate the support and companionship of the Sisters. We look forward to continuing long-standing relationships and forming new ones with each other. To learn more about our Associates, [click here](#). She received a beautiful flower arrangement in the form of a cake, and some delicious cupcakes to celebrate her day! At our offices we celebrated a special birthday, 40 for Carolyn Hunt, one of our accountants, along with Sr. One of the sisters at Magnificat suggested that they might like to paint also. Nuns on the Bus Advocacy Tour Submitted by: The Church was packed as the people of Buffalo welcomed them. US Representative, Brian Higgins, welcomed the sisters, acknowledged how the Catholic sisters were instrumental in supporting the Affordable Care Act, and how the recently passed tax policy increases income disparity in our city and country. Sister Simone Campbell, director of Network, spoke to the changes brought about by Reaganomics and the current tax law of that increased income inequality and the national debt. The town hall visualized for the participants who benefits and who loses starkly: Participants were invited to discuss how the tax cuts impacted Buffalo and what some solutions are. Solutions suggested were to build relationships across neighborhoods to discuss these issues, to vote and support legislators that are working on behalf of the people and use the media to communicate priorities. The evening culminated in the opportunity to sign the bus and meet the sisters who are traveling on it. View their pictures [here](#). Teresa was part of a panel discussion and will return in November to teach one of the classes. The Biblical Basis of Christian Mysticism. It was a great morning spent learning of the phenomenological rather than metaphysical understanding of religious experiences. At the foot of the altar are some of the Offertory Gifts. In addition to the wine, water and hosts a framed photo of an enlargement of the holy card we received, flowers from the backyard gardens of some parishioners as a sign of respect, folded newspapers to symbolize how the government controlled what was written during that time leading up to his death, a sandal symbolizing his travel among the people and a basket of voting ballots for November's Interior of Christ the King Church, San Antonio on the day of the Canonization. She and I attended their International Dinner at St. Elizabeth Ann Seton Parish. Marguerite Mary Jane prepared a handout of prayers to St. Marguerite for attendees Rev. At the liturgy were a number of Grey Nuns, several Associates, and some staff members from the college. In an uncomplicated way, St. Marguerite was honored at the college named in her honor. Our staff members donated the beautiful cake as a token of their affection for the GNSH. After the luncheon, Mass was held in the RCR center. Sister Mary Elizabeth shared a reflection on the life of St. Our office staff members were delighted with the opportunity to visit with so many of the Sisters they used to see on a daily basis at the Motherhouse. In general, it was a pleasant afternoon spent with good friends! She helped out at a local community garden located on the grounds of the Magnificat, where some of our Sisters reside, this summer. Maureen is pictured [here](#) with her perfectly shaped 20 lb. We are still waiting for our slice of pie, Sister!

Chapter 7 : Living Life in the Gray Area - Blessed Is She

There exist, to our eyes, some gray areas when it comes to ethics, though our failure to discriminate between black and white in some situations is due to our finitude. For the Lord, there are no gray areas; every situation to Him is clear.

Faithful Compromise by Marilyn McEntyre March 1 st I imagine that the subtitle of this piece might give some readers a moment of discomfort. I imagine we have all met people whose uncompromising positions leave no chink open through which even a small beam of new information might enter. The term "compromise" cuts both ways, sometimes in the same conversation. Predictably, proponents of compromise attract condemnation. They are selling out, giving up the good fight, waffling, wavering, pandering. The words of Allen Domelle, one outraged defender of the faith, might be heard in pews and pulpits across the land: Compromise sets in, and their works and messages have become the very examples of what they used to preach against. Compromisers compromise the integrity, purity, clarity, reliability of what we, the faithful, most count on, and we must drive them from our fortresses to die on their own slippery slopes. When the implications of a political, philosophical, or theological position are far-reaching and consequential, discussions tend to polarize. The centrifugal force that pushes us away from a stable centre in the whirl of public discussion makes compromise look not only unsatisfying, but nearly impossible as the stakes escalate. The more personally invested we become, the harder it is to accept the idea that one might compromise with integrity. Face-saving is a powerful motive. Being right is a heady pleasure. Absolute conviction looks a lot like strength and security. The middle way is not glamorous. By definition it lies in the grey area, often in foggy, uncharted territory. Sometimes in a swamp. The trails that lead through it are not blazed so much as hacked out around rocks too big to move and through bogs and thickets that take tiresome hours to penetrate. The middle way is often charted by committees—people with competing agendas assigned to find common ground and often too tired or threatened or entrenched to do their work with grace. Nor are the virtues associated with compromise heroic. They begin with humility—arguably the most challenging of all virtues, though perhaps a basis for all the others. Faithful compromise requires flexibility, imagination, empathy, compassion, a sense of humour which I consider a core virtue, and trust in the Spirit in whom we live and move. Perhaps "move" is a key word here. While we live, we move. Children grow up and surprise us. Old conflicts arise in new situations. Water shortages and nuclear weapons reorganize our priorities. We are broken and mended and our changed hearts change our minds. In the midst of all this, fidelity is redefined. The dynamic character of all life offers us a daily and visible parable: So perhaps our efforts to achieve security, stability, continuity, and rock-solid arguments are less compatible with "choosing life" than we might like to think. Keats gave a name to the habit of mind that enables strong-minded, faithful people to tolerate the messiness of ambiguity, uncertainty, blurred edges, and shifting boundaries: They can imagine that sometimes the opposite is also true. They can hold what they believe firmly but are ready to loosen their grip a bit when new information comes in. What is true for human beings "holds" true only by being revisited, reframed, reconsidered, and reimagined repeatedly. The implications and applications even of eternal truths may be parsed differently as needs and emphases shift—as we try to fathom the call of the moment, knowing there is a time for every purpose under heaven. In moments of crisis the call for compromise has brought forth a particular kind of genius. No doubt, in an issue devoted to the theme of compromise, others will mention Henry Clay, dubbed "the great compromiser" by a restless antebellum public, and revered by Lincoln, among other notable peers. Clay crafted the Missouri Compromise, talked South Carolina down from nullification, and prevented Andrew Jackson from using force against the state. At calculated cost to people on both sides of bitter disputes, he found a middle way. Whether those costs were too high is still a matter of vigorous debate. Yet each of these famous compromise measures rested on an astute assessment of the greater good: A review of a recent book by Robert V. Remini, *At the Edge of the Precipice*: He understood that politics is not about ideological purity or moral self-righteousness. It is about governing and if politicians could not compromise, they would never govern effectively. What is the greatest good in this situation? What are my deepest purposes? What am I protecting? Why do I think it needs protecting? Have I considered all available

evidence? What am I loath to consider? When have I resorted to contempt, caricature, or other strategies of dismissiveness to avoid engaging with views I find threatening? A lot of these questions, of course, have to do with the ways we justify and make legitimate positions that serve the devices and desires of hearts that are "deceitful above all things and desperately wicked. Faithful compromise" the kind we are called to every day of our individual and collective lives, in marriage, in parenting, in spending and stewarding, in collective decision-making and corporate practices" can be distinguished by a few reliable hallmarks: Faithful compromise allows for vigorous, impassioned, robust argument. Ideally, it is a creative process that makes those involved in the argument more partners than opponents and awakens in both a real desire for a new, more capacious way of achieving what they hope for most. Faithful compromise takes the power differential into account. Most often the party in power is the one who can best afford to propose compromise. If one party is negotiating for survival while the other is negotiating for greater convenience or protection of privilege, the process can only proceed with integrity if part of the stated purpose is to promote justice. Racial reconciliation efforts that involve one group with a history and condition of privilege and one that is historically and economically disadvantaged have to begin with some recognition of who can afford to relinquish more in an effort to achieve a fair agreement. The long deadlock that has yielded no workable compromise in the Israeli-Palestinian conflict offers a valuable illustration of the fact that valid compromise has to take the power differential between parties into account. In her thoughtful article, "The Terrible Pangs of Compromise," Trudier Harris observes that in the history of attempts at compromise between whites and African Americans, "Interactions are so troubled and painful that they more frequently result in abortion than in healthy deliveries. Generosity can grow where justice flourishes, but justice has to come before any serious attempt can be made to arrive at generous compromise. Faithful compromise works toward a carefully, mutually defined common purpose survival, for instance, or cessation of violence. The process of defining that purpose might itself take much of the negotiation time. Surprisingly often "road maps" that purport to aim at peacemaking flounder when it becomes clear that the parties maintain separate and opposed agendas with very little space in the centre of the Venn diagram. Faithful compromise is not necessarily the same as moderation, or meeting in the "middle. This kind of compromise seems to me often the way the Spirit works. The decision to explore a third alternative can already be a breakthrough to fruitful, imaginative, generous negotiation. Faithful compromise requires a commitment to non-recrimination. It is easy to forget, after the fact, that a compromise is a commitment, equally binding on both parties who share responsibility for the final agreement, even if one comes away feeling that earlier hopes have been disappointed. For this reason it is likely that good, workable, equitable compromise takes time; agreeing too early can undermine wholehearted commitment to work within the boundaries the agreement defines. Faithful compromise is practical and practicable. It recognizes the real needs of both parties. If those of one party are greater than those of the other, it takes that difference into account. Faithful compromise handles language with care and integrity. We all know that language can be manipulated to provide legal loopholes, cover hidden agendas, and mask preferential treatment. It is in crafting the language of an agreement that people of faith may be most challenged to maintain scrupulous honesty to maintain its integrity and viability. Even in speaking about the process, we reach for metaphors that only provide an incomplete understanding of a complex process. At every step, the process of compromise offers an opportunity to open our hearts, practice our faith, revisit the beatitudes, imitate Christ, invoke the Holy Spirit, and remember that we are dust, called to be the light of the world. It is a skill and an art, but can also be undertaken as a spiritual practice and cultivated as a habit of mind" a disposition toward others that asks, first, how can we meet in a way that fosters shalom? How can we approach our differences as an invitation to reflection and growth? There is, no doubt, especially now, in the face of unabashed profiteering, debased public discourse, and perpetual warfare, a time to declare, "Here I stand; I can do no other. Yet even as we do that" even as we align ourselves with the poor against those who exploit them, with the oppressed against those who deprive them of bare essentials, with the imprisoned against those who corrupt the justice system for private gain" there is room to ask ourselves how to reach out with imagination and clarity and, wisely as serpents, find our way into fruitful conversation with the enemies we are asked to love.

Chapter 8 : Gray Area Quotes - BrainyQuote

As we reflected on that, she winked and said to me, "Don't forget about the gray area. As you get older, it gets bigger." The Pharisees were all about the rules and regulations, along with the rules to the rules and regulations.

My manuscripts are basically my thoughts on paper. Typically, I use them as a guide, not verbatim. Very rarely do I preach my message exactly the way I wrote it. Instead, he purposed in his heart to live a life that would not cause the other Jews in captivity with him to stray from living the way God expected. One thing that you will quickly find among Christians is that not everyone agrees on everything. I have actually heard about church splits because of the color of the carpet in the sanctuary. But along those lines, not all Christians agree on what is right and what is wrong. For one, the matter may be black and white, and to another it may be gray. One may feel that a person should not go to a certain place, whereas another sees nothing wrong with it. One may feel that doing a certain thing is wrong while another sees nothing wrong in doing it. So what is right and wrong? This morning I want to present to you four questions that I hope will assist you in making that determination for yourself. Does it promote edification? So then, let us aim for harmony in the church and try to build each other up. For the Kingdom of God is not a matter of what we eat or drink, but of living a life of goodness and peace and joy in the Holy Spirit. If you serve Christ with this attitude, you will please God. And other people will approve of you, too. Instead, ask is this building or burning the Kingdom of God? Can it lead to bondage addiction? I asked him if he was so free, then stop doing those activities that he felt we liberating. It begins by using something to feel good. The addiction seems to "help" the person to avoid painful feelings Arnot Ogden Medical Center. We look to things, substances or behaviors to make us feel good. This could be a emotional or physical need. But sadly, the thing that people turn to hoping to make them feel better often turns into bondage. Remember from last week that we are to be enslaved to righteousness Romans 6: Do you have any uneasy conscience about it? The purpose of my instruction is that all the Christians there would be filled with love that comes from a pure heart, a clear conscience, and sincere faith” 1 Timothy 1:

Chapter 9 : Gary, Indiana - Wikipedia

These seemingly gray areas can be a problem, since our adversary the devil can use them against us. Satan would like the whole world to walk in a fog of confusion, without clarity on what to do and which way is right.

I speak the truth in Christ, I do not lie; my conscience joins with the Holy Spirit in bearing me witness that I have great sorrow and constant anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are children of Israel; theirs the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; theirs the patriarchs, and from them, according to the flesh, is the Christ, Responsorial Psalm: Praise the Lord, Jerusalem. For he has strengthened the bars of your gates; he has blessed your children within you. He has granted peace in your borders; with the best of wheat he fills you. He sends forth his command to the earth; swiftly runs his word! He has proclaimed his word to Jacob, his statutes and his ordinances to Israel. He has not done thus for any other nation; his ordinances he has not made known to them. On a sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. In front of him there was a man suffering from dropsy. NAB In high school, I had a fantastic yearbook teacher. She and I immediately connected. Now, nearly 25 years later, we are still good friends. One conversation she and I had back in my high school days has stuck with me. We were chatting about the absolutes in life, the black and the white. The good and evil. As you get older, it gets bigger. They obsessed over the tiniest of things in relation to work on the Sabbath. The black and white. He saw the gray. Where they saw the rules for what you could and could not do, Jesus saw what should be done. A man was sick, therefore he should be healed. His witness matched His words. As Christians, I think we relish in following the rules. Shoot, as parents we want our children to follow the rules. It challenges us to do what should be done. We call it ethics. As I read the news about many of the issues of the 21st century, like immigration, service to the poor, capital punishment, and bioethics, I see the beacon of light that is Pope Francis. He, along with God, are asking us to dive into the gray. Let your witness match your words. Kathryn Whitaker is married to Scott and together they have 6 awesome kids. You can find more about her [here](#).