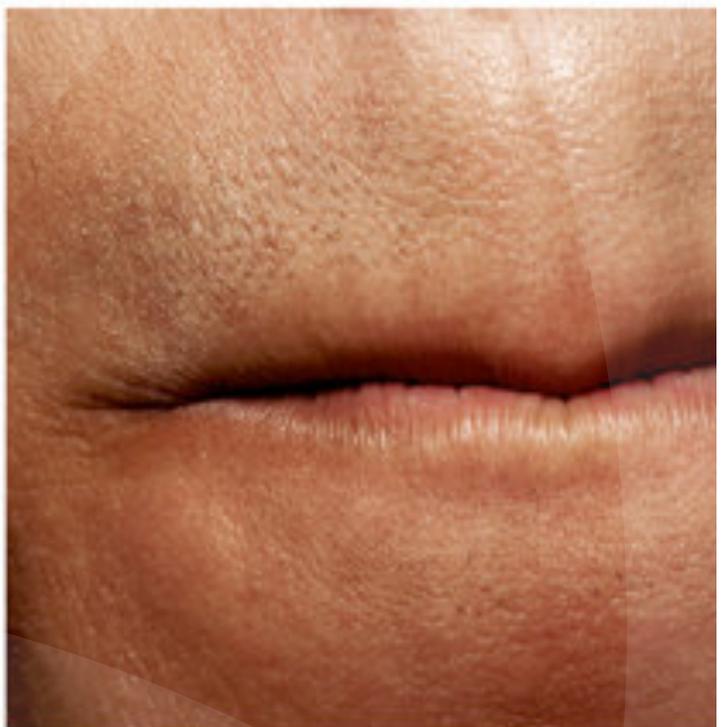


# Faithful Disagreement:

*Building Durable Relationships  
with God & Each Other*

A Course in Three Parts  
moderated by Tom Gamble & David Ealy



FORUM 102: WEEK 4  
Rehearsal with Actual Issues 2

# Introduction

## Remember the Ground Rules

Be mindful of the covenant we established as a class:

- Have respect for one another**
- Care enough to listen**
- One person speaks at a time**
- Confidentiality**
- Reserve Judgement**
- Speak Up**
- Listen**
- Pray**

## Earnestness in Our Discourse

We have been together now for some time now. Our artificially established trust is the principle vehicle for our “lab” of using the skills we have been learning to talk about potentially difficult things. From time to time the facilitators will participate, moderate and even provoke over the course of our conversations in class. This is to further the observation of how our skills work in real time and to learn more about our own approaches to talking about things important to us. Have patience with the process.

## Review

We will review the conversation to make observations about our participation.

## Looking Ahead

In preparation for the next Forum, we will be hearing and reflecting on the concept of *Forgiveness* in anticipation of the challenges Scripture provides to our notions of it.

## Facilitators

**TOM GAMBLE** has led development of self-managing work teams in manufacturing facilities. His contact information is [rtgamble122@aol.com](mailto:rtgamble122@aol.com) or 336-578-3632.

**DAVID EALY** has studied and practiced pastoral counseling. His contact information is [david@hawfieldschurch.org](mailto:david@hawfieldschurch.org) or 336-524-1234.



## SESSION OUTLINE

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“Forbearance” .....	5
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# Revised Course Schedule

## Forum 103

- March 9 @ 3pm Week 1: Why forgiveness is hard.
- March 23 @ 3pm Week 2: Why confession is hard.
- April 13 @ 3pm Week 3: Wielding our power to heal.
- April 27 & May 11 @ 3pm Weeks 4 & 5: Practicing what we preach.

# Semantic Warnings

## DEFINITIONS

### Abortion |ə' bôrSHən|

*noun*

- 1 the deliberate termination of a human pregnancy, most often performed during the first 28 weeks of pregnancy.
- 2 the expulsion of a fetus from the uterus by natural causes before it is able to survive independently.
- 3 *Biology* the arrest of the development of an organ, typically a seed or fruit.

### Homosexual |,hōmə'sekSHōə|

*adjective*

(of a person) sexually attracted to people of one's own sex.  
• involving or characterized by sexual attraction between people of the same sex: *homosexual desire*.

*noun*

a person who is sexually attracted to people of their own sex.

### Politics |,'pälə,tiks|

*pl. noun [usu. treated as sing.]*

- 1 the activities associated with the governance of a country or other area, esp. the debate or conflict among individuals or parties having or hoping to achieve power: *the president's relationship with Congress is vital to American politics* | *thereafter he dropped out of active politics*.
- 2 the activities of governments concerning the political relations between countries: *in the conduct of global politics, economic status must be backed by military capacity*.
- 3 the academic study of government and the state: [ as modifier ] : *a politics lecturer*.
- 4 activities within an organization that are aimed at improving someone's status or position and are typically considered to be devious or divisive: *yet another discussion of office politics and personalities*.
- 5 a particular set of political beliefs or principles: *people do not buy this newspaper purely for its politics*.
- 6 (often the politics of) the assumptions or principles relating to or inherent in a sphere, theory, or thing, esp. when concerned with power and status in a society: *the politics of gender*.

#### PHRASES

**play politics** act for political or personal gain rather than from principle.



### Marriage |,'marij|

*noun*

- 1 the formal union of a man and a woman, typically recognized by law, by which they become husband and wife: *a happy marriage* | *the children from his first marriage*.
- 2 the state of being married: *women want equality in marriage*.
- 3 (in some jurisdictions) a formal union between partners of the same sex.
- 4 a combination or mixture of two or more elements: *a marriage of jazz, pop, blues, and gospel*.
- 5 (in pinochle and other card games) a combination of a king and queen of the same suit.

#### PHRASES

**by marriage** as a result of a marriage: *a distant cousin by marriage*.  
**in marriage** as husband or wife: *he asked my father for my hand in marriage*.  
**marriage of convenience** a marriage concluded to achieve a practical purpose.

# Points of Contention

## **On Gay Marriage:**

The 220th General Assembly approved a change in procedure whereby an Overture presented to the GA must have at least one concurrence by another presbytery in order to be considered.

Heartland Presbytery has submitted *Overture 24* requesting an Authoritative Interpretation on W-4.9000 of the Book or order:

**Worship is a central element of the pastoral care of the people of God (W-6.3001, 6.3010) in which a teaching elder's discernment of the leading of the Holy Spirit is indispensable. The necessity of ensuring the exercise of freedom of conscience in the interpretation of Scripture (G-2.0105) in the planning and leadership of worship has deep roots in our Reformed tradition and theology. Because a service of marriage is one form of such worship, when a couple requests the involvement of the church in solemnizing their marriage as permitted by the laws of the place where the couple seek to be married, teaching elders\* have the pastoral responsibility to assess the capabilities, intentions, and readiness of the couple to be married (W-4.9002), and the freedom of conscience in the interpretation of Scripture (G-2.0105) to participate in any such marriage they believe the Holy Spirit calls them to perform. Exercising such discretion and freedom of conscience under the prayerful guidance of Scripture,**

**teaching elders may conduct a marriage service for any such couple in the place where the community gathers for worship, if approved by the session; or in such other place as may be suitable for a service of Christ-an worship. In no case shall any teaching elder's conscience be bound to conduct any marriage service for any couple except by his or her understanding of the Word, and the leading of the Holy Spirit. The Authoritative Interpretation of this sec-on by the 203rd General Assembly (Minutes 1991, at 21.124-128), and the subsequent Authoritative Interpretations of the General Assembly Permanent Judicial Commission relying upon it, are withdrawn and replaced with this Authoritative Interpretation.**

As in other places in the Directory for Worship, the use of "teaching elders" in this paragraph should be understood to include ruling elders commissioned to pastoral service.

The session of Chapel in the Pines Presbyterian Church has submitted a motion requesting that Salem Presbytery concur with this Overture. Accordingly, a Bills & Overtures Committee appointed for the purpose will consider the request and report to this body its recommendation. Time for debate – maximum of 30 minutes – will be allowed, after which a vote will be taken.

**How can two people see the same information and come away with completely different interpretations?**

## **On Abortion (from Wikipedia):**

Induced abortion has long been the source of considerable debate, controversy, and activism. An individual's position concerning the complex ethical, moral, philosophical, biological, and legal issues which surround abortion is often related to his or her value system. Opinions of abortion may be described as being a combination of beliefs about abortion's morality the proper extent of governmental authority in public policy; and on the rights and responsibilities of the woman seeking to have an abortion. Religious ethics also has an influence on both personal opinion and the greater debate over abortion.

In both public and private debate, arguments presented in favor of or against abortion access focus on either the moral permissibility of an induced abortion, or justification of laws permitting or restricting abortion. Abortion debates, especially pertaining to abortion laws, are often spearheaded by groups advocating one of these two positions.

# And More Contention

Anti-abortion groups who favor greater legal restrictions on abortion, including complete prohibition, most often describe themselves as "pro-life" while abortion rights groups who are against such legal restrictions describe themselves as "pro-choice". Generally, the former position argues that a human fetus is a human being with a right to live, making abortion morally the same as murder. The latter position argues that a woman has certain reproductive rights, especially the choice whether or not to carry a pregnancy to term.

## **On the Role of Politics:**

Why are Politics such a commonly difficult topic of conversation? Why does it raise the feeling it seems to?

*from Wikipedia*

Recently in history, political analysts and politicians divide politics into left wing and right wing politics, often also using the idea of center politics as a middle path of policy between the right and left. This classification is comparatively recent (it was not used by Aristotle or Hobbes, for instance), and dates from the French Revolution era, when those members of the National Assembly who supported the republic, the common people and a secular society sat on the left and supporters of the monarchy, aristocratic privilege and the Church sat on the right.[20]

The meanings behind the labels have become more complicated over

the years. A particularly influential event was the publication of the Communist Manifesto by Karl Marx and Frederick Engels in 1848. The Manifesto suggested a course of action for a proletarian revolution to overthrow the bourgeois society and abolish private property, in the belief that this would lead to a classless and stateless society.[citation needed]

The meaning of left-wing and right-wing varies considerably between different countries and at different times, but generally speaking, it can be said that the right wing often values tradition and social stratification while the left wing often values reform and egalitarianism, with the center seeking a balance between the two such as with social democracy or regulated capitalism.[21]

According to Norberto Bobbio, one of the major exponents of this distinction, the Left believes in attempting to eradicate social inequality, while the Right regards most social inequality as the result of ineradicable natural inequalities, and sees attempts to enforce social equality as utopian or authoritarian.[22]

Some ideologies, notably Christian Democracy, claim to combine left and right wing politics; according to Geoffrey K. Roberts and Patricia Hogwood, "In terms of ideology, Christian Democracy has incorporated many of the views held by liberals, conservatives and socialists within a wider framework of moral and Christian principles." [23] Movements which claim or formerly claimed to be

above the left-right divide include Fascist Terza Posizione economic politics in Italy, Gaullism in France, Peronism in Argentina, and National Action Party in Mexico.[citation needed]

# Notes

*"Not ordinarily do men achieve this balance of opposites. The idealists are not usually realistic, and the realists are not usually idealistic. The militant are not generally known to be passive, nor the passive to be militant. Seldom are the humble self-assertive, or the self assertive humble....truth is found neither in the thesis nor the antithesis, but in an emergent synthesis that reconciles the two."*

— Martin Luther King Jr., Strength to Love



# Notes



# Notes

