Bubar et. al. practice their own form of 'perversion'

Walter Thompson
Chaplain, Canterbury House

Follow this and additional works at: https://digitalcommons.library.umaine.edu/social_justice

Part of the Feminist, Gender, and Sexuality Studies Commons, Higher Education Commons, and the United States History Commons

Repository Citation
https://digitalcommons.library.umaine.edu/social_justice/463

This Opinion Piece is brought to you for free and open access by DigitalCommons@UMaine. It has been accepted for inclusion in Social Justice: Diversity, Equity, & Inclusion by an authorized administrator of DigitalCommons@UMaine. For more information, please contact um.library.technical.services@maine.edu.
They say every two-bit Latin American dictator who wants to unite his country declares war on his neighbor. The Revs. Mr. Bubar, Frankland, and Gass have declared war on their neighbors and one wonders why? These pentecostal primadonnas compete with each other in the media in their denunciation of all of us who do not live under the domain of their world view or theology. They also compete with each other for the market that exists for such an upside-down gospel. Could it be the media and the message are tailored to the tastes of the consumer?

When you are doing your own thing, churchwise, when you have no financial support from beyond your own marketing area, then you might just be more interested in the mortgage than in morality. When you have no accountability to any group of mortals beyond those trained seals that sit in their pews on Sunday, then you learn the territory and you fit the message to the consumers. Nothing pays higher dividends then supporting peoples’ fears; and nothing provokes fear in the insecure more than the presence of homosexuality. This explains the use of religious symbols to justify the attack on the Wilde-Stein Club and its plan to hold a conference for gay persons.

The right of homosexuals to hold this conference has been upheld by the trustees of the university. And now we are all under attack. Yes, all of us; for when the “rights of one man are threatened, the rights of all men are diminished.”

What is ironic is that there hustlers of the upside-down Gospel should call anybody perverted. They may not care for theological definitions but they can at least read their Websters. He says, “PERVERT, one who has turned to error, esp. in religion.” The most grievous error of course is to preach hatred in the name of God. The great sin, the unforgivable sin in the New Testament is sin against the Holy Spirit. To preach hatred and fear in the name of Jesus is perversion of the Gospel. It is a preaching that might be more at home in Salem than Bangor, and if their call to a conservative vision is simply looking back, then their vision of the Twin Cities as a new Sodom and Gomorria is through eyes and heart that have already turned to salt.

Up against this hopeless vision let us put a hopeful vision of love and justice. What the gospel asks is that we see each other as brothers and sisters, and if we, like the scribe, should ask Jesus who our neighbor is, the response in the parable of the Samaritan is simply to love our neighbor. It doesn’t matter who the neighbor is, whether they are gay or straight we are called to love one another.

But even the gospel of love can be perverted by us who preach it unless the gap between what we say and what we do is closed, unless we who are is integrated with what we do. Consumer control of the content of the gospel, preached by many of the more traditional churches and denominations, often means the psychologizing and privatizing of the Gospel. We can admire the meditators, the thinkers, the listeners, the smilers, those who cluster in the dorms to pray; but as Archbishop Temple once said, “How can we pray for daily bread and not work to see that all have their daily bread.” The prophet Amos looks over our shoulders telling us to “take away our feasts, our fasts...the noise of our solemn assemblies, and let justice roll down like the waters.” Love is possible only in a just society.

The shrill voices calling us to hate one another have been heard. now it is time for those of us who march to a different drummer to be heard. The people of this state are poorly represented by men who renounce a university administration when it upholds the civil rights of its members. All that is necessary for this to continue is for enough good people to say nothing. But the loosening of the spirit of hate calls forth the power of the spirit of love. It calls together students, faculty, civil libertarians, clergy, and those already in possession of power; to present to this community an alternate vision of our future where we can find a way of living together in justice and love.

And what of the Rev Mrrs Bubar, Franklin, and Gass? In love, what can we say to them? It is like a man who comes before the elders of his church and tells them that he has had a vision. As he walked along the road he looked up and saw the letters P.C. in the sky.

“And what does it mean?” asked the elders.

“Why, it means preach Christ,” said the man.

Then the wisest of the elders looked at him lovingly and said:

“No, my son, it means plant corn.”

If you can’t preach Christ, plant corn.