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00:01

I want to re iterate that we spoke earlier about registering to vote. It's important that you get out there, it's important that you register, you cannot vote unless you register first. And your vote has a lot of power, your vote and many more people, many more votes can make a big difference in an election. And this year, it's going to be a real important election. If you like what's going on, you want to vote for the people who are in office, then that's how you show them that you like what's going on. If you don't like what's going on, you put those out and put others in. So here's your chance to participate in the great American politics game go out and register to vote. We have a couple of things here. I promised earlier that we would reread The Forgotten scouts address. So I'm going to do that quickly. If you have a pencil. It is 1072 Folsom Street, Folsom, as in prison 383, San Francisco, California 94103. So if you are interested in the Forgotten scouts, that's the you know more about the Forgotten scouts than I do when I know more about them. Well, you live with you live with the premier forgotten scout.



01:21

Yes, the chief scout of Houston here. Basically, it's an organization that's that's trying to



01:28

grow.



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It's people who have been involved in scouts either from a scout point of view or from a leadership point of view, who have literally been ousted from the organization as a result of their being gay or someone finding out they're gay, or they're openly gay or whatever there is a group in, in California who readily accepts anyone into their group who is gay or may possibly be gay as the story goes sometimes, and they're in, in danger at this point of losing their charter from the people in Texas. As a result of of this practice, and anyone who's ever been in an organization knows how important it is for these kids to, to have role models and things to do, and places to go and think people to look up to. And this organization is trying to get off the ground, so to speak, to make people realize that, you know, we have a lot to offer, too. And the

interesting part of it is that the the the founders, grandson is an openly gay person. And it has been Yes, and it has even been questioned on more than one occasion as to whether or not the founder was gay. And yet, all of a sudden, it's become a major issue with the scout. So it's just a real important organization to get involved with if you are a pest scout. And for some reason, such as this, you've been ousted from the organization or prevented from joining the organization as a leader.



03:09

Well, now you have your form back to take back to the original Scout, Scout. So you will make sure he gets that and he will be a happy camper. Now, I want to read a couple pieces that we picked out of the paper. No, I read that one already. Let's not read down. Okay. This one's really interesting. I think it's a little tidbit from the National briefs of either today or yesterday newspaper, Joint Chiefs of Staff. Chairman General Colin Powell, who I respect a lot, but seems not to be doing. Yes. This moment. Yeah. i He's kind of one of those back and forth kind of guys said the military remain its ban on homosexuals because of potential problems of discipline and morale. I wonder what that could mean. Powell told the House Budget Committee that he agrees with defense secretary Dick Cheney's you that the ban is not justified by the department former connection that homosexuals contention that homosexuals opposes security risks. Rather, Powell says that homosexuals, behavior is inconsistent with maintaining good order and discipline is difficult in a military setting where there is no privacy to introduce a group of interdit individuals proud, brave law, good Americans, but who favor a homosexual lifestyle and put them in with heterosexuals who would prefer not to have somebody of the same sex find them sexually attractive. Now, I spent two years and in this woman's army, and I can tell you that it was more uncomfortable, and I knew I was a lesbian when I was in the army, and I can tell you is more uncomfortable for from the NCO opposite sex people. Making passes Is that the women and pushing and shoving and intimidating the women there than it ever was uncomfortable for me or any of the other women because they knew homosexuals were in the room. There was definitely an understanding while we were in the service, but I tell you there was more hassle from the men to the women than there was from the women hassling the women or the gay man hassling gay man. I mean, the men, so they've changed their position a little bit now. It's because of discipline and morale, rather than the security risk and what will be when we fight down on the the discipline and morale. God only knows. Okay, we want to take a did you have something Judy or mind like stepping on your toes here? No, no, my toes are fine. We'll go ahead there. Okay, cute little toes that they are. I want to take a minute and redo something that I found today about history of the struggle for racial justice in this country. Americans have had a special confrontation with the problem of race before, during and after the Civil War. As a result of the Northern victory, the 13th 14th and 15th amendments became part of the Constitution. Congress also passed a series of civil rights laws to implement these constitutional provisions and establish such special programs as the freed man's Bureau to provide education and social services for the free slaves. Before these programs had a significant effect, the southern white male political community was restored to power. By 1877. Reconstruction was ending, northern political leaders abandoned blacks to their fate at the hands of their former White masters. The president no longer concern himself with the enforcement of civil rights laws, and Congress enacted no new ones. Supreme Court either declared Old laws and unconstitutional or interpreted them so narrowly that they were ineffective. The court also gave such a limited construction to the 13th 14th and 15th amendment, that they failed to accomplish their intended purpose of protecting the rights of blacks. By 1900, the white supremacy was unchallenged in the south where most blacks live. Blacks were kept from voting, they were forced to accept menial jobs, and they were denied

educational opportunities. In 1896, Plessy versus Ferguson, the Supreme Court gave constitutional sanction to government imposed racial segregation, even if the court had declared segregation unconstitutional. A decision so contrary to popular feeling, and political realities would have little impact. In 1896, blacks were lynched on the average of one every four days, and fewer whites raised the voice in protest. During World War One blacks began to migrate to northern cities to seek educational opportunities and jobs. These trends were accelerated by the New Deal in World War Two in the south, through urbanization and industrialization became more like the rest of the nation. As migration of blacks out of the rural south into southern and northern cities shifted the racial composition of the cities, the black vote became important in national elections, although due to discrimination continued, there were more jobs and more social games. Above all these changes, created a black middle class opposed to segregation as a symbol of servitude, and as an a cause of inequality. By the middle of the 13th century, urban blacks. The 20th century excuse me, urban blacks were active and politically powerful citizens. There was a growing persistent and insistent demand for the oblate Abul abolition of color barriers. Because of the special nature of the Electoral College, and a pattern of our political system, by the 30s, it became more difficult for a person living in the White House or anyone hoping to live in their to ignore the aspirations of blacks. The commitment of our president to the cause of equal protection became translated into the appointment of federal judges more sympathetic to the board construction of the 13th and 14th and 15th amendment in the 30s. Blacks begin to restoring and to restoring to lock resorting to lawsuits to secure the rights and especially to challenge the doctrine of such segregation. They emphasize litigation because they had no alternative. They lacked sufficient political power to make their demands effective before either state legislature or congress. By the 50 civil rights litigation began to have their impact. Under the leadership of the Supreme Court, federal judges started to use the 14th amendment to reverse earlier decisions that rendered it federally rendered it and federally legislated legislation and effective. The court have outlined all forms of government imposed segregation and struck down the most To the devices that have been used by state and local authorities to keep blacks from voting, presidents use their executive authority to fight segregation in the Armed Services and the Federal Bureau of bureaucracy. And they directed the Justice Department to enforce whatever civil rights laws were available. And in the 50s, as the 50s came to close the emerging national consensus in favor of governmental action to protect civil rights, and the growing political voice of blacks began to have some impact on Congress. And 57 Congress overrode it rolled, overrode a southern filibuster in the Senate, and enacted the first federal rights, the first federal civil rights law since Reconstruction. During the 50s. conflicts were primarily an attempt attempt by the national government to compel southern states to stop segregating blacks into inferior schools, parks, libraries, houses and jobs. Then came the summer of 1963. And we are going to stop here. And we'll talk a little more more about 1963. A little later. You're listening to after hours of continuing tradition on KPFT 90.1 F. M. Okay, where are we at? I know, I know, Bruce hates it when we say where are we at?



11:20

between the A and the T? Okay, this fashion is splash. Oh,



11:27

let's see newsflash newsflash.



11:33

Oh, I guess I'm supposed to talk while you read. Yeah, it's real difficult sometimes to read and talk at the same time. It is amazing that the strides that a lot of the the black community, as I say has has made over century of time. And it just kind of spurs us on.



11:56

You know, very similar very, very, we are the ways to, to what is my word, I'm looking for the ways to discriminate, I'm sorry, the ways to discriminate are very much the same as manufacture color just called and we thank you color. And let us know and reminded us of course, it's something we know, but pointed out may turn the lights on this evening, that this argument that I just read from the army about behavior is inconsistent with maintaining good order and discipline was the same argument used to segregate blacks and whites in the military. Back in the 50s, I think it was 40s and 50s. And our caller says he knows he was in the Navy. So thank you caller for pointing it out. It is correct. And that's why we have a big hard. I don't want to say big hard. That's why we feel akin to any struggle for civil rights, human rights. And that's why we are I say we and I mean, a gay community out there talking about civil rights and human rights and benefiting all and not just some, not just us, not just them, not just those but everybody. So I think that's one reason that we can find a lot of similarities in the end a lot of similarities and a lot of hope. In both of our struggles, the black struggle can look to the gay struggling find a lot of roads that they may not have tried and of course we've looked at and many of the roads that they have, they have fought and has saved us a step or two in our actions to fight for II now



13:50

look at history than it just repeats itself.



13:55

Well, that was interesting. Thank you caller one more time, but I'm glad you were out there. If that brings up a point I've been meaning to make if you have something you want to add to something down here, we we have difficulty taking on the air phone calls because there are a few crazy people out there. But we will we listened we will be willing to listen to anyone who wants to call and give us some tidbits of information, suggestions, ideas or just wants to talk to one of us. I don't have any problem talking to someone. But it'd be very rare if we if we have on the air phone calls. So if you have some information, I see light lighting up now can if you just be patient and let us let us finish with what we're doing here and get back to the phones in a few minutes. Our number is five to six 4000 Yes five to six 4000 And I believe I heard somebody earlier on the earlier show say it was five to six KPFT you could reach us at so either number if you have something you want us Say we listen. But we have a hard time putting people on the air because you some people identify themselves as having something you know, real to say. And then when we let them on the air, they're, you know, they're doing the kind of thing that they do from car windows on the highway as quickly as they can and without lights and we're

just not going to tolerate that. So call us if you have an idea or suggestion. We'd love to hear from you. And now we're going to go to when are we gonna go to here it is. I know it's close. It's Michael Jackson.



15:42

Boy do I love Michelle Jackson will be sued next week. Yeah. Listen, Judy, what do you what do you know about what when we talked about doing the show I talked about I wanted to do some history on some gay people in our past and our history and and I chose because this is her birthday month and no one's quite sure what day but it is. February is Cephalus birthday. And I wanted to do Sappho and I wanted to find out from you when you first heard about Sappho and what connection wasn't for you. I mean, did you ever put that together when you when you were young that lesbian and Lesbos had something together something? It took me years to figure that out?



16:33

Well, Sappho was something that that's that's been in my life a long time. I come from a long, long line of people who are really into ancient ancient history. And Sappho definitely qualifies there. I mean, probably we don't know the act the actual date, because we didn't use the same type of calendar banks. No. But I've known about Sappho and and the origins and so on, probably most of my life. It's just one of those things. It's just kind of a dinner conversation. And I'm gonna be real honest with you. I'm 41 years old. And yes, and it's been, I've been out. Well, I haven't been out that long. But I went into my first relationship 14 years ago. And it lasted 10 years. And we weren't out all that time. Because of my other half profession. She was very nervous about that course, we were seen in some awfully strange places for too long term roommates. But we won't go into that either. It wasn't really until, I guess, about 10 years ago that I put Sappho, together with me. And it was like, you know, kindred spirits all of a sudden, you know, this was it was kind of whispered in some areas and corners, I have a book that was published in 1851. And it alludes to her masculinity and such as fat and her wanting to be in in certain kinds of company and relationships and so on. And, and it, of course, talks about what a beautiful poetess she was and how talented she was, and how she could just she was a spellbinder, when she spoke and and I think that's, that's one of the things that drew me to her. At the very beginning, when I was young, it's like, women don't do those kinds of things. I mean, mommy, stay home and cook and clean and wash dishes, God help us all. And this woman wasn't one of those. I mean, even back then women had their place. And she didn't seem to have that same kind of place. So she was kind of an idol to me when I was younger. And then to find out that she was actually one of us, you know, was a real revelation. So I have just thoroughly enjoyed what little there is about her and there really isn't a lot written back in what 512 BC or whatever. You know, one of those close? Yeah, pretty close at 610 BC. Well, I'm sorry. You know, the memory is a friend of mine. How long ago? Yes, it was dead just a little bit before my time, unfortunately, because it's, she's one of those people I really would have liked to know. And I think, but she's just she's real interesting. And she was a real fighter of her time, just like, you know, we have to be fighters in our time. And I guess they'll always be fighters of the time people who have to stand up for what they believe in and what they think is right, and she definitely did that.





19:41

Well, I've got some information about Sappho, we're gonna pass it on. And as we go along in our shows, we're going to be doing some more history. We're going to start with the pretty far back and come up to more, more recent times more relative to People to our lives today but I think that we have to remember that each successive generation of gay people have had their foundations laid by people like Sappho people like Oscar Wilde people like Alexander the great people like you know, Michelangelo Joan of Arc. People like this have laid the foundation for a successive generations of people to look back and be proud of who they were and to take these as role models. So we're gonna start with Sappho because I think she's, she's a lot of our definition as women and as lesbians come from the identification of Sappho. And what went on on the island Lesbos at in her time. Some of my other research I've done some suggests that she was married at one time. Others say she, she had a child out of wedlock, but she was a mother. And she was a poet, a poet, and she, she did the lyric kind of poetry. And she was well treated and well loved by the people in the area because she was famous at that time, in her own life time. She was famous, and the people around her and in the island and the towns that she lived in and went to loved her and treated her well, because she brought people in, she gave them notoriety, so they treated her really well. Even though they kind of whispered and talked about what she was doing out there on that island. They, they were very open to her. She, from what I understand from what I've read, she was not a pretty woman, not not a handsome woman at all. She was pretty, pretty plain and a big boned woman. And I guess that's a polite way of saying that she was homely, large woman. And she was let's see, where was I, um, I've got the stuff pinned down here. She formed an academy of females who excelled in music, she taught music and she was a teacher, as well as, as a poet. And this it was, it was doubtless this academy which drew on her the hatred of the women around her because this academy drew these beautiful women and of course, what draws what is drawn to beautiful women but lonely has the women around so at that time, the women of this local town were having a hard time with Sappho. She worshipped Aphrodite as their goddess of love and made many have not sacrificed many religious ceremonies to Aphrodite, that involve sex and sexual encounters with other other women. From what I understand she was involved with very young women. I mean, not not minors, but young women, because she was an older woman when all this went on. But she did some really great poetry that during the years because of misogynist is that the word misogynist, I think that's the word men, women hating men who destroyed a lot of a lot of Sappho is poetry in the wars and in the fires and in the libraries. They tore them up because this was not allowed stuff. It was not acceptable. They tore this stuff up. So there's very little of her stuff left to share with people but what is left is beautiful. It's it's it's moving. It's lyrical, like like it's like I said, there's some stuff in here that you would think was written yesterday about, you know, life today.



24:20

I haven't seen so much of our work was just timeless,



24:23

right? Yes, that's the that's the beauty of it, I think is that it? It works today as well as it did yesterday. Here's a piece that they simply number 23. It's called it doesn't have a name and it goes sweet mother. I really cannot pluck my loom yearning for a young one overpowers me. Thanks to Tinder Aphrodite. And I'm not I cannot do it justice reading it over the air. But for you

people who are interested, you can pick up a book. This book I have in my hand is called Sappho of Lesbos. The poems and it's done by Terrence did accusing, de accusing me. And we'll do Q's need will spell that d u qu es ne in case you want to read more about it. And if you want to read more if you want to read anything you want to check in, in the history of your, of your culture. The Montrose library has a wonderful gay section. They have periodicals that are gay. They have monthly magazines, monthly newspapers, monthly newsletters, and a wide selection variety of gay books and novels and stories and research information at your local Montrose library. So if you want to examine some more, that's a good place to start. Now we're going to go I think we're right at that time, it's 230. And we're going to go back to this interview that I did with Bob Lawrence and Daniel, and homosexuals in the Bible. Okay, we're back. This is Joe gray. This is the after hours program. And I'm here with Bob leverage a ordained United Methodist clergyman. And Daniel, a non ordained layperson working as a chaplain here in town. And we're talking about religion and homosexuality. We're going to talk a little bit about the Bible itself. The Bible is the law. And I'd like to get some feedback on how you feel about that being the law bomb.



26:33

You want to go further than they need to be? At this point. Okay. When you say the Bible as law, are you talking about how culturally people say that the Bible is law, you're talking about the holiness code, you're talking about the Judah anomic codes or the biblical laws? How using a phrase, so I'll be clear.



26:57

It's my understanding that when you say the Bible as the law is that when you open up this book, and what you see there is what you get reading it word for word, this is it. And that's what it means.



27:08

All right. That's basically



27:12

it is my understanding and my approach because of the education that I have had that I viewed the Bible, as a collection of many different writings, coming from many different historical periods in which the riders were inspired. I do believe that God worked through particular individuals, to answer specific questions for a specific community that was looking for a certain way of living life, and remaining rooted into the past from which they came and looking towards the future with which they were going. As such, when you look at the collection of the Bible, you're looking at many different pieces of history, the writers have been from different time periods, seeking to answer different questions. And because of that, it's like approaching anything that is of literary form, you have to consider the particular form that it is written, and that there is a certain structure, the historical content from wherever the author is coming from



the community to which he was writing to Tibet, just because there is it's dated within those contexts does not mean that it is not still valid, and that it can still be a source of inspiration, and soulless for today's generation, which is seeking answers to questions.



28:43

The key the key issue in approaching the Bible is this. What kind of authority do you give to it? Exactly, because often it is it relative, some of both. And I think Daniel said very eloquently, that so much of what is written is written in a very specific historical context. And not every truth is transferable to the 20th century, the 21st century almost. Outlook Consequently, when people start throwing the Bible at you as though every every sentence in every paragraph has to be placed on the same level of importance. This is problematical. So if people say that the Bible is the Word of God, usually meaning by that had written practically, and every word is equally true and equally valid forever and anon. We can't even begin to converse, because I don't accept the basic premise on which they they stand no pun intended.



29:43

Well, where is it and does it say in the Bible, this book of laws, as it was first meant to be and later a book of allegory store Ways to keep people informed and in the right direction at that time, where where is it in? Am I wrong? I mean, I see your face scrunch up here. Is that a wrong interpretation that it was a guide allegorical guide to people?



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Again, let me just pick up on what Daniel said, Okay. The book is a collection of variety of books, its various literary forms and methodology. Yeah, in a sense, it is not



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a map that if you want to open up a particular page, you're going to find a certain state and know how to get across it. Right? Right.



30:36

It's a book of laws, you know, that are anomic. Leviticus. It's a book of history, Chronicles, kings, book profits, and you got a whole slew of Prophets, Amos and Jeremiah and the whole crowd. It's a book of poetry, like the Psalms, and letters, letters, like in Paul's letters, and, and so on, and the Gospels. So it's a variety of writings. And, well, in a word of it goes this way, from my perspective, here's a group of people who are trying to understand this divine mystery, which they call a coffee. Of course, it's all phonetic y h, w. H, in the Hebrew, okay? And, and somehow, they would get these insights as to what God wanted them to do, and how they perceived God wanted them to behave. And when they behaved appropriately, they were blessed. I mean, that's the kind of thinking that they had cause and effect cause or effect. And when they believe it, they were punished. And the prophets would come along and say, You're



really screwing the people, and so on, you're selling the poor four pair of sandals, you've got to shape up or else, they didn't get clobbered, if they did, they were blessed. If I think we have this history of this particular people's understanding of the mystery, okay. And in that understanding comes all of these, these directives and experiences, which tried to help them maintain the moral and religious high ground, in relationship to the pagan cultures around them. And these can go on and on along these lines, but and the stories evolved very simply, particularly the first 20 chapters of Genesis, they sit around the campfire, and they say, Why do women have pain in childbirth? What once upon a time, then they tell the story of Adam and Eve, and the serpent and how the serpent is this and why. And Eve is punished because of the temptation and so on. So there are stories told to try to understand life. And some of the stories told and some of the laws created governing behavior, just don't translate through the centuries,



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not only the fact that they may not translate through the centuries for particular circumstances. But the reality is that for a long time, most of the stories and things that we find printed in the Bible now, were passed down generation from generation, an oral tradition, this is our history. This is how we come to define ourselves from where we come from. And then, when things were starting to be these oral traditions were being collected and written down. Depending on what language you know, that it was probably started out within the the Aramaic, and then a translation from Aramaic to Greek, from Greek into other languages as such, than from Greek into the King James version, which is, again, different from many. I guess what I'm just trying to say is that depending on what barber you look at, there are different translations and each translation, somehow, while they try to remain true to the original, but we don't know what the original text was, other than it was oral tradition.



34:03

Let's sir, went on, on this on the issue here now of some of these teachings that people throw at you what the Bible says in Leviticus, this and the Bible says in Romans this, do you want to take a crack at that for a moment?



34:15

Yeah, that's that was going to be one of the next things I want to talk about was okay. It starts in Genesis where people in the beginning, you know, in the beginning, in the beginning, in the beginning, it also says that, that's where they use. That's where they throw quotes and verse at, at gay people and say, you know,



34:34

it's, I just happen to have two quotes here, before me from Leviticus, which talks about a man shall not lie with a man as with a woman is an abomination. And no one is, if a man lies with a man is with a woman, both of them have committed an abomination that should be put to death and blood is upon them, that kind of stuff. Now, the question that crosses my Mind and

anyone who tries to study the scriptures is questions. Who wrote it? Why was it written? When was it written? You know, what are your audience? Okay, who wrote Okay? Well, these come out of the oral tradition at this point. And these laws might have come around, I want to say 621 BCE for the common error or before Christ if you want to use a Christian designation in the reign of Josiah or Murrayfield some scrolls and found these laws and that pulled the nation back together. Just coincidentally, you know, they had his own CIA at that time as it were. Okay, so the point I'm making is this, why did they say these things? Okay. And the reason they have statements like this is their understanding of sexuality. The Hebrew people, you must remember at this in this period, they were a little tribe, surrounded by pagan empires, as it were. And in order to survive, they cannot permit the wasting of semen what's contained in their perspective, both the egg and sperm and one was simply the holding tank as a worthy the nurturing nest to have the full gestation take place. Okay.



36:17

Okay, well ground in which the male planted the seed, and that seed contained the who the whole person.



36:24

So to waste semen was, I mean, that was, that was a bad thing to do is an abomination to use her language. It wasn't that a male was lying with a male, it was the waste of the semen and the procreation activity. Okay. All right. And that's the kind of teaching and plus the patriarchal view, didn't say anything about women lined with women necessarily. But men lie with men. Right. And it's, the whole issue of patriarchy gets mixed into this thing. And the view of women in general, and the procreation activity, somewhat, not homosexuality, per se.



37:08

Plus, I would also add the fact of culturally speaking that they, as a group, they, as a group, were wanting to be different from the other groups around them, in which many of the quote unquote, pagan practices, which different cultures had their sense of the world, and that in order for there to be a repetition of life and death, humanity had to also generate that, that sense of what the humans did was a reflection of went on in heaven with their particular gods. So for there to be fertility again for the next year with the return of crops, they, in turn, like their gods, would perform certain acts of, of fertility in which could be pleasing to Gods and thus favorable for the next year a new crops.



37:57

Well, that's something I wanted to touch on was the go forth and multiply the go forth and multiply and the procreation that is thrown to gay people, that were the destruction of the family system, because we can't procreate. And I'd like you to take a moment if you will, and, and talk a little bit about the procreation as it was necessary at that time. And, and, and what we were talking about earlier, about the difference now and how the church can, can or as I keep using that church, very stereotypical how the



38:46

a particular religious denomination,



38:48

okay, how a particular religious denomination can I'm reaching for words here, that hold us in the 21st century, almost 21st century, two needs and necessities and mores of, of what you said was, you know, 600 621 BCE or whatever I mean, wherever BC needs for procreation, can we can we touch about why is the Bible not adjustable? Why is it not malleable to? Why does it not mature along with civilization?



39:31

interpretation of the divine mystery is malleable, it is flexible. There's a phrase that I was taught in my theological training called progressive revelation. Unfortunately, people think that all the revelation that there is to be some people think that revelation stopped and a revelation means disclosure of God's will in the way I'm using it tonight. Their traditions, I believe that it stopped with the Canon, the old me New Testament, a compilation period. But there many of us who say, Oh, God also reveals new truth to humans. Post biblical story. Okay. So we have to believe that I believe particularly that, and others that, that were truths to come to humankind and they aren't all reserved in the political tradition, obviously not. I mean that we talk about some basic truths about treating one another. But we'll get into issues which are tearing society apart these days, from war and peace to abortion to rename it to the homosexuality. These things are not address particularly old provider has made has references towards it. In the biblical record, because the biblical record didn't talk about sexual orientation law, they didn't know anything about that their their scientific worldview was primitive. Their physiology was primitive, in the sense of simplistic and limited. Okay, so we was never approached the Scripture as a scientific textbook either. But I'm digressing momentarily.



41:13

Do you have a feeling for that? How do you how do we address the Bible not maturing, a lot of people and myself included, feel like the Bible is so rigid in its in its doctrine, that it's hard for me in my life is as someone who's willing to, or whose wants to look wants to exam and wants to say why the Bible doesn't doesn't address me at all, it leaves me out, you buy this or you don't? And if you don't, you're a heretic, and you're not, you know, and if you do, you're one of us.



41:52

I think that one of the graces that we have at this time period is the fact that we have other sources that we can go to, besides the Bible, in and of itself, that there are people who have spent time and much education, looking into the language, the syntax of how things have been

translated, the fact that in English, a word has one particular meaning, but in Greek, or maybe an Aramaic, it has more than one particular meaning and the fact that in translation, the scribe who's doing the translating, may have decided this doesn't sound right. So let's do this form, rather than that form of what that word may mean, I do believe that it is valid. What we need to do is ask questions, and in asking of the questions is, Where can I go to help find the answers? But then the book that you pick up to look at is not the sole source of telling you what is right and what is wrong. Part of being young is the fact that we asked many questions. And in asking the questions, we need to look to more than one source.



43:03

Let's not limit the SEO questions to youth, my friend, even if I'm your troll with new art. We also can ask questions. The focus on interpretation is so critical. And that's the point we're making here. And it's unfortunate that the genius of the Scripture is lost in the bigotry because of the bigotry and the prejudice and the and the negative view of humankind, promoted by so many churches, and because there's so many great stories in the biblical record, it's just some eloquent eloquent stuff. And that's really life affirming. And it's tragic that you use the the baby in the bath analogy a little while ago, that because of the way some of the teachings are promoted from the Scripture, people throw out the entire Bible and forget it's genius. And I met someone fortunate situation.



43:58

I've heard that said about the the genius and the beauty of the Bible's overlooked because they're they're digging too deeply between the letters, trying to find something that the one thing that interests me is they're trying to find something that fits their agenda rather than trying to find something.



44:20

interpretations are so laden with cultural fears and cultural behaviors and cultural teachings. It's the culture. Unfortunately, that biblical interpretive tradition follows instead of the biblical interpretation, leading the culture into new truths and new understandings.



44:38

Well, that's what I want to talk about. Next is your personal personal philosophies. I know Bob, you you know I've talked before about and you said something earlier about being willing to separate yourself from the hierarchy and and do things that they may not smile pleasantly over but that They had not told you specifically do not do. Can you talk a little bit



45:04

briefly, in our tradition, we don't have a tight authoritarian tradition that's highly doctrinaire. We have upset we have articles of religion. But it's not a highly doctrinaire church. So I have the freedom to do a lot of things in our tradition, even if they're not prohibited, many things

the freedom to do a lot of things in our tradition, even if they're not prohibited, many things would be frowned upon. For example, having the unions I talked about, I would be quite willing to do that, even though if I were local parish, there would be some fallout from that, but that's okay. You see, and I will not be I would not have my credentials pulled by my denomination at this point, there's nothing in the discipline or in our doctrinal teachings, which say, if I do that, I will lose my credentials. But that's not the case in all traditions. And I be quite willing to do that in order to encourage the church to move forward on this issue. Because at one level, it's such a non issue, homosexuality in the churches, it's, it's, you step back from it, it's, it doesn't make sense that it's even an issue. But unfortunately, that's not where the church is.



46:09

Well, what what would you suggest to people, yourself, who were religious clergy, and felt like you who were having difficulties reconciling with the church doctrine?



46:25

Well, many of my colleagues are working right now for change of our social principles. And there's a committee that was appointed in bringing in a report next this summer, which is leans towards the liberal side, and I think it will get shot down because there's still too much fear in the in the population as far as the church is concerned. But there's a lot of guys, a lot of men and women in the United Methodist tradition, who are pushing for acceptance, both in your deigned ranks, and, and letting them permit permitting our gay and lesbian friends to to live out their sexual orientation in loving relationships. You know, it's unfortunate that we can say to gays and lesbians, you can't you can't find fulfilment in a loving relationship. We're prohibiting you from doing that. I find that



47:22

yeah, untenable. I just don't don't understand the point, to me, in my personal feelings is that there's a goal, you know, somewhere at the end of some action is usually a goal. And I cannot find a goal for that. What is the point why? I wanted to ask, I wanted to ask Daniel about that question, your personal beliefs and, and how that how you how you reconcile with your personal beliefs. And your job, literally, I understand that, that it's difficult for you to be open where you work so that you probably have a different perspective than Bob,



48:03

I do have a different perspective primarily, because I am at a point where I have not in within the structure, and have spent years developing and getting a sense of earning the respect, earning the dues that are part of it, I am coming in from the other end of just entering into the system. As such. My choice is do I then choose to enter into this particular system of this denomination? I was looking into one particular denomination and when I received the papers for ordination, the first six questions on the sheet of paper after who are you? And where do you live is? Have you ever been arrested? Are you an alcoholic? Have you taken illegal drugs? Have you been involved in homosexual activities? And then a summation question, do you feel

that there's anything else that might keep you from being ordained as a minister? And my response was my God, they're looking for a saint? Yeah. And I had to do some real soul searching about that find that this is not for me. I believe that people have a choice. If you do not find a place of acceptance, where you're at, then you look for a place where you can be accepted. But the heart of the thing is trying not to fit into something to fit into a particular mold. I think that's what many people fear within any particular churches. What happens if somebody finds out I'm going to be tarred and feathered. I'm going to be kicked out. I'm going to lose my job. My family's going to reject me. In some cases, that has happened. And in other cases, it hasn't happened. I don't know if I answer your question directly.



49:49

Yeah, I think I think so. Another question that I find that plagues me a lot is how For the people who, and I want to ask both of you this in your personal I want to connect with your, your personal philosophies. What about those churches in those organized religious places that do everything except say what they don't do what they do by omission is much, much worse than what they do at the pulpit where they, they don't condemn gay bashing out in the street, they don't condemn, they don't come out and say, Hey, this is not acceptable behavior. They don't condemn legislation that that discriminates against people. Even the more progressive churches, and denominations tend to sit back with their and omit or not come to the forefront and say, This is not acceptable. What they do is they sit back and they like you said earlier, they put it on a table and they say, we will debate it, which means they'll get to it sometime in the year 2323. What what would what do we do? What what do you suggest? How do we how do we come to terms with that kind of philosophy? If we I mean, we live in this world every day, we have to see these people every day. We have to live amongst them, we have to hear them talk? How do we? How do we say to a Christian who pronounces themselves a Christian or religious person? How is it okay for you to treat other people like this. And I'm curious about how you as as, as clergy feel about the church as your background validation, not coming to the front, not saying something, as Bob was saying earlier, addressing the issue, Square in in in the face.



51:59

I think that it begins individually with the people that you know, personally as friends or as family in that if one is open and saying this is who I am as a person, you also have to be willing to bear the consequences of that, that they might accept you, they might reject you. Conversely, if I hear something that somebody says about homosexuality, it's up to me to say, I disagree with it. I might not have to say, Hey, I'm gay, and come hell or high water, you got to agree with the way things I believe them to be too. Because then that's just the same side of the coin of one person saying I'm right and you're wrong. And I'm not going to listen to you until you say the exact same thing, as I say.



52:49

Oh, I understand that. Yes.



52:52

I guess there's there's not a lot to add to, to what Danson what you already said for yourself. When you're part of an institution, in which you experience the timidity and failure of nerve rather than claiming the moral high ground and, and speaking forthrightly, but compassionately you just, you just sort of become saddened, and you just try to, to speak when you can, and to try to persuade and control and witness to what you hope is a higher truth. And hope that someday the blind spot which our friends may have on this issue, they might see, you know, you can find you can find people who are so, so tremendous and so progressive and wanting to lay the lines, their lives on the line for 25 issues. But this issue for some reason, there's a blind spot. And we can just just pray that some light will illuminate the darkness of that particular belief. From our perspective.



54:18

I think that for me too, at core it really isn't becomes a matter of Arabic be quoting scripture here. My particular favorite is the fact that you love God, as you understand God to be for you, and that you love everybody else as you are able to love yourself. So any individual, gay or lesbian, have to reach a point where they can say, I feel comfortable about who I am. I don't have to defend it. I don't have to reject another person's definition. This is who I am, and I like it. I'm a good person and I contribute to society.



54:54

quick footnote during the one of the breaks that we had earlier you made the comment Roll the firm's that, that we need to say, to all of us, you know, I'm a human being first, and by the very fact of creation, I am loved. And I'm worthwhile and important. Now, I happen to be straight or I happen to be gay or lesbian. That's a secondary issue. So by creation, your worth and value and that's, that's the premise I would really hold to.



55:27

Well, I was going to ask you both to address that very issue. And, and you did it without me and I appreciate it. And this has been Bob LeBrans and Daniel talking about homosexual homosexuality and religion and we appreciate y'all coming in. Maybe you can come back another time. We can talk about some of the more specific issues maybe we can get into Bible chapter and verse. Thank you for listening. This is after hours or continuing tradition. This is KPFT 90.1 FM. We're going to go to was it really KPFT you