

[MUSIC PLAYING]

DJ 1: Yes.

DJ 2: [? Alia ?]

DJ 1: Yes. Oh boy, I like that. We'll be hearing more from her later, won't we?

DJ 2: Yes, Madrid and [INAUDIBLE] those songs.

DJ 3: And that jazz beforehand? Oh.

DJ 2: So that was a nice song wasn't it?

DJ 3: Yes, definitely was.

DJ 1: So that hopefully got you up and dancing in your living rooms, or hopefully not in your car. But--

DJ 2: Certainly, no.

DJ 1: But I've seen stranger things at 2:30 in the morning on the streets of Montrose.

DJ 2: Yeah,

DJ 4: Tell me. I'm always amazed when I leave here. It's like after 3:00. And I only live four blocks away, and I usually run into four or five cars. You know, what do people do out at that hour?

DJ 1: I have no idea.

DJ 4: It's crazy.

DJ 1: He drives me home after the show, and--

DJ 2: Yeah, all kinds of traffic.

DJ 1: There are people who make me look normal out [INAUDIBLE].

DJ 3: Now come on, now, Bobby. That is scary.

DJ 2: Yeah.

DJ 1: Thank you. Love you too, Roy.

DJ 2: Ouch, ouch.

DJ 4: You got to love our community.

DJ 2: Yeah, I do. I do love our community.

DJ 1: Every last one of them. Just like I said this before, and I mention this again because those of you who know Rad Rich who's been at this station longer than I have, he does a show in a similar-- I mean, he's a straight guy who does a music show during the week, like 1:00 to 4:00. And-- but he's doing a special thing next Saturday night.

He's going to be doing a show. It's called the Oklahomos, and it's a band from Austin. It's Saturday, May the 18th, at PJ's Sports Bar on 614 West Gray. They are truckers in drag.

DJ 3: At a sports bar.

DJ 1: At a sports bar.

DJ 2: Straight truckers and drag in a sports bars.

DJ 1: Well I don't know about the straight part.

DJ 2: OK.

DJ 3: But they're at a straight sports bar.

DJ 1: But they call themselves the Oklahomos. So I mean, what does that-- I mean, that's just incredible.

DJ 3: I mean, this is going to be a show like--

DJ 2: --watch an adult movie by that name once?

DJ 1: Rad-- Rad just-- he just-- he can find the alternative music. And it doesn't matter to him if it's gay or straight or whatever.

DJ 2: Yeah.

DJ 1: It's just the alternativeness of it.

DJ 3: I'll tell you something about Rad Rich.

DJ 1: Yeah.

DJ 3: I have met this guy. The guy is such a sweetheart.

DJ 1: Mm-hm

DJ 3: And I'll tell you something.

DJ 1: And what a--

DJ 3: Why the hell does-- I mean, why the heck does he have to be straight?

DJ 1: What a package.

DJ 3: I know! That guy is just to die for.

DJ 2: And the show is what time?

DJ 1: Would you like to elaborate on that?

DJ 2: No no.

DJ 3: And he is such a wonderful person.

DJ 1: Yes, he is. He's a nice guy. Really--

DJ 3: I mean, he really is.

DJ 1: --going in now, screaming. Right about now, he's probably--

DJ 2: Yeah, and the lines-- and the phone lines are lighting up.

DJ 3: OK, Rad. I will expect that check in the mail.

DJ 2: But one thing I sort wanted to touch on a little bit today is sort of I got online, and I visited QV Magazine, which is a gay Latino publication.

DJ 1: Oh!

DJ 3: Oh, and I have a subscription to that.

DJ 2: And Roy has a subscription.

DJ 3: It's a wonderful magazine. It's a tabletop.

DJ 2: And occasionally, he actually reads the articles and not just looks at the pictures.

DJ 1: You mean-- wait a minute. Table top for who? You?

DJ 4: Table top. Because that's his bedside table--

DJ 3: Well, Jimmy, you've seen the inside of my apartment.

DJ 1: Yes, I know.

DJ 3: You know, people have said, why do we have to go to a bookstore? We just go to the Roy's.

[INTERPOSING VOICES]

DJ 3: But-- no, no, no. *QV Magazine*, it has absolutely no porn. It has beefcake but absolutely no porn, and it has very wonderful articles in there.

DJ 1: What you're saying is no frontal nudity.

DJ 3: No nudity.

DJ 1: OK.

DJ 3: You do not see anything.

DJ 1: OK.

DJ 3: But--

DJ 2: A lot of really cute--

DJ 3: But it really is a very fine magazine.

DJ 1: Yeah. So anyway--

DJ 2: So one of the things I thought were interesting to-- one thing I was sort of looking for on the internet was with all the talk about, I guess, faith lately, the Catholic Church and what's going on with them--

DJ 1: Yeah.

DJ 2: --and pedophilia, which isn't related to this necessarily, but just sort of because there's some gay issues sort of involved there maybe, one of the things that I was trying to-- was interested in is sort of where our community stands on faith issues and particularly the Latino community.

DJ 1: Yes.

DJ 2: And more so because my nephews today had their-- my younger nephew had his baptism today.

DJ 1: Uh-huh.

DJ 2: And my older nephew had his first communion today.

DJ 1: Wow.

DJ 2: And I was asked to be his godfather, which was--

DJ 1: How nice!

DJ 2: --which was very, very nice, and then considering there's no godmother that would fill that role. So I think it was for my sister in my--

DJ 1: Wonderful. You can do both.

DJ 2: --my brother-in-law to sort of do that was--

DJ 1: Yeah.

DJ 2: --was, I think--

DJ 1: That's very--

DJ 2: --was very touching. But on *QV Magazine*, I found a survey they did among the readers which predominantly are Latino. And of course, this isn't scientific, but they had an issue out that dealt with faith, and this is sort of some interesting statistics that I thought would be interesting to bring up and maybe just get some perspectives on. They asked what people's religious affiliation was, if any. 63% of the respondents said Roman Catholic, current and/or former Roman Catholics, which is, I guess, to be expected--

DJ 1: Yes.

DJ 2: --in the Hispanic community. 16% said they were some other Christian denomination. 16% say we're not involved in any organized religion or agnostic and 2.5% said they were atheist--

DJ 1: Wow.

DJ 2: --which was interesting. And out of those, do you practice that religion, 41% said they did practice. 34% said no, which was, I think, kind of sizable for the Hispanic community.

DJ 1: Yes, I think so.

DJ 2: Not applicable, 11%. Sometimes, 9%. I fall somewhere between the 9% and the 41%.

DJ 1: Yes.

DJ 2: Always go to Christmas mass.

DJ 1: That's right, you do. St. Anne's.

DJ 2: And no answer-- 5% no answered. And I thought there was an interesting correlation between the-- because just-- and I didn't check out the mainstream figures on Hispanics, that the Roman Catholics didn't practice their faith, but the third question was, in your religious community-- is your religious community open to you and other gays? And 44% said no.

DJ 1: Hm.

DJ 3: Of course, the church is not--

DJ 1: Sure.

DJ 2: Right, and then 20% said yes, that it was open. 16% said it didn't apply. 6% said it applied sometimes.

14% weren't sure and 13% didn't respond. But I thought that was kind of interesting in the Hispanic community. We had sort of largely Roman Catholic and largely practices either that faith or another faith, I think, probably at a higher percentage than any other demographics, that the gay segment of the-- would say that-- 34% of the folks that responded that were presumably Latinos said that they didn't practice their faith and that 44% of the entire people that responded said that their religion was not open. So they felt it wasn't open. So I thought that was kind of a--

DJ 1: Yeah, that is odd. It makes-- well, does anything does it have to do with family, that you practice the religion because of your family ties or even though this religion does not accept you?

DJ 2: Yeah, I think in large part at least-- and I'm just talking for personal experience and my family being Roman Catholic that it sort of-- and my family referring to is [INAUDIBLE] observing my straight family-- that the majority of them practice Roman Catholicism because it's a family thing, and that's how they're brought up. But--

DJ 3: Tradition.

DJ 2: --but that a majority of them practice to some degree--

DJ 1: Yes.

DJ 2: --the Roman Catholicism or their religion. And I think that's reflected somewhat in that 60-- and I would imagine if you polled the entire Hispanic community, maybe more than 63%, which was here was just what the gay segment was, but-- would actually practice.

DJ 1: Mm-hm.

DJ 2: And I think if you were to ask some of the same questions whether you practiced your religion, I think 41% of the folks in this case survey say they did. I think it would be larger if it was just the larger pool of the Latino community. And is your religious community open to you and other gays, I think 44% saying no I think is probably a large contributing factor to that.

DJ 1: Yeah.

DJ 2: And of course, I have no idea how many people responded to this, but it's sort of-- those numbers kind of were something that I found to be kind of interesting.

DJ 1: Yes.

DJ 2: But--

DJ 1: All of the controversy going on with the Catholic Church, and I am also a recovering Catholic. And it just-- to me, I don't know what Rome is thinking. I do not know what they're going-- because for years and years and years, it was, no, we don't have any gay priests, and, you know, you cannot become a priest if you're gay. Now all of a sudden, they're talking about, well, the problem is because of the gay priests.

DJ 2: Right. Well--

DJ 1: Don't they see the inconsistency here? And all of this, all of this controversy, is-- to me, it's just laying the groundwork for the American Roman Catholics to break away from Rome.

DJ 3: Well, you know, I have to point this out, and I think, Jimmy, you probably know where I'm coming from on this. There was a guy, I think, from somewhere in the Houston area or somewhere who said that he was part of a teen sex ring or some priests used to have a bunch of teenagers.

DJ 1: [INAUDIBLE].

DJ 3: --you know, for sex toys or whatever.

DJ 1: Yeah.

DJ 3: You know, folks, I was a teenager once. I have been gay all my life. And I know myself, and I know people. And it's no secret that I've had sex myself with other gay priests.

And I can tell you I was the initiator. I was the seducer, OK? And a lot of these people that are bringing lawsuits and saying all this, that I was abused and all this and all that and all this other stuff, a lot of that is just plain greed. A lot of these people who are saying that who were teenagers-- I'm not talking about the little children.

DJ 1: Yes.

DJ 3: I'm talking about the teenagers.

DJ 1: Well, that's entirely different.

DJ 3: We knew what we were doing, and we purposely set about to do what we did.

DJ 1: OK.

DJ 3: And now they're seeing a chance to make some money.

DJ 2: What I don't understand-- and there's some distinction now that's come up, and I don't know if it was brought up by the Catholic Church or psychiatrists or who else brought it up. But apparently, there's a distinction between pedophilia and then priests having sex--

DJ 3: With teenagers.

DJ 2: --sex with teenagers.

DJ 3: And they have a name for this-- youthophilia or some crazy name that I never thought of.

DJ 2: --philia. It's another sort of philia.

DJ 1: It's a very long--

DJ 2: And so apparently, there's like another-- which apparently is like, I guess-- and I didn't know this until I sort piece-
- you together from what I heard in the newscast I heard it from. But pedophilia, I guess, applies to people within a certain age, and then there's another philia that applies to, I guess, teenagers. And so I don't know. I didn't know that there was that sort of--

DJ 1: Well, I didn't know that there was a distinction, but I've always felt that pedophilia was sex with prepubescent--

DJ 2: OK.

DJ 1: --boys or girls, you know? People-- children that were not sexually mature and that there was a different story with teenagers. And when you look at it worldwide, there are many countries that the age of consent is 14. It's, I believe that way-- 16 maybe in England but 14 in like Amsterdam or--

DJ 3: Something like that.

DJ 1: --Holland and quite a few other countries. So it's really blurry there.

DJ 3: And a lot of American priests are really not American, but they have been sent here from Europe.

DJ 1: Well--

DJ 3: I remember my parish priest, he came here from Ireland. I mean, I remember. I do not know if my parish priest was gay or straight. I never had sex with that guy. But my parish priest, my first parish priest, he had an Irish brogue that would not quit.

DJ 1: And a lot of this settles-- comes down to the celibacy that priests are supposed to have. Most other religions are not that way.

DJ 3: Well, actually, this whole thing about celibacy is a recent thing in the Catholic Church as far as you look at the entire church history. This is only something within the last few hundred years.

DJ 1: Look at the Borgia family.

DJ 3: I mean, there were popes who were married. There were bishops and cardinals and priests who were married. And I don't want to get into a big theological discussion, but since Peter's the head of the church, if you read the Bible, Peter had a wife. I mean, it says it in their gospels.

DJ 1: OK. But how does that relate to the Hispanic community, the Latino--

DJ 2: Oh, it just-- I don't think--

DJ 1: I mean, how do they feel about all of this going on and the Pope and this and that and--

DJ 2: Well, just my sense is they-- and again, I'm generalizing--

DJ 1: Yeah, what do you hear from your friends?

DJ 2: --is that they probably support the celibacy aspect of it. I don't think-- and I think-- or just some of the comments I've read, it doesn't matter to them, like, what someone's sexuality is. If they're not going to practice the sexuality, then--

DJ 1: Yes.

DJ 2: --then--

DJ 1: Yeah, it shouldn't matter. If you're going to have celibacy, doesn't matter if they're gay or straight.

DJ 2: Right.

DJ 1: Just supposed to be--

DJ 2: Stick to the celibacy.

DJ 1: Yeah, but that's really kind of tough, and I know that there's-- for years now, there's been a shortage of priests.

DJ 2: Right.

DJ 1: And I think that may be one of the big reasons.

DJ 2: And I don't know if I've ever told you, but I had actually considered being a priest--

DJ 1: Really?

DJ 2: --in high school. I had my whole life planned out in terms of what I was going to do and when and--

DJ 1: Then your dick got hard.

DJ 2: And-- well, I probably would have gone anyway, but I think--

DJ 1: Well!

DJ 2: --it sort of-- it was kind of strange. My life was planned-- I planned out my life in high school. I was going to-- when I graduated, I was going to go to the Marine reserves, and I was going to do four years of-- I was going go to seminary--

DJ 1: Yeah.

DJ 2: --and then go to law school after seminary and then stay in the priesthood. And I wanted to be, like-- I wanted to go to Rome work for--

DJ 1: OK, you wanted to be a lawyer.

DJ 2: Do--

DJ 1: Yeah. OK.

DJ 3: You were going to be a Jesuit. Sounds like it.

DJ 2: And probably-- because I would have loved to do, like-- worked in the Catholic Church's diplomatic corps or something like that or some level. And that was what my life had planned out. Just a whole series of events just sort of happened that I sort of on faith took that I wasn't supposed to take that route. My Marine Corps recruiter gave me the wrong date to show up at--

DJ 1: You're kidding!

DJ 2: --boot camp, which was a week late, which would have put me back a seme-- I wouldn't have been able to go to semester in the fall. So I said no, and then I just never got back around to it--

DJ 1: Oh.

DJ 2: --which I thought was odd. And then-- because you know, they recruit you, and they're intense, and--

DJ 1: Yes!

DJ 2: --got to go. And I went through all this training before I even was even supposed to go to boot camp and just all this stuff. So I thought that was interesting.

But also, I had applied or I sent some information to-- requested information from St. Maynard's in the midwest. And I got a call from a priest that was there who had seen the application or the request for information or something, and he called back. And I can't remember what I was doing, but it was just, I couldn't talk at that moment. And it must have been-- whatever I was doing must have been important because I-- just my family, I wouldn't have told a priest I can't talk at the moment.

DJ 1: Yes.

DJ 2: So whatever was happening, I just really couldn't talk. And I said, I'm interested. Can you call me back? And I never heard back--

DJ 1: Oh!

DJ 2: --from the priest or St. Maynard's which, again, I just sort of-- as summer went along I just thought it was strange because even back then, there was a shortage of priests and--

DJ 1: Yeah!

DJ 2: --and you figured, you know, tell them, yes, I'm interested. Please call me back. And I mean, I was very adamant in that conversation to please call me back. I'm very interested. I can't talk right now for whatever reason that was.

DJ 1: So did you take this as an omen of sorts?

DJ 2: Yeah, I did because it just-- over summer, I just sort of came to the conclusion that perhaps, you know, if priests are needed so badly--

DJ 1: Yeah, they should be knocking down your door.

DJ 2: --and I approach them--

DJ 1: Yeah.

DJ 2: --out of no recruitment effort of their own and was very clear with them that I'm interested to call me back and never hear back from them, I just sort of, by the time summer was over, opted to go to U of H, and my life went in an entirely different direction.

DJ 1: But were you prepared to be celibate?

DJ 2: I thought that I was.

DJ 1: Mm-hm. Did you think you could do it forever?

DJ 2: Back then, I probably thought I could have. I can tell you now I wouldn't be able to. And sort of back then, I knew that I was at least bisexual if not gay.

DJ 1: Yes.

DJ 2: So--

DJ 1: Gosh, at no time could I have ever taken chastity. I could not have done that celibacy, no. No, never.

DJ 5: Of all the excuse me asinine rule--

DJ 1: I think so too.

DJ 5: --for being a priest--

DJ 2: I mean, I think a large respect-- I think a lot of respect for the priesthood comes in the fact that there is that oath of celibacy, and I think if it's kept, it says a lot about a person's faith and, I guess, the respect you may have for them in terms of what-- because--

DJ 1: But you know, like 100 years ago, there were probably more gay priests because people were not out or open, and people had large families. And a Roman Catholic family, if you had a lot of kids, you expected one to be a priest and one to be a nun. I mean, that was-- you know.

DJ 3: Yeah, you.

DJ 1: You family--

DJ 3: Oh.

DJ 1: --were supposed to do this.

DJ 2: Yeah.

DJ 1: And it was the gay-- it would be the gay son that would want to be a priest because--

DJ 2: He wouldn't have to have sex with a woman.

DJ 1: You-- well, yeah, you wouldn't be expected to get married, and most gay people 100 years ago had to get married. You had to do it.

DJ 3: Plus, I would go along that same general thought.

DJ 1: Yeah.

DJ 3: Even in modern times, a lot of gay Catholic males and I would imagine lesbian females would enter the religious orders to try to hide from being-- closet themselves for being themselves.

DJ 1: Yes, yes, yes.

DJ 3: And it can't-- well, I can't say that it can't happen. But sooner or later, you're going to have to confront yourself. You cannot hide from yourself--

DJ 1: Well--

DJ 3: --no matter how hard you try. But the whole thing behind celibacy was that by being celibate, you'd be more spiritual and more devoted to God and godly things.

DJ 1: I just think sex is something that people need in their lives. And you can repress it, but it might have some odd psychological problems--

DJ 3: It can have some very devastating--

DJ 1: --down the road.

DJ 3: Human contact-- and I don't mean to shake no hands, but I do mean physical affection from one person to another--

DJ 1: Yes.

DJ 3: --is a very-- it's not a luxury. It is a necessity. It is as important as the food you eat, the water you drink, and the air you breathe. If you don't have that, you have a psychologically and probably spiritually warped person.

DJ 1: OK.

DJ 5: Very well--

DJ 1: Well, enough--

DJ 5: --most of the-- I have to say that most of the disrespect that I often have for the church and such and people and various people in it is because all three of my uncles are Jesuit priests.

DJ 3: Ah.

DJ 5: And I have seen at least two of those people do some-- act in some very unpriest-like ways.

DJ 2: Well,

DJ 1: I think maybe we hold them to a higher--

DJ 3: Standard.

DJ 1: --standard than--

DJ 2: --than we should.

DJ 1: --yeah, then we should. Yeah, we forget that priests--

DJ 2: Are human.

DJ 1: --and nuns are people. They are humans, and humans are very fallible.

DJ 2: Yeah.

DJ 1: Yeah.

DJ 2: But just for everyone that-- and then also people-- and I guess just-- I think one of-- and before-- I just wanted to list resources for people.

DJ 1: Yes, please.

DJ 2: I think one of the interesting things that, I guess, the church sort of kept quiet on is this sort of-- when-- during-- after September 11, wide reporting of Father Judge--

DJ 1: Yeah.

DJ 2: --Father Michael Judge Michael being openly gay--

DJ 1: Yes. Oh, I've had people say, oh, how can you say that? You don't know. They say, what? Hello?

DJ 2: Tom Brokaw seems to know.

DJ 1: It's all over the place! What are you talking about?

DJ 5: If Tom Brokaw-- if Tom Brokaw--

DJ 2: Sorry, if Dan Rather says it, I believe it.

DJ 1: There you go.

DJ 2: You know?

DJ 1: There it is.

DJ 2: And I don't always believe the media but-- and trust me. You know.

DJ 1: There's just too many people who knew the man. Yes.

DJ 2: Apparently.

DJ 3: And his fireman hat was presented to the Pope.

DJ 1: Yes.

DJ 2: And I don't know if-- I'm not even going to begin to speculate whether he kept his vow of celibacy or not. That's not--

DJ 1: That's not.

DJ 2: [INAUDIBLE] for you to speculate about.

DJ 1: I don't--

DJ 2: [INAUDIBLE] someone that was openly gay and a priest--

DJ 1: Yes.

DJ 2: So I mean--

DJ 1: And respected.

DJ 2: There's at least one.

DJ 1: And respected, yes, yes.

DJ 5: He held a [INAUDIBLE] job.

DJ 2: But for those folks, I guess, we do have a few churches in town that are open to the gay and lesbian community

DJ 3: We do?

DJ 2: St. Stephen, I think is--

DJ 1: Yes.

DJ 3: Oh, the Episcopal church.

DJ 2: Episcopal church which is on West Alabama.

DJ 1: West Alabama just about across the street from the old--

DJ 3: Woodhead. Alabama Woodhead.

DJ 1: Yeah.

DJ 2: And then Bearing United Methodist Church.

[INTERPOSING VOICES]

DJ 2: Bearing United Methodist Church--

DJ 1: Oh, you bet.

DJ 2: --on Herald. MCCR, which is on West 11th, Metropolitan Community Church of the Resurrection. St. Ann's Catholic Church has a mass Sunday afternoon that is predominantly gay men. I don't know if it's--

DJ 1: Oh really?

DJ 5: [INAUDIBLE]

DJ 2: I don't know if that's like a-- they're a, quote unquote, "gay mass." But there happens to be a large gathering of gay men at St. Anne's.

DJ 1: Like Sunday afternoon, like a 5 o'clock mass or something?

DJ 2: Yes.

DJ 1: Ah!

DJ 2: So--

DJ 1: That's because we finally get up. We had brunch.

DJ 5: [INAUDIBLE]

DJ 2: And Cafe Adobe's right across the street.

DJ 1: Si, yes.

DJ 2: Because it took him a while to recover from the previous.

DJ 1: Then we can-- after mass, we drop over there for cocktails.

DJ 2: Yes, and--

DJ 3: And don't forget Dignity.

DJ 2: And Dignity--

DJ 1: Yes.

DJ 2: --which is-- which group is--

DJ 1: The Dignity, that's the gay Catholics.

DJ 2: Is it gay Catholics?

DJ 1: Yeah.

DJ 3: Yeah.

DJ 1: And they have-- they're in the Heights.

DJ 2: And I was going to mention the Colby Project is in the Heights.

DJ 1: Yeah.

DJ 2: And they're right there on Heights Boulevard.

DJ 3: True.

DJ 2: And Mr. Nietzsche is the executive director over there.

DJ 1: Oh, OK. Well, Dignity, I know it used to. They have a space in a strip shopping March in the Heights--

DJ 2: Oh, OK.

DJ 1: --because several years ago, maybe three or four years ago, the switchboard held many of their training sessions there.

DJ 2: Oh, wow.

DJ 1: So yeah, they're--

DJ 3: And the Church would not allow them to have services or meetings--

DJ 1: No.

DJ 3: --in--

DJ 1: No.

DJ 3: --the church.

DJ 1: No.

DJ 2: So there are definitely some resources out there. I know there's a Jewish group.

DJ 1: Yes.

DJ 2: So-- as well.

DJ 3: And there's a group. In fact, Jimmy, about three years ago, four years ago, I remember you had them here-- the American Catholic--

DJ 1: Yes.

DJ 2: --Church, and they used to be just about a block or two away from here. I don't know what--

DJ 1: Very, very small. It's a segment that has broken off. They're American Catholic Church, and they do not recognize the Pope.

DJ 3: But just about everything else--

DJ 1: Yeah, everything else is the same, and they recognize gays and lesbians, of course. I have said this many times before, but spirituality is very, very important to the gay community. And when *The Twit* was still in publication, you could look in the back, and there were more religious organizations listed than gay bars.

DJ 3: I remember that very well.

DJ 1: Yes, and in case you haven't heard, *The Twit* is going back into publication--

DJ 3: Yippie! I just heard about this.

DJ 2: Yay!

DJ 1: --starting Pride Week.

DJ 2: Does Brian Keever [INAUDIBLE].

DJ 3: All right!

DJ 1: Yes.

DJ 3: All right!

DJ 1: Brian Keever coming back? Great.

DJ 3: Oh, man, I have--

DJ 1: It came from Brian.

DJ 2: Yes.

DJ 3: Got to admit, Jimmy, there is nothing been like *The Twit*.

DJ 1: I know.

DJ 3: And the people who ran *The Twit* after the guy got really sick and couldn't do it anymore--

DJ 1: Yes.

DJ 3: --started The Eclipse or Q Te-- no, they started Q Texas, wasn't it? Or was it The Eclipse?

DJ 1: Q Texas.

DJ 3: Q Te-- and it just didn't match up.

DJ 1: No.

DJ 2: Yeah. I think. And then we're about to run out of time, but it's interesting you brought this topic up because I have to throw in another one. I actually saw an ad in the *Chronicle*-- in the *Houston Voice*. And I feel like it's like another intervention. Someone is probably going to go to the church because they read this because-- but [INAUDIBLE] it's right on top of the Unhinged Productions boxing.

DJ 1: Oh, OK.

DJ 2: And then they were sitting here talking about churches.

DJ 1: Yeah.

DJ 2: And there's this huge half page ad sitting in front of me. So I have to-- I believe it's divine intervention. Someone's going to go to this church.

So if you live in Galveston, you can go visit the Reformed Church. It's at 3712 Broadway. They would like to extend an invitation for all to attend their first service, which was May 5. So a little late, but--

DJ 1: Oh!

DJ 2: --on Sundays at 11:00 AM with Father Tom Martin as pastor.

DJ 1: OK, so we don't know what-- is that Catholic or--

DJ 2: I don't know. It just says the Reform Church of Galveston, and it says Father Tom Martin, pastor at 3712 Broadway in Galveston. So--

DJ 1: Stop by, you know? No matter what you are. Maybe you'll like that.

DJ 3: [? Jimmies. ?]

DJ 2: So go visit it.

DJ 3: I need you to come to my rescue here. Earlier tonight, we were talking about the Film Festival--

DJ 1: Yes!

DJ 3: --and we're talking about those brochures--

DJ 1: Yes!

DJ 3: --of the Film Festival. And I mentioned how that can get it at Kroger's, and you could also pick it up at the Houston Lesbian Gay Community Center--

DJ 1: Yes.

DJ 3: --which is located--

DJ 1: 803 Hawthorne.

DJ 3: Thank you.

DJ 2: [INAUDIBLE]

DJ 1: At Stanford.

DJ 2: We were convinced it was 501 for some reason.

DJ 1: No, 803.

DJ 3: See, I got the-- I think of Levi's 501 button fly.

DJ 1: If you were at Walgreens-- if you're at Walgreens and you go to the drive-up window, you can just about see the community center if you look to the right. It's just one block away from Walgreens.

DJ 3: Next month will be your Pride show?

DJ 2: We can.

DJ 1: OK.

DJ 3: What are you going to do?

DJ 2: Well, we were going to talk about if you like Latino boys--

DJ 3: Yes.

DJ 2: --another QV survey, what Latino boys like--

DJ 3: Oh.

DJ 2: --what they like to do--

DJ 1: Yes.

DJ 2: --who they like to do it with. But--

DJ 1: Yes, yes!

DJ 2: OK, that will be our pride show.

DJ 1: Something near and dear to my heart.

DJ 3: I

DJ 2: So if you're a proud Latino lover--

DJ 5: Yes, a subject near and dear to Roy's heart. Yes, indeed.

DJ 2: You may want to--

DJ 3: --know it Bobby, you know me too well.

DJ 2: You may want to join us. We'll have some helpful hints how to find you Latino men.

DJ 3: All right.

DJ 2: So--

DJ 1: Oh yes. Oh yes.

DJ 2: Join us next month.

DJ 1: OK.

DJ 2: Let me [INAUDIBLE] before we go here is that's on CD two--

DJ 1: Yes.

DJ 2: --which is Paula Rubio, who has just 24 albums out in Latin America before--

DJ 1: 24 albums?

DJ 2: And is very popular [INAUDIBLE] American crossover album. But her hit now, if you should-- "If You Say Goodbye," this is the Spanish version. So enjoy it, and we will see you next month.

DJ 1: OK, thank you. Ah, yes. You've been listening to After Hours, queer radio with attitude, right here on KPFT Houston and KEOS College Station. I'm Jimmy Carper. Bobby is still here.

DJ 2: Yep, I'm still here.

DJ 1: You're still here. And we're about to go out with a song by-- well, a song, and then ID actually from a half queer group, true soul. And--

DJ 2: [INAUDIBLE]

DJ 1: Yeah, yeah. There are two guys. One straight, one's gay, but they make beautiful, beautiful music. We'll see--

DJ 2: Well, half's better than none at all.

DJ 1: And eventually, Early Morning Grooves will be here, and--

DJ 2: Yeah, well, they--

DJ 1: Eventually.

DJ 2: --just pulled up.

DJ 1: Oh, OK, OK. That'll work. OK.

DJ 2: That thing on wheels is--

DJ 1: That big old thing?

DJ 2: --giant car.

DJ 1: Woo! OK, we'll see you next year.

TRUE SOUL: Hi, we're True Soul, and you're listening to After Hours.

NARRATOR: Commercial-free and listener-sponsored, this is Pacifica Radio KPFK Houston, 90.1 FM.

DJ 6: All right, y'all. Check it out. 3 o'clock on the-- ha!

I always mess that up nowadays. I don't know what my problem is. Anyway, it's The Groove. Brand new music from Mary J and Jah Rule, baby.