

DJ 1: [INAUDIBLE] and whatever.

DJ 2: Yeah, it's--

DJ 1: Yeah.

DJ 2: And fertilized, basically.

DJ 1: And get fertili-- [LAUGHS]

DJ 2: Yes, it's a fertility rite.

DJ 1: It's a fertility rite. And it's a season to bring-- you know, the sun god's been reborn, and everything-- people are planting their fields, and it's time to get things fertile.

DJ 2: Yeah. What do you think the chicken and the bunny represent there?

DJ 3: That's a church ritual I missed in Catholic school.

DJ 2: See, the chicken comes and screws the bunny, and the bunny lays all these eggs and then colors them and brings them to your house.

DJ 3: Yeah, right.

DJ 2: It doesn't work that way?

DJ 1: Yeah.

DJ 3: [INAUDIBLE] Next on HBO.

DJ 1: Oh, the rabbit's at the top, huh? [INAUDIBLE]. But anyway--

DJ 2: Anyhow.

DJ 1: Sacred sexuality is really about-- well, there's a sex positive movement going on in California, and it's very--

DJ 2: It's about time!

DJ 1: Yes. But if you go even further back into ancient traditions, there were temples where the priests and priestesses would provide sexual services for people that came by.

DJ 2: And it was sacred sex.

DJ 1: Yes. And basically, the way it worked, people back then didn't go to the temple just to worship but to be worshipped and to worship in the sense of--

DJ 2: That's a good way of putting it.

DJ 1: Yeah. It was a celebration of our bodies and of sexuality and of really enjoying the gift that the goddess gave us. And I kind of have this saying that I've come up with, and it kind of goes like this. If the goddess had meant for human beings to have sex, she would have given us genitals.

DJ 2: Oh, now I get it!

DJ 1: And think about that in the context of our society, you know? It's like--

DJ 2: Yeah, really.

DJ 1: You know, sex in our society is something that's kept in the bedroom and kind of behind closed doors and, you know, between two people unless you get really perverted and have three.

DJ 3: Heaven forbid we should get, you know, [INAUDIBLE]

DJ 2: So to speak.

DJ 3: Or [INAUDIBLE]

DJ 1: So I do this thing called the Temple of Sacred Sex. And basically, it's opening the door and saying come in and celebrate your bodies with other people and as far as it feels comfortable for you to do so. And that can-- I'm using sex in the broader definition. I don't mean necessarily sticking it in. In fact, one of the things I try to get away from is this notion of being so goal-oriented that we've got to get it together and have an orgasm.

DJ 2: Yeah.

DJ 1: You know, it's like, step away from this concept and just enjoy the ride and let it--

DJ 2: [INAUDIBLE] narrow it down so to just that one thing and, sex is so much more than that, especially if you're doing it right.

DJ 1: And one of the rituals I do is called the non-genital orgasm. And basically, it's done without touching one another. It's just laying down and doing some deep breathing exercises and squeezing those Kegel muscles.

DJ 3: Oh yeah. Oh yeah.

DJ 1: And then you tense up, and then it's like incredible what can happen. But one of the things that's really-- you know, that I see is that we have this kind of commercial sense of beauty that's been crammed down our throats, you know? Airbrushed and youth and body perfect. And something--

DJ 2: I like to call it the A and F syndrome, the Abercrombie and Fitch syndrome [INAUDIBLE].

DJ 1: And so one of the things we do in the temple is get away from this concept and look at beauty as something much deeper, something that's not just body. It can be body, but something that goes even deeper than body into spirit. And part of the Rites of Beltane is to bring that spirit out and celebrate as beautiful spirits coming together. And it's incredible. I've never seen someone in the throes of passion look bad or look ugly. There's something very beautiful.

But anyway, part of the ritual is to really get back in touch with our own human bodies. In our society, we put on makeup. We get dressed in all kinds of costumes and clothing, and we put on all these smelly things, and we kind of alienate ourselves from our own bodies. But the temple is really all about getting back in touch, and it's not-- the temple is more of a concept, or it can be both a concept and a physical place. But it's a space that we make.

- DJ 2:** I think it's an interesting contradiction that we do-- you know, commercialism tells-- and the image thing is all about the beauty, the makeup, the superficial stuff. And yet on another level, we're all told that sex is something that's taboo to deal with. I think-- that complete contradiction just drives me insane that--
- DJ 1:** In fact, one of the things we put on the temple wall was break a taboo. Find something that you want to tear right through, whether it be something like--
- DJ 2:** Something you haven't done--
- DJ 1:** Huh?
- DJ 2:** Something you haven't done that just sort of--
- DJ 1:** Yeah.
- DJ 2:** --you've always had back there that you wanted to do that.
- DJ 1:** Yeah. And we invite the inner child to come out and play and to explore and to touch. There's something that happens when humans touch one another. We give something very powerful. Human infants will die without human touch.
- DJ 3:** Right.
- DJ 1:** When we combine that with eroticism, it becomes even more powerful. And as adults, we live in a touch-deprived society. I mean, get in any elevator and see what happens, especially a crowded one.
- DJ 2:** Everybody goes in, like, four foot bubble. Yeah. Exactly, yeah. It's like-- it's like, get away from me.
- DJ 1:** So the temple is really about bursting that bubble and coming together. And it can be-- you know, take it where you want it to go. And it's something that you can create in your own space and home. It's just breaking some of these taboos.
- You can touch yourself and become charged. Explore your body in new ways. I mean, how many people have ever lubed up and done their toe?
- DJ 3:** As we stare at our feet.
- [LAUGHTER]
- DJ 2:** What?
- DJ 3:** Both of the guys in the background are suddenly staring at their feet [INAUDIBLE]
- DJ 2:** I've sucked on the few toes in my time.
- DJ 1:** Oh yes.

DJ 2: But what do you mean, put on the lube and--

DJ 1: Lube up and--

DJ 2: Jack off your toes?

DJ 1: Give it an erotic massage.

DJ 2: Oh.

DJ 3: OK.

DJ 1: Touch your body in new ways. Explore. I mean, we have so many erogenous zone.

DJ 2: You're right. You're right. We focus on the genitals when there are so many more areas of the body that really respond to touch.

DJ 1: Oh yeah.

DJ 3: Largest organ in our body, the human skin, is--

DJ 1: Well, touch is an incredible sense, unlike any other sense. All other senses are localized. Like, vision is localized to the eyes, hearing to the ears, taste to the mouth and nose to some degree and smell to the nose.

DJ 2: Who wouldn't want to be on a table and have like half a dozen people just massaging all different parts--

DJ 1: Oh yeah.

DJ 2: --at the same time? I mean--

DJ 1: And that's part of what the Temple is about. I mean, if you have some open, free-spirited souls around you, invite them into a temple. Invite them in and say, hey, let's explore our bodies in new and different ways.

DJ 2: Mm-hm.

DJ 1: And it's incredible where it can go. I mean, what can be awakened? We become walking dead almost.

We become so desensitized in our society. And part of the temple and part of sacred sex is to resensitize ourselves to erotic touch. We have erogenous zones everywhere.

DJ 2: Yes, we do. We do. You've be surprised.

DJ 1: And many of those get lost in our goal-oriented focus kind of way about doing sex.

DJ 2: Yeah, I got five minutes, then I have to get off. You know, it's not just that.

DJ 1: But sacred sex is really about celebrating the god and goddess within and worshipping in ourselves and each other.

DJ 2: There's a part of one of the-- I want to say, like, the read and, you know, the charge of the goddess and stuff like that, all of those, that all acts of--

DJ 1: Love.

DJ 2: --love are acts of love to the goddess and god.

DJ 1: Yes.

DJ 2: They are all part of--

DJ 1: All acts--

DJ 2: That sexuality is all part of worship to the god and goddess.

DJ 1: All acts are of her and from her, and--

DJ 2: And which is why in pagan belief, it's, you know, being gay, bi, you know, queer-- I like using that word because it just-- it sum-- for me it sums the whole-- you know, instead of all the letters and all that, it just sums it up for me--

-

DJ 1: Oh yes.

DJ 2: --that there is no shame in being who we are and being the human sexual creatures that we are.

DJ 1: Yes.

DJ 2: You know?

DJ 1: And part of it is the celebration. I mean, that's what Beltane's been for eons-- a celebration of sexuality and of fertility and of really getting to know our lovers and ourselves. I've done this exercise myself, and I've talked with people about doing it. We get accustomed to, like, when we go out on a date with somebody going all out, overboard, to please our partner and make everything perfect, you know? But when do we stop and do that for ourselves?

DJ 2: Yeah.

DJ 1: And part of the temple is about learning to love ourselves because one thing I long believed in is that before we can love another, we have to first love ourselves. And then once we are able to love ourselves, it opens the door to where we can love others.

DJ 2: Yeah.

DJ 1: And so--

DJ 2: And there are so many people out there who have no concept of how to love themselves.

DJ 1: Yeah.

DJ 2: I mean--

DJ 1: And you know, I'm talking about sex, but I'm talking about it within the context of love. And you know, I know that I've gotten on the show, and I can get into sex without love. I think that's beautiful too-- I mean, a quickie down at the back room. It has its place. But I think one of the things we lose sight of, and I've seen it in our community, in the GLBT community, is that sometimes, we internalize the phobias--

DJ 2: Yeah.

DJ 1: --the gayphobia, the biphobia, and we turn it back in on ourselves. And I think sometimes, it's important to acknowledge that and to get back in touch with the sacredness of our bodies. I mean, the Temple, I talk about it as a place. But actually, the real Temple is our bodies.

DJ 2: It's us.

DJ 1: The bodies house the spirit. And the temple is a sacred space.

DJ 2: It's all about being part-- you know, it being part of us. God and goddess is in us, is part of us, and all of that, the whole concept of sexuality, and, you know, that--

DJ 1: And I'd like to move to-- you're touching on something that I think is kind of key here. It's like, think about when you're in the throes of orgasm or in the throes of passion. And reality is--

DJ 2: I think I remember what that is.

DJ 1: Huh?

DJ 2: I think I remember what that--

[LAUGHTER]

It's been so long.

DJ 1: Reality is very different when you're in that state of mind.

DJ 2: Yeah.

DJ 1: It's a higher consciousness. We're in a space that is becoming sacred or can be--

DJ 2: Right.

DJ 1: --if approached from the right-- with the right values and attitudes.

DJ 2: Right.

DJ 1: And so part of the temple is really coming and celebrating the body sexual, the body electric, and bringing it alive again. It's not about just-- you don't even have to I have an orgasm.

DJ 2: Right.

DJ 1: That's the beauty of it. Whatever feels good and is central and-- I mean, orgasms are great. Don't get me wrong.

DJ 2: Yeah.

DJ 1: But--

DJ 2: But it's more--

DJ 1: But it's more than that. It's getting in touch with our inner being and allowing that--

DJ 2: Sharing that energy, sharing that--

DJ 1: Right.

DJ 2: Because all touch is a sharing of energy, of life force--

DJ 1: Yes.

DJ 2: --for-- you know.

DJ 1: That connection with the whole, with the universe and feeling and energy, you know? That love kind of. And I'd like to talk a little bit.

We talked-- lightly touched on taboo earlier. And you know, taboo is kind of interesting concept, and it's a very powerful force that we have operating in society. Taboo is basically a commonly held belief that's neither written nor necessarily verbalized but--

DJ 2: But accepted as--

DJ 1: --accepted, and if you steer outside the boundaries, it's like--

DJ 2: You are suddenly considered--

DJ 1: --outcast.

DJ 2: Outcast, yeah.

DJ 1: And we have many of those centering around many different things, especially when it comes to sexuality. I mean, think about it. How many people get a little nervous when we start talking about anal sex--

DJ 2: Right.

DJ 1: --or talk about exploring our assholes? Think about--

DJ 2: Just explain--

DJ 3: Ask any straight man.

DJ 1: How many people start getting nervous when we talk about other parts of the body that are kind of a little bit taboo in our culture to explore sensually--

DJ 2: Right.

DJ 1: --like kissing someone on the underarm or licking other body parts? It becomes something that's kind of a little out there for some folks.

DJ 2: A little out there, a little--

DJ 1: Of course, there's a lot of people that are very open minded and explore. I mean, I've been there. And I think in the queer community we have a little bit more openness to begin with. We've already broken some taboos.

DJ 2: Right. I think-- I mean, as far as the straight world, I mean, simply being who we are, we live outside a taboo that is a society held thing that for some people is just unbreakable. They can't imagine what it's like for two men or two women or two men and a woman or two women and a man. And they can't ima-- that just freaks them out.

DJ 1: Mm-hm.

DJ 2: It's like [INAUDIBLE] two women and a man all the time.

DJ 1: Yeah, as one-- that reminds me that-- I mean, somebody once said straight men can handle the idea of two women.

DJ 2: Yeah. It's much more acceptable.

DJ 1: They can't handle two men doing it, but they can handle two women doing it who have figured out that a man is not necessary. I mean--

DJ 2: [INAUDIBLE] video is without the man. So--

DJ 1: There-- [INAUDIBLE]. But anyhow, getting back to our-- but it's just taboos, and it's like-- and taboos rise out of all kinds of things-- different religious sentiments, belief, hard held beliefs, you know?

DJ 2: Yes.

DJ 1: They--

DJ 2: You walked in on the wrong--

DJ 1: Hard held what? You know, firmly held beliefs.

DJ 2: Firmly held what?

DJ 1: Beliefs.

DJ 2: I'm sorry. I'm sorry.

DJ 1: You're so sweet.

DJ 2: Yeah, I know. I-- But--

DJ 1: You're trying to be serious and I'm-- well, you know, being me.

DJ 2: Oh, we're going all over the place.

DJ 1: Yeah. Serious? Us?

Personally, on a slight-- Beltane is-- in the time that I have considered myself a full blown pagan-- hush.

DJ 3: He wouldn't let me say anything.

DJ 1: Not a word.

DJ 3: Come on, [? Jim ?].

DJ 1: I got power. I just cut off the producers That's pretty sad. I love you, Jimmy. But Beltane and Samhain, my two favorite-- Beltane because Beltane also happens to happen in May--

DJ 2: How come--

DJ 1: --which is also the month of my birthday.

DJ 2: How come you look at it and it looks like Sam-hine, and you're saying it's Sow-ween?

DJ 3: Because in the ancient days, when they first came up with the word--

DJ 2: Yeah?

DJ 3: They didn't have a good alphabet.

DJ 2: Well, they do now.

DJ 3: Yes, yes. Well, back then they spelled it as closely as they could get it with the sounds because people weren't as literate.

DJ 2: Literate, yeah.

DJ 3: But it's always been pronounced Sow-ween.

DJ 2: Ah.

DJ 3: And that was the best shot that they could get in a written form to the sound--

DJ 1: Must have been the old English.

DJ 3: Very old English.

DJ 2: I mean, look at some other languages. There are words that don't make any sense whatsoever. Lots of Gaelic, for instance.

Gaelic never is pronounced. And I didn't say gay-lick Oh. I said Gaelic.

DJ 1: OK. Well, one thing you did touch on with Beltane and Samhain. I'd like to interject here and talk a little bit about how paganism is really based on observing natural cycles and forces, and humans are born. We live our lives, and then we die, and plants are born. They grow up, they die, and they return to the soil to come back again. And--

DJ 2: The natural cycle of things.

DJ 1: And even the quarters and the cross quarters, which Beltane and Samhain are almost opposite ends of the pole, it's looking at the full cycle, being, you know, the sun dies at Samhain and is reborn roughly around yule--

DJ 2: Yeah.

DJ 1: --and then comes to full strength and fertility at Beltane and finally full adulthood at Midsummer.

DJ 2: Oh, OK.

DJ 1: But it's all about the cycles of life, and part of love and loving one another is a celebration of these cycles.

DJ 2: Right.

DJ 1: I mean, sexuality is even a cycle within cycles.

DJ 2: Sure.

DJ 1: But it's certainly part of-- the fertility thing is all about putting back into the world, bringing back life again.

DJ 2: Bringing life back to the world.

DJ 1: Yes.

DJ 2: It's, I think, to a great extent within our community, it-- I mean, on the surface, people could talk about sex.

DJ 1: Mm-hm.

DJ 2: But-- and we do. And we as a community seem to do such a good job of talking about nothing but that subject as a surface act.

DJ 1: Thing, yes.

DJ 2: But as a pagan, it is so much more about that cycle of life and living and death and rebirth and the whole of nature and being connected to all of that.

DJ 1: Yes.

DJ 2: And--

DJ 1: And I think that connection is a big part of what it's really all about. I remember doing some rituals, sex rituals, with nature-- going down to the beach and swimming nude and getting into the ocean and feeling the waves against my body. And it became a very sensual, sexual experience where it wasn't so much sensual, sexual with another person. It was with nature and being a part of nature in the sense of connection to the world that we lose when we get lost in our jobs and in the city and our day to day thing. We--

DJ 2: Our day to day things that just--

DJ 1: And so it's this kind of whole thing of getting back in touch with the natural flows and not just in nature but within ourselves because we all go through our own rhythms.

DJ 2: Because we so much listen to all the garbage that goes on around us that we forget to listen to what's going on within.

DJ 1: Mm-hm

DJ 2: And we lose that connection. We lose that energy. We lose that sense of who we are.

DJ 1: Yes.

DJ 2: You know?

DJ 1: And I want to talk a little bit about magic. We're kind of running close to our wrap up time.

DJ 2: That's OK, dear.

DJ 1: But you know, a lot of people think of magic is what we see in stage magic.

DJ 2: Right.

DJ 1: This hocus pocus, pull the rabbit out of the hat kind of thing.

DJ 2: Those are tricks. Those are--

DJ 1: Yeah, those are tricks. That's not really magic.

DJ 2: That's not real.

DJ 1: But I'd like to kind of use your imagination for a minute and think about magic in this context. We each make the world. We don't have direct conscious experience of the world. We each build the world from our sensory perceptions, and that is influenced by our values and our attitudes and our emotions. We can change and make the world what we want it to be, and that is magic.

DJ 2: Yeah.

DJ 1: We can role play. We can set our own stage, and we can create and become larger than life or smaller than life.

DJ 2: when-- I was explaining to some people just a little while ago before the show that to me, magic is-- when we're little, we understand what magic is. Magic is, you know, all the glitter and glamour and all of those things that-- you know, ghosts and fairies and all of that.

DJ 1: Mm-hm.

DJ 2: And as we grow up and we lose-- and what other people--

DJ 1: Well, we're taught.

DJ 2: --the world caves in on us.

DJ 1: Yeah.

DJ 2: And we lose so much of that energy of just taking it as it is and experiencing it.

DJ 1: Mm-hm.

DJ 2: You know?

DJ 1: Yeah. And one of the things that we can do is incorporate this within our own space and create a sacred space.

DJ 2: Mm-hm.

DJ 1: And we can-- you know, think about what is it that one person out of the crowd will turn our heads, make our knees wobble, and we go goo goo. You know, it's like, that is part of magic.

DJ 3: Yeah, that is magic. And you can't explain it.

DJ 1: Yeah, you can't explain it. But it's something that we can build into our own space, in our own place. We can bring it in and celebrate it. And that's really what sacred sex is all about is focusing back in on the things that we can't measure, that we can't see with the naked eye, so to speak, that we can't categorize it, we can't label, and bringing that back.

DJ 2: And when you're talking about sacred sex, you're not just talking about gay sex. You're talking about all kinds of sex.

DJ 1: Oh, yes.

DJ 2: And you're talking about positive sex.

DJ 1: Yes. It's a celebration of our bodies.

DJ 2: And you know, just a sexual union with ourselves or with other-- another person or other people. And that does more for your psyche than six months at a psychiatrist.

DJ 1: Oh yes.

DJ 2: I mean, it's just for your own-- it's for your well-being, your physical and your mental well-being.

DJ 1: And it gets back to this concept of we go to the-- people in ancient society went to the temple not just to worship but to be worshipped--

DJ 2: Mm-hm.

DJ 1: --and to worship our own bodies and each other's bodies and to worship our spirit and join together and connect.

DJ 2: Yes.

DJ 1: And that's a whole different concept. I mean, try doing that in the church down the street.

DJ 2: Yeah, [INAUDIBLE].

[LAUGHTER]

They would frown on that.

DJ 3: They might get a little bit upset.

DJ 2: Yeah, yeah, you know.

DJ 1: But you know, to me, that is really the basics and kind of the foundation of what sacred sex is all about.

DJ 2: Yeah.

DJ 1: It's getting back in touch with the spiritual aspects. I mean, in our culture, spirituality and sexuality are mutually exclusive concepts.

DJ 2: Yes.

DJ 1: And this is throwing them back together and realizing that, hey, we can worship in a sexual way, and we can be sexual in our spirituality and bringing those back together and flying. And with that note--

DJ 2: OK. Thank you, GG, for being here.

DJ 1: [INAUDIBLE].

DJ 2: OK, looking forward to next month, and Happy Pride Month to you.

DJ 1: Oh--

DJ 2: This is June 1, so it's happy Pride Month.

DJ 1: Yes.

DJ 2: And I've got-- I picked out a song especially for you because this is by someone who's not with us anymore-- Dusty Springfield. And it's just-- it's called "Home to Myself." And I think that's what she's talking about is what you've been talking about. Maybe in a different way, but--

DJ 1: Oh yes.

DJ 2: --that's what it is. And you're listening to it on After Hours, queer radio with attitude, on KPFT Houston and KEOS College Station. After Dusty, Big Roy is going to be here with some goings on at the Houston Lesbian and Gay Community Center.

DJ 1: And before you go--

DJ 2: Yes.

DJ 1: --I'm getting a new bumper sticker shortly.

DJ 2: Oh?

DJ 3: Uh oh.

DJ 1: And it says if in your church you have a screaming orgasm and people don't shout Amen, maybe you're in the wrong church.

DJ 2: Ha ha ha ha! Oh, oh, oh, oh. Speaking of which, where is that?

Because I have one too. I said this last week. You can safely assume you've created God in your own image when it turns out that he hates all the same people that you do.

[LAUGHTER]

Woo! And we'll see you next month. Now here's Dusty. Ah

DJ 4: Well, she's got such a pretty voice.

DJ 2: Isn't that nice?

DJ 4: It was.

DJ 2: Dusty Springfield-- it's a shame that she had to wait until she died to come out.

DJ 1: We'll all miss her.

DJ 2: Yeah. Yeah, that's a beautiful song too. We're going to be doing a new segment about what's going on at the community center, and I think you and Chris will kind of be--

DJ 4: Yeah, we're going to play tag [INAUDIBLE].

DJ 2: Play tag on that, yeah. So go with it because I expect Dean Becker to be calling in at about 1:30 for the cultural baggage report. So we'll see what's going on. Go, Big Roy.

DJ 4: OK, now the community center welcomes this month of pride festivities with an exuberant, colorful new logo. And if you haven't seen it, folks, this is a very, very well-done new logo. It's something that you really can be proud of, and it's a logo for the community center, which just means it's the logo for all of us here in the community.

And it was designed by a board member and artist Vera Taylor. The logo spotlights the Houston skyline against the rainbow-hued sky and the bright emblem reflecting the building's activity and excitement. You can see it at 803 Hawthorne.

And it can be seen in brand new exterior signs at the center at both the Hawthorne and Stanford entrances. And we want to give thanks to Dale Grover for this, and look for the illuminated logo at the Pride Parade. That's going to be on the 29th of this month.

Now for June, the community center maintains a full schedule of events and activities. So get out your paper and pencils because in addition, they're welcoming a number of special events and new organizations. For instance, Global, the gay, lesbian, bisexual transgendered group, it's a student group from the University of Houston, are beginning their meetings at the center every Sunday. And in June, the students will be working on their Pride Parade entry.

And if you'd like to volunteer, I'm sure they would be more than happy to have you. And the website for Global, which stands for Gay, Lesbian, Or Bisexual Alliance is www.uh.edu/wigglysquigglyglobal. The email address is global@bayou.uh.edu. They're all laughing at my wiggly squiggly because I forgot what the name was.

DJ 5: It's called a tilde.

DJ 4: Yeah, the tilted, the tilted thing.

DJ 5: Tilde, hoeny.

DJ 4: Yeah, tilde.

DJ 5: It's tilde.

DJ 4: Til-day, til-dee, OK. Now, in conjunction with the Houston Gay and Lesbian Film Festival, which Chris will be speaking about, the community center hosts several screenings and events. For instance, Caravaggio, the community center will sponsor the June 8 screening at the Museum of Fine Arts Houston at the 1986 Derrick Germaine film about the 16th century master.

The screening begins at 9:00 PM. General admission to museum screening is \$6. Now all month long, the positive art workshop photography exhibition-- and if you haven't seen it, that is a must-see. It is something that you should put on your calendar to get over to the community center to take a look at. Also, the Gulf Coast Archives and Museum of the gay, lesbian, bisexual, transgendered history satellite exhibition honoring the NAMES Project Houston will be there.

Like I said, tomorrow, Sunday, the University of Houston student group, they will be meeting at the community center at 2:00 PM. Then on Monday, the American veterans for equal rights will be there at 7:00 PM. On Tuesday, the lesbian coming out group will be meeting there at 7:00 PM. On Wednesday, the Montrose Clinic HIV testing and counseling goes on between 6:00 to 9:00 PM.

The Houston Committee for Peoples Radio meets at 6:30 PM. And of course, the first Wednesday of every month, you have the Houston Gay and Lesbian Political Caucus meeting at 7:30 PM. On Friday, Q Patrol meets for the Friday night patrol, and Chris will give you more information about that.

Then next Saturday, the Texas Association for Transsexual Supports meet at 3:00 PM and again Q Patrol, which Chris will mention some more about. And also the Lesbian Health Initiative Health Fair will be next Sunday the eighth. And if you'd like more information, go ahead and contact the Community Center at 713-520-7237. Again, that phone number is 713-520-7237.

Again, the Houston Lesbian Gay Community Center is located at 803 Hawthorne at Stanford. And folks, that's all I have for this week's edition, and if we can find Jimmy, we can put a CD in the thing, and we'll hear some music or something. And--

[LAUGHTER]

DJ 5: [INAUDIBLE]

DJ 4: --and we're just winging it. And Chris is having fun on the board over there.

DJ 5: And Jimmy's like--

DJ 4: Jimmy thought he was going to get away. See, Jimmy's used to me being in here and going on and on and on and on.

DJ 5: [INAUDIBLE]

DJ 4: But I was keeping it short.

DJ 2: I can go and [INAUDIBLE] and he'll still be going [INAUDIBLE]. You know, he'll just-- it's incredible.

DJ 4: And so that's all I have for this week.

DJ 2: That's all you have. Well, isn't that a surprise? Usually, I got to beat her about the face and neck to get her out of here.

DJ 4: Oh, whip me, beat me. Hey, Jimmy? I want you to know that I saw the sign this week. It said a good man is like a cup of coffee-- rich, warm, and keeps you up all night.

DJ 2: Did Dean Becker call in?

DJ 5: No. [INAUDIBLE].

DJ 2: OK. OK.

DJ 4: OK, Chris. I did my damage. It's up to you to clean up after.

DJ 2: Do we want to do some music, or do you want to go right in with it?

DJ 3: Well, you got a phone call right now. So it could be Dean on the line now.

DJ 2: Oh. Oh, well, wait a minute. And let's let Missy here lose a pound by running to another room to pick up the phone.

DJ 3: Roy is picking up the wrong phone. Hold on.

DJ 5: [INAUDIBLE]

DJ 2: So you're listening to After Hours, queer radio with attitude, on KPFT Houston and KEOS College Station. Why don't we-- oh, we don't want to listen to that. Oh, he is--

DJ 5: Chris [INAUDIBLE].

DJ 2: He is here, huh? OK. Let's see if we can get him on the line. Dean Becker.

DEAN BECKER: Jimmy, is that you?

DJ 2: That's me. How you doing?

DEAN BECKER: I'm doing great. How are you all tonight?

DJ 2: You're right on time.

DEAN BECKER: Oh, I'm trying my best, buddy.

DJ 2: Hey, what's going on with cultural baggage this week?

DEAN BECKER: Well, I'm going to kind of start on the international scene first.

DJ 2: OK.

DEAN BECKER: I want to alert your listeners to the fact that they can get most of this information themselves from a place called drcnet.org.

DJ 2: Wait a minute. drcnet.org.

DEAN BECKER: Yes, and they carry the latest news stories from around the world. It's where I get much of my information.

DJ 2: Oh, OK.

DEAN BECKER: All right? The first story comes out of Colombia. The recently elected president Alvaro Uribe said that the US-backed fight against the drugs that stream across Colombia's borders will be crucial to his plans to end the long running Civil War that kills thousands of people every year.

Now a day after his landslide victory on a law and order platform, Uribe said that the drug war is essential because Colombia's leftist rebels and their rivals, the right wing paramilitaries, finance their fight with the proceeds from drug trafficking. And this makes no mention of the fact that by regulating the use of drugs by adults, US and Colombian governments could bankrupt both the leftist guerrillas and the paramilitary overnight. But you know, they have their-- their money war is what they're really after.

Out of Berlin comes an interesting story. An Austrian artist has high expectations. He will plant 70,000 cannabis plants in parks, flower beds, and traffic islands in the city of Berlin, much like those huge art projects, I suppose, where they cover the Grand Canyon or whatever. His is to cover Berlin with cannabis plants.

Jumping to the US now, it's finally happened. A federal agency was so embarrassed by wasting its somewhat limited efforts on the drug war that it plans to scale back anti-drug efforts, and I'm speaking of the FBI. They're reassigning some of their personnel from drug investigations to counterterrorism, and I say Bravo.

DJ 2: Hm.

DJ 4: Yeah, really.

DEAN BECKER: Wonderful news.

DJ 2: Get them busy doing something else. Keep them out of our hair.

DEAN BECKER: Exactly right. In an appellate court ruling that applies to the nine western states and to the US territories, it says if you're a Rastafarian, who considers marijuana a holy sacrament, it's legal now to light up in Guam and in perhaps many of the National parks on the west coast. They're still trying to make that determination how safe it is.

DJ 2: Hm. Now there's a good angle.

DEAN BECKER: Oh, it certainly is. Now, this conclusion is from a federal appeals court in San Francisco, and it said Tuesday that the 1993 Religious Freedom Law puts limits on prosecutions of this type in the federal realm.

DJ 2: So that means they're afraid of religious organizations but not afraid of the American Medical Association.

DEAN BECKER: Well, again, there's good news. Slow, painstaking progress, but news. We'll speak a bit about that at the end of my report.

DJ 2: OK.

DEAN BECKER: Out of Washington, the Supreme Court on Tuesday agreed to review a ruling that questions, the way the government catches and sets up suspected drug dealers and terrorists. The Ninth Circuit Court of Appeals, in a string of cases that dates back, I think, about five years said that law officers cannot stop a crime and then lure more people into getting involved with the help of informants and snitches and then to charge these new participants with being part of the conspiracy because it seems to me it's more the conspiracy of the government.

DJ 2: Yes.

DEAN BECKER: I'm glad they're looking at it.

DJ 2: Yes.

DEAN BECKER: Now, if you didn't already know, the news this week, it comes out about American prisons again being so overcrowded and actually breeding--

DJ 2: Always.

DEAN BECKER: --breeding grounds for disease.

DJ 2: Yes, especially hepatitis C.

DEAN BECKER: Yes, and well, that's what this story is about--

DJ 2: Ah.

DEAN BECKER: --Jimmy. This story comes out of Oregon and indicates that a third or more of state prisoners have hepatitis.

DJ 2: Ugh.

DEAN BECKER: And that's just outrageous. And you know, and of course, their state's doing nothing about it.

DJ 2: Mm-hm.

DEAN BECKER: Now I want to jump back to the UK just to remind you again that Lord Bingham, the Lord Chief Justice of the British government, came out again making more headlines saying that the prohibition of cannabis, and here I'm going to quote him-- it is stupid to have a law which is not doing what it is there for.

DJ 2: Right.

DEAN BECKER: And Lord knows indeed I agree with the man. I wanted to--

DJ 2: Kind of reminds me of the sodomy laws.

[LAUGHTER]

DEAN BECKER: Houston Normal, the Drug Policy Forum of Texas and American--