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00:02

You bet. Well, I know there are going to be there. There are listeners out there who are HIV? Yes. And they dread the announcement, when some when you become a person within



00:16

Oh, that's yeah. Because you become the other. You become the the. I don't I don't know how it's just a different category altogether. I was never, I never had a problem talking about being HIV positive because I was asymptomatic. And, you know, there's, there wasn't anything, it's just just me.



00:41

I think people begin to they fear their own mortality that Oh, you bet when they think they're near someone who's dying. It's like, wow. And the whole idea in this person is dying, like they're gonna drop dead in front of them, you know? Well, hell on dying. Yeah, who isn't?



00:57

There are a lot of people who are have been who, who died at a much earlier age than me from all kinds of different things



01:06

and be perfectly healthy to be killed in the Southwest Freeway tonight. I tell the listeners out there, I want you to pay attention to what we've been talking about. So you think you've got some tough issues to face? And we talk about some tough issues on the show. But you registered, you just heard a person talk about having a T cell count of 150? And saying, Yeah, and I'm gonna beat the hell out of this sucker.



01:35

Yeah, hell yeah, I've got friends who have T cell counts of like 50, and have had that for a year or so. And they're doing just fine.



01:46

Well, to the listening audience out there, in this show, I started the show saying, This is the show that boldly goes where no person was willing to go before. And I think we've just done that,



01:56

you know, you talked about the mortality issue with it does that that does kind of change your outlook on life, because all of a sudden, your mortality is not in the, you know, in that very, very faint, distant future. It's, it's, it's probably a lot closer. And so you think, well, if I and I thought about this since 1987, when I when I tested, I thought I'm going to do what I want to do. And I have I have Yes, Sarah G can tell you.



02:29

I talked about this on the show last week. And last week, last month, I started my transition because of someone exactly with AIDS. One of the things I learned from them from this person was that they kept saying, If I had my life do over again, I would have done this. And it would have done that. And it suddenly occurred to me, I was no different than this person. And if I was going to transition, I better get off my ass and start doing a bet. So for those of you out there, I want you to realize there's a lot you can learn from what we've just talked about. And if your life if you think your life is in a rut, then honey sticks of dynamite under it and move.



03:06

You know, I was one of those kind of weekend flower children and I never expected to live past 30 Anyway, I just couldn't see myself old and I you know who I am. I'm 47 So I've I've lived a lot. I've lived much longer than I ever expected to



03:23

Pete Townsend who said once if he'd realized he was going to live this long, he would have taken better care of himself. Well, I



03:32

I do these days I do prefer candlelight.



03:36

Listen, you keep looking as beautiful as you are. And we're gonna keep doing this show for years and years. I really aren't getting somewhat



03:42

of someone who looks beautiful. Bart Loeser was in.



03:46

Oh honey, he makes my heart beat fast.



03:50

He does Bart is gorgeous. He really is he's gonna do some PSAs on some new classes for the wellness program at AIDS Foundation, Houston. Well,



04:01

I want to tell you how much I respect you for doing this. Thank you. I did to talk about this on here. You know so many people that I've known with AIDS, they hide it, we had a very good friend who had AIDS. And when he died, not even people in his own church realized he was gay. And they held this incredible church service for him. And now and his lover sat behind us and wasn't acknowledged once and I felt so sad and I thought how cruel there was and we were just we're just stunned that that was even possible in this day and age. So I think what you're doing is courageous and just amazing



04:39

what you know I can and you have to somebody has to somebody has to stand up and say this is what age looks like.



04:50

Yeah, I understand and I agree. Well, we haven't we have a person online in our show was so tight. I don't think we're gonna probably going to be able to get to that I'm okay. But we've talked about this off the air. And now we've talked about it on the year. And it doesn't change darn thing other than now, you know, you're out there audio that now yeah, that's the whole idea.



05:15

I mean, other than now, you know, if you've listened to the show for any length of time, you probably feel that you know me. And I want you to know, all of me. I've always had been out of the closet about being, you know, gay, and I want to be out of the closet about everything in my life. I want people to know me. Can you have no causes?

05:39

And that's absolutely true. Jim has no class. He doesn't need one. It's pretty easy is.

05:44

Listen to this National Coming Out Day, though. It's always like who? Who can I tell?

05:51

Well, that's true. You know, you and I've talked about that before. What's the point of being in the closet? It's so much fun being out of it. Yeah. No, I know it. Well, we need to go on to our next interview.

06:01

We've got two more wonderful interviews.

06:04

I want to talk about the first interview that we're going to do and that is with John J. McNeil. This is the one on the tape, right. Okay. John McNeil is, as we pointed out earlier, is a gay priest, who decided that he was more proud of being gay than he was being a priest, and had the courage to stand up for his beliefs. And my good friend de McKellar gave me a pamphlet that she picked up at Colby house. Oh, yeah. And this tells who Maximilian Kolbe was where Colby house got its name. Seems that Maximilian Kolbe was a Franciscan priest, who was arrested during the Nazi persecution in St. Auschwitz, where he wore a pink triangle by choice. Oh, I didn't know that he volunteered to die in place of another prisoner. He barely knew that he was martyred in August 14 1942, at the age of 40, at the age of 47. And he was declared a saint October 10 1982. Oh, that's wonderful. Now I point this out, because it seems to me if the Catholic Church can make a person who wore a pink triangle, a saint, they can tolerate the priests, I think so. But somehow they don't seem to be able to do that. So with that introduction, let's go to the interview now with John J. McNeil. Our guest this evening is John J. McNeil, author of the church in the homosexual and taking a chance on God. Mr. McNeil is an ordained priest in the Catholic Church, who was expelled from his order in 1987. For refusing to give up his ministry to gays and lesbians. He is with us today to discuss his book, freedom, glorious freedom, Mr. McNeil, thank you, and welcome to the show. Thank you. Let me start off by talking about this book. First of all, you had, you had a little explanation of where the title of the book came from freedom, glorious freedom, talk about that a little bit.



08:04

That was great insight. For me personally, I looked up the Sanskrit roots for the word freedom, and discovered that it had two meanings that were simultaneous. And the first was to be a free member of the House of the master as against a slave member. And the second simultaneous meaning was to be loved by the master. And so I immediately saw spiritual implication in that, if we experienced God's love, then we're truly free to play live joyously, is loving members of the household of the Lord



08:42

was very interested in the book. I want to start off by saying that as a transgender rights activist, I was a little disappointed that the words transgender or transgenders people didn't weren't included, even though I thought a lot of what you said apply to them. But I also want to say that there's a non Christian I brought some skepticism and cynicism to the subject of religion. And yet I not only enjoyed the book, I actually I really do recommend it. Do you find that most of the people are gay, lesbian, bisexual, transgenders, or as we call them here, the queer community? Do you find that they find the subject of religion difficult to discuss?



09:18

There, because most people's growing up experience is an experience of what I call pathological religion. Experience of the god of fear that most Christian churches present to gay and lesbian, and the only way they can accept themselves and be healthy frequently is by taking distance from pathological of Christianity.



09:43

Well, of course, being here in Texas and being surrounded by fundamentalism, we have we have quite a bit of knowledge about pathological religion here.



09:53

I imagine you do. Yes, you know, I, I always say that you can know whether religion itself ecological Religion is involved because all pathological religion is based on fear. People trying to make you frightened of God. Instead of seeing a God of love, you're seeing a God of retribution and punishment, etc. That's my primary norm for distinction between a healthy religion that lets you know that you, you have a God who loves you, and a pathological religious belief that just scares you to death. Literally.



10:29

I was raised in a Pentecostal church. And I remember growing up, they told us right from the start that our heart was black, because we were born with original sin, and we kind of went

downniii from there. So yeah, I understand the term of pathological religion very well. I would like to, to discuss some of the history that led up to your leaving the priesthood, many of our listeners may not be familiar with your books or your history, if you would tell her tell my listeners something about what led up to this.

10:57

Well, I myself, am a gay man. And I was in the army in the Second World War, in a prisoner of war in camp. And during our prison experience, I had one wonderful experience of deep rageous religious faith. We were starving the prisoners. And we were sent out to work at slave labor from Eastern Europe, at the risk of his life, threw me some potatoes and carrots from a mash, he was fixing for the animals. And when I tried to signal back a fang, he just brushed himself with a sign of a cross. And that became, for me an image of the tremendous courage, and the tremendous fearlessness that can come from a deep religious faith. So I decided that in there to give myself over to the service of God as a priest, when I would return back home. And I did that I entered the Society of Jesus in 1948, after I finished college, and I've been 40 years a Jesuit. However, you might, in my own struggle to deal with my own gayness I was able to go for the first 20 years without any problem. But after 20 years, I began, I found myself compulsively asking about my sexuality. And I realized I only had one real choice. And that was to either compulsively act on my sexuality in a way that was destructive, or to enter into a loving gay relationship. And God was very good to me. 29 years ago, he sent a lever into my life. And his name was Charles, I met him at the St. Charles bar in Toronto. And so I'm 29 years of experience have a beautiful, deep, and totally love relationship, for your time very grateful to have.

13:01

Well, I, it's very interesting. First of all, I have to tell you, I was really touched as I was going through the book, with the struggle that it took for you to reach your decision to leave. And there was a passage in the book where you talked about wondering where you are going to be buried. And it really brought it home to me how much you had to give up to reach this decision. And I was really struck by that.

13:26

Yeah. Well, actually, my problems with Rome began with the church and a homosexual. I gave, I began to question the traditional teaching, that gay relationships were something wrong or evil or bad. And I went through all the traditional passages in Scripture at cetera, and tried to prove that nowhere in the older New Testament is there a clear condemnation of a loving gay relationships. And I wrote that book not just about gay love, but out of a deep and experience of gay love and an awareness that my love relationship was totally compatible with my relationship with God. When I was ordered by the Jesuits to be silent on this issue, and I obey that order for nine years, hoping that someday the church would rethink its position and, and take a more open and understanding position toward gay people. Because I founded an organization called dignity for gay Catholics in the New York City area. I was one of several founders. And I discovered that most Catholics who are gay, or lesbian, grew up with deep woundedness, psychologically and spiritually, and I went into training as a psychotherapist in order to try and help people who suffer these deep psychic groans, growing up in a

homophobic culture, and I've worked for the last 25 years with gays and lesbians as a psychotherapist. And then I realized that what was terrible psychology had to be bad theology as well. So I began doing all the research in the study that went into the Church of the homosexual. And so right after that was published about a year later, I originally had permission from the church to publish the book. However, that permission was removed, and I was ordered to silence. I kept silent for nine years. But then, a series of documents from Rome became an icon more and more hysterical until they were document came out the famous Reverend or letter of Halloween, saying that homosexuality itself was an orientation to evil. And we gay people are well recreated gay by God. This would mean that God was sadistic. So I had a choice, either, either the church was wrong, or that is sadistic, and I'd much rather believe the church was wrong. So then I spoke out publicly again. And as a result of speaking out, I was ordered the general the Society of Jesus to dismiss me, well, the I love the Society of Jesus, that was my home for 40 years. I love the work that Jesuits are doing all over the world. So it was a very deep soil that I had to separate from the Society of Jesus. And you are right, one of the deepest soils that touched me was, when I realized I couldn't be buried in the Jesuit graveyard at the martyrs shrine and, or he's still in New York, I used to go there lie on the ground and figure this be a great place to rise up on the resurrection with a great group of friends and brothers. You know, however, I had to give that up. So I called Charlie, my lover and I said, if I were cremated, what would you do with the ashes? And he said, he put them in the trunk of his car. And I said, What? And he said, Yes, he said, and if I ever got stuck on ice, I'd ask you for one last favor. I tightened our plans, I've been giving retreats for 25 years for gay and lesbian Christians are seeking to increase their intimacy with God at ecumenical retreat center named Kirk ridge. And they agreed to allow me to have my ashes distributed there in a memorial garden, and have a stone put up saying, your allies, a gay priest, who took a chance on God. But I'm very pleased with that arrangement.



17:54

Okay, let's talk about some things that you say in the book, I want to start with one on page 15, because it ties into something that happened with my own daughter. You said here, what happened to the effort made by the American bishops to write over a 10 year period, a pastoral letter addressing the issues of women in the church is a perfect example of at the Vatican suppression of new insights. And then you go on to say for the letter called on the church to acknowledge its sins of misogyny, seek God's forgiveness and apologize to women. But then the reactionary forces took over and with the cooperation of Rome, rollback the Prophet, so that every progressive Insight was eliminated by the fourth draft. Let me tell you a personal story of how that played out in my own life with my daughter. I attended the Unitarian Church here in Houston. And it so happened that my we were one Sunday, while my daughter was here, we were addressed by the leader of the National Organization for Women. As luck would have it, the following Sunday, my daughter went back to church with her mother in a Catholic church. And the subject was on this exact thing about the role of women in the church. And afterwards, my daughter, went up to the priest afterwards and said, Tell me again, why women can't become priests. And he went through his whole spiel. And when he got all through, she said to him, I don't believe you. She is not ever gone back to the Catholic Church. What is what does the church think is gaining by this kind of this sort of attitude?



19:25

Well, you know, I want to be, I want to be a critical lover and a loving critic of the church. The

Catholic Church is my family. I think that what the church is going through is that the Holy Spirit is actually leading it right now. The key thing we have to learn we are Catholic, is how to practice freedom of conscience is the central teaching of the Catholic Church. And so, in order to really be free in your conscience, you have to break off your dependence on a foreign You know, just children have to break off their dependence on mother and father, you know, and undertake their own autonomy in their own authority. And I think that's how the Holy Spirit is leading the Catholic Church. Every time the hierarchy speak out on any issue, especially issues concerning women and sexuality, it fell flat on its face, it's taking a very old fashioned position. It's trying to cling to the attitudes of the Middle Ages, as if they were God given and they're not. And I think the result is that most of us who are Catholic, are being freed up to make our own decisions. People who practice birth control, now we're aware 80 to 90% of Catholics practice birth control, despite the condemnation of the church, those of us who are gay or lesbian or transgender are, you know, accepting who we are and living out our lifestyles in good conscience. And I think that this battle, this huge battle going on in the church, what is the role of women in giving women totally equality, and eventually letting them be ordained to the priesthood is one of the great issues of the day, you know, and I'm sure it's going to result in women being allowed to be ordained. But there's a tremendous sort of reaction against that, sort of an attempt to hold on to tradition. And that tradition is essentially patriarchal. And it's breaking down. And watching the last days of that struggle, if you will, something new is coming. I expect that again, three to take place, very shortly, into issues that have to address two major issues of all the issues involving women and sexuality, and secondly, instituting a more democratic process in the church, where, you know, the Holy Spirit is speaking powerfully through gays and lesbians, and through women, and the church is incapable of listening to this. It has, it has the impression that authority comes from the top down, whereas the Church that Jesus founded the church of the Holy Spirit, God revealed through the people, through the faithful people, what God wants, and it's the primary duty of authority to listen to that revelation.



22:22

You know, you just told my next question, I think that's wonderful. I was going to ask you that exact same thing, but you beat me to it. So that's great. Another thing



22:31

I did just interject something you're right, I should have included transgendered and transsexual people into the list of those that I was talking about. I, I assume they were there. But I do want to in my favorite thing, I did a major article on the morality of transsexual operations, arguing for them, and that they have complete moral value, where they're done properly with proper reference and every flexion etc.



23:05

Well, I pay I'm glad to hear you say that because that's one of the key issues that comes up with transgendered people almost all the time, and I think they're gonna feel a lot better. Quite honestly, I felt a lot of your books applied to transgender people, even if you didn't say the word so it wasn't meant to be a sharp criticism, which is something that I noticed in passing



23:24

on my lover Charlie says, It's an awful an awful day. I have to say every time gays, lesbians transgenders, transsexuals and bisexuals, so he came up with a good phrase, gay DLT.



23:37

Well, we just call it in our radio show here. We just talked about the queer community in a queer being defined as anybody that's different. So another shortcut was being humorous, by the way. Gay BLT.



23:49

bacon, lettuce, tomato.



23:51

Yes, you think it sounds like a good sandwich. I want to talk about something else you discussed in the book because I was fascinated with this. You talked about something called the discernment of spirits. And you write it to discern spirits, is to listen to our own hearts. Our God dwells within us. And the only way to become one with our God is to become one with our authentic self. And let it lead to the question, at least in my part. And if that's true, why do we need church at all?



24:20

You know, we need a community, you know, and that's why we need church and we're social beings. And they come here community does not our need for community, a worship community, and we need a community of laws. But you know, the love that God had for us is not just love for ourselves, it's love for each other. Whatever you do to the least of these my brothers, you do it to me. And so I think the church has its purpose, and it brings us faith, first of all through the ages, and it brings us the sacraments, are which I find very important, Holy Communion, the Sacrament of Forgiveness etc. So I think there is a real need for the church as a community of faith and of wealth. You know, and and I think that's very important. But nonetheless, it is a fundamental to a church that ever since the first time to God Sunday, we have the Holy Spirit dwelling in our hearts. And if we act in accordance with the Spirit, we will experience deep peace and joy. It granted we have made a commitment to try to live out our lives in union with God. And if we add countries, all the spirits were experienced what Ignatius calls desolation, or sadness, and emptiness, you know, and if we listen carefully, Glads in a very prayerful way, asking God to enlighten us and guide us. It is through our own experiences, that we can find out what God wants of us.



25:58

While I was kind of hoping that you're going to say because even though I am a non Christian, I still attend the the Unitarian Church for precisely that reason, there is a certain strength that you get from being with others that you simply can't get from being alone.



26:13

Exactly. That was why I found it dignity. I remember at the first meeting, I made the statement to the gays and lesbians who came a dignity is not something I can give myself. But it is something we can give each other.



26:29

I think that's wonderful. I want to ask you about the famous Ratzinger letter, I went into the, the internet and I access quite a few documents from the Vatican, which are very interesting. For those of you who are on the internet, it's very easy to access, all you'd have to do is use what's called Gopher, and you get on the European net, and ask for the Vatican Library. And it comes up in about 16 languages you can access anything you want to this modern age is just amazing. But first of all, I think you tell the listeners who Cardinal Ratzinger is, and what organization he's involved with, so that people understand what this discussion is about.



27:11

Well, Colonel red finger, he is the head of the Congregation for the defense of the faith, which is, in a sense, the Pope, right arm. It's the congregation that is expected to defend the Catholic faith and morality, wherever if they feel it's be misunderstood or misinterpreted. And so it is his job to see what is being taught all over the world, and to challenge anything that he thinks deviates seriously from the teachings of the Church. In the old days, his office was called the Inquisition to get into hapkido.



27:53

Yeah, that's what I wanted the listeners to hear because I wanted them to hear where this this thing is coming from. Now, this thing is actually titled, some considerations concerning the Catholic response to legislative proposal and non discrimination of homosexual persons. And I'm not going to go into this huge length because I think people get the general idea here. But there's one section, I have to back up and explain this. I'm part of a group is sponsoring hate crimes legislation. So I was just I was absolutely stunned to read this. It says, It is deplorable that homosexual persons have been and are the object of violent malice in speech or an action. But then he goes on and says, but the proper reaction to crimes committed against homosexuality is at least a completely harmless, if not entirely good thing. Now we can let our listeners think about that one a second. Then he says even when the practice of homosexuality may seriously threaten the lives and well being of a large number of people, I can hear my gay friends beginning to scream here. persons should not be able to cook to claim that the homosexual condition is not disordered. Right now. I think they're probably ripping their radios apart. When such a claim is made and when homosexual activities consequently condone or when civil legislation is introduced to protect behavior, to which no one has any conceivable

right. Neither the church nor society at large be surprised when other distorted notions and practices gained ground in irrational and violent reactions increased. Now, I'm sorry, I took that to mean that the Catholic Church can don't hate crimes. Did I miss read that



29:33

I took it to read exactly the same way. And you can understand why I had to break my silence. I couldn't remain silent and conscience any longer with a document like that. And I spoke out very vigorously at the Vatican II after that document is objectively speaking in a state of STEM and that he had it must apologize to the whole world and ask for forgiveness. Just as it asked forgiveness for its persecution of Jews in the past, for the homophobia in that doctrine, document for its own soul and its own good it has to. And this is what I mean by the Holy Spirit, letting the church fall flat on its face. So that each one of us who are Catholic, take distance from that authority, and see that it's not speaking any longer in the spirit of Jesus Christ. If that's not a spirit of love, that's the spirit of hatred, that informs that document.



30:31

Well, I've ever read this to a gay friend of mine. The question that he puts forward, I'd like to ask you is, I, we, and we read through these Vatican documents, and we read quite a few we read the Declaration on certain questions concerning sexual ethics. And we read another one called the pastoral letter addressed to priests and people Archdiocese of Baltimore, we were really taken by the extreme homophobia. And his question was, why shouldn't we just say, this church isn't worth saving and walk off.



31:00

You know, we who belong to this church, it's like a family. Even if your parents are homophobic, you don't, you know, you will work with them. They're your parents. You work with



31:16

most of the time,



31:18

you will come from some I know homophobia, but you you continue to stay in there. That's what I meant earlier, when I said I want to play the role of a loving critic and a critical lover, you know, because the church means much more to me. My sister is in a convent in Buffalo, New York, she's been crippled by bone disease. Anytime I give a retreat or workshop, she and about 30 other novices, most of whom are in their 80s, pray day and night for the gay and lesbian people that I'm working for. Now, this is another dimension of the church. I'm aware of my Jesuit brothers, working with the poor in Central and South America, and being hunted down and killed and tortured by White Rain desktops. This is another dimension of the church. I am aware of Mother Teresa, and her order, working with the poor and the homeless in the streets.

I'm aware that a lot of the real work that goes on with people with AIDS comes from nuns, priests, brothers, who are members of Catholic religious orders, so that there's two sides to this. Does that make sense? What I'm saying? Yes, it



32:28

does. And in fact, that was sort of the answer than I expected. But I want to ask that question. Because there are many people in the Unitarian Church, I know an awful lot of people who go to the Metropolitan Community Church, who consider themselves former Catholics. So in essence, they have done exactly what my friend suggested, and that is they have walked away from the Catholic Church. So yeah, what do you say does make sense? And it was, I want to let them hear that sort of a response? Well, first of all, I



32:55

want to congratulate you, I think that this is, you did more homework for this program than anyone I've ever been on the air with. And I really appreciate that. Looking up the Vatican documents, etc. And giving the book a careful reading



33:10

was interesting. It was a very, very easy book to me. That's why I recommend it to people I really do. Well, I really want to tell you how much I admire your courage, it seems to me than anybody who can walk away from a life that they've built. And in do that, because they believe in principles in this day, and age is a genuine rarity. In our closing moments, I want to ask you, what would you like to say to those who would like to leave your closets? And they can't quite find it within themselves to do this. So because you talk about that extensively in your book?



33:42

Yes. I think, to come out of the closet, for most of us is a great gift, something it's a gift that God gives you if you ask for it. So the primary thing you have to do is pray hard and over and over again. You know, the whole idea if you if you really pester God, he'll give you the grace for the courage to be able to come out of the closet. Because I think not only our psychic health, our emotional health depends upon accepting ourselves and being out of the closet. But even our spiritual growth into a closer union with God, I think depends upon our beings, accepting our gayness as a gift from God and living that gayness out in as far away as we possibly can.



34:30

Mr. McNeil, thank you very, very much. I really appreciate your being with us this evening. All



34:35

right, thank you.



34:39

Well, you've just heard John McNeil say being gay is a gift from God. How much different is that from what you hear on television quite different.



34:50

It really is. One of the things 180 degrees



34:55

does that mean sound like you 70 years old? Yeah. Oh, not at all. Here's an ad really easily very fast, very interesting guy. And one of the things that went back up, I didn't want to do this interview. Why? Well, I'm not a very religious person to begin with. Oh, and I'm not really very comfortable with the whole topic of religion because I've got my own views on the subject. So I really didn't want to do it. But the publisher for Kate Bornstein, not the publisher, but the publicist for Kate Bornstein is also his publicist. So I sort of felt like I was obligated to take them. Well, as I started to read the book, I began to realize this guy was not going to quote, Catholic doctrine, he was quite the opposite. end, you have to wonder, if you've been at something for 40 years, you've dedicated your life 40 years of your life to a cause? And you're willing to give it all up for your belief. What does that how many people are there like that left in this world? Can't be very



35:54

many. That's right. That's right. I mean, getting the it's so very easy for him to just, you know, go into retirement and all that kind of stuff. And



36:04

I actually prepared two interviews. Laurie, thought that I was I was really crazy. Because I had prepared two interviews, one if I was going to rip them in one of our amazing and I was prepared for him to say something. I was just gonna sink my fangs into him, and he was gonna get a redhead in his face. And he turned out to be just the opposite. He's a sweet man, extremely sincere, and was lack courage. I found myself thinking thinking, Yes, I found that I could. I could. I could probably no more. rip this me. And then I could rip my mama. I want to address something we had a phone call earlier, they wanted to know when we were doing our discussion about about religion with our panel. Why were the new other religions discussed here than Judeo Christian? Right? Oh, okay. Well, in the future, I would like to do a show but some of the alternative religions, I'd like to do a show about the people who practice with it. I'd like to to have folks in here who were interested in goddess worship. And there are a lot we

have. Yeah, there are a lot of but that's a whole different show. Yes. And I didn't feel like that topic was appropriate. Okay. I would like to have had a lot. I would like to hit Muslims here, Muslims Hindu, but I couldn't find this. I couldn't find a gay group that said, gay mosque.



37:32

I don't think you you probably won't. I



37:35

actually did contact some Muslim temples to ask. Yeah. And they told me flatly that gay Muslims don't exist. Yeah, right. Oh, well, of course, we know better than that. And of course, the answer to that question is



37:46

just like, there's just you listen to some Africans who say that there are no gay Africans. And that's, you know,



37:55

give me a break. Yeah,



37:56

we're 10% all over the world period, at least.



38:00

So the reason that we didn't have them is, at least in the case of the alternative religions, I think that's a separate show that would that I'd like to do at one point. And then



38:09

we say alternative religions, because in the United States, it is Judeo Christian, mainly,



38:18

mainly,



38:19

call it alternative. It's like, you know, well, because we have a personnel outside right now in the lobby. And he, he is a pagan, and he took offense to the fact that you that you keep saying alternative, and this is what he's been, you know, and there's other people that that's, you know, that's the only religion they know and just say you know, flat there are other religions, but just to say alternative, because



38:44

that is alternative well, when when the majority of the people in the United States are Judeo Christian, and you are something else, you that's the alternative. Yeah, but when



38:56

they're being KPFT, you would you would think, you know, well,



38:59

it's not making a judgment on your religion. I mean,



39:02

the the majority of people in the United States are straight. We are alternative



39:10

that makes me itch and that's a whole other plate of nachos to discuss over



39:15

roi i think I'm trying to pass judgment by saying it's an alternative religion that's not what's meant it's just that it's not in the Judeo Christian Yeah, but but in the future, I would like to do a show with people like that because I think there's a lot that we can learn from them. Sure. And in the case of a woman that couldn't find it,



39:34

we've we've had a do I want to say white which Heather when she was on talking about paganism and and earth goddess and



39:47

yeah, and I think there's a lot to be said for this. And I think there's a lot that we can learn from it just didn't seem like besides our studio only had room for I think we if we we I don't know we could squeeze one more person in there. No,

39:57

I don't think so. Not with us. and I couldn't find the fan either.

40:02

So I didn't know don't if you're sitting out there and you belong to you know, when other another religion and it wasn't represented here, don't be offended. We'll probably have you on another shot.

40:11

Call us up and we'll put you on. Yeah. Well,

40:14

we're kind of pressed for time. Oh, that's right one to the next we have another interview here. Now let me I gotta take a couple of minutes to set this interview up. Okay. Mel White is a minister is the Minister of Justice for the Metropolitan Community Church. The Minister for Justice is an outreach physician. Now Mel White went down to Virginia Beach very innocently. And he went down there actually to go, it was a pride celebration. But Mel White is a former Ghost Writer for Oliver North. He's a ghost writer for Jerry Falwell. He's a ghost writer for Pat Robertson, her brother, and at some point, he left them and became a minister with MCC.

40:59

So that's a big change. Right? Well, he'll

41:03

talk about that in the interview. But at some point, while he was in Virginia Beach, he thought it would be a good idea to go see his old buddy, Pat Robertson. And all he wanted to do was talk to Pat, that's it. Just wanted to talk to him. And in the interview, you'll hear he got kicked out. Yes. So when he came back the next day, he came back with more people and he was arrested. Yes. Now, you might say, Well, okay, why would he go bother? Why bother to pick on Pat Robertson? Well, let me tell you some of the things pat robertson's hand said, among other things, did you know that gays and lesbians are a threat to the future of America? Wow. According Pat Robertson, that's true. My favorite, my



41:43

How could it? I mean, what do we do with such a threat?



41:46

I don't know. My favorite was this one. Pat Robertson apparently has said on the 700 Club, that when homosexuality is tolerated, a cause God's wrath is in the California earthquakes and the Mississippi foul.



41:59

No, no, no, he did not say yes,



42:03

it's it's in print. I kid you not. So now you understand why No, White decided to go see Pat Robertson.



42:11

Yeah, no, I don't. I don't mind people talking about us as a community. But you know, they don't have to lie, and so blatantly to I mean, that that's a ridiculous. Is there anyone who could possibly believe that?



42:25

Well, you could, if you decided the gays and lesbians were good for fundraising. And you see the communist threats gone? Oh, that's right. So they need a new threat. And we're worried we're yet and of course, if eventually were able to overcome this, they'll find someone else it will be, I don't know, the onslaught of the ants from



42:46

well, you know, it's it's, you can't you can't route rail about the blacks anymore. I mean, that used to be a good one to back in the 20s. In the 30s.



42:58

Oh, not even that long ago. I remember being in south in 1965. And the group of us wants to desegregate this white Baptist Church. And the ministers sermon that Sunday, was about how God had intended not intended for the racist to mix. After all, we were all separated at the

Tower of Babel. And this guy was serious. So this guy was using the Bible to justify racism. Yeah. In you know, what does this they say that, you know, even the devil can quote scripture for his own means. I guess that includes Pat Robertson, in this case. But I want to go to the interview with Mel White, as far as I know, this is a Houston exclusive. Yeah. And I want to apologize for the volume on this. No, White isn't minister and he has a minister's voice. Oh, so he occasionally overwhelmed our equipment and he was quite loud. But the volume is good enough that you'll be able to honor to hear Him and to understand what he says. So we're very proud to present the interview with Mel White