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SPEAKERS

Harvey Milk, Judy Reeves, Jewel Gray



00:03

I am what I am I am special creation so come to give me the all the Ovation it's Friday and it's not a blaze



00:34

lies not worth



00:35

a damn to you can say hi you've discovered after hours a continuing tradition on KPFT



Judy Reeves 00:59

I don't want sprays I don't want bang my own drum something is pretty things from a different Dawn life is a sham till you can shout out am what I am what I need no excuses do my own deck sometimes the A's is not damn till you can shout out



Harvey Milk 02:20

we must destroy the horses Roy shatter them we must continue to speak out and most importantly most importantly every vapors out You must tell your immediate family you must tell your relatives you must tell your friends indeed they are your friends. You must tell your neighbors you must tell the people your work you must tell the people in the stories you shop once they realize that we are indeed their children and we are indeed everywhere every every lie every innuendo will be destroyed usual you're much better

J Judy Reeves 03:47
do my own deck stand up you may all

o 04:31
come out. Where will you be when they come?

J Jewel Gray 05:28
Okay, we're here. We're here. This is the after hours program our continuing tradition on KPFT. Houston. 90.1. My name is Jewel Gray, and I'm here with Judy.

J Judy Reeves 05:40
Hi,

J Jewel Gray 05:41
Judy, tell me we were debating this the other night. What exactly and how do you wish to be addressed is your last name?

J Judy Reeves 05:49
Reeves.

J Jewel Gray 05:50
Okay,

J Judy Reeves 05:50
Is my last name.

J Jewel Gray 05:51
Okay. There were several lesbians sitting around a table the other night debating whether it was one thing or another? Was it Reese dash something else?

Judy Reeves 06:00

JUDY REEVES 00:00

Well, no, actually, it's not I did everything in my power to get rid of my last name national.

J Jewel Gray 06:07

Because we we remember when it was another name vulgare. And we were debating whether that that had changed, or you had added it in and exactly what was what was it you wanted to be?

J Judy Reeves 06:19

There was much discussion about that? Quite some time back. And it's like, no, I come from such a wonderful lineage that I'm going to just kind of do everything I can to forget that existence. So the best thing to do was just drop it all together. I didn't even keep it as a middle name so many people that Okay,

J Jewel Gray 06:40

so this is Jewel grace. And Judy Reeves, here with here with you tonight from 1209 to a 401. We're gonna run down a list of things we're going to do tonight, tonight's a special night. I'm hoping we'll have a friend of mine come in with a friend of his who's an artist from New York, who's been banned in all the right places. And we'll talk to him a little while about censorship, the First Amendment and his works. I have an interview tonight with Bob LeBrons is a Methodist minister, and another lay minister named Daniel who wishes to be an anonymous and we're going to talk a little bit about John St. Lucas tonight he was the man that was found on the sidewalk not far from the age foundation. Dead at a bus stop. And I knew John and I want to talk a few minutes about his life and his death. We're gonna do some news. And guess what this is Black History Month and it is like God what a surprise Black History Month and we're going to be doing some music and the word here's blurbs. Who wrote that

J Judy Reeves 07:56

there are worse things.

J Jewel Gray 07:58

We're going to be doing some music and some conversation throughout the show. We always include black and lesbian artists on our show, but this month we're gonna be highlighting our brothers and sisters. Because of the honoring their black, the black history month later on tonight, as the as the night wines on the morning wines on we'll be talking about one of our famous sisters in our history. Sappho who lived on an island called Lesbos, and we'll let you think about that a little while where where that word rings a bell and we're going to of course we're going to have our regular this way out at 130 So does that sound like a full evening to

J

Judy Reeves 08:39

you sounds like it'll keep me awake. There's no doubt about that. Great.

J

Jewel Gray 08:43

And right now we're gonna go to Sylvester living in the city well, we're back again. That was blackberry and it's okay. BlackBerry is is a poet, an artist and a friend of Pat Parker's in the next song is, is a Rod Stewart. Song. I once heard him say this was one of his favorite songs. It's called the killing of Georgia in our history, there's only been two actually one song written about gay bashing. And I understand that tonight we'll hear about another one. On this way out tonight on the this way out program. We'll hear about another one coming out. And so we thought we'd let you hear this one. The killing of Georgie. Okay, we're back and that was Rod Stewart with the killing of Georgie. And I want to move into talking about my friend John and let you know a little bit about that story that you may not have been able to get from the news reports on on both TV and the newspaper I worked for the Baron Care Center, and John was a client there. And he was around for several months before this happened. So I got to know him reasonably well. Excuse me, and I wouldn't I wouldn't lie to anybody and say that this was a, you know, in a great person person, you know, that had a lot of wonderful witticisms or, or what had stories and antidote and antidotes to tell, or someone who had philosophical discussions or anything like that he was just Joe guy. And he was warm, and he was sweet. And he was helpful when he could be. And I watched John Hurt. And I watched John be disoriented. And I watched him sink slowly into this place that they call dementia at work, hoping that somebody somewhere would be able to do something. And we discover that there are very few places for people like this to go, there is no care facilities for people who are suffering and for dementia, because we have something in our laws that protect most of us from being locked up against our wills. That's because it's a freewill situation. They couldn't take John or somebody like John, there have been many John's before him and probably more after him. They couldn't put John in a place because in his dementia, he wouldn't he would not agree to it. So his free he was exercising his freewill. People threw up their hands and just left him wandered the streets, while leaving him wandered the streets is what was responsible for him finding him dead. The other morning at the bus stop. The media has said that people drove by for hours. And I'd like to correct that. I was out later that evening, to get my hair cut, actually, in my my hairdresser, his name is Tony. And he has a little shop on the in the curve there between Dallas and West gray. Right there under the neon and on his way to work that morning, he saw John. And he was telling me while I was getting my hair cut about John running into this man that he had seen. And he had known he knew him. He had seen him and some volunteer activities that he had done, that he recognized John and he stopped and he asked John if he could have arrived. And John said no, he didn't. He didn't need a ride. He was waiting for a bus. And my friend Tony asked him if he was cold. And John said, Yes, I'm cold. So my friend Tony drove home, after talking to John went back to his home and got a coat and some gloves and drove back down there and drop these off to John. And when John was found dead later, he had those things on so there was somebody who stopped somebody who cared who stopped and rendered aid as best as possible. But once again, we have this little funny little thing called freewill that when you say no to someone, people say, okay, you've made your decision. The problem is John couldn't make those decision. He spent a lot of time and in a confused state and the world heard and not sure what was happening to him. And that's why I believe he's there. But I'd like to correct some of the myths, misunderstandings, he was not well dressed, he was not laying on the street for hours while people drove by. Ignoring his situation, he was there for a while before someone found him. But John is not the first, nor will he be the last if we don't do

something pretty quickly, to address the situation. I see this every day. I see this every day people who are you know, not quite all there not enough there to make decisions about their safety, their survival, their health, and there is no place for them to go. And it's my challenge to those people out there who have the wherewithal to make a difference. To do so if possible. To get together and talk about this situation. This is not going to go away. It is only going to get worse. And this is my soapbox this week. And I want to I can't stress it strongly enough, you know, John wasn't singularly an outstanding person. But he stood out to me. And I will remember John, and not only myself, but the people where I work. Well remember John for a long time, it was very painful to lose John. But we lost 40 people last year that we knew and dealt with. And quite a few of those spent a great deal of their last days in a demented state, that they couldn't make decisions for themselves, thank god, somebody was there for them, parents, relatives, somebody was there for them, some of them, like John wandered the streets look like bombs, or holy tennis shoes, were incontinent, or unable to control their bodily functions, and people naturally normally turn their head and don't want to see this? Well, it's not because he doesn't want it's not because he wants to be this way. It's because he can't control himself he is childlike in his state, and needs protection by people who have that responsibility people in those positions to do that kind of thing. So if you know somebody that you see that's confused and, and lost and childlike. Reach out, don't ignore them. Talk to people tell people you want something done about this, write a letter, call your local agencies, ask them, What are they doing? That's the only way we're going to have changes on this. I asked you earlier Judy, did you know him You said you didn't. That doesn't surprise me. But eventually we'll know somebody,

J Judy Reeves 16:53

I was gonna say I didn't know him personally. But I've known you know. And there's gotta be more than one Tony in the world too. And if some of those Tony's would just get together and sit down at a big round table and make some decisions, some influential decisions and get moving. There'll be places like that for John to go and in people to take care of them when they don't have anyone else to do so or to help them out. The unfortunate part of it is there's probably a lot more Johnson there are Tony's in the world, the bay.

J Jewel Gray 17:27

Undoubtedly, Tony, by the way, also practically made Christmas at the care center this year, he orchestrated a huge gift gathering, crew and put together I don't know about 200 boxes of various household items, shirts, and books and toothpaste and, you know, aftershave and things like that for the guys at the care center. And he was a big, big contributor this Christmas. So he's not just stopping people on the street, he's involved in community. And without being a commercial for Tony. The best way we can thank people like this is to frequent their places of business. Like we suggest people, frequent places of business that we talk about bookstores and we talk about places where you can get more information and local restaurants and clubs and the way we can keep our community is to stay attached to this information and by frequenting these places buy in by doing that rewarding their behavior, their commitment to us.

J Judy Reeves 18:55

Yeah, it's always nice when you think about well I've got some place to go tonight at 10 o'clock because I want to go out and get drunk and dance and all this but you don't really stop and think about the little guy the guy out there who cuts hair and the guy out there that will move your furniture for you or clean your house or our Tanger bars or private party or even cater for you. They're all out there and I spend a lot of time looking for those people when I have needs like that and I just I don't see any reason whatsoever for me to drive out to to Aly for Sharpstown or something like that to one of my my bosses friends or something like that to get my hair cut, you know, go to the guys that support the things you did go to the guys that need your help as much as is you need there sometime

J Jewel Gray 19:42

I think yes, I'm sure that in the now we're gonna hear Sweet Honey in the Rock. Do breaths. While we're back this is after hours of continuing tradition on kPa ft Houston 90.1 FM.

20:03

The following program contains language or images of a frank or sensitive nature that may be considered objectionable by some listener discretion is advised.

J Jewel Gray 20:15

We're going to go into the an interview that we taped earlier this week with a couple of friends of mine, both religious clergy, one is a lay clergy and the other is a Methodist minister. And I think it was pretty good, pretty interesting. And I appreciate both of you for coming by. And Lindy, for sitting quietly, and being supportive. Hi, this is Julia. And I've got a couple of special guests here with me this evening. I've been promising for a couple of weeks now that we would talk about homosexuality in the Bible. And I've gotten a couple of friends together, and we're going to talk about it. First, I want to introduce Bob levers. He's an ordained United Methodist clergyman. And I have another friend whose name is Daniel. He's a non ordained layperson working as a chaplain here in town. And what we're going to do is, I kind of thought that an interview would kind of be kind of boring, you know, who's out there listening. So what we're going to do is we're just going to talk about this and see if we can cover a few more points than my pitiful attempt at interviewing. What would what I'd like to do is, hear what you guys think about religion and homosexuality? And how do we live under you know, this? The opinions of other people and religion, the religious field is full of different interpretations. And I'd like to narrow that down and talk about how it pertains to gay people. You have any? Any I can? Do you have any idea what I'm talking about? Exactly? Okay. Do you have? Do you have something that you say to people when you're dealing with someone who's questioning their right to be gay or their right of other people to be gay?

22:07

Sales feels like you're given me a big target. So I'm just going to shoot arrows, okay, and see if I can hit the target for you. What will I do if somebody comes up to me speaking to me about being gay, and how that is part of the world and their confusion or conclusions with religion?

J

Jewel Gray 22:26

Right, right. We have a lot of young people in our audience and, and they deal with their religious conflicts and their homosexuality on a daily basis. And I just like to talk about how that may not necessarily be as conflicting as it sounds, or has been made to seem by the people. Do you? Do you agree?

♂

22:48

I agree, it is conflicting. It is dependent upon one's age, one's religious upbringing, the family in which that they were raised, I believe, also their educational background, there, part of the region of the country that they're from, all these factors do contribute to one's total sense of religion, and how they view it and live it in their lives.

J

Jewel Gray 23:15

What do you think is as a gay as a as a culture is a subculture of our basically stronger and bigger heterosexual culture? Do you think that we have more difficulty relating to religion because of the difficulties that that we find in the Bible, and other religious people are thrust upon us to carry this burden because in the Bible, it says this and religion and God don't. Don't support our lifestyle.

♂

23:49

I would say that the best intentions are done by their parents, to raise the children within whatever religious background they believe, from the Judeo Christian perspective, then it really becomes a matter of we're teaching these things to our children, because of our intentions, and we believe them and we want them instilled within our children. On a scale from one to 10, you can go an entire spectrum from ultra conservative, to extreme liberal humanist. Just to speak plainly about it. It's somebody growing up, understands and finds a certain concept of God, Jesus, and how that relates to humanity in the world because of what they grow up in.

J

Jewel Gray 24:47

Okay, I understand that what you bought. Yeah, well, a couple of things crossed my mind as Dan was commenting upon your inquiry. First of all, it's I'm saddened by the burdens user term that the institutionalized church and religious traditions have laid upon our gay lesbian friends. Because from my perspective, it's totally unnecessary. The I think, a common interpretation or understanding of the biblical tradition would reveal that you can't support the kinds of positions that churches hold towards homosexuals, it just is. It's untenable, and I don't know how they can maintain it except the reinforced by the cultural traditions. So I suppose what to say. Secondly, if we hope that Conversations such as we're having and educational programs will change people's views of homosexuals, the odds are that towards homosexuals, the odds are that education will not, it may help certainly would help some. But I'm convinced

that the only thing that diminishes fears is people interacting with and being and living in close proximity to and having friends in the gay community. That's what changes people's perspective, experience is the key teacher, not knowledge, although that certainly can, can assist. So I wanted to say those two things quickly about the church's role in the burden, sharing, and, and the fears that are very difficult to dispel just by educational ventures, I'll come back to the religious tradition, per se. I think Dan was right on when he talked about how the religious traditions are laid upon us as children and from inside the homosexual experience. It must be extremely painful and difficult to be able to live a rather comfortable life with your own personhood and a living in fear of, of how you might be treated if you if you came out of the closet to use that phrase. And I think we just need to explore perhaps a little bit tonight, what the Bible might say about these things, and how these biblical texts are abused, and misused in persecuting gays and lesbians. Well, what I'd like to talk about before we get into that part, and I do want to deal with that as a little of the church's tradition on how they handle homosexual Sue through history, and, and what we're doing today for I mean, the organized church. I know they're, you know, fractured factions all over who are beginning to accept and include homosexuals in their churches and, and in their, their religious lives. And I'm, I'm interested in how the church has been, we don't have to go back to Caesar, but perhaps at the last century about how churches have been with homosexuals, and how that's been dealt with, I mean, we're here we've been here since the dawn of time. And it's only been in the last 50 or 60 years, that we've really been public, you know, in a in great numbers and with force. And prior to that we were still, you know, secret hiding and, and I was a want to talk about the church and dealing with those issues over the last 100 years. They must have really had a major heart attack after Stonewall halted organized church and that we weren't going to be put down and, and ignored and denied that we existed any longer. And how's the church responded to that? Can you can you talk about that?



28:49

Well, I suppose that I also tend to step back from just a broad term of church, that is a huge umbrella covering a multitude of many different denominations and traditions, each of them living within their own framework of defining the world. And for a long time, there was division in that category Catholic versus Protestant, various Protestant denominations would say we are right and everybody else is wrong, that did not lead to a whole lot of communication. As such, to shift from that, to say, historically, from my understanding of what it would be to be gay or to be lesbian, in any particular culture, I would have to put it in the context that each time period has a certain group of people striving to find a sense of reality and meaning within a certain context, ie it is historically based on the culture, the region where they're at. And the kind of question that they are asking to find meaning in their lives. Something happened probably through the 1950s and 60s. And I being so young at that time period can only reflect on what I've heard from other people. But I think that there was a huge cultural change in which conformity to a certain standard, from my perspective of a white middle class, family, Father working mother at home, doing the dishes and keeping pregnant and, and such as that, that that's my perspective is still rooted in that experience was the teacher that broadened my own perspective. And not only learning things beyond what is in the books, but then learning how to ask questions rather than just to receive information and spit it back out verbatim. There is my mind pauses, it's wondering,



Jewel Gray 31:06

let me pick it up a second, please. Let me deal with this this way, this might be better. No, we can press this mic back and forth. For those of you who are tuning in, we're trying to accommodate the microphone arrangement here. Let me see if I can pick up on your question your your comment about the various religious traditions and how they view the whole issue of homosexuality. And currently, the one thing that's common across many religious traditions, is the banishment of or the exclusion of homosexuals. And it's very common, the punishment center attitude, throughout many denominations, many traditions, and that's what I'm looking for, historically, historically. When, when homosexuals surfaced, they were certainly shunned and banished and punished and and that's where the concept of faggot comes from, when they used to be burned at the stake is like, you know, fuel for the fire. So, the church has a bloody record towards homosexuals historically, as far as the current times are concerned, the the traditions that have made the headlines of late like the Episcopalians and the Presbyterians, and Methodists coming up this summer, in St. Louis. They seem to come down on on this conclusion, to work two things. One, we need to study the issue further, which is a way of putting it off precisely. And to after studying it further than they come up with something like well, we we love homosexuals, what we don't condone homosexual behavior, whatever they mean by that, because I suspect that would one or two nuances, everything that homosexuals might do as far as their sexuality, and their sexual behavior is concerned is probably tell by heterosexuals. And if not, what's what's the problem? And what's you know, what's going on here?



33:17

I would have to say that part of the perspective is not just homosexuality, but sexuality period. And that traditionally, the focus is that sexuality ie male and female is quote, unquote, our God given right towards birth. And if you are too deep to define it in terms of life giving and love giving, for the procreation of children first, that's one way of looking at it, rather than considering a perspective of a relationship between two people who are growing with each other. Not necessarily to have children that can be male and female, male, male, or female and female. Right, right.



Jewel Gray 34:05

Put it another way, we're looking at a sex negative culture. And the only reason you participate in sexual activity at all is to procreate not from pleasure not to not not seeing it as something to enjoy and something beautiful. Well, that's what the Bible wanted. I mean, that's what the people who wrote the Bible wanted. I mean, it's you know, every other pages don't don't do this and don't do that. They wanted no pleasure. They wanted they they wanted it to be dirty task. Why? Why is it that this is why is it that this has lasted so long? And you know, sexual revolution a lot of people say happened just a couple years ago, but it's really been around quite a while since probably the the mid 1800s Why is it that people are still not talking about it, you said nonsexual society sucks negative intersection negative society. it why are people not talking about it and in contact with what we were speaking about while ago, the pope procreation issue is ridiculous. I mean, now in a planet that is entirely overpopulated and overworked, and about to expire, that a church as big as the Catholic Church will not accept birth control. What is it that makes a religious denomination, so fierce in its in its denial of its

people to live life as it is today? And not? As it was? You know, two centuries ago? I mean, 2000 years ago? I mean, that may be too hard question that may be when you pose at night to the stars. But



35:48

it's a question that I still ask. It's a reality that it's kind of hard to change. 2000 years of development, the Catholic Church, in this focus of this question, is the church that comes with a lot of mixed baggage. And a lot of people are of that nature where we don't, you know, to throw out the water means throw out the baby along with it, you know, do we get rid of everything and start over? Or do we pick and choose, and 1969 with the Second Vatican Council, that was a process of trying to de institutionalize the church, where no matter where you were at, in the world, everything was the same, it was uniformity and conformity, and from a hierarchical art pyramidal structure of coming downwards, of the the upper echelons interpreting how things were going to be, and passing it on down to the people and a very strong parent or child type of relationship



J Jewel Gray 36:52

sounds like Shell Oil, it sounds very much like a corporation's behavior and I've managed to keep 1000s of people in sync with what the corporation wants. It's very much like that. And I think that most denominations, religious denominations that have a big in the Mormons, for example, have a big hierarchy that pronounces something and then everyone is required to be or do or behave accordingly. What it what does that does that legitimize this incorporation that legitimizes the corporation in religion? I would think that it doesn't it takes away from it. interjected thought from a Protestant perspective. Okay. I often wonder what Pope John the 23rd would be saying about the whole issue of homosexuality over against what Pope John Paul the Second is saying, because he he is really a traditionalist, as far as the church's life is concerned, but he has some progressive ideas as far as society, societal issues are concerned. But we should have a tubular Catholic isn't present to speak to this issue. But it seems to me we need we need to remember a couple of things. Part of what we see as the rigidity of the of the Roman Catholic tradition is, on the other hand, part of its strength and stability. It provides sort of a an oasis of stability and security in a world that's in such flux, you know, historically, and they part of the part of their rigidity, if we only use a term is because of the



38:45

the