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*The
New Voice*

O F N E B R A S K A

1988



P R I D E W E E K

Our Turn

View and opinions by **The New Voice** staff.

New Faces

As with every venture, these first months of publication in Omaha have been somewhat like a shake-down cruise in the Navy. We sailed bravely out of port with a full crew and high expectations. The trip has been successful but occasional rough seas have led to changes in personnel and procedures, as well as creating a functional steering committee from a group of diverse volunteers.

There are currently several vacancies on the steering committee. We are looking for dedicated, talented people to fill these positions. If you have several hours a month to volunteer in any of several activities and would like to help determine the future of the New Voice of Nebraska, please apply by contacting me at 556-9907.

I would like to welcome Dick Brown to the position of treasurer of the New Voice of Nebraska. Dick is well known to our community through his activities in the Imperial Court of Nebraska. We on the steering committee are looking forward to working with him. (Since he is Emperor VII, will we have to bow?)

-Sharon V.

Steering Committee & Staff

Sharon V., Acting Editor (556-9907)
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Terry Sweeney, Advertising (455-3701)
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Rodney Bell, Lincoln Correspondent
Carla, Jim, Joe P., L.E., Russ W., Layout Staff
Jerry K., Typesetting
Jean Mortensen, Feature Writer

Politically Speaking

"Apolitical" is a perfect term to describe the majority of gays and lesbians who reside in Nebraska. Why are gays and lesbians this way? Could it be "Satan"? No, I believe people are "politicsphobic" for any of a number of reasons; fear, apathy, homophobia, lack of awareness and no concern for gay/lesbian civil rights.

So what are gay and lesbian citizens supposed to be concerned about in Nebraska? I would hope that we could become concerned about discrimination in housing, employment and public accommodations, anti-gay/lesbian violence, AIDS education and funding, child custody, adoption and equitable treatment under the law. There are those of us who will say, "I don't need to be politically active. I'm not discriminated against. I'm happy the way it is." This sounds like a "bury my head in the sand" philosophy. If you are not conscious of it, discrimination doesn't exist.



Others in our community (which is really splintered) are more concerned with the next trick, the closest gay bar or who does and doesn't have AIDS. What will it take for people to become political? Will all of the bars, cruise areas and establishments have to close? Will they have to quarantine all of us? Will you have to get fired from your job or evicted from your apartment?

Politics is defined as "the art of getting what you want". Maybe the gay/lesbian community wants very little. The straight community will care very little when AIDS cases in Nebraska rise from 59 this year to 118 next year. When they put gay men in concentration camps in Nazi Germany, no one cared. Is this what it will take to get us to care? Think about it and stop making excuses for being apolitical.

No one will bestow upon us our rights, unless we fight for them. The biggest threat to gay/lesbian civil rights is often ourselves - our homophobia, apathy and unwillingness to take risks. A person who risks nothing gains nothing. We, as an element of humanity, lose important elements everyday - self esteem, personhood, dignity and the right to be who we are.

I'm not saying everyone should come flaming out of our eternal closets. Even supporting our organizations and leaders is a step on the right direction. When's the last time you sent a check to National Gay/Lesbian Task Force or staffed a gay/lesbian support line? There are ways to help that can only provide the impetus for change in a positive direction for our people. Do it today, there may be no tomorrow.

-Rodney Allen Bell, II

The Cover

This logo represents all the people in the gay community, coming from our varied backgrounds and beliefs (as represented by the segments at the left of the triangle), joining together in a common direction and a common cause for our rights (as represented by the convergence at the upper right of the triangle).

Jean M.

Features

We've Come a Long Way

-by Jean Mortensen

We gays and lesbians have things pretty good these days. Certainly, I'm not ignorant of the many discriminations we still face: housing, jobs, insurance, child custody, and social disapproval, just to name a few. No one ever said we'd have it our way. But things are slowly getting better. And we are the people bringing about the changes, making better our own future.

Years ago, gay bars weren't even a "safe place for us to meet. Today they are, for the most part. There will always be a few gung-ho straight types lurking in the alleys, waiting to beat up another queer, I suppose. But things were even worse than that a few years ago. In her book, "Another Mother Tongue", author Judy Grahn paints the scenario of what it was like when she came out and began patronizing the gay bars in the late 1950's. She tells how the bars were usually on an unwashed and untended street full of pawnshops, tattoo parlors, and rundown hotels. This was a time, she says, when women did not wear pants on the street, and men did not make graceful gestures. She heard rumors that it was only through heavy payoffs (to unknown people, perhaps the police) that these bars could stay open to a gay clientele. No one in the bar ever used a last name, or at least not a real one. It was no surprise when a brick crashed through the front window. Usually dancing was allowed only in a dark back room while someone kept a watch at the door for the police.

Allow me to quote a paragraph from her book. "Another night two policemen came up to the table where I sat with my friend from the service. They shined a flashlight into our eyes and commanded us to stand up or else be arrested. Then they demanded that we say our real names, first and last, several times, as loud as we could. Sweat poured down my ribs as I obeyed. After they left, my friend and I sat with our heads lowered, too ashamed of our weakness to look around or even to look each other in the face. We had no internal defense from the self-loathing

or helplessness inspired and no analysis that would help us perceive oppression as oppression and not as a personal taint of character. Only the queens with their raucous sly tongues helped us get over these kinds of incidents. They called the policemen 'Alice Blue Gowns', insulting them behind their backs." People arrested in bar raids usually had their names published in the newspapers. Often it resulted in their family's rejection, loss of a job, and loss of self-esteem.

Certainly things have changed since then. It would be hard to imagine such a scene taking place at The Max, amid the fine sound system and bright, rhythmically flashing lights. How did this change take place? When did it start?

The time: Friday, June 27, 1969. The place: the Stonewall Inn, Greenwich Village, New York. The police made a raid on the bar that night, intent on arresting everyone there. But the patrons of the bar, who had previously submitted docilely to arrest, reacted this time in anger. They fought back with whatever they could find -- bricks, bottles, chairs, broken table legs. In essence, they stated, "We're tired of your abuse, and we're not going to take it anymore!"

Police barricaded themselves inside the bar till assistance came. A few arrests were made. The next night, a crowd of homosexuals and sympathetic friends gathered at Sheridan Square in the Village to protest the vice squad action. Police came and there was another confrontation, and more for the following four nights.

PRIDE
PRIDE
PRIDE
PRIDE



PARADE

SATURDAY JUNE 25th

Assemble Time: 3:00p

Starting Time: 3:30p

Location: NW Corner

20th Farnam

Proceed West

to Turner Blvd.

PIC NIC

Following Parade

Turner Park

Word spread of the incident. One year later, the Christopher Street Parade was held in New York to commemorate the day when gays finally fought back for the right to be left alone. A couple thousand attended in New York, 1220 in Hollywood, and 200 in Chicago. Thus was the Gay Rights Movement born.

Radclyffe Hall, in "The Well of Loneliness" wrote of gays and lesbians, and seemed to predict the Gay Rights Movement: "They must just bide their time -- recognition was coming. But meanwhile they should all cultivate more pride, should learn to be proud of their isolation... For the sooner the world came to realize that fine brains very frequently went with inversion (homosexuality), the sooner it would have to withdraw its ban, and the sooner would cease this persecution. Persecution was always a hideous thing -- and such thoughts were dangerous."

Now parades are held annually in larger cities all across the country during the last week of June to remember the Stonewall incident. We also see certain symbols in wide use at this time. The lambda (λ) is the Greek letter λ, used to symbolize liberation from harassment and oppression. The pink triangle is used to commemorate the gays who have died because of that oppression. It was first used in Nazi death camps to mark those guilty of the "crime" of being gay. Most people have never heard that perhaps 50,000 men died in those camps because of their homosexuality. History books conveniently choose to ignore that issue. In Hitler's Germany, the pink triangle was a mark of supposed disgrace; today we wear it and the lambda proudly.

Pride Week is a time to look back and remember the past. It is also a time to look toward a brighter future, one which we must create for ourselves. Organizations such as the National Gay and Lesbian Task Force and the National Gay Rights Advocates do whatever they can to legally abolish oppression and discrimination. But we must also do our part. Financial contributions to such organizations are one way we can help, even if we can only afford to give what we would've spent for a six-pack. Pride Week marches and the National March on Washington give us the chance to stand up, as those people did at the Stonewall Inn, and say, "We're human beings with rights. We won't stand for the harassment

anymore. We are strong, intelligent, loving people. We are proud of who we are."

Question for the Month

What does Lesbian and Gay Pride mean to you?

Being able to express myself in a free manner and having everyone accept me for my character rather than my lifestyle.

-Garry

Comfort and self love in relation to your sexuality.

Being proud of who you are and the choices you make with no guilt. Making a commitment to yourself and the men and women you share a lifestyle with.

-Patrice

For me Pride means self-respect, feeling positive about who I am, without having to apologize or be ashamed of any part of my personality. Gay Pride means not letting others put me down because of my sexuality.

-Sharon

"If Not You, Then Who"
"If Not Now, Then When"

THE
Chesterfield
OMAHA

MON-FRI 3 PM-1 AM
SAT-SUN Noon-1 AM
1951 ST. MARY'S



Weekend in Iowa

I would like to tell you about a very touching weekend I spent in Grinnell, Iowa. The Gay and Lesbian Student Group of UNO had a chance to visit the Grinnell College's Gay and Lesbian Pride Week (April 11-17).

The people of this college should get a standing ovation for a job well done. These people are not afraid to come out and say "there are gay and lesbians students here and we are proud of it."

When we arrived for the weekend Friday night, we were invited to a Pride Week Dance. There I met people from five other colleges that came up for the weekend. At the dance I saw people wearing pink triangles and Pride Week t-shirts.

It was unbelievable how the other crowd was accepting the gay and lesbian students. As I talked to some of the students they said they had full support of the school. They said that the other students had not given them a hard time all week.

On Saturday they had their own version of the Gay Olympics which consisted of Dykes on bikes, Fang in a bag and a Dyke stomp.

After we rested from the games we went to a formal waltz. They had the gym all decked out. We were entertained all night long.

Finally on Sunday we went to a church service with a surprise guest. It was a Gay Activist, Roger Goodman, an MCC priest from Chicago. As I sat there listening to him it made me proud of who I was and what I stand for.

As the day concluded we all went out for lunch and then said our good-byes.

I would love to give a big thanks to the people of Grinnell for inviting us. You guys are the best. Keep up the good work. I will be looking forward to next year.

-Jeff Rolle
(Miss Clair)



Art Nouveau 1890-1915 & Today



using Art Nouveau style. This new style blended beautifully with Tiffany's prolific use of art glass, jewelry, leaded glass windows, silverware, bronze pieces, etc.

The descriptions of Art Nouveau are many, such as sinuously curving, naturalistic configurations, swirling lines, sensuously flowing, undulating curves, floral forms, long haired nymphs, languorous noodles. Samuel Bing described this Art Nouveau design as "Nature in her most seductive aspects."

Gold, silver and bronze were mediums in which much of the Art Nouveau decorations appeared on the fashion market, unlike the following period style of Art Deco which utilized more simple and much less rare metals as iron, spelter and the like. Art Nouveau was more expensive to produce than the Art Deco design some twenty-five years later.

Rene' Lalique, a French Art Nouveau jeweler and glassmaker used this 'New Art' design as some called "A ruthless mixture" of precious stones and metals which became the rage of fashion. At this time Lalique's original designs were called 'Bizarre', using ideas of serpents, dragonflies, lizards, scarabs, dandelions, clover and thistle. Louis Tiffany created a new department at Tiffany and Co. and amassed a fortune. Tiffany's scarabs, of his own special design, were one of his specialties along with hatpins, cuff links, watch fobs, bracelets and necklaces.

French, Belgian, Austrian and some German designs were dominated by the Art Nouveau influence. In England, the style went more directly from Victorian to the straight lines of Art Deco with squared corners. Did the English miss out on twenty-five years of wonderfully sensuously flowing design? Perhaps. Thomas Moore said the English "Would have slept through the Sermon on the Mount."

Another name that should be mentioned here is that of Edward Colonna. He was born in Germany, educated in Brussels, made a naturalized American citizen around 1880 and worked in Dayton, Ohio and in Canada. Around 1900 Colonna went to Paris to work with the Father of Art Nouveau, Samuel Bing and became one of the most outstanding designers of this period.

A quest for a new design marked the close of the Victorian Age. This new French design was introduced by Samuel Bing, a European agent of Louis C. Tiffany, at Bing's Salon de L'Art Nouveau in Paris around 1895. The poster as an art form had already been popularized in France by masters such as Henri de Toulouse-Lautrec and gave the Art Nouveau design great exposure in art exhibits world wide. This new design caught on very rapidly and became evident everywhere in Europe; even in it's new architecture.

In America it became wonderful expressions in posters, glassware, silverware, pottery, metalwork and jewelry. Maxfield Parrish and Will H. Bradley became internationally famous through their illustrations in advertising posters and magazine covers

A few months ago Joslyn Museum offered an exhibit of 'BING - Art Nouveau' and we hope you had the opportunity to see it. It was one of the better exhibits Joslyn has had. By the way, we hope you are all aware that Joslyn Museum at 24th and Dodge St., here in Omaha is open free to the public on every Saturday morning from 10 am to noon. Are you also aware of the contemplated changes the board of directors are considering? Ask someone about it. Your input can make a difference.

Art Nouveau 'The New Art' is very visible today in almost everywhere we go. This style and it's decorations are seen in many restaurants, theaters, buildings, newspapers and magazines and as Samuel Bing described it "in nature".

Look around ... Take time to smell the roses and then open those beautiful eyes and take a good look. ART NOUVEAU was beautiful yesterday, will be tomorrow and is TODAY. -GCA

R.C.M.C. Presents

Omaha's River City Mixed Chorus is planning an exciting, fun concert for Sunday, July 10, at 7:00 pm in Strauss Performing Arts Center on the campus of the University of Nebraska at Omaha, 63rd and Dodge.

"It's A Grand Night for Singing!" features a wide variety of music, performed by Omaha's only gay/lesbian chorus. Some pieces will be familiar to regular RCMC concert-goers; other songs will be brand new. And there'll be a few surprises, too!

Highlights include "Cantique de Jean Racine" "Somewhere Out There" "I Dreamed a Dream" (from Les Miserables), and, of course, "It's a Grand Night for Singing!"

Tickets -- available from any RCMC member or at the door -- are \$6.00 advance, \$7.00 at the door, \$4.00 for students and seniors. \$1.00 from each ticket sold will be donated to the University of Nebraska Medical Center Viral Syndrome Clinic.

The Chorus is recruiting new members to join for the fall rehearsal period through next summer's International Gay and Lesbian Choral Festival in Seattle. For ticket or membership information, please phone (402) 342-4775.

I Heard it Through the Grapevine

- Jean Mortensen

Albert Einstein once said, "Science without religion is lame, and religion without science is blind." He was a brilliant man, to say the least. From this quote, we can infer that it often takes faith to give credence to scientific theories, and it often takes scientific studies to make "sense" of certain religious ideologies. For a moment let's put aside all the bickerings between creationists and evolutionists to see how the marriage of faith and science can work. Let's grant that God created the heavens and the earth and all the creatures that live there. Okay, that's the faith part. Now, the Bible does not give us a detailed description of Man when he was created, so it may be possible that Man was as ape-like creature special enough for God to endow with a soul. There enters the evolutionist's scientific part. The two separate theories can work together in that way; in fact, they depend on each other in order to make sense.

There are a great many people who never bother to read the Bible and a great many of those who do, accept it blindly as an exact translation of God's message, word-for-word. It never crosses their minds to look at the Bible as a piece of literature to hold up to the scrutiny of a study of language. That can be a potentially dangerous thing when a person is in search of enlightenment and truth.

Any guesses on what that is? It's the Lord's Prayer up to "as it is in heaven." Of course I had to substitute modern alphabet characters for old ones which would be totally unrecognizable, and as for sounds, "i" is pronounced like a long "e", an "e" at the end of a word is pronounced like a long "a", and "c" has a "ch" sound. Now if you know that and go back to read it again, it doesn't look or sound much like the English we use today. The above specimen of English was spoken in the mid- to late-Fifth Century. Considering the changes we've seen here, try to imagine the kinds of changes in languages the various books of the Bible have seen.

This leads us to the inevitable question of translations. The original texts of the Bible were mostly

written in Greek and Hebrew during a period of time ranging from some 2000 to 4000 years ago. Since then, the Bible has been translated into Latin and German (which are "root" languages of English) before it ever reached any of its present-day English forms. And there are numerous English versions, which don't all use the same words. For instance, in Corinthians 6:9, the King James version uses the words "abusers of themselves", while the Good News for Modern Man uses "homosexual perverts", and the J.B. Phillips version uses "the pervert". Knowing all this, we are forced to ask whether or not we can be certain all the different human translators "got it right." Unless we become scholars of the ancient languages and read the original texts, can we be sure that our modern-day definition of "homosexual" is the same thing as was meant by the original words? Perhaps the most interesting fact of all is that the term "homosexuality" was not even coined until the Nineteenth Century.

I know so many people who blindly accept one English version of the Bible as "the" only Right Bible. Whatever that edition says in any particular verse is to them God's holy and irrefutable word. I feel that's a narrow way of thinking. The Bible, as I have come to understand all the teachings and religious instructions I have read or heard, is a guide book to show humanity proper moral behavior and religious attitudes. However, some people insist on nit-picking over specific words. One of those words, of course, is "homosexual". Oh how some people love to say to us, "The Bible says homosexuality is a sin." Perhaps it's really a matter of translation, and perhaps certain words won't hold up to the scrutiny of a language study.

English had not even developed as a language at the various times all the parts of the Bible were drafted. It may also be helpful to know that the Bible never started out as a single complete work. Rather, it is a collection of writings by various people who were writing over a period of many years. They didn't even all write in the same language. Can you imagine what a problem that would pose for an editor putting all those pieces

together to form one book? Not only was there the problem of different languages, but there was the problem of individual languages changing over the years.

Even English has changed dramatically since it formed as a language. Many people believe that what Shakespeare wrote was Old English. Well, surprise! That's actually Modern English. Old English moved into the period of development known as Middle English around the time of the legend of King Arthur. Let me give you a small sample of Old English:

Faeder ure thu the eart on
hoefonum, si thin nama
gehalgod; to-become thin
rice; gewurthe this willa
on eorhan swa swa on
hoefonum.

Remember the children's game called Telephone? It's the one where everybody sits in a circle and the first person whispers a message in the ear of the second, who passes it on. The message goes on around the circle, whispered from ear to ear, till the last person tells what he heard. Usually, as I recall, the words came out garbled. It is our fervent hope that the same thing has not happened with the Bible. It is an act of faith which compels us to believe that the underlying message of the Bible has remained constant and unaltered throughout the thousands of years and the many changes of languages, even if some of the words may differ. It is the science of languages, as studied by theologians and seminary professors, that can tell us what the truth is.

And the next time someone tells you the Bible says homosexuality is a sin, you can ask him which grapevine they heard it through.



A Trip to Denver

On Friday evening, April 22, 1988, myself and two friends got into my car and set out to drive to Denver, Colorado. Our stated purpose was to see the Names Project Quilt which was being displayed there that weekend. After a 10 hour drive, an overnight in North Platte, and experiencing some confusion in locating the Coliseum in which the Quilt was being displayed we arrived there.

We all had our own reasons for seeing the quilt. Initially, for me there was a driving need to salve my intellectual curiosity as to just exactly what this thing called a Quilt was all about. Upon entering the Coliseum, what I found was not what I expected. Instead of seeing what I originally thought would be nothing more than a unique memorial being erected to a group of people that I did not know, nor have any emotional attachment to, I saw a power and a force that was so overwhelming that you could not escape its effect. This was not to be a viewing of an inanimate memorial, but rather an emotional experience which I will remember for the rest of my life. In less than 10 minutes I was totally captivated by the quilt.

Even though I did not personally know one individual, who had a panel on display, or the people who made the panels, I could not walk away without feeling an emotional attachment to each and every one of them. My heart went out to the individuals who had died, and especially to those who were left behind. The panels themselves ranged from very simple pieces of material with names painted on them to extremely intricate works of art. Each panel was a personal statement about the individual whose name appeared on it, and each was made and donated out of love for that individual.

As I looked around the Coliseum, I noticed that I was not the only person who was experiencing these emotions. There were numerous volunteers walking around with boxes of Kleenex, and offering them to those persons who were in need, of which there were many. I also sensed an openness and oneness between all persons, gay, lesbian and straight alike. Even though everyone was there for their own reasons, we were all sharing a common

experience, and that experience created a bond between us.

Unfortunately, or fortunately as the case may be, only one-sixth of the entire quilt was on display in Denver, even though all of it was there. As I looked at each individual panel, and I did look at and read the inscriptions on all of those displayed, I couldn't help but notice the fact that these individuals represented a complete cross section of our society. From the street hustler to the PH.D., the blue collar worker to the entertainer, the hair dresser to the police officer, just about every profession, race and, both sexes were represented. This disease called AIDS does not discriminate. As I left the Coliseum, I couldn't help but think, even though I hadn't seen the whole Quilt, just how REAL this disease called AIDS had become to me. I felt a need for all people, and especially those who are only paying "Lip Service" to Safe Sex and AIDS to see and experience the Quilt. Maybe, just maybe, it might prevent another death caused by AIDS.

-Jerry S.





WE REMEMBER...

Jonathan
 Bill (Nina)
 Jim
 Tom
 Dean H.
 John
 Norm
 Kevin
 Rosa
 Jon

Ric
 Phil
 Steven
 John
 William
 Keith
 Dick
 Dean F.
 Jamie

...with Love.



Names submitted by:
 Bill, Pat, Terry, Sharon and Dean



NAMES Project

TOUR SCHEDULE

Baltimore	June	6-13
Boston	June	15-20
New York	June	20-28
Philadelphia	June	28-July 4
Detroit	July	5-8
Chicago	July	8-12
Minneapolis	July	13-18
Seattle	July	22-26
Portland	July	26-31

The life we live
and the love we give
may seem strange to many.
But the love we live
and the love we share
is real to you and me.

Jimmy Walters 2-26-86

Yesterday is but today's
memory,
and Tomorrow today's dream.

Michael Hatmaker & Tom Wright

I came here today to ask that
this nation
with all its resources and
compassion
not let my epitaph read
He died of Red Tape.

Roger Gail Lyon from his
testimony to the US Congress
requesting funding for AIDS
programs in 1983.

A GRAND NIGHT FOR SINGING



RIVER CITY MIXED CHORUS Summer Concert

7:05 p.m., JULY 10, 1988
UNO STRAUSS PERFORMING ARTS CENTER
\$1.00 Proceed for each ticket sold designated for
UNMC Viral Syndrome Clinic

Ticket prices:

\$4.00 Student/Sr. Citizens

\$6.00 in advance

\$7.00 at door

Tickets available at
Younkers and Tix
or call 342-4775

An Alliance of Differences

AN ALLIANCE OF DIFFERENCES

-Terri Jewell

A middle-aged white woman turned to stare at us as we walked from the shoe store. The Mall was packed with noisy shoppers but the white woman could see only us as we smiled playfully and chatted about that night's plans together. It never ceases to amaze me how noticeable a black-white couple is to others and even to myself. Such coupling is acceptable in the context of being classmates on a college campus or co-workers during business hours, but outside of that, admittedly or not, blacks and whites are still curious creatures when coupled in public. I glared back at the white woman who immediately dropped her eyes. She did not realize that I had been raised on the signs of her disapproval and had reached a point in my life where I did not want people like that woman to feel comfortable with their silent judgements. Amy continued to smile, totally unaware that anything had happened. Instances like that always reminded me that Amy's own white skin precluded her from "skin consciousness" except during those rare times she might find herself in the cultural minority.

I was also aware of our class dissimilarities and my restraint against those who had received more advantages as a matter of course. Class affected my memory of the past, my sense of reality in the present and my expectations for the future. As a child, I remember being sent out to the agent who repossessed the family's car to tell the man my parents needed a bit more time to make the payment. I ate leftovers week after week, washed my dishes by hand, bought food in quantity vs quality and knew how to travel the city by bus. I understood that my being on my own meant I could not call on my poor relatives to lend me seed money to start a business or send me a plane ticket so that I could visit them when times got tough. Amy never HAD to learn how to budget her money, stretch a little bit of food

over a month, or conserve electricity to help keep bills low. It had not entered her mind she would NOT be able to be a professional, live in an area similar to the place in which she grew up, or have vacations every years.

I was 30 years old when I met Amy, who was 20. I was a "contact dyke" who volunteered to help traveling lesbians who passed through my area in Kentucky. Amy was a Michigander who had a college internship in Kentucky. We introduced ourselves through a short correspondence and she arrived in Kentucky one very hot summer's afternoon. She called me from a phone booth a few miles from my apartment to receive more specific direction. After giving them to her, I said: "Well, come on chile. I'll be looking for you." Up to that point, Amy had assumed I was white, but the "chile" gave me away. I was a bit nervous at the prospect that this white woman might be startled by my being black. Remember, I was in KENTUCKY and not "up north". When we met, however, Amy greeted me with a big grin, bounded up the stairs to my apartment and made herself at home. And I was relieved to find I liked her instantly. We talked and moved about one another as easily as if she had only been gone for a day or two.

As Amy came in and out of my life during her assignments in Kentucky, we grew closer. I grew more cautious emotionally, having been single for 5 years after my first womanlove -- also white. I had been raised in an urban project built on land once swamp, drained for "Negro occupancy" near an oil refinery at the edge of the city. The only white people I had seen while growing up was

the insurance man, the neighborhood grocer and the police. I had my Bachelor's degree and was under-employed in the human services. On the other hand, Amy was a college junior from "small town USA". She had been raised in a house on the water and had had no exposure to blacks with the exception of the one black student who appeared in her high school. I was living at the poverty level while working 2, then 3 part-time jobs, had no car, savings or credit. Amy had a car, a MasterCard, and parents willing and able to pay for her entire college education. Her internship stipend was twice that of all my salaries put together. Old ghosts flashed before my eyes.

Amy's first and only other relationship had been with a dormitory roommate whose age, race and interests matched her own. Contemplating the age differences between us, I shuddered at visions of my friends labeling me a "crib-robber". In fact, Amy received the unmerciful nickname "Baby Amy". In response, Amy told me I belonged in a geriatric center with the rest of my friends and that I was not at all as worldly and know-it-all as I made out. She had no idea what Beatle-mania was like or what a dashiki was, to my absolute horror; nor did I know who Missing Persons was or how to "properly" wear an ear cuff, to her disgust. I had worked through my coming out years before meeting Amy whereas she was still struggling with coming out to parents and family, the nature of God in her new lesbian life, and the lack of acceptance from society.

Submission Deadline

The New Voice has a submission deadline on the 15th of each month. Submissions received after the 15th will be held for publication at a later date. Thank you for your cooperation.

YOU ARE INVITED TO AN INTER CHURCH PRAYER SERVICE SPONSORED BY

THE AIDS INTERFAITH NETWORK

FOR ALL THOSE AFFECTED BY AIDS

7:00 P.M. WITH SOCIAL FOLLOWING EVERY SECOND MONDAY OF THE MONTH

SEP 16	NOV 17	JAN 9	FEB 14
MAR 11	MAY 8	AUG 14	OCT 11
NOV 9	JAN 11	APR 11	JUN 9

SAINT CECILIA'S CATHEDRAL
701 NORTH 40TH STREET
OMAHA, NEBRASKA

ESTABLISHED BY CHURCHES FOR AIDS

My parents and black community had taught me all there was to know about the white man's soul in order for me to survive. And I did not know if I wanted to teach Amy all the nuances and flavors of my culture. Whatever I had to say about my blackness and my culture would have had to override years of an insistent white media, white history lessons and the teachings of her own family and community. She had never HAD to learn anything about me in order to live her life. She had never had to learn how to be happy in a world that despised her. I understood how difficult it could be to maintain a lesbian relationship when the women involved were of the same race and how much MORE difficult it would be when the couple involved women not of the same race. Having such a relationship in the "real world" -- away from support groups, seminars and counselors available on the college campus and away from the Lesbian community, in so many instances -- would require a commitment far surpassing the usual expectations of most couples, whether straight or Lesbian.

Amy and I have been together for 3 years now and the going has gotten rougher. I grow further away from Lesbian culture -- the literature and music and "pets" of the day -- and closer to my black culture and my Lesbianism within that context. Amy has her own apartment now and is learning each day how to live on her own. We are both changing radically from when we first met, but the changes are good and we are each maturing in profound ways. I consider myself quite fortunate to have met Amy, a woman who grows more and more capable of tremendous love. I love her despite everything rotten and pressing out in the world. I have experienced enough to know what I want and how I must get to where I want to be. Amy has experienced enough to know what she does not want and that there is no one, comfortable answer to her questions. We talk a lot and listen intensely, when we can bear it. We accept that which we cannot change, though reluctantly at times, and we work at changes we have the power to make. We have made an active choice of being together and forging this alliance of differences.

Playwriting Contest

THE WALLACE HAMILTON MEMORIAL PLAYWRITING CONTEST seeks scripts concerned with gay male relationships. Plays must be full-length and not under current option. Winner will be awarded \$500 option fee and a full-scale Off or Off-Off Broadway production in New York City during the 1988/89 season. Scripts must not have been fully produced in New York City. All scripts must have a properly stamped self-addressed envelope OR SCRIPTS WILL NOT BE RETURNED. In addition, three "works in progress" awards of \$150 will be awarded. Scripts must be postmarked no later than August 15th, 1988. Winners will be notified by September 30, 1988.

Send to:
Wallace Hamilton Memorial
Playwriting Contest
Box 160
106-A Lexington Ave.
New York, NY 10016-8928

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Catering

After Hours

Private Parties

Local Organizations & Events

T.W.O. Notes

-Tom W.

The last month has been a busy one of the Two-Wheelers of Omaha. The First Lady and I traveled to Las Vegas for the Satyricon's 7th Anniversary Run. The show (and temperature) were hot! Anyone who has a chance should get to this function next year.

The same weekend, several of our members traveled to Rock Island, Illinois for a bar night at Augie's. Thanks to the Black Hawk CC for their hospitality.

A Midlands Thanksgiving is fast approaching. Preparations are nearly complete. The food committee promises great meals. The show should be a real hoot. If you're joining us for the weekend or Saturday night dinner and show, we welcome you and hope you enjoy your time with us. If you are unable to join us - maybe next year.

Following the run, T.W.O. will be taking a break to attend other functions in the area. Watch for information on our Labor Day Weekend Picnic and Mr. Gay Nebraska 1988.

MCC Notes

-Sharon V.

May 14 was one of the busiest days that we have ever put in at MCC-Omaha. Activities began at 7 am as members gathered to set up for our Yard Sale. By the end of the day we had raised over \$300, thanks to the hard work of the MCC volunteers and the support of the community.

That evening marked our first annual "Prom Night" at the church. This event was just like the high school proms you may remember, but this time you could bring the person you really wanted to dance with. The theme for the evening was "Neptune's Fantasy" and the decorations featured an 8 foot whale blowing blue and green bubbles. It was an evening of fun, fantasy and frolic for the members and friends of MCC-Omaha.

June 11 will be MCC's annual trip to Henry Dorley Zoo. Please meet at the church at 10 am. Bring a sack lunch and plenty of suntan lotion.

MCC will be participating in the Pride Week Festivities and will be sponsoring a Memorial Service for those who died of AIDS. The service will be held at Lowe Avenue Presbyterian Church at 2 pm on June 26.

MCC will be represented at the Pride Parade and picnic. Look for us there and join us under the MCC banner "Celebrating Life in Christ!"

AIDS Brochure

The Centers for Disease Control will be sending a brochure containing basic information on AIDS to 107 million households in the United States. The mailings will go out between May 26 and June 30, 1988 and it is anticipated that the brochure will cause a significant public response.

The brochure will offer information on counseling and testing, HIV infection and other topics. Persons will be directed to their State and local information sources and hotlines for information.

Gay Publication

A new bi-monthly newspaper for gay Christians is set to begin publication this spring. THE SECOND STONE will feature news and information from gay Christians groups across the nation as well as be available nationally by subscription.

According to publisher Jim Bailey, THE SECOND STONE will strive to meet a wide range of needs.

"We will present uplifting, upbeat features for readers that will facilitate their spiritual growth. To be gay and Christian is a struggle and we want to provide much support in that area. We will address social issues and denominational problems but our main focus is personal spiritual renewal and growth. We'll also have a "lighter side" that I think readers will find refreshing. Our entire package will be very readable, stimulating, and entertaining," Bailey said.

For information on THE SECOND STONE, write to P.O. Box 8540, New Orleans, LA 79182.

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Community

Community Calendar

June 3, 1988 - July 10, 1988

WEEKLY EVENTS

Sundays-

Metropolitan Community Church
420 South 24th Street, Omaha
Worship Services 10:20am, 7pm

The Max
1417 Jackson, Omaha
Shows - 9:30pm

Fridays-

Gay AA
Lutheran Medical Center
8:15 pm

Gay Al-Anon
MCC-Omaha
420 South 24th
8:15 pm

MONTH'S EVENTS

Friday, June 10 -
Sunday, June 12

"A Midlands Thanksgiving"
Outdoor run sponsored by Two-
Wheelers of Omaha and
Cornhaulers of Des Moines.

Saturday, June 11

Metropolitan Community Church
420 South 24th, Omaha
"Zoo Day": annual trip to
Henry Dorley Zoo

Sunday, June 12

Dignity
St. John's (lower level)
Creighton Campus, Omaha
Mass - 7pm

Monday, June 13

Lesbian Rap Group
Dale Clark Library
Meeting Rooms 2 & 3
7-9 pm

AIDS Interfaith Network
Prayer Service
St. Cecelia's Cathedral
701 N. 40th, Omaha, 7pm

Friday, June 17

Imperial Court of Nebraska
Ramada Inn - Airport
Omni Room
"Monarch's Out of Town Show"
9pm

Saturday, June 18

Imperial Court of Nebraska
Carter Lake Warehouse Ballroom
Coronation VIII
"Mt. Olympus - An Imperial
Evening with the Gods."
8pm

Sunday, June 19

Imperial Court of Nebraska
Ramada Inn - Airport
Omni Room
"Victory Brunch" - 12 Noon

The Max
1417 Jackson, Omaha
"Victory Show", 9:30 pm

Saturday, June 26

Pride Parade
Assemble at Northwest corner of
20th and Farnam 3 pm. Step off
to Turner Park 3:30 pm
(Parade route will be west on
Farnam from 20th to Turner
Blvd)

Community Picnic
Turner Park, Omaha
30th & Farnam, 4-7pm

Sunday, June 26

AIDS Memorial Service
Lowe Ave. Presbyterian Church
40th & Nicholas, Omaha
2pm

Metropolitan Club
Carter Lake Warehouse Ballroom
"Community Dance"
Members: \$3 / Non-members: \$5
7-11 pm

Monday, June 27

Lesbian Rap Group
Dale Clark Library, Omaha
Meeting Rooms 2 & 3
7-9 pm

Tuesday, June 28

P-Flag, Lincoln
Call for location
(402)435-4688

Sunday, July 3

ai+5
"Independence Day Picnic"
Imperial Court of Nebraska
Carter Lake Warehouse
12-5pm

Monday, July 4

ai+5
"Independence Day Picnic"
Imperial Court of Nebraska
Carter Lake Warehouse
12-5pm

Tuesday, July 5

P-FLAG, Omaha
First Methodist Church
(Northeast entrance)
69th & Cass, 6:30 pm

Wednesday, July 6

Metropolitan Community Church
420 South 24th, Omaha
"Coming Out" support group, 7pm

Thursday, July 7

Bars and Organizations of Omaha
(800) 6:30 pm
Call for location 345-2563

Sunday, July 10

River City Mixed Chorus
Summer Concert
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Singing!"
Strauss Performing Arts Center
UNO - 63rd & Dodge
7pm





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Absolutely The MAX

-Velvet

What a Bitch! Yes, the one and only "Bonnie Bitch" came through our fair city to once again turn Omaha on its ear. April 21st, Thursday, was the night of "a laugh a minute" as Bonnie Bitch showed us her rendition of the "Mona Lisa" to unusual interpretations of her off the wall comedy. As always Bonnie Bitch and her group of "Bitchetts" proved to be a smashing success. Hope to see you again soon...

The one and only Stella Dallas hosted the "Carnival Cruise" line show on April 24th with a cast of thousands. (And I do mean thousands) As you walked into the disco, you felt like you were ready to "shove off" to the "islands". (Thanks to the talent of Tom C. on set.) Stella donated a major part of the proceeds to the Imperial Court for the upcoming Coronation to be held on June 18th at Carter Lake Warehouse. Thanks Stella!

They say that May brings many things to full bloom. Well, May 1st was no exception. "Hot Men with Butts from Hell" was the name - blooming was half the audience. Heartbreaker, Dreammaker, Hollywood Knight and Ar'Jon took it off all night long. I just hate when that happens! Just wait till the Texas boys show up...

Miss Max 1988, Katrina Kane, hosted her first show as Miss Max on May 8th. With Katrina's unique style she showed why she holds the Max title. From the opening number "I Want to be Somebody" to the group number "Six Women with Brain Death" and throughout the entire show, entertainment was the theme. Honorable mention must go to the one and only Veronica O'Rourke (Miss Max '86) and her handsome assistant Jerry. "Paradise By the Dashboard Lights" was the song and a "Harley" was the vehicle they rode into the disco. To say the number was a success would be an understatement! Fantastic would be a better description. They received a standing ovation throughout the entire song, and it was well deserved. (It was good to see "Ver" again girl!) A big congratulations to Katrina for a wonderful show! She is - Miss Max. (ps. wonderful set Dan!)

We at the Max always want to bring you the best in entertainment, so I am wondering what "acts" we have had in the past which you would like to see again; any wonderful new ideas which you might have thought of; some type of "fun night" you want to see; etc., etc...

Send these wonderful ideas to:

The Max
c/o Velvet
1417 Jackson
Omaha, NE 68102

If you have a "flawless" idea, maybe you can star in it. OK, put your thinking caps on!

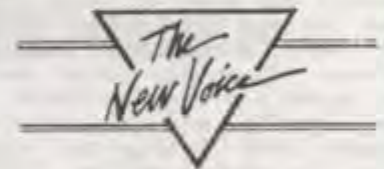
BOO Notes

-Pat Phalen

A Parade? But what if someone sees me? What will I tell my mom when she sees me on TV? This year, like those in the past, we will be marching as a culmination of Pride Week. We will be marching down Farnam from about 20th Street to Turner Park. This year, like those in the past, we will be afraid. This year, like those in the past, we will share something only those in the past can share, PRIDE. The conservatives in our community estimate our numbers at 10% of

the general population. (Others say as many as 20% of the population are lesbians and Gays) In our city of Omaha a look at those participating in our organization include 40 in the RCMC, 11 in the Meatpackers, 126 in the Metro Club, 63 in MCC-D, 22 in Dignity, 15 in ICON, as many as 1500 persons meet weekly at the Gay/Lesbian Al-Anon meetings, the River City Bowling League has about 30 members, TMO has about 10 members locally. All toll you can see we are everywhere. We do everything. For a thrill, join us in our Celebration of Pride, June 25th 3:00pm at the NW corner of 20th and Farnam. See you there!

Note: The numbers are not inclusive of all organizations in Nebraska. A phone tally was taken and the results are above. If you cannot march, show your support by cheering us on. And join us for a Picnic afterward at Turner Park for a "gay" old time.



CORONATION VIII

ACTIVITIES

JUNE 17

MONARCH'S OUT OF TOWN SHOW

FRIDAY 9:00

RAMADA INN-AIRPORT OMNI ROOM

JUNE 18

CORONATION VIII

MT. OLYMPUS- AN IMPERIAL EVENING WITH
THE GODS

SATURDAY 8P

CARTER LAKE WAREHOUSE BALLROOM

JUNE 19

VICTORY BRUNCH SUNDAY 12P

RAMADA INN-AIRPORT OMNI ROOM

VICTORY SHOW SUNDAY 9:30

AT THE MAX

Book Report: The Men With The Pink Triangle

This book will probably be of greatest interest to the men of our community, but ladies, don't let that stop you from reading it, too. It is an important documentation of a part of our collective gay history.

The man whose story this is remains anonymous. He is from Vienna, Austria, and he told his story to German writer Heinz Heger in 1970. David Fernbach translated it into English so we could share the tale as well. His introduction to the book gives many interesting and appalling statistics.

Adult homosexuality was considered a crime in the area of Europe which included Germany and Austria until 1969. That is why this story could not have been told publicly before. To openly admit being gay meant a prison sentence of six months and a criminal record. And things got worse with the advent of the Hitler regime.

The Nazis took power in 1933. In late 1936, Heinrich Himmler, who commanded all Nazi security services, announced a plan to eliminate homosexuality (along with the Jews, the gypsies, Jehovah's Witnesses, and other "undesirables") and thus purify the Aryan race. After the mandatory legal six-month imprisonment, the "filthy queers" would be sent to concentration camps until they were either "cured" or dead. The Austrian in this book was 22 when the Gestapo took him in for questioning. The evidence against him was a photo of himself and a friend. He was sent to prison, then to a death camp at Sachsenhausen.

The narrative is written in the first-person, eyewitness-account style. It tells a horrible tale of continual torture, brutal beatings, and mass extermination. Yet the narrative has a sound of detachment to it. Perhaps that is due to the translation from one language to another, or perhaps the Austrian could no longer sound horrified by the recounting of such inhumanity because he'd seen so much of it.

Even though homosexuality was a criminal offense, it seemed to run rampant in the camps. These were not acts of love, but acts performed by otherwise straight men for whatever few feelings of pleasure they could find. Prisoners had to wear colored badges to identify their offense: as Jews wore yellow Stars of David, Gays had to wear pink triangles. The Austrian tells us this was common for the guards and senior command prisoners to choose one of the "pinks" as their "boy." The Austrian believes he survived 6 years in the camps only because he was so chosen. By trading sexual favors, something he never would have done under other circumstances, he was able to receive extra food rations and lighter work duties. He was determined to live long enough to see the Nazis fall from power.

Just as 95% of European Jews were exterminated in Nazi death camps, so were equal percentages of European gypsies, and approximately 50,000 gays, according to this book. I suggest it as a "should read". The will of the human spirit to survive under such horrible conditions is amazing. Heger writes, "May they never be forgotten, these multitudes of dead, our anonymous, immortal martyrs."

Available from:
Alyson Publications, Inc.
40 Plympton St.
Boston MA 02118

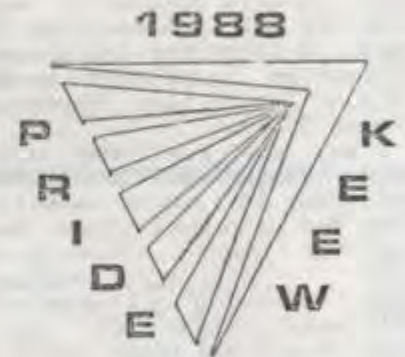
-Amazonia

Logo Chosen

At the May 1 meeting of the Bars and Organizations of Omaha, 15 designs were reviewed and considered for the official logo of Pride Week 1988. The winning design was submitted by Jean Mortensen, a regular feature writer for the New Voice of Nebraska. Jean's design shows how the diverse backgrounds and lifestyles in our community come together in unity as represented by the pink triangle. The symbolism of the pink triangle is described in Jean's feature article this month.

For submitting the winning logo, Jean will receive a free one year's subscription to The New Voice.

Congratulations, Jean!



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While supporters were still celebrating his victory in becoming a delegate to the Democratic National Convention, Atlanta Gay activist Dick Rhodes announced he was throwing his hat in another ring, the Georgia House of Representatives in the Aug. 9 primary.

Rhodes, a real estate agent, said the support he received at the caucus gave him a "great sense of freedom." He said he decided that night to announce his candidacy and stresses that he is not a Gay candidate but a Gay man running for political office. "Let's face it," he said, "Gays are not an isolated group. We face the same problems that everyone else faces. So why should we isolate ourselves?"

National Notebook

MADISON, WI

Four Gays - one newly-elected and three incumbents - were elected to the Dane County Board of Supervisors in Wisconsin early April. Interestingly, Earl Bricker who had to withdraw his name from the ballot due to a filing error won the seat with a write-in campaign.

"It's a nice coincidence," Bricker said. "It just so happened that we got a good Gay representative on the Board of Supervisors."

Lambda Legal Defense and Education Fund announced that it has filed a complaint with the New York City Human Rights Commission against MCI Communications for allegedly firing a man because he is Gay.

Although he had received excellent performance reviews during the three years he had worked for the long-distance telephone company, David Gatten said he was fired without warning by Branch Manager Lawrence Grayson. Gatten said that Grayson, who had joined the company two months prior, told him that he was being discharged because his sexual orientation "offended" other employees.

Lambda attorney Paula Ettelbrick said the action violated a New York City ordinance banning discrimination on the basis of sexual orientation in housing, employment, and public accommodations. The complaint seeks that Gatten be reinstated and reimbursed for back pay.

"The arrogance of MCI's discrimination is outrageous," Ettelbrick said. "Not only did MCI not follow its own personnel guidelines requiring verbal and written warnings before discharge, but discharged Mr. Gatten because of the homophobia of a fellow employee."



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Grand Island Hall County	(308) 381-5175
North Platte	(308) 534-6780 ext. 134
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Rev. Jan Kross, Pastor

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CUPPING OUT SUPPORT GROUP

2nd & 4th WEDNESDAYS
PRAISE & PRAYER

420 So. 24th St. 345-2563
Omaha, Nebraska 68102

State Gay rights bills in Vermont and Massachusetts are making their way through legislative mazes.

A Joint committee of the Massachusetts legislature gave the state Gay rights bill its first go-ahead vote for 1988. Supporters of the bill deliberately chose to begin the bill's trek in the Senate this year because they expect opponents to use delay tactics. By starting in the Senate at the top of the year, strategists hope the bill can outlast the delay tactics and get to the House in plenty of time to pass before the legislature adjourns on Dec. 31.

Many Gay activists blamed Massachusetts Democratic Gov. Michael Dukakis for not doing enough last year to force Senate Democrats to free the bill for its final floor vote. Dukakis spokespersons, however, said Dukakis made numerous phone calls and wrote several letters to legislators urging their support for the bill. Dukakis has sent another letter in support of the bill to Commerce and Labor Committee members.

Meanwhile, Dukakis' northern neighbor Vermont Gov. Madeline Kunin personally visited her legislature's Speaker of the House and Majority Leader to urge support for a similar measure there. The bill is now awaiting action in the House Judiciary Committee.

Republican Rep. Vi Luginbuhl, a sponsor of the bill, said she believes the bill will be reported out of the Judiciary Committee on which she serves.

The Moral Majority and other anti-Gay groups are working "vehemently" against the bill. A first term representative, Luginbuhl said her support of the measure may cost her reelection in Nov. in her heavily Catholic district in Burlington. "But I don't fear that, at least we will have done some education."

The Suffolk County Commission has expanded the jurisdiction of its human rights commission to include cases of discrimination against Gays, according to Wilde Side, a Long Island Gay magazine.

The new law allows the human rights commission, which was originally charged with investigating cases of discrimination based on race, creed, and national origin, to look into cases of discrimination based on age, marital status, disability, sex and sexual orientation.

There is no state law banning discrimination against Gays, so the commission will just monitor and compile data on Gay-related discrimination.

Suffolk County Gay rights advocates still consider the move to be a victory because it acknowledges that there is a problem with discrimination against Gays on Long Island.

NEWARK, NJ

A religious publishing company last month scrapped plans to publish a book on human sexuality written by an Episcopal bishop because the book urges church leaders to take a more liberal view of Gay relationships, according to the Washington Post. Newark Bishop John Shelby Spong's book, Living in Sin? A Bishop Rethinks Human Sexuality was slated to be published next month by the Nashville-based religious publishing company Abingdon Press. Abingdon officials said they objected to the book because the chapter dealing with homosexuality asks the church to bless Gay couples.

Spong's views on homosexuality are considered more liberal than most Episcopal clergy. In January his diocese, at his urging, decided to encourage its priests to give their blessings to Gay relationships. Spong is also a member of a committee that is preparing a paper on human sexuality for the denomination's national conference in July. That paper is expected to include a recommendation for a more liberal view of homosexuality.

Before Abingdon Press announced it had dropped plans to publish the book, it had received more than \$10,000 in advance orders. Spong said eight other publishers have already offered to print the book.

A police sergeant was awarded \$65,000 by a federal court jury in February that found his civil rights had been violated when two Detroit police officers falsely arrested him and ridiculed him because he is Gay.

Michail Foley, a sergeant with the Hazel Park Police Dept., filed suit in May 1985, charging that his constitutional rights had been violated when two Detroit police officers arrested him after he protested the arrest of another Gay man for disorderly conduct. Foley said the man had simply been waving at a passing car, and the officers assumed that he was a prostitute.

Foley identified himself as a police officer and said that he would follow them to the station and file a complaint against them. One of the officers told Foley that they "had a problem with faggots" and arrested him for obstruction of police work.

The jury at the US District Court in eastern district of Michigan ruled in Feb. that one of the officers who arrested Foley had violated his federal civil rights. The other officer was exonerated. Both officers are still being sued by Foley for violating his rights under state law, no trial date has been set.

The police dept. has filed a motion to have the jury's verdict overturned because of "incorrect" instructions given to the jury about the charges. That motion as well as a motion by Foley to have the department pay his attorney's fee of almost \$40,000, is pending.

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*REP. BARNEY FRANK'S IMMIGRATION REFORM BILL, WHICH REPEALS A SECTION OF THE U.S. IMMIGRATION LAW PROHIBITING GAY FOREIGNERS FROM ENTERING THE COUNTRY, CLEARED ANOTHER HURDLE WHEN THE HOUSE OF REPRESENTATIVES SUBCOMMITTEE APPROVED THE BILL BY UNANIMOUS VOICE VOTE.

*The National Coalition of Black Lesbians and Gays and the National Gay and Lesbian Task Force are calling for Gay civil rights to be one of the planks adopted by the leaders of a national march on Washington being planned by the civil rights community for August.

The march, which is being sponsored by the Martin Luther King, Jr. Center for Social Change, is to commemorate the 25th anniversary of the historic march on Washington led by Martin Luther King in 1963.

NCBLG Executive Director Renee McCoy and NGLTF Executive Director Jeff Levi wrote a joint letter to march organizers Coretta Scott King and Rev. Joseph Lowery asking them to make sure the march is "inclusive of the concerns of all minorities - including the 10 percent of the nation's population that is lesbian and gay."

"It is crucial to the credibility of any civil rights movement to incorporate Gay and Lesbian issues into its agenda," McCoy said. "To do otherwise is to give approval to violence and discrimination."

SALEM, OR

A newly-formed conservative political group is collecting signatures on a petition to get an initiative on the ballot this fall to repeal an executive order by Oregon Gov. Neil Goldschmidt banning discrimination against Gays.

An Oregon Citizens Alliance spokesperson stated that the order which bans discrimination against Gays in state employment and services, was a "political payoff" to Gay rights groups which supported his 1986 campaign.

Gregg Kantor, a spokesperson for the governor's office said the OCA is misrepresenting what the executive order does in order to collect more signatures. He said the group says the order prohibits Gays from being fired from government jobs for any reason.

"It isn't true", Kantor said. "It doesn't give Gays more rights, just the same rights."

The taping of a television program on Gay rights ended abruptly when Gay participants walked out of the studio, according to the Philadelphia Gay News.

Although Philadelphia station WCAU-TV billed the program, called "Speakout! Lesbian and Gay Rights," as a panel discussion of Gay civil rights, participants said it quickly degenerated into a shouting match not only between Gay and non-Gay panelists but audience members as well.

The controversy began almost immediately when one Gay member of the audience objected to non-Gays participating in a panel on Gay rights. Then non-Gay audience members began making accusations about Gays "spreading AIDS" and that the "m" and "b" in lambda stood for "man-boy." Tom Stoddard, executive director of Lambda Legal Defense and Education Fund quickly shot back that the audience member was confusing his organization with the National Man-Boy Love Association. Stoddard, Urvashi Vaid, another panelist from the National Gay and Lesbian Task Force, and most of the Gays in the audience left soon afterwards when the forum became what was called "a shouting match."

ROCHESTER, NY

A Rochester high school teacher drew sharp criticism last month when some parents discovered he had invited a local Gay activist to address students in his social awareness class.

The Advocate reported that Dane Emens, teacher at Hilton High School, asked Robert Owens, Jr., vice president of the Gay Alliance of Genesee Valley, to talk to the class about homosexuality. Emens also asked Rev. Albert Zoller, pastor of St. Paul's Lutheran Church, to discuss the church's position on Gays at the same meeting of the class.

But Rev. Geo. Grace, pastor of First Bible Baptist Church, and several parents complained to school officials. "By bringing a homosexual in," Grace said, "they are implying that homosexuality is perfectly acceptable as a choice for a child. That's a moral choice, and I don't think homosexuality is moral."

School officials defended Emens, saying that his course is well-rounded and one of the most popular in the school.

Submissions

The Wexner Center for the Visual Arts/University Gallery of Fine Art will present AIDS: The Artists' Response, an exhibition of artwork addressing AIDS. Curated by Jan Zita Grover, a critic and AIDS activist from San Francisco, the show will open in February 1989, and run through March 1989 in Columbus, Ohio.

Artists producing film, video, photographs, paintings, drawings, sculpture, performance, installations, or other AIDS-related visual/audio projects are encouraged to submit their work. Please send 35mm slides or VHS tapes with SASE mailers, resume and or cover letter to the University Gallery. Pamphlets, posters, and other materials from AIDS service organizations are also being solicited. The deadline for submissions is July 1, 1988.

The Ohio State University exhibition will be accompanied by a spectrum of related programming including: panel discussions, workshops, and community events concerning AIDS education and prevention, health, legal and social issues as they relate to the AIDS crisis.

For further information, please contact Lynette Molnar, University Gallery of Fine Art, 1880 N. High Street, Columbus, Ohio 43201, (614) 292-0330.

Workshop

-Windy City Times

"Flight of the Mind" has announced its fifth annual summer writing workshop for women, to be held July 24-31, 1988, and to be led by Judith Barrington (poetry); Evelyn C. White (non-fiction), and Valerie Miner (fiction). The workshop will be held at a retreat center in the foothills of the Cascade Mountains in Oregon. The registration fee of \$420 includes tuition, full board, and lodging in individual quarters. Three scholarships are available and college credit can be arranged. For further information, send a 22-cent stamp to Flight of the Mind, 622 S.E. 28th, Portland OR 97214.

Manifest Destiny:



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GARY WEST
Emperor VIII

All proceeds from campaign donated to gay organizations

Lesbian Safety and AIDS

-Windy City Times
Anna Holmberg

The national lesbian magazine Visibility reported in its January/February 1988 issue of "Lesbian Safety and AIDS."

Lee Chiaramonte wrote that "In one New York City counseling program, roughly 30 lesbian clients have tested antibody-positive for HIV (human immunodeficiency virus). Most were infected during IV drug use or as a result of transfusions. It is not clear if others may have contracted it with women partners."

"Lesbians are struggling to know something real about our own chances for HIV infectability. The U.S. Public Health Service acknowledges that no clinical research on lesbians and AIDS has yet to be undertaken. Anywhere. By Anyone. No lesbian-risk studies are even being planned."

"In order to believe that lesbians are not at risk for

AIDS or that those who have already been infected are merely incidental victims, I (Lee Chiaramonte) would have to know and agree with the standards by which we are judged to be safe. I would also have to believe that lesbians, unlike straight women, can get seven years' worth of honest answers from their lovers about forgotten past lives."

The four-page article goes on to describe sexual activities that put lesbians at risk along with data from Pat Califia's study on preferred sexual activities of lesbians. The article ends with the call to "urge government action. We can have impact! If you want to see government research conducted on lesbians and their potential AIDS health risks, write to Dr. James Curran, Chief of AIDS Program, Centers for Disease Control, Atlanta, GA 30333."

Visibilities is available at Women and Children First Bookstore; to receive a copy of the report suggesting the first possible woman-to-woman transmission of HIV, send a SASE to Visibilities, Dept. PRE, P.O. Box 1258, Stuyvesant Station, New York, NY 10009-

1258. For reprints of the entire article on "Lesbian Safety and AIDS: The very Last Fairy Tale," mail \$1.00 and SASE to Visibilities at the above address.



THE IMPERIAL COURT

OF

NEBRASKA

PRESENTS:

MONDAY
JULY 4TH
PICNIC

BEER & POP FREE

\$5.00

COVER

12:00 - 5:00

CARTER LAKE WHSE. GROUNDS

Classifieds

2 Bedroom house near downtown - carpeted - fenced yard - garage - washer & dryer hookup. \$250.00 + deposit + references. 551-2164

WANTED

WANTED- Enthusiastic people willing to volunteer several hours one weekend per month. The New Voice needs people to help with layout and production. You needn't be experienced as we will teach you, however, you must be dependable and willing to work. If you are interested in volunteering for the layout staff please call 455-3701 and ask for Pat or Terry, or leave a message.

HANDSOME, HAIRY AND HARDBODIED OMAHA GUY still looking for you. No preconceived ideal. You can be tall/short, blond/dark, hairy/smooth but must be emotionally and physically solid, built with equal strength and sensitivity. A young looking 40, I'm 6', 166, brown/brown, warm and direct. Waiting for the right guy to form a healthy relationship and celebrate masculinity. Letter, photo, phone please. PO Box 27231, Omaha, NE 68127

The New Voice is now publishing a calendar of events for the Gay and Lesbian Community. We are happy to list events taking place in your organization or business. Remember that the publication date of The New Voice is the 10th of the month and listings for the calendar must be received by the 15th of the month preceding publication. You'll need to plan well in advance for events taking place in the first 10 days of the following month. The New Voice reserves the right to edit material submitted for length and appropriateness.

Support group formed for Cross-dressers, Transsexuals, and significant others: for education, mutual support, and social purposes. Non-sexual. Security conscious. Contact: Rivercity, P.O. Box 24060, Omaha, NE 68124-0060

Italian 5-9, 140 wants to see Omaha this summer with simple Bl/Bl German "farmboy from the midwest". Jim, 713-859-1562.

HAIRY MEN/ADMIRERS! Bears, fur-lovers, trappers. Hot, uncensored nationwide adlistings. Infopixpak \$3.00; MAN-HAIR, 59 West 10th, NYC 10011

GAY WRESTLING CONTACTS! 500+ men (all 50 states). Fun/fantasy/hot action. Infopixpak \$3.00; NYWC, 59 West 10th, NYC 10011

GWM, 24, intelligent, professional, seeks intelligent professional GWM 35-45 for love, intimacy, good times, friendship and honest monogamy. Not into drugs, bars, kink or games. Life's too short, let's share it together! Steven, Box 34274, Omaha 68134

Quotes from various panels on The Quilt

There are only three days for a PWA.

Yesterday, Today and Tomorrow.

Let us love those we left behind in Yesterday.

Let us help those who live Today.

and Let us work together for a better Tomorrow.

David D. Bolin, PWARC
6 years, 4-23-88

He's dead.

He's dead.

He's dead and gone.

Is there anyone who gives a care?

He was someone's son or maybe brother or maybe a father or maybe a lover.

Now he's dead and gone.

Is there anyone who gives a care?

He's gone.

He's gone.

He's gone for good.

Is there anyone who gives a care?

Do you remember his laughter?
Do you remember his touch?

Were you there for him when he needed you so much?

Now he's gone.

He's gone for good.

Is there anyone who gives a care?

Yes, he's dead.

He's dead.

He's dead and gone.

And yes there was someone who gave a care.

We were there for him as he faced his fears.

Now be here for us as we cry our tears.

'cause he's dead.

He's dead and gone.

Please, is there someone who gives a care?

Connie Slater 4-22-88

Practice Safe Sex
It's a New
Adventure



It's Fun

Use the
Classifieds



Gay/Lesbian Resource Directory

NEBRASKA STATEWIDE

Affirmation of Nebraska
(402) 477-1158
Box 80122, Lincoln, NE 68501
United Methodists for Gay/Lesbian Concerns. Meets alternately in Omaha and Lincoln, second Friday.

Coalition for Gay and Lesbian Civil Rights
Box 94882, Lincoln NE 68509
Advocacy/Lobbies for Gay/Lesbian civil right, educational presentations, newsletter, cultural programs.

Imperial Court of Nebraska
Box 3772, Omaha, NE 68102. Social organization for advancement of gay society. Omaha meeting first Monday each month, except holidays.

The New Voice of Nebraska
Box 3512, Omaha, NE 68103
Monthly magazine serving Lesbian/Gay community.

UNL Gay/Lesbian Resource Center
(402) 472-5644
Nebraska Union, Room 342-Meetings, (Mail Room 222)
UNL Campus, Lincoln, NE 68586.
Social activities, AIDS education, roommate referral, groups, library

Presbyterians For Lesbian/Gay Concerns
(402) 733-1360-Cleve

Seventh Day Adventist Kinship, Inc.
PO Box 31351 Omaha, NE 68131
(402) 558-1186. Meetings, information, understanding & support for Lesbians/Gays and friends.

LINCOLN

Gay/Lesbian Alcoholics Anonymous
Call (402) 466-5214
AA Central Office for location.

Gay/Lesbian Information & Support Line (GLIS)
Box 94882, Lincoln, NE 68509
(402) 472-4697 avas. Referral, support phone line staffed by peer counselors

Lambda Resource Center
(402) 474-1205
2845 "R" Street, Lincoln, NE 68503

Lesbian Support Group
(402) 472-2597
Woman's Resource Center, Room 117, Nebraska Union, University of Nebraska-Lincoln, Lincoln, NE 68588 Informal weekly discussion group for Lesbians.

Lincoln Legion of Lesbians
Box 30317, Lincoln, NE 68503
Lesbian-feminist collective. Newsletter, support, confidential referral, cultural and social programs.

Nebraska Wesleyan Student Group
(402) 465-2351 (Dr. Mary Smith)
Meets weekly and confidentially

New Directions Center (402) 476-2902 Short term counseling, support groups, classes, workshops dealing with coming out, parenting and relationships. Sliding scale fee.

Open Door Ministry
(402) 474-3390
Orthodox spiritual counseling to all in need. No charge.

Parents/Friends of Lesbians and Gay (PFLAG) (402) 435-4688
Box 4375, Lincoln, NE 68501
Support group, parents, friends, relatives of Lesbians/Gays. Meets 4th Tues.

The Common Women
(402) 464-6309 1065 N. 33rd (33 & Apple), Lincoln, NE 68503
Bookstore-Coffeehouse
(Women's social Fr. 7pm-mid.)

The Wimin's Show
12 Noon-3pm every Sunday.
KZUM Radio 89.3 FM Stereo

Women's Journal-Advocate
Box 82852, Lincoln, NE 68501

Women's Assistance Emergency Fund
Box 82852, Lincoln, NE 68501

OMAHA

Dignity of Omaha
(402) 331-4919 or 341-1460
St. John's (lower level)
Common bonds thru Mass, meetings for Lesbians/Gays their friends, 2nd Sun., 7pm

Gay/Lesbian Al-Anon
Meeting weekly, Fri. 8:15pm
MCC-O, 420 S. 24th, Omaha, NE 68103 (402) 345-2414

Gay/Lesbian Alcoholics Anonymous
Meeting weekly, Fri. 8:15pm
(402) 345-9916

Metropolitan Community Church of Omaha (MCC-O)
420 S. 24th St., Omaha, NE 68103 (402) 345-2563
Sun. worship 10:20am and 7pm

Metropolitan Club
Box 3124, Omaha, NE 68103
(402) 449-9377
Networking organization of business and professional persons. Meets third Wednesday monthly.

Omaha Meetpackers
2116 N. 16th St. #8, Omaha, NE 68110
(402) 341-4233 Scott Cross; Sec.

River City Bowling League
(402) 344-3021 Dean Vanderpool; Sec.

River City Mixed Chorus
(402) 342-4775
Box 315, Omaha, NE 68101
Volunteer community chorus for gay/lesbian, gay/lesbian sensitive men and women. Goal of musical excellence in performance. Rehearsals Monday evenings.

Two Wheelers of Omaha Motorcycle Club (TWO)
305 Turner #8, Omaha, NE 68131

UNO Student Group

For men: Box 31351, Omaha, NE 68131
For women: Box 34463, Omaha, NE 68134. Lesbian and gay student social/support group.

AIDS

INFORMATION & REFERRAL:

Nebraska AIDS Project
1-800-782-AIDS
Box 31118, Omaha NE 68131
Info/support. Coordinates AIDS related community efforts

Project CONCERN
(402) 455-3701
Box 3772, Omaha, NE 68102
AIDS info., speakers, brochures, posters and VCR tapes.

Viral Syndrome Clinic
University of Nebraska Medical Center, Omaha, NE
(402) 559-6202 Dr. Jonathan Goldsmith, MD

Lincoln Cancer Center
Barb Morton (402) 483-1827
4600 Valley Rd., Lincoln, NE 68510

Lambda Resource Center
2845 "R" St., Lincoln, NE 68510

American Red Cross
1701 "E" St., Lincoln, NE 68501
(402) 471-7997

American Red Cross
3838 Dewey Av. Omaha, NE, 68131
(402) 341-2723

CONFIDENTIAL TESTING:

Nebraska AIDS Project
Alternate test site, anonymous testing Thurs. 7pm to 10pm
MCCO 420 S 24 St Omaha, NE.

Douglas County Health Dept.
4th Floor Civic Center, Omaha, NE 68102 (402) 444-7214

Lincoln-Lancaster County Health Dept.
2200 St. Marys Ave., Lincoln, NE

COUNSELING AND SUPPORT:

Open Door Ministry-Lincoln
Fr. David (402) 474-3390

Parents/Friends of Lesbian and Gays (PFLAG)
(402) 556-7481 Ruth
Box 3173, Omaha, NE 68103
Support for parents, friends, relatives of lesbians/gays.

Brother William Woeger
c/o Omaha Archdiocese
100 N. 62nd, Omaha, NE 68123

AIDS Interfaith Network
1106 N. 38th, Omaha, NE 68131

Project CONCERN-HELPING HANDS
Box 3772, Omaha, NE 68102
(402) 455-3701

FINANCIAL:

Mary Caudy
Director of Social Services
Lincoln General Hospital
(402) 475-1011

Ann Lamb, CMSW
Viral Syndrome Clinic
University of Nebraska Medical Center (402) 559-4673

LEGAL:

Nebraska Civil Liberties Union
633 S. 9th St., Lincoln, NE 68508
John Taylor (402) 476-8091
Omaha Telephone # (402) 346-5025

Mowbray, Chapin & Welke, P.C.
201 N. 8th St., Suite 242,
Lincoln, NE 68508
Jim (402) 476-3882

Omaha Bars, Clubs & Lounges

The Chesterfield, 1951 St. Mary's Ave., 342-1244
The Diamond, 712 So. 16th St., 342-9595
The Max, 1417 Jackson, 346-4110
The Run, 1715 Leavenworth, 449-8703

Lincoln Bars, Clubs & Lounges

The Boardwalk, 20th & O Sts., 474-9741
Cherchez la femme, 200 So. 18th, 474-9162
The Club, 116 No. 20th St., 474-5692
Panic, 200 So. 18th St., 435-8764

Grand Island Bars, Clubs & Lounges

Chancy's Pub, 4th & Walnut, (308) 381-0951



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THE MAX

STONEWALL.....The Beginning

Lesbian and Gay Pride Week is celebrated across the United States as an anniversary celebration of the Stonewall uprising; the beginning of the civil rights movement for Lesbians and Gays. On June 27, 1969 police raided a gay bar in Greenwich Village in New York City and ejected the patrons. However, the tides were turned and the Lesbian and Gay civil rights movement was about to be born. It was during this raid that many of the patrons had had enough of police harrassment and brutality. Police were locked in the bar and the streets of Greenwich Village erupted into four days of riots. The liberation movement had begun. Gays and Lesbians borrowed the tactics of the "radicals" of the 1960's and a new organization was born; the Gay Liberation Front.

The Gay Liberation Front became the prototype for similiar organizations across the country and by adopting the word "GAY," refused to identify with "homosexual" and "homophile" organizations. They differed from homophile leaders in that they were willing to shout revolution in order to achieve equality.

Much of the leadership of the Gay and Lesbian community was coming out of the civil rights and the anti-war movements of the time. The Gay Liberation Front recognized the importance of the Stonewall uprising and celebrated its first anniversary when 10,000 militant Lesbians and Gays marched on Central Park in 1970. However, the beginning of militancy meant the first split in the movement.

Another early split in the movement came when wimmin found themselves in a male dominated structure and the Daughters of Bilitis founders, Phyllis Lyon and Del Martin, lead the way into the wimmin's movement. As early as 1971 the National Organization for Women passed resolutions for homosexual rights and by the mid 1970's negotiations had taken the place of militancy. More moderate organizations were gaining public support and the National Gay Task Force was founded.

The 1970's reflected a growing acceptance of Gays and Lesbians. The American Psychiatric Association removed Homosexuality from its diagnostic manual of sickness, tax monies were granted to Gay and Lesbian groups, and for the first time Lesbian and Gay politicians were elected to office. The rising tide of acceptance of the 1970's produced pride in a Gay or Lesbian identity and the achievements of the movement in the 1970's, gave a solid base to build from in the 1980's.

This year Lesbians and Gays celebrate Stonewall as the source of the Gay and Lesbian civil rights movement with pride to reaffirm our commitment as there is still much to do, including enactment of civil rights legislation on a city, state, and national scale. The end of discrimination against Lesbians and Gays, against the poor, the aged, the young and people of color, is only a part of a much larger movement for social liberation of all people.