

V O L I

N O X

*The
New Voice*

O F N E B R A S K A



The New Voice

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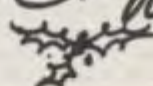
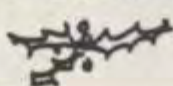
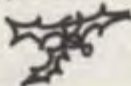
Cover-Depicts Theme of Dec. Issue-Religion

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The New Voice	Don Longmore
P. O. Box 80819	401 S. 39 St.
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*Season's Greetings
from the entire Staff!*



Our Turn

Comments and Opinions from The New Voice staff

Christmas is a time of year for giving and sharing. Everyone is frantically looking for gifts for relatives and loved ones. THE NEW VOICE suggests that gays and lesbians support businesses that support the community. Why buy a gift from a retailer who dislikes your lifestyle or one who would go as far as to say that he doesn't need your business? ---Gay money should be respected---

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--Larry Wiseblood

Christmas is a time of joyful giving and a time of closeness for many of us. Many of us will be going to other cities to celebrate the holidays.

I wanted to take this space and wish all of you a joyful holiday and I hope that the spirit of Christmas will cheer you along the way.

--Randall Barron

If there is anything you want us to know, please contact us, or write The New Voice, P. O. Box 80819, Lincoln, Nebraska 68501.

Religion and the Holidays

An Open Door.....

One of the most fun and, at the same time, frustrating things about being an Orthodox or old Catholic priest is the confusion I get to cause as people try to figure out exactly what that means. Indeed, being an Orthodox priest in the Midwest is "challenging," to say the least.

The Orthodox, or Eastern, Catholic Church was one of the first to split with Rome--the "official" date being 1054 A.D. Unlike the others to follow, however, our split was governmental and not Sacramental. This, simply stated, means that while Rome governs her churches, and we govern ours separately, we each recognize the validity of each other's Sacraments.

No Roman or Orthodox Catholic priest in his right mind could ever deny the validity of either Church's Sacraments. Every Roman Catholic can and ought to, feel entirely safe in receiving Sacraments from an Orthodox priest and vice versa. The Old Baltimore Catechism of the Roman Church taught that Roman Catholics could fulfill their obligations by attending Orthodox Mass, and the Orthodox Church teaches the same. All of this becomes important because Catholics need and ought to know of the options. It becomes even more important to gay Catholics and to gay people in general.

One of the reasons it is important in Lincoln, for example, is because there is no Roman

Catholic gay ministry here. In fact, gay people may well have unpleasant experiences trying to relate to their Catholic hierarchy. Thus, it becomes important to understand the relationship between the Eastern and the Western Catholic Church because there IS a gay Orthodox Ministry here in Lincoln.

It is a privilege and challenge for me to operate Open Door Ministry. Open Door is a project of my church, Holy Archangels. Holy Archangels is not a gay church; we do the things any other church does: we marry people, bury them, confirm them, hear confessions and provide absolution, provide Unction, counsel, etc. The thing that makes it different, though, is that we have a very definite, very deliberate, supportive ministry to the gay community. Counseling is provided without charge, Mass is open to gay people and the gay community is encouraged to attend and worship. My most fervent prayers are answered every time another gay person walks through the door of our little church and feels free to

worship God in these Catholic surroundings . . . every time someone returns to a Church they loved, but felt didn't love them back.

For every Roman Catholic who reads this article, you should never let any one, especially priests, intimidate you into believing that the Orthodox is invalid--that is contrary to the entire Roman Catholic Church's position for centuries, and even more so since the 2nd Vatican Council. Let no priest intimidate you in the questioning of our orders--all of our priests in Lincoln are validly ordained. If it is true that some Roman priests don't like that, it is also true that they must live with it . . . and our ministry.

So, is this article just for Roman Catholics? No. Some of it is knowledge they need, but all in the gay community need to know that we mean it when we say that we are the "tiny Church with room for ALL."

--Father David Glaze,
Eastern Orthodox Priest

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The Holiday Season Means Chanukah, Too!

Okay, for most people, gay and straight, December means Christmas time. Trees and gifts and carols and Santa. It's all beautiful, and, when it doesn't get too commercial, the profound meaning of Christmas can affect everyone--Christian or not.

But for many of us, this holiday season also means the coming of Chanukah--the Jewish Festival of Lights. This year, the first night of Chanukah is Tuesday, December 18, at sundown. (Jewish holidays are always celebrated sundown-to-sundown.) Chanukah lasts for eight days...and, traditionally, Jewish children receive a present each night for the eight nights--eight times as good as Christmas!!

Chanukah is a holiday which means fun and rejoicing...but still conveys an important principle of the Jewish religion. It's actually a minor holiday, commemorating the victory of

Judas Macabee over the Syrian Greeks in 165 B.C.E. (Before the Common Era). It was a victory of a few against the many...the Jews refusing to accept religious beliefs contrary to their own convictions. With their determination and their holding to the teachings of their forefathers, they subdued the Syrian Greeks and rededicated their temple, which the enemy had made unclean. The men of Judas Macabee found a small vessel of oil which had been sealed and was sufficient for a flame for only a day...nevertheless, it lasted for eight days. Therefore, the custom is to light the Chanukah candles for eight days to celebrate this miracle.

So...Happy Chaunkah to Jewish readers of The New Voice.

--Gary

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Sexuality & Spirituality—Invitation to the Dance

In dancing I feel alive, my body-self celebrating the uniqueness that is me. In dancing and in experiencing music in other ways, the weakest part of my body feels most alive--there is no temptation to overburden it, but to flow and explore movement and rhythm. In dancing where there is inclusiveness of a range of orientations and lifestyles, as in worshipping in an inclusive and sensitive liturgy, I feel "together," most integrated as a body-self. In dancing I celebrate a sense of wholeness.

In dancing I experience relationship with others: the one(s) with whom I'm dancing as well as the others who are dancing. Sometimes we're dancing in similar ways, sometimes in very different ways, but we're still dancing to the same music.

In dancing with a special friend I share a sense of companionship, a shared sense of activity, celebration of pleasure, of sensual experience.

Finally, dancing is an act of compassion to the degree that it is expressing a concern for a shared partnership in doing acts of justice and reconciliation, as well as celebrating growth and the overcoming of pain.

Sexuality as "a sign, a symbol, and a means of our call to communication and communion" is, in a way very real to me, an invitation to the dance: the dance of life, of wholeness, of relationship, of companionship and of compassion.

I haven't always felt free to dance. It's hard to dance when you're growing up with braces and casts on your legs; it's hard to dance in a sickbed; and, most important, it's hard to dance when you learn (some-

times by instruction) that you can't trust your body.

I haven't always felt free to dance. Religion taught both that our bodies were good, that Christ was God-in-bodiness, and that we couldn't trust the impulses of the flesh (trans-late: body). The latter was the stronger message but the former was a slim ray of hope to my conflicted, confused, often hurting and helpless being.

I haven't always felt free to dance. A man was supposed to be in control, to know exactly what dance steps were done to what music, to be the one to ask another to dance. If I couldn't trust my body to be able to move coordinatedly and gracefully and quickly, then I couldn't risk initiating dancing, especially if dancing meant that one wanted to get married! (After all, touching inevitably leads to . . .)

I haven't always felt free to dance. A minister shouldn't dance in public . . .

In dancing I celebrate my journey of growth in wholeness, in self-knowledge, self-acceptance, and courage to be me in relationship, companionship, and compassion.

In dancing I celebrate a God who has been faithfully present through my journeys. I celebrate God, who has offered me acceptance and wholeness through my wonderings, my panic and terror, my depths of loving and heights of vulnerability and joy, all intimately a part of my experience and growth in my sexuality.

In dancing I celebrate the communal nature of existence, the eye-to-eye, shoulder-to-shoulder, hip-to-hip experience of sexuality, the commonness of our human journeys, the dreams of a new community.

continued on next page.....

In dancing I celebrate the passion and love of a God who celebrates the goodness, the growth, the compassion, the joy that is me, that is us.


Let us dance together!

--J. Benjamin Roe

A new toll-free national gay information service called Gay 800 is designed as an alternative to gay guidebooks. A feature of the service is that it is computerized and always current. The switchboard for Gay 800 is open 24 hours a day, seven days a week. Those wishing to reach the service for referrals should call 800-223-7030.

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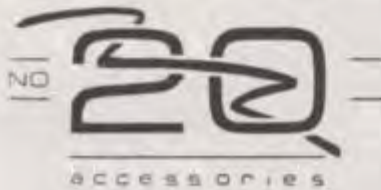


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A Pastoral Chat

It seems quite fitting that The New Voice theme for December is "religion." Not only is December the month in which Christians celebrate the birth of Christ (although historically we have no date that has been accurately determined for this event); but, our Jewish sisters and brothers celebrate Hanukkah, which is a festival commemorating the rededication of the Temple in Jerusalem; and, the Winter Solstice also has its celebrants.

Since the only one of these celebrations in which I have participated or know much about is Christmas, I can only speak to that.

Because of its secular emphasis, Christmas also has come to be celebrated by those who have little knowledge or concern about what the origin of the holiday was.

And yet the birth of Christ is not only from a spiritual standpoint, but also from its impact on the entire earth, the most important historical event to ever take place. I certainly do not intend to theologize at any length here, but to simply state that I believe the reason for the enormity of that event is that it represents the revelation of perfect love to us as human beings.

Many people in our community have had that "perfect love" misrepresented to them by people they thought were "in the know." They have been told that because of their sexuality, or their particular expression of that sexuality,

they are not included in that perfect love." Scripture, like statistics, can be used to support some rather strange theories or beliefs, but, check the source:

nowhere does Jesus say, "I was born and came into the world to save only those people who are considered A-OK by the society in which they live."

Somewhat amazingly, perhaps, the Apostle Paul in his letter to the Romans, states the case emphatically,

"If God is for us, who is against us? God who did not spare God's own son, but gave him up for us all, will God not also give us all things with him? Who shall bring any charges against God's elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?"

In that same passage, Paul continues to state the assurance that there is nothing in all creation that will be able to separate us from the love of God in Christ Jesus.

Understanding that all who read this will not share these religious convictions, December's religious holidays are still an opportunity for warmth of fellowship and sharing goodwill among family and friends.

--Pastor Jan

Call Toll Free 800-342-AIDS to obtain materials or ask questions and get the most current and accurate information on Acquired Immune Deficiency Syndrome (AIDS) and its transmission.

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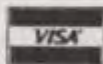
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Memories of C.O.G.

My first visit to the Community of Grace is a special memory for me. I was just beginning to realize my sexuality, and I felt a need to contact someone within the gay/lesbian community. Ben Roe, the Community of Grace Coordinator, invited me to attend an "interdenominational worship service" where "the emphasis is on sharing with and supporting one another." I went the following Sunday and for the first time in my life, I came away from a religious service feeling loved and accepted--unconditionally. COG was my first personal contact with the gay community, and I will never forget the caring and warmth I found there.

Community of Grace was started in November, 1980, to meet the needs of gays, lesbians, and friends who come from various religious backgrounds, but who feel, for one reason or another, at a distance from their own institutional

churches. Thus, Community of Grace is an incorporation of many religious traditions and expressions.

On Sunday evenings at 7, Community of Grace meets in a selected home, and the service is given by a member who has volunteered in advance. The services range from "high church" communion services to less formal "sharing" type of services. The emphasis in every service is the actual community of the worshippers.

Although every person who attends Community of Grace may have a different religious background, there is a continuity about the Community of Grace that sets it from a lot of institutional churches. I think what I've felt there is the reflection of God's love in His people.

--A.F.



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I felt rather violently catapulted out of religious life when I discovered I was a lesbian. Of course, I wasn't an ordinary religious person either. For ten years, I had been developing increasingly more conservative religious philosophies and disciplines. I'd been a missionary for seven years, studied for the ministry, married and supported my husband through ministerial training, then fell in love with a beautiful woman.

You know how foolish it is to try to tell someone who's "in love" to get "out of love." But my friends at church were making Olympian efforts to persuade us to forsake this most heinous of all sins and repent before it was everlastingly too late. Defending ourselves was such a drain, we quit attending church or associating with our church friends. Besides, fear of all fears, what if they were right?

Deep in my heart, I knew they were. I was going to hell. So was my lover. Oh God! My beautiful lover going to hell? I couldn't bear it. I had to get away from her to give her a chance to be saved!

Months later, exiled in Nebraska (see New Voice, I:IX, page 51), I mustered courage to call a sexuality therapist I'd heard of. When I told him I was very conservative, married, and maybe lesbian, he asked, "Are you Seventh-day Adventist?" (Was my wire traced? How did he know I was calling from Union College?)

Ben's matter-of-fact approach is not the reaction I get at parties. When I talk about the religious struggles I've been in for the last three years since discovering my lesbianism, having come out of a very conservative tradition, people ask, "What is your religious background?"

"Seventh-day Adventist," I enunciate, trying not to

stutter or mumble, trying to look straight into their eyes as though nothing has happened.

"You're kidding! You have got to be kidding!" (I sometimes wish I were!) "Hey Joan, look; Lin here's a Seventh-day Adventist." (Impossible!)

But Ben, the sexuality therapist, had also heard of SDA Kinship and even had a copy of their newsletter, several years old. I called every phone number in the paper, finally getting in touch with the mother of the ex-lover of a woman whose name appeared in the paper. Nancy got the message and returned my call, giving me the basic details about Kinship.

Two guys started it in 1975, and it grew to 75 members in only four months. In 1980, the General Conference of Seventh-day Adventists sent five clergy as official delegates to Kinship's first annual campmeeting. In 1981, SDA Kinship was incorporated as an international organization that now has a board of 13 officers and 10 regional directors. The mailing list now exceeds 600 in at least 10 countries.

In addition to the annual week-long campmeeting that highlights the Kinship year, regional and local chapter meetings include socials, retreats, workshops, worship services, and various recreational activities.

The twelve-page SDA Kinship Connection is an attractive monthly, containing editorials, letters, articles, book reviews, news, and announcements. It is discreetly mailed in a plain brown wrapper to a strictly confidential and ever-growing mailing list. Subscriptions are \$20, though no one is refused for inability to pay.

continued on next page.....

SDA Kinship Kontakt is published free for members wishing to participate in a pen-pal referral or information listing.

Kinship has been a great support to me in continuing spiritual healing. Being with Kinship members gives me unspoken but palpable hope that I can be a Christian lesbian, that I can be in harmony with the Source of life and with the universe, including myself. I am now very active in Kinship,

-serving as women's coordinator, and trying to get a local chapter started where I live.

If you would like more information about Kinship, like to obtain some of its publications, or like to be put in contact with your regional director, write to SDA Kinship, Box 1233, Los Angeles, CA 90078-1233, or call (213) 876-2076.

--Lin Shepherd

I Found Something There

I was never much of a religious person. I guess it's because I tend to be so much of a realist: "Show me God and I'll believe. Let me touch God." I believe in the material, the reachable. And I never really had a close relationship with things religious.

About a year and a half ago, during a routine physical exam, my doctor discovered a lump. Yes, I had cancer. It's a scary word, but, being the realist I am, I preferred to face it right off,

I had a few days before the recommended operation. Those were days spent in deep thought, believe me. I got as close as I ever have to becoming a religious person. I worried. I contemplated. I cried. Very luckily, I had several loved ones close at hand--it's not the sort of thing one can usually handle alone.

I underwent my operation, and the prognosis was good. I spent plenty of time off work, thinking more. I underwent radiation therapy--not a great deal of fun, believe me! And I thought a lot more.

Why do some people get ill? Then, some get well and some never do? Aside from the purely medical reasons... is there some "great plan"? I never thought about it before I was ill. During and afterwards, I began thinking. I read a very good book, Why Bad Things Happen to Good People. I went to a few religious services. I felt better because of it.

No, I'm still not a strongly religious person today. But I feel more than ever, that there's something there. . . something to it all. I am one of the fortunate cancer victims, as of now. Is it modern medicine? My own body winning out? Or is it . . . a higher power?

• Mike Fitzpatrick MSW, ACSW •

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Some Gay Couples Seek Ceremonies

If organized religion means anything, it means ceremonies. Smells and bells, incense that makes me sneeze, the clergy in drag, pomp, and circumstance.

Organized religion early on decided that marriage should be incorporated into the scheme of things, and so most religions throughout the world have some sort of religious marriage ceremonies available to their members.

The gay and lesbian community has traditionally not had religious ceremonies available to its people for the simple reason that churches were unwilling to perform them. There also is a strong sense among some gay people that religious ceremonies are for heterosexual weddings and have no place in the gay community.

For those gay couples who do want ceremonies, the options are growing. At the last general conference of the Unitarian Church, the church voted to sanction gay ceremonies.

So far as I have been able to determine, the first church to actively begin holding ceremonies for gay couples was the Universal Fellowship of Metropolitan Community Churches. Shortly after the birth of the fellowship, a leather ceremony was conducted in California--complete with chaps, handcuffs, and various other symbols. It received extensive publicity.

With little tradition or precedent to give guidance, the rule in MCC has usually been that the details of ceremonies are to be worked out between the pastor and the couple. Ceremonies, called either "holy unions" or "covenant blessings," depending on who is discussing them, are frequently original scripts. To a leather couple in California, chaps and handcuffs make infinitely more sense than a blushing bride in white.

Rev. Jan Kross, pastor of MCC Omaha, emphasized to me that holy unions are a Christian ceremony. She said that she performs four or five a year, and that she insists on premarital counseling. She also asks that couples being joined have lived together for a year.

Requirements such as these are at the discretion of the local pastor. For example, the Rev. Elder Jeri Ann Harvey, pastor of MCC Los Angeles, mentioned in passing, during a sermon at the Mid Central District Conference last September, that she does not perform holy unions unless the couple is monogamous. Kross, on the other hand, does not require that, but she does require that the couple understand exactly what their commitment to each other does entail.

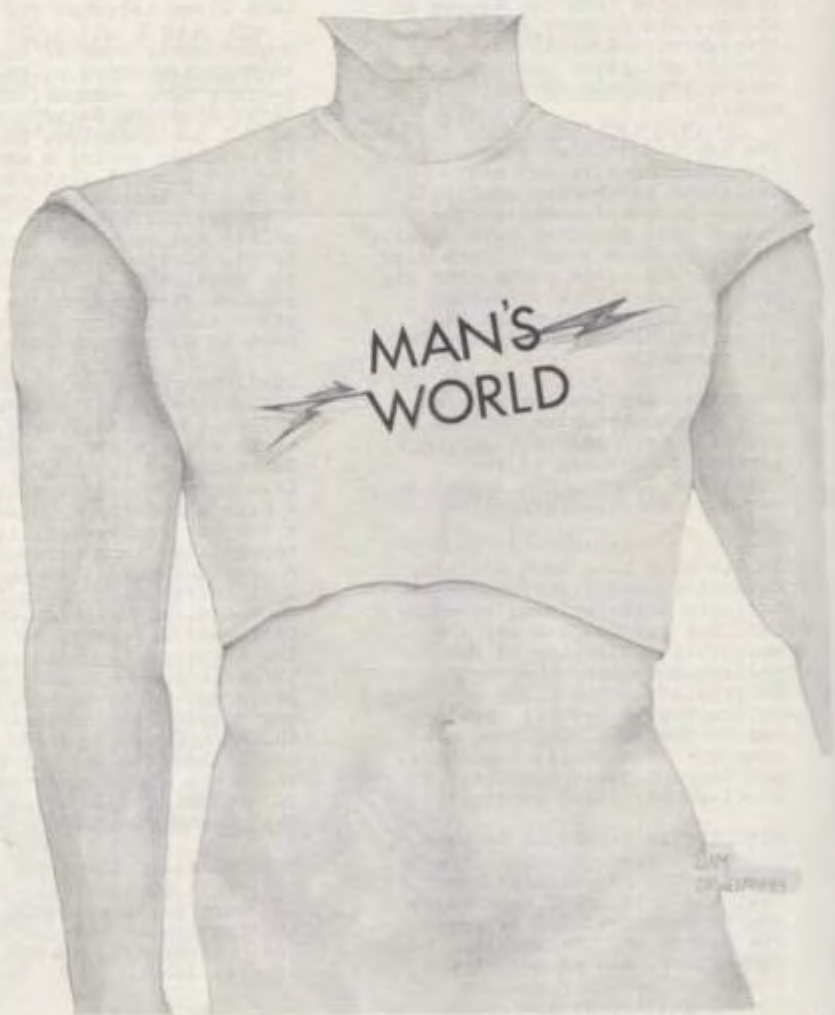
Civil law has been reluctant to recognize the validity of such unions. Several years ago, there was a clerk of court in Colorado who lost her job after issuing marriage licenses to a handful of gay couples. No state has passed legislation recognizing such ceremonies. However, federal law is clear that states must recognize marriages as valid which are performed elsewhere so long as the marriage is valid in the jurisdiction in which it was performed. For example, if a gay couple were to have a holy union in Denmark, which does recognize same-sex marriages, the State of Nebraska would have to recognize that union whether it liked it or not.

Regardless of the feelings of the civil authorities, more and more gay people are affirming that their love is valid, too. After all, that is what love is about.

--Mel Dahl

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Sincerely,

Gary West

A Season of Joy?

"Tis the season to be jolly...
..." That's Christmas, right?

Only a small child will probably see Christmas for what all of the commercialism says it should be: a time for the extended ranks of family to open presents, sing carols, and share a holiday feast. But what about the sons and daughters who have a "special someone," a gay or lesbian lover, with whom they also want to share the Christmas traditions?

For us, Christmas becomes a struggle of emotions and obligations. In my own case, my companion's parents have invited me to come home with her for the holidays. They are assuming, of course, that she is planning to spend Christmas with them. My own parents have invited her to come home with me under the same assumption.

We both love our parents, and we feel obligated to be with them at Christmas. We also love each other dearly, and we want to be together on our holiday vacation. I know

we can't blame our parents; they certainly don't understand our situation. Yet, how can we possibly explain the significance of spending Christmas together without disclosing the nature of our relationship? Even if I were prepared to come out to them (which I am not), Christmas would be the very worst time to do so.

What would I really like? I would like to stay here in our apartment, give my lover her present on Christmas eve, and share a quiet dinner with her on Christmas day. If we do stay here, I know I will feel guilty that I've disappointed my parents, knowing I haven't met my obligation as their child in showing them my love and preference. If I don't share Christmas with my lover, there will be an unbearable absence in my "family Christmas."

For those of us who face this dilemma, the season might not be so jolly.

--A.F.

"Love Came Down"

A number of years ago, before the advent of my self-realization, I sang and recited spoken parts to a Christmas cantata called "Love Came Down."

Simply put, it is a presentation of scripture and song which indicates that God, who is love, came to earth in a human form. But, is it all that simple? I think not. Through the centuries, mankind has sought love and the knowledge of how to love, how to show love, and how to demonstrate love.

Jesus, the little boy in the carpenter's shop, was the embodiment of love. Jesus the shepherd of the lost sheep

was an example. But alas, neither you nor I can love a person out of his grave, feed a multitude, or die for someone else's guilt. So what good did it do for Love to come down to earth?

Jesus the Christ gave birth to the Church. I do not speak of the Roman Catholic or a specific Protestant church--but the Church, made up of people who believe in love. There are other love cults besides the Christian church, but I am not familiar with any love movement that has had more success, or one that has endured for so long.

continued on next page...

Since acknowledging my gayity, I have sought love in a different avenue. Excluding the "be fruitful and multiply" role (which was not possible down that other road either), I find no difference in my ability to love or in my expectations from love. Which did Jesus love more? Mary Magdalene or Peter the disciple?

This Christmas I hope you celebrate love as you know it. Knowing Jesus and his teachings could help you know love better--and the Christian church can be your school.

May '85 bring more love into your life.

--Jerry P.

...And The Journey Continues....

I have covered great distances in my spiritual and sexual journey. It is difficult for me to separate the two because my spirituality and my sexuality are so integrally a part of me. And I am yet a young man, so I know I have even further to go. I don't mind that prospect, because I have been blessed immeasurably thus far.

I am also a priest. I have been since I was very young--seminary and ordination seemed almost like useless but necessary formalities. Actually, I wanted to be a nun, but learned somehow that I lacked some of the required equipment. I also completed formal education in a secular career at my parents' behest. So many were leaving the priesthood during the 60's --they wanted me to have something "to fall back on"

in case I left later on--and for that blessing I am also grateful.

In the midst of all this pursuit of careers, I was falling into and out of love with men and women. Along the way I was trying on different identities in an attempt to define who and what I am. That process continues. I call myself homosexual though I know I love women too. The ambiguity feels all right to me. I know I am both male and female.

Please do not allow this to lead you into believing that I am integrated in my spirituality and sexuality. I am not a finished product. I write under a pseudonym for fear that my bishop will discover that I am a sexual

continued on next page....

Ever hear of a Printing Company That's Open Until Midnight?



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Lincoln

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person, for fear that my parishioners would not understand, and I would lose my effectiveness as a pastor. Those things I am not willing to sacrifice.

I am, however, out with enough of my gay sisters and brothers that I can offer them the services of the Church. I can assure them of the truth that God loves them, as they are, at this moment. All else follows from that. (God bless Tammy Irons for expressing that fact so well in the November issue.) Sin is not the issue here; Love is.

So where does all this leave me? I am a priest, a Christian, a sexual person--I am a lover; I love intensely and deeply: I love God; I love my neighbor; I love myself. I keep trying to love all three better, and allow them to love me.

I encourage you to do the same. Loving, truly loving, and being loved, yield unspeakable joys in return. It also entails taking risks, and possibly getting hurt--I believe it is worth the investment. And the journey continues . . .

--Fr. Luke

Letters



Nov. 9, 1984

Editor of The New Voice:

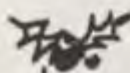
For the past three issues I have been appalled at the speed with which you seem to be writing your paper into a premature grave. I specifically refer to the space you are giving the female porno issue, which has no place in a gay paper and is as timely an argument as debating the virgin birth of Christ. Since when does the general gay and lesbian subculture have to be subjected to the whims of a bunch of fragmented lesbian separatists? A group that is so special that it cannot even accept the spelling of "woman" and "woman."

Adult bookstores have historically been cornerstones of

gay society and for the most part have served their purpose well. A bookstore to a gay is like a lighthouse is to a sailor. Whether you use it or not, it's a comfort just knowing that it is there. When I first moved to Lincoln, that's all there was of a gay "community." A gay publication that does not accept advertisements from adult bookstores is indeed out of touch with reality. Were I the owner of a business catering to gays, I would withdraw my support of your paper.

You have dug your grave, now fill it with these fragmented lesbian separatists who make Jerry Falwell look like a liberal.

--Bill Brygger



Season's Greetings



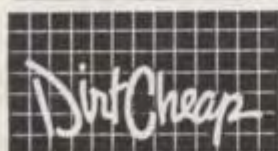
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Greetings*

*from
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• 10-9 M-Sat
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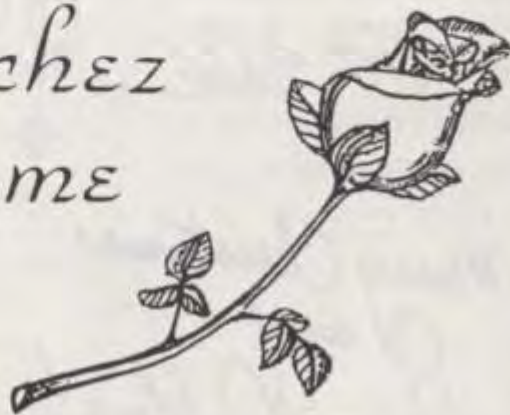
MERRY CHRISTMAS

shopping list

- 1 Christmas Cards
- 2 Giftwrap
- 3 "Madonna" tape - Sue (\$17!)
- 4 Rhinestone earrings - Julie
- 5 Blank tapes - Frankie
- 6 Fresh Aire Xmas LP - Mom
- 7 Calendar - Dad
- 8 Mug - Aunt Meemo
- 9 Radio show tape - Grandpa
- 10 Christmas ornament - Grandma
- 11 Sweatshirt - Ryan
- 12 Gift Certificates -
Mike, Tom, Cheryl
- 13 Prince video - ME!!
- 14 Rubber stamp -
stickers -

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EVENTS & ORGANIZATIONS

River City Chorus Presents First Concert

Stop everything you're doing and mark your calendar:

Sunday, Dec. 16, 1984 at 3 pm.

Finished? Okay, read on ...

Sunday the 16th is the premiere performance of the River City Mixed Chorus, composed of gay and lesbian, and gay-sensitive and lesbian-sensitive men and women who love to sing. The RCMC was formed in Omaha this past summer, and they're presenting their first concert--A Holiday Performance with the River City Mixed Chorus.

Bruce and Don of The Max in Omaha have graciously offered the extra Sunday afternoon hours for the concert. The Max is located at 1417 Jackson in Omaha.

In addition to traditional,

popular, and sacred choral pieces, the concert will be supplemented by several smaller groups, a solo performance or two, and a few other surprises! (Hint: audience members should bring their best singing voices!)

Advance tickets are \$2, available from any member of the RCMC. Tickets will be \$2.50 at the door.

If you're interested in joining the RCMC for future performances, they'll have complete information on that, too.

So set aside the afternoon of the 16th and enjoy a totally different way of getting our community together--in holiday song!

--Gary

The Staff and Management of

the *Boardwalk*
wishes everyone in the
Gay Community a

*Merry Christmas
and
Happy New Year!*

.. Thanks for your support.



Come Trim a Tree!

Metropolitan Community Church of Omaha will be having a tree-trimming party at the church on Saturday, Dec. 22,

beginning at 7:30 pm. Our Christmas Eve service will be at 12 midnight.

Twin Cities Gay Chorus Coming to Lincoln

The Twin Cities Gay Men's Chorus will be making their Lincoln debut on Saturday evening, February 23, 1985, at 8 pm. Sponsored by the American Foundation for the Fine Arts, the Chorus will be performing at Kimball Auditorium on the University of Nebraska-Lincoln campus.

The Chorus, founded in 1981, has performed in Minneapolis/St. Paul, Chicago, and Des Moines, receiving critical acclaim at every performance. Under the direction of Richard Weinberg and assistant director Tom Keane, the 80-

member chorus performs a wide range of music from classical to contemporary Broadway show tunes.

The American Foundation for the Fine Arts is currently seeking individuals and groups to volunteer for areas of ticket sales, promotion, ushering, and housing. AFFA was formed in 1981 to promote lesbian/gay arts events in Lincoln, the state of Nebraska and nationwide. Anyone wishing to assist AFFA with time, talent, and contributions should contact Carl at 476-1572 or Alan at 476-3867.

BWMT Seeks New Members

Black Men-White Men Together recently held a membership kick-off party on December 2 at the Alley Bar. The group is seeking new members and has several activities planned for the near future.

BWMT-Omaha began with 4 people on May 1, 1982. Since that time, the organization has grown and is affiliated with the national BWMT group. For more information, contact BWMT-Omaha, P.O. Box 31291, Omaha, NE 68132.

Alternate Interests


In the past two issues of The New Voice, I have invited our readers to share their non-sexual preferences for coordination. As of this writing, the response has been nil.

Upcoming Events:

- January 6 : Rap Session BWMT-
What It Is,
7 pm, The Alley
- January 13: Board Meeting at
Tony's, 3 pm
- February 21: Valentine's Party,
7 pm, The Alley
10: Board Meeting at
Sam's, 3 pm

The offer is still open. Wouldn't it be fun to have a row of gays and lesbians at The Nutcracker, tour Joslyn, go to Elephant Hall, etc.?

Write Jerry P, & The New Voice



*Miss Gay
Capital City*

*The Sanctuary
200 North 18th
January 13th, 1985
9:00 P.M., \$2.00 cover
Lincoln, Nebraska*

Imperial Court News

The barrels used to collect food for the needy will remain in the bars for the upcoming Toys for Tots drive for Christmas. On Thursday, Dec. 20, the bars will have a "barrel night." Admission will be either a new toy or \$1.00. Those bringing a new toy will enjoy 2-fers at The Chesterfield, Omaha, one free drink at The Sanctuary and Cherchez la Femme, Lincoln, and The Alley in Omaha. This drive will be concluded with a show at The Max, in Omaha, at 9 pm, December 23rd. Admission is a new toy or \$2.00. On Monday, Dec. 24, from 2-5 pm, a Christmas Party will be hosted at the MCC Omaha. For more information, contact Scott at 342-5710 before 6 pm.

On December 12, The Magic Theatre will be open to the Imperial Court of Nebraska (which includes all of the gay community) for their presentation of "Astro Brides." Admission will be \$4.00, including wine, snacks, and individual performances following the show. The doors open at 7:30, and showtime is at 8:30. From 8:30-7:30 and from 10:30-11:30, we are invited for 2-fers at The Chesterfield Bar.

On February 20, we plan a "Night Out" at The Firehouse Dinner Theatre in Omaha. \$17.00 per person gets you a buffet dinner, beginning at 6:30 pm, followed by their production of The Odd Couple. This should prove to be an enjoyable evening for all. We hope that you can attend. Be on the lookout for posters, flyers, etc., on all events.

We regret the delay in informing you on this matter; however, the A.I.D.S. money finally has been distributed. A check for \$10,000.00 was written to and received by the Nebraska Medical Center. The remain-

ing \$10,000.00 will be donated to AIDS research; however, we are waiting to confer with the private donor. The \$10,000 was presented to the Nebraska Medical Center by Imperial Court Board President Don Flowers and Board Member Kevin G.

This year's Thanksgiving Food Drive for the needy was very successful. Thanks to the support of the gay community, the Imperial Court of Nebraska received \$427.00 to be used for the purchase of food items, in addition to about 200 lbs of non-perishable food. This food has been donated to the MCC of Omaha for distribution to the needy at this time from the Deacon's Cupboard. The cash purchased food at Jon Baade's Food Store in Omaha. Mr. Baade also donated two turkeys.

This project was climaxed with a show at the Alley Bar on Nov 18. We would like to thank performers Princess Royal (Liesla Durant), Miss Gay Nebraska (Chantelle Lace), Dorian, Stella, and Misty for their contributions. Also a special thanks to Mr. Kim Meske, who was the emcee. We also thank the owners and staffs of The Run, The Chesterfield, The Alley, and The Max for their tremendous support in making this project successful. This function, and all future functions, should prove to everyone (especially to confused John Flory--Nov. issue of THE NEW VOICE) that the Court is alive and working for the community. This also proves that there is "Unity in '84"!

Again, we wish to thank everyone for their past and future support.

--Gary West, Emperor IV
Velvet, Empress IV
Imperial Court of
Nebraska

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C.O.G. Celebrates Fourth Anniversary

Community of Grace, an inter-denominational fellowship of lesbians, gays, and those who wish to be associated with us, held its fourth anniversary on November 18, at the Unitarian Church.

A Thanksgiving dinner was held first, and afterward, a special worship service was conducted.

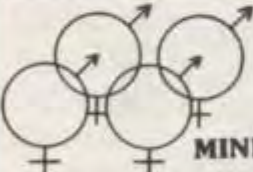
--Randall Barron

Alternate Book Fair Held

The Alternative Lifestyle Book Fair was held in October with great success. Many people attended the event and were very impressed with the selection of books available to the community. The Book Fair is a benefit for the Gay/Lesbian Information and Support Line and raised over four hundred dollars.

The Book Fair Committee would like to thank the community and Nebraska Bookstore for their support. The Alternative Lifestyle Book Fair is an annual event for GLIS, and plans will be made in March for next year's event. If you would like to get involved, please call the line at 475-4697 and let them know!

Happy New Year!



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**The
New Voice**

Food Given to Less Fortunate

The "Food for Thought" campaign was brought to a successful conclusion at The Alley in Omaha on Sunday, November 18th. "Food for Thought" was the autumn collection of monies and canned goods to provide food for the less fortunate of our community at Thanksgiving, through the Imperial Court of Nebraska. Barrels were placed in various bars for collection of canned goods. Distribution of the food stuffs was coordinated with Pastor Jan Kross of the MCC of Omaha.

A festive evening was held at The Alley with admission of canned goods or cash, collected at the door. Empress IV, Velvet, hosted a collection of female impersonators, including Her Royal Highness herself, Cantelle Lace (Miss Gay Nebraska), Laura Lee (Miss Stage Door), Deitra Snow (Grand Duchess), Lise Durant (Princess Royal), Alewie Dupont (Baroness),

Tody (Empress III), Gary West (Emperor IV), Dorian Drake, Dusty, and Misti (I hope that I didn't miss anyone!). The performers were introduced by MC Kim Meskie (franchise owner of Miss Gay Nebraska); Tom Cech ran the lights and did the set and Steve was the DJ for the evening. It was indeed a pleasure to see the title holders working together (Miss Gay Nebraska did Empress IV's make-up, etc.) as they helped facilitate the charitable efforts of the gay/lesbian community.

In the coming weeks, the barrels will remain in the bars for the collection of Toys for Tots, culminating with another gala event at The Max in Omaha on December 23rd. Through "Unity and More in '84," we can make a difference!

--Jerry P.

Lincoln Coalition Survey Results Released

Detailed initial results of the survey conducted this past summer by the Lincoln Coalition for Gay and Lesbian Rights are being sent to all respondents who requested them and to Coalition members.

Response to the survey was enthusiastic, as measured by a 70% overall response rate, and by numerous helpful notes and suggestions which respondents wrote on their questionnaires.

As in any survey, it is important to know who is being surveyed before interpreting results. We tried to reach Lincoln residents believed both to identify with the gay and lesbian communities, and to be actual or potential participants in Coalition activities. Results do not describe everyone likely to participate in the Coalition in the future, nor do they describe everyone in the lesbian and gay commu-

ities. In particular, we have largely excluded straight people who support gay rights, and gay men and lesbians who have no current contact with the Coalition.

These selected figures are statistically significant and rounded off to the nearest whole percentage:
Respondents were 56% women and 44% male. Ages ranged from 16 to 50 with a mean of 32 years. Our mean continuous residence in Lincoln is close to 10 years, and 12% have lived here since childhood. About one out of three lives alone (except for pets), while 46% live with a partner, lover, or close companion. About 15% live with children, and 16% live with roommates. Over 50% have completed college, while 98% have at least completed high school. 55%

continued on next page.....

are employed full-time, 20% part-time, 20% are in school, and 7% are unemployed or laid off.

On one page of the 11-page questionnaire, respondents were asked to judge the need for and availability of a variety of specialized services or activities for lesbians and gay men in Lincoln. Given a choice of "high," "moderate," and "low," respondents rated needs between high and moderate in all 15 possible categories. With a choice of "excellent," "good," and "poor," respondents consistently rated availability between poor and good, again in all 15 categor-

ies. The greatest perceived gap between high need and poor availability was in the area of educational programs for the general public. This was also the area of highest need. Other especially large gaps, due more to unavailability, were perceived in youth-oriented groups and services, and a suggested community center. Important gaps were also perceived in social opportunities to meet other gay men and/or lesbians, health information, and medical services, legal services and civil rights advocacy, and gay male-oriented groups and services.

--Joel Brodsky

NEWS & FEATURES

Gail's Hit List

- | | | | |
|--------------------------------|---------------|----------------------------------|-----------------|
| *1. I Feel for You | Chaka Khan | *10. The Belle of St. Mark | Sheila E. |
| 2. Wake Me Up Before You Go-Go | Wham! | *11. Last Call | Jolo |
| *3. Like A Virgin | Madonna | *12. Another Night with the Boys | Linda Clifford |
| 4. Swept Away | Diana Ross | *13. Lovergirl | Teena Marie |
| 5. High Energy | Evelyn Thomas | *14. Rock the Box | Sylvester |
| 6. Body Rock | Maria Vidal | *15. Love Glover | Visage |
| *7. A Girl in Trouble | Romeo Void | | |
| *8. Wild Boys | Duran Duran | * New Entry | * #1 Last Month |
| 9. Erotic City | Prince | | |

Pages from the Past

13 Years Ago

The Gay News reported in their December 19, 1971, issue that the organization LinGAG (Lincoln Gay Action Group) was donating money to the Omaha World Herald's "Goodfellows Fund."

Gays and lesbians have always

contributed money and personnel to needy causes in the general community. Examples of this giving and caring include canned goods drive, Toys for Tots, the Muscular Dystrophy campaign, and donations to Goodwill and the Salvation Army.

--Larry Wiseblood

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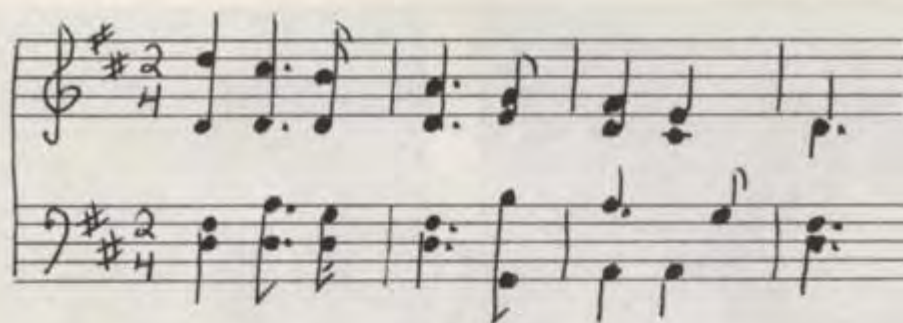
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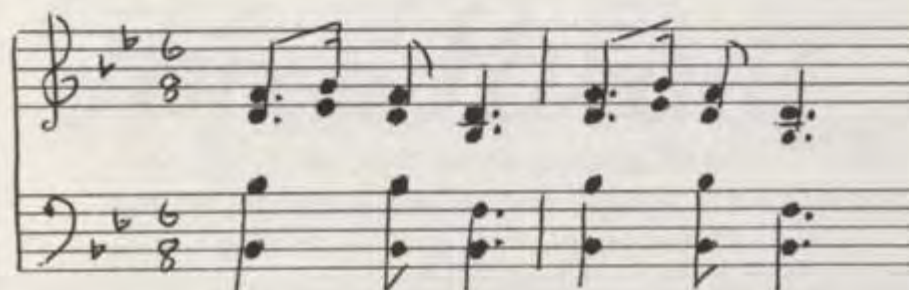


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FROM LEFT TO RIGHT:
ED WIETZKI - 3 RD.
GARRETT BURTON - 1ST.
ARNOLD RIVOLD - 2nd.



GARRETT BURTON-OMAHA.
MR. GAY NEBRASKA-

Bodybuilder Wins Mr. Gay Nebraska Contest

A competing bodybuilder, Garrett Burton, of Omaha, was named as the 1st Mr Gay Nebraska at festivities held on October 10 at The Diamond Bar. The contest, sponsored by T.W.O. (Two Wheelers of Omaha), had 8 contestants from Omaha, Crete, Valley, and Lincoln. Judging was based on 3 categories--bar attire, swimsuit presentation, and a question-and-answer session. Cash awards and medals were awarded to the three winners.

Arnold Rivold of Lincoln finished second, and Ed Wietzki of Crete placed third.

Ken Dillard served as Master of Ceremonies, and the judges were Jonathan Schneider, Phil Hogan, and Sam Mandina. Tom Cech designed and decorated the stage. Proceeds from the event--\$264.25--were donated to The New Voice magazine for its legal defense.

The annual event is planned to be held at a larger location next year. With better lighting, a larger stage, and more of a show atmosphere, the event can be even more successful. Impersonation shows can be fun--but it was a nice change to see men being men!



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No. 20th Offers Leather and More

The No. 20th shop recently held its grand opening, although the store has been open since the last week in August. Located next to The Board Walk, No. 20 offers a wide variety of items, ranging from custom leather accessories to cards and calendars. The No. 20th also sells lubricants, belts, handkerchiefs, dressy bow ties, gay travel guides, and man-to-man condoms.

Also look for displays by local

artists who sell their works for reasonable prices. Steve Gesch, owner, has been working with leather for 8 years and has always wanted his own shop. He describes No. 20th as a mix between a gift shop and a novelty shop. Ask Steve about customing a leather item that you have always wanted. He can order what he can't make. Also male videos and other items can be ordered through catalogs.

Personal Profiles— Don Flowers

Don Flowers is blooming at 40! As he puts it, "Be real! Being gay is not a hindrance, it's a preference. It doesn't make us any less a person than it does our brothers and sisters who have chosen to be heterosexual. Just be yourself and be a person."

Flowers met this reporter on a November night for what was to be a candid and frank peek at the man behind the myth. As President of the Imperial Court of Nebraska, Treasurer/Past President of the Omaha Meatpackers, and Master of Ceremonies of numerous drag shows, he is a power to reckon with in the gay community. The private Don Flowers is a complex and accomplished man who describes himself as a meek, caring, and non-aggressive person, quiet and shy.

But to those who know him, in the years since his move back to Omaha in 1970 from San Francisco, the "public" Don Flowers radiates a bubbly, outgoing and laughing persona. It's what they have come to expect. And if he doesn't give it to them, they wonder, "What's wrong with him?" It's the difference between the public and the non-public Don Flowers, a man whose well-meaning, flamboyant witticism is as much a landmark in the gay community as the gay bars in

which you'll find him. A man who, as he says, "lets his mouth overload his ass on his commitments."

Dressed in cowboy boots, Levi's, a sweatshirt and duck-down vest, and after one of his favorite bartenders poured his favorite drink, he poured out his feelings, opinions, and observations. For example, Don Flowers on unity in the gay community:

"In the '80s, the gay community cannot make it one on one. If we unite, we can accomplish what we're going for, and actually all we're trying to do is have the right to live...the right to be gay...the right to have our homes as gay people and the right to have our jobs."

He was admittedly hurt by a recent rumor that money raised during a Court-sponsored Labor Day celebration was loaned to an Omaha bar. Asked how such a rumor might get started, Don replied, "I have no idea...vindictiveness...stupidity...and No, there is no truth to it. I feel the people who are creating these rumors are the ones who will sit back and not do a goddamn thing for the gay community, which is not right."

continued on next page....

For the record, Don says the Court plans to photocopy its bank statements and make them public in order to financially account for its fundraising and subsequent funding decisions. Out of \$20,000 raised, \$10,000 was presented in mid-November to the University of Nebraska Medical Center and the other \$10,000 has been pledged by a private donor, through the Court, earmarked for AIDS research.

Flowers on gay divisiveness:

"We don't trust each other. Maybe we're too 'dick simple'...too worried about the man we're going home with that night or too worried about a piece of meat. Most of us have to live 8 hours a day in a straight line. Once we get in our own turf, we just blow it away."

Flowers on Nebraska:

"I consider us a very borderline Bible-belt community...very closeted."

Flowers on The New Voice:

"The only time someone from The New Voice

has been to one of our [Court] meetings is to ask for something or to bitch. I don't say that to be an asshole... but it's the truth. I feel the Court has been unjustly criticized in The New Voice. I believe personally in The New Voice and what it's trying to do, and I am very proud of it for fighting for the right to publish under the title it's doing...it takes balls to go into a courtroom in Nebraska and say, 'I'm gay...and I do this.'"

Flowers in scag-drag:

"I enjoy making people laugh, I enjoy the response I get out of an audience...I'm a comedian at heart."

At #0, Don finds himself alone. There isn't anyone special in his life and hasn't been for 17 years. "I was young and got hurt," he says, "and it didn't work out. I don't want to be hurt again...but...Yes, I would like a relationship...if I can find anyone dumb enough to go with me."

--J. Morgan

Astrology

CAPRICORN

DEC 20 - JAN 19

Element: Earth
Ruling Planet: Saturn
Key Words: "I Use"
Mode of Expression: Cardinal

Life Task: The overcoming of selfishness & gaining of true humility; to transform, within the self, the "I use" attitude (with which Capricorn is born) into "How can this (and how can I) be of use to others?"

Saturn here bestows patience, persistence, and a practical and pragmatic outlook on life. The serious, sometimes melancholy aura is rooted deeply. There is a

tendency to be somewhat pessimistic and to become depressed if care is not taken.

Advancement and improvement of self or situations has a strong emphasis in the Capricorn character. That's fine, but Capricorn should watch out for the tendency to become a social climber; "It's as easy to fall in love with a rich (prestigious) person as a poor one"--the phrase was coined by a Capricorn, so was "Slow and steady win the race"--and they do; if not in the short sprint, certainly the long haul.

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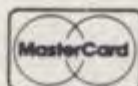


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FOR APPOINTMENT CALL 402/474-8506

Capricorn desires prestige, success, the respect of others and most will work hard to attain them. It's said that while Leo rules (or thinks s/he does) by divine right, Capricorn rules by delegated authority. If s/he keeps working, the trust & responsibility will be given, the respect earned.

This may sound terribly dull and boring, which Capricorn isn't necessarily, although seldom the life of the party or a barrel of laughs, Capricorn can be a great deal of fun, often with a very clever, wry

sense of humor. The love nature, though often reserved, is deep and enduring. Another thing, Capricorns youthen; they are born old and mellow out and lighten up as they get older.

NEGATIVES: Authoritarian, Cold, Selfish, Harsh, Dogmatic, Ambitious (overly)

POSITIVES: Patient, Persistent, Practical, Efficient, Leader (potential), Authoritative, Endurance.

Happy Birthday, CAPRICORN!

POETRY

Pachelbel's Canon on An Iowa Sunset Highway

You are certain that when the music plays

I will have a vision of the lake,

A sailing dock, the half-grey partly cloudy sky, and a small bird peacefully hovering over the water, just as in a movie.

You let the tape continue.

I am overcome with feeling.

As we travel westward the vision turns to gazing at you,

a liquidness of smile, the fineness of beard, fiery orange reflections of spirit

in your languid blue eyes.

You and I, riding smoothly down the highway, in this stately old Lincoln.

It could be a clunker, a heap, occasionally belching smoke, perhaps not able

to reach the next small town:

Still I would want to behold this sunset,

purples of the prairies, pinks of the personal and that glow, the delight of journeying

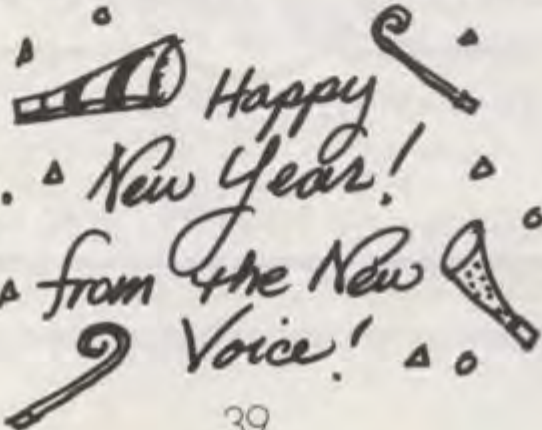
within the evening's dazzle that is you,

into an unknown which is almost attainable.

The spectrum changes into evening.

You settle back in the seat as I guide the wheel.

--Ernest Glenn
July 1-4, 1984

 Happy
New Year!
from the New
Voice!

Classifieds

PROMENADE ALONG THE ROCKIES
Gay Square Dance Convention
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Merry Birthday and Happy
Christmas, Sandy!
Santa can keep his toys. You
are all I want.
Love, Anita

Remember Antelope Park a year ago?
It can happen again.
Concerned

The New Voice staff wishes
everyone a Merry Christmas and
a Happy New Year.
We look forward to serving you
in 1985.

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Monday: Men's Rap Group — 7:30pm

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This is my commandment, that you love one another."

— John 15:12

*Rev. Jan D. Kross, Pastor/ 420 So. 24th — P.O. Box 3173
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The Fox, a review

He was young, sensual, and energetic. He had been raised by his grandfather in a cabin in the woods of England. He had gone to Canada to make his fortune, entered the Canadian military, gone to Europe to fight the First World War, stopped at the cabin to look in on his only relative and found that the cabin was now being occupied by two women.

They had lived together for twelve years and cared deeply for each other. One of them was an outdoorsy type who spent her time chopping wood and caring for the animals. The other was a typical hausfrau. Together, they lived in the cabin in the woods until he came home in search of his grandfather.

The Fox, which recently played at the Studio Theater, is about relationships. Two women are in relationship to each other, and everything is fine. An aggressive male steps into their lives who has no sense of their privacy or their private property, but at the same time is so charming as to make one sick. In five days, Nellie, the butch half of the relationship, has gone from hostility at this territorial invader to grudging respect for him. After all, he did show her how to make the hens lay, find game for them to eat, and straighten the barn.

Jill, the feminine half of the twosome, starts the play in a good relationship with Nellie, then a bad relationship with Nellie because Jill has befriended Henry, then a bad relationship with both of them because she is afraid that Henry will steal Nellie away.

Toward the end of the play, it appears that that will be the case.

Henry is out of relationship with just about everybody. He is the acme of being a free spirit. He has never gotten along with the townspeople, largely because they cannot abide his unbridled freedom. Yet, he has a need to be needed, to impose himself on others. He says to Nellie, "This place cannot run without a man," and he is that man--or so he thinks.

Neither Nellie or Jill has ever gotten along well with the townspeople either. They make it clear that they moved to the cabin to get away from society and its disapproval.

Nancy Marcy, who plays the part of Nellie, told me that she sees a number of parallels between Nellie and herself. Coming from a fundamentalist Christian home in rural western Kansas, she shattered most of society's expectations by being a tomboy, playing softball and making a career for herself. She said that the story of Nellie is the story of a woman who was once possessed but will not be possessed again.

If the play has one central theme, it is that relationships are important, but not so important as self-fulfillment. We find in this play three people who have unhealthy needs either to possess (Henry), be possessed (Jill), or both (Nellie). In this play, the end result is that three lives are ruined.

--Mel Dahl

Season's Greetings



T H E M A X

Happy 1985!

from everyone
at
the MAX!

Bruce
Vince
Mike

Stash

Bob

Don

Don
Larry D.

Gary
Don

Steve

Tim

Mike

Crusier

Tim

Mike

Mark

Charlie

Sherrie

Tim

Ron

Scott
Carol

Mike

Tom

To Our Readers:

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*The
New Voice*

O F N E B R A S K A

GAY/LESBIAN RESOURCES

OMAHA

Gay/Lesbian Alcoholics Anonymous 345-9916

WEEKLY MEETINGS:

Fridays, 8:15 pm
Lutheran Medical Center, 3rd Floor Open to all

Saturdays, 1:30 pm
Omaha Chapter House, 216 N 48th Open to all

Sundays, 4:00 pm
Lowe Avenue Presbyterian Church
1023 N. 40th
Men only, please

B.A.G.L.
Battered/Abused Gays/Lesbians
P. O. Box 8141
Omaha, NE 68108 345-5797
Providing support through mutual self-help to gays/lesbians who have been involved in abusive situations with ones they love.

Black & White Men Together (BWMT) 556-9561
P. O. Box 31291 Omaha 68132
Multi-racial organization, with goal to realize human equality. BWMT engages in educational, cultural, and social activities to further these goals.

Dignity of Omaha
345-9426 or 553-2308
Providing common experience through Mass and meetings for Lesbians and Gays and their friends. Regular Mass second Sunday of month. Discussion fourth Sunday of month. For all faiths. Phone for location.

Gay Men's Rap Group
MCC Omaha, 420 S. 24th St.
345-2975 or 345-2563
Community rap group, combining planned format with general discussion. Other activities planned. Meetings every Monday at 7:30 pm.

Gay Parents Support Group
553-2308
Support Group for gay parents who have children. Please phone for meeting times and locations.

Imperial Court of Nebraska
342-5710
Social organization for the advancement of gay society. Omaha meeting first Monday of every month, except when falling on holiday. Phone for location

Imperial Court of Nebraska
Bowling League
451-1662
Over fifty people bowling weekly on 14 teams. Sundays 4:00 pm at King Louis Rose Bowl. Current league is full; please phone if interested in next league forming.

Metropolitan Community Church of Omaha 420 S. 24th St. 345-2563
Chartered church with Universal Fellowship of Metropolitan Community Churches. Sunday worship, 10:30 am and 7:00 pm. Wednesday Bible study 7:00 pm. Wednesday Praise, Prayer and Healing, 7:45 pm. Rev. Jan D. Kross, pastor

Parents and Friends of Lesbians and Gays (P-FLAG)
P. O. Box 3173, Omaha, NE 68103 345-2563
Support group for parents, friends and relatives of lesbians and gay men. No formal organization at this point. Phone for information.

River City Mixed Chorus
P. O. Box 3173, Omaha, 68103
345-0939; 341-8249; 345-5797
Volunteer community chorus for gay and lesbian, and gay-sensitive men and women to sing together; with musical excellence in performance. "Friends," a support group, is open to all.

T.W.O. Motorcycle Club
712 S. 16th
Omaha, NE 68102
or call Diamond Bar for information 402-342-9595

U.N.O. Gay and Lesbian Support Group 554-2730 or 556-2355
Meetings every other Tuesday at 8:00 pm in U.N.O. Milo Ball Student Center. Please phone for more information.

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LESBIAN/GAY RESOURCES

LINCOLN

American Foundation for the Fine Arts
A non-profit foundation committed to making a positive contribution on behalf of gay men and lesbians to Lincoln's cultural life.

Community of Grace
Box 81645
Lincoln, NE 68501
An interdenominational worshipping community of lesbians, gays and those associated with us. Meets weekly on Sunday evenings at 7 pm.

Gay/Lesbian Alcohol Anonymous
466-5214 Groups meet weekly.

Gay/Lesbian Information and Support Line
Call (402) - 475-4697

Lesbian Support Group
472-2597
Informal discussion group for lesbians, all women welcome. Meets weekly. For more information, contact the Womens Resource Center, Room 117
Nebraska Union, Lincoln, 68586

Lincoln Legion of Lesbians
Box 30137
Lincoln, NE 68503
A lesbian-feminist collective founded in 1978. Provides a newsletter, confidential referral and support groups for lesbians and sponsors cultural and social programs.

Lincoln Coalition for Gay and Lesbian Civil Rights
Box 94882 Lincoln, NE 68509
An advocacy group which lobbies for lesbian/gay civil rights, provides education presentations, publishes a newsletter and sponsors cultural and political programs

Ministry in Human Sexuality, Inc.
Box 80122
Lincoln, NE 68501 476-9913
A non-profit agency which provides counseling, education and supportive action for those seeking growth and understanding in the areas of sexuality and relationships.
Contact J. Benjamin Roe,
Executive Director

MCC-Lincoln
Contact Mel Dahl
Box 80733
Lincoln, NE 68501

The New Voice of Nebraska
Box 80819
Lincoln, NE 68501
Monthly magazine with emphasis on creative literature and promotion of local organizations and activities. Meets the 1st Tuesday of the month in Lincoln, 2nd Tuesday in Omaha.

Open Door Ministry
535 F St.
Lincoln, NE 68508 474-3390
A project of Holy Archangels Orthodox (Old Catholic) Church to specifically minister in a supportive way to the gay community. Services provided: Free counseling by trained, validly ordained priests. Opportunity for worship. Mass open to all. Mass every Saturday evening at 8 pm at 535 F Street. Contact: Father David Glaze 474-3390

Parents/Friends of Lesbians and Gays - Cornhusker
Box 4374
Lincoln, NE 68504
466-1151
A support group for parents, friends, and relatives of lesbians and gay men. Meets in the evenings on the fourth Tuesday of the month.

Support Group for Gay/Lesbian Students at Nebr. Wesleyan Univ.
Contact Dr. Mary Smith
NWU, 50th and St. Paul
Lincoln, NE 68504
466-2371

Third Culture. Contact Pat at 474-2213.
A non-residential sub-culture within the gay subculture, that deals with issues such as coming out, social behavior, the gay lifestyle, suicide, and drug & alcohol abuse.

UNL Gay/Lesbian Student Association
228 Andrews Hall, UNL
Meets Thursdays, 8 pm
