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La Voz de Esperanza

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SAN ANTONIO, TEJAS

LA NUEVA CANCIÓN CHILENA



SAN ANTONIO, TEXAS

CHILE CANTA AL MUNDO, FEBRUARY 4-22, 2014



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The musical roots of Esperanza have been grounded in folk music and Nueva Canción since its inception in 1987. Local folk singers, Patti and Rod Radle and Rudi Harst, were among the first to perform for us as Esperanza opened its doors. Once Graciela Sánchez was hired as the Director of the Esperanza in 1988, the



inclusion of nueva canción became a standard. A variety of nueva canción performers singing music from throughout Latin America and the Caribbean have performed at Esperanza throughout our 27-year-history celebrating a host of events including, among others, the 10th anniversary of the Nicaraguan Revolution, various caravans to Central America and Cuba, and the 1992 quincentennial.

With the addition of Esperanza's program, *MujerCanto: a celebration of women, song and thought in 1991*, the riches and range of the female voice became a focus. This series brought us one of our most important musical madrinas, Puertorriqueña, Lourdes Pérez. Her singing style was much like el estilo de Mercedes Sosa and Atahualpa Yupanqui – but she also was a composer adding songs to the genre of nueva canción. Just recently, Lourdes returned to Esperanza for a two-day concert in October, 2013 boding well for the return of nueva canción.

Another singer who performed for Esperanza in those early years was Amparo Ochoa who inspired audiences at the *1992 Nueva Canción Concert, 500 Years of Resistance en Canto*. Unfortunately, Amparo died unexpectedly two years later. That concert also featured a women's group from the west coast, Altazor, formed in 1987, the year that Graciela and I heard them perform at Sisterfire, a women of color summer music festival in Washington D.C. Now, it seems, we have come full circle with the musical genre of nueva canción.

Trinity University's *Chile Canta al Mundo* commemorating the Chilean struggle for democracy, justice and human rights, 40 years after Allende has offered us an opportunity to bring nueva canción back to the community of Esperanza with two concerts. On February 8th, Elizabeth Morris and José Seves present *Voces Chilenas/Chilean Voices: Community Concert*. Elizabeth, who has been at the forefront of Latin American music made in Chile, performs multiple roles as an instrumentalist, composer, producer, and soloist. She began her collaboration with José Seves during his break from Inti-Ilumani in 2004. Seves who was part of Inti-Ilumani for almost 30 years has met with success as a soloist and composer in his own right being blessed with one of the best voices in the history of Chilean music.

On February 22nd, the Esperanza will co-sponsor a 2nd concert, *Cantemos Juntos: Cantos Chicanos y Chilenos en California* bringing Chilean Lichi Fuentes, formerly of Altazor, back to the Esperanza along with others. Agustín Lira, co-founder of Teatro Campesino, and the preeminent musical voice of the early Chicano Movement will be performing with the group, ALMA that includes co-founder Patricia Wells and the incomparable, rhythmic bass sounds of Ravi Knypstra. Their latest recording is *Rolas de Aztlan: Songs of the Chicano Movement*. Lichi Fuentes, currently the musical director of La Peña Community Chorus performs with the versatile and prolific Argentinian composer, guitarist and arranger, Hugo Wainzinger. Finally, Marci Manríquez and Ricardo Valdivieso will complete the evening with their own particular style, Duamuxa, a word of their own making that reflects their love of two muses, the muse of music and the muse of lyric poetry. Although originally singer-songwriters, their creativity has taken them to creating radio programs, working in theater, and teaching multi-cultural performance workshops for children and adults. *Cantemos Juntos* blends the Chicano



experience with the roots of nueva canción and more contemporary styles promising to be an experience that San Antonio audiences, in particular, will appreciate. For more information on *Chile Canta al Mundo* visit www.trinity.edu/dspener/chile-sings/ or www.esperanzacenter.org. ❖

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VOZ VISION STATEMENT: La Voz de Esperanza speaks for many individual, progressive voices who are gente-based, multi-visioned and milagro-bound. We are diverse survivors of materialism, racism, misogyny, homophobia, classism, violence, earth-damage, speciesism and cultural and political oppression. We are recapturing the powers of alliance, activism and healthy conflict in order to achieve interdependent economic/spiritual healing and fuerza. La Voz is a resource for peace, justice, and human rights, providing a forum for criticism, information, education, humor and other creative works. La Voz provokes bold actions in response to local and global problems, with the knowledge that the many risks we take for the earth, our body, and the dignity of all people will result in profound change for the seven generations to come.

Trinity University presents the 2014 Alvarez and Lennox Seminars

Social Justice, Human Rights, & Song on the World Historical Stage:

CHILE CANTA AL MUNDO

Commemorating the Chilean struggle for democracy, justice, and human rights, 40 years after Allende.

English

September 11, 2013 marked the 40th anniversary of the bloody coup d'état that ended Chile's experiment with democratic socialism. The country's elected president, Salvador Allende, died defending the presidential palace from assault by his own military. The coup launched years of brutal dictatorship under the leadership of General Augusto Pinochet. Tens of thousands of Chileans who had supported Allende's Popular Unity government were imprisoned and tortured. Several thousand were killed and hundreds of thousands of others fled into exile. The struggle to restore democracy in Chile would go on for nearly two decades. It was engaged in clandestinely within the country and publicly by exiles and their allies without. The Chilean struggle became one of the emblematic campaigns for human rights and social justice in the late twentieth century, drawing support from governments and activists around the world.

In January and February of 2014, Trinity University's Mexico, the Americas, and Spain (MAS) program will commemorate the Chilean struggles for democracy, human rights, and social justice with a series of lectures, art exhibits, and musical performances titled "Chile Canta al Mundo/Chile Sings to the World." This program is made possible by generous support from the Carlos and Malú Álvarez Fund for MAS and the Martha, David and Bagby Lennox Foundation. Every year, these sponsors enable Trinity to organize a special seminar series on matters of concern to MAS students and faculty, on the one hand, and on matters of concern to arts and humanities students and faculty, on the other. This year, for the first time, Trinity is uniting the Álvarez and Lennox seminars to make possible an especially rich program of cultural events. In addition, MAS is collaborating with the Esperanza Peace & Justice Center to present two special weekend concerts by Chilean and Chicana/o performers for the benefit of the wider San Antonio community. We will also be exhibiting a special portfolio of poems by Chile's Nobel Prize winning poet, Pablo Neruda, with illustrations by the Mexican painter David Alfaro Siqueiros, made possible by a

by David Spener

Español

El 11 de septiembre de 2013 marcó el 40° aniversario del sangriento golpe de estado que puso fin al experimento democrático-socialista de Chile. El presidente electo Salvador Allende murió defendiendo el palacio presidencial de un asalto militar lanzado por las fuerzas armadas de su propio país. El golpe de estado sirvió de punto de partida para una dictadura brutal bajo el mando del General Augusto Pinochet. Miles de chilenos que apoyaban el gobierno de la Unidad Popular de Allende fueron encarcelados



Salvador Allende was elected president of Chile on Sept. 4, 1970 as the candidate of a coalition of left-wing parties known as the Popular Unity who were committed to a program of democratic socialism.

y torturados. Varios miles fueron asesinados y otros cientos de miles fueron exiliados del país. La lucha para restaurar la democracia en Chile continuó por dos décadas. Fue emprendida clandestinamente dentro del país y públicamente por exiliados y sus aliados en el extranjero. La lucha chilena se convirtió en una de las campañas emblemáticas por los derechos humanos y la justicia social a finales del siglo XX, atrayendo apoyo de gobiernos y activistas en todo el mundo.

En enero y febrero de 2014, el programa de México, las Américas, y España (MAS por sus siglas en inglés) de Trinity University conmemorará la lucha chilena por la democracia, los derechos humanos y la justicia social con una serie de conferencias, exposición de arte y conciertos titulada "Chile Canta al Mundo". Este programa es hecho posible por la generosa colaboración del Fondo Carlos y Malú Álvarez para MAS y por la Fundación Martha, David y Bagby Lennox. Todos los años, estos patrocinadores hacen posible que Trinity organice una serie de seminarios con temas de consecuencia

Chile Canta al Mundo will highlight the importance of a specific musical genre—la nueva canción (the new song)—that provided a musical soundtrack to Chile's experiment with socialism and its struggles against the tyranny of military dictatorship.

English cont'd from p. 3

loan from the collection of the San Antonio Museum of Art.

Chile Canta al Mundo will highlight the importance of a specific musical genre—la nueva canción (the new song)—that provided a musical soundtrack to Chile's experiment with socialism and its struggles against the tyranny of military dictatorship. La nueva canción featured compositions utilizing Latin American folkloric instruments and rhythms and poetic, socially-conscious lyrics. It became popular throughout Latin America as the sound and style of the political left for the next two decades.

The Chilean dictatorship tortured, exiled, and even assassinated many of the principal exponents of la nueva canción. The most prominent example was the military's murder of Víctor Jara, who became a martyr for the Latin American left, comparable to the murder of Federico García Lorca, the great Spanish playwright, by fascist insurgents during that country's civil war in the 1930s. Along with his friend and mentor, Violeta Parra, Jara was the leading voice and creative force of la nueva canción. The seminar will give particular prominence to the work of Violeta and Víctor, both of whom have become iconic figures and the object of considerable scholarly study in the world of Latin American arts and letters.

The Chilean exponents of la nueva canción who survived the September 1973 coup and went into exile played a major role in generating international solidarity with the victims of military repression and the movement for a return to democracy to their country. Groups such as Quilapayún, Inti-Illimani, and Illapu, as well as individuals such as Ángel and Isabel Parra (children of Violeta), toured constantly in Europe, North America, and the remaining democratic countries of Latin America, raising funds for the resistance and raising the consciousness of audiences about the disaster that had befallen their country. In addition, many other nueva canción groups emerged in Europe and North America in the 1970s and 1980s, featuring Chilean exiles collaborating with other Anglo and Latin musicians to bring a musical message of social justice and solidarity with Latin American causes to audiences in those countries.

Meanwhile, in Chile under the dictatorship, the music of the nueva canción artists continued to console and inspire activists who fought for an end to Pinochet's repression, circulating clandestinely on contraband cassettes, being sung in underground clubs and at shantytown soup kitchens. Furthermore, a new generation of artists emerged in Chile that developed their own socially-conscious style of music known as canto nuevo, which was less overtly political in its lyrics, but no less important as a defiant form of cultural expression. At great personal risk singers and groups such as Isabel Aldunate, Nano Acevedo, Duo Semilla, Rebeca Godoy, Grupo Abril, Eduardo Peralta, Santiago del Nuevo Extremo, Sol y Lluvia, and Francisco Villa played a vital role in the struggle against military rule.

The website [www.trinity.edu/dspener/chile-sings/] serves as an online catalog of the Chile Canta al Mundo seminar series. We encourage you to explore its contents to learn more about the significance of the Chilean experience with dictatorship and democracy, the nueva canción chilena, and the scholarship and artistry of participants in our program. ❖



Above: Víctor Jara and Violeta Parra, two of the leading voices of the Chilean Nueva Canción movement.



David Alfaro Siqueiros' *Muerte al Invasor/Death to the Invader*, 1941-1942, mural at the Escuela México in Chile



The coup d'état of 1973 brought an end to Chile's experiment with democratic socialism. Gen. Pinochet, pictured above, would remain in power until 1990.

para los estudiantes y profesores de MAS por un lado, y por otro, con temas de interés para los estudiantes y profesores de arte y humanidades. Este año, por primera vez, Trinity está uniendo los seminarios Álvarez y Lennox para crear un programa de eventos especialmente rico en cultura. Además, MAS está colaborando con el Esperanza Peace & Justice Center para presentar a la comunidad de San Antonio dos conciertos especiales de fin de semana de músicos chilenos y chicanos. También estaremos exhibiendo un portfollio especial de versos del poeta chileno Pablo Neruda, ganador del Premio Nobel de Literatura, ilustrados por el pintor mexicano David Alfaro Siqueiros, hecho posible a través de un préstamo de la colección permanente del Museo de Arte de San Antonio.

Chile Canta al Mundo resaltará la importancia de un género específico de música – la nueva canción – que aportó una banda sonora al experimento socialista de Chile y a los enfrentamientos que tuvieron los chilenos con la tiranía de la dictadura militar. La nueva canción destacó sus composiciones utilizando instrumentos y ritmos folklóricos latinoamericanos y letras poéticas con conciencia social. Se convirtió en el sonido y el estilo de la izquierda política a lo largo de Latinoamérica por las siguientes dos décadas.

La dictadura chilena torturó, exilió y asesinó a varios de los principales exponentes de la nueva canción. El ejemplo más prominente es el asesinato militar del cantautor Víctor Jara, quien se convirtió en un mártir para la izquierda de Latinoamérica, comparable con el caso de Federico García Lorca, el gran dramaturgo quien fue asesinado por insurgentes fascistas durante la Guerra Civil Española en los 1930s. Junto con su amiga y mentora Violeta Parra, Jara fue la voz y la fuerza creativa más admirada de la nueva canción. El seminario dará prominencia particular a la obra de Violeta y Víctor, quienes se han convertido en íconos y objetos de estudio académico en el mundo de las artes y letras de América Latina.

Los exponentes chilenos de la nueva canción que sobrevivieron el golpe de estado del 73 y partieron al exilio jugaron un papel imprescindible en el extranjero de fomentar la solidaridad internacional con las víctimas de la represión militar y también en relación con el movimiento democrático dentro de Chile. Grupos como Quilapayún, Inti-Illimani, e Illapu y personajes como Ángel e Isabel Parra (hijos de Violeta Parra), hicieron giras por Europa, América del Norte y los países democráticos que quedaban en América Latina para recaudar fondos para la resistencia y crear conciencia en los distintos continentes sobre el desastre ocurrido en Chile. Además, surgieron muchos otros grupos de nueva canción en Europa y Norteamérica en los 70s y 80s que presentaban colaboraciones entre exiliados chilenos y otros músicos anglos y latinos para transmitir un mensaje musical de justicia social y solidaridad con causas latinoamericanas a las audiencias en estos países.

Mientras tanto bajo la dictadura en Chile, la música de los artistas de la nueva canción continuó consolando e inspirando a los activistas que luchaban para ponerle fin a la represión, circulando clandestinamente en casetes de contrabando, cantándose en peñas clandestinas y en las ollas comunes en las poblaciones más miserables. Una nueva generación de artistas chilenos surgió durante la larga dictadura y desarrolló su propio estilo de música con conciencia social conocido como el canto nuevo, que era menos abiertamente político sin ser menos desafiante como estilo de expresión cultural. Cantantes y agrupaciones musicales como Isabel Aldunate, Nano Acevedo, Dúo Semilla, Rebeca Godoy, Grupo Abril, Eduardo Peralta, Santiago del Nuevo Extremo, Sol y Lluvia, y Francisco Villa arriesgaron sus vidas y jugaron un papel indispensable en la lucha contra la dictadura militar.

El sitio web [www.trinity.edu/dspener/chile-sings/] sirve de catálogo en línea para el seminario Chile Canta al Mundo. Le invitamos a explorar su contenido para aprender más sobre la importancia de la experiencia chilena con la dictadura y la democracia, la nueva canción chilena y los aportes al arte y al conocimiento de los participantes de nuestro programa. ❖

PROGRAMA DE EVENTOS

February 4, 2014

LOS 50 AÑOS DE LA NUEVA CANCIÓN CHILENA /
50 YEARS OF CHILEAN NEW SONG

Lecture by Juan Pablo González, musicologist,
Universidad Alberto Hurtado

5:30 PM Trinity University Chapman Aud., CGC 126

February 6, 2014

WINDS OF THE PEOPLE: VIOLETA PARRA,
VÍCTOR JARA Y LA NUEVA CANCIÓN CHILENA /
VIENTOS DEL PUEBLO

An Evening of Song and Memories with Elizabeth
Morris and José Seves

7:00 PM Trinity's Margarite B. Parker Chapel

February 8, 2014

VOCES CHILENAS / CHILEAN VOICES:
COMMUNITY CONCERT

Elizabeth Morris and José Seves (of
Inti-Illimani Histórico)

8:00 PM Esperanza Peace and Justice Center*

February 20, 2014

NO NOS MOVERÁN: SOLIDARIDAD ENTRE CHICANOS
Y CHILENOS EN CALIFORNIA / WE SHALL NOT BE
MOVED: SOLIDARITY BETWEEN CHICANOS AND
CHILEANS IN CALIFORNIA

Reflections by historian Antonia Castañeda with
songs and stories from Agustín Lira (co-founder
of El Teatro Campesino), Patricia Wells,
and Lichi Fuentes

7:00 PM Trinity's Margarite B. Parker Chapel

February 21, 2014

POEMS FROM NERUDA'S CANTO GENERAL, WITH
ILLUSTRATIONS BY DAVID ALFARO SIQUEIROS

Art Exhibition Opening and Reception

Trinity's Neidorff Art Gallery, Dicke Art Bldg

February 22, 2014

CANTOS CHICANOS Y CHILENOS EN CALIFORNIA:
COMMUNITY CONCERT

Agustín Lira & Patricia Wells,
Lichi Fuentes & Hugo Wainzinger, and
Marci Manríquez & Ricardo Valdivieso

8:00 PM Esperanza Peace and Justice Center *

*See back page for more info. on concerts scheduled
at Esperanza or call 210.228.0201



LA NUEVA POLÍTICA DEL ABORTO EN TEXAS Y RECORDANDO A ROSIE

by Rogelio Saenz

RECORDAMOS A ROSIE JIMÉNEZ...

Debemos porque la legislatura de Texas, que aprobó este verano pasado una ley que limitará severamente el derecho a las mujeres a decidir acerca de la terminación de sus embarazos, aparentemente no lo hizo.

Poco después de que la Enmienda Hyde prohibió el uso de fondos federales para pagar por abortos en 1977, Rosie se convirtió en la primera mujer nacionalmente condenada a morir—el 3 de octubre de ese año—por un aborto malhecho que se realizó en McAllen, Texas, porque Medicaid ya no cubría abortos.

Ellen Frankfort, autora del libro titulado *Rosie: The Investigation of a Wrongful Death* (*Rosie: La Investigación de una Muerte Injusta*), llamó la atención sobre la muerte de Rosie y sobre los eventos que la precipitaron.

Frankfort elocuentemente escribió “Sólo cuando no había Medicaid Rosie se vio obligada a ir con una persona sin entrenamiento, sabiendo que las leyes de la matriz no cambian para acomodar el Congreso. Cuando los legisladores votan que mujeres pobres deben de llevar sus embarazos a término, no se le concede a las células el poder de veto.”

Esto viene a mente porque la legislatura de Texas ha creado las condiciones perfectas cuales seguramente se traducirán en más Rosies. Esta legislación contra el aborto ocurrió a pesar del trabajo en oposición que la Senadora Wendy Davis realizó para frustrar su promulgación en una previa sesión especial, así como las manifestaciones crecientes en contra de la guerra del estado de Texas contra mujeres.

Lamentablemente, la legislatura de Texas es veterana practicada en esta guerra contra la salud reproductiva de la mujer. La ley más reciente sobre el aborto se formó solamente dos años después de medidas establecidas para restringir los derechos reproductivos de la mujer y el acceso a métodos anticonceptivos. Y esto es sumamente contraproducente. La limitación de acceso a anticonceptivos provocará más embarazos no deseados, los cuales aumentarán la demanda de abortos.

La ley contra el aborto es la acción más comprensiva para limitar abortos en todo el país. Esta legislación adopta de una serie de políticas que se han formado en otros estados para construir una ley que tendrá un impacto largo y ancho dado el gran número de mujeres en Texas afectadas por esta ley.

En particular, la ley prohíbe el aborto de embarazos de 20 semanas o más, exige que los abortos se realicen en centros de cirugía ambulatoria, requiere que los médicos que realizan abortos tengan privilegios de admisión en un hospital dentro de 30 millas, y estipula que tales médicos son los únicos que pueden administrar medicamentos para inducir el aborto.

El resultado es que es probable que eventualmente sólo cinco de las 42 clínicas existentes (al tiempo que se aprobó la ley) que ofrecen abortos cumplirán con las normas necesarias para continuar la operación. Por lo tanto, es posible que cuando se realizan todas las estipulaciones de la ley, mujeres tendrán acceso al aborto solamente en cinco clínicas ubicadas en Austin, Dallas-Fort Worth, Houston, y San Antonio. Simplemente, ahora muchas mujeres en nuestro estado vasto tienen que viajar largas distancias para conseguir acceso al aborto según las nuevas condiciones.

Según la Encuesta de la Comunidad Americana en 2011, entre mujeres en edad de procrear (15 a 44 años) que viven fuera de los cuatro centros urbanos donde se encontrarán las clínicas de aborto, las mujeres pobres tienen cinco veces más probabilidad de no contar con vehículo en el hogar que aquellas que no son pobres.

Vamos dar un vistazo a la región de Rosie—el Valle. Aquí, las dos clínicas que ofrecían abortos ya no lo hacen desde que la ley se hizo efectiva. Esto sólo agrava el daño causado por el cierre de seis clínicas de planificación familiar entre 2010 y 2012. La falta de acceso a anticonceptivos seguramente aumentará la demanda de abortos en una región que vio aproximadamente 2.600 abortos en 2011. Ahora mujeres en el Valle que buscan abortos tendrán que conducir como 250 millas a San Antonio para obtener un aborto. Muchas simplemente no tendrán los medios y recursos para hacer este viaje. Este viaje es todavía más arduo para mujeres indocumentadas que tienen que pasar por el punto de inspección fronterizo en Falfurrias en camino hacia San Antonio.

Sin la posibilidad de obtener fácilmente y legalmente un aborto, muchas de estas mujeres recurrirán a practicantes clandestinos a lo largo de la frontera, donde estarán en riesgo de abortos malhechos que amenazarán su vida. Algunas mujeres embarazadas en la región han utilizado “abortos en el mercado de pulga” a través de un medicamento, Misoprostol, que fue diseñado para evitar úlceras estomacales, cual ellas usan para inducir aborto, según reporta Esmé Deprez, una periodista que escribe sobre este tema.

No podía haber un momento más oportuno para recordar a Rosie Jiménez. En otra era, pero bajo condiciones similares, Rosie se convirtió en el foco principal sobre el impacto de la política del aborto (la Enmienda Hyde) en mujeres pobres. Ella era una madre soltera mexicana americana de 27 años de edad que estudiaba en la Universidad Panamericana (Pan American University).

La ley antiaborto de Texas supuestamente fue diseñada para mejorar el cuidado médico de la mujer. Sin embargo, entre



Standing Up for Justice in the United Methodist Church



by Mary Ann Barclay

I came out as a lesbian while attending seminary in Texas.

It might not be your average queer coming out story, but the introduction to queer, liberation, and feminist theologies created a space in my mind and spirituality for me to finally own who I am. It was an incredibly liberating experience to come out, but also a complicated one. I'd been in the ordination process to become a minister in the United Methodist Church for about five years already and had completed half a Master's degree to get there. However, the UMC has yet to eradicate its discriminatory policies which keep LGBTQ people from being ordained. Having tasted the long-awaited freedom of being out of the closet, there was no way I could even force myself to go back in for the sake of the church or my career. For a while, I thought I had no other option, but with time I realized I was giving in to injustice too easily.

The institution of the church is said to be grounded in the belief that our ultimate salvation is found in love, care for the marginalized, and creating a more just society as witnessed in the person of Jesus. I stick with the church because on its best days, that's what I see in it. However, as the UMC continues to discriminate against LGBTQ folks, it's harder to recognize its best side. After graduating from seminary, I decided not to

give in to this discrimination that so goes against the grounding of the church, and refused to leave the ordination process. I decided that I would be out, authentic, and moving forward to become a minister with my personal identity intact.

In April of 2013, I was voted on by Austin ministers, despite my declaration of being a lesbian, to continue to the largest body that votes on individual's ability to be ordained. One individual on the committee thanked me for giving them the opportunity to say yes. Had I given in to injustice and removed myself from the process before I could be rejected, this body of ministers wouldn't have had the opportunity to stand up for justice and vote me forward. This was an important lesson that would prep me for what was to come.

My next scheduled interview for the continuation of my ordination process was scheduled to occur in January of 2014. However, before that could happen, I was wrongly removed from the ordination process by the body of folks who had yet to even meet me. This occurred in June – more than 6 months from when they were supposed to sit down with me. I was emotionally prepared for the rejection that I felt would ultimately come from the “rules” of the UMC, but I was not prepared for the dehumanizing refusal to even interview me. Shame on me, perhaps, for expecting discrimination to be so orderly.

Since June, I have had immense support, guidance, and assistance from churches, allies, other queer Methodists seeking ordination, nonprofits working for inclusion, and lucky for me, people who know how to fight for justice. Over the last few months, the wrong that was done by the body who removed me from the ordination process without ever meeting me, was corrected. Thanks to the work of other justice-seekers, a small pinch of justice has been served, and I am back on track. I will now have my interview this summer. While I celebrate this

opportunity to be true to myself, to what I believe the church is supposed to be, and to my values of love, justice, and relationship, others question why I am wasting my time.

When I am interviewed, the UMC discrimination policy will remain. It is very unlikely that they will allow me to be ordained. So why would I bother pursuing the interview? What's the point?

Discrimination in any form, but especially in formal policy and practice, demands that justice-seekers do not avoid pointing out its harm. As a friend of mine once reminded me, as justice-seekers and truth-tellers, our success is not dependent on the outcome ultimately decided by others, success is solely dependent on whether or not we seek justice, speak our truth, and maintain our integrity. I will likely be rejected in my interview this summer, but I'm determined to give my denomination a chance to “say yes” to me. If they say no, it is on their own conscience and it is up to them to justify the discrimination they participate in and how it fits into their understanding of a loving God. But it is on me to stay true to who I am in the face of injustice – a queer AND a minister.

For all of us who are marginalized by formal or implicit discrimination, it's easy to be dragged down by legislation that doesn't pass, allies that disappoint us, or efforts that seem to be in vain. But I'm learning that justice and truth aren't only manifest in the end-results that liberate us, they're manifest every time we stand up for ourselves and for each other. Our success is bound up not in the people or policies that oppress, but in our collective selves. ❖

Bio: Mary Ann Barclay currently serves as Justice Associate & Youth Director at University UMC in Austin, TX. She's passionate about the intersections of faith and justice with a particular interest in queer, feminist, and liberation theologies.

Had I given in to injustice and removed myself from the process before I could be rejected, this body of ministers wouldn't have had the opportunity to stand up for justice and vote me forward.



OUTCAST MINISTER

IN MEMORY OF GENE LEGGETT, 1935–1987

by Rachel Jennings

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"—Luke 13:34 (KJV)

Before Harvey Milk, before Stonewall, he was trapped on a ledge in the half-dark of the sixties. Thus, Rev. Gene Leggett, a Methodist pastor in Austin, Texas, shared the news of his love for a man with his hovering but distant wife. The Hebrew prophets, the Christian fathers of ages past had no idea what this man and woman signified or were about as they clung together, holding hands, that night on the veranda.

It was a layman in the congregation who suspected all. He knew the minister's bishop, fellow clergy, old professors at Union and Perkins seminaries had not a clue who the minister might be. Like the Pharisees who spied on Jesus to catch him in unseemly acts, the man hired a detective to surveil Rev. Leggett and snag him in a net.

Reported to Bishop Slater and condemned, he defended himself with eloquence at the Southwest Texas Annual Conference. Even when he was silent, however, delegates felt his presence. He sent ripples through the air. Each man who caught his eye forgot why they were there, asking instead the questions any man might ask another. No one knew whether to laicize or lay him, defrock or deflower him. In the end, the august body revoked his ordination.

The former pastor returned in restrained protest year after year throughout the seventies, the early eighties, to the ordinations of new pastors at Annual Conference each spring.

Gene Leggett was declared "unacceptable for the ministry" by the Methodist Church after he publicly announced he was a homosexual. Here he holds a shepherd's staff in front of his Dallas home, which he opened to youths, both homosexual and straight. "In my head," he says, "I have started my own church." He was a major figure in LGBT activism in religious spheres.

Bound and gagged with a satin stole, Gene Leggett knelt quietly at the communion rail, trussed like Isaac on Abraham's altar or a fancy pullet for Sunday dinner. He was the center of attention. Each ordinand felt drawn to him as a disciple to a teacher. Each ordinand hid from him as a guilt-stricken jailer shies from an innocent man. If you ask an older pastor about Gene Leggett, he will say, "I saw him! I will never forget seeing him that day I was ordained."



selections from
Weedslovers:
*Ten Years in the Shadow
 of September*
 a chapbook
 by Kamala Platt
 coming this Spring!

Seasonal Still Life

*"I cannot hear you speak but your letters take me to
 the far reaches of the world."* -Troy Davis*

Today, there were piles of feathers
 and a detached wing
 outside the Meadowlark aviary
 where we found the peachicks,
 their small bodies torn asunder.

Marauders—probably raccoons,
 maybe babies themselves,
 followed drought-driven hunger
 that took them away
 from the remnant of a stream
 where "fishlings" no longer
 squirmed in the mud.

It was the last day of summer.
 105 degrees had reduced to 95 at midday
 and 75 at night
 in Los Ebanos, Roma, Rio Grande
 where more walls
 will be built on flood plains
 homes will be evacuated ,
 and young animals will die--
 even if autumn rains ever come, again.
 Yet, tonight, fires still smolder
 & Atlokoya, goddess of drought, reigns,
 though the peachicks' remains look more
 like the dismembered Coyolxauhqui.

And tonight, the last day of summer,
 at 11:08, their time, the lights
 went out again in Georgia.
 Tonight, despite the chanting
 that connected the continents
 in the light of prayer and good will,
 Troy Davis was executed.

On this last day of summer,
 he refused his last supper,
 in order to spend time with his friends.

- September 2011

**Troy Davis' words come from his final letter to supporters
 that I read in Information Clearing House, Sept. 22nd, 2011*

Mary's gift

(From Meadowlark to Martin Street, San Anto)

Upon returning home to sit on my San Anto porch,
 I'd rummaged that never-quite-unpacked wicker basket,
 pulling out bulbs of last year's garden garlic,
 still so sculptural that my neighbors exclaimed
 at the Kansas loam, home-grown perfect-ness.

I handed my cross-the-street neighbor
 my last jar of your wild blackberry jam
 "for pancakes, en fin de semana"
 I noted, tilting jar toward sun
 to purple the grayness of the day
 with deep-color-drenched light:
 last summer's sand hills, morning dew
 preserved with spirit run wild in that jar--
 (In a frenzy of post- treatment highs
 when you told me the doctor had called you
 "cancer free," you drove out sand roads
 every day at dawn to find ripe berries,
 and at night you'd can the sweet dark fruit
 in bell jars
 as if your life depended on it.)

The morning after my return to San Anto,
 my next-door neighbor got tears in her eyes
 as we were chatting across the chain link

when our cross-the-street neighbor
 came to say their electricity was offed, again
 though she'd used grocery money
 to pay the (f)utility company the day before.

It had been the cps (f)utility guy
 chatting loudly on his cell phone
 that had brought my next-door neighbor
 and I, onto our porches to see the commotion,
 and seeing nothing,
 we commenced our own across-the-chain link chisme
 by which time he'd crossed the street,
 where he ignored our neighbor's pleas:

"my grandchild is with me--
 please don't cut the lights."



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THE NEW POLITICS ON ABORTION IN TEXAS AND REMEMBERING ROSIE

by Rogelio Saenz

LET'S REMEMBER ROSIE JIMENEZ... We must because the Texas legislature, which passed an abortion bill this past summer that stands to severely limit the access of women to abortion, apparently could not bring itself to.

Shortly after the Hyde Amendment barred the use of federal funds to pay for abortions in 1977, Rosie became the first woman in the country to die—on October 3, 1977—from a botched and unsanitary abortion that she obtained in McAllen, Texas, because Medicaid would no longer cover abortions.

Ellen Frankfort, author of the book titled *Rosie: The Investigation of a Wrongful Death*, brought attention to the death of Rosie and the events that precipitated it. Frankfort eloquently wrote “Only when there was no Medicaid did Rosie go to an untrained person, knowing that the laws of the womb do not change to accommodate Congress. When lawmakers vote that poor women must carry their pregnancies to term, the cells are not granted the power to veto.”

This comes to mind because the Texas Legislature has created the perfect conditions that will surely result in *more* Rosies. This law restricting abortion occurred despite an eleventh-hour filibuster by state Senator Wendy Davis that thwarted the legislation in a previous special session and as protests against Texas’ war against its women swept the state.

Sadly, the Texas Legislature is a practiced veteran in this war on women’s reproductive health. The abortion bill occurred on the heels of legislation in the earlier legislative session which seriously curtailed women’s reproductive rights and access to birth control. This is just so counter-productive. Limiting access to birth control is likely to result in more unwanted pregnancies, which, in turn, is likely to lead to more abortions.


The abortion bill is the most comprehensive effort to restrict abortions across the country. It draws from piecemeal policies that have been passed in other states to sculpt a policy that will have far and wide impact given the large number of women in Texas affected by this law.

In particular, the bill bars the abortion of pregnancies of 20 weeks or more, demands that abortions be performed in ambulatory surgical centers, requires that physicians performing abortions have admission privileges in a hospital within 30 miles, and stipulates that such physicians are the only ones who can administer abortion-inducing drugs.

The probable result is that eventually only five of the existing 42 clinics (at the time the law was passed) offering abortions will meet standards needed to continue operation. Thus, it is possible that once all of the stipulations of the law go into effect, abortions will only be available in a handful of clinics located in Austin, Dallas-Fort Worth, Houston, and San Antonio. Put simply, now many women in our vast state have to travel long distances to get



**On October 3, 1977
Rosie Jimenez
died from an
illegal, back-alley
abortion**



Rosie was a 27 year-old single mother who hoped her university studies would be her and her daughter's way out of a cycle of poverty and underemployment. But, she needed an abortion. Her \$100.00 scholarship check had to go for school, and the Hyde Amendment had cut all Medicaid funds for abortion. She went to an illegal abortionist. Infection caused by unsterilized instruments sent her to the hospital the next day. Within a week she was dead.

Rosie was only the first of many victims of the Hyde Amendment cut-off. Untold numbers of women, especially poor and women of color have suffered and died from illegal abortions, because they did not have access to legal ones.

Massachusetts is one of the few states where funding is still provided for women who cannot afford abortion. However, proposed changes to the state constitution threaten to end this funding. Our legislature is overwhelmingly anti-choice: what happened to Rosie Jimenez could happen here. We must work to keep abortion a right for all, not a privilege for some.

It is urgent that we act now!

PRO-CHOICE VIGIL
Monday, October 4
4-6 p.m.
State House steps

The Coalition for Reproductive Freedom
P.O. Box 686 Jamaica Plain, MA 02130
For more information, call 617-552-2542.

The Reproductive Rights National Network (RRNN) is an organization of individuals committed to reproductive freedom for all. We include safe, legal and accessible abortion practices from Massachusetts through the rest of the United States. RRNN will continue to work for equal and safe reproductive care for all women. RRNN is a 501(c)(3) non-profit organization. RRNN does not discriminate on the basis of race, gender, or ethnicity.

Without the possibility of easily and legally obtaining an abortion, many of these women will resort to back-alley practitioners on both sides of the border, where they are at risk for botched, life-threatening abortions.

abortion access given current conditions.

Indeed, according to the 2011 American Community Survey, among women of childbearing age (15 to 44 years) living outside of the four urban centers with abortion clinics, poor women are five times more likely not to have an automobile in their homes compared to those who are not poor.

Let’s take a look at Rosie’s home – the Valley. Here, the two clinics that performed abortions no longer do so since the bill went into effect. This just compounds the damage from the closing of six family planning clinics between 2010 and 2012. The lack of access to contraception will surely increase the demand for abortions, in a region that saw approximately 2,600 abortions in 2011. Now Valley women seeking abortions will need to drive 250 or so miles to San Antonio to obtain an abortion. Many simply do not have the means or the resources to make this trip. This trip is still more arduous for undocumented women who must pass through the border checkpoint in Falfurrias along the way to San Antonio.

Without the possibility of easily and legally obtaining an abortion, many of these women will resort to back-alley practitioners on both sides of the border, where they are at risk for botched, life-threatening abortions. Some pregnant women in the

region are using “flea-market abortions” in the form of a medication, Misoprostol, designed to avert stomach ulcers, which these women use to induce abortion, according to Esmé Deprez, a journalist writing on this topic.

There couldn't be a more appropriate time to remember Rosie Jimenez. In a different era, but under similar conditions, Rosie became the major focus on the impact of abortion policy on poor women, in this case the Hyde Amendment. She was a 27-year-old Mexican American single mother and a college student at Pan American University.

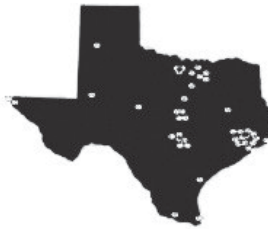
The abortion law of Texas supposedly was designed to improve medical conditions of women who have abortions. However, among the 828,217 abortions that were performed in Texas involving women residing in the state during the period between 2001 and 2011, only five resulted in the death of the woman, according to the Texas Department of Health Services. The last such death occurred in 2008.

In reality, nearly four decades after the death of Rosie Jimenez, the new abortion law will put the lives of women with limited resources at increasing risk of death from unsafe abortions. The bill will affect the lives of Texas women dramatically and will undoubtedly embolden other states around the country to wage war against women and their reproductive rights.

The courts will ultimately decide the constitutionality of this policy. Friends and family of Rosie Jimenez can likely give you an early answer about cause and effect. ♦

Bio: Rogelio Sáenz, a sociologist & demographer, is Dean of the College of Public Policy at UTSA. A shorter English version of this essay was published in the El Paso Times and is available at www.elpasotimes.com/opinion/ci_23745729/new-worry-about-botched-abortions.

THIS IS TEXAS



THIS IS TEXAS ON SB5



Graphic: wholewomanshealth.com

LA NUEVA POLÍTICA DEL ABORTO

...con'td from p. 6

los 828.217 abortos realizados en Texas involucrando mujeres residentes del estado durante el periodo entre 2001 y 2011, solamente cinco resultaron en la muerte de la mujer, según el Departamento de Servicios de Salud del Estado de Texas. La última tal muerte ocurrió en 2008.

En realidad, casi cuatro décadas después de la muerte de Rosie Jiménez, la nueva ley contra el aborto pondrá en riesgo las vidas de mujeres de recursos escasos lo que se reflejará en mayor mortalidad femenina debido a abortos inseguros. Esta legislación afectará dramáticamente las vidas de mujeres de Texas y sin duda envalentonará a otros estados para emprender guerra contra mujeres y sus derechos reproductivos.

Los tribunales decidirán últimamente la constitucionalidad de esta ley. Amigos y familiares de Rosie Jiménez probablemente

pueden dar una respuesta sobre la causa y efecto de esta política. ♦

Bio: Rogelio Sáenz, sociólogo y demógrafo, es el Decano del Colegio de Políticas Públicas en la Universidad de Texas en San Antonio. Una versión en inglés de este ensayo fue publicada en el El Paso Times y está disponible en www.elpasotimes.com/opinion/ci_23745729/new-worry-about-botched-abortions.

CALL FOR ENTRIES!

HOW HAS YOUR COMMUNITY BEEN IMPACTED BY FRACKING IN THE EAGLE FORD SHALE (OR ELSEWHERE)?

The Esperanza Peace and Justice Center wants to hear from you. We are planning an **art exhibit** for Spring 2014 that explores **the complex realities of the fracking boom-- the good, the bad, and the ugly**. We are looking for *creative expressions in all media (photos, stories, songs, drawings, letters, performance) that share your experience of fracking. You don't have to live in the Eagle Ford shale, and you don't have to be a professional artist to submit!* **Todos somos creativ@s.**

DEADLINE EXTENDED to Sat., March 1st!

Questions? Call Marisol Cortez at (210) 228-0201

FRACK-ASO!

Portraits of Extraction in Eagle Ford and Beyond

Exhibit Opens Friday, April 18th, 2014



TO SUBMIT: Send a 1-page info sheet with title, type of work (photo, painting, etc.), description of piece (including size, if applicable) and contact info (name, address, email, phone). EMAIL: esperanza@esperanzacenter.org or MAIL: Esperanza ATTN: Marisol Cortez, 922 San Pedro, San Antonio, TX 78212.

¡CON CLAVE!

by María R. Salazar

Chata Gutierrez, ¡Presente!



I don't know if there is a heaven after we are done with this organic world, but I do know that while I walked this earth, I experienced *un ambiente* that felt like heaven. It made me hope real hard that a dance floor featuring *lo mejor de salsa* and being surrounded by *todo el mundo* is, indeed, heaven.

Ese ambiente had it all! There was love, drama, *ganas*, *gritos*, *risas*, *romancé*, y *más drama*. *Los políticos llegaron y siempre los amantes bailaron* and the butches, who didn't dance much, stood firm tapping their glass with a pinky ring to a good Caribbean beat. In the booth, the DJ inspired every sway, every dip, every glide, every spin! It was beautiful. We were there, with our desires, our fears, our sexuality, our ambitions, our pain, our sensuality and our hearts. It was rare to find the fullness of us in one space and even rarer to be in commune with *todo el mundo*. By *todo el mundo* I mean *las mujeres*, *los guapos*, *las machas*, *los jotos*, *los muchachos*, *los ricos*, *los pobres*, *pués la familia*, *todos juntos*. *Un cielo bonito*. But it happened with a salsa rhythm while the DJ carried this message, "*se hace con clave*." Clap your hands to that simple beat, "*porque se hace con clave*."

I was there. It was beautiful.

This *ambiente* was a gift to me. When I think of this gathering of *todo el mundo*, my heart swells with pure, unapologetic joy. The DJ creating *un cielo bonito* was music legend, Micaela "Chata" Gutierrez. I am so grateful that Chata spent forty years+ creating these moments of *un cielo bonito*. And it wasn't just on the dance floor, cuz for some forty+ years, Chata brought this magic to us every Saturday from noon to 3pm with the radio program of "Con Clave", a ground-breaking line-up she conceptualized in the mid 1970's which materialized to an award-winning program for San Francisco's community and public radio stations of KPOO and KPFA.

That program put out some of the tracks found not only in the soundtrack of my life but in the community of *gente* of San Francisco and well beyond the confines of state lines y *la frontera*. You could hear Chata's music vision playing in the bookstores on Valencia Street in San Francisco's Mission District and even at the Esperanza Center when she was a featured artist for *MujerCanto*, the year 1999, (I think).

I got the chance to shuttle Chata around San Antonio when she played *música* at the Esperanza. I think she took great delight in getting all these Tejanos onto the dance floor. I know she was overjoyed when she found that Enrique and Isabel Sánchez (the parents of Graciela Sánchez, the Director at the Esperanza Center) were such avid fans of *salsa*, *el son* y *merengue*. When I drove her from place to place, I asked Chata where she got her

shoes, cuz Chata was a dapper dresser and I confessed that when I lived in San Francisco, I paid attention to her fashion —cuz, she had style! She laughed and said, "go with what you like, be comfortable y *te miras bien*." And then she said, "don't be afraid to be who you are cuz in the end, it makes us all liars and we can't live as liars. It kills us." She never did tell me where she got her shoes.

As I drove her around, we listened to a local station and she would say the music of *rancheras* y *boleros* reminded her of her family growing up in the San Francisco's Mission District. (Chata's family immigrated to the United States from the state of Michoacán in México). I asked her then where she got her love for salsa music and she said she didn't know, she just loved it, she loved all music. She loved how it brought people together. At the dance, I was right! The featured host, Chata, packed the house! The top floor was full; it felt like everyone in San Antonio was there! And there it was again, *otro momento con ese ambiente*. It felt like *un cielo bonito* —*todo el mundo* was right there! We danced. All of us, the lovers, the deceived, the dreamers, the artists, *los políticos*, the believers, *los viejitos* y *también los niños* —*un cielo bonito*.

We lost Chata to cancer on December 17, 2013. She battled it for some 12 years. Stupid cancer. I was saddened to hear of her passing. My heart bled grief. Chata was a proud Chicana, fierce lesbiana who could bring us together in one spot in great commune with her mix of music. I am sad that those moments of *un cielo bonito* won't be experienced here in this organic world again. But when I hear "*La Vida Es Un Carnaval*" (Celia Cruz), "*Vivir Lo Nuestro*" (La India), *Bailando* (Frankie Ruiz), "*El Gran Varón*" (Willie Colón), or one of my favorites, "*La Rebelión*" (Joe Arroyo) — I know I was given a gift, y *doy las gracias*. And, I remember that message Chata had for *ese cielo bonito*... *¡Se hace con clave!*

Que descanse en paz.

¡Con clave!

Chata Gutierrez, ¡Presente!

To honor Micaela "Chata" Gutierrez, you can make a contribution in her name to KPOO Radio

PO Box 156650, San Francisco, CA 94115-6650

www.kpoo.com





Socorro Marquez,

madre, abuela y amiga de las mujeres de MujerArtes del Centro Esperanza pasó a la vida eterna el 9 de enero, 2014 a los 85 años. Las amigas de “Coco” se recordaron de ella diciendo: “Cómo le gustaba contar chistes, bailar toda clase de música, cantar rancheras y relatar cuentos...” Además, los artes manuales fueron un don para ella. Le encantaba trabajar el barro, hacer flores y mas. Coco siempre tendrá su lugar en los corazones de sus amigas y de su familia en Tejas y Wisconsin. Un pésame sincero a la familia de Coco y a las mujeres de MujerArtes de parte del Centro Esperanza.



Socorro Marquez, loving mother, grandmother and friend to the MujerArtes women of Esperanza Center passed on to eternal heaven on January 9, 2014 at the age of 85. The women of MujerArtes remember Socorro as a person full of life who enjoyed telling a good joke in Spanish, loved to sing and tell stories, and was a talented artist in clay and other media. She will live on in the hearts of her friends at MujerArtes. Condolences to “Coco’s” friends and her family in Texas and Wisconsin on behalf of Esperanza.



La Buena Gente de Esperanza extend their heartfelt condolences to longtime supporter Brad Veloz and his family for the recent loss of their beloved brother. May Brad Veloz and his longtime partner, Mike H. Rodriguez and all the family find relief in these words of comfort.

*Que descansa en paz
su hermano,
Evaristo Ray Veloz.*



AGRADECIMIENTOS ESPERANZA DONORS

Esperanza Center’s supporters are our source of inspiration and give us the desire (ganas) to continue even after 27 years. If you are not a monthly donor and would like to sign up —or would like to make a tax deductible contribution, contact us at esperanza@esperanzacenter.org or call Ramona or Graciela at 210.228.0201. Thank you to the following buena gente for their recent end-of-year donations.

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Amnesty International #127 info. Call Arthur Dawes, 210.213.5919.

Bexar Co. Green Party
info@bexargreens.org or call 210.471.1791.

Celebration Circle meets Sundays, 11am@SA Garden Ctr., 3310 N. New Braunfels @ Funston Pl. Meditation: Weds @7:30pm, Quaker Mtg House, 7052 Vandiver. 210-533-6767.

DIGNITY S.A. gathering at 5:15 pm, mass at 5:30 pm, Sunday @ Beacon Hill Presbyterian Church, 1101 W. Woodlawn. Call 210.340.2230

Adult Wellness Support Group sponsored by **PRIDE Center** meets 4th Mondays, 7-9 pm @ Lions Field, 2809 Broadway. Call 210.213.5919.

Energia Mia will be meeting on an as-needed basis for the time being. For info call 512.838.3351.

Fuerza Unida, 710 New Laredo Hwy. www.lafuerzaunida.org 210.927.2294

Habitat for Humanity meets 1st Tues. for volunteer orientation, 6pm, HFHSA Office @ 311 Probandt.

Proyecto Hospitalidad Liturgy meets Thurs. 7pm, 325 Courtland.

S.A. International Woman's Day March & Rally planning committee meets year-round. www.sawomenwillmarch.org or 210.262.0654

Metropolitan Community Church (MCCSA) 611 East Myrtle services & Sunday school @10:30am. Call 210.472.3597

Overeaters Anonymous meets daily in English & MWF in Spanish. See www.oasanantonio.org or (210) 492-5400

People's Power Coalition meets last Thursdays. Call Marisol 210.878.6751.

PFLAG, meets 1st Thurs. @ 7pm, University Presbyterian Church 300 Bushnell Ave. 210.655.2383.

Parents of Murdered Children, meets 2nd Mondays @ Balcones Heights Community Ctr, 107 Glenarm | www.pomcsanantonio.org

The Rape Crisis Center
7500 US Hwy 90W Hotline: 210.349.7273./210.521.7273
Email: sgabriel@rapecrisis.com

The Religious Society of Friends meets Sundays@10am @ The Friends Meeting House, 7052 N. Vandiver. 210.945.8456.

S.A. Gender Association meets 1st & 3rd Thursdays, 6-9pm @ 611 E. Myrtle, Metropolitan Cmty Church

The SA AIDS Foundation offers free HIV testing at 818 E. Grayson St. 210.225.4715 | www.txsaaf.org.

SA-NOW is back! Call 210.887.1753 or see womansa.com for info.

SIGI-USA LGBT Buddhist group meets 2nd Sat. at 10am @ 7142 San Pedro Ave., Ste 117. Call 210.653.7755.

Shambhala Buddhist Meditation classes are Tues. 7-8pm, & Sun. 9:30am-12:30pm at 1114 So. St. Mary's. Call 210.222.9303.

S.N.A.P. (Survivors Network of those Abused by Priests). Contact Barbara at 210.725.8329.

Voice for Animals: 210.737.3138 or www.voiceforanimals.org for info

THE BIG GIVE S.A.

One City, One Day, One Goal!

The Big Give S.A., part of Give Local America, is a 24-hour national day of giving that takes place from midnight to midnight on **Tuesday, May 6th, 2014.**

The purpose of this community-wide giving challenge is to increase public awareness of the impact local nonprofits make in addressing San Antonio's social challenges by connecting people to the causes that move them the most. Of course, this also makes giving FUN! Hundreds of cities across the country will come together May 6th to Give Local.

We encourage you to support the Esperanza with year-round giving, but especially on May 6— a charitable holiday! It's a day to celebrate San Antonio's spirit of generosity and help raise Esperanza's profile within the city. **Plus, gifts made on The Big Give S.A. website during this 24-hour give may be amplified by matching funds and prizes for the Esperanza!** There will even be a celebratory party that night for all who participate! www.thebiggivesa.org

Start your 2014 tax-deductible donations to Esperanza today!

I would like to donate \$ _____ /month by automatic bank withdrawal. Contact me to sign up.

I pledge to send \$ _____ each _____ month _____ quarter _____ six-months

through the mail.

Enclosed is a donation of
 _____ \$1000 _____ \$500
 _____ \$250 _____ \$100
 _____ \$50 _____ \$25
 _____ \$15 _____ \$10

La Voz Subscription
 _____ \$35 Individuals
 _____ \$100 Institutions
 _____ other \$ _____

Name _____

Address _____

City, State, Zip _____

Phone Number _____

I would like to volunteer!

Please use my donation for the Rinconcito de Esperanza

for more info call 210.228.0201

Make checks payable to the Esperanza Peace & Justice Center. Send to 922 San Pedro, SA TX 78212. Donations to the Esperanza are tax deductible.

Notas Y Más

February 2014

Brief news items on upcoming community events.
Send items for Notas y Más to: lavoz@esperanzacenter.org
or mail to: 922 San Pedro, San Antonio, TX 78212.

The deadline is the 8th of each month.

Alternate Currents, an art exhibit investigating light and the ideas that can arise from it is now on view at **The Guadalupe Cultural Arts Center's Museo Guadalupe**, 723 Brazos, Tues-Sat., 12-5 pm through March 1, 2014. Check www.guadalupeculturalarts.org

SoL Center at University Presbyterian Church, 300 Bushnell Ave, is offering the course, **Opening Our Sanctuary Doors Wider: Opportunities for LGBT Inclusion** with Alex Patchin McNeil on Sunday, Feb. 9, 7-9 pm. Contact Lucy @ 210. 732-9927, or email solcenter@upcsa.org. Tuition: \$15. For a full listing of SOL courses, go to www.upcsa.org/sol_center.

The NACCS 2014 Tejas Foco Conference, Chicana/o Studies in Tejas: Transforming Our Communities will be held Feb. 20-22, 2014 at Northwest Vista College in San Antonio, Tejas. Check: www.alamo.edu/nvc/tejasfoco

The 2nd Annual **DAMAS Conference** (Daughters & Mothers Achieving Success) will be held on Sat., February 22nd at the **Edgewood Theatre of Performing Arts**, 402 Lance St. Contact Pat at 210.444.8122 or Olga at 210.444.7596 with questions.

The **20th Annual Basura Bash Waterways Clean Up** will be held on February 22. Visit: www.basurabash.org.

CineFestival, the nation's original and longest-running Latino film festival, celebrates its 36th anniversary February 22 to March 1st. Tickets go on sale Feb. 3rd. Check www.guadalupeculturalarts.org

The Woodlawn Theater, 1920 Fredericksburg Rd., will be hosting the **Vagina Monologues for V-day 2014** on February 24/25/26 at 7pm. For details contact Nicole at 210-208-5735.

Las Tres Laureadas, a tribute to: Rose Catacalos, 2013 Texas Poet Laureate, Dr. Carmen Tafolla, San Antonio's 1st Poet Laureate & Gwen Zepeda, Houston's 1st Poet Laureate – will take place Thurs. March 6th, 6-8 pm @ UTSA Downtown Campus, Buena Vista Bldg.

The Texas Association Against Sexual Assault (TAASA) conference will be held in Irving from March 9-13, 2014. The theme is **"Break the Box: Collective Action Against Sexual Violence."** Check: taasaconference.org/speakers/

Frontiers: A Journal of Women's Studies invites submissions for a special issue on **Transnational Feminism** and its impact on Women's Studies as we commemorate the 40th anniversary of the first *United Nations World Conference on Women* that took place in Mexico City in 1975. Due date for *Receipt of Papers* is May 1, 2014. For guidelines, please check frontiers.osu.edu/submissions

The 2014 Federal Grants and Loans Directory contains more than 2800 financial programs, subsidies, scholarships, grants and loans offered by the US federal government. To order call: 1 (866) 645-1051.

San Antonio's LGBTQA Youth Group meets every Tuesday from 6:30 pm to 8:30 pm at **University Presbyterian Church**, 300 Bushnell Ave. See fiesta-youth.org

Save the Date! **MALCs 2014 Summer Institute, Mapping Geographies of Self: Woman as First Environment**, will be hosted by Northern New Mexico College in Española, NM on July 30-August 2. Check: www.malcs.org

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Corazones de Esperanza



handmade
Valentines Day
gifts for loved ones

Monday-Saturday
February 3-14th
10am-5pm

NOCHE AZUL DE ESPERANZA

is on hiatus and will return in March!



The Corazones de Casa de Cuentos

invite you to come share
historias, memories, coffee and
laughter with us every 2nd Saturday!

NEXT CONVIVIO: Saturday, February 8th
10am - 12pm @ Casa de Cuentos
816 S. Colorado (at Guadalupe St.)

For more info:
Actos de Corazón: Honoring the Historias of San Anto's Westside

www.corazonesdelwestside.blogspot.com
or call Cynthia at 210.396.3688.

@ MujerArtes 1412 El Paso (between Brazos & San Jacinto) | 210.223.2585

LA VOZ DE ESPERANZA · FEBRUARY 2014 VOL. 27 ISSUE 1 ·

**Tuesday,
Feb. 4th
2014**

@ Ruth Taylor
Recital Hall,
Trinity
University
Free & Open to
the Public



Trinity University's Coates Library presents

Faith, Civil Rights, and a Call to Action: The Legacy of Claude W. Black, Jr.

www.trinity.edu/news



An official opening of the Claude and ZerNona Black Papers
Panel Discussion | 4pm + **Reception** | 5:20pm
Lecture | 7pm with Taj I. Matthews, Mario Marcel Salas,
Loretta Parham and **former Atlanta mayor Shirley Franklin**
Exhibit on display through February in the Special Collections and
Archives on 2nd Floor of Coates Library

American Latino Heritage Fund,
Westside Preservation Alliance, Guadalupe Cultural
Arts Ctr, Esperanza Peace & Justice Center, Los
Compadres de SA Missions Nat'l Historical Park,
Nat'l Parks Conservation Assoc. & others

invite you to the

San Antonio Latino Legacy Summit

Saturday, Feb. 15th 2014 | 9am - 3pm

@ Guadalupe Cultural Arts Center Theater
1300 Guadalupe Street, 78207

Highlighting the importance of **identifying**
and **preserving** Latino heritage in Texas.

Free and Open to the Public



Register @ www.nps.gov/latino
Facebook: [latinoscholarspanel](https://www.facebook.com/latinoscholarspanel)



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Trinity University presents the 2014 Alvarez and Lennox Seminars

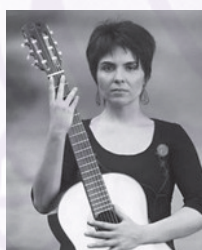
CHILE CANTA AL MUNDO

CHILE SINGS TO THE WORLD

featuring

TWO COMMUNITY CONCERTS

@ **ESPERANZA** \$5 Presale | \$8 Door
Info: 210.228.0201



**La Nueva Canción & the Chilean
Struggle for Freedom**

Saturday, Feb 8th at 8pm

Voces Chilenas: Elizabeth Morris & José Seves

**Cantemos Juntos:
Cantos Chicanos y Chilenos en California**



**Saturday,
Feb 22nd at 8pm**

Agustin Lira & ALMA,
Lichi Fuentes & Hugo
Wainzinger
Marci Manriquez &
Ricardo Valdivieso



see pages 3-5 for more info on this program of concerts, lectures and performances