

# La Voz de Esperanza

SEPTEMBER 2018 | VOL. 31 ISSUE 7

SAN ANTONIO, TEJAS

*"La separación"* by Justin Flores - Grand Prize Winner, *Corner of Cherry & Lamar* photo contest.



See pages 8 & 9 inside for more  
contest photos and information on the  
upcoming Texas State Supreme Court hearing.





## La Voz de Esperanza

Sept. 2018

Vol. 31 Issue 7

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is a publication of

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Articles due by the 8th of each month

### Policy Statements

\* We ask that articles be visionary, progressive, instructive & thoughtful. Submissions must be literate & critical; not sexist, racist, homophobic, violent, or oppressive & may be edited for length.

\* All letters in response to Esperanza activities or articles in La Voz will be considered for publication. Letters with intent to slander individuals or groups will not be published.

## San Antonio Bus Ministry continues

Editor's note: *The June issue of La Voz featured stories of the bus ministry of San Antonio assisting immigrants released from Texas detention centers who start their journeys to unfamiliar places where someone will sponsor their stay in the U.S. as they seek asylum. Stories like the one that follows will continue in the October issue of La Voz de Esperanza. Texas has the highest number of detention centers in the U.S. with more than 150.*



As a military spouse, I was excited to move to San Antonio two years ago. The huge release of families to local churches in late 2016 showed me that, here, I had the chance to directly impact the lives of these deserving people. And it's these immigrants' stories that keep bringing me back to work at the bus station with the Interfaith Welcome Coalition.

Their stories come in many languages: Quiché, Spanish, Q'anj'obal and Portuguese. They're told by all kinds of people: mothers, children, grandmothers, fathers, women and men. And they bring their stories from a wide array of countries: Guatemala, El Salvador, Honduras, Mexico, Brazil and Sudan, to name only a few.

Recent national events have brought these families into the spotlight. Even so, most of the locals and tourists walking down St. Mary's have no idea how the immigration and asylum issue really is to us here. A quiet river of their human suffering—and of human determination—flows through the San Antonio Greyhound bus station and international airport, day in and day out, all year long. And though they've been through trauma and danger, they keep pressing forward. We have the honor of helping them a little along their way.

My family has sacrificed in the service of the United States, and I've seen in my husband's years on active duty the blood, sweat and tears that go into defending our nation. These last two years, it's been important to me that families like ours are fighting for something that's still worth defending. And what's worth defending is a community that gives food to a young asylum-seeking mother, cough syrup to a sick migrant toddler, and words of respect and welcome to the persecuted stranger. Without all of our efforts, our nation's values would remain a set of good intentions. IWC'S ministry puts some of those best intentions into real action, spreading love where there is fear.

—Erin Bill, *Joint Base San Antonio*



## HAYS STREET BRIDGE RESTORATION GROUP

V.

## CITY OF SAN ANTONIO @ Texas Supreme Court

Thursday, Sept. 13, 2018, Time: TBA

201 W 14th St #104, Austin, TX

Call 210-228-0201 for more information

See pages 8 & 9 of *La Voz* for photos of Hays St. Bridge and information on the community trip to Austin for the Texas Supreme Court hearing.

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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.

# Chicano Movement Anniversaries

## Marking 50 Years of Struggles

By Roberto Rodríguez

Editor's note: *La Voz de Esperanza offers this article as an entry to upcoming Chicano Movement anniversaries in San Antonio and across the Southwest. It is an excellent source for Mexican American Studies courses that are now "acceptable" in this state.*

The next several years will see a number of 50-year commemorations of the events that helped to launch the historic Chicano Movement of the 1960s and 1970s. For some, the movement was a series of legal actions, strikes or huelgas, civil rights protests, and mass rallies and marches, all challenging the permanent dehumanization of Mexican peoples in the U.S.

For others, the movement was a levantamiento, an insurrection or a liberation movement. Whatever it was, it was generally outside of the national conversations on race, though for the right wing, it was simply "un-American."

The movement was never unified in ideology or action — outside of "Brown Power" — though those that took part in the initial uprising (1968-1972) took part in what political scientists refer to as a "primary process," the equivalence of the explosion of a political volcano. This eruption saw the unleashing of pent-up anger, but also the unleashing of creative forces, resulting in the creation of many political, social justice and cultural arts organizations, many of which survive to this day.

The commemoration of those foundational events will give educators the opportunity to teach history to the younger generations who know little of that historic era, outside of Cesar Chavez. It actually has the potential to create many teaching moments and to foment another political eruption, particularly amongst those most targeted by society during this extremely hostile climate.

Some historians will take a more expansive view and mark the mid-1960s through the 1970s as all being part of that primary process, a time in which Mexican peoples in the US finally exploded in fury, no longer willing to accept de jure and de facto segregation, discrimination and in general, a dehumanized status. Others will view this same era as the beginnings of at least 50 years of an ongoing political movement. And still others will see those same 50 years as a continuation of struggles against a permanent second-class status and exploitation that commenced after the 1846-1848 US War against Mexico, in which Mexico lost half its lands and the people their human rights; this while becoming "foreigners in their own lands."

Many people have always believed that in retrospect, this movement would come to be viewed as an Indigenous insurrec-

tion. And truthfully, many still believe that, including that this movement is part of a resistance that began when the first arrows greeted Columbus.

That said, 2018 will mark 50 years since the Los Angeles Walkouts, when some 10,000 Eastside students walked out of their schools to demand educational civil rights and a bilingual and a culturally relevant education. Memorialized as "The Blow-outs," they also took place in other parts of the US, including Arizona and Texas.

The year 2018 will also mark 50 years since the 1968 Tlatelolco massacre of hundreds of student activists in Mexico City, many of whom fled as exiles here, later making a profound impact on the Chicano Movement.

The year 2019 will mark 50 years since El Plan Espiritual de Aztlán was crafted at the 1969 Chicano Youth Liberation Conference, held at Denver's Crusade for Justice. It is at which time that for some, the idea of a Nation of Aztlán, on the lands stolen from Mexico by the United States, became a political ideal.

While some fervently believed in the idea of a Chicano nation, for most it was poetic expression or in the spiritual realm, as relative to other liberation movements around the world at that time, steps to effectuate this nation never actually took hold.

It will also mark 50 years of El Plan de Santa Barbara, which triggered the creation of Chicano/Chicana Studies nationwide, and

the creation of student activist organization MEChA (Movimiento Estudiantil Chicano de Aztlán), while creating a "conciencia Chicana." This Consciousness broke from previous generations who saw themselves either as Mexican or as American or both. However with this new Consciousness, they saw themselves as peoples with an Indigenous consciousness that were rejecting subservience of any kind whether political economic or even cultural. 2019 will also mark 50 years since the founding of the Chicano Press Association, an organization that facilitated the spread of that conciencia nationwide.

In 1519, colonizing Spaniards first arrived on Mexico's shores and thus, 2019 will mark 500 years of colonization. This confluence, if 1992 is any guide, may in fact contribute to another one of those primary processes. 1992 of course was 500 years since the arrival of Columbus. Because many of the countries imposed celebrations on Indigenous (mixed populations also) and African peoples, there was push back that continues to this day, a push-back of anything that smacks of or is a reminder of colonialism.

In 1970, young movement activists created La Raza Unida Party, giving notice to the nation that Chicanos were no longer to be taken for granted, while convening their historic national con-





vention in 1972. Also in 1970, the Comisión Femenil Mexicana Nacional did something similar for Mexicanas/Chicanas. The year 2020 will mark the 50th anniversary of the August 29, 1970, National Chicano Moratorium against the Vietnam War rally — the largest Chicano protest in US history. While three people were killed at this East LA protest — including famed journalist Ruben Salazar — it is the one event that most exposed this movement to the world.

In 1971, the first national Chicana Conference was held in Houston, Texas, which was dedicated to the specific concerns of Chicanas. Chicanas had always fully participated in every struggle, though male historians always tended to “white” them out, and issues specifically focused on gender were not generally prioritized until after this gathering. Also that year, La Marcha de la Reconquista, from Calexico to Sacramento, California, was staged, creating a movement consciousness all along its route.

This timeline is actually arbitrary because the National Farm Workers Association — the organization cofounded in 1962 by Cesar Chavez, Helen Chavez and Dolores Huerta — commemorated its 50th anniversary in Delano, California, in 2012. It later evolved into the United Farm Workers of America. While the union never claimed to be part of the Chicano Movement, Chicano movement activists were inspired by it and supported its many huelgas. 1962 also saw the founding of the Movimiento

Nativo Americano, an organization that asserted the Indigeneity of Mexican Americans. One of the cofounders was Jack Forbes, who went on to become one of the preeminent American Indian scholars and who published in 1962 The Mexican Heritage of Aztlán.

There were many more such historic events; some forgotten, though some have already been commemorated, including the 1966 United Farm Workers-led march from Delano to Sacramento in support of farm workers’ rights in California, as well as the similar march in Texas that year, which was also commemorated in 2016.

In 1967, members of La Alianza Federal de Mercedes, a land grants organization, staged an armed courthouse raid in Tierra Amarilla, New Mexico, precipitating the largest manhunt in New Mexico history, in search of the land grant activist-leader Reies López Tijerina. The event was commemorated in New Mexico earlier this year.

Counterintuitively, the idea of a nation of Aztlán was not part of the land grant struggle, even though that part of the country was the only one actually up in arms regarding issues related to land. Also, in 1967, the Brown Berets were created and soon spread throughout the US Southwest. Well often seen as similar to the Black Panthers, this Chicano organization, while believing in self-defense, was never actually armed in the same manner as the Panthers.

That year, Rodolfo “Corky” Gonzales of the Crusade, wrote “Yo Soy Joaquín,” a poem that was made into a short film by Luis Valdez of the theatrical troupe Teatro Campesino, which itself was founded in 1965 as the cultural arm of the United

Farm Workers. The poem is credited with defining the idea of “Chicanismo,” which is also arguably the poem that triggered the Floricanto — Flower and song — In Xochitl In Cuicatl — or poetic expression of this movement. Corky and the Crusade, though, were more associated with being the primary exponents of revolutionary Chicano nationalism. It was the antithesis of a narrow and inward-looking nationalism.

Because the mainstream media, schools and government view US history through a black-white prism — as a continual tension between white and Black America — this will be the first time many will learn about these events or organizations that were founded during that era and that continue to survive, such as the Southwest Council of La Raza in 1968, that

later became the National Council of La Raza (now UnidosUS), MALDEF, or the Mexican American Legal Defense and Education Fund was also founded in 1968. FLOC, the Farm Labor Organizing Committee, was founded in the mid-60s.

During the incipient stages of the Chicano Movement, the Mexican American Youth Organization and the United Mexican American Students, were founded in Texas and California, respectively, in 1967. Both, along with several other student organizations, eventually merged to become MEChA.

To be remembered is that many pre-movement organizations fought for political representation (MAPA) and civil rights, though they were more integrationist and assimilationist (LULAC and the AMERICAN GI FORUM), as opposed to the later more radical and militant Chicano organizations. Among the many movement organizations created at that time, CASA-HGT and the August 29th Movement (ATM) with its competing ideologies, were reflective of the Chicano Movement. In general, CASA-

HGT did not believe in borders and ATM believed in the right to self-determination, including the right to a separate nation.

Anniversary celebrations can be inspiring and educational, but they can also fall into nostalgia (war stories) at which time, succeeding generations can feel disconnected from long-ago events. This is especially true now, since the Chicano movement challenged issues that have yet to be resolved, such as education, labor, civil, human and immigration rights abuses. Furthermore, succeeding generations are now tackling issues that were not openly discussed or prioritized 50 years ago, such as gender and LGBT specific issues. This raises the question: How should these historic events be remembered?

Perhaps a memory project, akin to Denver’s Chicano Movement Legacy project is in order, but also to be remembered is that the recall of events will not by itself precipitate a new rebellion. The younger generations must find a connection or relevance to that earlier movement with today’s repressive environment.

To be sure, the topic of memory and the Chicano movement is complex. One perspective holds that there was not one movement, but many, each with various perspectives and offshoots. And thus, invariably, there will be many ways in which these anniversaries will be remembered and observed. Because the fight for Chicano civil and human rights did not actually begin in the 1960s, an additional question becomes: In which way was the Chicano Movement different than the previous generations?

Arguably, at least 4 things distinguished this movement: mass protests, a language of rebellion and liberation (as opposed to a language of assimilation), a cultural renaissance and an incipient Indigenous consciousness. This movement precipitated an unprecedented backlash of law enforcement surveillance and violence against its participants. Its bold assertion of “Brown Power” and “Brown is Beautiful” also was not readily accepted even by many within their own communities, many of whom had long accommodated to the point of docility in the face of blatant violence and discrimination.

As documented in the Long Road to Delano, while Mexican peoples had led militant labor struggles before the 1960s,

those actions generally were organized with a worker’s consciousness, and not necessarily among racial/national lines. The Chicano Movement, through its mass protests, generally asserted a class or worker’s consciousness, but also a mestizaje and an Indigeneity as part of its character and organizing principles. Additionally, the language of the movement was beyond integration, justice and equality; it was revolution, insurrection, liberation, reparations and nationhood.

In the realm of cultural consciousness, it differed from previous generations that had either assimilated or asserted Mexican pride. This pride was distinctly Chicano/Chicana (and now, additionally Chicax). This included being proud of being Mexican and mestizo/a, and yet it had a tinge of a romantic Indigeneity; as in ancient Aztec (along with Aztlan), Maya and Olmec cultures. Only later did an actual decolonial Indigenous consciousness become a part of this movement; that is, in its emphasis on the rights of living and diverse Indigenous peoples and communities — particularly those on whose lands we live — as opposed to those in museums or from faraway lands. Through ceremonial Danza and related groups, many became a part of re-indigenization movements, while for others, it occurred as a result of direct connections with other Indigenous peoples and movements on this continent.

From where I write this in Southern Mexico, amid a history of hundreds of years of Indigenous anti-colonial struggles, there is another view of the Chicano Movement; as a continuation of thousands of years of maiz culture(s) and part of that same 500 years of Indigenous resistance.

Perhaps the better question to end with is: How will it be different hereafter? Akin to Zapatismo — which accepts and aligns with all revolutionary struggles worldwide, regardless of race, gender, ethnicities and nationalities — perhaps by ensuring that many worlds are possible, especially within their own movement.

Bio: Roberto Rodriguez is an associate professor in Mexican American Studies at the University of Arizona and can be reached at Xcolumn@gmail.com. Printed with permission of the author. Original article can be found at: [bit.ly/truthout\\_chicano\\_move](http://bit.ly/truthout_chicano_move).



(Top left clockwise) Dolores Huerta who cofounded the National Farm Workers Association in 1962 is the best known Chicana activist, even today. (Right) In 1971 the first National Chicana Conference was held in Houston, Texas. (Bottom right) In 1970 La Raza Unida Party was formed convening a historic national convention in El Paso, Texas in 1972. (Left) Floricanto en Aztlán by Alurista was first published in 1971 inspiring a Chicano cultural and artistic revolution.



...a world where many worlds can fit



**November 15-17, 2018**

For more see: [www.50yearsater.org](http://www.50yearsater.org)



# TO IMPEACH OR NOT TO IMPEACH

by Elliot Benjamin, Ph.D.

It has been about 9 months since I wrote my last La Voz essay—*Resisting Trump: Building Progressive Bridges* [1]—and it feels like a good time to convey my present outlook on the horrendous political situation in the United States. I concluded my last La Voz Trump essay, which was part of my La Voz *Fighting Against the Trump Dictatorship* series [2], on an urgent note of constructive determination<sup>1</sup>:

**The one thing that has remained constant for me is that resisting Trump is absolutely urgent for the preservation of anything resembling human decency, much less human survival. . . , I will be working constructively as part of the Indivisible movement with a focus on what I perceive as the most crucial, urgent, and immediate issue at hand in regard to preventing Trump from destroying the world, and this is the nuclear issue. (p. 12)**

However, I ended up taking some much needed rest and recuperation for the next six months from my various political activities. I lost heart and became discouraged at the prospect of trying to influence the limitation of Trump getting us into a nuclear war, through reaching out directly to members of the United States Congress [1], [3]. Recently, something has been moving in me again, as I know deep down that I must not give up on the values of human decency and integrity, and that I need to do whatever I am capable of to put an end to what I view as the despicable disgrace of President Trump. The United States has become the laughing stock of the world, and the only thing that makes me feel any better about the whole situation is the prospect of impeachment. As much as I think that Trump is psychologically not competent to be president and should be removed by the 25<sup>th</sup> Amendment [4], I do not believe that this will ever happen since it requires the vote of the vice president, and I do not think that Mike Pence would ever agree to this. This means that the only (nonviolent) way to get rid of Trump before his 4-year term comes to an end ( I don’t even want to think about the prospect of eight years of Trump and I don’t advocate violence), is to impeach him.

I initially thought that there was very little chance of removing Trump from office by impeachment, given that in addition to the majority vote in the House of Representatives that is needed, a two-thirds majority is needed

in the Senate, which means that probably at least sixteen Republicans in the Senate would have to vote for impeachment even if the Democrats were somehow to manage to obtain slim majorities in the House of Representatives and Senate after the November, 2018 midterm election [5]. I thought there was virtually no way that 16 Republicans in the Senate would ever vote to remove Trump from office, unless Mueller came up with foolproof evidence that Trump was directly involved in betraying the United States to Russia, which would amount to **treason**.

Soon after Trump’s recent Russian summit with Putin, there was widespread adverse reaction to Trump all over the country, including some Republicans and conservatives, regarding how Trump sabotaged the United States intelligence report of Russian interference in the 2016 presidential election by giving credence and respect to Putin’s claim that Russia was not **at all** involved in this interference. Trump ostensibly put Putin’s claim above the United States intelligence report, which he condescendingly dismissed [6]. For about a week, people were starting to angrily demonstrate against Trump, referring to him as the “traitor in chief,” though nearly 70% of republicans approved of his Russian summit [6],[7]. When I first saw this 70% statistic, I felt discouraged, but as I thought more about it, the wheels of the mathematician in me started to turn.

Let’s think very positive for the moment and assume that the Democrats win a majority or close to a majority in both the House and Senate in the 2018 midterm elections, and that Trump is actually impeached in the House. Let’s also assume that the roughly 100% - 70% = 30% of Republicans who disapproved of Trump’s Russian summit are representative in the Senate, and that this 30% become increasingly concerned about how Trump is betraying

our country. This is not too unrealistic to imagine, as Trump will likely have a second Russian summit meeting with Putin in 2019, accepting Putin’s invitation to meet in Moscow, after Putin rejected Trump’s offer to meet in Washington D.C. [8]. If the senate were to end up with 50 Democrats and 50 Republicans, this translates into 15 Republicans who were distraught about Trump betraying his country, and perhaps it is not totally inconceivable that these 15 Republicans could vote to remove Trump from office. Add one or two more Republicans who by that time may change their allegiance—and lo and behold, historically, we could experience the first time a U.S. President is removed from office.

Of course, this rosy picture that I have just painted is assuming that virtually all Democrats in the House vote for impeachment, and absolutely all Democrats (and Independents) in the Senate vote to remove Trump from office. However, the stark reality is that Trump supporters are apparently, at least thus far, more pleased with the economy doing well—thanks to Trump’s lowering taxes for the wealthy as well as his reducing or eliminating environmental and safety regulations for wealthy corporations—than they are concerned about the growing evidence that Trump has betrayed the United States; less than 2 weeks after the Russian summit, Trump’s approval rating has actually climbed to 45%, which includes an astounding 88% of Republican voters [9]. On the other hand, I cannot help but feel stimulated and inspired by the idealistic billionaire philanthropist and environmentalist Tom Steyer, who has founded, funded, and promoted the *Need to Impeach Movement* with investments of millions of dollars of his own money, as well as by the impeachment efforts of the Free Speech for People organization, inclusive of their soon to be released book on the grounds for Impeaching Trump that will be available in August, 2018. [10] (Note: The book on Impeaching Trump is entitled *The Constitution Demands It: The Case for the Impeachment of Donald Trump*, by Ron Fein, John Bonifaz, and Ben Clements, with a foreword by John Nichols, and will be available in August, 2018.)

It also gives me hope hearing about the progress that special prosecutor Robert Mueller is making in his investigations of Russian ties to leading associates of Trump, with the possibility of actually tying Trump to the Russian conspiracy, which could finally be solid grounds for impeachment. In addition, Trump’s lawyer, Michael Cohen, motivated by the approved Department of Justice raid on his office and confiscation of his materials, recently conveyed that he is willing to testify that Trump knew about the meeting between his son Donald Jr. and Russian representatives during his campaign, to find “dirt” on Hillary Clinton [11]. Will Trump fire Mueller or the head of the Department of Justice, Rod Rosenstein, before their investigations could lead to grounds for impeachment? Quite possibly, but then perhaps he will have gone too far and a Democratic Congressional House majority could impeach him for obstruction of justice.

But impeachment is tricky business, as explained in excellent detailed fashion by Laurence Tribe and Joshua Matz in their book *To End a Presidency: The Power of Impeachment* [5]:

**1) no United States president has ever been removed from office by impeachment (Andrew Johnson came very close, missing it by one vote in the senate in 1868);**

**2) an unsuccessful impeachment (meaning being impeached in the House but not voted to be removed from office in the Senate) can result in worse consequences in regard to the tyrannical actions of an out-of-control President who no longer fears impeachment;**

**3) unprecedented havoc, tumult, and violence can result from a successful impeachment, as the President’s supporters can revolt against the President’s removal, and employ military tactics to do so.**

Tribe and Matz are very effective in their argument, which on the surface is non-committal to one course of action or the other in regard to impeaching Trump, seeing both sides of the issue in impressive historical precedent and political analysis; and, incidentally, one of their chapters has the same title as this essay: *To Impeach or Not to Impeach*. But they certainly share my revulsion of what we now have as an excuse for a United States President [5], [12]. However, Tribe and Matz conclude their book advocating for restraint, timeliness, and careful consideration about whether or not the pros outweigh the cons to initiate the impeachment process. True to their form, Tribe and Matz do not actually come out and say that it is not yet warranted to undertake impeachment proceedings against Trump; but I have no doubt that this is what they think. And their argument was extremely effective and had great impact on me, to the extent that I temporarily decided to not go ahead with my plans to offer another political support/discussion group in my local Maine community, this one entitled *Impeaching Trump Through Political Diversity*. After reading Tribe and Matz’s book, I vacillated back and forth, and entertained changing my group title and focus to *Should Trump Be Impeached?*

Then I woke up to what is presently happening in the United States politically, which is the horrendous statistic that Trump actually now has an approval rate hovering in the mid-40th percentile of which Republicans are nearly 90% supportive of Trump, and pro-Trump political candidates are winning their 2018 election primaries, inclusive of a White Nationalist racist anti-Semitic champion of Confederate symbols [9], [13]. And much to the dismay of the rest of the world, Trump recently ended our nuclear agreement with Iran, abandoned the Paris climate accord, created violence and destruction through moving the U.S. embassy in Israel to Jerusalem, alienated our allies in Canada, Europe, and Mexico with his tariffs, and instituted a policy that resulted in heart-rending immigrant child and family separations and imprisonments [14], [15] Putting all this together with Trump’s horrific tax bill that was narrowly

*continued on Page 10*

**Need to Impeach Town Hall Meeting held July 18, 2018 at the Sunset Station, San Antonio TX.**

**Photo: Patrick Svitek/ Texas Tribune**





## Hays Street Bridge Restoration Group v. City Of San Antonio

Yaneth Flores

In a photo contest sponsored by the Esperanza, community members highlighted the beauty of the Hays St. Bridge from the corner of Cherry and Lamar Streets—an endangered view in our city. The contest was conducted to bring attention to the area in dispute that will be the subject of a hearing before the Texas Supreme Court. For background and history of the Hays St. Bridge, the Hays St. Bridge Restoration Group and the land at the corner of Cherry and Lamar check the July/Ag 2018 issue of La Voz de Esperanza.

A park that has yet to be—803 N. Cherry—is under threat of becoming another luxury apartment complex. The City of San Antonio gave Alamo Beer owner, Eugene Simor, this land in an unethical backroom deal. Since then, Simor has partnered with Mitch Meyer in a project dubbed “The Bridge” Apartments that will block the view of the Hays St. Bridge from the corner of Cherry and Lamar St. The view would then be open to only those who can afford to pay for it.

“The Bridge” Apartments will become yet another overpriced eyesore in our city—one more vacant apartment complex struggling to rent units at prices San Antonio cannot afford. This will be at the cost of our history, our community, and our neighborhoods. A project that has had millions of dollars in city incentives, “The Bridge” Apartments will add to the ongoing gentrification of San Antonio’s Eastside, pushing out lifelong residents.

After a six-year-plus legal battle, the Hays St. Bridge Restoration Group awaits a Texas Supreme Court hearing on Thursday, September 13th, where they will challenge the City on the illegal sale of 803 N. Cherry. The Group, along with the Hays St. Bridge Community coalition, will be making their way to Austin in support of our public spaces. June Bratcher, of Daisy Charters and Shuttles, has generously donated a bus to take community members from San Antonio to the State’s Supreme Court. It is crucial that community members attend the hearing. Call 210.228.0201 or email [organizing@esperanzacenter.org](mailto:organizing@esperanzacenter.org) to go with us to Austin! We need to show the court we want to keep #privatehandsoffpubliclands in San Anto!



“Greed” by Elionas Puente shows a house made of “We Buy Houses” signs found throughout the Eastside as speculators motivated by GREED flip homes to sell for a huge profit. Developers and elected officials, oftentimes the same, often put profits over our people. (House made by Brian Gordon, Marisol Cortez, and Raul Gomez.)



“I Wanna Ride My Bike at the Park” by Veronica Arnold suggests that Eastside kids might never have their park—that was promised over ten years ago—and be able to play under the shadow of the Hays Street Bridge.



“Downtown Blueberry Yoke Swirl” by Ernie Román This iconic view of the Bridge could be blocked by an apartment complex that none of us can afford to live in.

# Cherry & Lamar Para La Gente



“San Antonio TriSilencio” by Barbie Hurtado, Giomara Bazaldúa, and AnaKaren Parga focuses on the City’s celebration of 300 years of colonization that continues in the guise of “growth” at a cost of our neighborhoods pushing lifelong San Antonio residents out of their homes silencing their voices.



“Save” by Jess Gonzáles  
If we do not save 803 N. Cherry from the hands of private interest, the view of the historic Hays St. Bridge will forever be lost—blocked by a five story luxury apartment complex adding to the privatization of our public spaces. The building of this complex in a historically working class neighborhood of color is a catalyst to the gentrification and erasure of our communities.



“Reminiscing at the Hays” by Thainna Marquez  
The potential for the property at 803 N. Cherry to become community property benefiting generations to come may be determined at the upcoming hearing at the Texas Supreme Court on September 13.



passed by Congress, which gives tax cuts to billionaires at the expense of cutting various social service programs, coupled with Trump's continuous destruction of the environment, appointment of numerous conservative federal judges, pardoning and befriendng racists and Neo-Nazis, claims that he is "above the law" through his ability to "self-pardon" himself, and a multitude of numerous other destructive policies and actions, this had the effect of making me feel at a loss to accomplish anything significant to resist Trump's program of devastation to our country, with the exception of working toward impeachment.

In this present political United States climate, I feel that I have no choice but to stake my own territory and speak up loud and clear that the Trump presidency should not be "normalized." My call for impeachment is a statement in support of the moral integrity of the United States, as I

### The eight impeachable offenses referred to are listed as follows . . .

1. Obstructing Justice;
2. Violating the Emoluments Clause of the U.S. Constitution;
3. Conspiring with Others to Commit Crimes Against the United States, and Attempting to Conceal Those Violations;
4. Advocating Violence and Undermining Equal Protection Under the Law;
5. Abusing the Pardon Power;
6. Engaging in Conduct that Grossly Endangers the Peace and Security of the United States;
7. Directing Law Enforcement to Investigate and Prosecute Political Adversaries for Improper and Unjustifiable Purposes;
8. Undermining the Freedom of the Press;

### . . . plus one more

9. 9th impeachable offense listed on the Free Speech for People website: Cruel and Unconstitutional Imprisonment of Children and Their Families.

[www.needtoimpeach.com](http://www.needtoimpeach.com) / [www.freespeechforpeople.org](http://www.freespeechforpeople.org)

**Note: Offenses continue to add up as La Voz goes to press.**

feel that if impeachment proceedings were at least seriously undertaken in the Congressional House, a message would be conveyed that a good portion of our country shares the outrage with much of the rest of the world of having Donald Trump as the President of the United States.

My first new *Impeaching Trump Through Political Diversity* group meeting was small but dynamic, and I will be holding a second group meeting after the *Free Speech for People* book on the grounds for Impeaching Trump is available [10], [16]. In the meantime I have ordered eight copies of this book, as I plan on distributing the book to friends and associates who I feel may benefit from it, and I have a prominent IMPEACH TRUMP sign on my car. This all feels so much better to me than just sitting down and "doing nothing" while our excuse for a U.S. President continues to try to destroy everything sacred and human about life.

## WESTSIDE COMMUNITY HISTORY & PRESERVATION SPEAKER SERIES

The Esperanza Peace & Justice Center in collaboration with the Westside Preservation Alliance invites you to a speaker series highlighting recent efforts in community history & historic preservation in communities of color. Speakers will deliver a short talk followed by an open conversation.

**SEPTEMBER 11, 2018**

**Historic African American Communities in San Antonio**  
with Everett Fly

**NOVEMBER 8, 2018**

**Preserving African American Sites in Austin**  
with Dr. Fred McGhee

**OCTOBER 23, 2018**

**Resisting Barrio Displacement in El Paso**  
with Dr. Yolanda Chávez Leyva

**DECEMBER 6, 2018**

**Escuelitas and the Emergence of a Mexican American Identity in South Texas**  
with Dr. Philis Barragán Goetz



Dr. Yolanda Chávez Leyva, Director of UTEP-Institute of Oral History, who was instrumental in the creation of the community museum, Museo Urbano in El Paso, will be one of the series' speakers.

**7 pm @ Esperanza Peace & Justice Center,  
922 San Pedro Ave. (Cafe y pan dulce at 6:30pm)**

**Call 210-228-0201 or see [www.esperanzacenter.org](http://www.esperanzacenter.org)**



This program was made possible in part with a grant from Humanities Texas, the state affiliate of the National Endowment for the Humanities and support of la Buena Gente de Esperanza. The speaker series is free to the public.

# RADIO ESPERANZA – LA VOZ DE LA GENTE

**RADIO ESPERANZA 101.5 LPFM**

By Marisela Barrera

Our local nonprofit media does not represent me. I've had it up to my greñas with British accents on the radio and the Tricentennial (300) stories in print. How about you?

The future of media justice sustainability is hyper-local, non-profit and working class. Nonprofit non-commercial media that represents single mothers, elders with limited mobility, southside chingonas, and pre-gentrification eastsiders is the way to go. Enter low-power (LP) radio, FM non-commercial stations with a maximum power of 100 watts.

Radio Esperanza 101.5 KEPJ-LPFM went on-air on May 15, 2018 at approximately 7:24 p.m. It operates with the mission that all people should have media equity. We amplify underrepresented voices at 50 watts in central San Antonio. We are female-driven hyper-local, y puro San Antonio, with plans to reach 100 watts very soon!

Ay, I'll never forget the six hours leading up to our launch.

Paul Gerard Plouf, Esperanza staffer and go-to-guy, was on the phone with Clay Leander from Common Frequency out of Davis, California, connecting our transmitter to our antenna; I was downloading content to a Samsung tablet for our temporary playlist.

One of the first songs to play on Radio Esperanza was "Mi San Antonio Querido" by Las Tesoros de San Antonio, of course.

Clay Leander was instrumental in launching Radio Esperanza from the start.

In 2004, actions across the country called for diverse representation on the airwaves. The Esperanza Peace & Justice Center, along with social justice nonprofits, organized locally.

Graciela Sanchez, Esperanza Executive Director, describes San Antonio's FCC Broadcast Localism Task Force hearings of 2004:

"Joleen García was working with the Esperanza on environmental justice issues. Together, we organized with people across the nation like Hanna Sassaman of Prometheus Radio, who worked out of the Esperanza during the actions. We organized the San Antonio working-class progressive community and filled city council chambers to capacity. We were up at midnight to stand in line so we could be the first ones to speak."

From the FCC website's definition of broadcast localism:

"Broadcast radio and television are distinctly local media. They are licensed to local communities, and the Federal Communications Commission (FCC)

has long required broadcasters to serve the needs and interests of the communities to which they are licensed. Congress has also required that the FCC assign broadcast stations to communities around the country to assure widespread service, and the Commission has given priority to affording local service as part of this requirement. Broadcast "localism" encompasses these requirements."

Broadcast localism became increasingly important in communities like San Antonio where corporations like Clear Channel took over the airwaves and programmed outside of communities where they broadcast. Corporate stations were not responsive to local audiences and the FCC Localism Task Force was formed. Over 500 San Antonio activists attended.

In response to the 2004 FCC hearings in San Antonio and around the country, the Federal Communications Commission was forced to open low-power radio airwaves in 2013, an open-call that has since remained closed.

The Esperanza, in partnership with the Martinez Street Women's Center, applied for a frequency.

Low-power radio progressives across the nation took notice. Clay Leander remembered us from 2004 and helped the Esperanza and Martinez Street acquire our shared FCC license this year. Clay writes in a recent email message: "You [the Esperanza] were one of the very folks who inspired me back in 2003/2004 with your great organizing for the FCC hearing. Someone put me in touch with you, and we got in touch with several organizations and gave the FCC under Powell an earful... I rest in confidence knowing things are poised to go well from here." Graciela explains, "In order for us to get a frequency here in San Antonio, Martinez Street and the Esperanza

were encouraged to apply together. Clay helped us get to where we are today."

We met our FCC on-air deadline on May 15, but it's been a long process.

The FCC received almost 3,000 low-power radio applications during this last open-call in 2013. By last count, Texas has 180 low-power radio stations, including six in San Antonio.

Radio Esperanza transmits from the Esperanza Peace and Justice Center at 922 San Pedro Ave. We are a rasquache-powered radio. Our "recording studio" is inside a storage closet. I clear off the t-shirts and clipboards on a waist-high filing cabinet, maneuver my MacBook Pro between the archives, and then press "record." The buena gente who have been interviewed over the summer is just the beginning.



Marisela Barrera (front), Radio Esperanza announcer, poses with Natalia Treviño of the Macondo Writers Workshop.



If you've caught us on-air, you might have heard:

- Writer, Barbara Renaud Gonzalez, on her new book, "The Boy Made of Lightning" about voting rights advocate and hometown hero, Willie Velásquez;
- Jaime Zapata sharing her life as a trans teen girl;
- Kim Corbin and Daniel Jackson from Jump-Start Performance Co. talking teatro;
- An archival recording of Gloria Anzaldúa at the Esperanza in 1998;
- Rita Vidaurri, La Calandria, talking at La Casa de Cuentos in 2008;
- Natalia Treviño from the Macondo Writers Workshop;
- Love stories from the Westside in the play, "Always and Forever;"
- The intergalactic personality known as "Sophia The Clown," aka Holly Nañez;
- An interview by Valentina Barrera-Ibarra with Parkland High School's Jaclyn Corin;
- Or "V & Z," an 8th grade podcast with Valentina Barrera-Ibarra and Zurina Wason-Carrington with back-to-school tips.

If you haven't been listening, tune in to 101.5 LPFM when you're driving inside Loop 410.

We are low-power, so geography plays a factor in our broadcast.

Our current FCC license allows us to operate at about 50 watts, which gets us playing inside the loop, but with certain variables.

Are you downtown and indoors? Probably can't tune in.

Are you in the Deco District driving down a low tree-lined street? Maybe you can listen, but maybe not.

We're getting ready to expand our reach to 100 watts. I can't tell you for sure if you'll be able to listen indoors at that point, but I'll check.

I've spent hours driving the streets of San Antonio while listening to Radio Esperanza. I cranked it to full when I first heard it while parked on my driveway.

Radio Bilingüe's rock en español show, "Todo a Pulmón," played Serbia's "Globo Espacial." We



Valentina and Zurina, V & Z, 8th grade podcasters on back-to-school tips.

are one of only three Radio Bilingüe affiliates in the state of Texas. Additional Radio Esperanza affiliations include Democracy Now! and Radio Project's "Making Contact," that highlights vital grassroots voices each week. We've aired programs about racism, elder care, and immigration.

Radio Bilingüe is the leading Latino public radio network and content producer for the nation's public broadcasting system and the only Spanish-language national news and information service for public broadcasting. Even though their mission is "to serve as a voice to empower Latinos and other underserved communities," their programs were not broadcast in San Antonio, a Latino majority city, until Radio Esperanza's broadcast this summer.

Radio Bilingüe founder Hugo Morales, a MacArthur "Genius" Fellow, was in San Antonio during the Guadalupe's Conjunto Festival. These live concerts are now on rotation.

Democracy Now! produces a daily, global, independent news hour hosted by award-winning journalists Amy Goodman and Juan González. On Democracy Now!, you'll hear a diversity of voices speaking for themselves, providing a unique and sometimes provocative perspective on global events.

The Esperanza sponsored Amy Goodman's first visit to San Antonio in 2006. Since then, we've been advocating for local radio broadcast.

None dared to broadcast, including San Antonio's "community radio." Twelve years later, Radio Esperanza is proud to broadcast a daily Democracy Now! Monday through Friday at 5 p.m.

Through our affiliations, we are able to amplify San Antonio voices on a national level. When Radio Bilingüe called looking for a San Antonio contact to talk about Texas elections, we put them in contact with Sophia Sepulveda with the progressive organization, Our Revolution Texas.

Our programming is not an exact science at this point, but you'll hear a new Democracy Now! at 5 p.m., followed (usually, but not always) by "Linea Abierta" via Radio Bilingüe. New content is added daily, with many local voices on the air via interviews, podcasts, and music.

Stay tuned for exact program times as we transition to regular programming.

## GET INVOLVED!

We follow a vision of media equity for those of us ignored by mainstream commercial and nonprofit media organizations. We provide a platform for local news, music, podcasts, and programs produced and presented by *women, people of color, the lesbian, gay, trans and queer community, the working class and the poor.*

**SUBMIT!** Radio Esperanza accepts original music, literary recordings, and ideas for interviews. Send your press releases to [radio@esperanzacenter.org](mailto:radio@esperanzacenter.org).

**LISTEN!** See our listening list on the Esperanza's website.

**CALL!** While you drive inside Loop 410 in San Antonio tune in to 101.5 LPFM and tell us where you are listening from!

**DONATE!** To keep us afloat and to help us grow!

Find out more at: <http://bit.ly/RadioEsperanzaLPFM> ¡Adelante con Radio Esperanza!

# LOS COURTS

## An exhibit on the Alazan-Apache Courts

### First Baby Born In Alazan Courts



MRS. SILVESTRO ARELLANO, 19; SON, HIRMA  
Child first to be born at Alazan courts project.  
If her parents had not moved to Alazan courts a week ago, one-day-old Hirma Arellano would never have been famous.  
But now the child, born Thursday, will forevermore be known as "the first child born in Alazan courts."  
She is the daughter of Mr. and Mrs. Silvestro Arellano. Mrs. Arellano is 20 and her husband 19.  
The couple moved into their new Alazan courts apartment on April 2. To date 215 families have moved into the courts.

"First Baby Born in Alazan Courts," San Antonio Light, April 12, 1941. Courtesy Irma (Arellano) Carreon.



Crispin Hernandez, 3.5 years old, at home at the Alazan, 1953. Courtesy Sulema Salinas.



Teenagers' Thanksgiving Dance at the Alazan-Apache Community Room, 1947.



Current Offices of the Alazan Courts at 1011 S. Brazos St.



Newlyweds Lilia and Manuel Vela in front of their home at 604 Brazos Street. Courtesy Leticia Vela.



Cooking class at the Alazan-Apache Courts, 1949.

**SEPTEMBER 22 – OCTOBER 26, 2018**

**Monday - Friday 9-4pm**

**Opening reception: Saturday, September 22nd, 4-6pm**

Alazan-Apache Courts Community Room, 1011 S. Brazos St, SA-Texas



**Amnesty International #127** Call Arthur @ 210.213.5919 for info.

**Bexar Co. Green Party:** Call 210.471.1791 | bcgp@bexargreens.org

**Celebration Circle** meets Sun., 11am @ Say Si, 1518 S. Alamo. Meditation: Weds @ 7:30pm, Friends Meeting House, 7052 Vandiver. 210.533.6767.

**DIGNITY SA** Mass, 5:30pm, Sun. @ St. Paul's Episcopal Church, 1018 E. Grayson St. | 210.340.2230

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

**Energía Mía:** Call 512.838-3351 for information.

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

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

**LGBTQ LULAC Council #22198** meets 3rd Thursdays @ 6:45pm @ Luby's on Main. E-mail: info@lulac22198.org

**NOW SA** meets 3rd Wed See FB | satx.now for info | 210. 802. 9068 | nowsaareachapter@gmail.com

**Pax Christi, SA** meets monthly on Saturdays. Call 210.460.8448

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

**Metropolitan Community Church** services & Sunday school 10:30am, 611 East Myrtle. Call 210.472.3597

**Overeaters Anonymous** meets MWF in Sp & daily in Eng. www.

oasanantonio.worg | 210.492.5400.

**PFLAG**, meets 1st Thurs. @ 7pm, University Presbyterian Church 300 Bushnell Ave. | 210.848.7407.

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

**Rape Crisis Center**, 4606 Centerview Suite 200, Hotline: 210.349.7273 | 210.521.7273 Email:sschwab@rapecrisis.com

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

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

**SA AIDS Fdn** 818 E. Grayson St. offers free Syphilis & HIV testing | 210.225.4715 | www.txsaaf.org.

**SA Women Will March:** www.sawomenwillmarch.org | (830) 488-7493

**SGI-USA LGBT Buddhists** meet 2nd Sat. at 10am @ 7142 San Pedro Ave., Ste 117 | 210.653.7755.

**Shambhala Buddhist Meditation** Tues. 7pm & Sun. 9:30am 257 E. Hildebrand Ave. | 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

**SA's LGBTQA Youth** meets Tues., 6:30pm at Univ. Presby. Church, 300 Bushnell Ave. | www.fiesta-youth.org



## ¡Todos Somos Esperanza! Start your monthly donations now!

Esperanza works to bring awareness and action on issues relevant to our communities. With our vision for social, environmental, economic and gender justice, Esperanza centers the voices and experiences of the poor & working class, women, queer people and people of color.

We hold pláticas and workshops; organize political actions; present exhibits and performances and document and preserve our cultural histories. We consistently challenge City Council and the corporate powers of the city on issues of development, low-wage jobs, gentrification, clean energy and more.

It takes all of us to keep the Esperanza going. What would it take for YOU to become a monthly donor? Call or come by the Esperanza to learn how.

## ¡ESPERANZA VIVE! ¡LA LUCHA SIGUE, SIGUE!

FOR INFO: Call 210.228.0201 or email: [esperanza@esperanzacenter.org](mailto:esperanza@esperanzacenter.org)

## Start your 2018 tax-deductible donations to Esperanza today!

☐ I would like to donate \$ \_\_\_\_\_ each month by automatic bank withdrawal. Contact me to sign up.

☐ I would like 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 \$ \_\_\_\_\_

☐ I would like to volunteer  
☐ Please use my donation for the Rinconcito de Esperanza

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City, State, Zip \_\_\_\_\_  
Phone \_\_\_\_\_ Email \_\_\_\_\_

For more information, 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

September 2018

Brief news items on upcoming community events. Send items for Notas y Más to: [lavoz@esperanzacenter.org](mailto:lavoz@esperanzacenter.org) or mail to: 922 San Pedro, San Antonio, TX 78212. The deadline is the 8th of each month.

**Domesticas Unidas** ofrece *Entrenamiento del Cuidado*, un taller presentado por enfermeras profesionales con equipo moderno que te prepararán para atender bien a tus pacientes **cada sábado del mes de septiembre: 1, 8, 15, 22 y 29 de 10am hasta las 6pm** en 702 Donaldson Ave. Llame a Araceli, 210.310.6071 o Irasema, 956.245.2657 o mande correo a [domesticasunidas12@gmail.com](mailto:domesticasunidas12@gmail.com) o visite [www.domesticasunidas.org](http://www.domesticasunidas.org)

**Domesticas Unidas** offers *Patient Care Training*, a workshop with professional nurses and up-to-date equipment at 702 Donaldson Ave. **every Saturday in September: 1, 8, 15, 22 and 29 from 10am to 6pm.** Call Araceli at 210.310.6071 or Irasema at 956.245.2657. Or email [domesticasunidas12@gmail.com](mailto:domesticasunidas12@gmail.com) or check [www.domesticasunidas.org](http://www.domesticasunidas.org)

A **Fall Health Fair for Families** will be held on **Saturday, September 8 from 9:30am - 12pm** at the YWCA at 503 Castroville Rd. with additional parking at the **Las Palmas Library**. The Fair will in-

clude a variety of health screenings, health information and resources.

Una **Feria de Salud para Familias** se llevará a cabo el **sábado, 8 de septiembre de 9:30am - 12pm** en el YWCA en 503 Castroville Rd. Habrá estacionamiento adicional en la **Biblioteca de Las Palmas**. La Feria ofrece una variedad de exámenes, información y recursos sobre la salud.

**Face Your Fears: A Memoir-Writing Workshop** with **Ana Castillo** is being offered by **Geminii Ink** on **September 29 from 10:00 am - 1:00 pm** at **Trinity University Holt Center**, Room 200. Those interested must submit a 1-page writing sample to [anacastilloworkshops@gmail.com](mailto:anacastilloworkshops@gmail.com) by **September 21**. Cost: \$115/ non-members \$135. See [geminiiink.org](http://geminiiink.org)



In September 2017, author **Emma González** of Edinburg, TX was honored with two *International Latino Book Awards* from the **Latino Literacy Now Foundation** in Los Angeles. *Field Mice: Memoirs of a*

*Migrant Child* won in the category of the Most Inspirational Novel, and *Field Mice: Memoirs of a Migrant Child* (Children's Edition) won in the category of the Most Inspirational Book for Young Adults. The books relate her true, young life experiences as a migrant in the 1950s-1960s. Her next book, *Paths of Pearls: After The Migrant Years* is coming soon! Her books are available on Amazon.



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Presented by Gemini Ink and Trinity University's Latinx Heritage Month Series

# ANA CASTILLO

Reading, Reception & Book Signing  
Thursday, September 29, 2018, 6pm, Free  
Ruth Taylor Recital Hall, Trinity University



"Blue Jay Feather" Ink, Pastel and Color pencil

Join us at  
**ESB-MACC**  
**Sam Z. Coronado Gallery**  
600 River St.  
Austin, TX  
78701

## "La Yerba Buena"

Art Exhibit by Peter F. Ortiz

**Reception: Saturday, Sept 15, 7-9pm**

With a blessing by Yvette Mendez; usic by Cerronato with Clemencia Zapata, Javier Palacios and special guest, Jullian de la Rosa; plus spoken word poet, Tammy Gomez



**More anuncios inside this issue!**

**p. 8 & 9**

Hays St. Restoration  
Group goes before  
Texas Supreme  
Court on Sept. 13

**p. 10**

Westside  
Community History  
& Preservation  
Speakers Series  
begins Sept. 11

**p. 13**

Alazan Apache  
Courts Exhibit  
opens Sept. 22

**SAVE THE DATE!**

**Hilos que Hablan**

*Textile Legacy of Mariana Ornelas*

**Huipiles Exhibit & Sale**

**October 13, 2018**

Esperanza Peace & Justice Center  
210.228.0201/www.esperanzacenter.org

**29th Annual  
Peace Market/  
Mercado de Paz**

**Fri. & Sat. Nov. 23 & 24**

**10 am - 6 pm and**

**Sun. Nov. 25**

**12pm - 6pm**

@ Esperanza, 922 San Pedro Ave.

**APPLICATIONS  
DUE SEPT. 17!**

[bit.ly/PeaceMarket2018](http://bit.ly/PeaceMarket2018)

Call 210.228.0201  
or come by Esperanza!



ESPERANZA PEACE & JUSTICE CENTER

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**AZUL**  
**NUESTRO CORAZÓN**  
**ALBUM RELEASE**  
**PARTY!**

FEATURING:

**BALLET FOLKLÓRICO DE AUSTIN**  
& San Antonian All Stars

**16 de Septiembre, 2018**  
**Sunday 3pm**

**THE CARVER / Jo Long Theatre**  
226 N. Hackberry, SA TX 78202

**Tickets \$20** Reserved seating

**210.228.0201**

This event is brought to you by:  
**ESPERANZA PEACE AND JUSTICE CENTER**  
[www.esperanzacenter.org](http://www.esperanzacenter.org)

