



EL OBSERVADOR / RELIGION

Frida Kahlo, Mexico's Most Acclaimed Artist

Legend and cult figure, the extraordinary Frida Kahlo is a sorrowful heroine whose obsession with death provided her with an unquenchable thirst for life.

The play, "Frida, un retablo" is not only a visual story of an intricately complex artist, but a pursuit of the importance art plays into the fabric of humanity.

Kahlo was born a Mestizo of European and Mexican parents, her dark braided hair and distinctive bird-wing brows are immortalized in over 200 self-

portraits. Art became a retreat from polio, a bus accident and innumerable surgeries that left Frida in constant pain. Via imaginary friends and artistic passion, Frida escaped the miseries of her reality. Her work became her life as she reinvented herself into a timeless persona that was mirrored in her art.

Performances of "Frida" will be at the El Centro Milagro, located at 425 SW 6th Ave. on Jan. 25 and 26 at 8 p.m. For more information, call 236-7253



Members of the Miracle Theatre includes Ina Strauss (from left), Maya Malán-González and Dañel Malán. They will perform the biographical story of Mexican artist Frida Kahlo in the play, "Frida, un retablo."

Vuelve a estallar la violencia en la Argentina

Buenos Aires (AP) - Millares de desocupados se concentraron ayer frente a la Casa de Gobierno de Argentina, en reclamo de trabajo, asistencia estatal y alimentos.

Los bancos de la ciudad de Casilda, a unos 350 al norte de Buenos Aires y de Jujuy, en el extremo norte, también sufrieron el enojo popular, tal como ocurrió poco antes con otro en la cercana La Plata.

En la mayor movilización que se recuerde en Casilda, una ciudad agrícola-ganadera, unos 7.000 manifestantes expresaron su descontento contra el "corralito" (restricción de las sumas que pueden extraerse de las instituciones bancarias)

apedreando los bancos Nación, Bisel y Nuevo Banco de Santa Fe, informó la policía.

Los cajeros automáticos de los bancos Galicia y Credicop fueron destrozados con palos y piedras por la gente que se lanzó a la calle, la mayoría comerciantes, productores y empresarios.

Durante la protesta también resultaron destrozados los frentes de empresas de servicios públicos y reparticiones recaudadoras de impuestos. Además fue incendiado un automóvil de la empresa de aguas.

La agencia DYN dijo que agentes reprimieron con gases y balas de goma, uno de cuyos proyectiles hirió a uno de los manifestantes.

En Jujuy, las oficinas de los bancos Macro, BankBoston y Citibank quedaron destruidas, luego de una protesta de empleados estatales que reclamaban el pago de su salario.

En La Plata, a 50 kilómetros al sur de la capital, desconocidos incendiaron tres cajeros automáticos que funcionaban en

una sucursal del Banco Galicia.

Las llamas provocaron la explosión de los cajeros y los vidrios del edificio estallaron en mil pedazos.

Bancos y cajeros automáticos suelen ser objeto de la furia de la sociedad, que los toma como símbolo de sus males dentro de un sistema de "bancarización" forzada.

Los argentinos no pueden disponer libremente de sus ahorros, ni siquiera de sus salarios, que están "acorralados" en los bancos, los cuales aducen que si los devuelven en forma masiva irían a la quiebra.

La medida fue adoptada en el gobierno del ex presidente Fernando de la Rúa para evitar una fuga de capitales, semanas antes de su renuncia el 20 de diciembre pasado en medio de un sangriento estallido social.

Argentina está con su economía quebrada, bajo una angustiante recesión que lleva ya 43 meses y un agudo crecimiento de la pobreza que afecta a más de un tercio de sus 36 millones de habitantes.

Glosario Glossary

20 de diciembre—December 20
 43 meses—43 months
 50 kilómetros al sur de la capital—50 kilometers to the south of the capital
 cajeros—cashiers
 cajeros automáticos—automatic cashiers
 furia—violence
 las oficinas de los bancos—the bank offices
 pago—payment
 reparticiones—divisions
 siquiera—even if, even though
 sistema—system
 tres cajeros—three cashiers
 una sucursal—a branch
 un tercio—a third
 vidrios—glasses

The Portland Observer's commitment to cultural diversity includes the encouragement of a multi-lingual society. Readers can learn Spanish on this page by reading the words and phrases in bold print and gaining understanding of its meaning with this companion glossary.

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Obituary

Linda Sevier-Sherman

A memorial service was held Saturday, Jan. 12, 2002, in New Hope Baptist Church in Portland for Linda Sevier-Sherman, who died Jan. 5 at age 50.

Mrs. Sevier-Sherman was born Linda Sevier on Oct. 2, 1951, in Portland, where she lived all her life. She graduated from Grant High School and from Concordia University.

She was a manager for R.D. Sevier & Son Garbage Service for the past 30 years. She was a member of the church. In 1996, she married David Sherman.

Survivors include her husband; son, Zachary Sevier; daughter, Catherine Sevier; father, Richard D. Sevier; sister, Lilian Adams; and brother, Richard L. Sevier.

Remembrances to American Diabetes Association. Arrangements by Caldwell's Colonial Chapel.

Amon Maurice Rogers

Funeral services were held Jan. 3, 2002, in Faith Tabernacle Church of Portland for Amon Maurice Rogers, who died Dec. 28, 2001, of a gunshot wound at age 27. Mr. Rogers was born Dec. 13, 1974, in Portland. He was a software designer since last October.

Survivors include his daughters, Josaline and Monie; son, Amonte; child he helped raise, Monterio Spears; mother, Juanita; father, Willie Baltzegar; sister, Loretta; and companion, LaShawanta Spears.

Arrangements by Killingsworth Little Chapel of the Chimes.

Dr. King and Baha'i Faith, Advocates for Racial Unity

BY VICTORIA C. MORGAN FOR THE PORTLAND OBSERVER

Dr. King dreamed of the day when justice and equity would become a reality for all people, and yet that day, like a shimmering mirage, still hovers just out of America's collective reach. Although it may look and feel differently today than it did 200 years ago, racial prejudice continues to erode the social fabric of this country. Racially biased messages bombarding us daily are so potent that black and white people are hesitant to even look at each other's faces when passing on the street.

Over 150 years ago, Baha'u'llah, founder of the Baha'i faith, taught the essential oneness of humankind. American Baha'is regard racial prejudice as the most vital and challenging issue to be addressed in the United States today.

Jonathan Graves, facilitator of a workshop on racism, notes that it takes tremendous effort and courage for white people to face their deeply ingrained sense of superiority. "When a person embraces the Baha'i Faith, he or she makes a conscious spiritual commitment to the unity of mankind and equality of all people. Imagine how difficult and painful it is to then step out of the comfort zone, recognize one's own inherent racist attitudes and begin to work on them."

Graves further notes, "If you are not actively participating in the eradication of racism, then you are supporting it through your inaction."

But as whites have a responsibility to work on the elimination of racial prejudice, Baha'is of color also shoulder a significant role in working toward this goal. Afri-

can-American Baha'is are taught to search their hearts for the capacity to forgive past injustices and to wipe out every trace of suspicion that may still linger. To respond in warmth and love to those long regarded as oppressors requires unending courage and faith.

"The only way to overcome racial barriers is through spiritual development," says Dr. Joy Leary, member of the Local Spiritual Assembly of the Baha'is of Portland, "the more we develop spiritually, the less significant issues of skin color will become. The essential oneness of humanity is so much bigger than our perceived differences."

Baha'is are taught that when you gaze upon the face of another person, you see the face of your Lord. That person should be approached with the same love, dignity and value you would give your Lord.

The Baha'i writings teach that nothing short of extreme patience, true humility, and deliberate, persistent prayerful effort will bring about the justice of equality. The road to equality is beset with pitfalls and none of us is perfect. Yet, is it the intention of every Baha'i to face and overcome this challenging issue. Baha'is of all races will continue to worship, work, study and socialize together. They will continue to celebrate cultural diversity while nurturing unity through genuine love, dignity and respect. Baha'is will hold each other's children, look into their faces and see God. From there, justice will prevail.

For more information on the Baha'i Faith, go to www.pdx-baha'i.org or call 1-800-22-UNITE.

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