

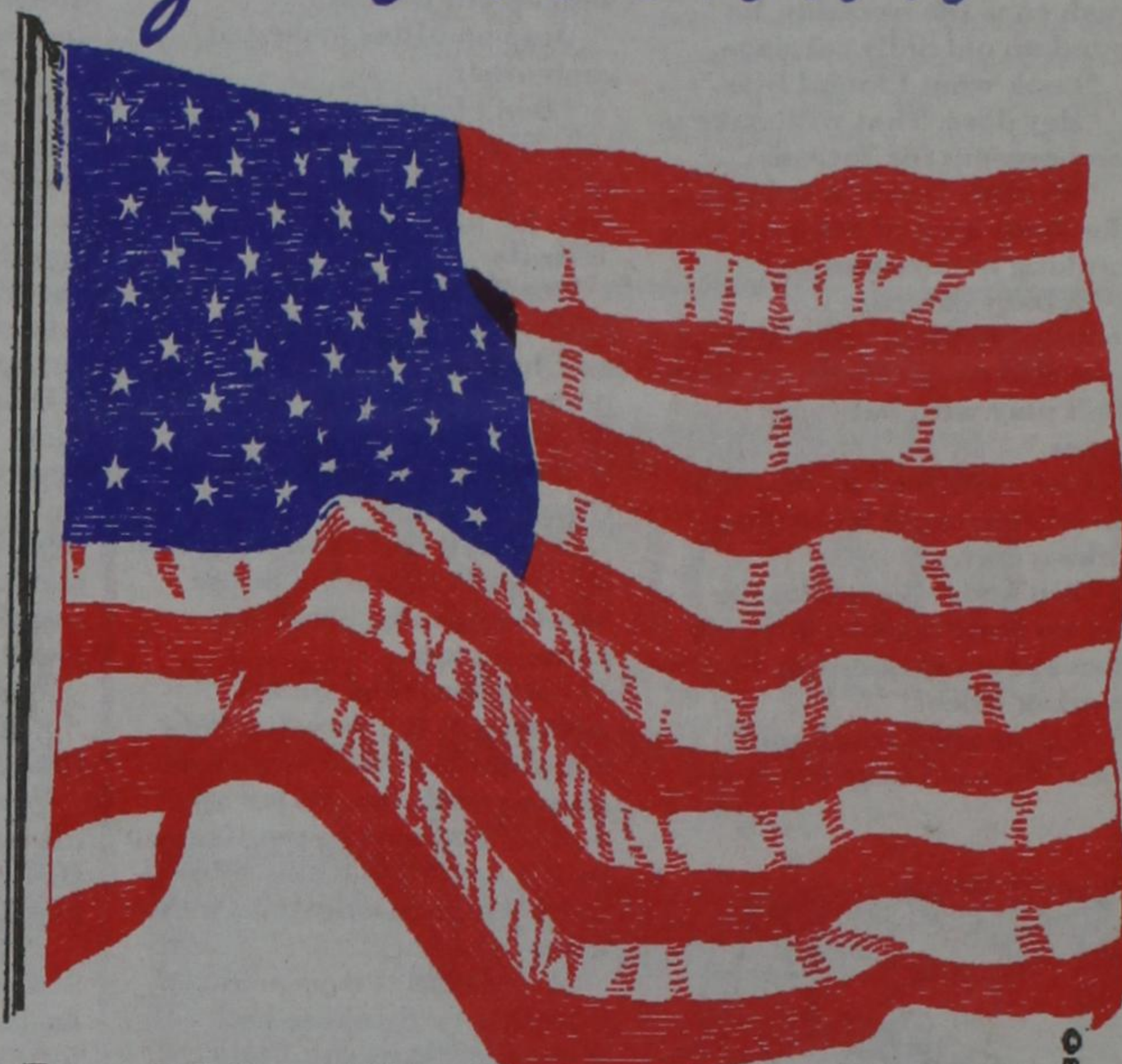
El Solitario

Vol. XXV No. 12

Week of December 20 to December 26, 2001

Lubbock, TX USA

Merry Christmas - Feliz Navidad



**As We Celebrate Let us
Remember All Those
That Are Fighting For
Our Freedom God
Bless America**

Pancho Clos is Coming to Town Ya Viene Pancho Clos

Sunday - Domingo - Dec. 23rd
Maggie Trejo Center - 12 Noon

The Marvelous Santa Claus Suit

by Bidal Aguero

It was cold in December. José and his friend Blas worked everyday picking up trash cans in alleys. It was their job to take the trash to the dump yard in a big truck. It was only 5 days away from Christmas. Blas spoke to José while they worked. "Are you ready for Christmas José?"



José had just started working at this new job. He knew he would have little money to spend on gifts for his children. "My family will have to do with very few presents this year Blas since I have been without a job. I will have to get something for my sons Pedrito and Juanito. For my daughter Teresita I will have to get something special." José's daughter Teresita was different from other children. She could dress, comb her hair, eat and do just about everything all the children could do, but she

spoke very little to anyone. Not even her brothers and her parents. Teresita would always keep to herself. As José and Blas did their work. Blas came upon something different in one of the trash cans. "Hey José look what I found."

"Golly, it's a Santa suit," José said. "And it's in good shape. Maybe we can apply for a job at SEARS playing Santa and singing jingle bells," said Blas. Both Blas and José started singing jingle bells as they danced around holding up the Santa suit. "Take it home with you," Blas told José. "Maybe it will bring you a better Christmas."

As José was walking home, he thought of what he could do with the Santa suit. "I know," José said to himself. "While I work, I'll take a little time to look in the trash cans for presents for my family. With all the stuff I find I know I can find something good. Then I can dress up in this Santa suit and take them to Pedrito, Juanito and Teresita." When José got home he told Matilde, his wife, about his

idea. "I think you're crazy," Matilde told José. "But maybe this will bring a little happiness to our family during Christmas. I know you can find something good for the boys but I don't know about Teresita."

Matilde was always worried about Teresita. Lately, it seemed that Teresita was wanting to be to herself more and more. Teresita would spend most of her time sitting in a corner. She would play with a old jar top making it spin round and round all day long. "I know how you feel about Teresita," José told Matilde. "But I want this to be a very



special Christmas for all of us. Tomorrow I'll get started looking for presents." The next day when José got to the barn where he and Blas worked, he told his friend Blas about his plan. "That sounds like a good idea José," Blas said. "But don't you think you should ask Charlie our boss if it's all right to look for toys while you work?" José agreed that it was a good idea. As soon as Charlie came to the barn, he asked for permission. "I don't see any-thing wrong with your plan," said Charlie. "The only thing I ask is that you do your job as best as you can."

José told his boss that she had nothing to worry about. "Be sure that I will work as hard as I always do." As Charlie walked away he stopped and told José a very important rule. "I will remember this special rule," said José. "I don't want to keep anything that is not mine." José and Blas climbed into the truck to go do their work and starting cleaning up the alleys. The first thing that José found was an old bicycle. The bike didn't have a tire or a seat. José knew that he could find old parts to fix up

the bike. He thought he could give it Pedrito as his Christmas present. As soon as they got back to the barn, José took the old bike to the back yard and started working on it. Blas brought José a can of red paint to use on the bike so it would look new. "The only other problem I have is the seat," José told Blas.



have a seat either. Blas explained to José that all he had to do was bend a car tire hub cap, wrap it in rags and bingo, there was the bike seat. "Little kids don't use the seat anyway," Blas said. That day while José was at work, a nurse came to visit Matilde and Teresita. "There is really nothing wrong with your daughter Matilde. She has a illness call athisum" said the Nurse. "It makes some children behave strange. It makes them act different than other children." "But my daughter always wants to be by herself. She just

plays spinning her jar cap. It's like Teresita doesn't know anyone is around her."

"Don't worry Matilde, maybe she will get well." "How can I help but worry," Matilde said almost crying. "She is my daughter. All I want is for Teresita to hug me and kiss me like other kids do to their mother." "All I can do is pray for you. Maybe Christmas will bring happiness for you and your family." When José got home, he told Matilde about the bicycle he had found for Pedrito. He told her about painting the bike red and making the bike seat with Blas' help. He saw that Matilde looked sad and worried as he spoke. "What's wrong Matilde?" José asked. "Nothing," said Matilde. "I know something is wrong. I know, you're still worried about Teresita." "I didn't want to tell you José. The nurse came to see her today. The nurse still says that nothing is wrong."

(Continued Page 2)



The Marvelous Santa Claus Suit

"Maybe one day we will have money to take her to a special doctor and a big hospital," said José. "I'm sure they can find out what's wrong."

"I don't know José. Maybe it's like my mother says, Teresita has a curse."

"Matilde don't talk like that. You know I don't believe in all those old sayings. Maybe I don't have a good education but my parents taught me not to believe in those old stories."

"I know José but I can't help but worry."

As José looked through the trash cans the next day, he found an old dolly carriage.

"Look what I found Blas."

"Hey José. That will make a good present for Teresita."

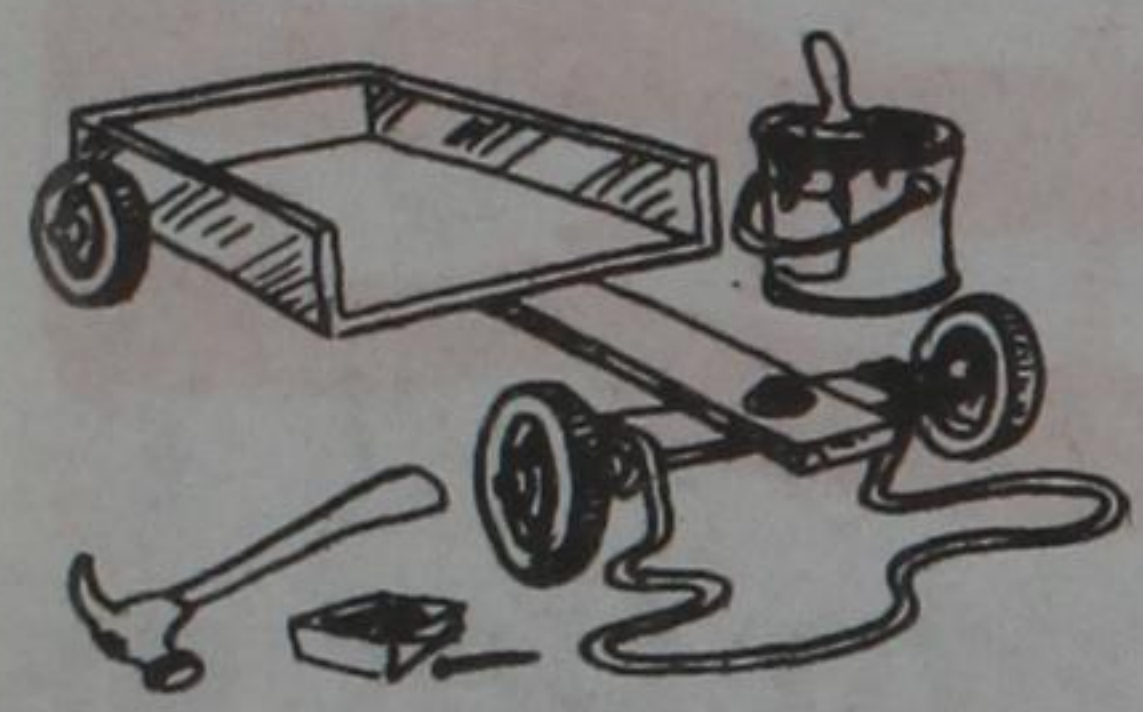
"No Blas. Teresita doesn't like these kind of things. I was thinking about Juanito."

"A baby carriage for Juanito? Matilde was right José. You are going crazy. Boys don't play with baby carriages."

José explained to Blas that the wheels could be used to make a cart.

"You know Blas. Like the one we used to make with old pieces of wood and rope for a steering wheel."

"I remember now," said Blas. "We used to go down the



canyon and race to see who would get to the bottom faster."

"I can start working on this right after work," said José.

"And you will have the best cart maker in the world helping you José."

José had only three more days to find a gift for Teresita.

The next day after work, José was sitting at his kitchen when Matilde came home from the food store.

"The stores were so busy today," Matilde told José. "I guess because it's so close to Christmas."

José only nodded. He didn't say anything.

Matilde saw him and asked what was wrong.

"Well," said José. "I found this spinning top behind the big house today. It was still in the box."

"I does look brand new. Now I know," said Matilde. "This fits the special rule that Charlie made about being thrown by mistake."

"Yes Matilde. I don't know what to do. This could be such a special gift for Teresita."

"Well you know the rule. It's up to you José."

After the next day's work José was sitting in the barn waiting for Charlie. Blas was sweeping the floor.

As Charlie walked in she saw that José looked worried.

"Hello José. How was your search for gifts?"

"It was good," said José. "But there is only one problem. I found this."

José showed Charlie the new spinning top still in the

box. "I found it in the trash can behind the big house."

"I think this fits the rule that it was thrown away by mistake," said José.

"Yes it sure looks like it fits the rule," said Charlie. "I'll just have to call the people where you found this top and ask them if they want it."

José knew that the people in the big house would come after it. It was such a beautiful top.

"They will have to come after it. Maybe they don't want it. If they don't you can have it back," said Charlie as she walked out the door.

José and Blas looked at each other.

"Don't look so worried," said Blas. "You still have one more day, Christmas Eve, to look for another gift for Teresita."

José hardly slept that night and woke up bright and early on Christmas Eve. He left his home early to get to work. The first thing he did was to check if the spinning top was still in Charlie's office.

José felt bad in wishing that the people in the big house would not come after the spinning top.

"You would be such a perfect gift for Teresita. We could get her away from just playing with the old jar top," José talked to the spinning top as if it could hear him. "How I wish that my God would let me keep you."

As he said this he realized that he was thinking bad thoughts. "How can I talk about my God and think about keeping something that is not



mine?"

Just then Charlie and Blas walked in.

"Well today is Christmas Eve. I decided that we are not going out to the alleys today," Charlie told them. "Just take it easy and clean up the barn and the truck."

José and Blas looked at each other. Both of them knew that they needed to go look for a gift for Teresita. This was the last day.

"Oh José," said Charlie. "The people in the big house have not called to come after the spinning top. They have until 5 o'clock to come after it. Maybe you will get to keep it."

When Charlie left, Blas told José that all they could do was hope for the best. Maybe Charlie would be right and José would get to keep the spinning top for Teresita.

"I'm going outside to work on the truck," said Blas.

José stayed in the barn and started sweeping the floor. All he could do now was wait until 5 o'clock. He knew the time

would past very slowly.

It was now 15 minute until 5 o'clock. José had been listening for the phone to ring in Charlie's office. He never heard anything.

Then Charlie walk in and said, "Well José, it looks like the people in the big house are not going to call. I guess we gave them enough time to get here. Merry Christmas José."

Charlie handed José the spinning top and a big smile came to José. Now he could give this very special gift to Teresita.

When Blas came in from working on the truck, he saw José with the spinning top in his hand.

"Alright. I guess you get to keep it. I'm happy for you José."

"You know Blas, ever since I found the Santa suit things have been going good. Maybe it brought me good luck."

"I guess it has. My good luck is that I'm going home to eat some turkey and be with my family," shouted Blas as he walked out the door. Blas also reminded José to be sure and take the Santa suit home so he could dress up and give all the presents to his children.

"Merry Christmas José." "Merry Christmas to you too Blas."

José walked home with all his presents for his children. He again started to talk to himself.

"It's like I told Blas. This Santa suit has really brought me good luck. I have a bicycle for Pedrito. A cart for Juanito and the spinning top for Teresita. There I go again talking to myself."

José hoped that people driving by would not think he was crazy. As José walked he came to the front of the big house.

José started thinking. "I kind of feel bad that I got to keep the spinning top."

José thought that maybe the people in the big house were very busy and couldn't go after the top.

"What if they really wanted it as a special gift to their children? What am I going to do."

José started to walk towards the front door of

When José got to the door. He rang the bell and heard a voice.

"Who could that be on Christmas Eve?" the voice said. "Hold on a minute I'll be



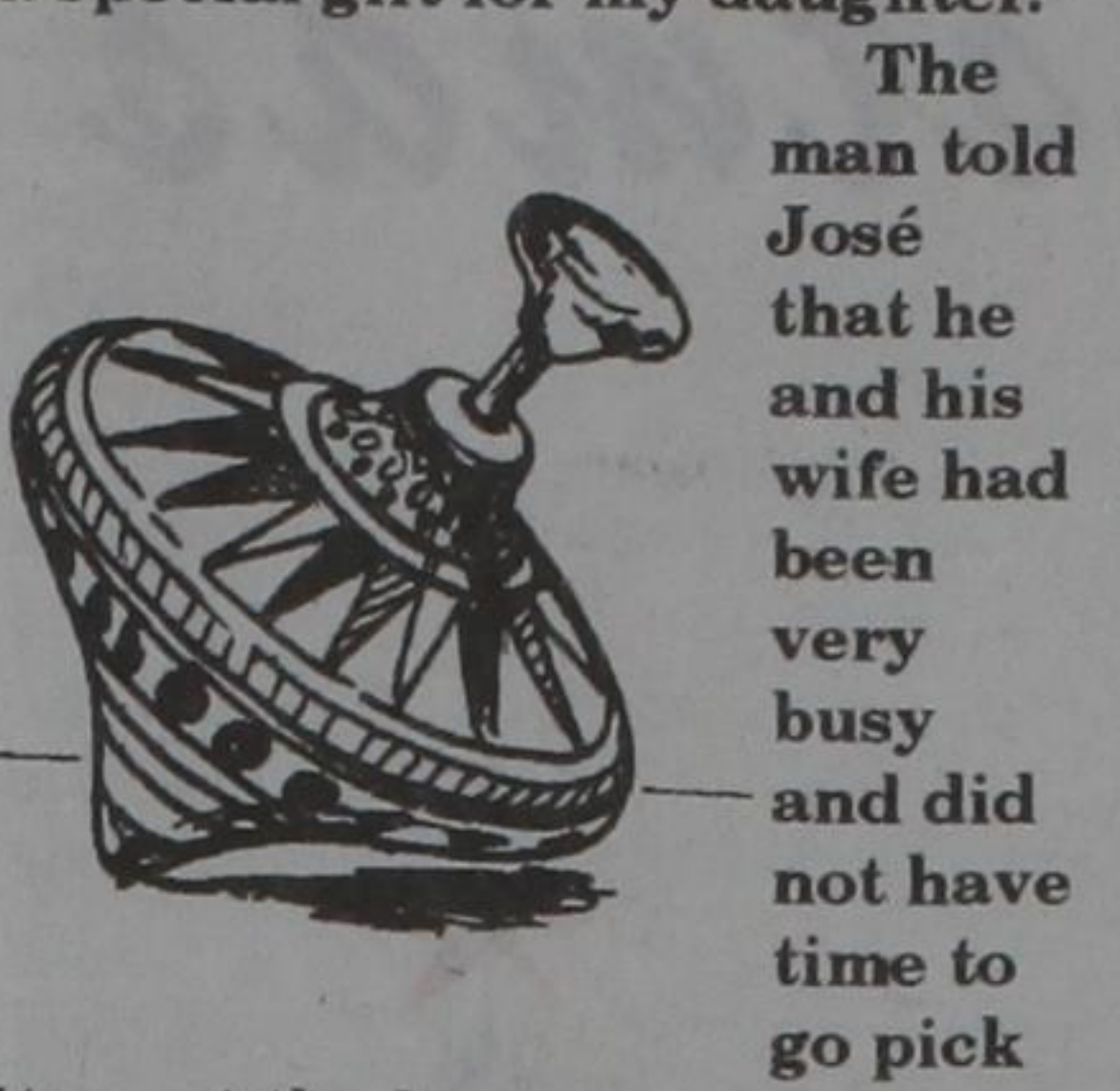
right with you."

A man dressed in a very fancy suit came out and asked José how he could help him.

"I do not need any help sir," José said. "You see, I am the man who picks up the trash in your alley. A few days ago I found this in one of the cans."

José showed the spinning top to the man from the big house.

"Oh," said the man. "My wife threw this away by mistake. It was supposed to be a special gift for my daughter."



The man told José that he and his wife had been very busy and did not have time to go pick

it up at the barn. "Can I give you a little money for your trouble?" the man asked José.

"No I do not need money," José said.

The man wanted José to take the money and buy presents.

"No I cannot take the money. Besides, the stores are all closed now."

The man told José to wait for him at the door.

The man soon came back out and handed José a chocolate cake.

"Here take this to your family. It is the least I can do to help you have a good Christmas."

"Thank you sir," said José.

As José walked away from the big house he wondered what he would do now. He had no present to give Teresita.

As José kept walking home, he saw that the cake that the man from the big house had given him was made on a silver pie pan. José remembered back to when he was a boy. He remembered how he would use pie pans to make spinning tops.

"I'll just stick a pencil through it and make it look pretty with a little paint I had left over from the bike." This way José would have a present for Teresita.

José walked into his home singing jingle bells and saying



ho-ho-ho dressed in the Santa suit. Jose was feeling happier than ever thinking in his mind that he had done the right thing. As José walked in the door he saw that his family was together and waiting for him. What could be a better Christmas.

"Merry Christmas to everyone. I bring presents for

everyone," yelled José.

The smiles lighted up on his sons faces as they saw their father dressed as Santa Claus.

"Look Pedrito. I have brought you a bicycle. And for you Juanito, a cart."

It was just what his sons wanted. Now they could play together with Pedrito riding his bike pulling Juanito in his cart.

Now it was Teresita's time to get her gift. José whispered in Matilde's ear.

"Matilde. I don't have the fancy spinning top to give Teresita. I felt bad as I walked home and took it back to the people in the big house. I remembered how we used to make tops out of pie pans and pencils. This is what I brought Teresita as a present."

José showed the top to Matilde and she smiled and said. "José. I knew that you could not keep something that was not yours. I know Teresita will love this spinning top you made with your own hands even better than the fancy one."

"Come boys let's give Teresita her gift."

José, Matilde, Pedrito and Juanito walked over to Teresita. She was sitting in her corner playing with the jar

cap.

"Look Teresita what I made you," said José. "We give it to you with all our love."

José put the spinning top made from the pie pan in front of Teresita and spun it.

As the top spun, lights started coming from everywhere. Teresita and her family stared at the top in wonder.

When the spinning top stopped. Teresita jumped up. She ran to José and Matilde and her brother and said in a big loud voice.

"Merry Christmas Mom, Dad, Pedrito and Juanito."

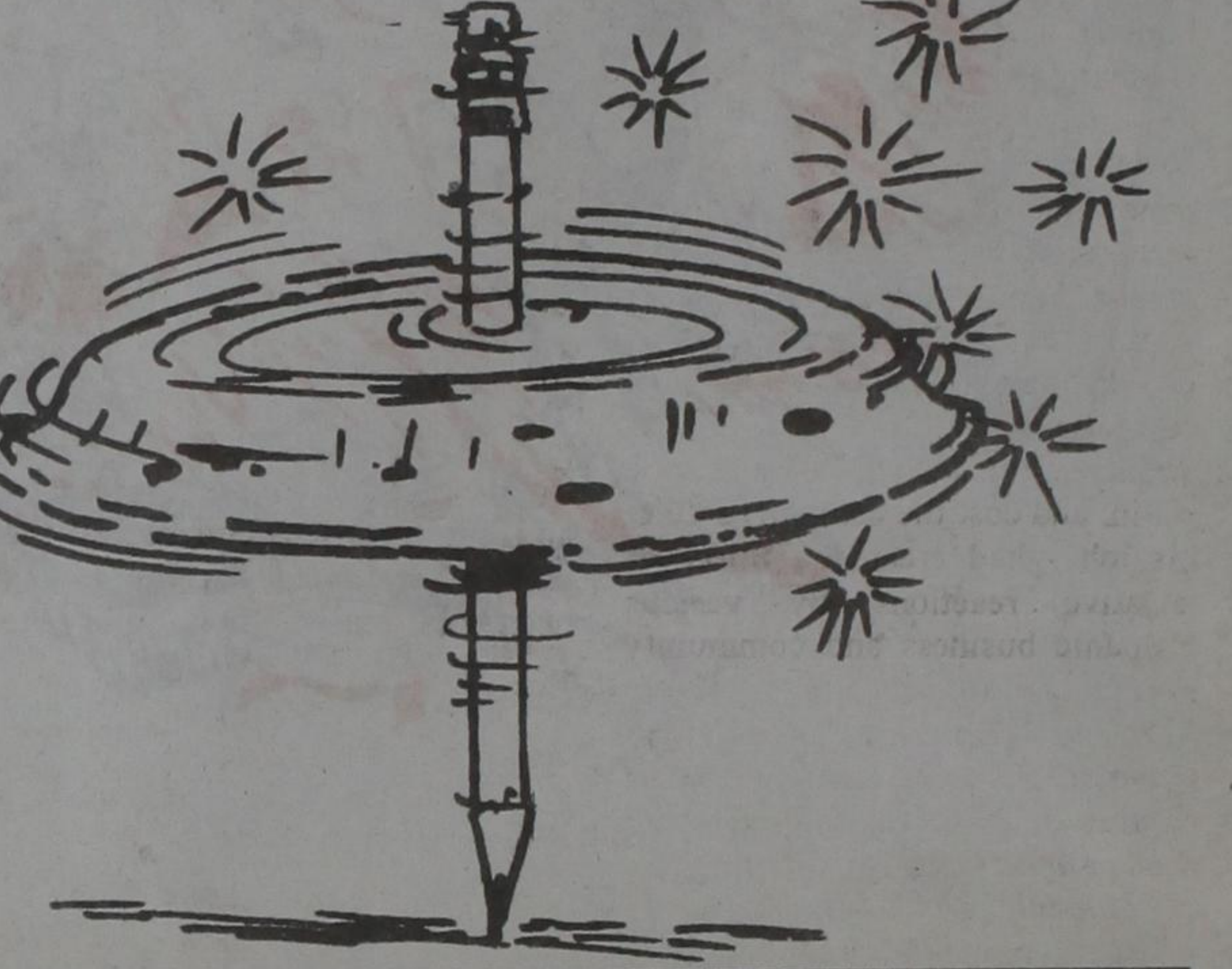
Teresita had spoken to all of them for the first time in her life.

It's a miracle," yelled Matilde. Christmas passed and Teresita got well. She spoke, read, laughed and always told her

family she loved them.

José put the Santa suit in a closet and put the spinning top next to it. José and Matilde knew that the Santa suit and the love of family and her father had made Teresita well forever.

The End
(Illustrated by Andre DeLeon. Adapted for children from the short story in Spanish "El Traje de Santa Claus")



De Entre Los Muros Surgen Mensajes De Fiestas Especiales

Por Jorge Antonio Renaud

La primera vez que vi un arreglo de tarjetas hechas por encarcelados, había como una docena sobre el alféizar de una ventana en un cuarto diario de la cárcel. Faltaban pocas semanas hasta el Día de la Madre 1978, y el arte de las tarjetas consistía de imágenes el artista consideraba serían de agrado a la madre de alguien. El artista al que me refiero tendría hondras raíces en el catolicismo hispano, porque las manos en gesto de oración dominaban la tarjeta. Aprendí más tarde que esas tarjetas eran las que habían sobrado de la Pascua de la Resurrección, para ser vueltas a usar.

No sabía si el tipo se las daba de gran artista o si regalaba las tarjetas hasta que comenzaran las transacciones.

Se transarían tres sellos y la tarjeta desaparecería. Con cuatro sellos, el artista pondría algo personal en la tarjeta, como por ejemplo el nombre del cliente en inglés antiguo, con letra barroca, hecho rápidamente y sin error. Y para los generosos, haría un sobre con papel para escribir a máquina y

cinta pegajosa.

En poco tiempo, la mayoría de las tarjetas habían desaparecido. Dentro de una institución en la que se cree que a los hombres les falta iniciativa y talento, yo había sido testigo de los dos.

De todos los estereotipos más verdaderos que falsos, el de la bestia poco expresiva para los encarcelados es el más cierto. La mayoría de los encarcelados abandonan los estudios antes del octavo grado. Es gente física, no es gente elocuente.

La mayoría se frustra con la paciencia requerida para conceptualizar y ejecutar una comunicación en símbolos abstractos, por escrito. Se profundiza la incomodidad cuando los meses se vuelven años, las hojas blancas acusatorias en su blancura. Los convictos se desesperan de encontrar formas de decirles a sus esposas que temen el paso del tiempo y la distancia que los separará; de cómo comunicar su remordimiento; de cómo decirles a sus hijos e hijas que los sueños y la esperanza todavía son posibles, a su alcance. La comisaria de la

cárcel, con su selección insípida de dos o tres tarjetas cuyo mensaje azucarado no varía, no corresponde con la necesidad que tienen los encarcelados de una comunicación personal. Ese vacío lo llenan los artistas de la prisión.

El hacer tarjetas en las instituciones penales es un verdadero arte folclórico, uno de tres medios de expresión artística rendida por artistas encarcelados en Texas.

Los otros dos medios -- pañuelos altamente detallados, casi moralísticos, hechos sólo en tinta china, y los diseños de tatuaje por todas partes son más personales, arte nacido de la mente del artista, un reflejo de la historia turbulenta de aquel lugar. En cambio las tarjetas se hacen con miras a una venta rápida, y por ende no amenazan tanto en su simbolismo. Pero, como la mayoría del arte folclórico, lo que lo distingue es que cada tarjeta es diferente de todas las demás, sustituida la exactitud estéril del ensamblaje de fábrica con la idea individual del artista, muchas veces colaborando con el

cliente.

Los encarcelados que hacen tarjetas trabajan el año entero. Se guardan diseños básicos para las fiestas. Hacen recortes a tijera de imágenes estacionales en las revistas y periódicos y las vuelven dibujos, sujetos a la alteración. Corazones sangrantes para el Día de la Madre, pavos con cariz extrañamente alegre para el Día de Acción de Gracias, las figuras de Garfield, Snoopy y Mickey para los cumpleaños de los niños -- se repitan tantas imágenes, haciendo las diferencias en el trasfondo y los márgenes.

Algunos artistas prefieren márgenes simples, de colores, y un trasfondo de un pastel polvoriento. Otros rendirán un margen más complejo, llenando toda la tarjeta de brillantes, acabando por gotear con sumo cuidado pegamento sobre las letra, que, si tiene suficientes capas y se frota mucho, rinde un efecto de relieve pulido, pareciendo a las creaciones caras que ofrece Hallmark.

Para conseguir todas estas cosas - pegamento, brillantes, pasteles, y

robar y revender los zapatos, relojes y radios de otros.

Como es de esperar, la Navidad es la época más ocupada del año para los artistas. Muchos comienzan a acumular tarjetas desde meses antes, aplicando el diseño básico dejando sólo los detalles personales para más tarde. Hay algo en los símbolos más amistosos, más universales de la Navidad que agita la creatividad de los artistas de tarjetas. No se produce simplemente un Papa No! de barba blanca, al menos no aquí en Texas. El señor Claus podrá gastarse un bigote de pistolero, y para cargar los juguetes un serape lleno de mezcal. El árbol de Navidad podrá parecerse a un mesquite escuálido en vez del pino norteño ajeno. Los duendes podrán venir del centro urbano, chiquillos trenzados, atando a la abuela Claus a la mesa al salir los regalos por la ventana en vez de bajar por la chimenea, recordando con sutileza a los que reciben las tarjetas de las realidades urbanas.

What the World Needs Now is a Little Common Sense!

By Luis Valdivia

Some years ago, during a Hispanic Chamber of Commerce mixer, a fellow business colleague - himself a member of the Latino community - was conducting an informal opinion poll. Taco Bell was then using a Chihuahua dog in their advertising, which could be seen and heard exclaiming the phrase "Yo quiero Taco Bell" (I want Taco Bell). As controversies go, the now infamous advertising campaign - which failed to produce an increase in sales for the fast food chain, and cost the company's CEO his job - had created a flurry of negative reactions by various Hispanic business and community groups, citing it as offensive. "They've portrayed the Latino community in a dog!", some expressed, in outrage. (Notice the politically-correct, alternating use of "Hispanic" and "Latino.")

The aforementioned colleague - and I'll call him Juan, of course (how dare I, it's so stereotypical!) - asked for my opinion. I smiled back and said "Poor dog!" Although laughter followed, my response seemed to surprise him, and was apparently not representative of opinions he had gathered from other people, whom had been offended by the Chihuahua. "I just don't see myself represented in a dog," I said. "I have more self-esteem than that. I guess I'm not your typical, easily-offended Latino, I'm more 'middle-of-the-road.'" To which he responded, in a sarcastic tone "Sure, you're Latino and 'middle-of-the-road.' Yeah, right."

At that point, the conversation ended quite amicably. We both parted ways with our respective alcoholic beverage in hand, and each proceeded to mingle with someone else. However, my mind started to wander, and a bit of outrage began to sink in. The fact that I am Hispanic makes people automatically assume that I am a liberal, or a left-winger?, I thought. Talk about your stereotypes, even among Latinos!

A few days later, as I was going through the recently-arrived issue of Hispanic Business Magazine, certain letters to the Editor caught my eye (and I rarely pay attention to this section when reading newspapers and magazines). The letters expressed opinions from several Hispanic professionals - some of them in the marketing business - whom felt people were making a big deal about a cute little dog which dared to speak Spanish in English language TV ads. Their message was simply "Lighten up, it's just an advertising campaign!" I was so relieved. For a minute, there, I thought I was the ugly duckling!

It was so refreshing to learn not all Latinos think alike, some even think like me! That experience sparked an idea for an exciting new project, which is being launched with the piece you are reading today. I'm going to speak my mind, and I may even be controversial in the process! "What the world needs now... is a little common sense" - a variation of Dionne Warwick's hit song - reflects the general philosophy of a series of weekly print columns in English, and radio broadcasts in Spanish, that this humble communicator will be producing.

Life is not always about choosing black or white, there are millions of shades of gray. Not only that, but there are tons of different colors, with shades, hues and tones of their

own! The same applies for political ideologies. There is no infallible doctrine as it applies to values or public policy. A balance should exist between liberal and conservative thought, between what the "left wing" and the "right wing" believe, otherwise it could be a tilted flight.

Our Hispanic culture is very passionate about issues which affect our core values and the way we live. That passion makes us hungry to succeed, gives us rhythm when we dance, and creates the tastiest and most varied cuisine in the world. However, when passion overtakes reason, our ability to

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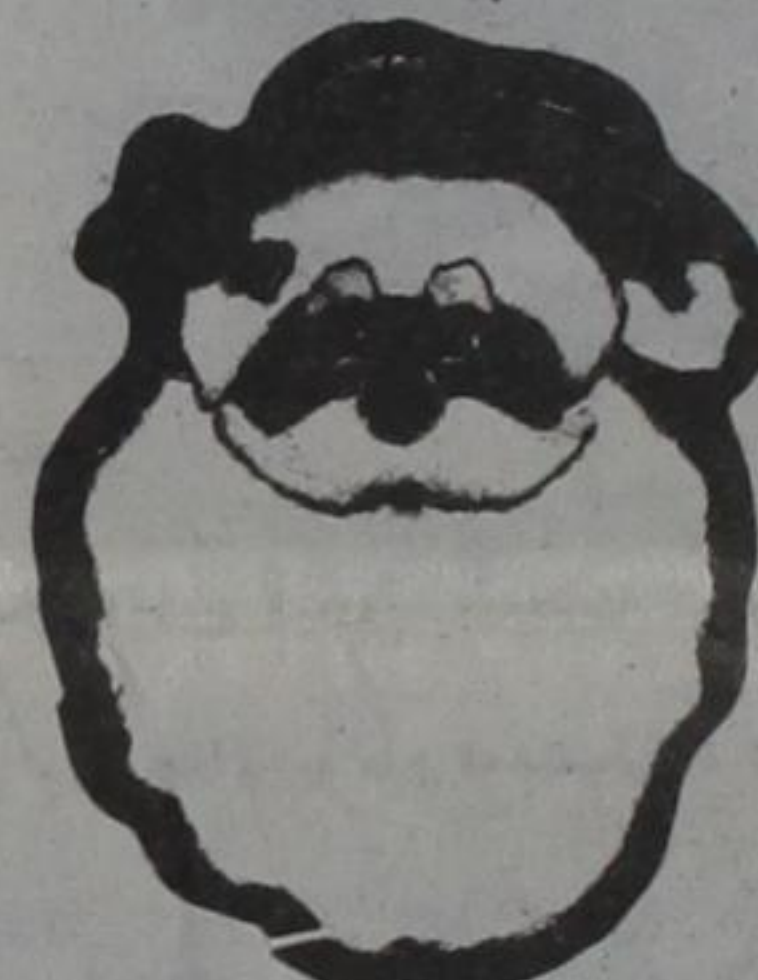
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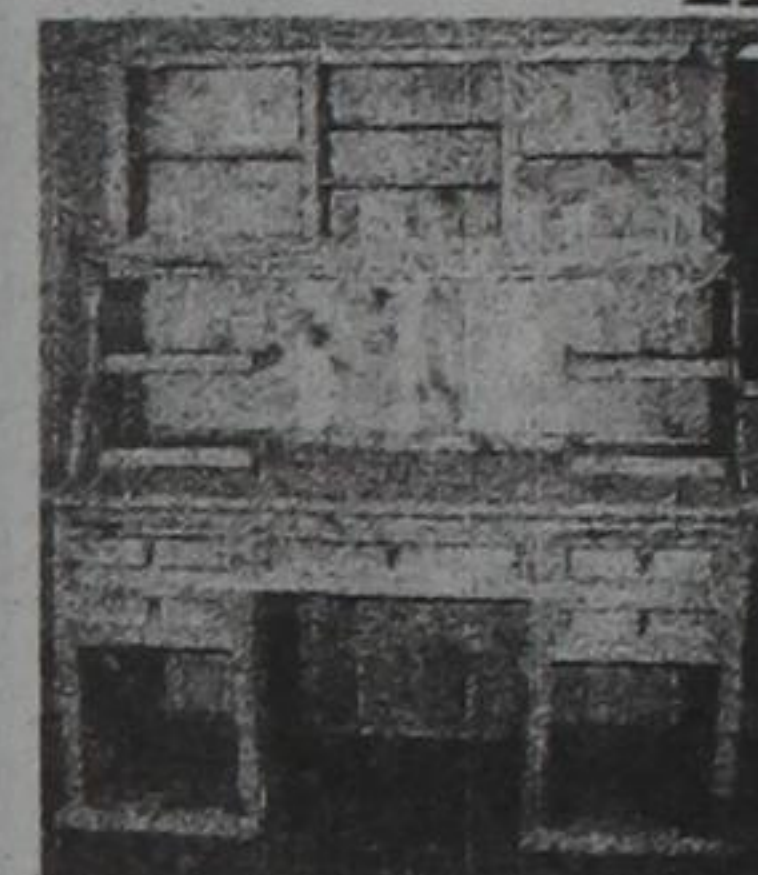
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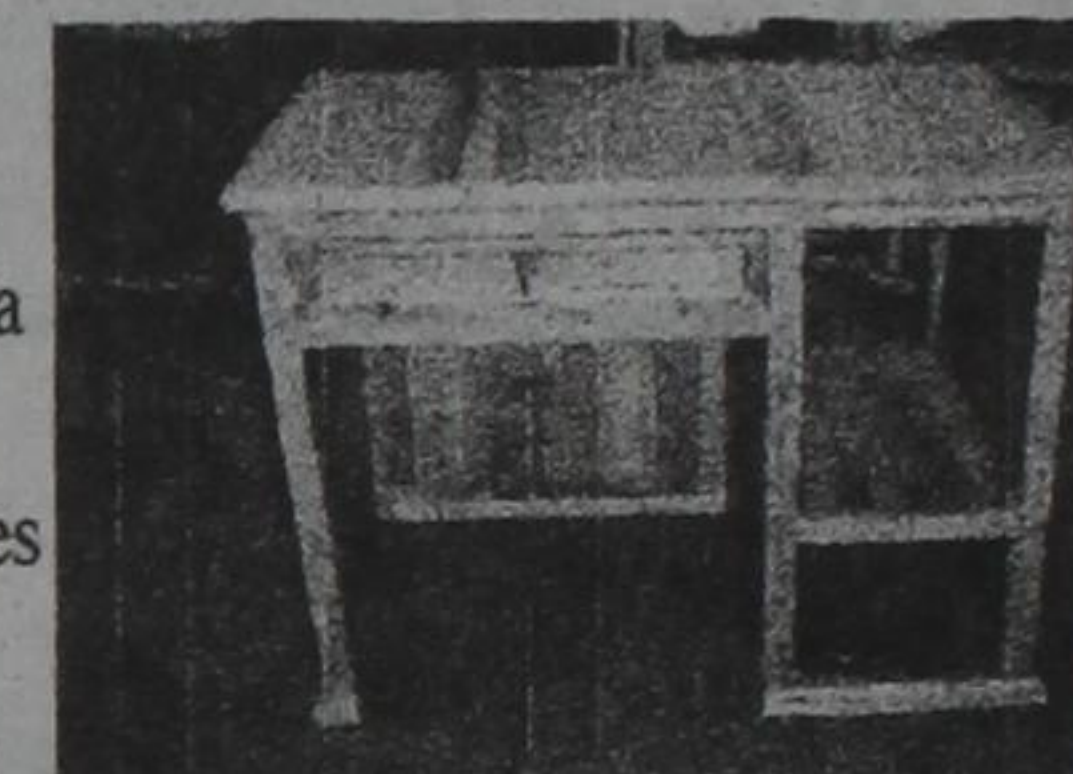
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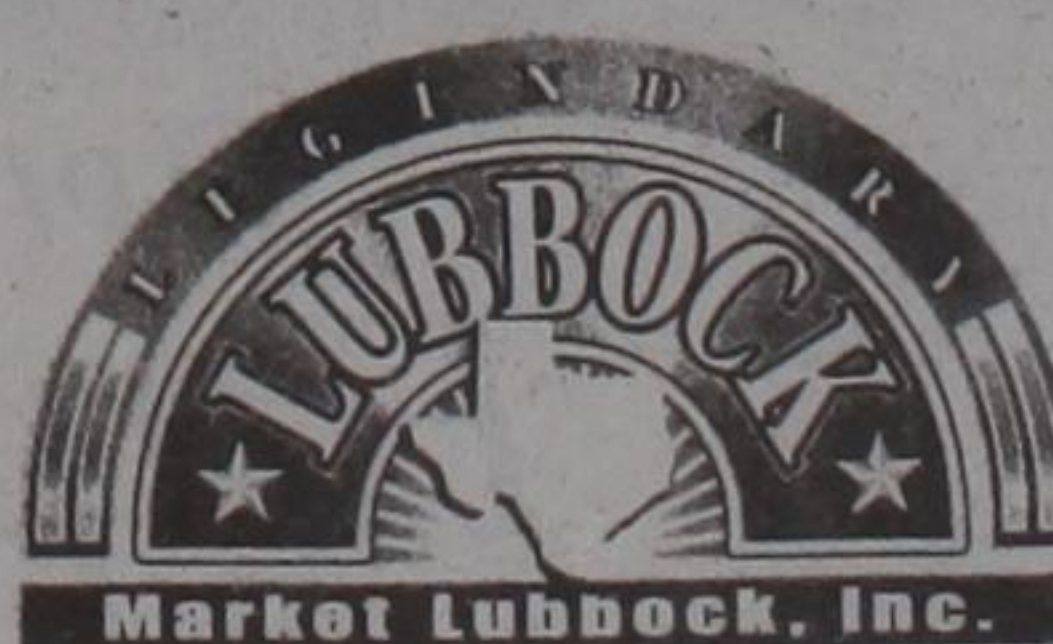
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From Within the Walls Emerge Unique Holiday Messages

By Jorge Antonio Renaud

The first time I saw a display of inmate-made greeting cards, a dozen or so were lined up on a windowsill in the prison dayroom. It was a few weeks until Mother's Day 1978, and the artwork on the cards consisted of images the artist thought would appeal to someone's mother. This particular card-maker must have had deep roots in Hispanic Catholicism, because the two hands clasped in prayer motif dominated. I later learned those were left over from Easter and recycled.

I didn't know if the guy was showing off or giving the cards away until the transactions began.

Three stamps would change hands and a card disappeared. For four stamps, the artist would personalize the card, the buyer's name in Old English, complete with baroque curlicues, done quickly and without error. And for those free-spending customers, he'd fashion an envelope from typing paper and tape.

Soon most of the cards were gone.

In an institution supposedly peopled by men lacking in initiative and talent, I'd witnessed both.

If any inmate stereotype is more true than false, it is of the inarticulate brute. The majority of inmates drop out of school before the eighth grade. They are physical, not verbal.

Most have short attention spans and are frustrated by the patience necessary to conceptualize and then communicate in abstract, written symbols. This awkwardness is worsened as the months stretch into years, the white pages accusatory in their blankness. Cons despair of ways to tell their wives they fear time and distance will under them; of how to tell their remorse; of how to tell sons and daughters that dreams and hope are still viable, there for the taking. The prison commissary, with its tepid selection of two or three sugary, one-verse-fits-all greeting cards, does not speak to inmates' need for personalized communication. Into that void step the prison artists.

Card making in penal institutions is bona fide folk art, one of three modes of artistic expressions rendered by Texas prison artists. The other two -- deeply detailed, almost moralistic handkerchiefs

done solely in ink, and the ubiquitous tattoo designs are more personal, art pulled from the artist's psyche, reflecting the roiled history there. Card making is geared toward a quick sale and is thus not as threatening in symbolism. But like most folk art, what distinguishes it is that each piece is different from any other, the exact sterility of the assembly line replaced by the individual idea of the artist, often in collaboration with the buyer.

Inmate card makers work year around. They keep stock designs for the various holidays, scissoring out seasonal illustrations from magazines and newspapers, and turning them into line drawings, subject to alteration. Weeping hearts on Mother's Day, oddly cheerful turkeys for Thanksgiving, Garfield, Snoopy and Mickey Mouse for the kid's birthdays -- many images are repeated, the differences in the borders and backgrounds. Some artists favor simple colored borders and a background softly hued in pastel dust. Others will affect a paisley border and sprinkle sparkles over the whole, finishing by painstakingly dripping glue on the letters, which, if layered enough

and rubbed mightily, gives a raised, burnished effect, similar to the expensive creations Hallmark offers.

Obtaining all this stuff -- glue, sparkles, pastels, and especially card stock -- is what often gives prison officials pause. Cons can't run down to a convenience store, much less an artists' supply outlet.

Some prisons allow in-cell crafts, and inmates can order the things they need. In the others, ingenuity triumphs. Inmates may contract with library clerks for the inside leaf of soon-to-be discarded books, each of which may yield four pages of colored, stiff paper, suitable for cards. Sparkles are often cut from the glittery packaging used for soup or coffee packets.

Most unit officials ignore any petty pilfering involved, preferring that inmates draw and keep themselves occupied, instead of using the time to concoct deadlier schemes. Plus, better that inmates make money that way than stealing and then reselling other's shoes, watches and radios.

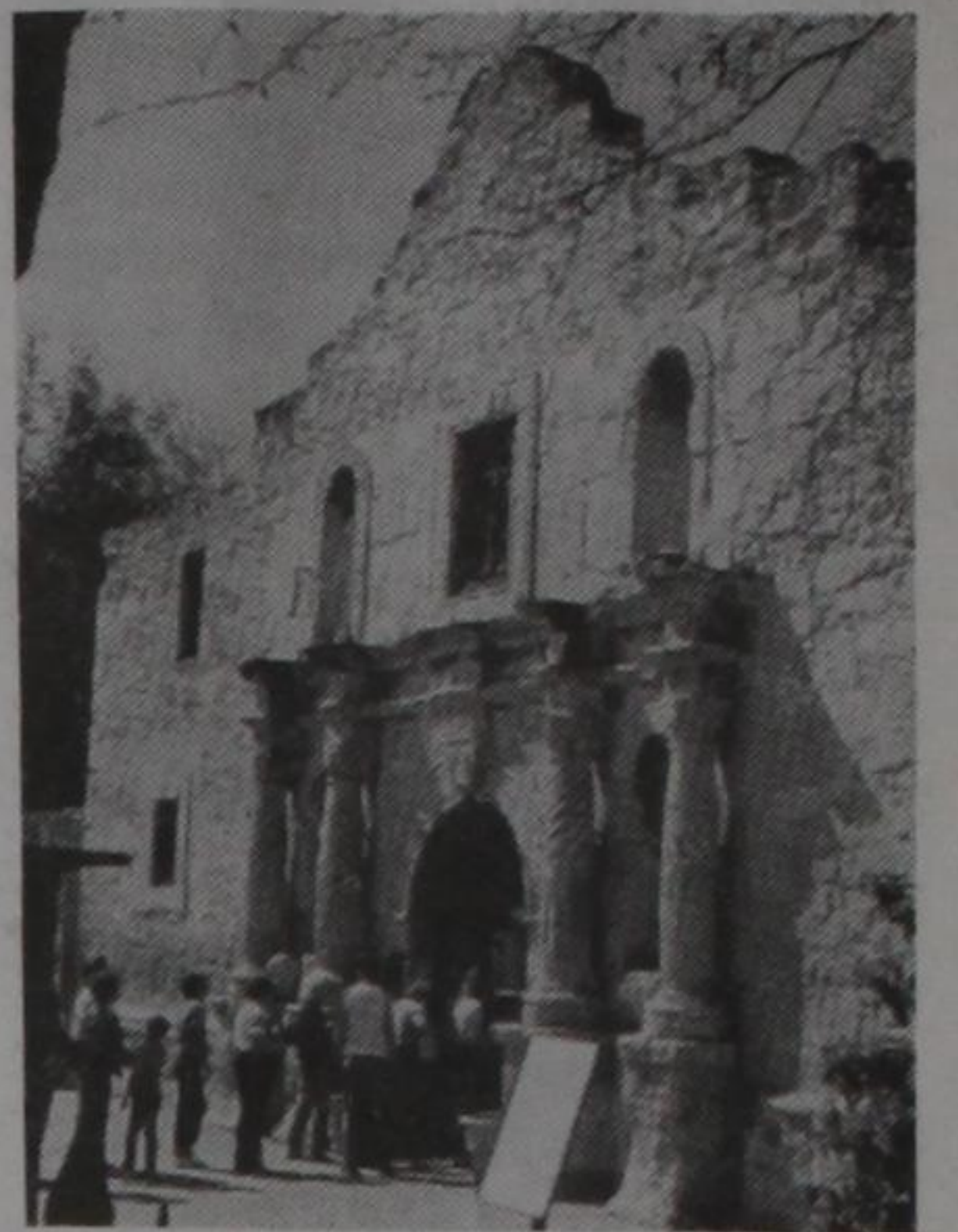
As is to be expected, Christmas is the busiest time of the year. Many artists begin to stockpile cards months before, applying the

basic design and leaving only the personalized details for later. Something about the friendlier, more universal Christmas symbols bring out the card makers' flair. No simple white-haired Santa, not here in Texas. Señor Claus may have a *pistolero* mustache, and his bag a *serape* filled with *mescal*. The Christmas tree may resemble a scraggly mesquite, instead of the alien Northern Pine. The elves might be inner-city, corn-rowed urchins, tying a snoozing Grandma Claus to the table as the gifts go out the chimney, subtly reminding the recipients of the cards of urban realities.

The ultimate tribute to a prison card maker comes later. Many recipients, touched or astounded by the cards' originality, take photos of themselves surrounded by or holding the prison originals and send them to whoever mailed them. In turn, these photos are then handed to the artists, who proudly display them, mementos of someone they've touched in a positive way, counter-balances to the dismalweight of the past.

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Marin Introduces New 'Chicano' Exhibits in San Antonio



Actor Cheech Marin, known for his off-beat comedies, showed his serious side Thursday morning when he led a media tour of two exhibits collectively titled "Chicano."

"Chicano Visions: American Painters," an art exhibit at the San Antonio Museum of Art, and "Chicano Now: American Expressions," a multimedia family show hosted by the Museo Americano Smithsonian, open to the public Saturday.

"It's an honor to inaugurate this show in San Antonio," said Marin, referring to the city as "an epicenter of Chicano art and culture," before beginning the tour at the museum.

Largely culled from Marin's private collection, "Chicano Visions," features works by more than 20 visual artists including San Antonio artists Mel Casas, Adan Hernández, César Martínez, Alex Rubio, Jesse Treviño and Vincent Valdez. The exhibit will travel to 15 cities over five years.

The show was originally called "Chicano: American Painters on the Verge," a title Marin still thinks is apt.

"We are on the verge of a lot of things," Marin said. "We're on the verge of international recognition. We are on the verge of breaking through to our own people. We are on the verge of establishing a new painting style that is going to be very influential in the United States."

Marin continued the tour at the Kress building downtown on Houston Street, the site of "Chicano Now."

He was joined by members of the comedy troupe Culture Clash, which produced videos for the exhibit.

The exhibit, which explores different facets of Chicano culture, includes original videos, murals, musical performances and a variety of hands-on interactive displays, including a low-rider simulator.

"What I like about this exhibit is that it's contemporary. For many years, we've seen the Aztec and Mayan exhibits in all the major museums," said Herbert Siguenza, a member of Culture Clash.

A gala opening of the museum show was held Thursday night.

Besides Marin, the exhibit includes paintings owned by Nicolas Cage and Dennis Hopper. Martin Sheen, Antonio Banderas, Andy Garcia and Raquel Welch also have been bitten by the Chicano art bug.

However, despite rumors that some or all of the above would fly in for the opening bash, museum folks said several canceled late in the week because of schedule conflicts.

Marin was there, of course, emceeding a spate of brief speeches before he turned the stage in the museum courtyard over to Flaco Jimenez. Later he welcomed his longtime friends, the superband Los Lobos.

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Latin, U.S. Holiday Customs - Mix & Match

By Dawn Wohlfarth

Behind the Jack-o-lanterns, cranberry sauce and Christmas carols, a growing cultural phenomenon is making itself felt within U.S. holiday celebrations. Latinos are adding new dimensions to long-held U.S. traditions and changing some of their own.

With Latinos now more than 13 percent of the U.S. population and spreading their influence into more communities every day, the commingling lasts throughout the year.

And it's reciprocal throughout the Americas. The most widely celebrated U.S. holidays -- Thanksgiving, Christmas, New Year's, Halloween and the Fourth of July -- are influencing festivities in Latin America, too.

"Now that the Hispanic population is increasing so rapidly,

there is a lot of American interest in learning about holidays, history and culture south of the border," explained Adriana Alarcón of the Mexican Cultural Institute.

A nonprofit organization sponsored by the Embassy of Mexico, the institute will initiate several fiestas this year to teach Washington, D.C., residents and visitors about the Mexican traditions of *Las Posadas*, the nine-day celebration leading to Christmas; *El día de los santos reyes*, Three Kings Day, which ends the Hispanic Yule celebration on Jan. 6; and even piñata-making with a how-to workshop on the art.

On Oct. 31, the bridge joining Juárez, Mexico, and El Paso, Texas, was packed with northbound trick-or-treaters, said University of Texas-El Paso professor Leticia Fernández. "I saw crowds of people

crossing the border with their kids just because it's such a fun occasion," she said.

Earlier that day, a *Día de los muertos*, or Day of the Dead, parade was staged for the first time in El Paso. While the parade was early for the Nov. 1 and 2 Mexican celebrations, it signified a recognition of Mexican holidays not seen before, Fernández noted.

One month later, 12-year-old Janine Moreno wasn't concerned with Squanto and the Pilgrims. Instead, she enjoyed her family's traditional Thanksgiving meal of *pavo, arroz y tortillas* -- turkey, rice and tortillas.

Although the U.S. celebration is sometimes promoted in Latin American supermarkets to boost the sale of turkeys, Thanksgiving to her has nothing to do with a boat called the Mayflower. It means

being grateful for God and her family -- in the United States and in Guatemala.

As first-generation immigrant families make friends with persons of other ethnicities, holidays become more meaningful, said University of San Diego Latino Studies professor John Marámbio.

Hamlet Paoletti, a public relations officer at the Smithsonian Center for Latino Initiatives, added: "While immigration continues, it is natural that you see the manifestation of different cultures, religions and holidays. As they become more publicized, more accepted, you see a crossed interest. People are eager to take part in others' celebrations."

Christmas in Latin America traditionally begins on Dec. 16 and ends on Jan. 6 with *El día de los santos reyes*, All Kings Day, when

presents are distributed. Today those holidays are not commonly celebrated in their traditional form, Marámbio said. The Chilean native attributes much of the change to commercialization of holiday traditions in the United States.

"American holidays have influence all over Latin America. I never used to see Christmas trees, but now they are everywhere, and people even add cotton balls to the branches" in snowless tropic climates, Marámbio said.

Cinco de Mayo, the most popular Latin American holiday in the United States, has a lower profile in Mexico, its country of origin. Marking the anniversary of the victory by Mexican peasant troops over French invaders in a battle near Puebla on May 5, 1862, it inspires springtime parades and other civic celebrations throughout

the United States.

Mexico celebrates its *Día de independencia* from Spain Sept. 16. In the United States, it also is growing in popularity as the kick-off event of this nation's Sept. 15-Oct. 15 Hispanic Heritage Month festivities. The month also includes the Sept. 15 independence days of five Central American countries, as well as Oct. 12 *Día de la Raza* -- a major national holiday in Spain, Bolivia and elsewhere that is celebrated here as Columbus Day.

As Latino influence grows in the United States, so does recognition of their annual celebrations.

Latin countries observe an average of 16 national holidays annually, compared to 11 in the United States. Venezuela and Panama, along with the U.S. commonwealth of Puerto Rico, lead the pack with 21 each. Many, such as *Semana Santa* and *Navidad*, stretch over several days.

"We do have a lot of holidays," said UT's Fernández. "We are Catholic, so we have saints, and there are a lot of saints to go around, so we have a lot of reasons to celebrate."

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Tamales Becoming Hot, Hot, Hot for All Holiday Tables

Tamales are Mexican fiesta food, especially during the holidays. But judging from what I've observed lately, they're on the verge of becoming as American as apple pie. In recent weeks, I've run into a number of non-Latino folks for whom tamales are simply a mandatory element when it comes to laying out the holiday spread.

For instance, the matriarch of an African American family tells me that if tamales are omitted from her groaning board of traditional fare (she prepares about 35 dishes and feeds 50 or 60 members of her extended family), she knows she's going to hear protests. Another family I know has for a few years made tamales--which are not strictly Kosher--the centerpiece of their Hanukkah dinner. And I just heard about a birthday party for an elderly Chinese gentleman who, when asked what food he'd like for the celebration, stated in no uncertain terms "Tamales!"

Tamales are essentially cornmeal dough and filling wrapped in cornhusks or banana leaves and steamed. The ancient Maya, who considered them gifts from the gods, placed them on altars so the dead could partake of their favorite food. The original tamales were plain cornmeal--in effect, steamed cornbreads--but many filled and flavored varieties developed. After

the Spanish introduced pigs to Mexico, lard was incorporated into the dough for moistness, and pork became a favorite filling.

Over time, the fillings became ever more sophisticated. Chicken, cheese and chiles found their way into the mix, as did a variety of sauces, ranging from simple red and green chile sauces to more complex moles. For special occasions, fruit fillings are used, particularly pineapple and raisins.

There are many regional--and, for that matter, family--differences. One major point of contention among aficionados is whether the meat should be shredded or minced (around here you'll mostly encounter minced). Another is whether the cornmeal should be smooth or coarse. Whatever version you encounter, few comfort foods of any nationality fill you up quite as pleasantly as a tamale.

Though Mexican families have their tamales either on Christmas Eve or Christmas Day, the goodies themselves are prepared before Christmas, with all family members pitching in. This event is called a *tamalada*, and my friend Consuelo Campos recalls the *tamalada* duties of her Orange County youth being assigned by age, in ascending order.

"As the night wore on, there'd

be a bottle of tequila on the table and the older women would get downright competitive, criticizing each other's techniques," she said.

Of course, if you're of a certain age--and don't come from an extended family of *abuelos* (grandparents) and *primos* (cousins)--your initial acquaintance with tamales may have been made in the frozen-food section of the grocery store. So if you want to incorporate tamales into your holiday celebration but aren't up to making your own, Orange County has plenty of family-run Mexican *carnicerías* (meat market-deli), *molinós* (tortilla-making stores) and even some *panaderías* (bakeries) that sell fresh, handmade tamales by the dozen.

Most tamale vendors recommend ordering at least one day ahead, especially during holiday time. (Tamales keep well, up to a week in the refrigerator and indefinitely in the freezer. And they're microwaveable. Leave them in the husks and add a little water to the dish to restore moistness.)

One tamale source is El Metate in Santa Ana, a Mexican *molinopanadería-carnicería* where the Murrieta family has been dishing up tamales and other Mexican delights for 32 years. El Metate is a spacious, airy place with a casual



dining area attached to the store where you can nurse a beer and munch on your choice of pork, beef, chile, chicken and vegetarian tamales--as well as sweet tamales packed with raisins and slightly caramelized pineapple. They're plump and moist, and the meat versions come doused in a piquant mole sauce (available as a side if you're ordering to go). Manager Jose Murrieta estimates that El Metate will sell 11,000 between Thanksgiving and New Year's.



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Prospero Año Nuevo 2002

From Page 3

think clearly gets clouded, resulting in heated debates, unreasonable requests and tumultuous reactions. That's where the "common sense" part comes in.

Most arguments arising out of a misunderstanding are the result of at least one of the two party's inability to listen, not just hear, but listen. More often that not, what is considered a problem to be solved is merely a challenge to be overcome. And to do it successfully takes a few simple steps. Stop. Listen. Think, clearly. Apply common sense. It's what the world needs now.

I hope you'll join me in this venture, by sharing your opinions. We will certainly ruffle some feathers along the way, and will definitely be unable to please everyone. Liberals will label us "right-wingers," and conservatives, "left-wingers." But, as long as debates are sparked, we will have been successful at making people think, hopefully, clearly.

Let us, then, begin this journey, by traveling not towards the left, or towards the right, but rather, in the middle of the road.

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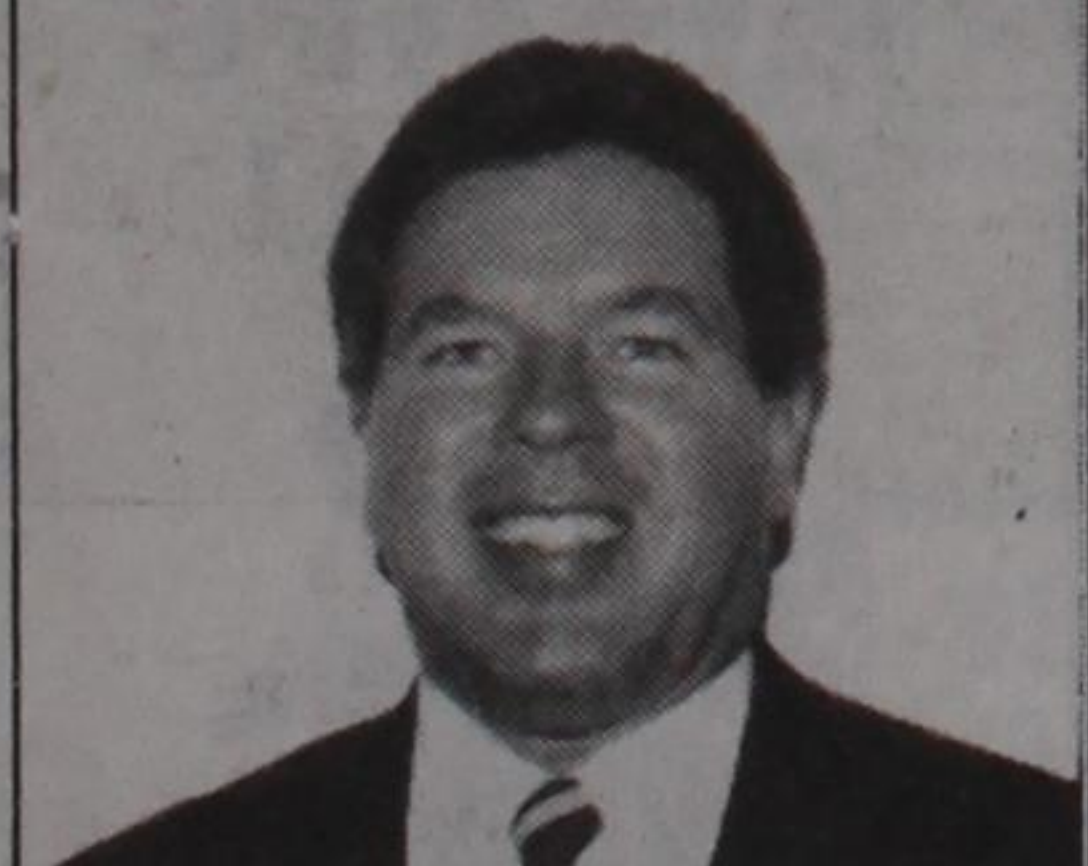
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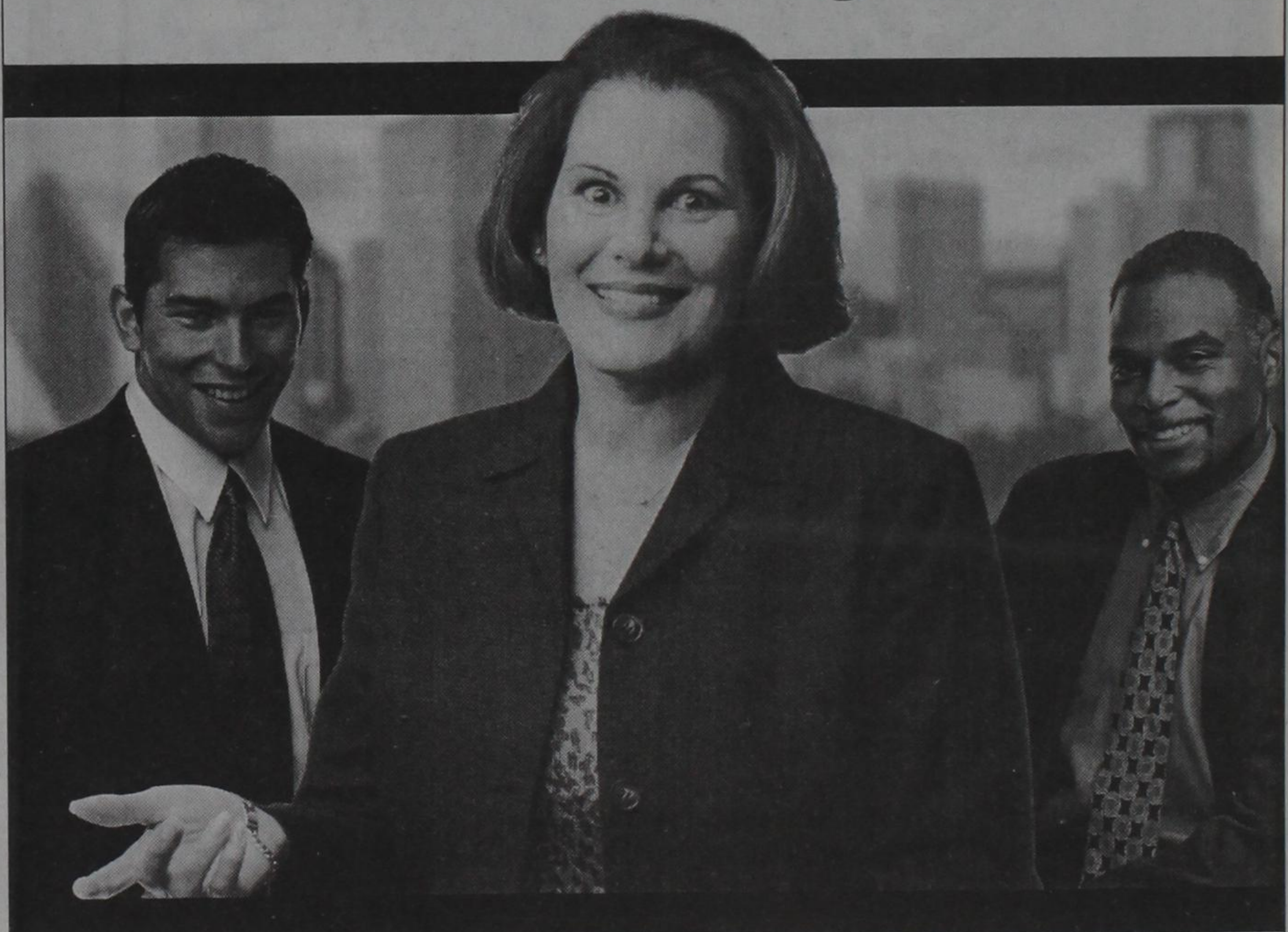
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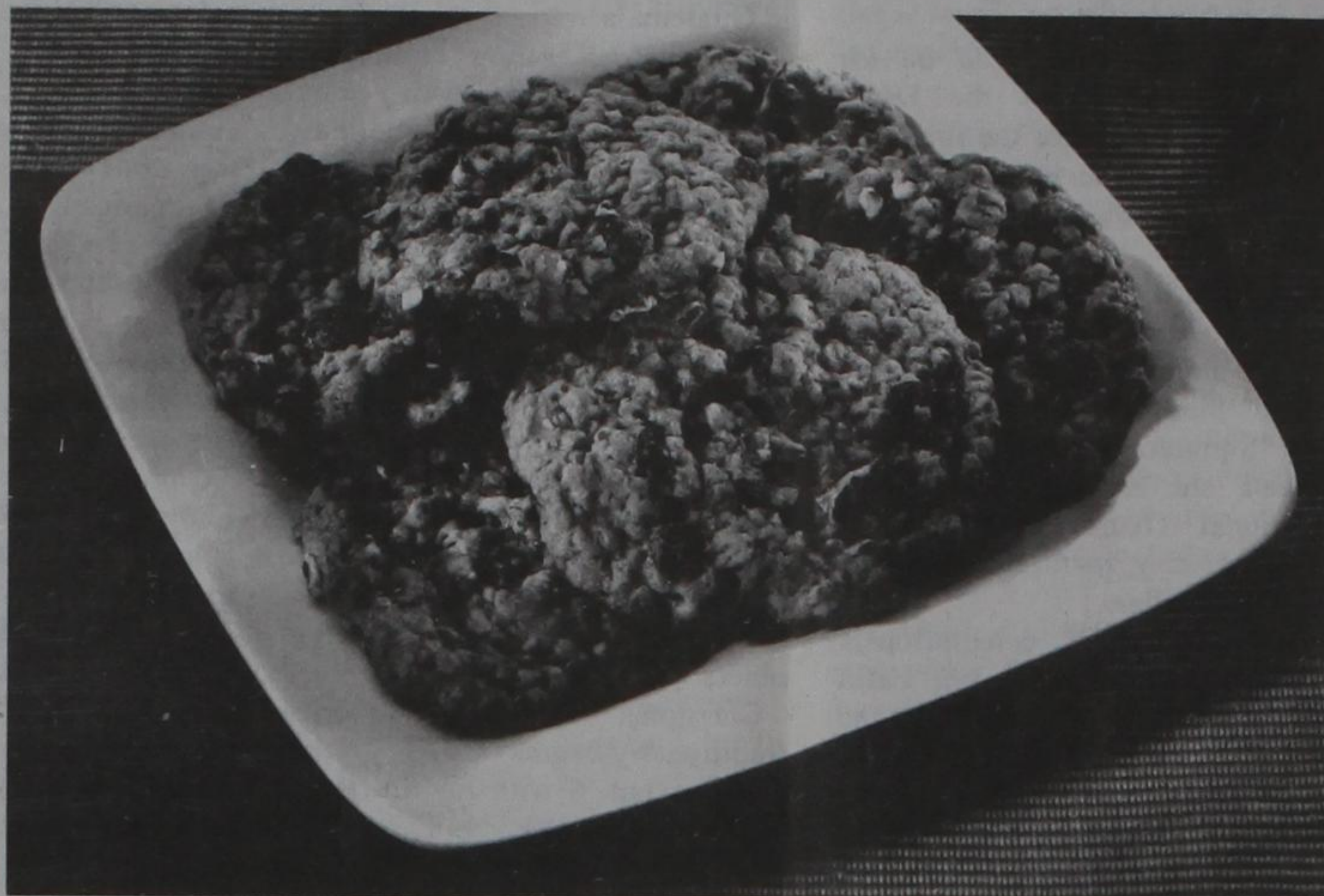
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Winter Warm Up

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Prepare the following recipes in advance to ensure you have time to enjoy your company. The hearty chicken fingers appetizer is an inviting start to a memorable meal while the slightly spicy enchilada casserole entrée can satisfy the hungry guests. Traditional oatmeal cookies and an incredibly moist apple oatmeal cake provide a perfect ending to a heartwarming meal.



Moist and chewy Best Oatmeal Cookies are a delicious treat for the entire family.

Best Oatmeal Cookies

Your family and friends will make these moist and chewy oatmeal cookies disappear instantly.

- 1 cup packed brown sugar
- 1 cup sugar
- ¼ cup (1½ sticks) light or regular margarine
- ¼ cup vegetable shortening
- 2 eggs or ½ cup cholesterol-free egg product
- 3 tablespoons milk
- 2 teaspoons vanilla extract
- 2½ cups 3 Minute Brand® Old Fashioned Oats
- 2 cups all-purpose flour
- 1 teaspoon baking powder
- 1 teaspoon baking soda
- 1 teaspoon salt
- 2 cups dried cranberries or butterscotch chips, optional
- 1 cup chopped pecans, optional

Beat sugars, margarine and shortening until creamy. Add egg product, milk and vanilla; mix well. In separate bowl, combine oats, flour, baking powder, baking soda and salt. Add to margarine mixture; mix well. Stir in cranberries and pecans. Chill dough 1 hour. Preheat oven to 350°F. Drop by rounded teaspoons onto ungreased cookie sheet. Bake 10 to 12 minutes. Let stand 5 minutes before removing to racks to cool.
Makes 5 dozen.

Apple Harvest Oatmeal Cake

Your family will ask for seconds when they taste this updated rendition of a classic.

- 1½ cups firmly packed brown sugar
- 1 cup 3 Minute Brand® Quick or Old Fashioned Oats
- 1 cup all-purpose flour
- 3 eggs
- ¼ cup margarine or butter, softened
- 1½ teaspoons cinnamon
- 1 teaspoon vanilla
- ½ teaspoon salt
- ½ teaspoon baking powder
- ½ teaspoon baking soda
- 1½ cups peeled apples, finely chopped

½ cup chopped walnuts

Frosting

- 2 cups powdered sugar
- ¼ cup margarine (½ stick), melted
- 5 teaspoons milk
- ½ teaspoon vanilla
- ¼ teaspoon cinnamon

In large mixing bowl combine brown sugar, oats, flour, eggs, margarine, cinnamon, vanilla, salt, baking powder and soda; beat 3 minutes at medium speed. Stir in apples and nuts. Pour into lightly greased and floured 13 x 9 x 2-inch baking pan. Bake at 350°F for 35 minutes; cool completely. **Frosting:** In small bowl combine powdered sugar, margarine, milk, vanilla and cinnamon; mix until smooth and creamy. Spread over cooled cake.
Makes 15 servings.

Warm Up with Oatmeal

Oatmeal is a breakfast staple for millions of families and has been for over a century. Hearty, satisfying and delicious, oatmeal is also a whole grain cereal that provides soluble and insoluble fiber for a nutritious start to the day. As a snack, oatmeal is a tasty way to boost your family's nutrition any time of the day.

One serving of quick or old fashioned oats provides five grams of protein and one gram of soluble dietary fiber. Soluble fiber in a daily diet that is low in saturated fat and cholesterol may reduce the risk of heart disease.

Oatmeal Options

Following are some delicious ways to serve oatmeal to your family and pack in the nutrition.

- Sneak in a serving of fruit when you make funny faces in a bowl of oatmeal, using kids' favorite fruit such as bananas, apples, strawberries, blueberries and raisins.

- Mix in a couple of tablespoons of your favorite chopped dried fruit and a sprinkle of brown sugar for a delicious and nutritious breakfast or snack.

- Stir a spoonful of jam or preserves into a bowl of oatmeal to sweeten your family's hot cereal in a fruity way.

- Mix in ¼ cup of low fat ricotta cheese for extra protein and calcium.

- Top a bowl of oatmeal with a sprinkle of cinnamon sugar and two tablespoons of raisins for a satisfying meal or snack.

- Let your kids get creative and select their own favorite flavor combinations.

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Many Immigrants Won't Go Home For Holidays

The stroke of midnight on Christmas Eve finds most Triad children tucked in their beds, sleeping or pretending to while they listen for sleigh bells.

A child in Latin America might more likely be wide awake, nestling a baby Jesus into a nativity scene or cresting a candy-powered sugar high at a neighborhood block party.

In past years, Triad residents with roots in Mexico and points south could bridge the gap by going home for the holidays and returning to their U.S. jobs in the new year. But in the wake of Sept. 11, immigrants are choosing a lonely Christmas in North Carolina over a risky return crossing of the newly-tightened border.

"Of course I miss my family, but there's no way around it," said Ismael, a Greensboro cook who asked that his last name not be used because he's here illegally.

Ismael's salary has gone toward the education of his three children.

"I'm here to help them get ahead," he said during a work break Friday. "They won't have any inheritance, but I can send them to school."

Ismael, 49, plans to work one more year in the United States, adding to the college fund for his 12-year-old son, Antonio. He already put his oldest daughter, Beatrice Estela, through college and has his middle child, Yasmin, in Mexico's National Polytechnic Institute.

Ismael's roommate Esau also plans to stay in the Triad this Christmas. This will be his third holiday season away from Mexico since he took a bus from Nuevo Laredo, Mexico, to Laredo, Texas, on his second attempt to enter El Norte. Border guards turned him away the first time.

"It's a shame I can't be with my family," said 21-year-old Esau. "Maybe things will change by next year."

Esau said he wants a temporary visa that would allow him to work legally as a Sheetrock hanger. His cousin Paco shares not only Esau's apartment but also the dream of a short-term work visa. The cousins' similarities don't end there. Both send two-thirds of their wages to their families in southern Mexico, where their fathers work making sandals.

This summer, Mexico City and Washington seemed ready to agree to let illegal workers like Esau, Paco and Ismael who have been in the country for an extended period of time to get amnesty and work legally in the U.S. The terrorist attacks of Sept. 11 stalled those talks, but both governments insist the discussions are back on the table.

Anecdotal evidence indicates that workers are responding to the uncertainty in one of two opposite ways. Some who think they can

make enough at low-paying jobs in Mexico for their families to scrape by are giving up on the hope of amnesty and heading home. But most feel they must have their higher American salaries to support their families, and are sitting tight.

Statistics on migration can be misleading. This December, the Mexican government expects 1.2 million of its citizens in the United States to cross the border for Christmas visits. Mexico's commissioner of migration reported last month that 350,000 more of his countrymen returned home during the month after Sept. 11 v. the same period last year - a 9 percent overall increase.

Despite the increase in travelers headed south, there is evidence that breadwinners are staying north of the border. Mexico's National Institute of Migration reported in late October that of the people heading south across the border at Sonora, Arizona, the percentage that were women and children had gone up considerably.

People who study Triad immigrants back up the idea that job-holders, mostly men, are staying put for the holiday in the face of tighter border security. Raleigh Bailey of the UNGC Center for New North Carolinians said he has talked to many workers who are staying in the Triad to hang onto their jobs, but sending their spouses and children home.

Ilana Dubester, director of Hispanic Liaison in Siler City, said the talk buzzing on the immigrant

grapevine, from ill-founded rumors of a military draft to prudent advice to avoid unnecessary travel, is spooking some workers.

"People who had any type of means of survival back home are leaving," Dubester said. But for immigrants considering a Christmas trip and January return, "What people are hearing is, 'Don't leave if you don't have a U.S. passport.'"

Even immigrants who have green cards, papers that permit them to live in the United States, say they are wary of going home for fear immigration laws will change while they are away.

That's the situation of Kathy Hinshaw, a Peruvian studying business at GTCC while working at the Women's Resource Center.

"I've lived here five years," she said from a quiet corner of the Center's bustling Spring Garden Street office. "I'm building my life here. I feel like Greensboro is my second home."

It's been two years since Hinshaw spent Christmas in her hometown of Cuzco. Peruvian Christmas reaches its high point at midnight on Dec. 24, as families gather and children finish nativity scenes by placing the baby Jesus in already-prepared mangers. Feasting and gift exchanging follows.

By contrast, the 28-year-old Hinshaw has spent the past two holiday seasons alone in her Greensboro apartment.

Hinshaw said her green card gives her the option to visit her family. But her nonprofit agency salary can't absorb many \$1,500 round-trip airline tickets to the Andes.

A similar lack of dollars, not documents, grounded the Tobar family of Asheboro. Like many Triad workers, the slow economy is their problem: Teresa Tobar and husband Santos have seen their work hours cut from 40 a week to

25. The Tobars both work at Klaussner Furniture Industries, where employee relations specialist Juan Guasque said he's receiving fewer vacation requests from Latino workers.

"This year there aren't going to be many people going back for Christmas," Guasque said. "I know people who used to go every Christmas and they're not going. Or maybe they have family in Chicago, but they're staying home. It's mostly because of money."

He said people fear if they leave and aren't back for start of work on Jan. 2, they'll be fired. The Tobars, for instance, are taking one week instead of the usual two.

Teresa Tobar used to fly to her native Guatemala at Christmas, letting her kids reconnect with their Central American roots. When airlines started charging full price for children's seats, Tobar had to settle for trips the family could make in a minivan.

That's how cross-country Christmas trips to friends and

relatives became a Tobar tradition. When she told her children this year the family couldn't afford a California Christmas, the three teenage daughters tried to strike a deal, any deal to prevent being stuck in Asheboro for the holidays.

"I promise you we won't ask for any gifts," they started off saying," Tobar said. "Now when we go to the mall, it's 'Since we didn't go to California, buy me a Tommy (Hilfiger).'"

Even though Tobar said her family will miss the little church in Santa Ana, Calif., where they usually go to midnight service, they plan to make the best of Christmas Eve by spending it with a neighboring family from Mexico.

Ismael, Esau and Paco have similar plans, with Ismael doing the cooking and maybe inviting some friends over.

At last check, Hinshaw didn't have anything scheduled for Christmas Eve.

"You feel up in the air because there are two places you love and can't be at both of them," the Peruvian said.



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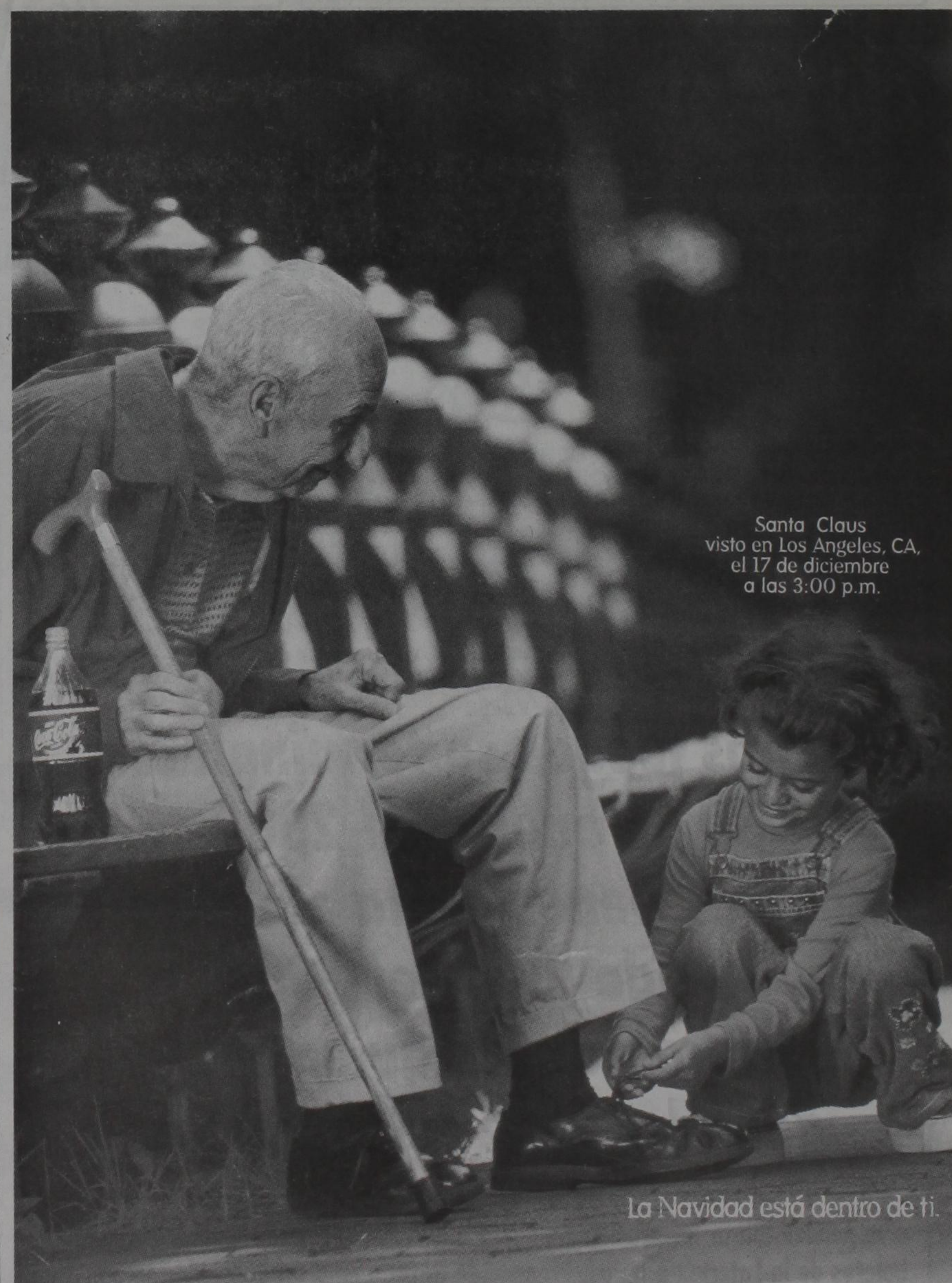
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La Virgen Y Un Abogado Chicano Llamado Alex

Por Tony Castro

Los Angeles este -- Cuando tenia 10 años y visitaba la Basílica de Nuestra Señora de Guadalupe en la Ciudad de México, Alex Jacinto quedó atónito con la visión que siguió con él el resto de su vida.

Una viejita indígena se arrastraba de rodillas todo el largo del recinto más sagrado en todo el país hasta la imagen de la Virgen de Guadalupe, guardada detrás del altar.

"Vi a esta pobre mujer, vi que estaba totalmente envuelta en su oración y pensé, 'Esta pobre vieja no tiene una educación, no tiene nada, pero tiene algo que yo no tengo. Tiene fe'".

Jacinto se comprometió de por vida a encontrar el mismo tesoro que vio en esa mujer, y hoy, a los 64 años, el abogado dice con humildad que cree que ha recibido una bendición.

Varias veces al año Jacinto vuelve a la basílica construida en el lugar que, en 1531 -- a diez años de la conquista sangrienta de México, se dice que la Virgen María apareció tres veces, vestida de princesa indígena, ante un indio, Juan Diego, dejando su imagen grabada en su abrigo, milagrosamente. El abrigo de Juan Diego, hecho de fibras de cactus, ha sobrevivido sin mayores estragos durante los siglos y está colgado en la iglesia, detrás del altar mayor del recinto religioso más visitado en el mundo, después del Vaticano.

Una copia láser, a cuerpo entero, de la santa patrona de México reside ahora también en la oficina de Jacinto y varias veces por semana lleva el inmenso marco con



la imagen de la Virgen a varios lugares por el sur de California para mostrarla -- y a veces hablar de ella. Después de años de austeridad en su vida personal, Jacinto hasta compró una camioneta de las deportivas específicamente para transportar la imagen enmarcada y el carro de mano que se necesita para mover el marco una vez que llega a la presentación. "La imagen enmarcada encaja perfectamente en la parte de atrás", dice Jacinto. "Este es mi destino. Y es lo que ahora hago. Mi profesión de abogado es secundaria".

Al igual que el activismo político con el que se ha ocupado Jacinto desde siempre. Con el apoyo de Muhammad Ali, Jacinto se presentó a la elección para jefe de policía en 1982, y ha sido una figura familiar en el activismo

latino del este de Los Angeles.

"Soy méxicoamericano de etnicidad", dice Jacinto. "Soy chicano, políticamente. Y hoy soy guadalupano".

Un guadalupano es miembro de la sociedad de la iglesia que se dedica a fomentar la devoción a Nuestra Señora de Guadalupe y a planificar la celebración de la Fiesta de Nuestra Señora cada diciembre.

Es posible que Jacinto sea hasta más. Llamémoslo un guadalupano ferviente. Aparte de su profesión y la atención que presta a sus dos nietos, Jacinto dedica casi todo su tiempo a estudiar sobre la Virgen de Guadalupe y ofrecer lo estudiado a quienes quieran oírlo.

Jacinto y otros le encuentran un significado especial a la Virgen más allá de lo religioso.

"El que apareciera ante Juan Diego llegó tras no sólo la conquista de México, sino de la violación de mujeres nativas mexicanas", dice Jacinto. "Se creó una nueva raza que no era ni española ni indígena, y los españoles padres de estos hijos los abandonaban en las calles."

"El mensaje que le dejó la Virgen a Juan Diego fue un mensaje a los obispos de México y a las madres, que tenían que cuidar de estos niños y de esta nueva raza mestiza".

Jacinto hoy colabora con Robbie Mescudi, que produce documentales, en el desarrollo de una película sobre la cultura de la Virgen de Guadalupe que ha surgido en los Estados Unidos como efecto secundario al auge de la población hispana en el país.

"Siempre ha habido tremendo interés en la Virgen", dice Jacinto, "pero ahora parece estar en su punto máximo, y podrá ser por la canonización pendiente de Juan Diego".

La canonización es el último paso en el proceso de la santificación. Juan Diego fue beatificado por la Iglesia Católica Romana en 1990, y según Jacinto, la canonización se espera para el próximo año.

La aparición de la Virgen María a Juan Diego se acredita con la conversión de millones de indios politeístas en creyentes católicos.

Nuestra Señora de Guadalupe está, para muchos, a la raíz de la identidad nacional mexicana y de su fe contemporánea. Los mexicanos veneran su imagen, que es símbolo tanto religioso como cultural.

Se ve decorando murales, puertas de comercios, hasta nichos frente a casas en barrios hispanos no sólo en México sino en el sur de California y por todo el suroeste de los Estados Unidos.

Durante el mes de noviembre,

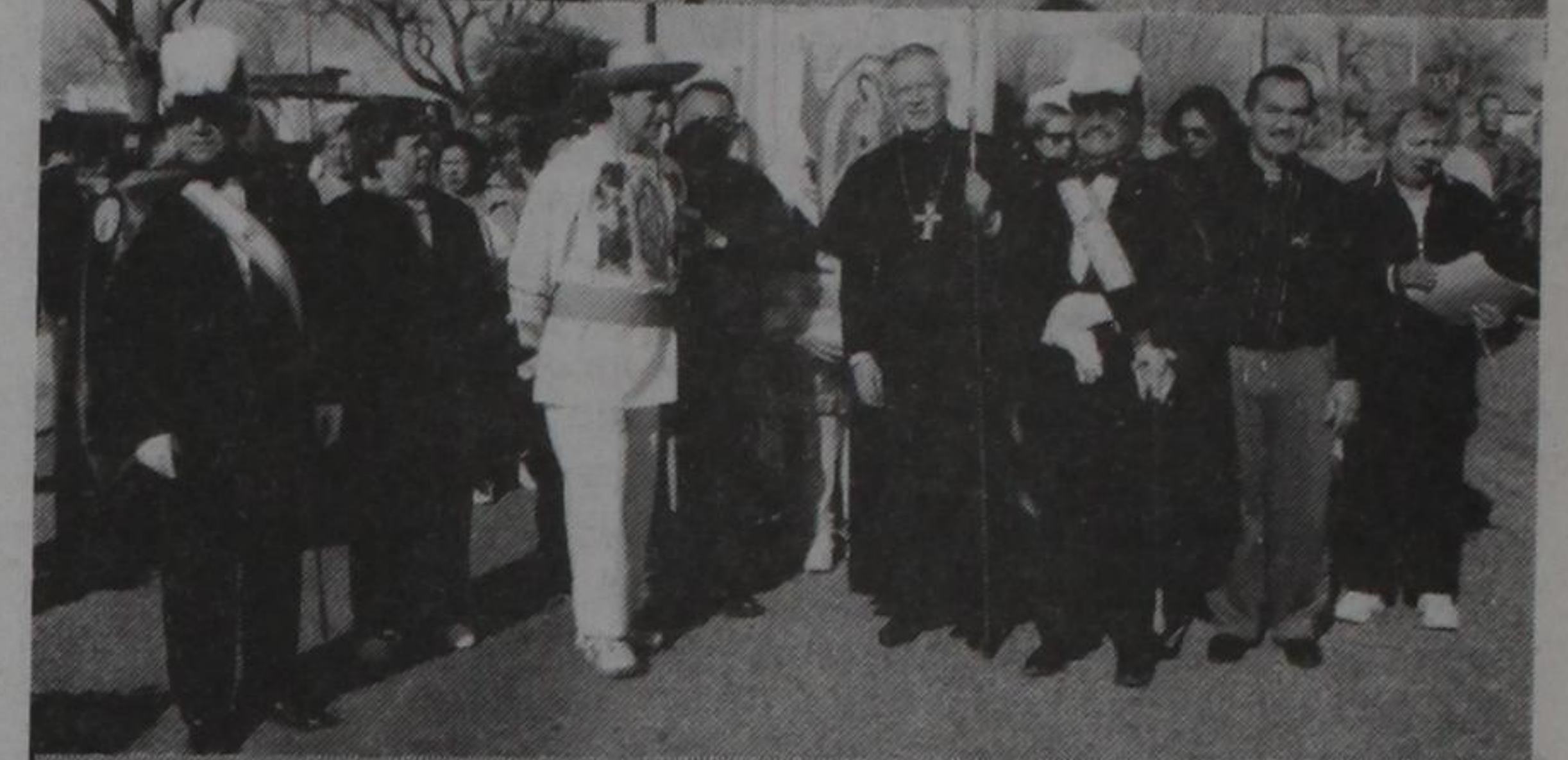
miles de fieles del sur de California han estado rindiendo homenaje a una imagen de la Virgen de Guadalupe idéntica a la que tiene Jacinto.

Aquella imagen en particular, llamada la "Virgen peregrina" con bendición del Papa es la misma que hizo gira de la archidiócesis de Los Angeles en 1999 y descansará eventualmente en la nueva catedral de Nuestra Señora de Los Angeles, que se espera será terminada el próximo año.

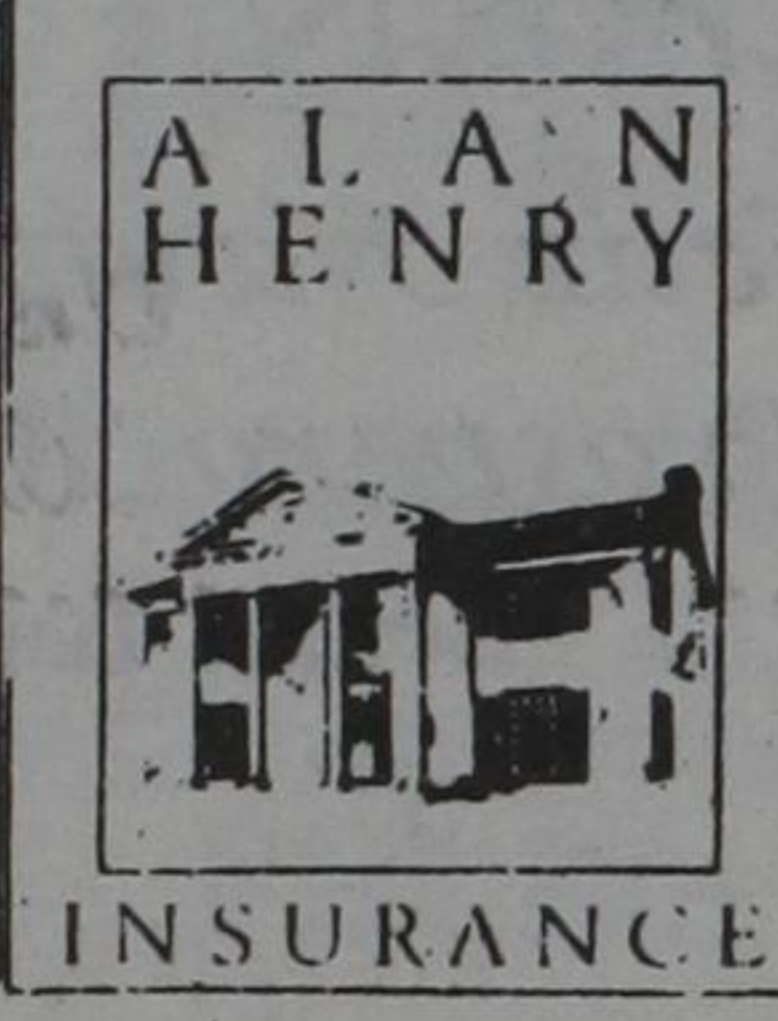
que se espera será terminada el próximo año.

Jacinto lo ve como el término del viaje que él comenzó de niño. "Encontré mi fe", dice Jacinto, "y encontré mi vocación, también".

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Texas Tech & Iowa Prepare for Offensive Showdown In Bowl

The 2001 SYLVANIA Alamo Bowl should be another offensive showdown as Iowa (6-5) will bring its Big Ten Conference leading 33.8 points a game average to this year's game against a Texas Tech team (7-4) that leads the Big 12 in passing yardage with 337.3.

This will be Iowa's third bowl trip to San Antonio. Legendary Iowa Head Coach Hayden Fry led the Hawkeyes to the inaugural Builders Square Alamo Bowl in 1993 (a 37-3 loss to California) as well as to the 1996 game when they shutout Texas Tech 27-0 in front of 55,677 fans. The 1996 game is the only time Iowa and Texas Tech have ever played.

This year's game will mark Iowa's 15th bowl appearance in the last 21 years and their first under third-year Head Coach Kirk Ferentz.

native) ranks fifth nationally and leads the Big 12 with 314 yards of total offense per game. He led the nation in completions (364), pass attempts (528), pass attempts per game (48) and total plays (594). For the year, Kingsbury has thrown for a Big 12 leading 3,502 passing yards and a completion rate of 68.9 percent.

In the backfield, Kingsbury relies on senior running back Ricky Williams who is Texas Tech's career rushing attempts leader (789). Williams gained 122.7 all-purpose yards per game, second in the Big 12. He also holds Tech's single game reception record (13) and is second all-time on the career receptions list with 172.

Senior free safety Kevin Curtis and junior linebacker Lawrence Flugence anchor the Red Raider defense. Curtis is a First Team All-

invitation to the SYLVANIA Alamo Bowl and quotes from Coach Ferentz please click here.

Tickets for the Ninth Annual SYLVANIA Alamo Bowl went on sale on Saturday, September 1 statewide at all Ticketmaster outlets and at the Alamodome Southeast Box Office. Ticket prices range from \$15.50 to \$65.50 and can also be purchased by calling Ticketmaster at (210) 224-9600 or by visiting www.ticketmaster.com. If you are affiliated

ticketmaster.com. If you are affiliated with either of the universities, you can call Iowa at 1-800-IA-HAWKS or Texas Tech at 806-742-TECH.

To order bowl event tickets game tickets, which gives you the same seat each year, or view the map of available tickets, please click here and scroll to the bottom of the page.

Fans interested in travel packages can call 1-800-810-2695 (BOWL).

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- * There is nothing confirmed for New Year's Eve yet ... but just keep your radio locked and we will bring you all the up to date information on any New Year's Eve activities!!!
- * We all know the WWF is coming to Lubbock right after the first of the year ... and you just never ever know if Magic 93.7 will be giving away tickets!!!
- * Magic 93.7, Tejas Records and Shelly Lares are going to give you a win it before you buy it winning weekend on the new CD from Shelly Lares entitled "Tres Veces" ... the release date is January 8, 2002.

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MAGIC 93.7 "Top 10"

TW	Title	Artist
1.	Que Metida De ...	Jay Perez
2.	1,2,3	Iman
3.	Quiero Decirte	Costumbre
4.	Shhh	Kumbia Kings
5.	Sangre De Rey	Michael Salgado
6.	Ahora Que Hago Sin Ti	Jimmy Gonzalez
7.	Dile La Verdad	Solido
8.	Dices Que Te Vas	Joe Lopez
9.	Lo Dice Tu Mirada	Emilio
10.	Sueno Contigo	Ram Herrera

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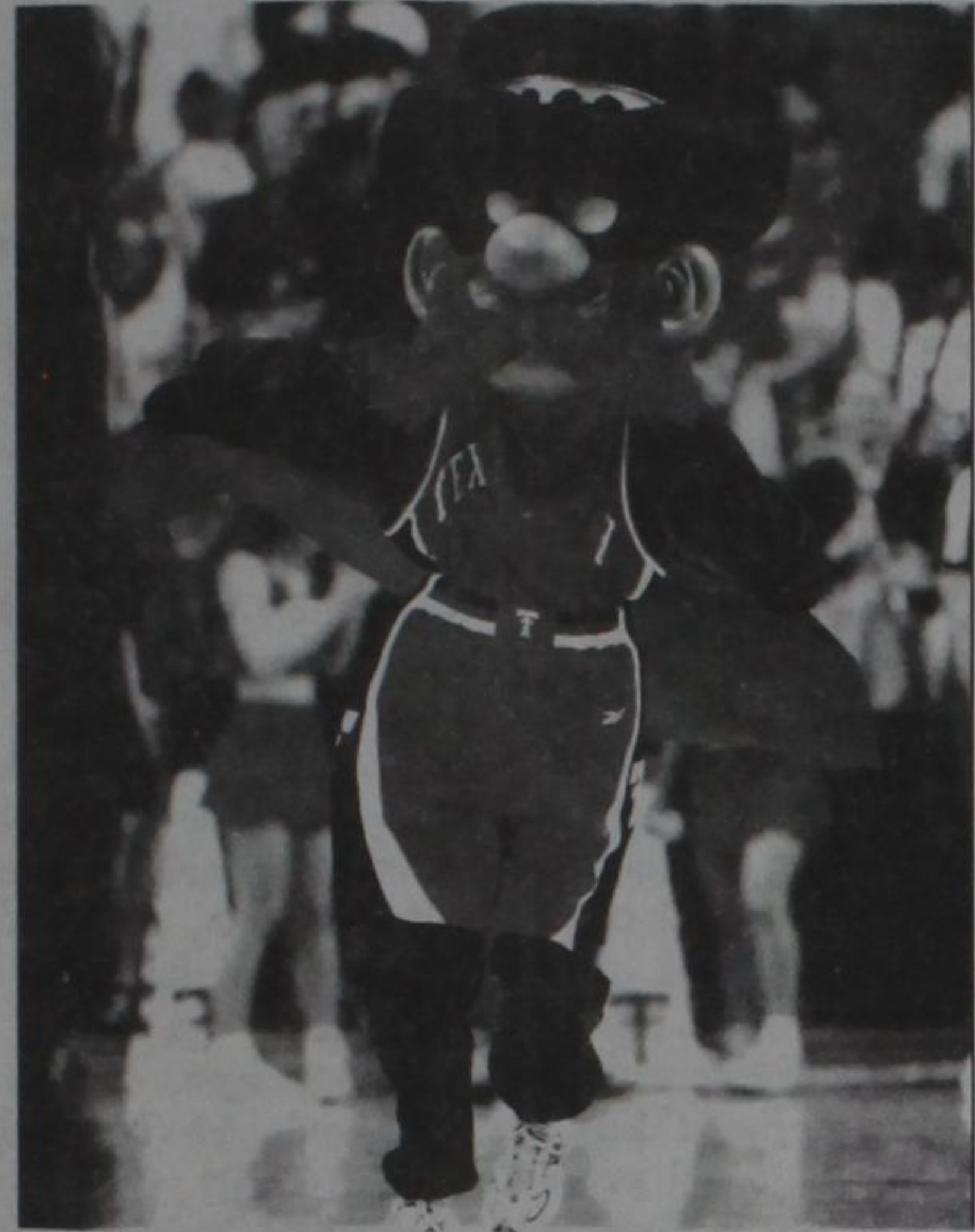
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The Hawkeyes offense is led by three seniors: running back Ladell Betts, wide receiver/kick return specialist Kahlil Hill and quarterback Kyle McCann.

Betts averaged 4.8 yards a carry on his way to 1,056 yards rushing on the season, while Hill caught 53 passes for 792 yards and eight touchdowns. Hill, the 2001 Moisi Tatupu Special Teams Player of the Year, also averaged 11.9 yards per punt return and 26.1 yards per kickoff return. McCann led the Big Ten in pass efficiency as he completed 65 percent of his passes for 1,867 yards and 16 touchdowns.

The Iowa defense held opponents to 22 points a game and ranked second in the conference in total and rush defense and third in pass defense. Sophomore defensive back Bob Sanders, junior linebacker Fred Barr and senior end Aaron Kampman paced the defense with 111, 109 and 91 tackles, respectively. All five of the Hawkeye losses were by single digits.

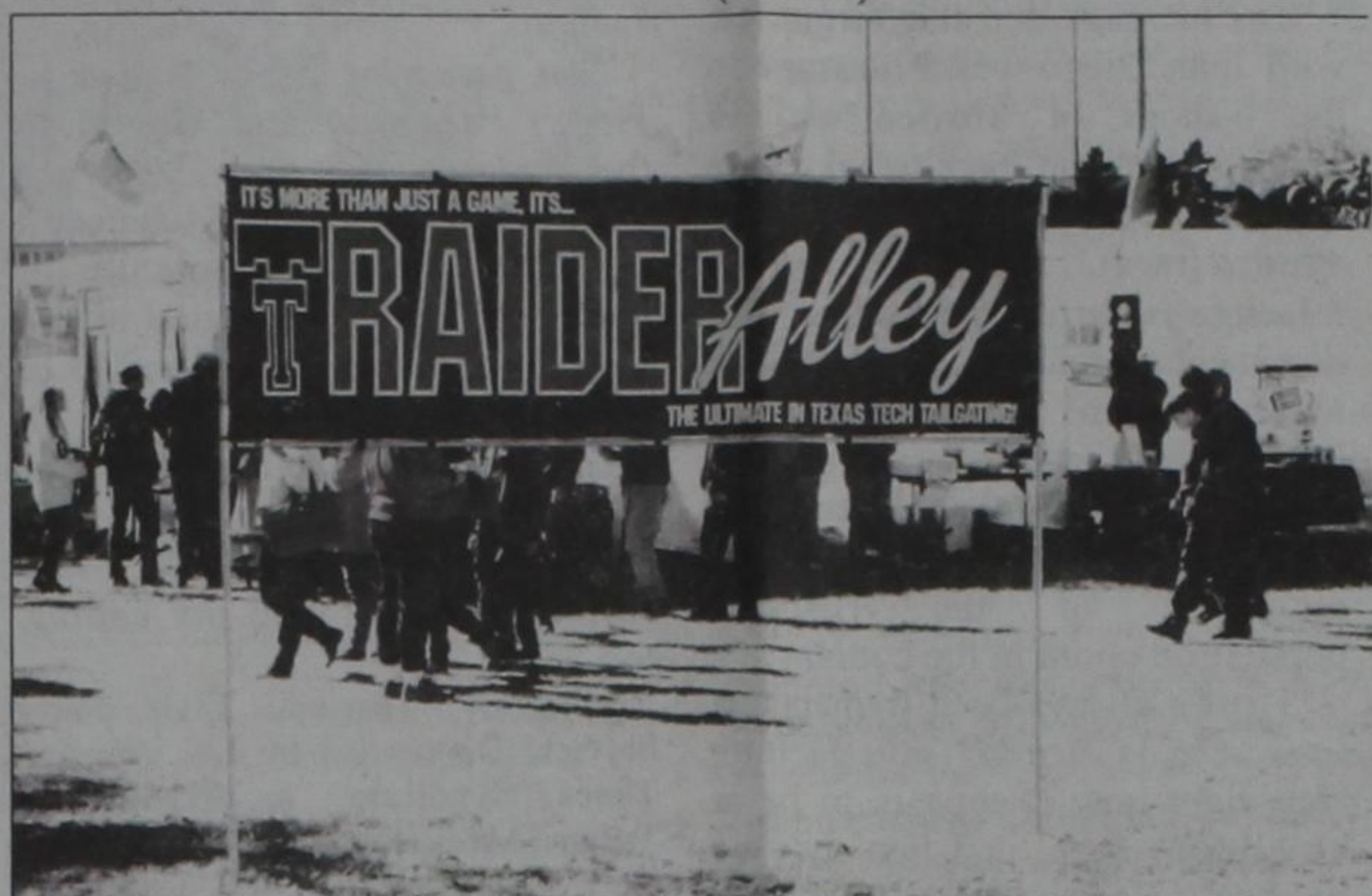
Texas Tech junior quarterback Kliff Kingsbury will led the charge against the stingy Iowa defense. Kingsbury (a New Braunfels, Texas

Big 12 safety who is one of only five players in Big 12 history to record over 400 tackles. He is also sixth on Tech's career interception list with 11. Flugence led the Big 12 for the second straight-season in tackles with 130, including a season high 19 in the opener against New Mexico.

"We are extremely excited to invite Texas Tech and their high-powered offense to San Antonio for the SYLVANIA Alamo Bowl," said Norman T. Dugas, Jr., Chairman of the SYLVANIA Alamo Bowl. "An Iowa-Texas Tech match-up will give us two of college football's most exciting offenses battling it out in the Alamodome."

To hear what Gerald Myers, Mike Leach, and Kliff Kingsbury have to say about their invitation to the SYLVANIA Alamo Bowl please click here.

To hear Iowa's response to their



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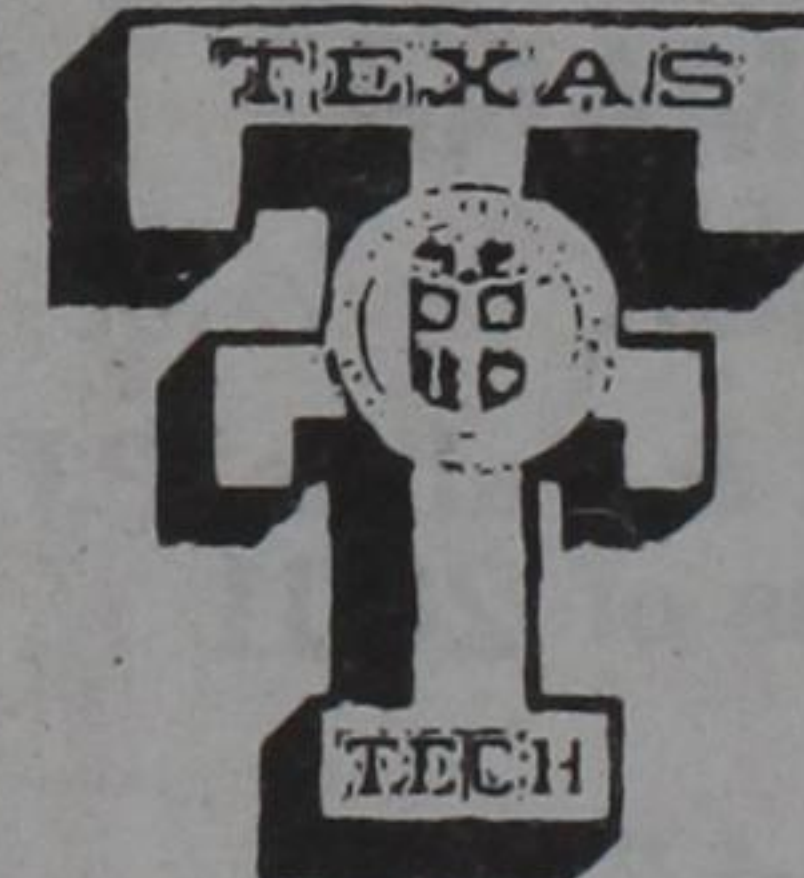
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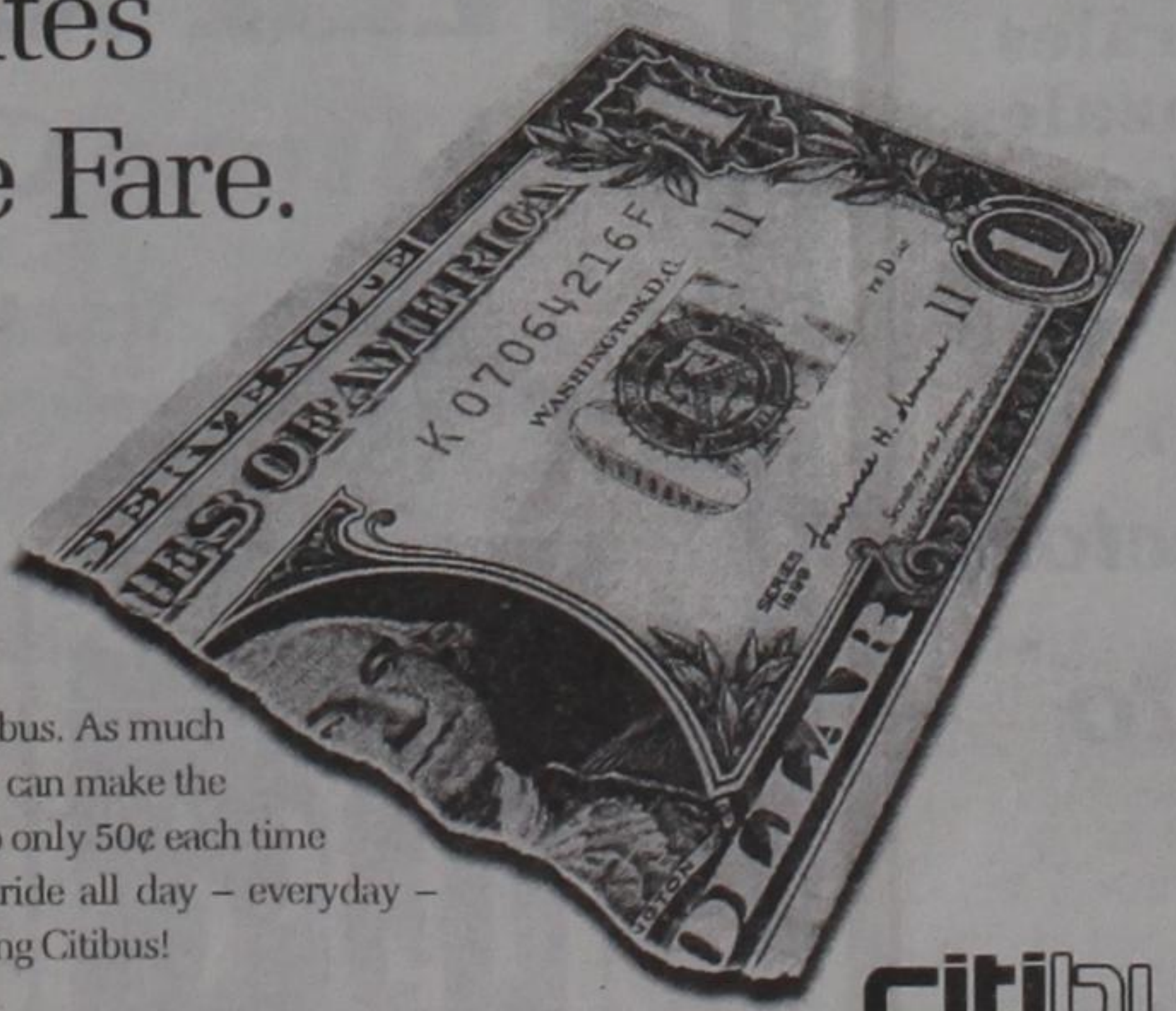
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La Virgen & A Chicano Lawyer Named Alex

By Tony Castro

EAST LOS ANGELES -- When he was 10 years old and visiting the Basilica of Our Lady of Guadalupe in Mexico City, Alex Jacinto was struck by a sight that stayed with him the rest of his life.

An old Indian woman crawled on her knees the length of the holiest shrine in the country to the image of *la Virgen de Guadalupe*, the Virgin of Guadalupe, encased beyond the altar.

"I looked at this poor woman, saw that she was completely rapt in prayer, and I thought, 'This poor old woman doesn't have education, doesn't have anything, but she has something I don't have. She has faith.'"

Jacinto made it his life's goal to find the same treasure he saw in that woman, and today at the age of 64, the lawyer says with humility that he believes he has been blessed.

Several times each year, Jacinto makes a pilgrimage to the basilica built on the site where, in 1531 -- 10 years after the bloody Spanish conquest of Mexico -- the Virgin Mary is said to have appeared three times, in the guise of an Indian princess, to an Indian, Juan Diego, leaving her image miraculously emblazoned on his cloak.

Juan Diego's cloak, made of woven cactus fibers, has survived relatively unscathed through the centuries and hangs in the church, behind the main altar of the most-visited religious site in the world after the Vatican.

A life-size digital laser copy of

the image of Mexico's patron saint now also resides in Jacinto's office, and several times each week, he carefully carts the massive plexiglas frame that encases his image of the virgin to various sites throughout Southern California to display it -- and sometimes lecture about it.

After years of austerity in his personal lifestyle, Jacinto even bought an SUV specifically to transport the framed image and the dolly required to more easily maneuver the frame on location.

"The (framed image) is a perfect fit in the back," says Jacinto. "This is what I was destined to do. And this is what I now do. My law practice is secondary."

So, too, is the political activism in which Jacinto has been historically involved. With Muhammad Ali's backing, Jacinto ran for sheriff in 1982 and has been a familiar figure in Eastside Latino activism.

"Ethnically, I am a Mexican American," says Jacinto. "Politically, I am a Chicano. And today I am a *Guadalupano*."

A *Guadalupano* is a member of the church's society dedicated to fostering devotion to Our Lady of Guadalupe and planning the celebration for the Fiesta of Our Lady of Guadalupe each December.

Jacinto may be even more. Call him now a zealous *Guadalupano*.

Outside of his law practice and his attention to two grandchildren, Jacinto devotes almost his entire time to educating himself about *la Virgen de Guadalupe* and, in turn, educating anyone else he can about

her. Jacinto and others see special significance in the Virgin beyond the religious.

"Her appearance to Juan Diego came in the wake of not only the conquest of Mexico, but the rape of native Indian Mexican women," says Jacinto. "An entire new race was created that was neither Spaniard nor Indian, and the Spaniards who had fathered these children of mixed blood were abandoning them on the streets."

"The message that the Virgin left with Juan Diego was a message to the bishops of Mexico and to mothers that you have to take care of these children and this new *mestizo* (race)."

Jacinto is currently involved with documentary-maker Robbie Mescudi in developing a documentary about *la Virgen de Guadalupe* culture that has emerged in the United States as an outgrowth of the Hispanic population boom in the country.

"There's always been tremendous interest in *la Virgen*," says Jacinto, "but right now it appears to be at an all-time high, and that may be because of the (pending) canonization of Juan Diego."

Canonization is the final step toward sainthood. Juan Diego was beatified by the Roman Catholic Church in 1990, and Jacinto said canonization is expected possibly as early as next year.

The apparition of the Virgin Mary to Juan Diego is credited with turning millions of polytheist Indians into Roman Catholics.

Our Lady of Guadalupe is, for many, at the root of Mexico's national identity and its contemporary faith. Mexicans

venerate her image, which is both a religious and cultural symbol.

It decorates murals, storefronts, even niches in front of houses in Hispanic neighborhoods not only in Mexico but in Southern California and throughout the Southwest as well.

Throughout November, thousands of faithful in Southern California have been paying homage to an image of the Virgin of Guadalupe identical to the one owned by Jacinto.

That particular image, called *La Virgen Peregrina* and blessed by the pope is the same one that toured the Los Angeles Archdiocese in 1999 and will eventually be housed at the new Cathedral of Our Lady of the Angels, expected to be completed next year.

Jacinto sees it as the completion of his own journey he began as a child. "I found my faith," says Jacinto, "and I found my calling, too."

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Juan Diego Avanza Hacia La Santidad

El indígena mexicano Juan Diego, a quien la Virgen de Guadalupe se le apareció en 1531; el fundador del Opus Dei, el español José María Escrivá de Balaguer, y el religioso italiano Padre Pío, podrán ser proclamados santos próximamente por el papa Juan Pablo II, informaron ayer fuentes vaticanas.

El Pontífice, que el 20 de diciembre examinará los casos aceptados este martes por la plenaria vaticana de la Congregación para la Causa de los Santos, es el único que tiene poder para decidir si el proceso de santificación concluyó y para fijar la fecha en que serán proclamados santos.

Los cardenales de la Congregación para la Causa de los Santos reconocieron como auténticos los milagros atribuidos a los tres candidatos, abriéndoles así el camino a la santidad.

Según las crónicas de la conquista, redactadas por el fraile Jerónimo Mendieta, al indígena Juan Diego se le apareció en tres ocasiones la Virgen, quien dejó estampado su rostro en el ayate de Juan Diego, hoy venerado como una reliquia por los católicos de América Latina.

Según sus relatos, Juan Diego, al que los misioneros habían comenzado a cristianizar, escuchó "un canto que no era de este mundo" en las faldas del cerro de Tepeyac, cerca de la actual ciudad de México, tras lo cual se le apareció una señora, que le dijo que quería que en ese lugar se edificara un templo para la gloria de Dios.

El indígena, oriundo del pueblo Cuautitlán, afirmó que la divinidad se le había aparecido en tres ocasiones, el 9, 11 y 12 de diciembre de 1531. En el mismo

lugar, antes de la Conquista, era adorada la diosa azteca Tonantzin (Madre de los dioses).

La imagen de la actual Virgen de Guadalupe o de la Virgen Morena, patrona de México, se conserva en la basilica a ella dedicada, a donde acuden cada año cientos de miles de fieles para orar ante ella.

Una comisión formada por médicos y teólogos examinó los milagros de cada uno de los candidatos, que deben corresponder a un hecho científicamente inexplicable, como una curación instantánea, perfecta y duradera, en general la de una enfermedad incurable o muy difícil.

"Para el caso de Juan Diego, la Congregación de la Causa de los Santos, que examinó en forma completa y sería el milagro, llegó a la conclusión que lo que se registró fue un ramillete de milagros", afirmó el postulador de la causa, el religioso mexicano Eduardo Chávez Sánchez.

El indígena, que fue beatificado el 6 de mayo de 1990 por el mismo Papa en el curso de una ceremonia en Ciudad México, intercedió durante esos mismos días para salvar a un joven de 19 años, quien intentó suicidarse lanzándose de un apartamento de un segundo piso de la capital mexicana.

El caso, que ha sido sustentado con radiografías del cráneo completamente fracturado y del posterior proceso inexplicable de solidificación, con testimonios de médicos, parientes y exámenes, "sobrepasa las leyes naturales", afirmó Chávez.

"Cuando el Papa proclame el milagro el próximo 20 de diciembre, se confirmará que la Virgen ha querido enviar a través de Juan Diego un mensaje de unión entre dos culturas y dos

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religiosidades, lo que en ese tiempo era inconcebible para un español", comentó el postulador.

El proceso de canonización de Juan Diego, que fue centro de polémicas después de que el ex abad de la basilica de Guadalupe, Guillermo Shulenburg, pusiera en cuestión la existencia misma del indígena tras dedicar buena parte de sus estudios a los aspectos históricos del caso y llegar hasta indagar a nivel arqueológico.

Escrivá y Padre Pío El jueves, el Papa proclamará también el milagro realizado por intermedio del fundador de la conservadora organización católica Opus Dei, Escrivá de Balaguer, quien curó en forma instantánea en 1992 al radiólogo español Mario Nevado Rey, quien sufría de una grave enfermedad provocada por su actividad profesional.

Escrivá de Balaguer, nacido en Barbastro (España) en 1902 y fallecido en Roma en 1975, fundó el poderoso Opus Dei en 1928, consiguiendo unos 80 mil adeptos en todo el mundo y en particular en América Latina.

Será reconocido igualmente uno de los tantos milagros que se le atribuye en Italia a Padre Pío (1887-1968), el capuchino que se dedicó a servir a los enfermos y que muchos recuerdan por sus estigmas en las manos y pies.

Beatificado en 1999 por Juan Pablo II en el curso de una ceremonia multitudinaria, su camino hacia el altar de los santos ha sido uno de los más cortos de la historia de la Iglesia.

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Upward Bound Students Create Bilingual Haiku Quilt



The College-prep students of Texas Tech Upward Bound found the common thread in the fabric of their dreams on Saturday by constructing an educational haiku quilt as part of a special Upward Bound project called Stitching Hope.

The goal of the Stitching Hope project, was to utilize each of the Upward Bound classes, math, science, the college readiness, English and Spanish, to create and sew a king sized quilt made of English and Spanish Haiku poems about education. The event was co-sponsored by the Bernina Sewing Studio.

Hailu poems are typically comprised of three lines, usually incorporating seventeen syllables, the first line being comprised of five syllables, the second line seven, and the third line five. The haiku poetry form was creat-

ed by the Japanese many centuries ago. Haikus often are reflective of a mood, a thought, or an emotion.

In Upward Bound's college readiness class, the students wrote essays exploring their own attitudes toward education and learning. Math class students used mathematical formulas to design, measure and cut pieces for the king sized quilt. In English, students used their essays from college readiness to write haiku. Students in the Spanish class interpreted the haikus in Spanish. Science students conducted a series of lab experiments on quilt fabric and other fabrics. Students then transferred their poems on to fabric in the computer lab. Finally, in the sewing lab students pieced together the haikus with other fabrics to create and sew the first-ever educational haiku quilt.

Volunteer mentors from the community and university assisted the students throughout the day. According to Eric Strong, Upward Bound director, "The project encouraged our students to develop a new appreciation for the art of quilting, and also illuminated the importance of education, scientific inquiry, applied mathematics, creative writing and Spanish language interpretation. It was a great project."

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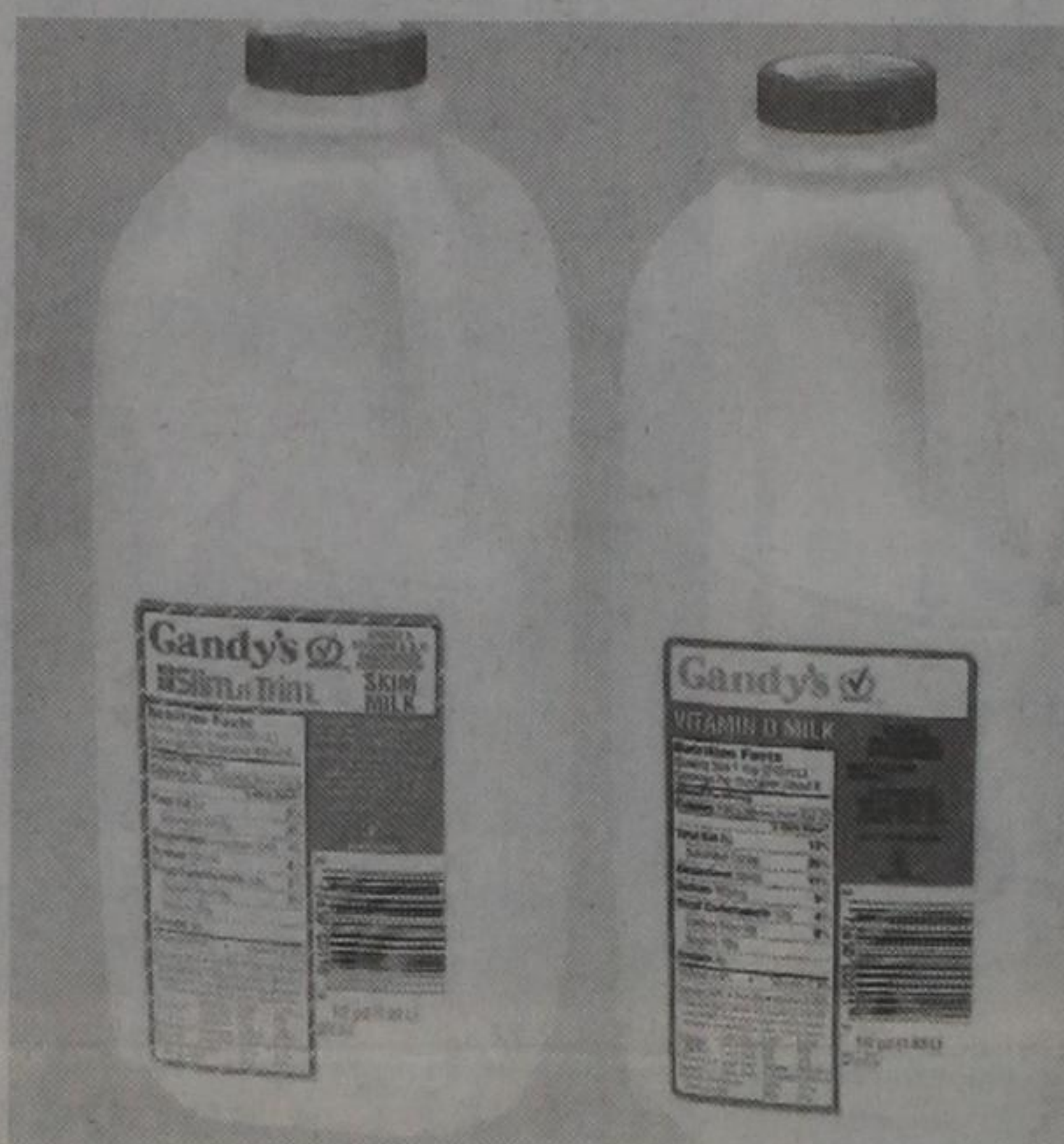


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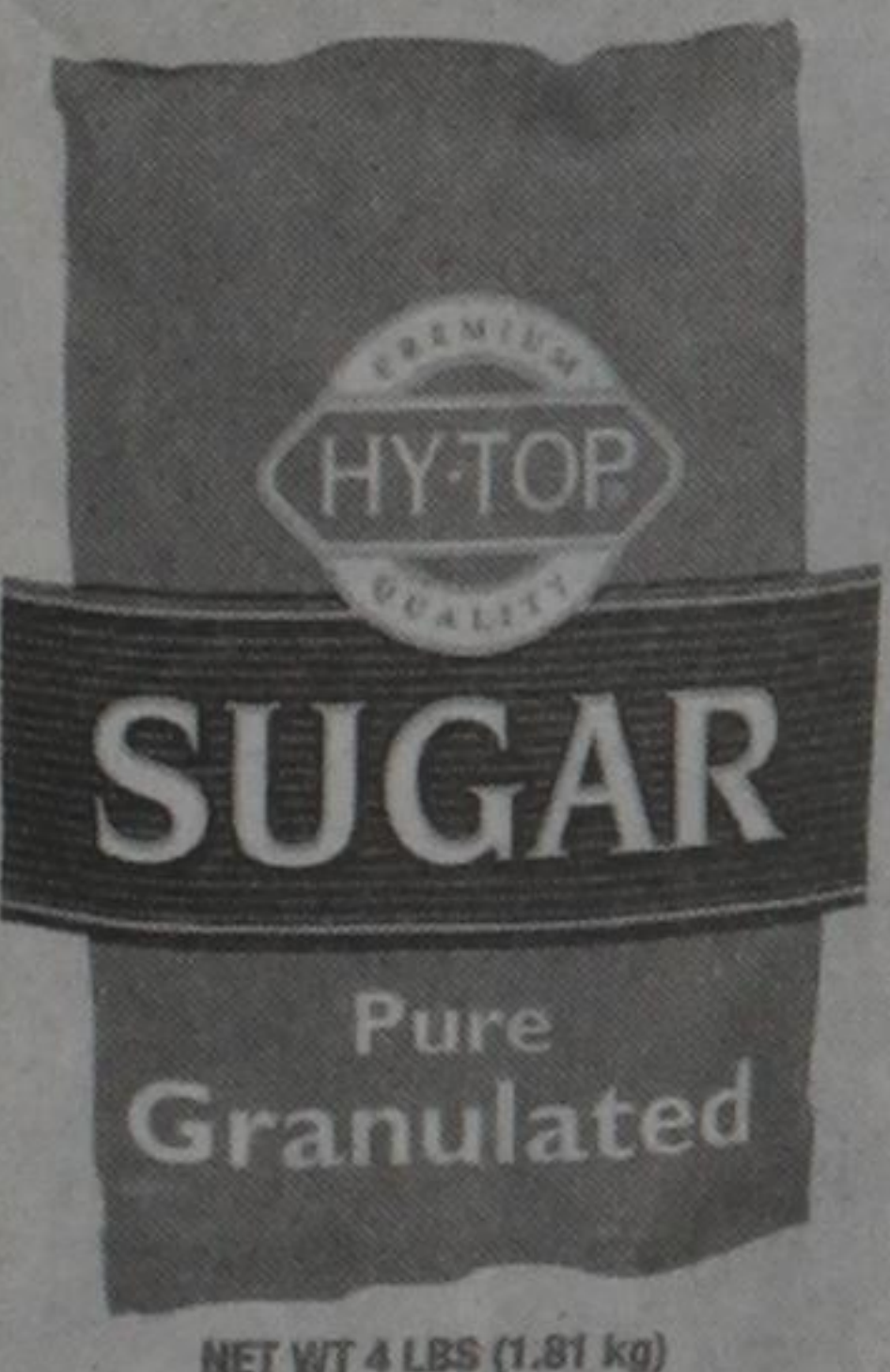
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