

Dedican Nuevos Edificios

El proyecto de establecer un Centro de Actividades para los parioquianos de la Iglesia Nuestra Señora de la Gracia se ha llevado muchos años segun el Sacerdote de dicha Iglesia.

Este proyecto ha sido un sueño de nuestra parioquia por mas años de lo que yo ha estado aqui," dijo el Monsignor Roland Buxkemper. El Monsignor Buxkemper ha sido pastor de Nuestra Señora por dies años.

"Se nos llevo cinco años para adquerir propiedad y despues empesamos a ahorrar dinero para el Centro." dijo el Monsignor. El Centro incluyera oficinas, un salon con cocina y un taller de imprenta.

Los fondo para el Centro que costara \$700,000 se han juntados por los parioquianos. "Ha habido algunos regalos grandes de individos pero la mayoria se ha juntados con el trabajo de la gente," dijo el Padre. El proyecto sera el mas grande que se ha hecho en Lubbock desde que se estabesio la Diosesis en 1983.

La construccion del Centro ya empeso y se espera que se termine para Navidad de este año.

Aun que el centro tiene 20,000 pies cuadrados y incluye 22 cuartos de instruccion, se llevara dos tandas para instruir los 750 estudiantes de la parioquia.

"Los miembros de la parioquia esta bastante excitada por que al fin se van a realizar los panes.

La Parroquia de O'Donnell tambien termino renovacion de su Iglesia este mes pasado. Para celebrar la ocacion el Obispo Michael J. Sheehan llevo a celebrar la Misa. La Iglesia St. Pius X aumento su espacio de la iglesia de 3,200 pies cuadrado a 4,025 pies. "Hasta parece que la Iglesia es nueva envez de solamente renovada," dijo el Obispo. Fue admirado por la nuevas ventana de vierdio pintado. El pastor de la Iglesia st. Pius X y de su mision St. Jude en Tahoma es el Padre Rodney Howell.



ACTIVITIES CENTER — Juan Ramirez, right, Lubbock Our Lady of Grace parish pastoral council president, discusses an architect's rendering of the new Our Lady of Grace Activities Building with Monsignor Roland Buxkemper, pastor of the northwest Lubbock Catholic community. The \$700,000 center is the largest Catholic construction project since the creation of the diocese of Lubbock in 1983, according to Bishop Michael J. Sheehan. (Photo by Pat Behnke)

¡Felicidades!

FUNDADO 1977 FOUNDED 1977
"El respeto al derecho ajeno, es la paz."
 Lic. Benito Juarez.



EL EDITOR

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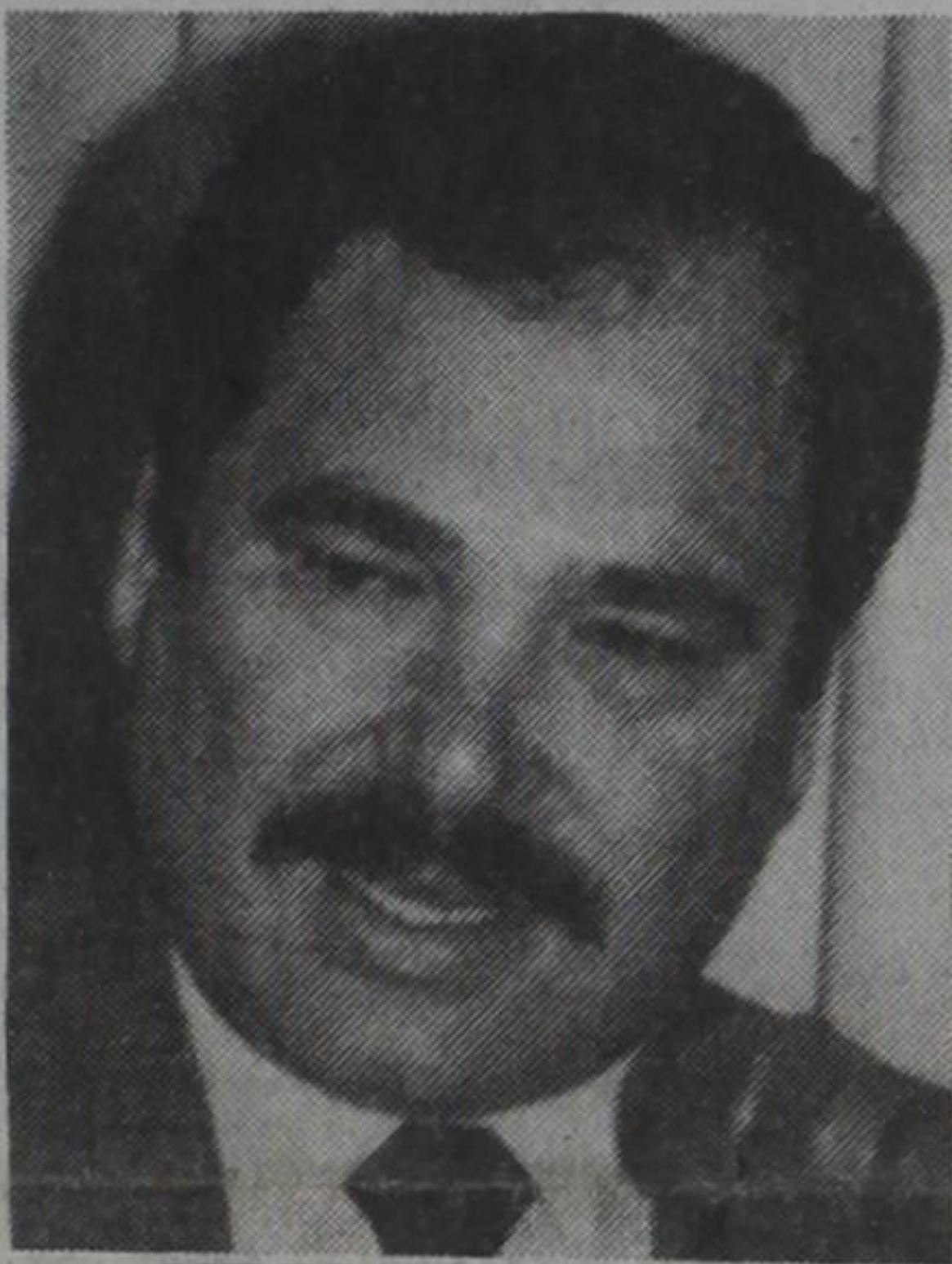
Lubbock, Texas

Denuncian Racismo Contra Latinos

Houston, (NOTIMEX) - La comunidad latina de Estados Unidos pierde 12 millones de dólares anuales por discriminación en fuentes de trabajo, denunció aquí Raúl Yzaguirre, presidente del Consejo Nacional de la Raza (CNLR).

En una entrevista de prensa en el hotel donde ese organismo inició su conferencia anual, Yzaguirre dijo que en Estados Unidos la discriminación contra latinos en esferas políticas y fuentes de trabajo es más acentuada que en 1983.

Acusó a la Comisión Gubernamental de Oportunidades e



YZAGUIRRE

Read El Editor
It's the Best Newspaper around Lubbock!
Really!

¿Que Pasa?

School Information Meeting

Parents, Teachers and Students are invited to a School Information meeting to be held August 12, Sunday at 6 p.m. at Our Lady of Grace Church Hall, 3119 Erskine. Come with questions and leave with answers. The meeting is sponsored by the West Texas Community Development Corporation, Pat Romo, Community Organizer.

Emergency Food Distribution

- LUBBOCK Warehouse, 3rd and Ave. G
 Last Names Beginning with A-L Tuesday, August 13 10am-6pm
 Last Names Beginning with M-Z Wednesday, August 14, 10 am-6 pm
 NEW DEAL Our Lady Queen of the Apostles Thursday, August 15 10am-1pm
 IDALOU County Barn Friday, August 16 10 am-1pm
 SHALLOWATER Phillips Catholic Church Monday, August 19 10 am-6pm
 WOLFFORTH County Barn Tuesday, August 20 10 am-1pm
 SLATON Guadalupe Catholic Church Wednesday, August 20 1-pm-4pm
 Applicants Must bring the following documentation:
 1. Social Security numbers for both male and female heads of household.
 2. Picture I.D.
 3. Proof of residency such as a utility bill, rent receipt or voter registration card. (A Post Office box number only does not constitute proof of residency-must have street address or rural route number also)
 4. If the receiving AFDC, Food Stamps, MAO or SSI, applicant must verify by showing the appropriate form (1009, 3087, 3088 or 1027)
PLEASE BRING A SACK FOR YOUR OWN COMMODITIES AND ONE FOR A FRIEND'S

Meeting for LVN's

Licensed Vocational Nurses of Texas-Division 18 will meet August 12, 1991 from 7 p.m. to 9 p.m. in the O'Brian Room of St. Mary's Hospital.
 The speaker will be Brian Kloos PRH. He will speak on "Interaction of Drugs" One continuing education unit (EEU) will be achieved by those attending.
 Updates on continuing education will be discussed. All LVN's and RN's are urged to attend and become involved in LVNAT. The organization is here for all nurses and wants to help keep them updated on legislature and laws that are being passed concerning nurses in Texas. A door prize will be awarded. For further information contact Wilma M. Coverdell President, LVNAT Div. 18 1035 S. 20th St. Slaton TX 828-4565.

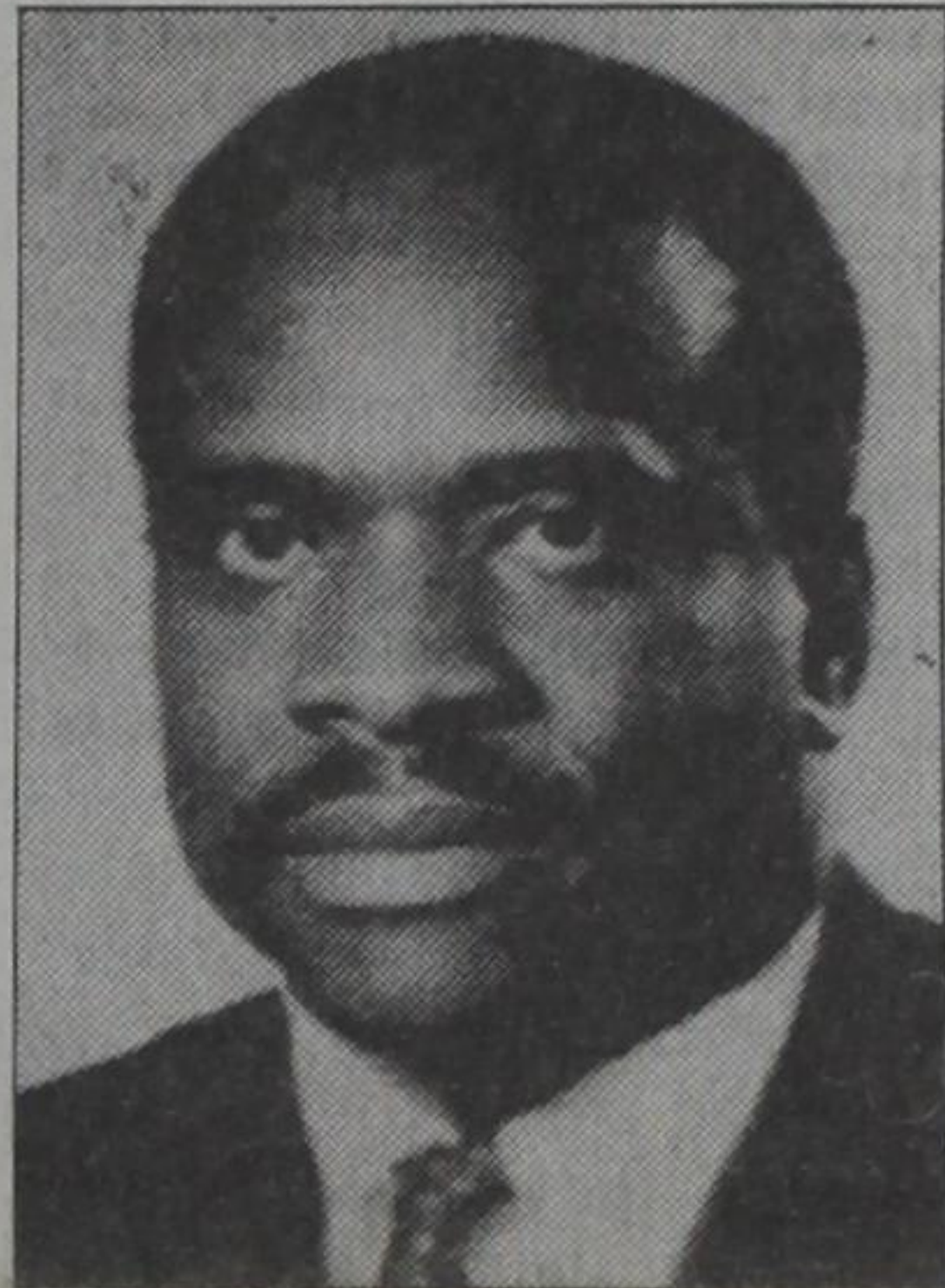
Igualdad en el Empleo (EEOC, por sus siglas en inglés) y a su ex director, Clarence Thomas, de favorecer prácticas discriminatorias.

En 1988, ejemplificó los trabajadores latinos recibieron seis mil 800 dólares en juicios ganados por discriminación en el empleo, contra 39 mil 200 dólares recibidos por sajones, 12 mil por mujeres blancas y 10 mil por africanos estadounidenses.

La alusión a Thomas fue interpretada como un rechazo del CNLR a su nominación a la Suprema Corte de Justicia de la Nación.

Thomas también ha sido criticado por dirigentes de la comunidad negra y judía.

"Somos --dijo en otro orden de ideas-- la minoría de mayor crecimiento y la poer representada en los tres niveles de gobierno". Existe incongruencia en el poder legislativo, ya que hay 10 diputados para una co-



Clarence Thomas munidad de 23 millones de personas, agregó.

Según estadísticas de investigadores universitarios texanos, en la última década la comunidad latina pasó de 14 millones 600 mil personas a casi 23 millones 55 mil, por lo que debería contar con al menos 25 miembros en la Cámara de Representantes.

Latina Leaders Wanted

The National Hispana Leadership Institute is currently seeking outstanding Latinas who have proven their leadership potential and made significant contributions to their local communities to apply for the Institute's four 1 week long training program. The purpose of NHLI is to prepare Hispanic women who have demonstrated leadership at the community level for position of national influence and to impact public policy.

Ideal candidates ate at least 25 years old and employed at the mid-career, mid-management level. The candidates should have a record of achievement in community, professional, religious and or civic activities and a desire to become involved at a national level to affect public policy issues.

Each year, NHLI selects 26 women for this nationally recognized leadership development program. The program consists of four 1 week long training sessions within a nine month period coordinate with Harvard University's John F. Kennedy School of Government, the Center for Creative Leadership and the Institute's own trainers. In addition, participants mentor two Hispanas and complete an individual innovative leadership project. While NHLI fellowships cover \$15,000.00 of the training cost, participants pay tuition based on personal income ranging from \$500.00 to \$2,500.00

Four classes of distinguished Hispanic women have graduated from this leadership program. Each class includes Hispanas working in government, elected officials, business own-

ers, corporate executives, non-profit directors and volunteer civic leaders. The class is selected from different geographic regions and ethnic subgroups.

Application deadline for this premiere leadership training program is October 15, 1991. The program begins in February of 1992. Applications may be obtained by writing: National Hispana Leadership Institute - 500 E. 8th Ave., Denver, Co. 80208 or by calling the Institute at 303 - 861-2888.



Atlanta, GA., August 1991 -- Nineteen lucky consumers and their families will win an opportunity to experience the magic of Walt Disney World in

Orlando, Fla., as winners of an all-expenses paid, four day vacation package offered by Coca-Cola USA in conjunction with Walt Disney World and Univision, Inc.

In addition, one of the families will be selected as the grand prize winner of the in-store contest which begins August 5. This family will be invited to attend the taping of Univision's popular "Fama y Fortuna," a Hispanic lifestyles television program starring Luis de la Corte. The show will be taped at Walt Disney World the weekend of October 11 and air on October 24.

At the National Council of La Raza Conference Philip Morris Says: "¡Presente!"

Philip Morris Companies Inc., Kraft General Foods and Miller Brewing Company were sponsors of the concluding awards banquet at the 1991 National Council of La Raza (NCLR) Annual Conference in Houston, Texas. Attending the Conference were, from left to right: Frank D. Gómez, Director of Public Affairs, Philip Morris Companies Inc; Raul Yzaguirre, NCLR President; José Ruano, Manager of Priority Market Relations for Miller Brewing Company and La Raza corporate advisory council member Val Fernandez, Vice President, Planning and Finance at Kraft General Foods, Cheese Division. Mr. Fernandez, who delivered the welcoming remarks at the La Raza awards banquet, announced Philip Morris' support for NCLR's "Know Your Rights" Campaign, which will be officially inaugurated in the near future. The campaign coincides with the 200th anniversary of the Bill of Rights.

Mad-Dogging and Hispanic Individuality

By José Armas

The Hispanic youths looked up at me as I drove through their barrio recently, but instead of just giving them a glance as I normally would, I confronted their looks. That simple act caused one kid to run into the street yelling. Another made an obscene gesture at me. I could have avoided the incident -- but had insisted on testing the culture.

Later I talked to Lawrence, a young friend of mine who belongs to a gang. Although this courteous and soft-spoken boy has been in "bout four or five fights this year," he doesn't consider his group troublemakers. His gang is more like a fraternity of friends who hang out together to "do fun things more than trouble things."

We got to discussing how Hispanics view themselves today and it was a page out of the cultural lessons I had learned long ago.

At one point he told me, "Everyone knows that the way you look at somebody can mean trouble."

As a kid, I learned that showing a lack of respect was one of the worst things you could do to someone. There are looks that acknowledge respect, that show deference, or that connote lack of respect, issuing a challenge or call for confrontation.

Lawrence explained that most fights begin without a word. They begin with a look that even has a name of its own -- "mad-dogging."

How important is that look? Lawrence reminded me that the 13-year-old girl fatally stabbed by another Chicana recently was triggered by mad-dogging. A newspaper account verified that mad-dogging or "dirty looks ... reportedly sparked the dispute."

To someone outside the culture it may seem bizarre that a Latina teen-ager can lose her

life because of a look. This may seem trivial to Anglos who don't place much importance on the concept of respect for the individual. But in our culture, it means everything. There is little value on things outside the individual -- youth or adults, males or females.

In the early 1970s, Don Porath wrote an essay contrasting individuality within Anglo and Chicano culture. He wrote that an individual in Anglo society has value based on a hierarchy.

You're on a ladder all your life; sometimes climbing, sometimes stationary, sometimes slipping. In the society, your worth is measured in relationship to someone else who is either above or below you. Respect for you as an individual is substituted by worth determined by your ranking.

Respect for the individual is of little value in Anglo society. Anglo status is determined by the ability to heat, outdo, outshine or outsmart another -- or how much money you have.

On the other hand, the value of the individual in Hispanic culture has a distinct character.

In Hispanic culture, the moment you are born, you are Someone. You are a unique entity in the circle or other unique entity in the circle of other unique entities. And because there is an endless supply of uniqueness in the world, you need not compete for your individuality. You only have to discover its nature. The Chicano requires no other person to develop or to be measured against.

The individual is central to Hispanic culture and demands uncompromising, non-negotiable acknowledgement for that individuality, always. Mexican hero Benito Juárez said it more poignantly, "El respeto al derecho ajeno es la paz" (Respect for others is the basis of peace).

Richard Nixon, Again?

By Raoul Lowery Contreras

The most familiar face in American politics finished his short speech and then turned to his volunteer advance man, me, and asked, "What do I do now?"

I took Richard Nixon's arm, guided him to a pre-arranged spot and then began to introduce guests to the man who had just barely lost the presidency two years before to John Kennedy. My knees shook.

He would lose that California governors race only to come back in six years to win the presidency of the United States.

These and many other memories flashed through my mind these past few days as I read Tom Wicker's new

book, "One of Us."

Wicker, I assumed, had ripped the political guts out of the first person I ever voted for. Wicker, I knew, is as liberal as they come. Wrong! This book, "One of Us," is a must read for anyone interested in American politics.

Wicker discusses areas of Nixon's presidency that have been overlooked by people hung up on Watergate. Wicker, who works Washington for the New York Times, writes from the perspective of a reporter who was there.

But even a reporter who was there missed much of what was going on. It's obvious that Wicker surprised himself when he researched "One of Us" -- for Wicker discovered what many of us knew al-

ready: Richard Nixon's first term had amazing elements to it.

Ideas flowed from such notable Nixon administration people as future U.N. Ambassador/U.S. Sen. Daniel Patrick Moynihan and Labor Secretary and future Secretary of State George Schultz to land on Nixon's desk, he, the conservative son of the middle class.

The schools of America were still segregated when Nixon became president, years after the Supreme Court's Brown vs. Board of Education decision and though eight years of phoney baloney Kennedy/Johnson administrations. Nixon decided to integrate them.

Wicker weaves a delightful tale of how Nixon and his men counted the white South by nominating Southerners to the Supreme Court while bobbing

and weaving through the courts until the federal judges forced Nixon to announce he would enforce the law. He did.

During Lyndon Johnson's last year in office, only 18.4 percent of Southern black children were in schools 50 percent or more white. In the fall of 1970, 18 months after Nixon's taking office, the number of black Southern children in predominantly white schools had more than doubled to 38.1 percent.

Lyndon Johnson left 68 percent of Southern black children in all-black schools; Richard Nixon chopped that down to 18.4 percent in the first 18 months of his presidency.

Wicker writes, "There's no doubt about it -- the Nixon administration accomplished more in 1970 to desegregate

More Blood Money for El Salvador

By Ronald A. DiNicola

Less than a month before his assassination in 1980, Archbishop Oscar Romero of San Salvador wrote an open letter to President Jimmy Carter imploring him not to send military aid to El Salvador.

"Instead of favoring greater justice and peace," he wrote, such aid "will undoubtedly sharpen the injustice and the repression." Time has shown Romero to be not only a martyr but a prophet.

In recent weeks, as a result of moves that went largely unnoticed amid the ticker-tape parades, the Bush administration made clear its intention to release another \$42.5 million in military aid to the Salvadoran armed forces, once again opting for a strategy of war over a strategy of diplomacy. Total U.S. military aid since the time of Romero's assassination now exceeds \$1 billion.

Even Romero, for all of his vision, could not have imagined the carnage wrought by such superpower generosity. In the last 10 years, the Salvadoran armed forces have killed more than 40,000 civilians. Thousands more have disappeared or been imprisoned without due process.

In 1990, Congress cut the \$85 million in military aid to the Salvadoran armed forces by 50% in the wake of the November 1989 murder of six Jesuit priests, their housekeeper and her daughter. The legislation permitted the elimination of all aid if the government failed to investigate and prosecute the Jesuit case, or the res-

toration of full aid if opposition forces mounted a major military offensive, attacked civilian targets or acquired sophisticated weapons from abroad.

The Bush administration signaled the restoration of full aid in conjunction with the recent U.S. visit of President Alfredo Cristiani, citing rebel attacks on civilian targets and their acquisition of surface-to-air missiles.

In moving to restore aid, the Bush administration engaged in a blatantly unbalanced assessment of the conditions imposed by Congress. One hundred and fifty members of the House and Senate have voiced their criticism. The administration chose to ignore the fact that human rights abuses by members of the armed forces continue unabated. The State Department's certification to Congress contradicted its own most recent human rights report that documents killings, torture and arbitrary arrests on the part of the Salvadoran armed forces.

At the same time, little progress has been made in the Jesuit case beyond the initial arrests. In January, the White House reported that "the Armed Forces' cooperation in the investigation has not been satisfactory to date..."

Just last month the Salvadoran defense minister, General René Emilio Ponce, threatened to prosecute the lawyers representing the Jesuits because of their statements accusing the military command of obstructing their investigation and protecting high-ranking officers

responsible for ordering the murders.

There is good reason to believe that the certainty of losing substantial foreign aid is a key factor in preventing human rights violations. In 1983, Congress withheld approximately one-third of the military aid budget pending the investigation and prosecution of the murders of four U.S. churchwomen. As a result, for the first time in history, military personnel were brought to trial and convicted for a human right crime.

Clearly the prospect of uninterrupted aid and a failure to adhere to the conditions imposed by Congress sends an unmistakable signal to the armed forces that the United States will tolerate anything. The restoration of aid not only threatens to undermine United Nations-backed peace negotiations but guarantees the United States will bear moral and political responsibility for another decade of violence.

The Reagan and Bush administration have acted on the mistaken belief that by professionalizing the armed forces of El Salvador, they could control and reform them. The result has been the opposite. One billion dollars in military aid has created an army entrenched enough to thwart efforts to reform it, powerful enough to dominate and control the civilian government and wealthy enough to seize control of the nation's commercial assets.

The policy of successive administration toward Central America has been driven by the

anachronistic belief that the region's problems can be traced to the Cuban missile crisis that entrenched the Russians in Cuba and dealt a great blow to the Monroe Doctrine. Support for the Salvadoran military was premised on the thin criteria that they were enemies for our enemies. Yet today, the Soviet Union comes hat in hands to the United States for economic aid, the Warsaw Pact is gone, Cuba is increasingly isolated and the rebels in El Salvador have abandoned their Marxist agenda.

The real and lasting security of the United States depends not upon military power by upon free governments respected by people who have chosen them. We must insist on a policy toward Central America that makes moral as well as political sense. The basic components of such a policy requires (a) ending all military aid to the region; (b) using economic aid to help civilian leaders establish

control over their soldiers; (c) imposing mandatory human rights conditions on all economic assistance; and (d) relying upon the RIO Pact, the Charter of American States and other collective agreements to provide the foundation for regional security." Only in this way can we end the bloodshed that Archbishop Romero foretold by his words and with his life.

(Ronald A. DiNicola is the co-chair of the platform committee of the California Democratic Party and president of the Humanitarian Law Project.

CRAZY HORSE

BY STEPHEN C. MCINTYRE

By Stephen C. McIntyre

There are a number of myths about poor people. You have heard them repeated by Phil Gramm and Larry Combest. There are, however, some facts about poverty. For example.

1. One out of five American children are poor. Poor children live in small families, contrary to stereotype. About 2 out of 3 families with poor children have only one or two kids.

2. Poverty is split almost evenly between urban and rural areas. It is not just an urban problem. Only one-third of poor children live in the city. Suburbs have the fastest growing rate.

3. The poor work. Nearly two-thirds of poor families have at least one employed worker. More than one in five homeless people work at least one job.

4. Poverty has continued to increase despite the so-called economic recovery declared by the Reaganistas.

Do not blindly accept the mean spirited declarations of politicians. They are slamming the poor in order to justify further cuts in programs that work and more tax breaks for the rich.

Many of you have heard various vague allegations concerning George Bush and the Republicans and their relationship to the CIA. Maybe one of these days we will hear just a small part of the whole story. This past week it was pointed out in the national media that the CIA was involved in the BCCI bank scandal. The largest bank scandal in the history of the world. The investigation is ongoing now. I suspect very soon someone will declare that the national security of our country is at stake and everything will be hushed up again.

It is a little troubling to me that the various CIA scandals seem to always involve money. It appears that the CIA has been trying to obtain funding outside Congressional review and control. Why?

- 8/7 1974 Richard M. Nixon announced resignation
- 8/8 1974 President Nixon resigns
- 8/9 1945 Nagasaki atom bombed
- 1965 350 arrested as Assembly of Unrepresented People marches on Congress urging it to declare peace with the Vietnamese people
- 8/11 1965 Watts Revolt
- 8/14 1935 Social Security Act
- 1846 Henry David Thoreau goes to jail for tax resistance

"For all the assurances that the FBI and the CIA have changed, that they are no longer misbehaving, many people remain skeptical. They are still not sure whether they are getting the truth Washington reporters working on sensitive stories still retreat to pay phones for their most delicate calls, and controversial politicians worry about the privacy of files in their offices and homes... Some executive branch officials agree that it is always a good idea to be careful-one never know to what lengths the spies of the Soviets, the Chinese, and the other potentially hostile foreign powers might go. But it was not these spies whom the journalist, senators and congressman feared; it was the ones who work for their own government."

From an article in "The Atlantic" by Sanford J. Unger in April, 1976

"You talk about police state. Let me tell you what happens when you go to what is really a police state. You can't talk in your bedroom. You can't talk in your sitting room. You don't talk on your telephone. You don't talk in the bathroom. As a matter of fact.... you can't even talk in front of a shrub."

Richard Nixon

"I do not believe it violates the particular constitutional rights of those who are surveyed."

now Chief Justice of U.S. Supreme Court William Rehnquist

Stephen C. McIntyre is a partner in the Lubbock law firm of Mercado & McIntyre

Mas Dinero de Sangre Para El Salvador

Por Ronald A. DiNicola

Menos de un mes antes de su asesinato, en 1980, Monseñor Oscar Romero, Arzobispo de San Salvador, escribió una carta abierta al Presidente Jimmy Carter, implorándole que no enviara ayuda militar a El Salvador, "En vez de favorecer a una justicia y una paz mayores," escribió el Arzobispo, dicha ayuda "indudablemente agudizará a la injusticia y a la represión."

El tiempo ha demostrado que Romero no es sólo un mártir, sino también un profeta.

En las semanas recientes, como resultado de medidas que pasaron inadvertidas en gran medida entre los desfiles para

soldados el gobierno de Bush hizo clara su intención de expedir otros \$42.5 millones por concepto de ayuda militar a las fuerzas armadas salvadoreñas, optando nuevamente por una estrategia de guerra sobre una estrategia de diplomacia. La ayuda militar total de los Estados Unidos desde la época de Romero excede ahora de \$1,000 millones de dólares.

Aún Romero, con toda su visión no podría haberse imaginado la carnicería producida por tal generosidad de la superpotencia. En los diez años últimos, las fuerzas armadas salvadoreñas han matado a más de 40,000 civiles. Otros millares han desaparecido o han sido encarcelados sino el trámite debido.

En 1990, el Congreso recortó la ayuda militar a las fuerzas armadas salvadoreñas, ascendente a \$85 millones, en un 50% en la estela del asesinato, en Noviembre de 1989, de seis sacerdotes jesuitas, su ama de

llaves y la hija de ésta. La legislación permitía la eliminación de toda la ayuda si el gobierno (de El Salvador) dejaba de investigar y acusar en el caso de los jesuitas, o bien el restablecimiento de toda la ayuda si las fuerzas de oposición efectuaban una ofensiva militar importante, atacaban a blancos civiles o adquirían armamentos adelantados del extranjero.

El gobierno de Bush señaló el restablecimiento de toda la ayuda en conjunción con la visita reciente a los Estados Unidos del Presidente Alfredo Cristiani, mencionando a los ataques rebeldes contra blancos civiles y su adquisición de proyectiles de tierra a aire.

Al moverse para restablecer la ayuda, el gobierno de Bush se dedicó a una evaluación flagrantemente desequilibrada de las circunstancias impuestas por el Congreso. Ciento cincuenta miembros de la Cámara y del Senado han manifestado sus críticas. El gobierno decidió pasar por alto el hecho de que los abusos de los derechos humanos por parte de los miembros de las fuerzas armadas han seguido adelante. La certificación del Departamento de Estado al Congreso contradecía a su propio informe más reciente sobre derechos humanos, que documenta muertes, torturas y arrestos arbitrarios por parte de las fuerzas armadas salvadoreñas.

Al mismo tiempo, se ha realizado poco progreso en el caso de los jesuitas, más allá de los arrestos iniciales. En Enero último, la Casa Blanca informó que "la cooperación de las Fuerzas Armadas en la investigación no ha sido satisfactoria

hasta la fecha. . ."

Sólo el mes anterior, el ministro salvadoreño de la defensa, General René Emilio Ponce, amenazó con acusar a los abogados que representan a los jesuitas debido a las declaraciones de aquellos que acusan al mando militar de obstruccionar su investigación y de proteger a los oficiales de alto rango que son responsables de haber ordenado los asesinatos.

Hay buena razón para creer que la certidumbre de perder ayuda exterior considerable es un factor primordial que evita las infracciones de los derechos humanos. En 1983, el Congreso retuvo aproximadamente un tercio del presupuesto de ayuda militar, a resultas de la investigación y acusación por los asesinatos de cuatro religiosos estadounidenses. Como resultado, por primera vez en la historia, se llevó a juicio a personal militar y se le declaró culpable de un delito contra los derechos humanos.

Claramente, la perspectiva de una ayuda ininterrumpida y el dejar de adherirse a las condiciones impuestas por el Congreso, envían un mensaje inequívoco a las fuerzas armadas, en el sentido de que los Estados Unidos tolerarán cualquier cosa. El restablecimiento de la ayuda no sólo amenaza con socavar a las negociaciones de paz respaldadas por las Naciones Unidas, sino que garantiza que los Estados Unidos llevarán la responsabilidad moral y política de otro decenio de violencia.

Los gobiernos de Reagan y Bush han actuado sobre la creencia equivocada de que, al profesionalizar a las fuerzas ar-

madas de El Salvador, podrán controlarlas y reformarlas. El resultado han sido lo opuesto. Mil millones de dólares en ayuda militar han creado a un ejército suficientemente atrinchado como para estropear las gestiones de reformarlo, lo suficientemente fuerte como para dominar y controlar al gobierno civil, y lo suficientemente rico como para apoderarse del control de las propiedades comerciales de la nación.

La política de los sucesivos gobiernos hacia la América Central ha sido impulsada por la creencia anticuada de que los problemas de la región pueden achacarse a la crisis de los cohetes en Cuba, que atrinchó a los soviéticos en Cuba y propiamente un golpe grande a la Doctrina de Monroe. El apoyo al ejército salvadoreño se basó en el criterio delgado de que eran los enemigos de nuestro enemigos. Empero, actualmente la Unión Soviética llega con el sombrero en la mano a los Estados Unidos en busca de ayuda económica, el Pacto de Varsovia está terminado, Cuba está cada vez más aislada y los rebeldes de El Salvador han abandonado a su programa de trabajo marxista.

La seguridad real y duradera de los Estados Unidos no depende del poder militar, sino de los gobiernos libres respetados por los pueblos que los hayan elegido. Debemos insistir en una política hacia la América Central que tenga sentido tanto moral como político. Los elementos fundamentales de dicha política exigen: (a) Poner fin a toda la ayuda militar a la región; (b) Utilizar a la ayuda económica para ayudar a los

dirigentes civiles a establecer el control sobre sus soldados; (c) Imponer condiciones obligatorias de derechos humanos sobre toda la ayuda económica; y (d) Descansar sobre el Tratado de Rio, la Carta de los Estados Americanos y otros convenios colectivos para suministrar el cimiento de la seguridad regional. Sólo de este modo po-

demos terminar el derramamiento de sangre que pronosticó Monseñor Romero por sus palabras y con su vida.

(Ronald A. DiNicola es copresidente del comité de plataforma del Partido Demócrata de California y presidente del Proyecto Legal Humanitario, una organización de los derechos humanos basada en Los Angeles.)

el editor newspapers
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Comentarios
de Bidal
Let's talk about a
little bit of everything
going on in Lubbock

NOTICE TO ASPIRING ARTISTS, TEACHERS AND PERFORMERS:
 We need you! Fiestas del Llano encourages the gifted in the above areas for creating scenery and performing. Times, dates and location will be made available and the time you call. Contact Irma Guerrero, 792-3477, Esther Garza, 765-8475, or Chris Molina, 792-8167.

ENTRETENIMIENTO

"Hablando de Hollywood" Por: Estrellita

Que tal amigos y amigas, nuevamente estoy aquí para darle la bienvenida a su columna dedicada a Hollywood y las estrellas.

Antes de pasar a cualquier otra cosa o divagar hacia otros comentarios menos interesantes quiero decirles que Julie Carmen y Robert Beltrán, dos de nuestros mejores actores, siguen provocando muy buenos comentarios con su participación en la película "Kiss Me a Killer" y en la que su director, el joven Marcus de León, nos narra una sabrosa historia en la que la pasión amorosa y el crimen se mezclan armoniosamente con la música de salsa. No se la pierdan.

Por su parte Raúl Julia también ha dado mucho de que ha-

blar esta semana con su intervención en una obra de teatro clásico que se está presentando en la ciudad de Nueva York. Según dicen los críticos que muy pocos actores, inclusive los ingleses, demuestran la sensibilidad que tiene Julia para interpretar al dramaturgo isabelino William Shakespeare.

La cantante mexicana Alejandra Guzmán sigue apuntando fuerte para convertirse en una de las cantantes favoritas de la juventud latina de Estados Unidos. Y es que "Su Reyna de Corazones", canción que viene incluida en "Flor de Papel" su más reciente disco, se ha estado escuchando muy fuerte en todo el país. Por ese motivo no creo que Alejandra tarde mucho tiempo en volver a pre-

Especial Para El Editor

sentarse en Los Angeles y otras ciudades donde hay gran número de latinos.

Infatigable y lleno de grandes y positivos proyectos Edward James Olmos sigue trabajando en la realización de su nueva película. Esta semana, por ejemplo, Olmos y el grupo de actores y técnicos que dirige estarán en las calles del Este de Los Angeles filmando algunas de las secuencias más interesantes de la historia. Uno de los aspectos más desacadados del proyecto de Olmos es que su principal cuadro de intérpretes está conformado por actores que reciben su primer gran oportunidad de trabajar en la pantalla grande.

El que también se encuentra muy atareado es Cheech Marin

y es que ya se está aproximando la fecha en que él y el grupo "Culture Clash", integrado por tres talentosos muchachos de origen latino, harán su debut en la televisión de habla inglesa. Vale la pena decir que fue la compañía "Fox" es el primer "Network" que se tomó el riesgo de invertir dinero y tenerle fe a un proyecto escrito dirigido e interpretado por latinos. Ahora sólo queda esperar que Marín y "Culture Clash" consigan tener una buena respuesta de parte del público.

Los que siguen muy activos y enamorados, como desde el primer día que contrajeron matrimonio, son Tom Cruise y la actriz australiana Nicole Kidman. Mientras Tom sigue estudiando nuevos proyectos la bella Nicole acaba de empezar a filmar su nueva película al lado, nada más, ni nada menos que de Dustin Hoffman. Se trata de una película que llevará el título de "Billy Bathgate" y de la cual ya empiezan a escucharse comentarios muy divertidos.

La semana del 4 de julio de 1991 seguramente que pasará a la historia, por dos cosas: se estrenó "The Terminator 2: Judgement Day" una película con la que se romperán todos los records de entradas y Arnold Schwarzenegger reafirmará su calidad de máxima estrella del cine contemporáneo. Estas son dos opiniones que circulan ya en las calles de Hollywood y sus alrededores. Yo pienso que ambas predicciones se cumplirán cabalmente.

Bueno amigos, me despido por ahora esperando volver a encontrarme con ustedes la próxima semana en esta su columna favorita.

Que Madonna Es Mas Sexual Que Marilyn



Cuando se busca a alguien con sex appeal, hay que mirar a Madonna, porque Marilyn Monroe, nunca lo tuvo, afirmó Michelle Phillips, de "Knots Landing".

"No se trata de belleza, edad color de piel o cabellera", dijo. "El sex appeal es un rasgo, especial del que uno no tiene control. Lo tienes o no".

La experta ha elaborado una lista de las estrellas que tienen

sex appeal, con Madonna en la cima. Incluye además a Melaine Griffith, Sofia Loren, Cybill Sherperd, Barbara Hershey y Julia Roberts. De las sirenas de la pantalla de antaño, están Ava Gardner, Rita Hayworth y Gene Tierney. "Pero no Lana Turner ni la Monroe, porque se esforzaron demasiado en ser sexys. Si uno no tiene sex appeal natural, no puede inventarlo".

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ALEJANDRA GUZMAN

West Tejano Lifestyles

West Tejano Lifestyles is a 13-part series, which will be produced and directed by Producer/Director, Armando L. Rodriguez. It will look at preserving the past, present and future of the Hispanic culture and traditions in West Texas. It will be a production of KTXT-TV, Channel 5, which is a department of the Division of Continuing Education at Texas Tech University.

HISTORY: The first two programs of the series will explore the history of the early Hispanic settlers, from the past to the present and into the future. We will look at the struggles and obstacles they encountered and how they overcame them.

TEJANO MUSIC: The third and fourth programs will cover the roots or Tejano music in this area - the tapes, styles and the different changes the industry has gone through over the years.

MEXICAN CUISINE: Mexican cuisine will be the topic of the fifth program of the series. We will discover how some of the all-time favorite Mexican dishes are prepared and the time and effort it takes in the preparation.

EDUCATION: Education has played a vital role in the development of the Hispanic cul-

ture in West Texas; therefore, this issue will be addressed in the sixth program. We will take a look at role models in the education field as well as why the dropout rate is high among Hispanics.

FOLKLORICO DANCES: In the seventh program, some of the folklorico dance groups will be featured to demonstrate the rich heritage of the traditional Mexican dances. This program will explore the significance of these dances and why they are performed in this area.

ART: Art is a unique way of self-expression. In Lubbock there are some local Hispanic

artists who have chosen this form to express themselves. On the eighth program, we will visit with some of these artists and showcase some of their artistic talents and accomplishments. One of the artists we would like to feature is Romeo Reyna, whose temporary work is displayed in the Lubbock Memorial Civic Center.

Other topics which will be explored are traditional ceremonies like quinceañeras and weddings, Cinco De Mayo and 16th of September Independence celebrations, literature, poetry, drama and Hispanic youth.

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580 AM

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school supplies? Boundaries?
Civitas? Smith?

School Information Meeting
DATE: August 11, 1991, Sunday
TIME: 6:00 P.M.
PLACE: Our Lady of Grace Catholic Church Hall, 3119 Eskine, St.
PURPOSE: Come with questions, leave with answers.

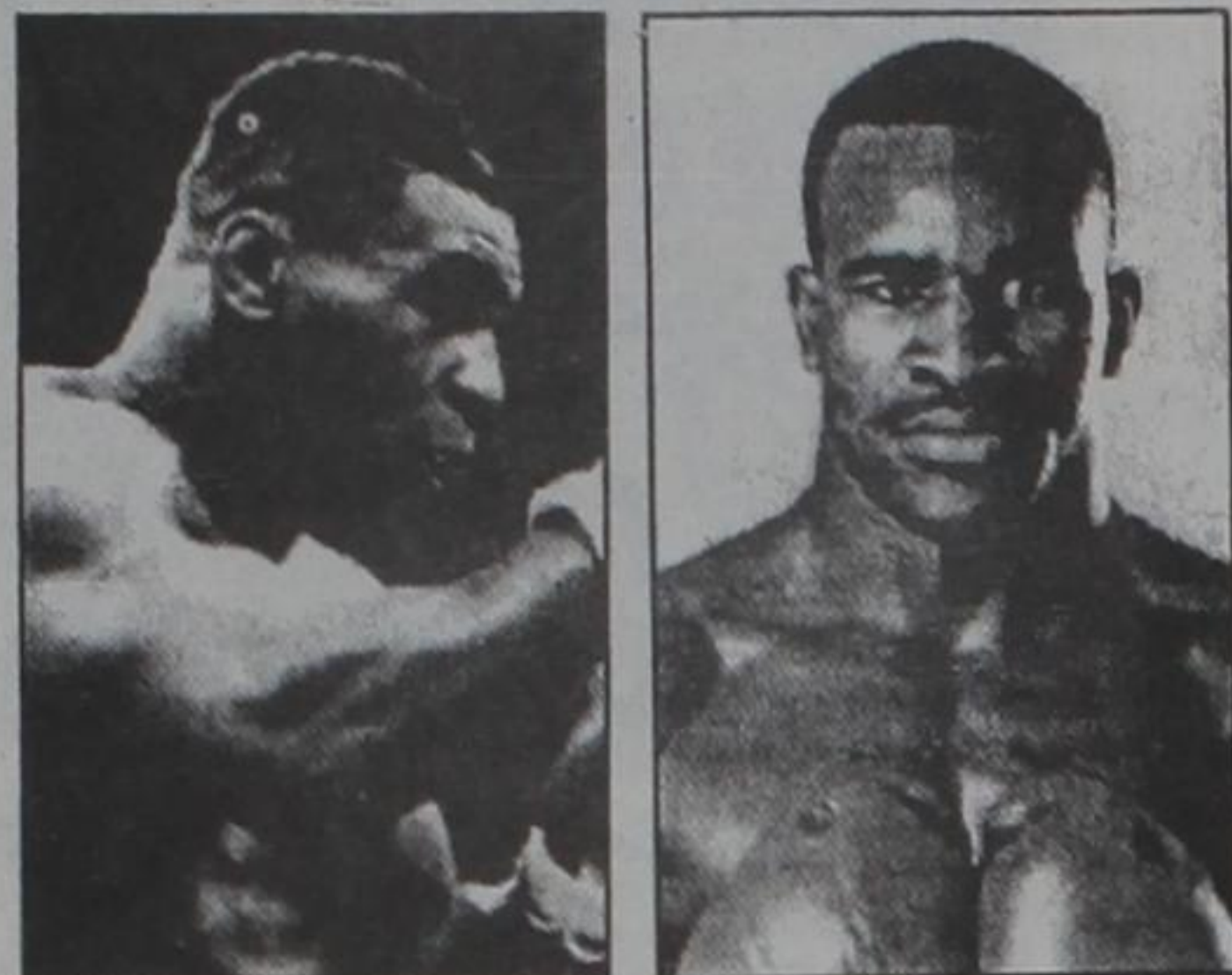
SPORTS

Deportes



Tyson y Holyfield pelean en noviembre

MEXICO, - El presidente de la Comisión Mundial de Boxeo, el mexicano José Sulaimán, informó que se firmó el contrato para la pelea entre el monarca de los pesos pesados, Evander Holyfield, y el retador principal, Mike Tyson.



"Me complace informar que tras una reunión en Nueva York entre los promotores Don Duva y Don King, así como entre los representantes de Evander Holyfield y Mike Tyson, se firmaron los contratos para la pelea que el mundo quiere ver" dijo Sulaimán. El titular de la CMB dijo que la pelea será el 8 de noviembre en Las Vegas, Estados Unidos.

"Tomamos con gran satisfacción personal el haber podido finalmente dar forma a una pelea que aparentemente no tenía manera de realizarse", agregó.

"Con el resultado de la pelea, quedará la incuestionable conclusión de que el vencedor será indiscutiblemente reconocido por todos como el auténtico campeón del mundo en peso completo", dijo Sulaimán.

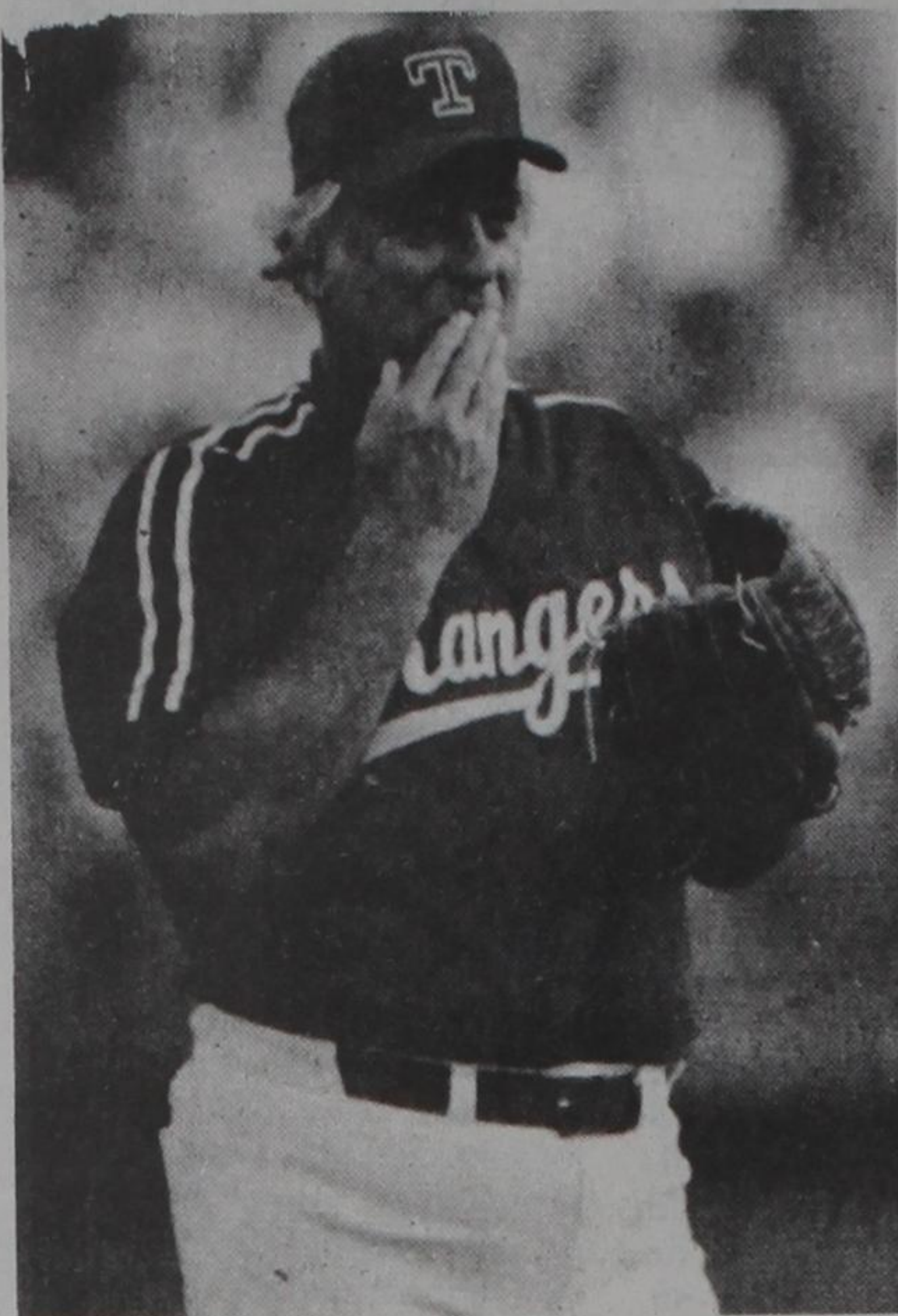
Upper Deck Heroes Of Baseball Game Set For Saturday, August 10 At Arlington Stadium; Ferguson Jackson and Gaylord Perry To Be Honored

The Texas Rangers will host the Upper Deck Heroes of Baseball Game on Saturday, August 10. American League World Series Heroes will take on a team of National League World Series Heroes in a three-inning game, beginning at approximately 6:45 p.m. The Milwaukee-Texas game begins at 8:05 p.m. that evening.

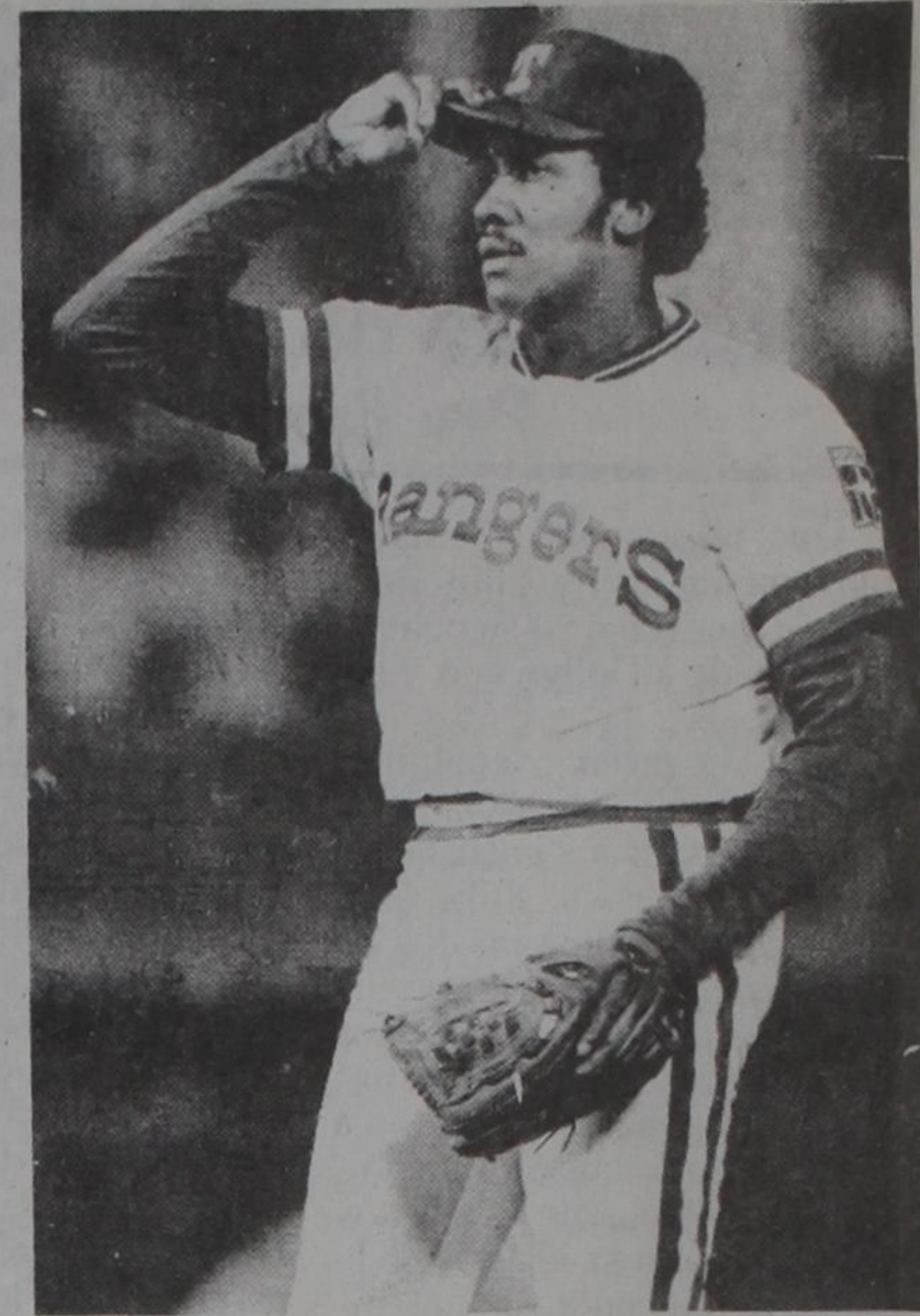
Former Rangers Ferguson Jenkins and Gaylord Perry, the first Rangers to be introduced into the Baseball Hall of Fame, will serve as honorary captains for the game and will be honored by the Rangers in a pre-game ceremony prior to the Rangers-Brewers game.

The American League World Series Heroes team will be managed by Dick Williams, who managed in four Fall Classics with Boston (1967), Oakland (1972 and 1973), and San Diego (1984). Whitney-Herzog, who guided St. Louis to the World Series in 1982, 1985 and 1987, will manage the National League team.

Don Larsen, who pitched a perfect game for the New York Yankees against the Brooklyn Dodgers in the 1956 World Series and was MVP of that Series, and Vida Blue, the anchor of the Oakland A's staff when they captured three straight world championships from 1972-74, will pitch for the American League squad. Pete Vukovich, a member of Milwaukee's 1982 Series squad, and Mickey Lolich, the



Gaylord Perry, showing his form at a Rangers old-timers game, may have lost some votes because of his reputation for doctoring baseballs.



Ferguson Jenkins, who had two stints with the Rangers, won 20 games in seven seasons, including 25 with the Rangers in 1974.

1968 Series MVP who won three games for Detroit will also participate.

The American League squad will consist of catchers Larry Haney and Jim Sundberg; infielders Andy Etchebarren, Dick McAuliffe, Bobby Richardson, Moose Skowron and Fred Stanley; and outfielders Paul Blair, Tommy Davis, Willie Horton and Tommy Davis.

The National League team is highlighted by 1957 World Series MVP Lew Burdette, who was 3-0 with a 0.67 era for the Milwaukee Braves in the Fall Classic. Ralph Branca and Vernon Law round out the

pitching staff.

Gerry Grote and Duffy Dyer will catch for the N.L. team. Former N.L. MVP's Orlando Cepeda, Dick Groat and Maury Willis are on the squad, along with four-time batting champion Bill Madlock, Davey Lopes, Johnny Logan, Bobby Thomson, Ron Swoboda, Al Oliver and Al Gionfriddo, who in 1947 for the Brooklyn Dodgers made a one-handed, home run saving catch off Joe DiMaggio in Game 6 to preserve an 8-6 Dodgers win.

Hall of Fame umpire Al Barlick and former umpire Len

Roberts will be on hand to call the balls and strikes and work the bases.

Prior to the Heroes and Baseball Game, the participants will take batting practice a 5:00 p.m., and player introduction will start at about 6:00 p.m. The Arlington Stadium gates will open at 4:30 p.m. that day.

Tickets for the Upper Deck Heroes of Baseball Game can be purchased at the Arlington Stadium ticket office or through Rainbow Ticketmaster outlets. For more information, please call the Rangers at (817) 273-5100.

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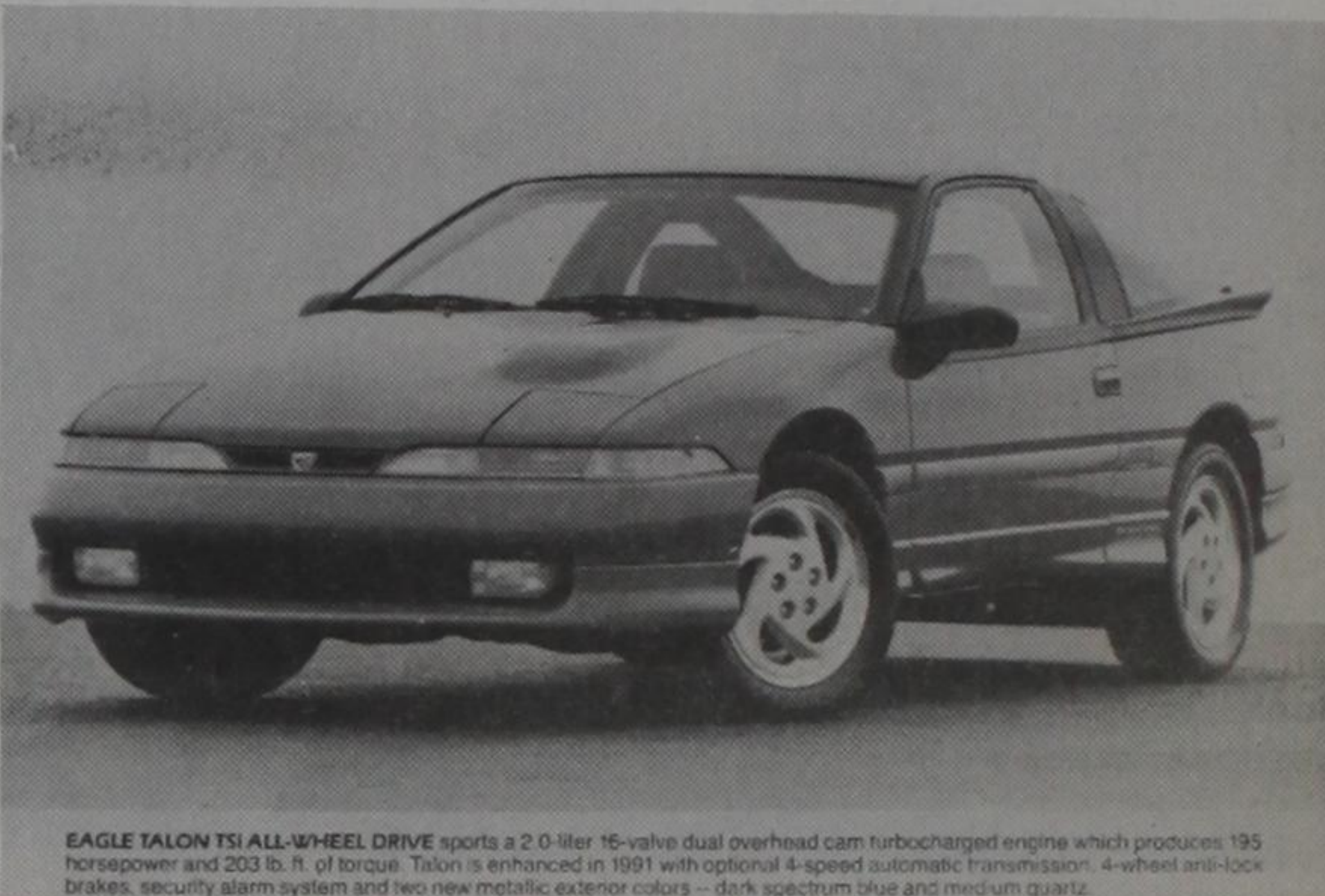
Al encender el motor nos damos cuenta de que el Talon fue creado para el chofer que conduce por placer y diversión, aquel que viaja por las rutas más largas y complicadas porque las prefiere.

Este auto fue creado deliberadamente provocativo con una cabina que envuelve al conductor y los hace sentir como un piloto de carreras.

El panel de instrumentos es claro, fácil de leer y nos suministra información que hace fermentar ideas en nuestras mentes las cuales ponemos en práctica tan pronto echamos a andar. Como lo describió un buen amigo, que estuvo presente durante las pruebas, "es un cohete colorado" (pues el que probamos era rojo) y debido a su potente motor de 2.0 Litros de 16 válvulas con turbo

cargador combinado con una carrocería espectacular y fuera de lo común, llama la atención donde quiera que uno va.

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Lea El Editor Los Mas Importante de Su Dia
Suscribase Ahora 763-3841

LUBBOCK INDEPENDENT SCHOOL DISTRICT 1991-92 Dress Code

Note: Most of the provisions of the dress code, Board Policy FNCA (Local), are the same as for the past school year. Two changes have been made: 1. Under general guidelines for pictures, emblems, or writing on clothing, there no longer is a statement referring to heavy metal rock groups. 2. Under specific guidelines, number 1, a statement explains how the regulation on the length of dresses, skirts, shorts, and culottes applies to elementary students.

Purpose
The District's dress code is established to teach grooming and hygiene, instill discipline, prevent disruption, avoid safety hazards, and teach respect for authority.

General Guidelines
Students shall be dressed and groomed in a manner that is clean and neat and that will not be a health or safety hazard to themselves or others. The District prohibits any clothing or grooming that in the principal's judgment may reasonably be expected to cause disruption of or interference with normal school operations.

The District prohibits pictures, symbols, emblems, or writings on clothing that:

- Are lewd, offensive, vulgar, or obscene.
- Advertise or depict tobacco products, alcoholic beverages, drugs, or any other substance prohibited under FNCF(L). (Policy on alcohol, drug use.)
- Refer to satanic, cult, or gang activities.

The student and parent may determine the student's personal dress and grooming standards, provided that they comply with the general guidelines set out above and as outlined in policy and found in the student handbook and/or discipline management plan.

Specific Guidelines

- Clothing (dresses, skirts, shorts, culottes) may not be shorter than the top of the knee for secondary students. Similar clothing (dresses, skirts, shorts, culottes) for elementary students must meet standards of good taste as determined by the building principal.
- Clothing that has been modified in a revealing manner will not be allowed.
- Bicycle shorts will not be allowed.
- Footwear shall be a part of regular attire. Thongs and bathroom or house shoe-type footwear are not acceptable.
- A bare midriff is unacceptable.
- Appropriate undergarments shall be worn at all times.
- The hair shall be clean, well groomed, and

not covering the eyes. A variety of hairstyles shall be permitted if the following extremes are avoided:

- geometric or unusual patterns shaved or cut in hair
- color variations in hair
- ponytails, rat-tail, and braid (for boys)
- longer than shoulder length (for boys)

- Sideburns shall be kept trimmed so as not to form a beard and shall not be extreme in fullness. Mustaches shall be acceptable if neatly trimmed. Beards shall not be acceptable.
- The neck opening on any type shirt or blouse may not exceed the equivalent of the second button below the collar of a dress shirt or blouse. Underwear type shirts, such as tank tops or muscle shirts, are not acceptable. Shirts that have sleeves cut out of them are also unacceptable.
- Male students shall not wear earrings. Nose studs may not be worn by any student.

Violations

Grooming If the principal determines that a student's grooming violates the dress code, the student shall be given an opportunity to correct the problem at school. If not corrected, the student shall be assigned to in-school suspension for the remainder of the day or until the problem is corrected.

Dress A student whose clothing violates the dress code shall be assigned to in-school suspension either for the remainder of the day or until a parent or designee brings an acceptable change of clothing to the school.

Repeated offenses may result in more serious disciplinary action. Appropriate discipline procedures shall be followed in all cases. (Outlined in policies FO, FOA, and FOD.)

Extracurricular Activities

The principal, in cooperation with the sponsor, coach, or other person in charge of an extra-curricular activity, may regulate the dress and grooming of students who participate in the activity. Students who violate those standards may be removed or excluded from the activity for a period determined by the principal or sponsor and may be subject to other disciplinary action. (Outlined in policies FO, FOA, and FOD.)

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Los Dichos Hispanos - Palabras Para Vivir . Amar y Reirse Hispanic Sayings - To Live, To Love and to Laugh

By Margarita Mondrus-Ferrer Engle

Folk sayings may be one of Latin American's most common educational tools. When I was a child, my mother used to say, "El que no tiene sangre del Congo, tiene del Carabalí." This means, "He who doesn't have blood from the Congo has it from the Carabalí." In other words, everyone descends from one mixture of races or another.

The saying developed because Cuba is a county where most people have some degree of mixed blood. Even a Hispanic-American of "pure" Spanish ancestry is likely to have a trace of Berber or other North African blood from Spain's 800 years of occupation by the Moors.

My mother used the saying to teach me the foolishness of racism. If everyone has mixed blood, why should anyone feel superior?

The lessons of sayings aren't always so explicit. Whenever I shivered on a warm day, my mother would say, "Someone must have stepped on your grave." This "dicho" wasn't intended to teach any particular lesson, but it made me stop and wonder about the mysteries of life and death. Was there really a spot on this earth destined to become my grave?

To this day, whenever I shiver without being cold, my mind turns to thoughts of eternity. Since ordinarily I experienced such shivers only if I'm nervous (for example, while delivering a speech at a business meeting) thoughts of eternity help me put things in perspective. The stress of public speaking becomes insignificant when compared to the mysteries of life and death.

Spanish dichos or refrains have been collected by scholars in hundreds of volumes over the centuries. Tomes such as "The Book of Wisdom of King Jaime I of Aragon," and "The Book of Good Love" by the Arcipreste de Hita pre-date the age of exploration.

Dichos descend from biblical proverbs, church doctrine, ancient and classical authors, fables, history, experience, superstition gossip and humor. Many sayings use symbolism to instruct. For example, "Arbol que crece torcido jamás su tronco endereza" means "A tree which grows crooked will never have a straight trunk," and has obvious child-rearing connotations.

Some sayings are simply observations on life. "Barriga llene, corazón contento" (Full belly, happy heart) is one of the most ubiquitous dichos, repeated at every feast even by third and fourth generation Hispanic Americans who don't speak Spanish on a regular basis.

Sayings of classical origin, such as "Time heals all wounds," which can be traced to Euripides, have survived in many languages. Biblical sayings as "Man does not live by bread alone" are equally cross-cultural.

In Spanish, warnings abound: "No hay enemigo pequeño (There's no such thing as a little enemy), and "El que imita, fracasa" (He who imitates fails).

Observations on human nature are equally common: "El que está fuera del agua nada bien" (He who stays out of the water swims well).

There are laments: "La alegría en casa del pobre dura poco" (Happiness doesn't last long in a poor household).

And humor: "Lo que no mata engorda" (Anything that doesn't kill you is fattening).

And acceptance: "La verdad aunque severa, es amiga verdadera" (The truth, although severe, is a true friend).

And tradition: "Manos calientes, amor de siempre, manos frías, amor de un día" (Warm hands, love forever; cold hands, a one-night stand).

And good advice: "Más vale estar solo que mal acompañado" (Better to be alone than in bad company).

And stoicism: "Para lucir hay que sufrir" (In order to shine

you have to suffer). There's moral judgement: "Quien rie viernes llora domingo" (He who laughs on Friday cries on Sunday). And true wisdom: "Vale más la salud que el dinero" (Health is worth more than money).

Of course, there are sayings to help you deal with family problems: "Al que Dios no le da hijos, sobrinos le da el demonio" (If God doesn't give you sons, the devil will give you nephews).

And community problems: "Pueblo chico, infierno grande" (Small town, big hell).

There are the satirical sayings: "¡Ay! Comí como un cura" (I'm stuffed! I ate like a priest).

Well, we still haven't covered the subject of dichos with double meaning, but perhaps I'd be wise to stop before I offend someone. As the saying goes, "En boca cerrado no entran moscas" (Files don't enter a closed mouth).

(Margarita Mondrus-Ferrer Engle, an agronomist living in Fallbrook, Calif., writes for professional and literary journals.)

Por Margarita Mondrus-Ferrer Engle

Los dichos populares pueden ser uno de los instrumentos educativos más comunes de la América Latina. Cuando yo era niña, mi madre acostumbraba a decir: "El que no tiene sangre del congo, tiene del carabalí." En otras palabras, cada persona descende de una u otra mezcla de razas. El dicho se desarrolló porque Cuba es un país donde la mayor parte de las personas tienen algún grado de sangre mezclada. Hasta un hispano-americano de ancestro hispano "puro" tiene probabilidades de tener un rastro de sangre bereber o de otra parte del norte de Africa, procedente de los 800 años de ocupación de España por los moros.

Mi madre empleada ese dicho para enseñarme la insensatez del racismo. Si todo el mundo tiene sangre mezclada, ¿por qué debería alguien de sentirse superior?

Las lecciones de los dichos no son siempre tan explícitas.

Siempre que yo tiritaba en un día cálido, mi madre decía: "Alguien deber haber pisado tu sepultura." Este dicho no se destinaba a enseñar ninguna lección en particular, pero me

hizo detenerme y preguntarme acerca de los misterios de la vida y la muerte. ¿Había realmente un punto sobre esta tierra destinado a ser mi sepultura?

Hasta el día de hoy, siempre que tiritó sin que haya frío, mi mente se vuelve hacia los pensamientos de la eternidad. Puesto que normalmente sufro esos estremecimientos sólo si estoy nerviosa (por ejemplo, mientras pronuncio un discurso en una reunión de negocios), los pensamientos sobre la eternidad me ayudan a poner a las cosas en perspectiva. La tensión de hablar en público llega a ser insignificante cuando se compara con los misterios de la vida y la muerte.

Los dichos españoles, o refranes, han sido acopiados por los estudiosos en cientos de volúmenes a lo largo de los siglos. Tomos como "El libro de la sabiduría del Rey Jaime I de Aragón" y "El libro del buen amor," escritos por el Arcipreste de Hita, son anteriores a la edad de la exploración.

Los dichos descienden de los Proverbios bíblicos, de la doctrina de la Iglesia, de los autores antiguos y clásicos, las

fábulas, la historia, la experiencia, la superstición, la chismografía y el humor. Muchos dichos emplean al simbolismo para enseñar. Por ejemplo: "Arbol que crece torcido, jamás su tronco endereza," tiene connotaciones evidentes para la crianza de los niños.

Algunos dichos son únicamente observaciones sobre la vida. "Barriga llena, corazón contento" es uno de los dichos más conocidos, que repiten en toda fiesta hasta los hispano-americanos de tercera y cuarta generación, que no hablan español normalmente.

Los dichos de origen clásico, tales como "el tiempo cura todas las heridas" que puede rastreadse hasta Euripides, han sobrevivido en muchos idiomas. Los dichos bíblicos, tales como "no sólo de pan vive el hombre," atraviesan igualmente a las culturas.

En español abundan las advertencias: "No hay enemigo pequeño" y "el que imita, fracasa."

Las observaciones sobre la naturaleza humana son igualmente comunes. "El que está fuera del agua nada bien."

Hay lamentos, como: "La alegría dura poco en casa del po-

bre." Y también humor: "Lo que no mata, engorda."

E igualmente aceptación: "La verdad, aunque severa, es amiga verdadera."

Y tradición: "Manos calientes, amor de siempre; manos frías, amor de un día."

Y buen consejo: "Mas vale estar solo que mal acompañado."

Y estoicismo: "Para lucir, hay que sufrir."

Hay juicio moral: "Quien rie viernes, llora domingo."

Y sabiduría verdadera: "Vale más la salud que el dinero."

Desde luego, hay dichos para ayudarlo a uno a enfrentarse a los problemas familiares: "Al que Dios no le da hijos, el demonio le da sobrinos."

Y problemas comunitarios: "Pueblo chico, infierno grande."

Existen los dichos satíricos: "Ay! Comí como un cura."

Bueno, todavía no hemos mencionado el asunto de los dichos de doble sentido, pero quizás si seris mejor que me detuviera antes de ofender a alguien. Como dice el otro dicho: "En boca cerrada no entran moscas."

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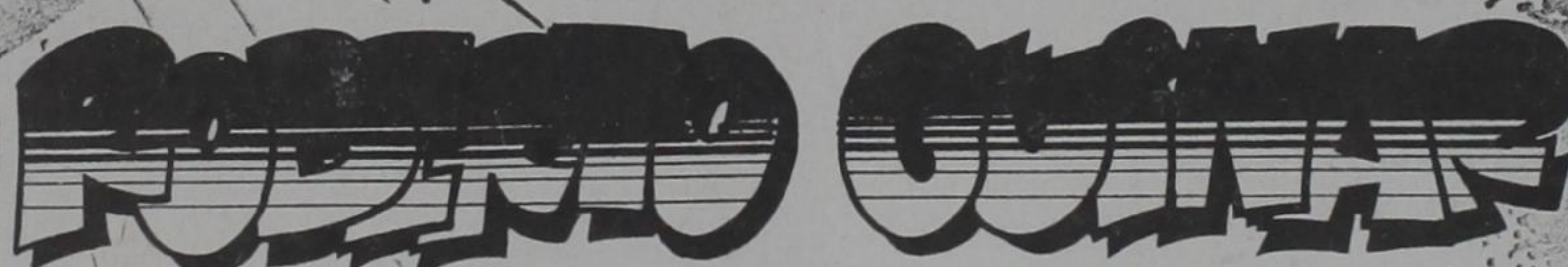
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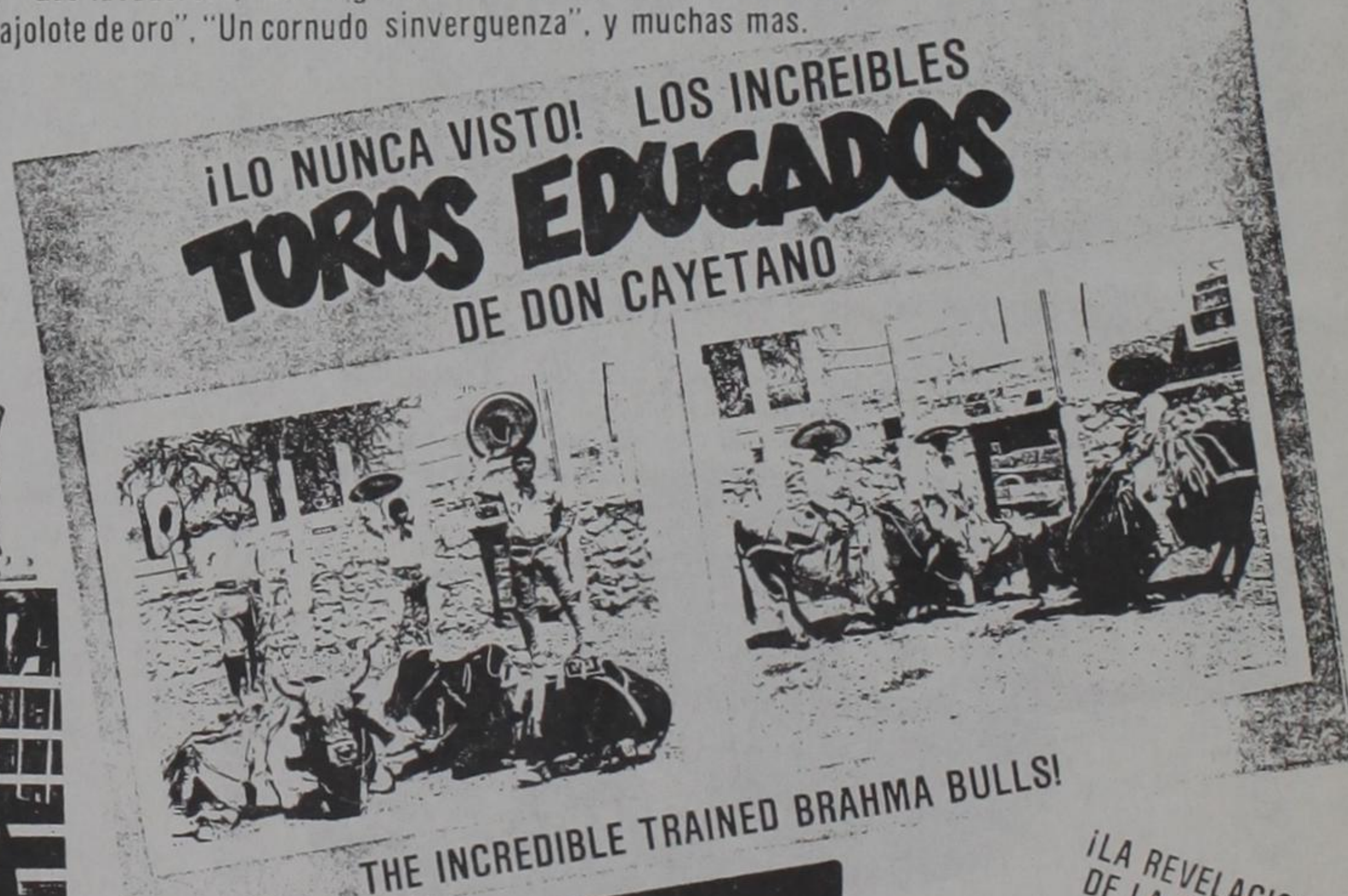
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por Sofia Martinez

Todos tenemos que morir, pero Dios no tiene la culpa, porque El nos creó para que viviéramos eternamente, igualito que El. La muerte del espíritu es culpa del demonio, y esa muerte la experimentan todos los que le hacen caso al demonio.

Nosotros debemos de seguir el ejemplo de Jesucristo siendo muy generosos con nuestros hermanos necesitados. Esto no quiere decir que tengamos que quedarnos en la miseria para que otros tengan, sino que compartamos lo que tenemos con los que no tienen, para que todos tengamos algo.

Todos pensamos en Dios cuando estamos enfermos o a la hora de la muerte. Hay veces que pensamos en Dios para pedirle ayuda o consuelo...pero otras veces para culparlo de nuestro sufrimiento. Y, muchas veces, nace en nosotros un terrible miedo, o un pesado resentimiento, hacia un Dios que nos quita lo que mas amamos en nuestra vida...

El libro de la Sabiduría: 1,13-15 y 2,23-25 nos dice: "Dios no hizo la muerte, ni se alegra destruyendo a los humanos". La muerte es obra del maligno, enemigo de Dios; pero, "el reino de la muerte no dominara la tierra porque la justicia es inmortal". La Palabra de Dios nos habla de la muerte del espíritu en la que estan envueltas todas aquellas personas que se dejan vencer por las tentaciones del maligno, que es el enemigo del Dios de la vida.

Richard Nixon, Again

Southern school systems than had been done in the 16 previous years, or probably since...There's no doubt either that it was Richard Nixon personally who conceived, orchestrated and led the administration's desegregation effort."

Besides school desegregation, with his quota-oriented Philadelphia Plan, Nixon and his men chopped the "lily white" legs out from under America's construction labor unions who had successfully resisted black workers for generations.

Like a veteran surfer who senses a primo wave, Nixon caught environmental concern early and created the Environmental Protection Agency (EPA). Other achievements were revenue sharing, the Occupational Health and Safety Administration (OSHA), strengthened American Indian tribes and national standards for aid to the poor and their food stamps. There were many other accomplishments, as well. Unfortunately -- there was Watergate.

Watergate notwithstanding,

El Dios de la creación es el Dios de la vida. Y toda la creación nos habla de la maravillosa vida que salió de las manos de Dios, es decir, que cada uno de los humanos es una maravilla creada a la imagen y semejanza de Dios para que podamos compartir, con El, de Su misma Vida Divina.

Jesucristo vino al mundo, y allí se nos muestra el verdadero rostro del Dios de la vida, que nos mando a su Hijo Unico con la especialísima misión de librarnos de la muerte del espíritu. Pero no de la muerte del cuerpo, sino de la muerte del espíritu, porque ni Cristo se vio libre de la muerte del cuerpo. Su resurrección se convirtió, para siempre, en el triunfo de la vida sobre la muerte; un triunfo muy personal de Jesucristo, que quiso compartir, desde ese día, con todos los que en adelante creyeramos en El. (Juan 10,10).

Los milagros que Jesús hizo son señales de Su misión salvadora, librando de las enfermedades y de la muerte a todos los que se acercaban a El creyendo sinceramente... "Hija, tu fe te ha curado. Vete en paz". Recibí paz y quedé sana de su enfermedad, aquella mujer que tocó el manto de Jesús. Y, aquel hombre recuperó viva a su hijita, cuando Cristo le dijo: "no temas, basta que creas". Creer es "tener fe". Creer que Jesús es todopoderoso, porque es Dios con el Padre y con el Espíritu Santo. El todopoderoso, nos da todo lo que le pedimos para su gloria y para nuestro bien.

Tener fe en Jesucristo es creer que El puede llenar, hoy día, todos los vacíos que sentimos en nuestra vida. (Mateo 7,7 Juan 6,29-33).

the real Nixon reveals himself in these words quoted for Wicker, "In the depression years I remember ... my mother didn't buy a new dress for five years... We were really quite desperately poor, but... the glory of it was that we didn't know it.

"The problem today is that children growing up in welfare families receiving food stamps and government largess with social workers poking around are poor and they do know it."

Nixon tried to break the vicious welfare cycle with his revolutionary Family Assistance Plan, a guaranteed income directly paid to everyone under the poverty line, and he did so for the sake of America's children, of whom he wrote, "dignity, pride, (and) character (need) to be instilled in those first five years of life...(Because they) will allow the children of all families in America to stand proud..."

Remember these are not words from Jesse Jackson, they're from Richard Nixon, a man who, as president, was truly One of Us.

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