

Cumple 464 Años El Milagro del Tepeyac

Ciudad de México - Este 12 de diciembre se conmemoran 464 años del Milagro del Tepeyac. por los habitantes de la Nueva España. mente Juan Diego cambió de camino habitual para no encontrarse con esa Gran Señora que lo ponía ante un gran compromiso, pero ella le salió al paso para incrementar su pena y cortedad.

Aquí es menester aclarar que el aniversario fijado el 12 de diciembre es en relación con el milagro y no con las apariciones de la Virgen de Guadalupe, porque la primera de ellas ocurrió el sábado 9 de diciembre de 1531 cuando Juan Diego iba a oír misa a la Iglesia de Santiago en Tlatelolco.

A su paso por el cerro de Tepeyac (hoy Tepeyac) el macehual (hombre de clase baja o pobre) escuchó aquellos cantos maravillosos como provenientes de aves canoras y contempló después el resplandor que envolvió la imagen de la Virgen de Guadalupe.

Fue ahí donde Juan Diego se convirtió en el mensajero encargado de llevar la gran nueva al Obispo Fray Juan de Zumárraga, pero se desalentó cuando éste le solicitó una prueba, una evidencia de sus decires, lo que resultaba lógico.

La Segunda Aparición

El domingo 10 de diciembre ocurrió la segunda aparición de la Guadalupeana a Juan Diego, para recibir aquella respuesta que reflejaba la preocupación del Obispo y pido al mensajero regresara al día siguiente, lunes 11, para enviar esa evidencia de sus apariciones y su deseo de tener en el Cerro del Tepeyac un templo desde donde pudiera velar



La ingenuidad del "macehual" Juan Diego no evitó la milagrosa aparición de la Virgen de Guadalupe el martes 12 de diciembre de 1531.

realizados a profundidad durante casi cinco centurias, Juan Diego no acudió al tercer encuentro con la Virgen Morena por dos razones.

Una: Porque era un compromiso demasiado grande para él, tan humilde que era.

Dos: Porque su tío Juan Bernardino se enfermó de cocoliztli, una epidemia que generalmente condenaba a la muerte a quienes se contagiaban.

El martes 12 de diciembre ingenua-

mentos ejemplares de esa bella flor que cortó y colocó cuidadosamente en sus ayate para llevarlos hasta el Arzobispado.

El Prodigio de las Rosas y la Imagen Divina

Más Fray Juan de Sumárraga no se sorprendió tanto por las rosas imposibles de conseguir en pleno invierno, sin porque al extender la tilma que estaba hecha de fibra de agave popotule, contempló la imagen que desde hace 464 años es

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News Briefs

Multilingualism Fosters Linguistic Ghettos

Associated Press reports Rep. Bill Emerson, R-Mo., said IRS tax forms printed in foreign languages were "establishing some genuinely dangerous precedents," and that multilingual policies send "the very destructive message of linguistic and social separatism and would effectively create a number of linguistic ghettos across the country."

Emerson was testifying at a Senate Governmental Affairs Committee hearing on a bill backed by Sen. Richard Shelby, R-Ala., that would require all functions of the federal government to be performed exclusively in English. Republicans pointed to Quebec separatism as an example of the ills of multilingualism.

The bill is one of several moving through Congress making English the sole language of government. Shelby's bill makes exceptions for essential health and justice services and does not affect bilingual education. Two bills being considered in the House would reduce or change bilingual education.

Also testifying at the hearing were several naturalized citizens who stressed the need for new Americans to learn English and said foreign-language services were a disincentive to that.

"Individuals who are not English-proficient will be relegated to second-class citizenship and isolated by language barriers that will render them dependent on the government for assistance. I call this 'linguistic welfare,'" said Maruo Mujica, a native of Chile and chairman of U.S. English, a group that advocates making English the official language of government.

The one voice of dissent came from Sen. Daniel Akaka, D-Hawaii, who said he was concerned the bill would reduce access to important federal services, is constitutionally questionable and "would foster ethnic and racial intolerance."

Sen. Ted Stevens, R-Alaska, the chairman of the committee, said another hearing will be held early next year to allow opponents to speak.

U.S. Now Holds Record for Prisoners Per Capita

The Justice Department's Bureau of Justice Statistics revealed the U.S. now locks up a greater share of its residents than any other nation, reports Associated Press.

The bureau said the overall incarceration rate as of Dec. 31, 1994, reached 565 inmates per 100,000 U.S. residents. The U.S. rate tops the latest figures from Russia of 558 per 100,000 and is 8 to 10 times higher than other industrialized nations in Western Europe.

The number of state and federal prison inmates grew by a record 89,707 in the 12 months ended last June 30. That's the largest annual increase in history and equivalent to adding 1,725 new prison beds each week.

The record increase "was a little higher than most years. But the annual average since 1980 has been 8.7 percent so there's been steady growth," said Allen Beck, the bureau's chief of corrections statistics.

Stiff mandatory sentences for drug and violent crimes and an increased likelihood of being imprisoned once arrested have caused the increase, Beck said. Between 1980 and 1993, drug offenders grew from 25 percent to 60 percent of all federal inmates.

Child Tax Credit Fuels Resentment

The proposed \$500 per-child tax credit is not universally popular among voters. Childless taxpayers, parents of children too old to qualify (those 18 and older) and divorced parents without custody are among those who feel left out, reports Associated Press.

"I do not have a chance to claim any exemptions, being single," said Emerald Star of Hendersonville, Tenn. "I have been working since I was 15 to support myself, and frankly I am sick of 'families' receiving aid."

Delores Smith, of Twin Falls Idaho, feels families should pay higher, not lower taxes. "Those with more children use more services and should be taxed more heavily, rather than given a break," she wrote in a letter to the GOP tax reform commission.

Only 29 million households will get the credit, in effect shifting some of the relative tax burden onto the other 86 million households. The tax provision, in some form, is sure to survive negotiations between Congress and the administration.

"Most of the people who aren't getting the tax cut...are young single people," said J.D. Foster, executive director of the Tax Foundation, a business-financed research organization. "They're generally the most politically inactive group in the country."

Clinton Accedes to Budget Plan

Acceding to a GOP demand, President Clinton is preparing a seven-year plan for balancing the budget, the first sign of movement in the week-old budget talks and one that is receiving a guarded welcome from Republicans, reports Associated Press.

Clinton is likely to suggest smaller tax cuts and more savings from welfare and other programs than he proposed six months ago. In addition, he likely will call for smaller spending boosts for many domestic programs. Republicans pushed their own seven-year budget through Congress last month. Clinton will veto it today.

Leon Panetta said the White House would stick with its June proposal to extract \$124 billion in savings from Medicare. Clinton's plan to save \$54 billion from Medicaid is also likely to remain intact, said Sen. James Exon, D-Neb., and the administration official.

Exon, ranking Democrat on the Senate Budget Committee, said the administration wanted to keep its tax-cut figure, but many lawmakers want cuts like the \$500 per child tax credit eliminated, reduced or postponed for several years until the deficit is on its way down.

Despite the potential for progress, the talks could miss their Dec. 15 deadline. The bargainers were told Tuesday that the Congressional Budget Office's economic forecasts would not be available until at least Dec. 12.

"El Respeto Al
Derecho Ajeno
Es La Paz"
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Lubbock, Texas

Local Officials Oppose English Only

Six of Lubbock's nine minority elected officials went on record this past week in asking the entities to which they belong to go "in opposition to English Only, English as the Official Language,

and/or other similar initiatives because they realize that the City and County of Lubbock's economic and social interests are best served by our citizens' right to live and prosper in a multilingual society (English Plus)."

The resolution signed by minority elected officials Councilmen Victor Hernandez and T.J. Patterson, School Board Trustees Linda DeLeon and Kathyl Anderson, County Commissioner Gilbert Flores and Water Board member Ysidro Gutierrez. Missing from the signatures on the resolution were County Court at Law Judge Sam Medina, Justice of the Peace Aurora Hernandez and Constable Jerry Carrizalez.

Contacted by telephone Constable Carrizalez said that he was not contacted as to the resolution. "I guess the people who circulated the petition forgot that I'm an elected official," said Carrizalez.

Judge Medina and Judge Hernandez could not be reached for comment.

The resolution stated that the reasons for the resolution were that the State of Texas "is comprised of a diverse population whose business and social interactions have been carried out in English and Spanish for over a hundred years; continues to greatly benefit from international trade with Mexico and Latin America; and has endorsed NAFTA as a vehicle by which economic growth and prosperity can be obtained not only by Mexico and Latin America but by Texas and the United States."

The resolution further pointed out that the City and County of Lubbock "has and continues to benefit from international trade with Mexico and Latin America; are culturally enriched and intellectually advanced by the free flow of ideas expressed artistically in the form of poems, songs, and stories in the Spanish language; acknowledges that legislation, initiatives, or

resolutions designed to make English the official language would be divisive and would lead toward discriminatory treatment of those who took or sound 'foreign' and lead to punishing those who are in the process of learning English and acknowledges that legislation, initiatives, or resolutions designed to make English the official language would lead to significant public health and safety risks".

The resolution states that Lubbock's Minority Elected Officials "will encourage and support a multilingual environment (English Plus) wherein persons of all ethnicities and races will not be discouraged from speaking the languages of their ancestors, that they will commit the power and authority of their position to lobby against English-Only, English as the Official Language, and/or other similar initiatives and legislation at the local, state and federal levels of government and that they will encourage all employers to support a multilingual environment (english Plus) wherein persons of all ethnicities and races will not be discouraged or prohibited from speaking languages other than English."

The resolution comes after a national effort by Republicans to make English the official language of the United States.

Two of the three bills H.R. 739 and 1005, introduced by Republicans, ask for the elimination of bilingual education, the elimination of bilingual ballots, bans citizenship ceremonies in foreign languages and requires bureaucracy to enforce it.

Lubbock representative Larry Combest is a co-sponsor of H.R. 123 which would make English the official language and require that all governmental actions, documents, or policies be conducted in English.

Lubbock representative Mac Thornberry, who represents Lubbock minority neighbor-

hoods in North and East Lubbock said that he is currently not supporting any of the bills being considered because he does not feel comfortable with them. "He does feel that it is important that governmental business be conducted in English," said a spokesman from his office.

Presidential candidate Bob Dole has also gone on record for English only.

Speaking on September 4th at a conference of the American Legion in Indianapolis Dole introduced a proposal which calls for the elimination of bilingual education. The Dole proposal would cease all Federal funding for bilingual education programs. He said "we must stop the practice of multilingual education as a means of instilling ethnic pride or as a therapy for low self-esteem or out of guilt over a culture built on the traditions of the west."

In a press release offered by the Democratic National Committee office of Latino outreach member stated that "while Dole's actions have been denounced by Latino leaders he has found support from the conservative right-wing of the GOP. They have traditionally held an anti-bilingual education and pro-English only position. Dole's action have highlighted Republican exclusionary legislation, and have served to build momentum for a possible Constitutional amendment in Congress."

The release also stated that the effects of Dole's proposal would hurt many monolingual Latino children. "Nationally, the numbers of limited-English proficient students has grown 70% from 1984 to 1993, now somewhere between 2.7 to 3.5 million students. Three out of four of these children are Latino Spanish Speaking natives."

No plans were announced for the Lubbock Hispanic officials that signed the resolution to introduce it to their respective entities.

Comentarios de Bidal

by Bidal Aguero

When will Mike Moses ever take into consideration the needs of kids instead of always putting his personal opinion in front of all his decisions?

In the past month Mike has turned down over a million...\$\$\$\$ dollars that could have been used to educate kids about AIDS and for just plain keeping healthy. Mike's Christian philosophy intervened and the money was sent back to the Feds because he didn't want the federal government sticking their nose in the local school districts' business.

How totally stupid. Doesn't Mike know that the money offered by the Feds is actually our money? The hard money that we give up every time we pay taxes? Doesn't Mike realize that many in our community cannot afford the type of health insurance that is probably provided for him with is six figure salary? Paid by our taxes.

Last week LULAC gave a reception for Mike in Austin, praising his efforts toward a better education for our kids.

To burn Mike in effigy would have probably been more appropriate.

Pico de Gallo

What is the Hispanic Agenda and who really listens?

Los Periodistas Deben Bajar Sus Ventanillas Tambien

Por Juan González

Mi carrera en periodismo tiene ya 17 años de existencia. Cada par de ojos periodísticos está condicionado y conformado por la crianza de la familia, el adiestramiento de la iglesia y la escuela; está invariablemente limitado por el tiempo, el lugar y las circunstancias específicas del desarrollo social del escritor; y resulta estampado inevitablemente por la marca inconsciente de su clase, raza y sexo.

Cada par de ojos se convierte necesariamente en un prisma defectuoso -- parcial o subjetivo por su naturaleza misma -- a través del cual el redactor filtra y después vuelve a crear una realidad excesivamente complicada.

La lucha para registrar a la historia como sucede -- desde un punto de vista divergente, algunas veces impopular, antes que desde una perspectiva de consenso ya diluida por la auto-censura -- es el desafío esencial para los periodistas en una democracia capitalista moderna.

Los hombres que administran las principales empresas de los medios informativos en los Estados Unidos querían hacernos creer que están en el negocio de informar objetivamente al público.

Pero la mayoría de nosotros sabe que no es así. Puede que alguna vez eso fuera cierto. Pero hoy las cadenas gigantes y los conglomerados de los medios informativos que administran nuestros periódicos diarios, estaciones de radio y de televisión, se hallan primordialmente en el negocio de realizar las ganancias máximas para los accionistas intranquilos, de

hacer que el público se trague pedacitos de información cada vez más minúsculos y satinados a los que ellos llaman noticias o información y que sueltan al garete en su mar de anuncios.

Una parte de las noticias es útil. Alguna es hasta veraz o por lo menos entretenida. Pero la mayoría de ellas sirven solamente, o bien para confundir y dividir, o para entretener al público, haciéndonos menos conocedores y menos equipados para funcionar como ciudadanos.

Aún estos antiguos conceptos de noticias están cediendo el paso ante las batallas de las corporaciones gigantes de la nueva industria de la información en esta edad, cuando la información misma se ha convertido en el más crítico de los productos. Cada día, las secciones de negocios de los periódicos están llenas de artículos sobre las fusiones y combinaciones de fuerzas entre las compañías de teléfonos, cable, películas, diversiones, programas auxiliares y equipos principales de computadoras y medios informativos.

Mientras que una vez los aspirantes jóvenes a hombres de negocios soñaban con administrar gigantes plantas automovilísticas, de acero o de goma, hoy los gigantes cada vez mayores de los Estados Unidos empresariales son empresas tales como Microsoft, Time-Warner, TCI y Disney. La gran guerra del decenio de 1990 es la que determinará quién tenga el acceso más completo a sus hogares, a través de las pantallas de sus televisores, ya sea mediante líneas telefónicas de fibra-óptica, cable terrestre

o satélite, para suministrarles inter-activamente toda la información, todas las noticias, las diversiones y los servicios de compras que los capitanes de los medios de comunicación gigantes esperan convencer a ustedes para que deseen.

Ha comenzado la carrera para controlar todas sus horas de vigilia; para cobrarles por cada uno de sus deseos, para observar todas sus opiniones.

A primera vista, la democratización inherente a algo como la nueva supercarretera de la información, o Internet, parece un beneficio innegable para muchos, un obstáculo para el control de la corriente de información por parte de las empresas gigantes. Empero, la Internet funciona sólo para esa minoría distintiva que ya es conocedora de las computadoras.

Hasta ahora ha llevado a una brecha cada vez mayor en el conocimiento y el acceso a la información entre esa minoría selecta y las clases pobres y trabajadoras del país, especialmente la mayoría de los negros e hispanos.

Para la hora en que la inmensa mayoría de los residentes de los Estados Unidos se hallen conectados a la supercarretera de la información, me temo que las empresas de los medios gigantes de información ya se habrán apoderado de una gran parte de la misma para sus propios fines.

Gran parte del tiempo que he trabajado en el periodismo ha pasado bajando las ventanillas para otros en las vecindades desperdiciadas de las cuales salí.

El extraño que se adentra en

estas vecindades por accidente a menudo registra solamente la basura y la música estruendosa. Pero si hubiera bajado su ventanilla y escuchado por un momento la letra melancólica de la música, y se hubiera bajado a tomar una taza de café en la tienda de la esquina, o hablado a un ama de casa que estuviera limpiando las escaleras del frente de su casa, podría haber aprendido algo sobre su propia humanidad.

Podría haberse dado cuenta de que no hay gente pura, ni en raza ni en espíritu, que los blancos y morenos, los rojos, amarillos y blancos ya están entrelazados en este planeta nuestro en un destino común, y que esto no es algo malo sino mas bien el presagio de una época en la que todos los seres humanos serán considerados como familia, valiosos en y por ellos mismos, en que sus calificaciones para un empleo decente se juzgarán solamente por sus habilidades reales, no por su apariencia a primera vista desde el otro lado de la ventanilla.

(Juan González es columnista del "New York Daily News." Esta columna está tomada de su libro, titulado "Baje su Ventanilla" (Roll Down Your Window), publicado en este mes por Verso Publishers, Londres/Nueva York. (204 páginas, \$24.95 encuadernado en tela. Los lectores pueden remitirle sus comentarios, a cargo de Hispanic Link News Service, 1420 "ND St. NW., Washington, DC. 20005.)

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Ricardo Sanchez and the Last of the Angry Poets

By José Antonio Burciaga

Twenty-five years ago we were a young and angry band of poets, self-proclaimed Chicano bards, long-haired, bearded young men with spitfire in our pens and vehemence in our verses.

One of those angry godfathers of Chicano poetry, Ricardo Sánchez, died in El Paso, Texas, of cancer this month at the still-young age of 54.

Ricardo Sánchez was a true (ITAL) vato loco (uñTAL) ex-convict who cajoled the weak of heart and mean of spirit, boasted and bantered his Indian silver bracelet with an emblazoned "Dr. Sánchez." He explained that he was a PhD. - Pinto Highly Developed.

He named his first collection, published upon his release from California's Soledad Prison (where he served time for armed robbery), "Canto y grito mi liberación" (I Sing and Shout My Liberation).

In reality, he did earn a doctorate in education. He founded the first Chicano press, call Mictla Publications, in El Paso.

Ricardo was no angrier back then than the other trailblazing Chicano poets, Alurista, Reimundo "Tigre" Pérez, Nephtali De León, José Montalvo, Tapón Salinas, Alejandro Murguía, Tino Villanueva, José Montoya, Javier Pacheco, Abelardo Delgado, and women such as Lorna Dee Cervantes, Carmen Tafolla, Dorinda Moreno, Emy López, Gloria Velásquez and Bernice Zamora.

Together, our poems became collective cries against injustice. Our times were a cathartic plethora of poetry, at times beautiful, at times searing, but always ours, no mirrors, Eurocentric or Anglo-American standards to go by.

We were wordsmiths working in the rough between two languages, two histories, two cultures, two emotions, too many words -- words that

were meant to singe and words that were meant to weld, to make well the hurt of an entire people we called ¡RAZA!

Our readings were open to the world, but only the barrios came: abuelas, viejitos, mama's with their niños, young girls, budding flowers, young Chicano gays. Open-eyed, they gazed at us with almost hollow faces, hallowed by poets trying to reflect their beauty and rage at the same time.

Sure, we had romantic notions, and some even found us charming. But the anger was real, the anger was there, and it sang in the most horrific and beautiful bilingual sounds of pain.

In 1971 I met Ricardo Sánchez at a Washington, D.C., party. On one side of the room Ricardo held court to a circle of admirers. He was trying to explain who Manuel Acosta -- a great Chicano artist from El Paso who had just illustrated his book -- was. No one in the circle recognized Acosta so *el poeta* called across the room, "¡Burciaga! ¡Ven acá!"

I remember saying: "Manuel Acosta is an artist who paints in the tradition of Andrew Wyeth and Peter Hurd. Manuel Acosta was Peter Hurd's protege. Acosta painted the portrait of César Chávez for Time magazine." Well, that was just not good enough for *el poeta*. He gave me a searing Sánchez stare and *en español* told me where to go. "What the hell you talking about? The guy's a Picasso, a Renoir!"

We got into a heated argument, nose to nose, eyeball to eyeball. He seemed at least half a foot taller than I was, and I was more afraid of losing my face than about losing face.

Fortunately, someone separated us.

It took a couple of years to make up, and years later we would laugh about it. It was

not the first or only fight we ever had. Once I even erased him from a mural where I had included him. But we never came to blows. He was a lot gentler than he was mistaken for.

I took a few trips with him, cried with him, got drunk with him, wrote poetry with him, but I could only take him for a while. He was too intense for me, true of so many other poets.

We all knew each other through literary Floricantos and Cantos Al Pueblo staged during the '70s, in Los Angeles, Austin, San Antonio, Albuquerque, Corpus Christi, San Francisco, Berkeley, Milwaukee, and Mesa, Ariz. We read in working-class bars from Sanjo (San Jose) to Corpus Christi and El Chuco (El Paso).

We interfaced, networked and partied before there was an Internet. All we needed was a *barrio*, someone's *casa*, a stove, some *frijoles*, *arroz*, *cerveza*, smokes and (ITAL) ¡*Vámonos!* Off and running, hooking up with our *carnales* on the East Coast, The Nuyorican pack of poets led by Miguel Algarin.

Chicano poets have never again partied and solidified as we did in Corpus Christi, toasting with tequila and island rum.

Some early Chicano poetic masterpieces remain. No one will ever touch or even come close to Ricardo Sánchez's "Santos Rodríguez," about a 12-year-old *chicanito* killed by Dallas policeman Daryl Cain while Cain was playing Russian Roulette on the boy. No one will ever touch José Montoya's "El Louise" or Lorna Dee Cervantes' "Emplumada." Today they are not forgotten, but in the rain of writers they've sifted to the sea of Chicano poetry.

Ricardo Sánchez published 12 books of poetry, attended two International Poetry Festivals representing the United States and was invited count-

less times to Mexico. He was a columnist and a migrant poet, traveling from one town to another in search of a job to feed his family. He had a wonderful family.

He was forever politically committed beyond the poem. Merciless on himself and others, he never learned to compromise. He had been given tenure at Washington State University.

I had again stopped talking to Ricardo when I heard he had inoperable cancer. I wrote him a note to say how sorry I was to hear that sad news. He reached out and called me, making nothing of it. We compared illnesses. He had heard about my giving birth to a 10-pound tumor. I told him I was naming it after him and made him laugh. He gave me advice on my chemotherapy.

The doctor gave him a year, he said, but he wasn't taking charity from anybody. "I'll go when I'm damn good and ready, not before."

I laughed, amazed. Today there's a new breed of Chicano poets: trained, better read, good poets, better than we will ever be. Some ever have anger but it's subtle and that is good, too. They have learned to channel it or bullfight it. For us it was a gush, a bleeding wound, no place to shoot but up. There were no tourniquets then and we didn't want any; we were shooting for the stars, a firework of floricultos, flowers and songs.

For Ricardo Sánchez, the good times and the bad times!

(José Antonio Burciaga, a writer and muralist, resides in Seaside, Calif.)

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*Sittin' Here
Thinkin'*

Breaking The Streak

By Ira Cutler

On November 13, right after Colin Powell dropped out of the Presidential race, we noted that there has been an unbroken streak of white, Christian, male American Presidents stretching back to George Washington and we speculated that sometime in the next century that streak would be broken. But how? Which would be broken first: the gender or religion or race line? We invited our readers to offer their thoughts and pretended that there were considerable rewards for creativity and insight.

From the first our switchboard lit up and it was all the Sittin' Here Thinkin' administrative staff could do, even with the addition of several letters, to keep up with the volume of phone calls, e-mail, faxes and letters. We now marvel at how well organizations like the New York Times handle their mail, which must frequently be at these levels. We also received a considerable number of inquiries from political consultants, and the major national parties, and the majority of ongoing Presidential campaigns, each seeking insights into the thoughts and beliefs of the bellwether Sittin' Here Thinkin' readership. The one Jewish Presidential candidate, Arlen Specter, dropped out upon hearing that not one of our readers thought that the religion line would be broken any time soon.

Some of our readers correctly noted that we did not include gender preference in our hypothetical question. We considered discussing the fact that all previous Presidents, as well as all major party candidates for President, have been (or at least have presented themselves as) heterosexual but quite frankly thought it was certain that this part of the streak would not be broken first and maybe not in the next century. We also considered whether to include the variable of belief in God, i.e. where would you put an avowed atheist's chances as against a practicing Jew or Moslem, and again decided that the issue would over-complicate the survey. We will assume, for the sake of this discussion anyway, that all major party candidates will continue to avow a belief in God and an exclusive sexual interest in persons of the opposite gender.

Taken as a whole, the readers' response generally supported the notion that the streak would in fact be broken in the next hundred years. Among the few who doubted that this would occur the major theme was that the occupant of the White House would remain a white, Christian male as long as white, Christian males dominate our society and economy. These readers tended to equate the election of a woman or a minority male with a tremendous explosion in social justice. They did not imagine a woman or minority President as a pawn of white, Christian males or of the dominant political power structure but rather as the dawn of a new day. This despite the fact that we have seen mayors, governors, senators and all sorts of women and minority politicians who are far from being true friends of the downtrodden.

Among those who agreed that the streak would be broken the predominant theme was the white woman first, likely coming from a base as Vice President or a Governorship. While no one suggested that she would be a particularly good President, the name of Christie Whitman described the type for several of our correspondents -- an essentially inoffensive and moderate woman without obvious character flaws. It was suggested that, whether a woman or minority male (no one suggested a minority woman as the first streak breaker), the Republicans had the most to gain by nominating someone non-white or female in a sort of "Nixon goes to China" scenario. Middle Americans would be, in this version, less likely to fear a woman or minority than the Republicans would nominate.

Sid Gardner suggested that "we find the toughest woman available -- Sigourney Weaver?" Shelley Hagan sees the best chance being "a white woman Republican governor or VP if she had an honest husband and a tough attitude."

Andy Caires points out that there will be lots of money poured into the campaign of a streak-breaker's opponent "if they ever perceive a true threat." Jim Castelli argues that "whoever breaks the streak their race/religion/gender will be secondary to their qualifications. The problem Mondale had when he named Geraldine Ferraro as his running mate was that she was too visibly a token; no one would have chosen a man with the identical experience as a VP candidate."

The strongest argument made in opposition to the woman Governor scenario is the military, nuclear war issue, i.e. that voters of both genders are likely to consider women candidates experientially and temperamentally ill-suited to be a wartime President, with PMS jokes a devastating campaign weapon for the opposition. It helps the woman Governor scenario if there is a period of no war, or only small wars, and no threat at a Soviet Union scale. A former military Vice President might help as well -- Whitman and Powell or Schwartzkopf?

Some other thoughts included the observation that demographics will play a role as white Protestants become an ever smaller portion of the population; the fact that a woman candidate has to worry not only about her own past but her husband's as well, as Mrs. Ferraro found out; the importance of an American-sounding name, of skin tone as well as race, of un-accented speech; voter registration was mentioned as an important factor, as well as turnout, particularly when paired with demographic shifts. One thoughtful writer warned against assuming that groups will vote for their own, particularly as race, gender, religion, region and language create endless little categories. Do I support the person of my gender, my religion, my race or my state? And how do I factor political views -- remember issues? -- into all of this? Finally, despite the wonderful creativity and insight of our readers, we found it interesting to note that most of us thought in terms of the next two or three elections and of a society very much like the one we have today. We did not, any of us, really stretch to imagine what the election of 2082 might be like and how the world and the country might look then. Most Americans of the 1800s could not have imagined a discussion of the American Presidency that even entertained the idea of a woman President, or an actor, much less a homosexual or atheist or African-American. It is a pretty safe bet that technology will be wildly different and perhaps that the election process will be very different as well. Maybe there will not be a President and maybe not an America in the form we now know it. Perhaps the President of The Western Hemisphere elected in 2082 will be a 125 year old woman from Uruguay who is in college today and the burning issue will be how to deal with illegal aliens of the inter-planetary sort.

Or perhaps, and just perhaps, issues like race and religion and gender will by then have little to do with we choose to be our leaders. Wouldn't that be nice?

Ira Cutler, says he's seeking a semi-legitimate outlet for thoughts and ideas too irreverent, too iconoclastic, or just too nasty for polite, serious, self-important company. He promises us a Monday column most weeks. More recently Ira has become involved in communicating in another way, through speeches which he calls Standin' Here Talkin'.

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Editor Publisher

Bidal Aguero

Latinos Venerate Virgin as Both Sacred and Secular

Latinos Veneran a la Virgen Sagrada Y Secularmente

By Mercedes Olivera

Without realizing it, the teenage girl in Fort Worth, Texas, who wears a T-shirt with an image of Our Lady of Guadalupe and the elderly woman in San Antonio who is a member of the Guadalupe Society are both part of an ancient tradition. Both believe that the dark-skinned Madonna will protect them from harm, although they have very different reasons for their belief. The young girl might be a gang member and the elderly woman may simply be a devout Catholic. But they share an implicit faith in Guadalupe that works miracles in their eyes.

This month is filled with observances of the Dec. 12 feast day of the Virgin of Guadalupe, the patron saint of Mexico and the Americas. For many Mexican Americans who choose to continue the tradition of honoring the figure of Mary, the mother of Jesus has become an integral part of their psyche and culture. Some historians even recognize her as the prime symbol of Mexico.

The tradition continues in Hispanic communities despite the increasing secularization and assimilation of the Mexican-American culture into the U.S. mainstream. But it is a tradition that could die out through ignorance about the real significance of the dark-skinned Madonna.

The legend of the Virgin of Guadalupe begins in 1531, about 10 years after the Spaniards had conquered Mexico. According to the official story, on a cold December day a dark-skinned lady appears to a poor Indian named Juan Diego as he passes the hill of Tepeyac. She asks him in his native tongue of Nahuatl to go to the bishop of Mexico City and request that a church be built at that spot.

Juan Diego goes to the bishop but is rebuffed. How could the Mother of Jesus reveal herself to such a humble Indian?

He returns to Tepeyac, whereupon the Virgin tells him to pick the roses from a bush that is blooming in mid-winter and take them to the bishop. After he collects the roses in his tilma (cloak) and opens it for the bishop, a magnificent color image of the Madonna, surrounded by a blazing solar corona, is imprinted on it. The church is built. Eventually a basilica to the Virgin is constructed.

Tens of Thousands now make an-



was seen as a nurturing, all-loving mother, and Guadalupe is considered likewise: They were both referred to as "our holy Mother."

This Madonna is very different from traditional European images of the Virgin -- she stands alone, in her own right, without the Christ Child in her arms, just as Tonantzin was worshipped. And, equally important, she is pictured with the indigenous custom of a tassel, or maternity band, at her waist to indicate her pregnancy. Thus, the term, *estar en cinta* -- to be pregnant.

So when the apparition took place, it was easy for the Indians to accept this new, revised version of their female deity, Tonantzin, thereby facilitating their conversion to Christianity.

David Carrasco, a University of Colorado history of religions professor, has written that archaeologists and historians have shown recently how Tepeyac was associated with important pre-Hispanic ceremonial routes that were traveled to stimulate the rain-giving mountains to release their vital waters. Tepeyac and several nearby hills were shrines of high importance to the rain gods of Tenochtitlán.

"The point is that the cult of Guadalupe, while strongly Catholic in meaning, also expresses an Indian sense of sacred space and worship of a goddess and her cults," Carrasco writes. The appearance of the dark-skinned Madonna enabled the Aztec to "indigenize" the white man's religion and make it their own, say other scholars.

Through the past 444 years, she has evolved into a uniquely American icon. Guadalupe is both indigenous and Spanish and therefore, *mestiza* -- like most Mex-

ican and Mexican Americans. She is both earth mother and Holy Mother and therefore both sacred and secular -- as are many aspects of the Latino culture.

The question for many U.S. Latinos, then, is how do we merge both concepts -- the sacred and the secular -- into a culture that rejects the spiritual while pretending to religiousness?

(Mercedes Olivera is a journalism professor at Texas Christian University in Fort Worth and a columnist at the Dallas Morning News. As a 1996 Fulbright Scholar, she will research pre-Hispanic Mesoamerican female deities and teach communications courses at the Universidad de las Américas in Puebla, Mexico.)



devotion to her in Mexico is far greater than to any saint in the Catholic hierarchy. But this can be traced to pre-Columbian belief systems. It is known that the indigenous people believed the site of the apparition was a sacred hill, dedicated to the Aztec mother goddess, Tonantzin. In fact, a temple to the goddess originally stood at the very site where the first church was built to Guadalupe. Similarities between Tonantzin and Guadalupe can easily be observed: Tonantzin was associated with the moon, and Guadalupe stands on a crescent moon. Tonantzin

Todo Mundo Invitado a La Procession En Honor de Nuestra Virgen de Guadalupe Domingo de 10 de Diciembre Empesando a las 2 de la tarde en Iglesia Señora de la Gracia - 3107 Calle Erskine caminando hasta el Centro Cursillista donde se llevara acabo un Misa empesando a las 4 de la tarde

Lubbock's Number 1 Newspaper

Virgen

Viene de la 1ra

venerada por los mexicanos.

Actualmente el ayate se encuentra enmarcado en oro y en medio de un gran dispositivo de seguridad en el Altar Mayor de la Basílica de Guadalupe.

Ese mismo día, cuando la Guadalupana se apreció frente al lecho de dolor de Juan Bernardino y lo curó, le reveló a él su nombre: Tecuauhtlalaupe, nombre indigna de Nuestra Señora de Guadalupe.

Así se consumó el milagro de las rosas, el librar a Juan Bernardino de la epidemia mortal y el estampar su efigie en el ayate de Juan Diego para ser la prueba que necesitaba Fray Juan de Zumárraga para aceptar su milagrosa presencia en el Tepeyac.

En la actualidad se cuenta con detalles extraordinarios acerca de estos pasajes que provienen lo mismo de códices indígenas, que de las más elevadas autoridades eclesiásticas de esa época.

Los más sofisticados sistemas electrónicos, incluyendo a los de la NASA, encargada de los vuelos especiales en los Estados Unidos, se han aplicado al ayate de Juan Diego y a toda la documentación anti-

gua y según lo revelan las autoridades eclesiásticas, los resultados son positivos.

El ayate, que también tiene una larga historia porque ha viajado hasta Roma y ha sido escondido en diversos lugares durante las épocas de persecución religiosa o conflictos bélicos, tiene 1.78 metros de alto por 1.03 metros de ancho, aunque la imagen de la Guadalupana sólo tiene una altura de 1.43 metros.

Una Devoción Hístorica

La devoción que por la Guadalupana se ha tenido en México, se evidencia con el hecho histórico de que don Miguel Hidalgo y Costilla tomó un estandarte con su imagen en Atotonilco como bandera de lucha por la independencia de México el 15 de Septiembre de 1810.

Del mismo modo muchas facciones revolucionarias (en 1910) la llevaron como estandarte o como medalla o escapulario protector ante las incidencias de la guerra.

Juan Pablo II, el primer Papa que visitó México, ofició una misa ante el ayate de Juan Diego y desde entonces ha manifestado en varias ocasiones su fervor guadalupano.

Nadie pudo restar importancia a esta verdad que cada año, en la moderna Basílica de Guadalupe, se desborda con la presencia multitudinaria de fieles de México y de todas partes del mundo que llegan a postrarse ante su imagen para solicitar o agradecer favores obtenidos mediante su fe y devoción.

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El Editor's LATEST **Deportes - Sports** LO MAS RECIENTE

Fiesta Bowl Is Richest Ever

TEMPE, Ariz. - When top-ranked Nebraska plays No. 2 Florida in the Fiesta Bowl, it will be the most lucrative college football game ever.

The total payout is more than \$26 million.

"These have been two tremendously successful programs over the last 10 years," Fiesta Bowl executive director John Junker said Sunday. "One of the differences is style. There is a great contrast in style."

The Jan. 2 game, first in a roving championship series that will alternate among the Fiesta, Orange and Sugar bowls, marks only the 11th time that No. 1 and No. 2 have met in a bowl.

The Cornhuskers (11-0) participated in the last meeting of top-rated teams, too. Florida State beat them 18-16 in the 1994 Orange Bowl, and Nebraska hasn't lost in 24 games since.

Both quarterbacks are Heisman Trophy hopefuls. Rashaan Salaam of Colorado, the 1994 Heisman recipient, scored three touchdowns against Notre Dame in this year's Fiesta Bowl.

Nebraska's Tommie Frazier has directed the Cornhuskers to an average of 556 yards per game, second-highest in the NCAA. Although Frazier passed for an average of 124 yards, it was his deft work in the option that gave the Cornhuskers their 400-yard rushing average and fourth national rushing title in five years.

The Gators (12-0) have a different image, riding high on a pro-style passing game that emphasizes Danny Wuerffel's accuracy in the "Fun 'N

Gun" show.

Wuerffel has a 178.4 efficiency rating - the highest in history - after hitting 210 of 325 passes for 3,266 yards and 35 touchdowns.

Nebraska is seeking to become the first team to win consecutive national titles since Alabama in 1978-79.

Nebraska is 0-4 in the Fiesta Bowl; The Gators are 0-1 against Nebraska after losing in the 1974 Sugar Bowl.

"I'm certainly looking forward to it," said Notre Dame coach Lou Holtz, whose team plays Florida State in the Orange Bowl on Jan. 1. "I don't know what the viewing audience will be, but I'll be watching."

No es verdad de que Chavez quiso matar a su hermano

Rodolfo Chávez, hermano del campeón Julio César Chávez, dio la cara a los medios de comunicación y negó que el campeón ligero del CMB lo haya intentado asesinar a balazos y que vaya a retirarse prematuralmente.

"Ni me intentó matar ni se retira prematuralmente, tal como han publicado algunos medios capitalinos", aseguró Rodolfo.

Aseguró que Julio César Chávez tiene una oferta para pelear el 16 de diciembre próximo en Londres ante un rival por designar, aunque también tiene proposiciones para presentarse en Mexicali, Guadalajara y Mérida.

Expresó que JC todavía no ha decidido si hará una pelea a diez rounds o descansará por lo que resta del año, pero que si pelea en diciembre todavía tiene tiempo para adiestrarse.

Tyson Knocks Out Sparring Partner

PHILADELPHIA - Mike Tyson was mean with sparring partners and mellow with the media during and after a sparring session on Wednesday.

Tyson, exhibiting great hand speed and throwing his right with abandon, knocked down Nate Tubbs with a left hook and right to the head. Tubbs obviously was hurt, and the sparring session was stopped.

Tyson, preparing for his Dec. 16 fight against Buster Mathis Jr. at the Spectrum, had hurt Tubbs earlier in the round with a right to the body, a crunching right to the side of the head, and a left to the jaw.

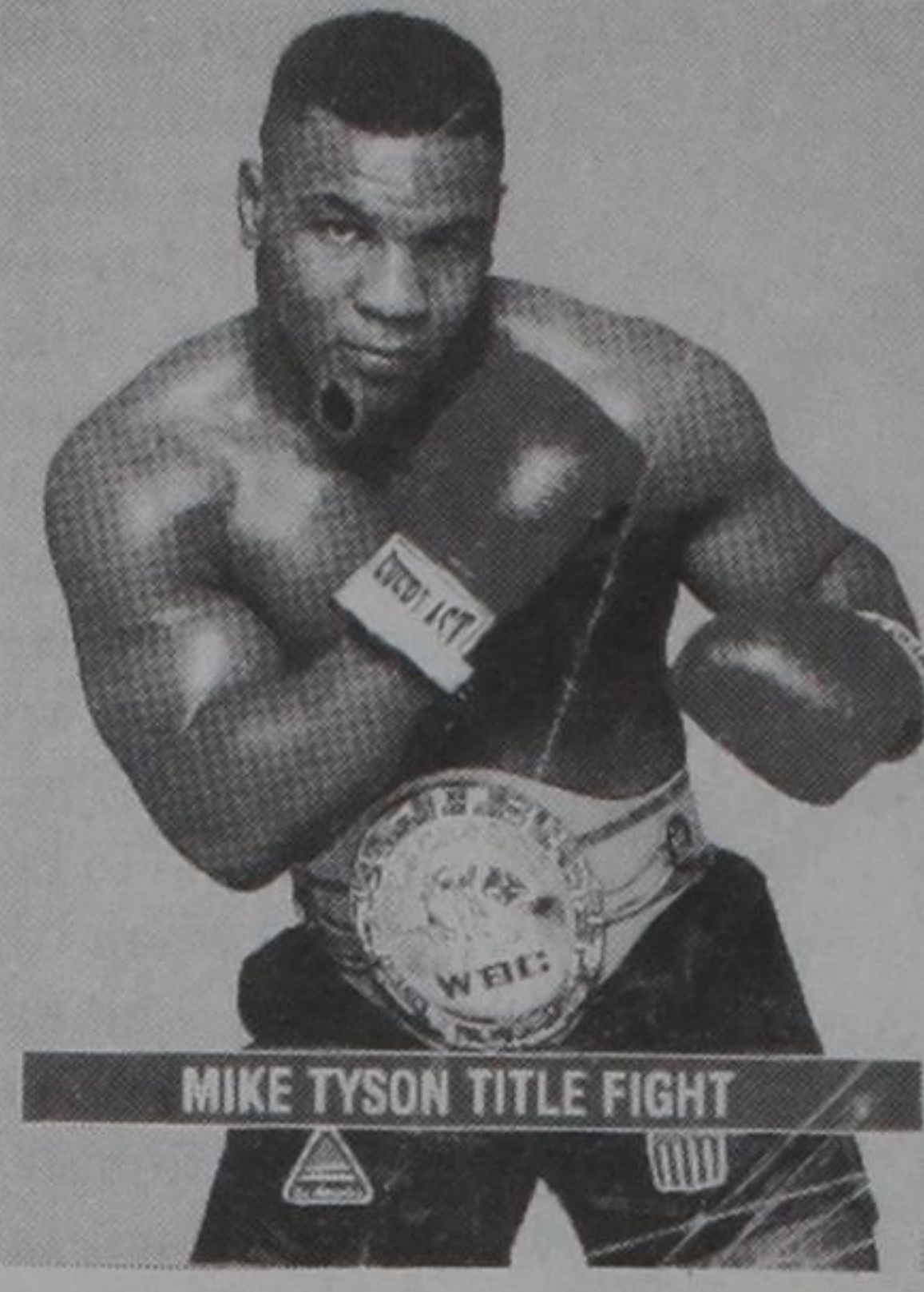
"I got hit with a temple shot, and I blinked out," said the 31-year-old Tubbs, younger brother of former heavyweight champion Tony Tubbs, who was knocked out by Tyson in the second round in Tokyo in 1988.

"He's faster and stronger than he's ever been, and a lot better fighter than he was," said the 6-foot-2, 250-pound Tubbs, who has sparred with Tyson on and off for about seven years.

Tyson and his sparring partner, of course, were wearing head gear and 18-ounce gloves. The gloves for his fight with Mathis will be 10 ounces.

His only round with Tubbs was Tyson's fifth round of sparring. The first four rounds were with 6-7, 285-pound Tyrone Evans.

Tyson then good naturedly answered questions before a good-sized crowd of reporters at Joe Hand's Gym in North



Philadelphia. It was the first day the gym was open, and it didn't much resemble a boxing gym. It smelled of paint instead of sweat and liniment, and the boxing posters on the walls weren't stained or torn.

Tyson has been sparring for about two weeks for his fight with Mathis, which was set for Nov. 4 but was postponed Oct. 31 because of a fracture in Tyson's right thumb.

At the time of the postponement, doctors said it would take 4-6 weeks before Tyson could spar. But while the former undisputed champion got back to sparring much sooner, he said there was no way he could have fought on Nov. 4.

Tyson said he felt more relaxed and more in rhythm as he prepared for the Dec. 16 fight than he did when he prepared for his comeback Aug. 19 against Peter McNeeley in Las Vegas, which he won in 89 seconds.

"You've got to understand I came from a dismal place," Tyson said, referring to his more than three years in prison. "I wasn't eased into the fight. I was thrust into it. People said I wouldn't be ready

for it, and they were right."

"I think I'm in great shape," said Tyson, looking trim in black trunks and a black T-shirt with the lettering "Press On." "I wish I felt as good as I looked."

Tyson certainly was relaxed as he fielded questions about his injury, his future and possible opponents. When told that Riddick Bowe considered himself the best heavyweight in the world, Tyson replied: "As far as boxing is concerned, there's not a bigger draw out there than me. I think our salaries will show that."

Before the workout began, columnist Wallace Matthews of the New York Post was asked to leave, and he did so quietly.

John Horne, a Tyson co-manager, said it was his deci-

sion to ask Matthews to leave.

"He's never been fair, so why let him in here?" Horne said. "It's my opinion there is no right way or wrong way, this is my choice."

Matthews wondered later if it was Horne's decision or promoter Don King's decision to bar him from the workout.

The Post was represented at the workout and news conference by Anthony Gargano.

"The fact that Wallace Matthews was barred today is not going to stop him from going back to cover Tyson's fight against Buster Mathis and his fights in the future," Post sports editor Greg Gallo said. "We're not happy with what happened and we've put out calls to Don King's people to discuss it with them."

The fight will be televised live by Fox.

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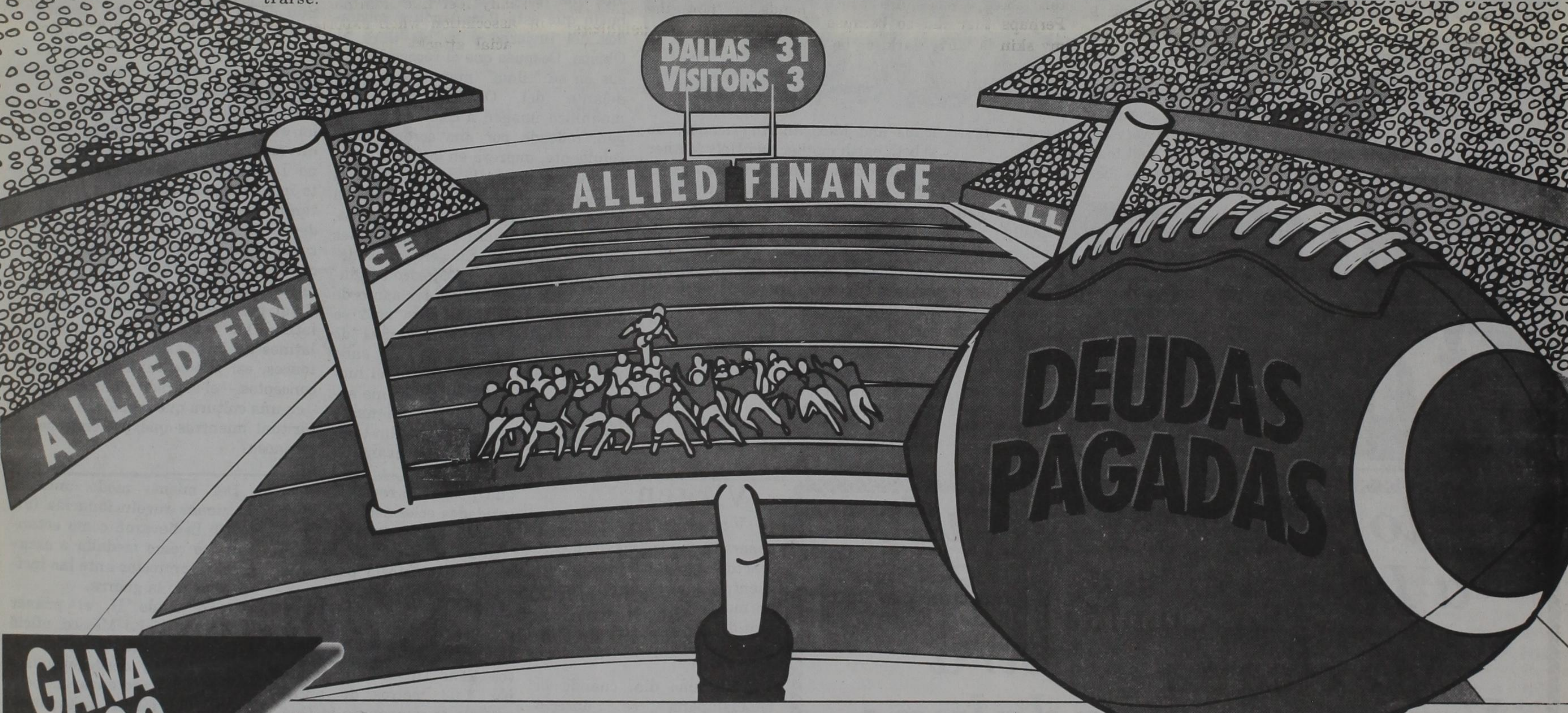
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"Le Faltan Tuercas a Yolanda" dice Abraham Quintanilla

"Corpus Christi, Texas - Abraham Quintanilla dijo que a Yolanda Saldivar "le faltan unas cuantas tuer-

miento que la unia a la cantante era un cariño de madre a hija y nada más.



"Selena estaba sufriendo mucho sin que la gente que la rodeaba le pusiera atención. Su esposo Chris Pérez conocía las razones de ese sufrimiento", dijo Yolanda Saldivar a "Primer Impacto" de Univisión.

Se habló también de un secreto que hay entre Yolanda y la fallecida intérprete que hasta el momento no ha sido revelado y el cual jugó un papel importante en los hechos que sucedieron el pasado 31 de marzo.

"Yo pienso que Yolanda hizo más profundo el hoyo. en la entrevista se vio lo mentirosa que es y cualquier persona en sus cinco sentidos entiende que esta mujer está mintiendo", afirmó.

Resulta ridículo para Quintanilla que se hable de una supuesta enfermedad de su hija ya que nunca hubo tal cosa porque de lo contrario ellos, como su familia, lo sabrían.

"Es mentira que Selena estuviera enferma. Yo no puedo entender que personas inteligentes le pongan atención a las mentiras tan ridículas que está diciendo ella", agregó.

"Hasta se estaba poniendo en el lugar de hablar con alguien que ya no está con nosotros, diciendo no se cuantas cosas. Es obvio que miente. ¿quién le va a hacer caso a esa mujer?"

En esta ocasión el representante de Los Dinos no se mostró molesto por lo que sigue sucediendo en el caso de la muerte de su hija.

Que Es Obvio Que Miente
"Cada quien tiene su propia deci-



Selena vivía supuestamente desilusionada, estaba distante de su familia y sufría a causa de un secreto que Yolanda Saldivar prometió revelar al público, aunque finalmente no lo hizo.

puede discernir entre la verdad y una mentira, es tan obvio que esta mujer está mintiendo", expresó.

En la muerte de la Reina de Tex-Mex y en el juicio hecho a Yolanda Saldivar, se ha hecho la mención de un doctor regiomontano de nombre Ricardo Martínez.

Y en la entrevista de Yolanda, ésta vuelve a hacer referencia del regiomontano, asegurando que ella y el doctor son las únicas personas que realmente querían a la popular intérprete.

"Miente. La realidad de las cosas es que Ricardo (el doctor) es amigo mío y la única participación que tuvo en el caso fue cuando Selena quería empezar un negocio en Monterrey. Nosotros mandamos a Yolanda para allá.

"Ricardo la llevó con el contador, con la gente del banco y le dijo cómo rentar un edificio. Eso fue lo que Ricardo hizo y no se porqué está tratando de voltear las cosas.

"Tienen que entender una cosa: Cuando siguen está tratando de salvar su propia piel, va a mentir y hacer todo lo posible por salvarse.

"No tenía ninguna otra defensa más que usar eso y es ridículo".

Dijo al referirse a la supuesta violación que le atribuyó Yolanda Saldivar en el juicio.

io. ¿Que Opina de la Condena?

Hablar con Quintanilla no es fácil, sobre todo ahora que tiene la idea de no ser él quien atiende a la prensa, sino su asistente Joe Villarreal.

Sin embargo el papá de Selena dio también su opinión respecto a la sentencia que le dio el juez Mike Westergren a Yolanda.

"Pues ella quitó una vida y la vida es sagrada, de Dios y tiene que pagar por lo que hizo. Yo no hablo por nadie de la familia (de él), sino por mí mismo y considero que ella tiene que pagar lo que hizo", indicó Abraham.

Quintanilla, quien tuvo fricciones con los programas **Primer Impacto** y **Ocurrió Así** durante la realización del juicio de Yolanda Saldivar, dijo que en **Telemundo** lo atacan. "Yo no tengo muchos problemas con **Primer Impacto**. Con el que si tengo problemas es con el señor Enrique Gratas de **Telemundo**, de **Ocurrió Así**. El me ha atacado mucho así", dijo para finalizar la entrevista.



Abraham Quintanilla.

Hispanic by Birth, by Experience and/or by Choice

By Margarita Mondrus-Ferrer Engle

Some things in life are definite. Take national origin. Everyone can name the country where he or she was born. Citizenship is another clear-cut aspect of an individual's many-faceted identity. Gender is God-given. Religion is an absolute, too. There are no half-beliefs, at least not deep and sincere ones.

For Hispanics, ethnicity is much less precise. One can be Caucasian and Hispanic, black and Hispanic, Asian and Hispanic, or Native American and Hispanic.

In many Latin American countries, much of the population is described as mestizo

(mixed Indian and white) or mulatto (mixed black and white). In modern English, terms denoting such mixtures are rarely used. Children of mixed ancestry generally decide who they are through the process of growing up and perceiving society's image of ethnic identity.

I have one U.S.-born parent and one Cuban-born parent. I choose to describe myself as Cuban American, or Hispanic American. I use the term Hispanic for everyone who shares any degree of the Spanish language and/or culture.

Others might disagree. Some would simply call me "American" because I was born in the United States, and

despite my bilingualism, English is my primary language. Of course I'm American, and proud of it. However, experiences resulting from my Cuban ancestry were critical in determining who I am. So was the Spanish language.

When I was little, people often asked, "What are you?" Perhaps they did so because my skin is fairly dark, or because my mother has a distinct accent when she speaks English. I don't think "What are you?" is a question most Anglo-Saxon residents of the United States hear very often.

At first, the question perplexed me. Eventually I thought about where my parents were born, and decided who (not "what") I am.

A couple of years ago, a Latina high school student explained her journey through the process of self-identification in a prize-winning essay in Hispanic magazine. Instead of triggering shame or fear, encounters with racism taught her pride and an appreciation for the Hispanic culture. She called the lesson "un paso al futuro" (a step toward the future), describing herself as an "American with Hispanic spice."

I like the "spice" analogy. After all, any ingredient that goes into a melting pot becomes part of the stew.

I remember a modeling contest sponsored by a popular Spanish-language talk show. Hispanic origin was a requirement for participation; yet some of the young women spoke no Spanish at all. Several had only one Hispanic parent. Curiously, another beauty pageant sponsored by Univisión required that all participants be not only of Hispanic origin but also perfectly bilingual. Very few second- or third-generation Hispanic Americans are "perfectly" bilingual; yet many maintain selected Hispanic traditions and some degree of Hispanic self-identity while using English as their primary (or only) language. Perhaps "selected" is the key word here. People select their identities based on personal criteria. In any family of mixed ancestry, one child

may think of himself or herself as Hispanic, while a brother and sister may not. Neither is deceiving. Their experiences and perceptions simply differ. Perhaps the child with darker skin or Spanish name will develop a Hispanic identity, while a fair-skinned sibling with an English name won't. A lot depends on how the child is treated by friends, neighbors, teachers and strangers. The old question "What are you?" may be heard and pondered

more often by one sibling than the other.

Either way, self-identity is unique and deeply felt. Like religion, it is so personal that even one's own parents can't determine it. Cultural self-identity is the result of a person's experience as well as ancestry. The Anglo parent of a mixed-ancestry child may actually feel like a minority by association when exposed to racial attacks against his or her child.

Second- and third-

generation German Americans and Irish Americans may not identify themselves as such simply because no one ever asks, "What are you?"

That doesn't make them any less "spicy." It simply makes them a little less conscious, on an everyday basis, of the wonderful spice they're adding to our savory all-American stew.

(Margarita Mondrus-Ferrer Engle, an agronomist who lives in Fallbrook, Calif., is author of the novel "Singing to Cuba" -- Arte PuBlico Press, 1993.)

United Blood Services

The Blood Supply as of 12-7-95

	SHORTAGE	MEETS NEED	SURPLUS
O Negative	██████████	██████████	██████████
O Positive	██████████	██████████	██████████
A Negative	██████████	██████████	██████████
A Positive	██████████	██████████	██████████
B Negative	██████████	██████████	██████████
B Positive	██████████	██████████	██████████
AB Negative	██████████	██████████	██████████
AB Positive	██████████	██████████	██████████

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Un Rayito De Luz

by Sofia Martinez

Alegre llena de gracia, el Señor es contigo. Bendita tu entre las mujeres. (Lucas 1, 28-42)

Dios Nuestro Padre escogió a María para que fuera la Madre de Su Hijo: El quiso que su corazón se llenara con la luz del Espíritu Santo desde el primer momento de su vida. La Virgen María es una mujer como las demás mujeres. Dios Nuestro Padre le dio la vida, e hizo cosas maravillosas en su corazón. ella es la Madre de Jesús; por eso nosotros los católicos la amamos y la respetamos.

María escuchó al Espíritu Santo. Y guardó las palabras de Dios en su corazón mejor que todos nosotros. Agradó al Padre. Por eso le decimos, "Dios te salve, llena de gracia, el Señor es contigo. Bendita tu eres entre las mujeres". Desde que Dios la creó, para que fuera Su Madre, hizo obras maravillosas en su corazón, por eso le damos un nombre hermoso que guardamos solamente para ella llamándole la "Inmaculada Concepción". Este nombre significa que María siempre tuvo la luz de Dios en su corazón. Ella escuchó al Espíritu Santo y aceptó Su ayuda para poder entender algo de los grandes misterios de Su Padre.

Es bueno que nosotros le demos "gracias" a Nuestro Padre Dios por haber puesto tanto amor en el corazón de María, Madre de Jesús y Madre Nuestra. (San Luc. 1, 28-42). (San Juan 19, 26-27).

Medicaid, Medicare Reforms Contested

The political battle over the balanced budget has major pocketbook implications for every elderly person on Medicare and every poor person on Medicaid, reports the Chicago Tribune.

Gauging the pocketbook effect on Americans is difficult also because costs often are hidden. If restraining the growth in the program proves too severe, for example, it could diminish the quality of health care or cause some doctors and hospitals to drop out of the system.

"It would destroy the Medicare program," said Gail Shearer, a health-care expert for Consumers Union [HN1474]. The White House has said that half of the Republican cuts would come from the Part B premium increase. This would do nothing to solve the impending bankruptcy in the hospital trust fund, which is funded by a payroll tax on working Americans, Budget Director Alice Rivlin said.

Republicans would reduce the growth in Medicare by \$270 billion over seven years, 14 percent below what would be spent under current law. In overhauling Medicaid by converting it into a block grant to the states, \$170 billion would be cut from projected spending in seven years.

Karen Davis, president of the Commonwealth Fund, a New York research organization, said the GOP would prevent much hardship on the elderly and poor if it settled for cuts half as large.

Scaling back is important considering the income of Medicare recipients, she said. Eighty-three percent of Medicare payments go to beneficiaries with incomes of \$25,000 or less, and only 3 percent go to individuals or couples with incomes in excess of \$50,000.

Most of the cutbacks in Medicare would be felt by providers such as doctors and hospitals, she said. Years ago, they could pass on these cuts to those with private health insurance. Now, though, insurers

have become wise to such cost-shifting and have clamped down.

Shearer and Davis said the biggest threat to Medicare is the GOP plan to push more recipients into private health-care plans such as health maintenance organizations and to offer a radical new option, a medical savings account, which resembles an individual retirement account.

Rivlin said the Republican plan would not expand choice and would actually increase costs. Her reasoning is shared by Shearer and Davis. The Republican plan would lure healthier seniors away from the traditional plan into private health-care plans, they said, and the sicker ones would stay with the traditional plan.

Currently, said Davis, the government pays an average of \$1,400 a year for the healthiest 90 percent of recipients. But she said the Republican plan would offer to pay a premium of more than twice that amount to cover its healthiest, lowest-cost recipients.

"It hurts seriously ill patients particularly hard," Davis said. "They are the ones with lots of physicians bills, who already have a lot of out-of-pocket costs."

Davis said that 4 million elderly people have their Part B doctors' premiums paid by Medicaid. The block grant threatens these, she said. Rivlin raises the specter of 36 million Americans who can't afford health care losing it altogether if the GOP Medicaid changes go through.

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SU SALUD

Pacientes con Enfermedades del Riñón Buscan Ayuda

Por: George A. Porter, M.D.

(NU) - Más de 200,000 estadounidenses de todas las edades han perdido el funcionamiento de los riñones permanentemente. Ellos tienen que depender del tratamiento de diálisis (un tratamiento con un riñón artificial) o de transplantes de riñón para poder sobrevivir. Otras personas padecen de enfermedades del riñón menos serias, tales como infecciones en las vías urinarias y piedras en el riñón.

Cada día, el Departamento de Servicio al Paciente del Fondo Americano del Riñón (AKF, siglas en in-

glés) recibe muchas llamadas de pacientes con enfermedades en los riñones y de sus familiares. La mayoría busca información sobre tratamientos, asuntos de ajuste y recursos de ayuda en la comunidad. Muchos pacientes quieren información sobre formas para pagar por el tratamiento de diálisis, para obtener ayuda económica, para combatir la discriminación en el empleo, para donar u obtener un riñón o para comprar provisiones.

Otras preguntas son más complicadas y de carácter personal. ¿Podré tener hijos? ¿Soy responsable por la pérdida del funcionamiento del riñón de mi hijo? ¿Debo informarle a otros que tengo esta enfermedad? Muchas de las personas que llaman expresan frustración, miedo, ira y aislamiento.

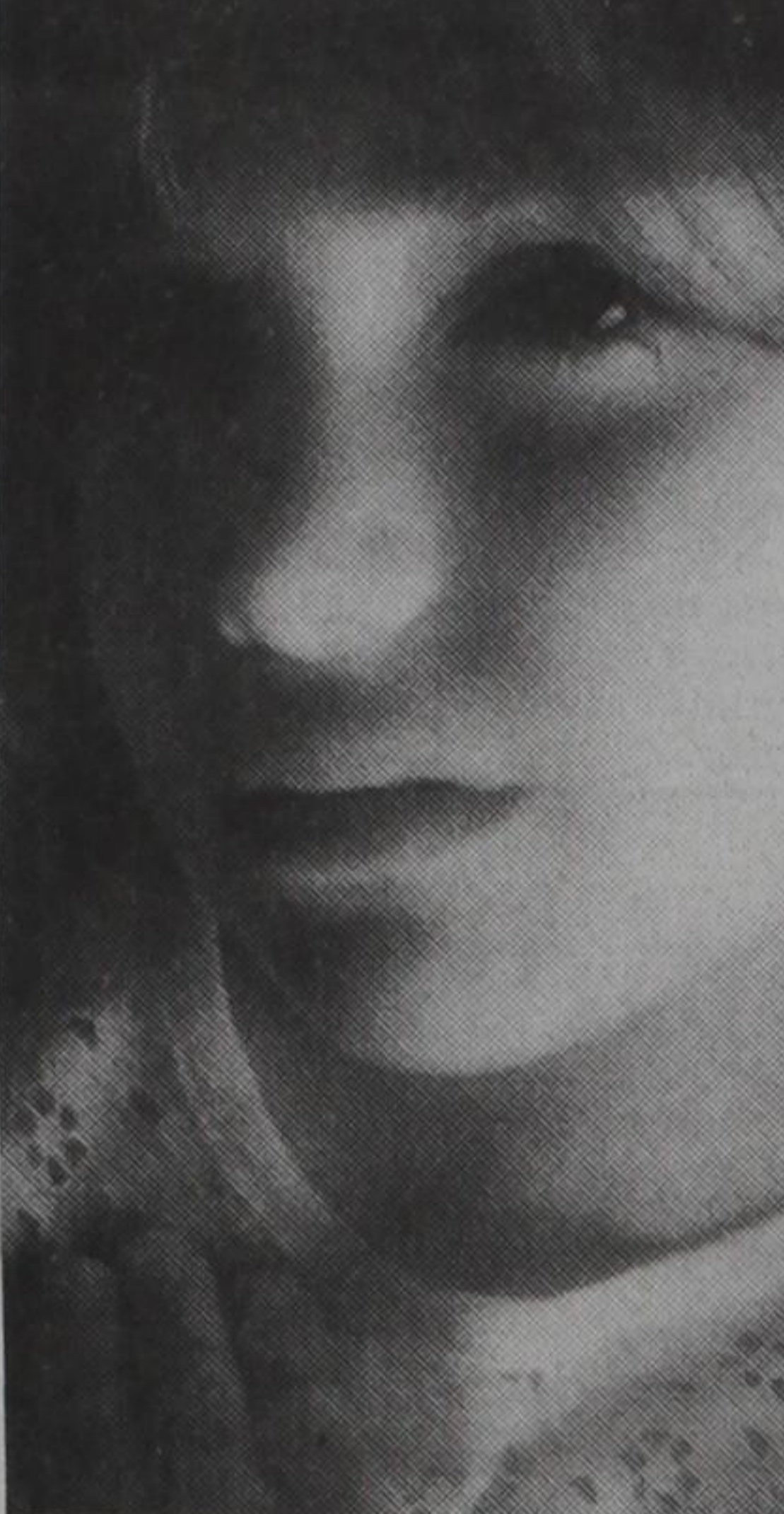
Usualmente los pacientes que piden ayuda al AKF no critican los servicios de cuidado que reciben en sus comunidades. La mayoría percibe al AKF como una organización nacional de ayuda al paciente que ofrece información confiable y apoyo. Muchos llaman para confirmar la información que han recibido de otras fuentes. Otros son nuevos en el tratamiento y no saben donde conseguir ayuda. Y a otros se les hace más fácil expresar su dolor y sus emociones en una llamada telefónica de larga distancia anónima.

El AKF está dedicado a proveer educación confiable al paciente y referidos para recursos o servicios. El personal de educación al paciente está altamente adiestrado e informado para responder todo tipo de pregunta. Los empleados no ofrecen asesoramiento, pero exhortan a los pacientes y a sus familiares a trabajar conjuntamente con médicos y trabajadores sociales que conocen mejor su situación.

La buena noticia es que el Fondo Americano del Riñón está disponible para reforzar y suplementar la educación que los profesionales del riñón le proveen a los pacientes diariamente. Pero todavía hay mejores noticias. El hecho de que el AKF reciba tantas llamadas de todo el país comprueba que los pacientes tienen la motivación, la independencia y el interés de expandir sus conocimientos sobre las enfermedades del riñón y de mejorar su calidad de vida.

George A. Porter, M.D. es Presidente del Fondo Americano del Riñón. Para recibir materiales educativos o para hacer una donación, llame gratuitamente al 1-800-638-8299.

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Las enfermedades del corazón y los derrames cerebrales causan muchas muertes entre los hispanos

La Asociación Americana del Corazón advierte que las enfermedades del corazón y los derrames (ataques) cerebrales son las principales causas de muerte entre los hispanos en los Estados Unidos.

En 1990, el año más reciente con estadísticas disponibles, más del 31 por ciento de todas las muertes de hispanos en los Estados Unidos se atribuyen a las enfermedades cardiovasculares principales, incluyendo los ataques al corazón y los derrames o ataques cerebrales. Entre los hispanos, estas enfermedades causaron casi el 37 por ciento de las muertes entre las mujeres y como el 28 por ciento de las muertes entre los hombres.

Esas cifras son alarmantes. Sin embargo, sabemos que muchas de esas muertes podrían haberse prevenido. Podemos controlar muchos de los factores principales de riesgo de la enfermedad de las coronarias — el fumar cigarrillos/tabaco, el colesterol alto, la presión arterial alta y la inactividad física. Por ejemplo,

- El número de hispanos que fuman es alto. Entre los hombres, el 43.9 por ciento de los mexicano-americanos, el 45.1 por ciento de los cubano-americanos y el 41.9 por ciento de los puertorriqueños

fuman. Entre las mujeres hispanas, el 24.2 por ciento de las mexicano-americanas, el 23.9 por ciento de las cubano-americanas y el 33.5 por ciento de las puertorriqueñas fuman.

- Entre los mexicano-americanos de 20 años o más, el 48.8 por ciento de los hombres y el 44.6 por ciento de las mujeres tienen niveles de colesterol sanguíneo de más de 200 mg/dl.

Los africano-americanos, los puertorriqueños, los cubano-americanos y los mexicano-americanos son más propensos que los anglo-americanos a tener la presión arterial alta. Las estadísticas muestran que entre los cubano-americanos el 22.8 por ciento de los hombres y el 15.5 por ciento de las mujeres tienen la presión arterial alta. Las cifras entre los mexicano-americanos son de 16.8 por ciento para los hombres y de 14.1 por ciento para las mujeres. Entre los puertorriqueños un total del 15.6 por ciento de los hombres y el 11.5 por ciento de las mujeres tienen la presión arterial alta.

Mientras que todos estos porcentajes causan gran preocupación, hay algo que se puede hacer. Es por eso que la Asociación Americana del Corazón ha redoblado sus esfuerzos a fin de informar a más hispanos y a otros grupos étnicos con programas educativos y mensajes sobre los tipos de vida saludables.

Para más información comuníquese con la Asociación Americana del Corazón más cercana o llame al 1-800-AHA-USA1 (1-800-242-8721).

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Mensaje de The American Kennel Club

THE HOPE 3 - FIRST TIME HOMEBUYER PROGRAM OF THE CITY OF LUBBOCK is offering a prehomeownership class to be held: **TUESDAY, DECEMBER 12, 1995 - 7:00 P.M.**
City Council Chambers 1625 13th Street
This class is for interested low to moderate income families and individuals who would like to purchase a home through the HOPE 3 Program. Please call 767-2296 to register. NO FEE is required to attend the class.

EL PROGRAMA DE LA CIUDAD DE LUBBOCK DE HOPE-3 para ser dueño de una casa por la primera vez, esta ofreciendo una clase para ser propietario de una casa.
MARTES, DICIEMBRE 12, 1995 7:00 P.M. DE LA TARDE
En el despacho del Consejo Municipal Dirección: 1625 Calle 13
Esta clase es para familias y individuals con ingresos bajos a moderados interesados en comprar una casa por el Programa de HOPE-3. Si estan interesados, hagan el favor de llamar al 767-2296 para registrarse. No se necesita pagar para registrarse! El Cuidado de Niños no sera disponible!

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