

En Honor de el Día de La Virgen de Guadalupe



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The Story Of Our Lady of Guadalupe

By Santos Vega

She changed the history of the history of Mexico and influenced Christianity throughout the world. Her name is Our Lady of Guadalupe. Millions celebrate her feast day on Dec. 12. Her story began one day when she spoke to a 57-year-old Aztec baptized Christian convert named Juan Diego:

"Dear little son, I love you. I want you to know who I am; I am the ever-virgin Mary, Mother of the True God who gives life and maintains it in existence. He created all things. He is in all places. He is Lord of heaven and earth. I desire a temple at this place where I will show my compassion to your people and to all who sincerely ask my help in their work and in their sorrows. Here I will see their tears; I will console them and they will be at ease. So run now to Tecnochtitlán and tell the Lord Bishop what you have seen and heard."

How did she show her love to Juan Diego? How did she give glory to God?

Why did she desire a temple (teocali in Nahuatl) at that particular place? Why did she want to show her compassion to Mexican people and all who sincerely ask her help?

She did all this and more; it is significant that her achievements have influenced Christianity, espe-

cially in the Americas, for 462 years.

How did she show love for Juan Diego and the Mexican native peoples? A pre- and post-perspective will help to understand this question. In 1519, the European Spanish forces had defeated the Aztec empire. Actually, the event is considered by Mexico neither a victory nor a defeat, but a creation of a new nation, a new people in America. There is no statue of Hernando Cortez in Mexico; in contrast, the Aztec noble-warrior, Cuauhtemoc, is honored in Mexico. After the conquest, there followed a painful imposition of a European culture, world view, religion, psychology, an educational system, and a distinct work and economic belief and mode system upon a proud, highly civilized and religious native American people, the Mexicas (Me-chikas).

Long before the European invasion, the Aztec, like the ancient Israelites, had wandered over deserts searching for a promised land. Aztec prophets had dreamed of the sign indicating the place. Huitzalpochtli had led the Aztecs out of Aztlan, the marshy lands at the headwaters of the Colorado River, and had made their way south searching for their promised land.

At last they saw the sign, an eagle perched on a cactus,

holding a snake in its beak. It was the wetlands where Mexico City stands today. The Aztecs founded their capital city Tenochtitlán there in 1325.

From their city, the Aztecs ruled a vast empire. The Aztec society has a social class structure. Juan Diego belonged to the Macehuals class, commoners. He, like many others, found himself guided by the Encomienda system Spain used to control, employ, educate and Christianize the native Mexican people. The harsh reality of this system was that the natives found their culture degraded and their religion devalued, and thereby all aspects supporting a people's dignity were destroyed. The natives were severely treated, worked in the mines, robbed of their lands, and cheated from their freedom as a people for self-determination of their future. They were captive people in their own lands.

The Aztecs' beliefs of constant harmony with nature and humanity were exchanged for head-learning from books in a strange foreign language. From their concepts of community and communal land holdings they were forced into a process of acculturation in a European philosophy of individualism. The Aztec religion and spiritual practices were de-

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¿QUE PASA?

HAW Christmas Tour

The Hispanic Association of Women is sponsoring the first annual Christmas Tour. The Tour is being called "MI Casa Es Su Casa".

The "Tour" will feature seven lovely homes ranging from very modern contemporary homes in the Lakeridge and Kingsgate neighborhoods to homes in the Tech Terrace and Lamar Heights area as well as homes in the Times Square neighborhood. The "Tour" will spotlight unique features such as a home with a twenty one foot spiral staircase, a home with a "one of a kind" marble fireplace to wonderful collections of angels and dolls in other homes. The purpose of the home tour is to raise funds to underwrite the activities of HAW which include scholarships to deserving high school seniors, support of needy families at Christmas, educational and emotional support of Project Intercept, and the Hispana Awards Banquet in the Spring.

The Christmas Home Tour is scheduled for Sunday, Dec. 12 from 3 pm to 6 pm. Tickets may be purchased from any member of HAW or at any of the homes on the day of the tour. Tickets may also be purchased by calling Rose Mediano, President of HAW at 766-1414 and Virginia Chavez at 755-1605. Ticket prices are \$7 per person or \$10 per couple.

Our Lady of Guadalupe Fortieth Anniversary

Monsignor Antonio Gonzalez and the parishioners of Slaton Our Lady of Guadalupe Parish invite the public to join them for a Fortieth Anniversary Celebration to take place from December 9 to 12 in Slaton at 630 South Fourth Street. The event will feature Father Rosendo Urrabaz, CMF, former president of the Mexican American Cultural Center.

Scheduled for the event are Dec. 9th - "Youth, Your Belong" at 7:30 pm; Dec. 10 - "Evangelization" 7:30 pm; Dec. 11 - "Community: We Are One" at 7:30 pm and Dec. 12 - "The Feast of Our Lady of Guadalupe Mañanitas followed by a Mass at 5:30 am. The

Eucharistic Uturgy will followed by followed by a Menudazo starting at 10 am.

Cancer in the 90's TV Series

Hodges Cancer Center of Methodist Hospital will sponsor a special four-part television series, "Cancer in the 90's," on avoiding, detecting and surviving common cancers on KAN-TV 40 (cable channel 11) each Monday in December at 8 p.m.

Each part of the series will focus on a different type of cancer. The topics include: Colorectal Cancer, Breast Cancer, Prostate Cancer and Childhood Cancers.

"Cancer in the '90s," which originated at the University of Wisconsin, celebrates the 20th anniversary of their Comprehensive Cancer Center in Madison. The center has been the site of numerous advances in cancer prevention and treatment. The programs will feature experts from the cancer center as well as patients who have battle the disease themselves.

UNIT Christmas Tour

Seven homes in one of Lubbock's lovely older neighborhoods will be open to the public from 4 to 8 pm on Saturday, Dec. 11, during a "Twilight Christmas Tour". The homes, large and small, show the diversity of the area just south of Texas Tech University, including the Tech Terrace area and other early Lubbock subdivisions. The tour is sponsored by the UNIT Neighborhood Association. Proceeds from the tour will be used for neighborhood improvement projects. Advance tickets are \$5 per person or tickets may be purchased at any of the homes on the day of the tour for \$7 per person. For location of the homes and additional information, call 791-3616 or 797-9054.

Breakfast With Santa At St. Mary's

St. Mary Hospital Kids Club will sponsor the eighth annual "Breakfast With Santa," Saturday, Dec. 18th at 9:30 a.m. in the hospital's sixth-floor Arnett Room.

Breakfast will be served and entertainment will include a story reading by St. Mary Hospital's "Christmas Tree," Janie Gray; Christmas carolers; Kristen, St. Mary Kids Club mascot; and a visit from Santa and Mrs. Claus.

Cost for the event is \$5 and, because seating is limited, reservations are required.

To reserve a place, call Kathryn Abby, program director of teh Women and Children's Center, at (806) 796-6667.

Send your new o Que Pasa, P.O. Box 11250, Lubbock, 79406

Por Santos Vega

Ella cambió la historia de México e influyó sobre la cristiandad en todo el mundo. Su nombre es Nuestra Señora de Guadalupe. Millones de personas celebran su fiesta el 12 de diciembre. Su relato empezó un día, cuando ella le habló a un azteca de 57 años bautizado como converso al cristianismo, de nombre Juan Diego:

"Querido hijito, yo te amo. Quiero que sepas quien soy yo; soy la siempre virgen María, Madre del Dios Verdadero que da vida y la mantiene en existencia. El es el Señor del cielo y de la tierra. Deseo tener un templo en este lugar, donde mostraree mi compasión a tu pueblo y a todos los que pidan sinceramente mi ayuda en su trabajo y en sus tristezas. Aquí veré sus lágrimas; les consolaré y se sentirán bien. De modo que corre ahora a Tenochtitlán y dí al Señor Obispo lo que has visto y oído."

¿De qué forma mostró ella su amor a Juan Diego?

¿Cómo dió ella gloria a Dios?

¿Por qué deseaba ella un templo (teocali en náhuatl) en ese lugar en particular?

¿Por qué deseaba ella mostrar su compasión al pueblo mexicano y a todos los que pidieran su ayuda sinceramente?

Ella hizo esto y más; es importante que sus logros hayan influido sobre la cristiandad, especialmente en las Américas, durante 462 años.

¿Cómo demostró ella su amor por Juan Diego y por los pueblos nativos mexicanos? Una perspectiva anterior y posterior ayudará a comprender esta pregunta. En 1519, las fuerzas españolas europeas habían derrotado al imperio azteca. Realmente,

México estima ese acontecimiento ni como victoria ni como derrota, sino como la creación de una nueva nación, de un nuevo pueblo en las Américas. No hay ninguna estatua de Hernán Cortés en Meexico; por contraste, el noble guerrero azteca Cuauhtemoc es honrado en México. Después de la conquista, siguió una imposición dolorosa de una cultura, un punto de vista mundial, una religión, una psicología y un sisema de modos europeos sobre un pueblo americano nativo orgulloso, altamente civilizado y religioso, los mexicas (me-chikas).

Mucho antes de la invasión europea, los aztecas, como los antiguos israelitas, habían vagado por los desiertos buscando una tierra prometida. Los profetas aztecas habían soñado con la señal que indicaría el lugar. Huitzalpochtli habia sacado a los aztecas de Aztlán, las tierras pantanosas en las cabeceras del Río Colorado y se había abierto camino hacia el sur en busca de su tierra prometida.

Por fin vieron la señal, un águila posada sobre un cacto, que llevaba una serpiente en su pico. Fué en las tierras pantanosas donde se alza México hoy que los aztecas fundaron su ciudad capital, Tenochtitlán, en 1325.

Desde su ciudad, los aztecas gobernaban a un vasto imperio. La sociedad azteca tiene una estructura de clases sociales. Juan Diego pertenecía a la clase de los macehuals, los plebeyos. El, como muchos otros, se encontró a sí mismo orientado por el sistema de Encomiendas que España usaba para controlar, emplear, enseñar y cristianizar al pueblo mexicano nativo. La realidad áspera de este

sistema era que los aborígenes encontraron su cultura degradada y su religión desvalorizada, y que por lo tanto todos los aspectos que apoyaban a la dignidad de un pueblo fueron destruidos. Los naturales eran tratados severamente, trabajaban en las minas, despojados de sus tierras y privados de su libertad como pueblo para la auto-determinación de su futuro. Eran personas cautivas en sus propias tierras.

Las creencias azteca fueron devaluadas. Sus registros, textos y códices escritos, que eran el trabajo de los tlacuilos (el que escribe y pinta) fueron quemados. El templo de Tonantzín en la cumbre de la colina del Tepeyac fué destruido también.

Este período fué una época oscura y dolorosa para los pueblos aborígenes, los nahuas, toltecas, olmecas y mayas, que eran altamente civilizados, adelantados en las matemáticas, la astronomía y la literatura. El pueblo azteca sufrió la desesperación, aún llegando hasta a pensar que sus dioses los habían abandonado. Fué en esta época, en 1531, 12 años después de la guerra, que la Virgen María visitó a México.

Ahora empezaba la época posterior a sus aparición. Su visita abrió la puerta para el pueblo mexicano nativo a la Iglesia Cristiana como iguales ante Dios. "...la aparición sirvió como un testimonio simbólico de que el indígena, tanto como el español, era susceptible de ser salvado, capaz de recibir el cristianismo," escribió Eric R. Wolf en "Estudios Chicanos." Silvio Zavala, en "La Filosofía en la Conquista de América," dice

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Now The NAFTA Evolution Can Begin

By Raymond Rodríguez

As far as Latinos, especially those of Mexican extraction, are concerned, the time for rhetoric and posturing regarding NAFTA is over. Now the work of making its potential a reality begins. Like their colleagues, Latino members of Congress voted on both sides of the issue. The 11 Mexican-American representatives, all from the Southwest, liked its long-term potential to enrich their states; they favored it 9-2. Opposed were the three Puerto Rican members, from New York and Illinois, and the three Cuban Americans, from Florida and New Jersey; they were worried about constituents' jobs.

The complexity of NAFTA can best be illustrated by the fact that even illegal immigrants from Mexico who had come to the United States to earn a living are expressing concern about the impact it might have on their already tenuous lives.

Their fear is that many of the low-paying jobs they perform in the garment industry, assembly lines, and even in agricultural may disappear if the expected exodus of jobs de-

velops. They do not cherish being forced to return to Mexico and earn in a day what they commonly earn here in an hour.

Supporters of the trade agreement are confident that in the long run, Mexican as well as U.S. workers will benefit. Every billion Dollars in export trade creates 25,000 new jobs in the United States. In the span of five year (1987-1992), trade with Mexico has tripled to \$44 billion. A wide variety of U.S.-made goods, including clothing, appliances, pharmaceutical and food products are in demand in Mexico.

NAFTA's proponents believe that Mexico will be transformed the way the United States was after our own industrial revolution. The booming U.S. economy gave rise to an affluent and expanding middle class. Not only were the workers able to buy and enjoy the goods and services they produced, something no one had foreseen happened: they began to demand a better quality of life for themselves and their children.

The increase in wages meant children could be freed from the drudgery of helping the family earn a living. That brought about a demand for better public schools. Eventually a college education became the goal middle-class parents sought for their children. Families could also afford better housing and labor-saving household appliances. Not only did the U.S. people demand a chicken in every pot, they wanted a car in every garage. U.S. technology and Yankee ingenuity made it all possible.

The same kind of quality-of-life evolution will occur with Mexico's economic revolution. A growing middle class will demand the same benefits and changes the U.S. working class attained several decades ago. An increasingly affluent populace will not tolerate earning in a day what U.S. workers earn in an hour.

As Mexicans become more secure, like their northern cousins, they will demand better wages and safer working conditions. They will insist on a cleaner and safer en-

vironment. Given the choice and the opportunity, no one wants to live in squalor.

As these and other related changes and improvements occur, the exodus of U.S. factories and jobs to Mexico will slow to a trickle; they will cease to be a point of dispute as an economic equilibrium results. The disparities that U.S. firms find so attractive today will eventually disappear. We may even see Mexican firms following the Japanese lead and establishing plants and outlets in the United States.

While NAFTA is not a panacea, it is workable agreement; it provides the vehicle for benefiting all of its participants. Within the next generation, if NAFTA's potential is realized, we may well be asking why there was such a fuss about approving it.

That, of course, depends upon whether we seize the opportunity to become truly international in our economic orientation.

(Raymond Rodríguez, of Long Beach, Calif., is a retired university professor and frequent contributor to Hispanic Link.)
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Crazy Horse

By Stephen C. McIntyre

Next week begins the fifth year of Crazy Horse. Over the weekend I went back to read the first column. I haven't changed my mind about that column and, in fact, I believe it is worth repeating:

"Last week I was drinking a beer with a couple of friends of mine who are involved with this newspaper and they reminded me that several times I have promised to write an article for the paper but never did. Since I have returned to Lubbock to open up my law office with Maria I guess its time I keep my promise.

Unfortunately, the wolves are at the door escorting the mean old bankers and I am needed out back to put out some fires. But I will keep my promise. Below you will see a letter to a dear friend that is a downpayment on my longterm debt to this paper. I will try to write something original soon.

June 6, 1989,

Sorry about missing the last meeting of the "_____". After reading your letter Maria told me she recalled receiving a phone call about the meeting but forgot to tell me. She was leaving town and it slipped her mind. Please give me a call to let me know about th enext meeting.

Your letter said something at the end that surprised me: "Maybe there's no chance to make a difference? I feel like being a drop out sometimes"

Really. What does it take to make a difference? How many of us does it take? Do we run the risk of forgetting the past fights and repeating the same mistakes or losing what we have won? You and I both know that it takes a lot of drops to make up a river. Big drops and little ones. Some drops have been in the river for some time and others fell from the sky last night.

The river of progress in this country has been slowly moving for a number of years. That river has given us Social Security, Medicare, Medicaid, Aid to Families with Dependent Children, stock market and utility regulation, rural electrification. Federal Housing Administration, and Veterans Administration home mortgages and flood insurance.

And every step of the way other forces have tried to dam and dry up this progressive river. Especially during the 6 years of the Reagan nightmare.

This progressive river has also swept in:

- minimum wage laws
- 40 hour work week
- child labor laws
- meat inspections laws
- industrial-plant safety laws
- workers compensation benefits
- unemployment benefits
- state old-age pensions
- collective bargaining rights
- Federal Reserve banking system
- Federal Deposit Insurance Corporation
- Federal Saving and Loan Insurance Corporation (to protect our savings, not Jime Wright)
- Federal Trade Commission (created to police business, not to look the other way)
- Interstate Commerce Commission
- Sherman Antitrust Law
- graduated income tax
- womens suffrage & equal rights
- direct election of United States Senators
- Head Strat
- free lunches for needy children
- Civil rights laws (to give minorities equal access to public accomodations, housing, and education)
- loan programs for students

I put together this list from an article you sent me, so it may look familiar. Nonetheless, I suspect you and I could sit down and double this list in a few minutes. This list is important because it records the history of progressive success since the election of Roosevelt. Not necessarily revolutionary but nevertheless success tha has made adifference in the lives of the people of Lubbock and this country. Success after success, with some sitbacks from time to time. But we certainly have not returned to the bad old days as Reagan so desperately wanted to see. That was because all of us, in our own ways, fought back with letters to the editor, law suits, demonstrations, election results,... drop by drop.

It seems to me you may certianly change the way you participate in keeping the river flowing. But you can not drop out and dry off. How about running for office? Organizing some poor social security recipients to demand that Combest fight for an increase in benefits? Starting a petition to adopt an ERA ordinance for Lubbock? How about a revolution on Thursday?

Enough.
See you later.
Long live Crazy House.

Take care,
Stephen
-30-

Ahora Puede Empesar La Evolución de NAFTA

Por Raymond Rodríguez

En lo referente a los latinos, especialmente los de ancestro mexicano, ya pasó la hora para la retórica y las posturas en los tocante a NAFTA. Ahora comienza el trabajo de hacer que sus posibilidades sean una realidad.

Como sus colegas, los miembros latinos del Congreso votaron a los dos lados del asunto. A los 11 representantes méxicoamericanos, todos del suroeste, les gustó su potencial a largo plazo para enriquecer a sus estados; ellos favorecieron al proyecto de ley en proporción de 9 a 2. Se les opusieron los tres miembros puertorriqueños, de Nueva York e Illinois, y los tres cubanoamericanos, de la Florida y Nueva Jersey; estos últimos se hallaban preocupados por los empleos de sus electores.

La complejidad de NAFTA puede ilustrarse mejor por el hecho de que hasta los inmigrantes ilegales de México que habían venido a los Estados Unidos para ganarse la vida están manifestando preocupación por el efecto que pudiera surtir sobre sus vidas, ya tenuous.

Su temor es que muchos de los empleos de poca paga que ellos desempeñan en la industria del vestido, las líneas de montaje y hasta en la agricultura, pueden desaparecer si se desarrolla el éxodo de empleos que se espera. A ellos

no les hace gracia el que los obliguen a regresar a México y a ganar en un día lo que ganan aquí de costumbre en una hora.

Los partidarios del tratado de comercio tienen confianza en que, a largo plazo, los trabajadores mexicanos tanto como los estadounidenses se beneficiarán. Cada mil millones de dólares en el comercio de exportación crean 25,000 empleos nuevos en los Estados Unidos. En el espacio de cinco años (entre 1987 y 1992) el comercio con México se ha triplicado hasta alcanzar los \$44,000 millones. Una gran variedad de artículos hechos en los Estados Unidos, incluyendo a las ropas, los aparatos eléctricos, los productos farmacéuticos y alimenticios, están en demanda en México.

Los proponentes de NAFTA creen que México se transformará de igual modo que lo fueron los Estados Unidos después de nuestra propia revolución industrial. La economía floreciente de los Estados Unidos dió ocasión a una clase media rica y en expansión. No sólo pudieron los trabajadores comprar y disfrutar de los bienes y servicios que ellos producían, sino que algo que nadie había pronosticado ocurrió: Empezaron a exigir una calidad de vida mejor para ellos y sus hijos.

El aumento de los jornales significó que los niños podían

librarse del trabajo fatigoso de ayudar a la familia a ganarse la vida. Eso produjo una demanda de mejores escuelas públicas. Con el tiempo, la enseñanza superior llegó a ser el objetivo que los padres de clase media procuraron para sus hijos.

Las familias podían también costear una vivienda mejor y los aparatos eléctricos que ahorran trabajo. El pueblo delos Estados Unidos no sólo exigió un pollo para cada cazuela, sino que quisieron tener un auto en cada garage.

La tecnología estadounidense y la ingenuidad yanqui hicieron que todo eso fuera posible.

La misma clase de evolución de la calidad de la vida ocurrirá con la revolución económica de México. Una clase media en aumento exigirá los mismos beneficios y cambios que la clase trabajadora de los Estados Unidos logró hace varios decenios. Una población cada vez más adinerada no tolerará ganar en un día lo que los trabajadores estadounidenses ganan en una hora.

A medida que los mexicanos ganen más seguridad, como sus primos del norte, exigirán mejores jornales y condiciones de trabajo más seguras. Ellos insistirán en un ambiente más limpio y más seguro. Al tener la posi-

bilidad y la oportunidad de elegir, nadie quiere vivir en la suciedad.

A medida que ocurran éstos y otros cambios afines, el éxodo de las fábricas y los empleos estadounidenses hacia México desacelerara hasta no ser más que un chorrito; cesará de ser objeto de disputa a medida que resulte un equilibrio económico. Las disparidades que las firmas estadounidenses hallan tan atractivas hoy desaparecerán con el tiempo. Puede que hasta veamos a firmas mexicanas seguir la orientación japonesa y establecer plantas y centros de ventas en los Estados Unidos.

Aunque NAFTA no es una panacea, es un acuerdo que se puede llevar a la práctica; proporciona el vehículo para beneficiar a todos sus participantes. Dentro de la generación próxima, si las posibilidades de NAFTA llegan a realizarse, bien podremos estar preguntando por qué hubo tanta algarada respecto de su aprobación.

Eso, desde luego, depende de que aprovechemos la oportunidad para llegar a ser verdaderamente internacionales en nuestra orientación económica.

(Raymond Rodríguez, de Long Beach, California, es profesor universitario jubilado y contribuye frecuentemente a Hispanic Link.)
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Hispanics' Pivotal Role In NAFTA Passage Masked By Media

By José Armas

Lost in the dramatic battle waged by President Clinton to win passage of the North American Free Trade Agreement was the pivotal role played by U.S. Hispanic leaders in Washington and around the nation. When credit was passed out, Hispanics in the Cabinet, in Congress, and in major Latino advocacy groups were either ignored completely or dismissed by the media as bean-counters, even "traitors."

It was no surprise that organizations such as the U.S. Hispanic Chamber of Commerce, with all its affiliates, worked long and hard toward NAFTA's passage. But advocacy groups such as the National Council of La Raza, the Mexican American Legal Defense and Educational Fund, and Southwest Voter Research Institute spearheaded a meeting of some two dozen major Latino organizations last March to forge a Latino plat-

form on the proposed pact.

The loose "consensus" -- members agreed to disagree on some issues -- worked to strengthen the trade agreement to protect vulnerable, working-class Latinos. One of its demands was the formation of a North American Development Bank to finance border development and provide retraining for any displaced U.S. workers. When that was met, a network of affiliates helped get the word to Southwest and Midwest House members with Hispanic constituencies that no balance Hispanics favored NAFTA.

While Democrats in the House of Representatives voted 156-102 against NAFTA, Chicanos in that chamber (eight Democrats and one Republican) supported it 9-2.

Clinton's two Latino Cabinet members, HUD's Henry Cisneros and Transportation's Federico Peña, were on constant call to assure labor and business constituents

alike that NAFTA was good for both -- and vital to the nation's recovery program.

As the president struggled to create the world's largest trade market, top Democratic leadership in the House fought bitterly to defeat the bill. While Speaker Tom Foley passively supported NAFTA, majority leader Richard Gephardt, majority whip David Bonior and three of the four deputy whips vehemently opposed it. Organized labor, blacks, liberals, and environmental and consumer groups also attacked it constantly.

The lone deputy House whip to support NAFTA was Rep. Bill Richardson (D-N.M.). Richardson, who had backed the basic free trade idea for 10 years, quarterbacked the game plan, organized the campaign to get the needed votes, devising strategy, talking daily with the White House, arm-twisting, working out deals. He was the point man in the come-from-behind

win.

Shortly before the vote, Richardson secured the vote of fellow Hispanic Rep. Esteban Torres (D-Calif.), a former labor leader and perennial champion of organized labor. When Torres changed his vote, he broke the back of the union opposition. What won him and three or four other Latina and Latino House members over was a \$2 billion commitment by Clinton toward the NADBank creation.

Long-time Los Angeles Times labor columnist Harry Bernstein wrote that Torres "deserted (the labor movement) after getting promises of some chump change" from Clinton.

Most media, including the Washington Post, New York Times and USA Today, mentioned Richardson as an incidental player in the high-stakes game. He was constantly referred to as "a vote counter." The Associated Press did elevate his role in

one article I saw to "a key vote counter." Richardson himself downplays the slights. "People on the inside know the role I played," he says.

During the battle, Gephardt, Ross Perot, Ralph Nader, AFL-CIO leader Lane Kirkland, Pat Buchanan, Jesse Jackson -- anti-NAFTA personalities all -- got their 15 minutes of additional fame. U.S. News & World Report said that NAFTA "created a political hero; it was Vice President Al Gore." Washington Post columnist Mary McGrory said, "Except for Gore, there is no one to whom Clinton is more beholden than (Newt) Gingrich."

Scores of other minor players received lots of press: Secretaries Bentson and

Reich, Iacocca, Limbaugh, Bush, Kissinger, Carter, Reagan, Ford. Republican Minority Leader Bob Michel took credit. Even CNN's Larry King pushed himself into the story, claiming, "They owe it all to me."

The ultimate irony was related to me by Raul Yzaguirre, president of the National Council of La Raza. While he labored tirelessly on behalf of the NAFTA, NAACP president Benjamin Chavis, like three-fourths of the Congressional Black Caucus, fought it vigorously.

Yet when selected national leaders were invited to the White House to watch the House vote with President Clinton, Chavis was invited and Yzaguirre was not.

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News Briefs

AMA Delegates Propose Different Course

The Wall Street Journal reports that doctors from nearly a dozen states have introduced resolutions at the AMA's convention in New Orleans, urging that individuals, instead of employers be ultimately responsible for purchasing health insurance. Up until now, the AMA has supported employer mandates. But bowing to membership pressure, AMA top officials indicated that they are ready to change the association's stance on the issue.

Over the weekend, the trustees drafted what they called a "more flexible" new proposal for financing health care reform. The proposal says that the AMA will "explore and advance all concepts that accomplish reasonable, nontax-funded guaranteed coverage." AMA delegates will vote later this week on the exact language of their new position.

Other issues that the AMA would like to pursue with congress are: reducing the scope of the government's plan to create more primary care doctors and fewer specialists; limiting the powers of new health alliances to regulate prices; seeking a guaranteed doctor's seat on the proposed seven-member National Health Board; and gaining the right for doctors to apply to any health plan of their choice.

Comprehensive School-Based Social Services

The New York Times reports that schools that offer comprehensive health and social services are becoming increasingly popular. Intermediate School 218 in Washington Heights, one of the poorest and most violent sections of New York City, is a public school that provides a social work clinic, health and dental services, afterschool classes and adult school.

Comprehensive school-based health and social services has turned into a national movement in the last few years, says Janet Levy, a program director at the Danforth Foundation. "You're now dealing with hundreds and hundreds of examples. The worst school building in the country is often the best building in a devastated community and until now, we've always locked it at 2:30pm."

In Kentucky, an education reform initiative two years ago mandated school service centers in any school with more than 20% of it students in the school lunch program. The state now has 300 centers; New Jersey started its statewide program six years ago, opening at least one of their school centers in each county; In California, several foundations have formed a partnership with the state to create school-based services. Denver, Iowa, St. Louis, Chicago and Miami Beach also have these schools, many of which stay open on weekends.

Federal officials are looking at the idea. The comprehensive program at Washington Heights costs about \$950 per student; when added to the \$6,000 NYC spends per middle school student, the total is still far below per pupil spending in nearby suburbs. Before and after school classes are taught by I.S. 218 teachers who are paid an extra \$20 per hour.

And the school's seven Children's Aid social workers lift a burden from the school's two guidance counselors who would normally be overwhelmed by the school's 1,300 primarily poor students.

HUD: Lower Mortgage Loan-Purchase Limits

The Wall Street Journal reports that HUD is pressing Freddie Mac and Fannie Mae to lower their mortgage loan-purchase limits to match the 2.96% drop in a federal housing price index. HUD made its views known last week after the Federal Home Loan Mortgage Corporation said it was leaving its loan-purchase limits unchanged for 1994 and the Federal National Mortgage Association provided detailed reasons why the limit should remain the same.

The loan limit reflects the maximum loan that can be purchased by Fannie Mae or Freddie Mac. A single family conventional mortgages is now \$203,150, but would drop to \$197,100 for 1994 if the companies comply with HUD. In urging a reduction in the loan-purchase limits, HUD said it has general regulatory responsibility over the two companies that "includes regulation of performance in public services and insuring that the benefits of their programs are available to low- and moderate-income Americans, residents of urban neighborhoods and other underserved borrowers."

Freddie Mac doesn't believe HUD has the statutory authority to compel it to reverse its decision and it has no plans to reduce its loan limit. Fannie Mae, has yet to make a decision, but warned that lowering the limit would hurt the housing market. The Mortgage Bankers Association and the American Bankers Association have also asked HUD to back off. The two groups said that cutting the limits won't help homebuyers. "In high-cost areas, the impact of lower mortgage limits could prevent many deserving borrowers from buying their own home," said Warren Lasko, executive vice president of the mortgage bankers group.

Poll: Family Life on the Decline

Gannett News Service reports that a poll by the conservative Family Research Council found that most people believe that family life has worsened. The survey asked a broad range of questions about family life, touching on day care, education reform, out-of-wedlock births and "traditional values" themes.

Among those surveyed, 72% said the trend in family life over the past three decades has been "generally for the worse." Among middle-class college graduates, 91% thought family life had worsened. On whether children were worse off today, 60% said yes. Among African-Americans, 77% said yes.

Other findings: 83% of those polled said children do best in two parent families; Nine of 10 dual-income families said children are better off with their mothers than in day care; 66% said "children are no longer safe at their school or at play in their neighborhood."

"This sense of discontent, that something is wrong, that it's tough to raise children - our sense is these concerns are held not only in the inner cities but in suburbs as well."

La Historia de Nuestra Señora de Guadalupe

que la aprición debe entenderse contra los antecedentes del argumento amargo teológico y político que siguió a la conquista y dividió a los eclesiásticos, funcionarios y conquistadores entre quienes sostenían que el indígena era incapaz de conversión, y por tanto inhumano, y en consecuencia sujeto adecuado de la explotación política y económica; y los que mantenían que el indígena era humano, capaz de ser convertido y que esta explotación tenía que ser atemperada por las exigencias de la fe católica y/o por los trámites civiles ordenados del gobierno.

La visita a México de la Virgen María cambió la historia de México e influyó sobre la cristiandad para siempre, mediante su amor por Juan Diego y por su pueblo.

Su visita evangelizó a los mexicanos. Dentro de los seis años siguientes, nueve millones de nativos fueron bautizados. Desde esa época en adelante, los mexicanos conquistados y oprimidos lograron derechos a la defensa legal, la ciudadanía y la libertad de la opresión. (Compárese eso con la experiencia de las tribus indígenas norteamericanas. Los Estados Unidos de Norte América concedieron la ciudadanía a los indígenas estadounidenses en 1924; los afro americanos ganaron la libertad mediante mujeres la Guerra Civil de 1860; los afro americanos, hispanos y las anglo americanas y de otras razas todavía están luchando para obtener la igualdad de oportunidades mediante la Acción Afirmativa.)

Hast este día, el estandarte con la imagen de Nuestra Señora de Guadalupe ha precedido, en muchas ocasiones a los oprimidos en su búsqueda de la justicia. Su imagen fué llevada en alto cuando dirigió a los que procuraban la independencia para México de España en 1810; dirigió a los seguidores de Emiliano Zapata en procura de reformas agrarias en la revolución de 1910 en México; y en los Estados Unidos, los trabajadores agrícolas de César Chavez llevaron su imagen en muchas procesiones durante sus luchas por la justicia y las prácticas agrícolas seguras. Esto es todo parte del gran acontecimiento. Pero ahora vayamos de regreso al comienzo:

Al amanecer de un sábado, el 9 de Diciembre de 1531, cerca de Tenochtitlán, Juan Diego, de camino a Misa, se daba prisa a lo largo de un sendero junto a la colina de Tepeyac (un montecillo de 130 pies de alto en tierra árida, a cinco millas al norte de los que es hoy Ciudad México.) Súbitamente, le sorprendió escuchar una música armoniosa. Escuchó maravillado, pensando que quizás se hallaba en el cielo. La música cesó. Allí, mientras se encontraba envuelto en silencio y asombro, oyó que alguien pronunciaba su nombre. La persona hablaba en náhuatl, su propio idioma nativo, y más aún, esta persona lo conocía por su nombre. "Juan... el más querido de mis jijitos, ¿a dónde vas?" (Nopiltzin, ¿campa Tiahu?) Juan miró a la cresta de la coina. Allí vio a una mujer bellísima, muy joven, de pié en medio de una nube blanca brillante bordeada por un arcoiris cuyos colores estaban formados por rayos de luz deslumbrante. Ella le pidió una señal.

Juan Diego regresó a la bella dama. Ahora era martes, 12 de diciembre. Ella le indicó que trepara a la cima del Tepeyac, donde encontraría rosas que crecían; que las reuniera en su "tilma" (capa) y se las trajera. Juan Diego sabía que no existían rosas entre las rocas de la coina de Tepeyac, pero tuvo confianza en ella. Para su sorpresa, encontró rosas de Castilla, que junto en su tilma. Ella le ayudó arreglarlas para llevárselas al Obispo. en la

presencia del Obispo, cuando Juan Diego desenvolvió su capa, las rosas cayeron al suelo, pero los ojos del Obispo estaban en la tilma, donde había impresa una imagen de la bella dama como la había la había descrito Juan Diego anteriormente. Ella había dado su nombre a Juan Diego: "Tecoatlaxoepuh," en náhuatl, que significaba "la que aplastó a la serpiente." Este nombre, sin embargo, fué traducido por los españoles como "de Guadalupe." (Probablemente, los españoles estaban pensando en una aparición anterior de la bella dama en el lugar de Guadalupe, España. "Guada" significa río en árabe y "lupe" (de upus, lobo en latín) quería decir el Río del Lobo.)

El cuadro de Nuestra Señora de Guadalupe es el único que se sabe que haya sido dado a la humanidad por Nuestra Señora misma. Ella dió también su nombre a la humanidad: "Tecoatlaxoepuh," la que aplastó a la serpiente. (A ella no se le dió el nombre de un lugar, como cuando apareció en Fátima, Lourdes y más recientemente en Medjugorje, Yugoslavia.)

Después la Iglesia, considerando que si su nombre significaba "la que aplastó a la serpiente," interpretó que ella era la Inmaculada Concepción. Exactamente un siglo antes de que se proclamara el dogma de la Inmaculada Concepción, el Papa Benedicto XIV (1740-1758) la llamó "María Santísima, la Virgen Inmaculada de Guadalupe." Le otorgó a México su patrocinio. El también: "Non fecit taliter omni nationi" (Ella no ha hecho nada igual por otras naciones).

Un siglo después que México hubo obtenido este patrocinio de la Virgen Inmaculada de Guadalupe, los Padres de Baltimore declararon en 1846 a la Inmaculada Concepción como la patrona de los Estados Unidos.

Veinticinco Papas han aprobado, directa o indirectamente, las apariciones de la Santísima Virgen María de Guadalupe. Leon XIII (1878-1903) el 12 de Octubre de 1895; con su autorización expresa, la coronación de la imagen original tuvo lugar en Tepeyac. (La imagen de la tilma es de una fibra vegetal natural que tiene un espacio de vida de 20 años, pero en este caso continúa en su año 460x.) El Bienaventurado Pío X (1903-1914), en el quinto año de su reino, otorgó a los Canónigos de la Basílica de Guadalupe la facultad de usar la misma vestimenta coral que se usa en la Basílica de Nuestra Señora de Loreto. En su declaración breve, eel escribió estas palabras memorables: "Entre las iglesias más famosas del mundo cristiano debe mencionarse, con toda justicia y derecho, la que existe en México en honor de la Virgen de Guadalupe." en 1910, él la declaró Patrona de la América, "la Santísima Virgen María, en su título de Guadalupe. El 12 de Diciembre de 1919, Benedicto XV

(1914-1922) hizo este notable pronunciamiento: "La Virgen de Guadalupe es la Protectora del Pontífice."

En 1945, Su Santidad el Papa Pío XII envió un mensaje por radio a México y las Américas, colocando a todo el Hemisferio Occidental bajo su cuidado. A ella se le conoce como la Emperatriz de las Américas. Ahora, no hay fronteras en las Américas en un sentido espiritual. Es como en 1531, cuando no había fronteras, y Juan Diego, que se daba prisa

para asistir a Misa y aprender las cosas de Dios, fué bendecido por la bella dama.

Hoy, él es el Bienaventurado Juan Diego. Ella continúa oyendo las rogativas de los fieles, y cambiando a México e influyendo sobre la cristiandad por todo el mundo.

(Santos Vega es el director del Programa de Documentación Comunitaria en el Centro de Investigaciones Hispánicas de la Universidad Estatal de Arizona, en Tempe, Arizona.) Propiedad literaria registrada por Hispanic Link News Service en 1993. Distribuido por The Los Angeles Times Syndicate.

"Hams For The Holidays" United Grocery Store and Hormel Team Up For Anti-Hunger Campaign

Lubbock, Texas -- United Grocery Store will once again donate more than 200 Hormel CURE 81® Hams, worth more than \$2,400, to help feed hungry Lubbock families who are in need this holiday season.

The donation, part of Hormel's national "Hams For The Holidays" hunger relief campaign, took place on Tuesday, December 7 at the United Grocery Store which is located on 3401 50th Street. Mayor Pro Tempore Randy Neugebauer and Hormel District Manager Jim Tupy will help United make the donation as they hand off hams to the South Plains Food Bank.

Determined by the number of Hormel products purchased at United throughout the holiday season, approximately 800 pounds of ham were given out to benefit 3,200 hungry people.

"It's a great feeling to know that United's customers' participation in the Hormel ham

donation campaign helped feed thousands of hungry people this holiday season," said Hormel's district manager, Jim Tupy. "We believe that by working together, supermarkets, food companies and consumers can help alleviate the problem of hunger."

Last year's national campaign resulted in the donation of enough hams to feed 400,000 hungry people. Donations from this year's campaign are anticipated to feed 500,000 people. Hormel and its supermarket partners have fed more than one million hungry Americans since the campaign began four years ago.

Hormel Foods Corp., headquartered in Austin, Minn., is multinational food and consumer products company, manufacturing sausages, hams, bacon, weiners, canned luncheon meats and other grocery products.

Problem Behavior Rising Among Youth

The New York Times reports that a study by Dr. Thomas Achenbach, a professor of psychiatry and psychology at the University of Vermont, says emotional and behavioral problems among youth have been increasing since the mid-1970's.

The study, published in this week's Journal of the American Academy of Child and Adolescent Psychiatry, found increases in a 118-item checklist of problem behaviors during a time period between 1976 and 1989. Areas showing the biggest increases included destroying other people's property, hanging out with other children who get into trouble, performing poorly in school work and being sullen and underactive. The study also found that among the 118 specific problems assessed, there was a significant worsening in 45, and an improvement only in one: the number of sports in which a child likes to take part.

Among the biggest changes were a sharp drop-off in the amount of time children spent with friends and increases in apathy and lack of motivation, in sadness and feelings of depression, and in children's dislike of school. Children who live in poverty had the worst problems, although the rate of worsening of those problems was comparable to those children who were better off. Setting aside the financial status of families, black children had no greater problems than white children.

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Burger King Backs Minorities

MIAMI - Burger King Corp. pledged \$100 million Monday to support minority group franchisees and suppliers in its restaurant system over five years.

Operation Push, a civil rights group that had been negotiating with the fast food chain over the issue, praised the company for investing in the financial health of minority communities.

Burger King defined the four ethnic groups involved in the deal as Hispanics, black people, East Indians and Native Americans. Of its 6,000 restaurants in the United States, 720 are owned by minorities, the company said.

"This really helps the economy," said the Rev. Willie T. Barrow, chairwoman and chief executive of Operation Push. "Burger King has taken the lead in terms of creating small businesses in our community."

The Miami-based company, a subsidiary of Grand Metropolitan PLC of Great Britain, will provide \$10 million per year for five years in development money for minority franchisees. An additional \$10 million per year will be provided in the form of loan guarantees for or direct investments in minority suppliers to the Burger King system.

Burger King was sued in 1988 for \$500 million by 12

black franchisees, who claimed that black franchisees were charged up to twice as much as other Burger King owners to purchase a franchise. Both the company and Barrow said the latest program is not directly related to the lawsuit.

The company settled with six of the plaintiffs and six plaintiffs have separate lawsuits pending, said Burger King general counsel Mark Giresi.

Other restaurant chains such as Flagstar Corp., parent company of Denny's, and Shoney's Inc., have offered multimillion financial incentive plans in the wake of discrimination lawsuits. The NAACP entered into a billion-dollar program this year with Flagstar.

Fred Rasheed, national director of the economic development program for the National Association for the Advancement of Colored People, said the Burger King program "sounds pro-active."

"It's a good program," he said. "I hope they are able to achieve it."

The plan includes specific initiatives to further improve minority representation including: franchise development, operations, employment, procurement, marketing and advertising, corporate contributions and banking.

In other steps:

- Burger King has pledged \$500,000 per year for that same period to support minority community and civic events.

The Story Of Our Lady of Guadalupe

valued. Their written records, texts, codices, the work of the Tlacuilos (one who writes-painting), were burned. The temple of Tonantzin on the top of the Tepeyac hill was also destroyed. This period was a dark and painful time for the native peoples, the Nahuas, Toltecs, Olmecs, and the Mayas who were highly civilized, advanced in mathematics, astronomy and literature. The Aztec people experienced despair, even thinking that their gods had deserted them. It was at this time, 1531, 12 years after the war, that the Virgin Mary visited Mexico.

Now began the era after her apparition. Her visit opened the door for the native Mexican people into the Christian Church as equals before God. "The apparition served as a symbolic testimony that the Indian, as much as the Spaniard, was capable of being saved, capable of receiving Christianity," wrote Eric R. Wolf in the text Chicano Studies. Silvio Zavala, in "La filosofía en la conquista de América," says that the apparition must be understood against the background of the bitter theological and political argument which followed the conquest and divided churchmen, officials and conquerors into those who held that the Indian was incapable of conversion, thus inhuman, and therefore a fit subject of political and economic exploitation; and those who held that the Indian was human, capa-

ble of conversion and that this exploitation had to be tempered by the demands of the Catholic faith and/or orderly civil processes of government. The visit to Mexico by the Virgin Mary changed the history of Mexico and influenced Christianity forever through her love for Juan Diego and his people.

Her visit evangelized the Mexicans. Within six years, 9 million natives were baptized. From that time on, the conquered and the oppressed Mexican gained rights to legal defense, citizenship, and freedom from oppression. (Compare that with the experience of the Native American tribes. The United States granted citizenship to American Indians in 1924; Afro-Americans gained freedom through the Civil War of 1860; Black Americans, Hispanics, and Anglo and other women are yet struggling to obtain equality of opportunity.)

To this day, the banner with the image of Our Lady of Guadalupe has on many occasions preceded the oppressed in their search for justice. Her image was held high when it led those seeking independence for Mexico from Spain in 1810; it led Emiliano Zapata's followers for agrarian reforms in the revolution of 1910 in Mexico; and in the United States, César Chávez's farm workers carried her image in many processions during their struggle for justice and safe farming practices. This is all part of the legacy. But now back to its beginning:

At daybreak on a Saturday, Dec. 9, 1531, near Tenochtitlán, Juan Diego, on his way to Mass, was hurrying along a trail beside Tepeyac hill (a 130-foot hillock in a wasteland five miles north of what today is Mexico City). Suddenly, he was surprised by harmonious music. He listened in wonder, thinking that perhaps somehow he was in heaven. The music stopped. There, while wrapped in silence and wonder, he heard someone calling him by name. The person was speaking in Nahuatl, his own native language, and moreover, this person knew him by name. "Juan... dearest of my little children, where are you going?" ("Nopiltzin, campa Tiauh?")

Juan looked up to the crest of the hill. There he saw a most beautiful woman, very young, stranding in the midst of a bright white cloud bordered by a rainbow whose colors were formed by rays of blazing light. She asked him to go tell the bishop that she wanted a temple built on top of Tepeyac.

Juan Diego ran all the way to Bishop Fray Juan de Zumárraga. After two unsuccessful attempts by Juan Diego to convince him, the bishop asked for a sign.

Juan Diego returned to the beautiful lady. It was now Tuesday, Dec. 12. She directed him to climb to the top of Tepeyac where he would find roses growing, to gather them in his tilma (cloak) and bring them to her. Juan Diego knew

that roses did not exist among the rocks of Tepeyac hill, but he trusted her. To his surprise he found Castilian roses, which he gathered in his tilma. She helped arrange them to carry to the bishop.

In the bishop's presence, when Juan Diego unfolded his cloak, the roses tumbled to the floor; but the bishop's eyes were on the tilma where there was imprinted an image of the beautiful lady as previously described by Juan Diego. She had given her name to Juan

Diego, "Tecoatlaxopeuh" in Nahuatl, which meant "the one who crushed the serpent." This name, however, was translated by the Spanish as "de Guadalupe." (Probably the Spanish were thinking of an earlier apparition of the beautiful lady at the site of Guadalupe, Spain -- "Guada," Arabic for river and "Lupe," Latin for Wolf -- River of the Wolf.)

The picture of Our Lady of Guadalupe is the only one known to have been given to humanity by Our Lady herself. She also gave humanity her name, "Tecoatlaxopeuh," the one who crushed the serpent. (She was not named for a place as when she appeared at Fatima, Lourdes, and most recent at medjugorje, Yugoslavia.)

Later, the church, considering that if her name meant "the one who crushed the serpent," interpreted that she was the Immaculate Conception. Exactly a century before the dogma of the Immaculate Conception was proclaimed, Pope Benedict XIV (1740-1758) called her "Blessed Mary, Virgin Immaculate of Guadalupe." He granted to Mexico her patronage. He also said, "Non fecit taliter omni nationi" (He hath not done in like manner to every nation).

A century after Mexico had obtained this patronage of Immaculate Virgin of Guadalupe, the Baltimore Fathers in 1846 declared the Immaculate Conception patroness of the United States.

Twenty-five Popes have directly or indirectly approved the apparitions of the Holy Mary of Guadalupe. Leo XIII (1878-1903) on Oct. 12, 1895, with his express authorization, the coronation of the original image took place at Tepeyac. (The image on the tilma is of natural plant fiber that has a life span of 20 years, but in this case continues on its 460th year.) Blessed Pius X (1903-1914) in the fifth year of his reign, granted the Canons of the Basilica of Guadalupe the faculty of wearing the same choral vesture which is worn at the Basilica of Our Lady of Loreto. In his brief he wrote these memorable words: "Among the most famous churches of the Christian world must be mentioned, with all justice and right, the one which exists in Mexico in honor of the Virgin of Guadalupe."

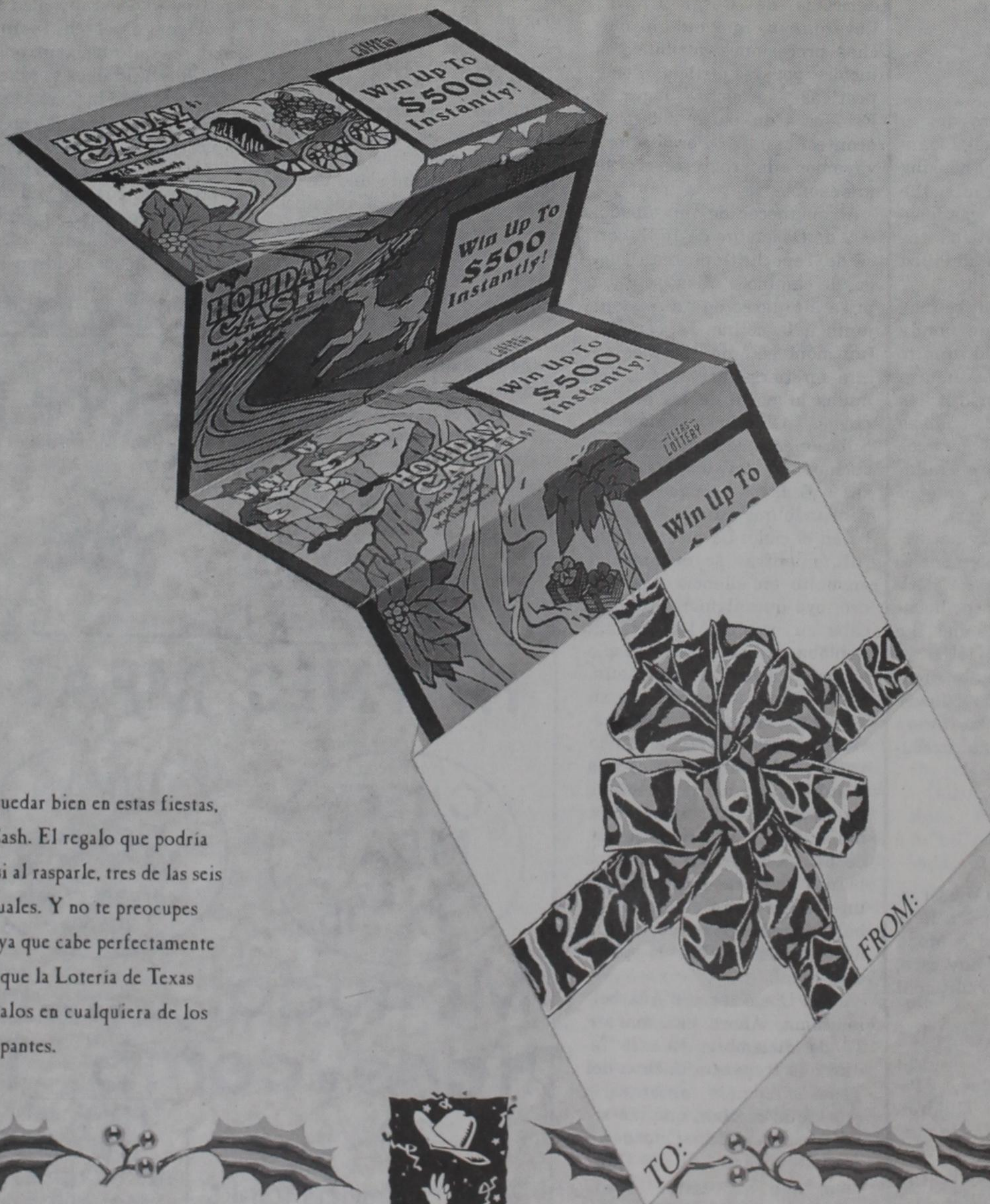
In 1910, he declared as Patroness of Latin America, "the most Holy Virgin Mary in her title of Guadalupe." On Dec. 12, 1919, Benedict XV (1914-1922) made this notable pronouncement: "The Virgin of Guadalupe is the Protectress of the Pontiff."

In 1945 His Holiness Pope Plus XII sent a radio message to Mexico and the Americas, placing the whole Western Hemisphere under her care. She is known as Empress of America. Now, there are no borders in America in a spiritual sense. It is like 1531 when there were no borders, and Juan Diego, who was hurrying to Mass and to learn of the things of God, was blessed by the beautiful lady.

Today, he is Blessed Juan Diego. She continues to hear the prayers of the faithful, and to change Mexico and influence Christianity throughout the world.

(Santos Vega is the director of the Community Documentation Program at the Hispanic Research Center, Arizona State University, Tempe, Ariz.)
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El Regalote Que Cabe En Un Sobrecito.



Si quieres quedar bien en estas fiestas, regala Holiday Cash. El regalo que podría valer hasta \$500, si al rasparle, tres de las seis cantidades son iguales. Y no te preocupes por la envoltura, ya que cabe perfectamente en los sobrecitos que la Lotería de Texas te da gratis. Búscalos en cualquiera de los comercios participantes.



Escondido Por medios Informativos

Por José Armas

Perdido en la batalla dramática librada por el Presidente Clinton para ganar la aprobación del Tratado Norteamericano de Libre Comercio (NAFTA en inglés) estuvo el papel crucial desempeñado por los dirigentes hispanos de los Estados Unidos en Washington y alrededor de la nación.

Cuando el crédito fué distribuido, los hispanos del Gabinete, del Congreso y de los principales grupos latinos militantes fueron, o bien pasados por alto completamente o descartados por los medios informativos como "contadores de frijoles" y aún como "traidores."

No fué una sorpresa el que las organizaciones latinas tales como la Cámara Hispana de Comercio de los Estados Unidos, con todas sus afiliadas, trabajaran extensa y enérgicamente hacia la aprobación de NAFTA. Pero los grupos militantes hispanos, tales como el Consejo Nacional de La Raza, el Fondo Mexico-Americano para la Defensa Legal y la Enseñanza (MALDEF en inglés) y el Instituto del Suroeste para la Investigación sobre

los Electores, convocaron una reunión de dos docenas de organizaciones latinas importantes en marzo último para forjar una plataforma latina sobre el pacto propuesto.

El "consenso" flojo -- los miembros acordaron no estar de acuerdo sobre algunos asuntos -- trabajó para fortalecer al acuerdo de comercio a fin de proteger a los latinos vulnerables de la clase trabajadora. Una de sus demandas fué la formación de un Banco Norteamericano de Desarrollo para financiar el desarrollo fronterizo y proporcionar nuevo adiestramiento para cualesquiera trabajadores estadounidenses desplazados. Cuando eso fué complacido, una red de afiliadas ayudaron a pasar la voz a los miembros de la Cámara procedentes del suroeste y el medio-oeste que tenían electorados hispanos, en el sentido de que el parecer de los hispanos favorecía a NAFTA por mayoría.

Mientras que los demócratas de la Cámara de Representantes votaron en contra de NAFTA 156 por 102, los chicanos de esa cámara (ocho demócratas y un repu-

blicano) la apoyaron a razón de 9 por 2.

Los dos miembros latinos del Gabinete de Clinton, Henry Cisneros de HUD y Federico Peña de Transporte, estuvieron sujetos a llamadas constantes para asegurar a los electores sindicales y comerciales por igual que NAFTA era bueno para ambos -- y vital para el programa de recuperación de la nación.

A medida que el presidente luchaba para crear el mayor mercado de comercio del mundo, la dirigencia demócrata principal de la Cámara de Representantes combatió acremente para derrotar al proyecto de ley. Aunque el presidente de la Cámara, Tom Foley, apoyó pasivamente a NAFTA, el dirigente de la mayoría Richard Gephardt, el "Whip" de la mayoría David Bonior y tres de los cuatro líderes principales se opusieron vehementemente al mismo. El sindicalismo organizado, los negros, los liberales y los grupos ambientalistas y de consumidores también lo atacaron constantemente. El único "caudillo adjunto" de la Cámara que apoyó a NAFTA

fué el Representante Bill Richardson, demócrata por Nuevo México. Richardson, que había apoyado a la idea fundamental del comercio libre durante diez años, organizó el plan de acción, organizó la campaña para obtener los votos necesarios, desarrollando la estrategia, hablando diariamente con la Casa Blanca, "torciendo brazos," elaborando tratos. El fué el puntero en la victoria que llegó desde atrás.

Poco antes de la votación, Richardson aseguró el voto de su colega hispano, el Representante Esteban Torres, demócrata por California, ex-dirigente sindical y campeón perenne del sindicalismo organizado. Cuando Torres cambió su voto, le rompió la columna vertebral a la oposición del sindicalismo. Lo que lo ganó a él y a otros tres miembros latinos de la Cámara fué un compromiso por valor de \$2,000 millones por parte de Clinton hacia la creación del Banco Norteamericano para el Desarrollo.

Harry Bernstein, columnista de asuntos laborales del Los Angeles times durante largo tiempo, escribió que Torres "desertó (del movimiento sindical) después de obtener promesas de algún cambio tonto" de parte de Clinton.

La mayoría de los medios informativos, incluyendo a The Washington Post, The New York Times y USA Today, mencionaron a Richardson como jugador incidental en el juego de altos riesgos. Se referían a él constantemente como "un contador de votos." La Prensa Asociada elevó su papel en un artículo que ví a "un contador principal de votos."

El propio Richardson le resta importancia a los desprecios. "La gente que sabe está al tanto del papel que desempeña," dice él.

Durante la batalla, Gephardt, Ross Perot, Ralph Nader, el dirigente de la AFL-CIO Lane Kirkland, Pat Buchanan, Jesse Jackson -- todos ellos personalidades contrarias a NAFTA -- obtuvieron sus 15 minutos de fama adicional. U.S. News dijo que NAFTA "creó un héroe político: Fué el vicepresidente Al Gore." La columnista Mary McGrory, del Washington Post, dijo: "Con excepción de Gore, no hay nadie a quien Clinton tenga que estarle más agradecido que a (Newt) Gingrich."

Decenas de otros jugadores menores recibieron mucha información: Los Secretarios Bentsen y Reich, Iacocca, Limbaugh, Bush, Kissinger, Carter, Reagan, Ford. El dirigente de la minoría republicana Bob Michel tomó crédito. Hasta Larry King,

Geronimo

El 5 de septiembre de 1886, una escueta noticia fue oída en toda la nación: el líder apache Geronimo por fin se había rendido en el Cañón de los Esqueletos en Arizona, cerca de la frontera de México. En el momento de su rendición acompañaban a Geronimo cuarenta y cuatro personas: hombres, mujeres y niños. El ejército había movilizado cono mil efectivos, la cuarta parte de su tropa total, para capturar a Geronimo.

Empesando este fin de semana en muchos teatros, Columbia Pictures presenta la épica historia de "Geronimo: An American Legend". La película ha sido dirigida por Walter Hill.

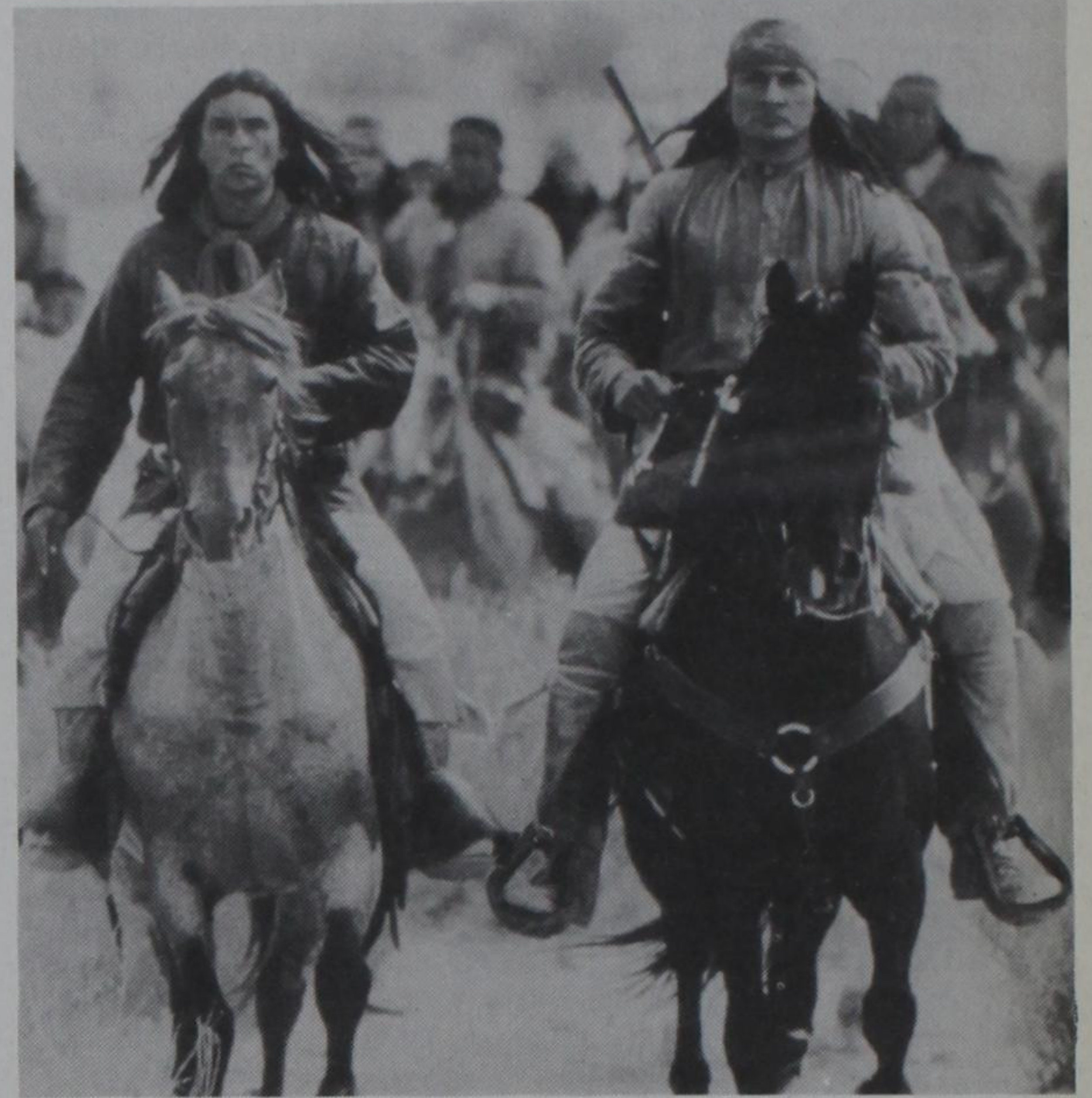
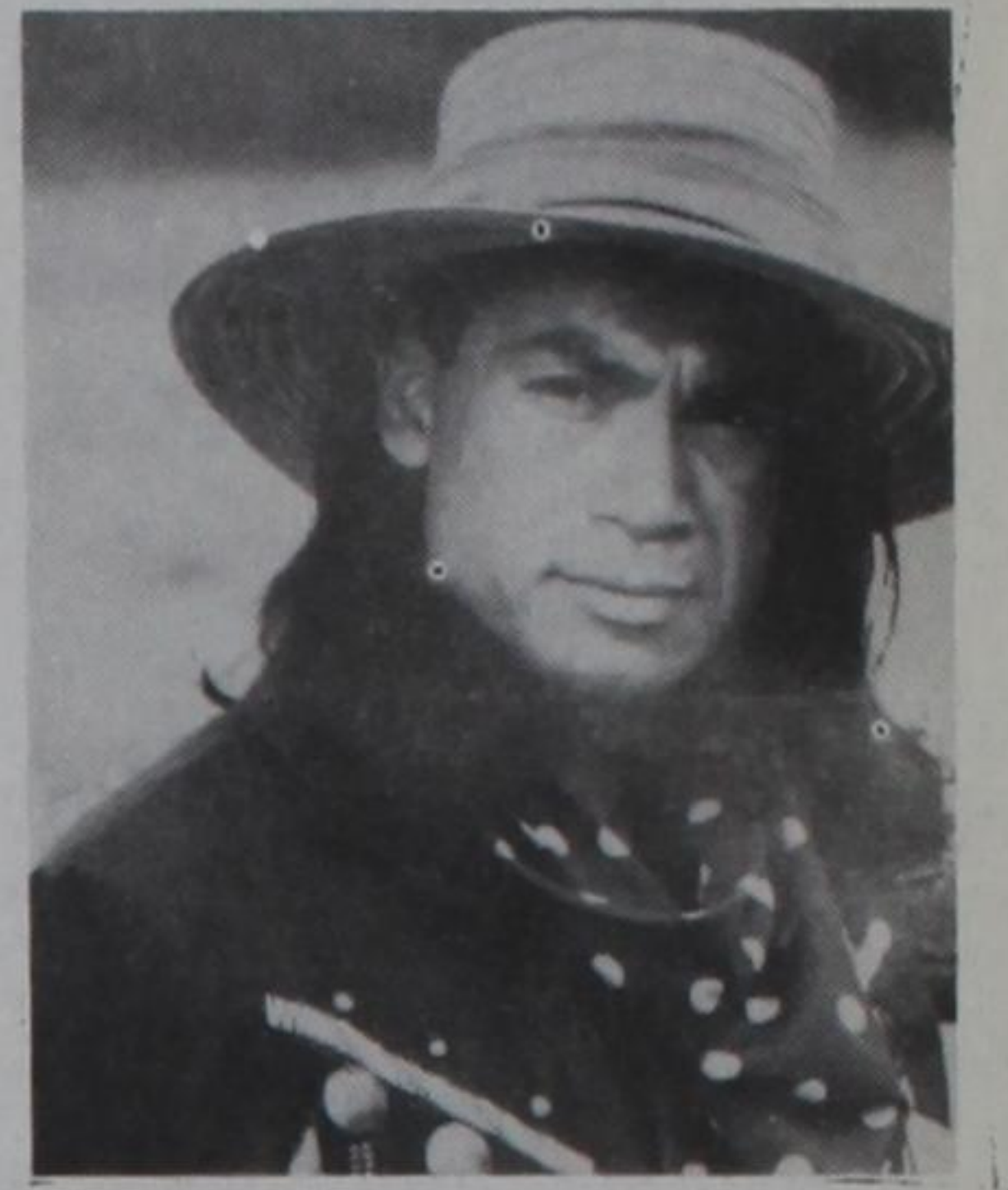
Centrándose en los meses finales de la campaña contra Geronimo emprendida por el Ejército de Estados Unidos entre 1885 y 1886, la película narra la historia de los eventos que condujeron a la rendición del legendario apache Geronimo. Es una crónica de la consistente determinación de Geronimo al presentar batalla contra el Gobierno de Estados Unidos en su avance hacia el oeste y su intento de relocalizar a los apaches sacándolos de su tierra natal. En última instancia, es una lucha para evitar la muerte del espíritu de una nación.

Wes Studi ("The Last of the Mohicans", "Dances with Wolves") actúa como Geronimo.

Carlos Palomino, pasado campeón de la Asociación Mundial del Boxeo, actúa la parte del Sargento Turkey, un centinela avanzado Apache quien trabaja con la Infantería de los Estados Unidos quien buscan a Geronimo.

Palomino, quien nació en Sonora, Mexico se vivió la mayoría de su vida en Santa Ana California y donde asistió el colegio y empeso

su carrera como boxeador en el 1973. Tres años después en el 1976, recibió su bachierato en Administración y Recreación de la Univeridad de Long Beach y ganó el campeonato del WBA. Como campeón desde 1976 hasta el 1979 el tuvo éxito en defender su título siete veces en 35 peleas profesionales con 29 ganadas y solamente 3 predidas. El fue inductado en el Salón de Fama del Boxeo en el 1989.



Cuando no estudio su juventud y encontra pandilla exigientoles con continuo con sus estudios. bajo como actor, Palomino se dedica a trabajar con la

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Un Rayito De Luz

Por Sra. Sofia Martinez

Jesus desorientado a la sociedad de Su tiempo. Todos esperaban un Mesias invencible y les resulto naciendo en un pesebre. esperaban un Gran hombre y aparecio como "hijo de un carpintero". Se imaginaban que iba a ser un "super hombre" y ... murio en la cruz. Por eso Jesus exigio que sus seguidores fueran humildes: "Aprendan de mi que soy manso y humilde de corazon".

Para Jesus la humildad consiste en dos ideas: Hacerse como niños y servir a los demas. Dijo Jesus: "Si no se hacen como niños, no entraran en el reino de los cielos". Para Jesus no se es bueno nomas por el hecho de ser niños, porque hay niños que tienen su corazón maleado y que obran con la frialdad y actúan como adultos malos. Para Jesus ser niño es dejarse llevar por su padre, ser sencillito en manos de su padre. Niño es el que se deja llevar por Dios. Que no le tiene miedo ni desconfianza a Dios.

puesto a discutir acerca de los primeros puestos. Jesus ya no les dijo nada, solamente tomo un lavamanos y una toalla y comenzo a lavarles los pies. Esto era oficio de los esclavos de ese tiempo. Luego les dijo: "Pues si yo el Maestro y Señor les ha lavado los pies, tambien ustedes deben de lavarse los pies unos a otros". (Juan 13, 14).

Para Jesus ser humilde se traducia en "servir a los demas", en compasion y ayuda inmediata a los necesitados. Debemos de recordar que despues de este suceso, inmediatamente Jesus le dijo a Pedro que, el, lo iba a negar tres veces. Como subrayado que esas caidas serian precisamente producto de su orgullo. La humildad es la nota que distingue a las personas santas, pero no una humildad fingida, sino basada en la realidad. Los santos se han acercado. Y se acercan, tanto a Dios que por eso mismo estan conscientes de su pequeñez. San Francisco de Asis hizo su famosa oración en que no pedia ser comprendido, sino comprender a los demas. No ser amado, sino poder amar a los demas. No ser consolado, sino consolar. Y... asi fue su vida. Y, es asi como Dios quiere que vivamos nosotros. (Juan 13, 34-35).

Nicodemo le pregunto a Jesus cual era el camino de salvación, y Jesus le dio a entender que tenia que dejar la idea de creer que lo pedia todo, y tenia que hacerse como niño, volver a nacer, cambiar de manera de pensar. Comenzar a pensar como niño. Volver a sentirse agusto con su padre; con confianza plena en sus padres. Para Jesus ser humilde es "ser un niño ante Dios" y ante los hombres. No ponernos mascaradas.

Tambien, Jesus les señalo a Sus apóstoles una prueba grande de humildad, durante la Ultima Cena, cuando ellos se habian

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Notice of Public Hearing For the Compliance of the Transportation Regulations of the Americans With Disabilities Act (ADA)

Re: City of Lubbock/Citibus draft update of the implementation plan for Complementary Paratransit Service as required by the ADA.

Notice is hereby given that an opportunity for a public hearing will be afforded in the Citibus Conference Room, 801 Texas Avenue, on Wednesday, December 15, 1993, at 12:00 noon for presenting the DRAFT update of the ADA plan for providing transportation to persons with disabilities.

The draft update of the plan is located at Citibus, 801 Texas Ave., Lubbock, Texas. The update can be viewed at anytime between 8:00 a.m. - 5:00 p.m., Monday-Friday. Copies of the updated plan are available and can be mailed to your home by calling 767-2383 and requesting a copy of the ADA Compliance Plan. The plan will also be made available in braille, large print, or audio tape.

Interested persons or agencies are encouraged to attend the public hearing.

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Notice to Contractors of Proposed Texas Highway Maintenance Work

Sealed proposals for: Contract No.: 064XXM4103 Picnic Area Maintenance in Andrews, Etc. Counties will be received by the Texas Department of Transportation until 1:30 P.M. December 15, 1993, and then publicly read.

All prospective bidders are encouraged to attend the Pre-Bidders' Conference which will be held at the Texas Department of Transportation's District Office at:

3901 East Highway 80
Odessa, Texas 79761
10:00 A.M.; Thursday, December 9, 1993

Bidding proposals, plans and specifications will be available at the office at:

3901 East Highway 80
Odessa, Texas 79761
Telephone (915) 332-0501

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Notice to Contractors of Proposed Texas Highway Maintenance Work

Sealed proposals for: Contract No.: 064XXM4104 Sealed proposals for Rest Area Maintenance janitorial Maintenance on highway US 385 in Andrews County will be received by the Texas Department of Transportation until 1:30 P.M. December 16, 1993, and then publicly read.

All prospective bidders are encouraged to attend the Pre-Bidders' Conference which will be held at the Texas Department of Transportation's District Office at:

3901 East Highway 80
Odessa, Texas 79761
2:00 P.M.; Thursday, December 9, 1993

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