

U.S. Media and Hispanics

By Octavio Emilio Nuiry
Renewed interest in the U.S. Latino community has reopened an old debate: Do mainstream newspapers, magazines and television networks, with their collective power to shape public opinion and influence policy, provide a balanced view of Spanish-speaking Americans?

My view is, whether purposely or inadvertently, the media have failed to do so in at least three ways.

First, media coverage of Latino issues from education and immigration to political repre-

sentation, systematically highlights the negative aspects of Hispanic American while obscuring the positive contributions. Dropouts and illegal immigrants have been the regular focus of news stories since the early 1980s, while expanding political and social achievements and the rising economic influence of Hispanics have gone largely unreported.

The second media offense is more subtle. Objective journalism requires language that is impartial. But much of mainstream commentary on the Latino community is laden with special terms spiked with double standards. Non-Hispanic whites, for examples, go to college, join fraternal groups and climb the corporate ladder. Latinos drop out, cruise in gangs and sell drugs. The United States has a government and a security apparatus. Latin America has dictatorial regimes and goon squads. Our leaders are crafty politicians; theirs are macho, cunning, authoritative *caudillos* -- or worse.

Obviously, the two cultures are not alike, but such bigotry is incompatible with objective

analysis. Despite the nation's ethnic and racial diversity, mainstream media consistently distort the view of Latin American culture by creating false stereotypes and negative images. In 1990, for example, the influential historian Arthur Schlesinger Jr. joined the chorus, warning that "multiculturalism" will erode the "transformative" quality of the United States and create, instead of unity out of diversity, a new Tower of Babel. The new ethnic assertiveness by "foreigners," Schlesinger

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News Briefs

Bush Defends Civil Rights Stand

The San Francisco Chronicle reports that President Bush yesterday defended his civil rights record against what he called the "litany" of liberals and urged Congress to pass as much of his civil rights bill as possible.

Acknowledging that he is under increasing criticism for his nomination of a conservative black judge to the Supreme Court and his lifting of economic sanctions against South Africa, Bush said he is worried by critics who say he is insensitive on civil rights. "I'm concerned about that because I know what's in my heart, I know what my record is... I know what I think is right," he said. "If there's a pounding away (by) leaders that claim to speak for all the black community, yes, it worries me."

Bush urged lawmakers to accept his version of a bill to ease workers' ability to bring job discrimination suits. Failing that, he suggested enacting portions of the bill legislators find acceptable and negotiating further on the portions they do not. "I'd say to some of these critics out there, 'If you can't take 100 steps, take 85, 89, and then let's go back and reason together and try to get the rest done.'"

Sen. Bill Bradley, D-NJ, in a stinging criticism of the president yesterday on the Senate floor, sharply questioned Bush's commitment to civil rights. He said Bush "can push the buttons which you think give you an election or you can challenge a nation's moral conscience."

Bush also came under criticism from Jesse Jackson in a speech before the annual convention of the NAACP. Jackson said Bush's nomination of Clarence Thomas to the high court is just another attempt to distract attention from profound social and economic problems by creating racial divisions.

Native Americans Migrating

AP reports that the percentage of Native Americans living on reservations and tribal lands continued to decline during the '80s, according to Census Bureau data released yesterday. Many left to look for work.

"Indian reservations are similar to undeveloped nations around the world," said Duane Beyal, a spokesman for the Navajo Nation in Window Rock, AZ. "The only difference is we're in America."

The 1990 census found 35% of the nation's 2 million Native Americans, Eskimos and Aleuts lived in areas governed by tribes. That number is down from 37% in 1980. The census found 685,464 Native Americans, Eskimos and Aleuts lived on tribal lands while almost 1.3 million lived elsewhere. Since the 1950s, more than 200,000 Native Americans have moved from tribal lands.

"It has been an ongoing thing for quite a few years now," Beyal said. "That's simply because there are limited opportunities for young people on our reservations. That's just a fact of life."

The Census Bureau reported the following population statistics for reservations: Navajo Nation-143,405; Pine Ridge, NB & SD-11,182; Fort Apache, AZ-9,825; Gila River, AZ-9,116;

Papago, AZ-8,480; Rosebud, SD-8,043; San Carlos, AZ-7,110; Zuni Pueblo, AZ & NM-7,073; Hopi, AZ-7,061; and Blackfoot, MT-7,025.

Urban areas with the greatest American Indian populations are Los Angeles, 87,487; Tulsa, OK, 48,196; New York, 46,191; Oklahoma City, 45,720; San Francisco, 40,847; Phoenix, 38,017; Seattle-Tacoma, 32,071; Minneapolis-St. Paul, 23,956; Tucson, 20,330; and San Diego, 20,066.

SU Hosts Conference for Hispanic Teens

GEORGETOWN -- More than 260 top Hispanic sophomores will attend the week-long workshop aimed at enhancing their leadership qualities during the Ninth Annual Texas Lorenzo de Zavala Youth Legislative Session (LDZ) from July 28 - Aug. 4, at Southwestern University.

The program, named for Texas' first vice-president, is sponsored by the National Hispanic Institute to improve student's decision-making and problemsolving abilities, instill pride in their Hispanic heritage and encourage them to attend the best colleges and universities in the country.

LDZ, founded by Southwestern University alumnus Ernesto Nieto and his wife Gloria de Leon, was also created to stem the "brain-drain" from Hispanic communities. "LDZ was created out of a need we saw to train promising Hispanic students in leadership skills and challenge them with civic responsibility. Too many talented Hispanics are leaving their communities for main-stream Anglo-society, leaving these communities without adequate leadership," said Nieto.

To build leadership skills, the LDZ participants learn to debate, and they elect officers and hold a mock legislative session at the state capitol in Austin. At the end of the week, the students attend a college fair at Southwestern, where they are recruited by more than 75 nationally-recognized universities ranging from Harvard and Stanford to Southwestern University and the University of Texas. About 95 percent of the 4,000 students who have participated in LDZ since its inception have enrolled in or graduated from college.

The Lorenzo de Zavala program has been so successful in Texas that Hispanic students in

16 other states and Puerto Rico can now attend similar programs in New Mexico, Colorado and Iowa. Organizers plan to expand the program further.

Southwestern also is the site of the National Hispanic Institute's College Register, a registry of 75 institutions committed to recruiting Hispanic students.

Each year, prior to recruiting students during the LDZ college fair, Register participants receive training from Southwestern University and National Hispanic Institute personnel on how to recruit Hispanic students. This year, the workshop will be held 9:30 a.m. - noon on Saturday, Aug. 3, on SU's campus, followed by the college fair from 1:30 - 5 p.m.



Southwestern, Texas' first university, is an independent, selective, four-year undergraduate institution offering a values-centered curriculum in a traditional liberal arts and sciences setting. Southwestern has been ranked "Best in the West" of the nation's 385 regional liberal arts and sciences universities in three separate studies published by U.S. News and World Report.

Elba Alejandro was chosen to attend from Lubbock. She is the daughter of Dolores Lovington. Julian Urquidez was chosen from Midland. He is the son of Thomas and Mary Urquidez. Marisol Rodriguez was chosen from Odessa. She is the daughter of Johnny Rodriguez and Maria Guzman.

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Lic. Benito Juarez."

EL EDITOR

West Texas' Oldest Weekly Bilingual Newspaper

Vol. XIV No. 41

Week Of July 11 thru July 17, 1991

Lubbock, Texas

TAMACC Convention Set

July 25 - 28
14 DAYS LEFT

Esther Sepeda, president of COMA told El Editor this week that July 25 - 28, 1991 were going to prove to be days of great adventure and excitement. "We hope you have already registered to be an active partic-

ipant of our T.A.M.A.C.C. Convention. If you haven't there is still time to do so by filling out a registration form and sending it or bringing it by our office," said Sepeda. Full registration is \$150.00. Below are prices set for individual events. Tickets will go on sale



at the COMA office on July 18, 1991 between 8:00 - 5:00 p.m.

Tickets for all events are limited as they are assigned to conventions registrants first so call us early.

Thursday-Welcome Reception at Holiday Inn Civic Center - \$10, Friday-Workshops-\$20, Breakfast-\$20, Evening Reception and Dance-\$25, Dance Only-\$15, Tour-\$10, Saturday-Breakfast-\$25, Tour-\$10, Chairman's Dinner & Dance-\$40.

Convention Highlights

Keynote Speakers: Opening Breakfast - theme, International Trade Arturo Torres, owner, Pizza Management, Inc

Hispanic Womens Luncheon
Theme "Tomorrows Hispana Today"

Alicia Chacon, El Paso County Judge
Morning: Hispanic Elected Officials breakfast

Theme Speaker, Attorney General Dan Morales
Saturday night: Chairmans Dinner & Dance.

Pres. Bush is invited.
Dance by Emilo Navaira
Seminar Speakers and Topics

*"North American Free Trade Agreement: Opportunities for Small Business"

Ernest Chavarria
Salvador Valdez - Dir. of Small Business
Juan Vasquez - International Trade Spec.

Mexico Chamber of Commerce Rep.
Rolando Castaneda
Karen Richmond
Jim Reid

*"Minority Business Certification: How to Use As A Marketing Tool"

Rose Pitts
Armando Luevano
Jose Reyna

*"How To Grow Your Chamber of Commerce"
Jerome Mossman
Rick Gonzales
Jorge Colorado
Frank Cortez

Tee -Off Time!
Our annual Golf Tournament will be held at 9:00 am Thursday July 25th at the Meadowbrooks Golf Course. Registration is \$25.00/person and includes green fees, goody bag and transportation to and from the golf course. To participate in the tournament, check the appropriate box on the registration form and please include

¿Que Pasa?

Emergency Food Distributor

Recertification and distribution for the commodities program in Lubbock County will continue on the dates and at the places listed below. For information, call 766-7363.

LUBBOCK July 9 Warehouse-2nd and Ave. G
10 a.m. - 6 p.m.
NEW DEAL July 11 Our Lady Queen of the Apostles
Church 11 a.m - 1 p.m.
IDALOU July 11 County Barn, 2 p.m. - 4 p.m.
WOLFFORTH July 16 County Barn, 11 a.m. - 1 p.m.
SHALLOWATER July 16 Phillips Catholic Church,
2 p.m. - 4 p.m.
SLATON July 17 Guadalupe Catholic Church,
2 p.m. - 4 p.m.

Applicants MUST bring the following documentation:

1. Social Security numbers for both male and female heads of household.
2. Picture I.D.
3. Proof of residency such as a utility bill, rent receipt or voter registration card. (A Post Office box number only does not constitute proof of residency-must have street address or rural route number also)
4. If receiving AFDC, Food Stamps, MAO or SSI, applicant must verify by showing the appropriate form (1009, 3087, 3088 or 1027)

PLEASE BRING A SACK FOR YOUR OWN COMMODITIES AND ONE FOR A FRIEND'S

St. Jose Vollyball Tournament

The St. Joseph's CYO will be having a one day co-ed vollyball tournament on Saturday July 13th. This tournament is limited to the first ten teams. 1st place team trophy and eight long sleeve shirts, 2nd place team trophy & eight T-shirts, 3rd place team plaque and eight tank tops. The tournament will be held at the St. Josephs Catholic Gym at 104 N. Ave. P. Entry fee is \$50 per team. If you have any questions contact Mario Ybarra, 747-8501 or St. Joseph's Church 765-9935.

Final CLEP Test Of Summer Scheduled

LEVELLAND -- The Final CLEP test of the summer is scheduled July 29 at South Plains College.

CLEP, short for College Level Examination Program, provides college credit by examination. The test will be given at 3:30 and 6:30 p.m. in the Student Assistance Center on the third floor of the library building. Fee is \$38.

Tests are available on a variety of college subjects. For more information or to pre-register, contact Renee Hester, coordinator of testing and assessment at 894-9611, ext. 367.

"Money Report"

Local business people needing financing can learn about available opportunities at the seminar "MONEY REPORT". This workshop will acquaint the small business owner with the resources, programs, and techniques for small business financing.

The agenda includes: What Does A Banker Look For?; How Much Do I Need?; Where Can I Get Help; and What About SBA Programs? The seminar will be held Thursday, July 18, 6:00 - 9:00 p.m., at the Mac Simmons Community Center. As a result of corporate sponsorship, there will be no fee for this information workshop. To register, call Becky at 745-1637.

This workshop is sponsored by the Lubbock Black Chamber of Entrepreneurs, Southwestern Public Service, First National Bank, and the Texas Tech University Small Business Development Center. The SBFC is partially funded under a grant from the United States Small Business Administration.

Mande su información a
El Editor Newspaper
P.O. Box 11250
Lubbock, TX 79408



July Monthly Luncheon

The keynote speaker for the COMA Monthly luncheon is Sr. Ernesto Chavarria, Vice-Chair of International Trade for TAMACC. Ernesto is President of I.T.B.R. Inc., a firm specializing in international trade. He is from Austin Texas. The Luncheon will be held at the Sheraton Inn on Ave. Q starting at 11:45.

your handicap!

Thursday

Fiesta at the Holiday Inn Atrium. Sponsored by COMA.

Friday

The second day of our convention starts with the annual Opening Breakfast. The entire day has been devoted to business seminars that will teach us more about economic development. You will also have the opportunity to tour Lubbock's South Plains Mall.

Saturday

Activities on Saturday begin with our Breakfast meeting and continues with local tours of Teysha and Llano Estacado wineries. Come taste the sweet award-winning wines Lubbock has to offer.

But save the fun and dancing activities until the evening when we put on our dancing shoes once again. Music will be provided by none other than Emilo Navaira the 1991 Tejano Male Entertainer of the Year who will perform and help us dance the night away!!

No Falte A
El Gran
Menudazo
July 21
Mackenzie
Park
Llame
763-3841
Para Infor.

EL EDITOR
Newspaper

Rufino Tamayo, Artist

By Raoul Lowery Contreras

This man knew how to paint. Strange and fantastic creatures, bright colors, stark and distinctive forms were his subjects and methods. He longed for the accumulated cultural expressions of all who lived before Columbus; these were his inspirations. We can see the pre-Colombians' art in stone, in pottery, in gold, and more importantly, we see their work in his work.

Rufino Tamayo died the other day at 91. He was the greatest living Mexican artist and perhaps the greatest Mexican artist of all time. His art was true, though exaggerated.

His art was not political, so he was ostracized by his world-famous contemporaries, Diego Rivera, David Siqueiros and Jose Clemente Orozco. They painted with Marxist anger and hyperbole to please Lenin and Stalin. He painted Indian angels.

They were the artistic heart and soul of the Russian import, communism. His inspiration was the dust of Mexico and the lives and cultural heritage of Mexicans.

Their work was totally political. He painted watermelons and stark landscapes. He painted, according to art critic Robert L. Pincus, for the "eye and heart rather than the mind. Or, as the artist once put it, "Painting is a matter of the senses more than of the intellect."

"Tamayo," Mexican Nobel Prize winner Octavio Paz says, "radically changed Mexican painting, liberating it from academic superficiality and the revolutionary triviality of the (communist) muralists."

He strived to anchor his art in Mexico, but his grasp and appeal are universal and international. His paintings are appreciated wherever people can see and wherever they can appreciate honesty, not propaganda.

Ostracized and bitterly attacked by his communist propagandist contemporaries, Rivera, Siqueiros and Orozco, he moved to New York where his work attracted attention, despite its foundation in Mexican Indian art. He single-handedly mainstreamed Mexican art.

It was in New York that he and his work were affected by the 1939 exhibition of Pablo Picasso's "Guernica."

Even Tamayo, the apolitical painter, had to admit that with the Spanish Civil-War-inspired "Guernica" some, if not all, art is political. In this, of course, he was no different than any other intelligent person who has seen "Guernica." His work, nonetheless, remained non-political, and it emerged as the quintessential art of a nation of art.

After years of international acclaim and the development of a generation of Tamayo-ist young artists, his work was exhibited in 1968 in Mexico City to the cheers and oles he deserved. Two museums now house his work in the city.

In Los Angeles, his work adorns a restaurant named for him in 1988, the same year Mexico declared "The Year of Tamayo." Tamayo paintings are part of the fabulous "Mexico: Splendors of Thirty Centuries" art exhibit which opened in New York, is currently in San Antonio and will arrive in Los Angeles in October.

His work can be seen and touched; it can be devoured intellectually, despite his "senses" approach; and, it can be appreciated for its modern manifestation of ancient disciplines, of ancient beauty. It is an intellectual and cultural feast.

Tamayo, in the final analysis, was a pure blood Indian, a Zapotec like President Benito Juarez a century ago. And it was this blood from which he drew inspiration, not in white European static form. The spirits of those before us, those who carved the great stone Olmec heads, built the mighty pyramids of Monte Alban, Chichen Itza and Tenochtitlan, carved the great Mayan stone monoliths and designed and built great cities guided his brush.

As Tamayo once remarked, "Always there is Mexico...There are spirits in my country...I strain to listen to their voices."

Now, he is one of the voices, and future Mexican artists can strain to hear him. I need not strain, and I need not hear, for I can see him in his work and see what he strains to tell me.

Gracias, Maestro...Thank you, master, your work is the mirror to my people's soul, to my soul. Thank you.

El Arte Perdido De Tomar Una Siesta

Por Margarita Mondrús - Ferrer Engle

Cuando la vida se vuelve demasiado confusa, me gusta estirarme en una hamaca. Si mis hijos me preguntan qué estoy haciendo, les digo que estoy tomando una siesta.

Las correlaciones entre la tensión y la enfermedad han sido bien establecidas. Un estudio reciente, titulado "La Consumición de los Empleados: La Epidemia Más Nueva de los Estados Unidos," reveló que el 46% de los trabajadores estadounidenses encuentran que sus empleos están llenos de tensión en gran medida. Y el 70% dice que la tensión ocasiona problemas de salud frecuentes.

La relajación se recomienda a menudo como la clave para proteger a la salud -- y no es una receta fácil de despachar en esta época moderna. Trabajamos enérgica y extensamente. Entonces hacemos el trabajo de la casa, la cocina y la lavandería. Muchos de nosotros tratamos de insertar ajetadamente alguna forma de rutina de ejercicio en nuestros programas intensos de trabajo. Entre las aspiraciones y expiraciones del aliento balanceamos la chequea, leemos el periódico, ayudamos con las tareas escolares, servimos de choferes a los Cub Scouts y transportamos lateas al centro de reprocesamiento.

Durante los fines de semana reparamos las piezas rotas en todas partes de nuestras casas, seguimos la hierba, vamos a comprar viveres y esperamos rescatar los remanentes de la inter-acción con la familia, los amigos y el Creador.

Aproximadamente a medio camino de esta clase de rutina semanal a menudo me hallo a mi misma pensando en las naciones civilizadas, como aquéllas que conservan la tradición de la siesta.

La siesta es n sueñecito largo después del almuerzo. Evolucionó en los climas cálidos de la España central y del sur, donde la actividad se reservaba para las horas frescas de la mañana y de la tarde. Mientras informaba sobre la guerra civil española, un periodista estadounidense sorprendido hizo notar que las tropas de ambas partes hacían intervalos para almorzar y tomar una siesta; las hostilidades continuaban a tiempo, después de un descanso muy necesario.

Las horas de la siesta no tienen que pasarse durmiendo. La contemplación, la música, la poesía y la oración proporcionan el mismo descanso. Aún hoy, muchas tiendas y oficinas de España y la América Latina cierran durante varias horas después del almuerzo. Todos se van a casa para descansar.

Desde luego, muchos empleados de las grandes ciudades viven demasiado lejos del trabajo como para mantener la tradición de la siesta, pero en las zonas rurales y los pueblos de provincia, el dejar de tomar la siesta equivaldría a dejar de dormir por la noche.

Los viajeros procedentes de los Estados Unidos aprenden rápidamente que en algunas regiones no se puede almorzar a menos que se haga antes de las dos de la tarde. Los propietarios, cocineros y camareros están en sus casas.

En un programa tradicional de España y la América Latina, el almuerzo es la comida principal del día. Llamado la "comida," es caliente y sustancioso. Después de un almuerzo tal, el descansar es una reacción natural.

Las noches son activas. La cena se hace tarde, de costumbre al rededor de las 10 pm. Los acontecimientos comunitarios, tales como los bailes, empiezan a menudo a las 11 y duran hasta la 3 o las 4 de la madrugada.

Evidentemente, este programa sería difícil de mantener en el mundo moderno de los negocios, que funciona a paso rápido. El estudio de agotamiento llegó a la conclusión de que el 70% de los trabajadores estadounidenses creen que su productividad ha disminuido como resultado de la tensión.

Yo puedo confirmar eso. Como escritora, hago gran parte de mi trabajo en casa. Cuando la vida se vuelve confusa, hay una hamaca lista que

me espera en el traspatio. No me siento culpable de tomar mi tiempo de tranquilidad. Después de todo, la Biblia está llena de advertencias probadas por el tiempo sobre los peligros de llegar a esta demasiado inmersos en la ansiedad, el orgullo o los rituales carentes de importancia.

Cualquier padre o madre puede atestiguar que, cuando se necesita tener tranquilidad, la irritabilidad aumenta. Esto es cierto tanto para los padres como para los hijos. Muchos conflictos en los centros de trabajo podrían arreglarse por ellos mismos si todos tuvieran una oportunidad de salir de ellos para tener un espacio de tiempo con tranquilidad.

¿Estoy recomendando en realidad que nuestro estilo moderno de vida, lleno de tensión, podría modificarse para incluir una siesta al estilo antiguo?

Bueno, pues sí. ¿Por qué no? ¿Costarían más tiempo y espacio a las fábricas los patios tranquilos con hamacas que los gimnasios?

Cerca del fin de su larga vida, el mayor autor y erudito de la América Latina, el argentino Jorge Luis Borges, redactó un poema titulado "Instantes." Cuando la vida parece ser demasiado exigente, saco mi copia desgastada de la gaveta y vuelvo a leer, una y otra vez, las primeras líneas:

"Si pudiera vivir nuevamente mi vida En la próxima trataría de cometer más errores. No intentaría ser más perfecto, me rejaría más. Sería más tonto de lo que he sido, de hecho Tomaría muy pocas cosas con seriedad." Después de leer los demás versos de "Instantes," me encaminé a la hamaca, con las últimas líneas del poema de Borges frescas en mi mente:

"Daría más vueltas en calecita, contemplaría más amaneceres y jugaría con más niños, si tuviera otra vez la vida por delante. Pero va ven , tengo 85 años y sé que me estoy muriendo."

En la sociedad moderna, el relajamiento puede parecer como un arte perdido, pero, ¿está perdido para siempre? Quizás no. Especialmente si se recuerda la lección difícil que Borges aprendió demasiado tarde. Especialmente en el verano. Después del almuerzo. En un jardín tranquilo...

Las tradiciones del Viejo Mundo no duran mucho en estos Estados Unidos tan ocupados. A menos, desde luego, que no desaceleremos a nosotros mismos por ciertas tradiciones fueron o na vez innovaciones desarrolladas ingeniosamente para satisfacer algún anhelo vital del espíritu humano. (Margarita Mondrús-Ferrer Engle, agrónoma que vive en Fallbrook, California, escribe para publicaciones literaria y profesionales.)

El Estudio Religioso De Los Latinos

Por Antonio M. Stevens-Arroyo

De pronto, el mundo académico está descubriendo a la religión latina. No, no quiero decir que nuestras masas de marianitas cuenten ahora entre los participantes a los profesores anglo-americanos, ni que los decanos de las universidades estén quemando incienso en honor de Changó.

Pero una cantidad cada vez mayor de estudiosos de la realidad latina están llegando a reconocer que, si uno quiere comprender a la comunidad latina, de qué modo sobrevive en medio de la pobreza y la discriminación, y si uno quiere analizar por qué nuestras culturas son tan vibrantes y fuertes, hay que interpretar el papel de la religión en nuestras vidas.

Recientemente, el Programa Inter-Universitario para la Investigación Latina llegó a esta conclusión y dotó de fondos a un grupo de eruditos latinos en materia de religión para echar un vistazo nuevo a la religión latina en escala nacional.

El Programa Inter-Universitario (siglas en inglés IUP) no es una organización comunitaria más. Es un consorcio de los Centros de Estudios Chicanos de Stanford, la Universidad de California en Los Angeles y la Universidad de Texas en Austin, que se combinan con el Centro para Estudios Puertorriqueños en la



By Stephen C. McIntyre

Those of you who participated or watched the July 4th celebration on Broadway know what a tremendous affair it turned out to be. I helped run a couple booths and all in all I had a great time. Next year, hopefully, we won't be celebrating or mourning a recent war. Young men and women marching and riding around in tanks last week made for a neat parade for the kids but it also means that there were some that didn't come back, others in hospitals, still others that had to kill, and some dead innocent folks who got caught in the middle.

Next year it would be an even nicer parade if there has been a year of peace.

7/14 1789 Bastille Day, commemorated fall of Bastille prison during French Revolution

7/15 1978 The Longest Walk arrives in Washington, DC

7/16 1945 First atomic bomb exploded at Alamogordo, NM

7/19 1848 First Women's Rights Convention, Seneca Falls, NY

7/23 1904 Ice cream cone created

It was reported in the national news last week that the Special Prosecutor in the Iran-Contra is on the verge of cutting a deal with an ex-CIA official. It has been speculated by some that such a deal with a high ranking official would be needed in order to find out what ex-CIA Director George Bush knew about the various alleged illegal activities while he was Reagan's Vice-President.

There was also a report last week that Congress may launch an investigation into the alleged 1980 deal between Reagan and the Iranians to not let the hostages go until after the election. Regan was apparently fearful that President Carter would secure the return of the hostages, be hailed as a hero, and thus when the election. The deal allegedly involved ex-CIA director Bush and the future CIA director Casey.

Perhaps, some of this is political. But then again, if it is true, it will mean that the Reagan/Bush crew have been caught pulling off covert actions that would make Nixon blush.

I wonder if anyone in Washington has the guts to go after a popular President during an election year.

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

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el editor newspapers
ARE PUBLISHED BY AMIGO PUBLICATIONS in Lubbock and Midland/Odessa on Thursday and is a bilingual weekly newspaper distributed throughout West Texas. Mailing address: P.O. Box 11250 Zip 79408. Physical address 1502 Ave. M, Lubbock, Texas 79401. Tel: (806) 763-3841. Opinions expressed in our editorial page are those of the author and not necessarily those of the publisher or the advertisers. PUBLISHER - BIDL AGUERO

Studying Latinos Religiously

By Antonio M. Stevens

Suddenly, the academic world is discovering Latino religion. No, I do not mean that our mariachi masses now number Anglo professors among the participants, nor are college deans burning incense to Changó.

But more and more scholars of the Latino reality are coming to recognize that if you want to understand the Latino community, how it survives amid poverty and discrimination, and if you want to analyze why our cultures are so vibrant and strong, you have to interpret the role of religion in our lives.

Recently, the Inter-University Program for Latino Research came to this conclusion and funded a group of Latino scholars of religion to take a new look at Latino religion nationally.

The Inter-University Program (IUP) is not a storefront community organization. It is a consortium of the Chicano Studies Centers at Stanford, UCLA and the University of Texas at Austin which combine with the Center for Puerto Rican Studies at Hunter College in New York City. When the IUP speaks, funding agencies and university leaders listen.

David Hayes Bautista, a board member of the IUP and director of the Chicano Studies Center at UCLA, said religion is an important factor in virtually every *barrio* in the nation. "Unfortunately," he admitted, "while we know as Latinos that religion is so important at the grass-roots level, as professional researchers, we are not sure how to analyze it."

Thus, the IUP has signaled scholars who specialize in religion to draft a major national study.

The focus for this new study will be on religion's present-day social role. It will explore

how our religious customs overflow into issues of political and cultural identity.

By using a mix of anthropology, sociology and survey analysis, it should provide a reliable basis upon which to compare religious behavior in different sections of the country and among the different national groups. In this way, a truly accurate picture can be drawn of how religion affects Latinos.

Nor is the IUP-sponsored research the only effort to get at the heart of the question. Simultaneously, the Cushwa Center at Norte Dame is studying Catholicism among Latinos. Its study is essentially a historical look at the Catholic religion among Mexican-Americans, Puerto Ricans and Cubans, analyzed in two volumes already being written.

A third volume will examine how the different Spanish-speaking groups began to find unity as a Hispano Church, particularly after the II Vatican Council. Dr. Daniel Rodriguez of McCormick Theological Seminary in Chicago is exploring the same historical questions among Protestants and Evangelical Latinos.

Thus, within a few years our Latino reality will have a body of studies on the historical and social science dimensions of religion among our people. This welcome addition to the many valuable projects already under way enhances the importance of Latinos as major contributors to the formation of U.S. society.

(Dr. Antonio M. Stevens-Arroyo, formerly vice-chairman of the New York State Committee for the U.S. Commission on Civil Rights, is Professor of Puerto Rican Studies at Brooklyn College, City University of New York.)

escuela Superior Hunter de la ciudad de Nueva York. Cuando el IUP habla, las entidades de dotación de fondos y los dirigentes universitarios escuchan.

David Hayes Bautista, miembro de la junta de directores del IUP y director del Centro para Estudios Chicanos de la Universidad de California en Los Angeles, declaró que la religión es un factor importante en virtualmente todos los barrios de la nación.

"Desgraciadamente," reconoció él, "aunque sabemos, como latinos, que la religión es tan importante al nivel popular, como investigadores profesionales no estamos seguros del modo de analizarla."

Así es que la IUP ha dado la señal a los eruditos especializados en religión para que bosquejen un estudio nacional importante.

El foco de este nuevo estudio será sobre el papel social de la religión en la época actual. El mismo explorará de que modo nuestras costumbres religiosas se desbordan sobre los asuntos de la identidad política y cultural.

Al utilizar una mezcla de antropología, sociología y análisis de estudios, el mismo debería de proporcionar una base confiable sobre la cual se compare a la conducta religiosa en secciones diversas del país y entre los distintos grupos nacionales. De este modo, se puede trazar un cuadro verdaderamente exacto del modo de que la religión afecta a los latinos.

Ni tampoco es la investigación auspiciada por el IUP la única gestión que se dirige al núcleo de la cuestión. Simultáneamente, el Centro Cushwa de Norte Dame viene estudiando al catolicismo entre los latinos. Su estudio es esencialmente un vistazo histórico a la religión católica entre los mexicano-americanos, puertorriqueños y cubanos, analizada en dos volúmenes que ya están redactándose.

Un tercer volumen examinará de qué modo los diversos grupos de habla hispana comenzaron a encontrar la unidad como Iglesia Hispana, especialmente después del II Concilio Vaticano. El Dr. Daniel Rodriguez, del Seminario Teológico McCormick, de Chicago, viene explorando las mismas cuestiones históricas entre los latinos protestantes y evangélicos.

De modo que, dentro de unos pocos años, nuestra realidad latina tendrá un conjunto de estudios sobre las dimensiones históricas y de ciencia social de la religión entre nuestro pueblo. Esta añadidura agradable a los muchos proyectos valiosos que ya están adelantándose, aumenta la importancia de los latinos como contribuyentes de importancia a la formación de la sociedad estadounidense.



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ATLETISMO NORTEAMERICANO

NORTEAMERICANO BURRELL, EL HOMBRE MÁS RÁPIDO DEL MUNDO



NL All-Stars On A Bad Streak

TORONTO - At least the National League scored this time. Actually led for two innings. Even hit a home run - something it hadn't done in seven years.

The way the All-Star game has been going lately, those modest achievements shouldn't

be overlooked.

The National League finally produced some offense Tuesday night before losing 4-2. Ten hits, two runs and a pair of extra-base hits made the fourth consecutive loss a little easier to take.

There's no reason to drop

our heads," said Andre Dawson, whose solo homer was the first by the NL since 1984. "They just played better ball. They had the upper hand. They flat-out beat us."

At least this time, the National League lost while playing its style of baseball.

The National Leaguers pulled off the hit-and-run. They stole a base. They used their speed on the artificial turf. And they created scoring threats, with at least one baserunner in each of the first eight innings.

Trouble was, they couldn't finish it off.

The NL ended up with 10 hits - its first time in double figures since 1979. Dawson's homer was its first since 1984, when Gary Carter and Dale Murphy connected. And Ryne Sandberg's third-inning double was the NL's first extra-base hit in four years.

All that, and it still lost.

U.S. Media

from page 1
fears, is an assault on Western culture. The media published his bigoted essay widely and uncritically.

But in this nation of immigrants, who is the "foreigner" is debatable. People of Spanish descent discovered and colonized much of North America in the 16th Century -- nearly 115 years before the first English colonist arrived at Jamestown in 1670. "Historically, Hispanics have enriched the national landscape, contributing at all levels -- culturally, intellectually, in the workplace and on the battlefield," former San Antonio Mayor Henry Cisneros writes.

Finally, there is the media's habit of lumping together all Latinos into the narrowness of the "melting pot" concept. Newspaper and television reporters portray newly arrived Latino immigrants as poor, uneducated, unskilled lumpen.

But the vast majority of today's Latino immigrants -- from Mexico, Cuba and other Central and South American nations -- come here for the same reasons your grandparents came: Opportunity! We are never lumpen. Poor, sometimes; uneducated, perhaps; unskilled, maybe -- be lumpen, never! On the contrary, we tend to be aggressive, driven people, too proud to accept a handout.

How can we correct the image of the U.S. Latino? Publishers and broadcasters pride themselves on putting the spotlight on the ills of society. They are quick at exposing police brutality, racism and other unfair practices.

But when it comes to covering minority communities, most publishers and broadcasters are concerned with sensationalism. They focus on Latin criminals, drug addicts, ethnic festivals and newly released statistics on rising Latino poverty, unemployment or dropouts.

They need to make their news

NUEVA YORK, (AFP) - El norteamericano Leroy Burrell, de 24 años, batió este viernes el récord mundial de 100m al registrar 9,90s durante la final de esa especialidad en los campeonatos de atletismo de Estados Unidos, que se disputan en Nueva York.

Con una fulgurante salida, Burrell ganó la final y cruzó la meta con tres centésimas de ventaja sobre su compatriota Carl Lewis, que tenía en su poder ese récord desde los Juegos Olímpicos de Seúl, donde obtuvo un tiempo de 9,92s y quedó en segunda posición, detrás del canadiense Ben Johnson, descalificado por haberse drogado.

Carl Lewis no efectuó una buena salida y aunque después se desplazó como un rayo, se inclinó lógicamente ante Burrell, que se convierte así, tras la caída de Johnson, en el humano más rápido del mundo.

La mejor marca de Burrell hasta la fecha era de 9,94s. La final de 100m se corrió con un viento favorable de 1,90 m/s. Nacido en Filadelfia y preparado en Houston,

miembro del Santa Mónica Track club, Burrell había obtenido esta temporada un registro de 10,02s con viento favorable, pero todos pronosticaban su capacidad para convertirse en el monarca de la distancia reina. "Leroy es un gran campeón y además un campeón limpio", declaró Lewis al felicitar la victoria de su compañero, cinco años más joven.

Clasificación de los 100m

1. Leroy Burrell 9,90s
2. Carl Lewis 9,93
3. Dennis Mitchell 10,00
4. Andre Cason 10,05
5. Floyd Heard 10,10

NUEVA YORK, (AFP) - Pese a sus treinta años de edad, que cumplirá el primero de julio próximo, Carl Lewis ha exhibido la misma forma "olímpica" que en los Juegos de Seúl 88 durante los campeonatos de atletismo de Estados Unidos que se clausuraron la semana pasada



Nueva York- Leroy Burrell llega primero a la meta batiendo el récord mundial en los 100 metros. (Foto AFP)

Carl Lewis en gran forma olímpica



en Nueva York. En la prueba reina de los 100m llanos, el "rey" Carl firmó un nada vergonzoso registro de 9,93s y se adjudicó su 65 victoria consecutiva de salto de longitud, con un brinco de 8,64 metros. En estos campeonatos nacionales de Estados Unidos se registraron ocho mejores marcas mundiales y el velocista Leroy Burrell batió el récord mundial de los 100m, que corrió en 9,90s. Estos resultados presagian buena cosecha del atletismo norteamericano en los campeonatos del mundo de Tokio dentro de seis semanas. Para despertar el amor propio de Lewis en salto de longitud, esta vez le iba pisando los talones Mike Powell, de 26 años, que bien pudiera convertirse en su sucesor. Powell, que saltaba después de Lewis, registró al primer envite 8,58 y el monarca de la categoría replicó en la segunda tentativa con un salto de 8,59m. Volvió Powell a superarse con un salto de 8,63m en su segunda tentativa y todo permitía suponer que el "king" se daría por vencido. Pero en su último intento arañó un centímetro (8,64m) con el que se aseguraba el triunfo.

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stories as drivers as the people who live in their cities. They need to purge themselves of bigoted stereotypes. They need to hire more Latino reporters, editors and managers.

According to the American Society of News paper Editors, Latinos represent only 2 percent of the newsroom professionals on daily newspapers. Yet, at 22 million, Latinos constitute 9 percent of the U.S. population.

The solution, if there is one, requires not only new information but common sense fairness. Common sense would tell us that the U.S. Latino community, even by conservative estimates, will become the largest minority in the country by the year 2000 -- just nine years away. Fairness would dictate that our true Founding Fathers should be respected and praised -- not maligned.

Both approaches have been lacking in the media's thinking about Spanish America. Even President George Bush has noted, "The Hispanic culture is our culture, too."

(Octavio Nuiry, a former New Orleans Times-Picayune columnist, is an account supervisor with Ad Rendon of Newport Beach, Calif.)



The Panthers won the July 4th on Broadway 3 on 3 Basketball tournament by beating Throbbing Gristle 16 to 11. The Panthers consist of four players: Noland Camacho 27, Javier Zaragoza 26, Joe Torres 24, Mayo Gonzales 23. The Panthers have also won tournaments in Dallas twice and in Austin twice. The Panthers will be competing in Lubbock on July 13 and July 14 in the Hub City Shoot-Out that will be held at the Municipal Coliseum.



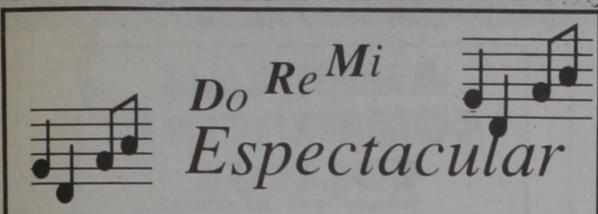
Congratulations to the Northwest Little League Cubbies who won 1st place Co-Champions and also 2nd place City Champions. Coaches are Ticky Montoya, Janie Morin and Raymond Ramires. Standing - Lupe, Jimbo, Gino, Greg, Amelia, Ben. Kneeling: Rube, Raymond, Celes, Ricky jr, Jaime, Micheal and Chris. The Cubbies lost to Western Rangers for the City Championship by a score of 14-13.

Listen to the Championship Game of the Menudazo Softball Tournament at 5 pm Sunday on KTLK 1460

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ENTRETENIMIENTO



A Don Francisco todo se le perdona
por Ana Becker

Don Francisco ha sido duramente criticado en varias ocasiones por sus comentarios subidos de color o bastante picaros, dichos en su programa Sábado Gigante que se transmite cada semana por la cadena de television hispana Univisión, pero su público todo lo perdona, basta tan solo una de sus muchas buenas acciones para olvidar esos detalles que para unos suenan divertidos y para

otros atrevidos. El animador de concursos numero uno de America Latina, se ocupa de atender peticiones de diferentes países enviadas por familiares angustiados, que buscan desesperadamente a un ser querido que no han visto durante años y no saben donde encontrarlo. Gracias a la magia de la television y aun señor con un gran equipo, que no se olvidan de los que lloran, es que suceden estas cosas, y se ganan a pulso el agradecimiento de la teleaudiencia. Son estos emocionantes encuentros familiares, que se producen regularmente en este programa, los que ha sacudido de emoción el corazón de un público exigente que vive estos momentos con lágrimas en sus ojos. Ojalá que otros grandes de la television, ocupen un poco de su tiempo para brindar mucho a los que lo necesitan. Adelante don Mario Kreuzberger "Don Francisco" con su Sábado Gigante!... Los grandes del rock mexicano de los sesentas, se reunieron en el primer programa de "La Movida" conducido hábilmente por Verónica Castro. Angélica María, César Costa, Enrique Guzmán y Alberto Vásquez,

juntos en tremendo show que estuvo lleno de risas, buen humor y esas bellas canciones que jamás se podrán olvidar. Me acuerdo, claro que yo estaba chiquita, de César Costa con sus variados suetercitos, en programas musicales de television en pantalla blanco y negro; y quien puede olvidar a Enrique Guzmán, menos ahora que su suertuda hija Alejandra sigue interpretando aquellos tan sonados exitos como "Popotitos" y "Ahí viene la plaga". El que si se extrañó muchísimo fue Manolo Muñoz. ¿porqué no lo invitaste Vero? Hubiera cantado "Speedy González: mejor de lo que lo hizo César Costa. Otra pregunta para ti Veronica Castro, ¿porqué no has invitado al animador número uno de la música nortea, tropical y chicana, nada menos que Don Johnny Canales? Su programa, "El Show de Johnny Canales", aparte de verse en Estados Unidos, Canada. Las Antillas, Centro y Sur America y por casi todo Mexico, en gran aceptación de la gente, de mí se van a acordar. Al público hay que darle lo que pida. Esta semana me dejaron platada tres veces, en citas de trabajo. Por eso don Srando Cano, representante de los grandes norteaños, es muy exigente con sus artistas, y tiene toda la razón; los quiere puntualitos, nada pasados de copas, bien vestidos; como los caballos de carreras, listos y arregladitos para trabajar. ¡Responsabilidad ante todo! Hay muchos, que yo conozco, que prefieren llegar tarde da sus citas para darse su

importancia, pero de lo que no se dan cuenta, con su cerebro de mosquito, es que se están cayendo de la nube más pronto que enseguida. Así es que ya saben, todo el que quiera pertenecer a Representaciones SERCA tiene que tener disciplina y profesionalismo, como uno de sus destacados integrantes, nada más y nada menos que el Rey de la música nortea: Ramón Ayala y sus Bravos del Norte....Para cerrar estas líneas, les diré que La Super Banda de Hilbe y su Tepic Musical de verdad de está haciendo. Son siete sus integrantes, originarios todos de Tepic. Nayarit, pero están radicados en California. Cuando están en plena actuación tienen al público super animado y el niño Héctor Alonso, con tan solo 12 años de edad, es la gran estrella, un elemento muy completo de esta banda que se gana al instante la total simpatía del publico. Desde los nueve años toca la trompeta y lo hace muy bien...!Mucho ojo, Fonovisa y Se-ór Santizo! ¡Que no se le escapen, atrápelos pronto! Porque son la sensación dondequiera que se presentan. Actualmente están haciendo una extensa gira por los estados de Texas, Oregon, Washington, California y posteriormente se van a México, promoviendo su más reciente disco titulado "La Milpa" y la canción ranchera "Leña de Pirul" que gusta mucho. En general, toda la producción está hecha con bastante cuidado. Un beso a Héctor Alonso, bella criatura con tantas ilusiones, trabajando en tan difícil medio a su corta edad. Suerte!

Intentan Veto Contra Rocío Durcal en Venezuela

CARACAS, Jun 26 (AFP) - Un veto a las actuaciones en Venezuela de la célebre cantante española Rocío Durcal intenta el Sindicato de Radio y Televisión del estado (provincia) Anzoátegui, informó en Caracas su secretario general, Roy Kan. La petición de veto se ha hecho porque durante su última presentación en Anzoátegui (noreste de Venezuela) no se respetó una disposición según la cual en el conciertos de artistas extranjeros debe participar también un venezolano. El Sindicato de Radio y Televisión denunció además que en aquella ocasión "no se pagaron impuestos sindicales". "Ahora se anuncia la presentación de Rocío Durcal para el 3 de agosto, pero para nada se ha tomado en cuenta al Sindicato de Radio y TV, por lo que estamos dispuestos a realizar un veto regional y si aún así hacen la presentación con las mismas violaciones, buscaremos la solidaridad de todo el gremio para extender el veto a nivel nacional", dijo Kan. Ese veto nacional afectaría sus presentaciones personales, y venta de discos y cassettes, indicó Kan. Según el Sindicato de Radio y TV, Durcal obtuvo en su última presentación en Anzoátegui "unos 19.000 dólares libres de gastos, y ahora piensan doblar la cantidad, eludiendo la utilización de artistas nacionales y evadiendo los impuestos sindicales". "Ciertamente es que el empresario tiene la mayor responsabilidad, pero ella no ignora las normas que rigen en Venezuela, y se hace copartícipe de esa violación", sentenció finalmente Kan.

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Un Raylto De Luz

por Sofia Martinez

Hay algo muy especial que nos identifica a los cristianos como seguidores de Jesucristo. Somos cristianos porque creemos...pero en quien creemos o en quien debemos de creer para que de verdad seamos, cristianos, seguidores de Jesucristo?

Es muy cierto que no basta con que recemos, todos juntos, el Credo. Diciendo que creemos todas esas cosas. Es necesario que creemos en Cristo resucitado. Pero, que quiere decir "Creer"?

Para los Apostoles, no fue facil creer en Cristo resucitado. Necesitaron verlo con sus propios ojos. El Apostol, llamado Tomas, no les creyo a sus companeros que, muy entusiasmados, le decian que habian visto al Maestro Resucitado.

Necesito verlo, y tocarle las llagas de Sus manos y de Sus pies y de Su costado. Y, despues, todos creyeron que habia resucitado. Pero, Jesucristo dijo. "Seran dichosos los que crean sin necesidad de ver".

Los que, hoy dia, nos llamamos cristianos creemos sin haber visto...?Debemos de creer en Jesucristo Resucitado, aunque no podamos tocarle Sus llagas, para ser llamados "dichosos", o nada mas creemos un cincuenta por ciento...?

Nuestra fe no se puede medir con las palabras, sino que, nuestra vida y nuestros hechos son los que han de decir que, de verdad, creemos que Jesucristo resucito y que vive, realmente, entre nosotros.

Los primeros cristianos nos dieron una prueba de lo que significaba, para ellos, "creer en Jesucristo Resucitado". En el libro Hechos de los Apostoles vemos que aquellos cristianos no eran de esas personas uque "nomas creian"; mas bien eran una comunidad donde todos proclamaban lo que creian con sus obras y con su vida.

Compartian su vida, ayudando a los necesitados, porque creian en Jesucristo Resucitado que los animaba a practicar un amor hecho accion y hecho vida.

Puede ser que nos parezca imposible vivir como vivian los primeros cristianos. Tal vez pensemos que "todo ha cambiado", por eso estamos viviendo diferente. Pero "creer en Cristo"...hoy dia, quiere decir lo mismo que en aquel tiempo...Es necesario que nuestra fe siga siendo comunitaria, en estos dias, como en aquellos. Busquemos en una Buena Enciclopedia el significado de la palabra "comunitaria". Y pensemos como pensaba Jesucristo. (hechos 4,32-35. Juan 20,19-31. Juan 5,1-6).

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Public Hearing for School Grant Application
 The Lubbock Independent School District will conduct a public hearing on an application for a grant under the Title VII Bilingual Education Program. Citizens are invited to the hearing scheduled for 4 p.m., Friday, July 19, in the Central Administrative Annex Building, Room 216, 1620 19th Street. The grant would begin in 1991-92.
 If approved, the grant would provide for teacher training in cooperative learning, curriculum writing, improved instructional techniques and methods, renewed cultural awareness for students, and an emphasis on English and social studies. The grant project would involve limited English proficient (LEP) students at O. L. Slaton Junior High School.

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