



EL EDITOR



Vol. IX No. 42

Week of September 4 thru 10, 1986

Lubbock, Texas

Se Preparan Las Fiestas de 16

Fiestas del Llano, Inc., announces its annual Fiestas del Llano to be held from September 13-16 at the Lubbock Memorial Civic Center. Co-Chairs are Marie Luisa Mercado and Carol Swain.

This year's fiestas is a celebration of the 176th anniversary of the beginning of Mexican Independence from Spain and also commemorate the 15th year of a Lubbock celebration of this event by the Mexican American community Fiestas del Llano Inc., through sponsorship of Civic Lubbock, Inc., Anheuser Busch, and Cultural Affairs Council invites the entire multicultural community to join us in this celebration which is also a part of Texas history and a part of the heritage of a large percentage of

Lubbock citizens.

The festivities will begin Saturday, September 13, with a parade at 10:00 a.m. followed immediately after by the Ribbon Cutting ceremonies and Proclamation at the Civic Center. Grand Marshall for the Parade will be Texas Supreme Court Judge Raul A. Gonzalez. Also scheduled that evening at the Civic Center is a dance with music provided by the very popular hispanic band Little Joe Y La Familia.

During the 4 day event, a variety of entertainment is presently being scheduled and sought. Entertainment already scheduled includes El Ballet Folklorico De San Antonio (September 16), a dance trio by Ariel Fernandez, El Mariachi

Flores, El Mariachi Original, Mi Tequila, Texas Twilight, and Gospel groups. Other entertainment, both individually and groups, is still needed. If interested please call Rose Perez (747-3380), Yvonne Garza (792-1324), or Dolores Lovington (745-8888).

On Sunday, September 14 at 7:00 p.m. in the Theatre, the Senorita Fiestas Pageant will be held. A total of 10 young ladies will compete for the honor of representing Fiestas del Llano during the year 1986-87.

In addition, during the Fiestas, vendor's booths will include a variety of Mexican and Mexican American cuisine. Booths can still be obtained by calling Roberto Narvaiz (792-5037). Arts and Crafts this year includes a children's corner or "Rincon de Ninos", an art gallery, a display of the art work of artist, Pedro Rodriguez from San Antonio. For more information contact Dolores Martinez (793-1829).

A special treat at Fiestas will be *The largest Pinata in Fiesta History*.

On September 15 at 10:00 p.m. is scheduled the famous *Grito de Dolores* or the Cry for Independence as was done by Father Hidalgo y Costilla on September 15, 1750.

For general information about Fiestas del Llano events, contact Ms. Mercado at 747-5238 or Ms. Swain at 795-1190.

Busque La Edicion Especial de 16 de Septiembre la Proxima Semana!

Fiestas Del Llano

Fiestas del Llano, Inc. presenta Las Fiestas del Llano 1986 desde el 13 al 16 de septiembre en el Centro Civico de Lubbock, según Mari Luisa Mercado y Carol Swain, quienes estan encargadas del evento anual este año.

Este año la celebración del 1760 aniversario del la iniciación de la independencia de México con el yugo español conmemorará quince años seguidos que se celebra este evento por la comunidad méjico-americana de Lubbock. Invitamos a la comunidad multicultural del area

¿QUÉ PASA?

Lubbock Voter Registration Project

The Lubbock Voter Registration Project will have its kick off meeting on: September 6, 1986 at the Carpenter Union Hall which is located at 2002 on Ave. J. and starts at 9:30 a.m. We will have coffee and donuts while Frank Stuart, the Lubbock County Tax Assessor Collector deputizes volunteers for the voter education registration drive. We need you, your friends, and neighbors to make this voter registration drive a success!!!!

We will be meeting every Saturday at 9:30 a.m. until October 4, 1986 at 2002 Ave. J Carpenters Union Hall for the voter registration drive. For further information call the headquarters at 762-5059, 820 Ave H, from 9:00 a.m. until 4:00 p.m.; after 6:00 p.m. 762-2682 or 747-2754.

CFS/Skills in Parenting

Catholic Family Service, Inc. will once again be offering the series, Skills in Parenting. The six two hour sessions cover a variety of issues and aspects of parenting, including: needs of parents, coping with stress, expectations by parents of their children, understanding and communicating with children, discipline, developing self confidence in a child and parent support systems.

The series is offered as part of the Family life Service program of Catholic Family Service, Inc. It is a repeat of sessions offered in the fall. This series is geared toward families with children ages four through eleven. The agency offers similar series for parents of infants and toddlers, and parents of teenagers throughout the year.

The Skills in Parenting series begins September 16, 1986 from 7 p.m. to 9 p.m. It will be held at the Catholic Family Service building at 123 N. Ave. N. Although there is a \$10.00 fee, scholarships can be arranged. The sessions are non-sectarian in nature and the public is welcomed, regardless of race or creed. Call 765-8475 for further information.

West Texas Demo/5th B-Day

The West Texas Democrats will hold its 5th Birthday Party on Friday, September 5th at 6:30 p.m. at 4807 on 17th Street Lubbock, Texas.

Special guest speaker will be Texas Governor Mark White. There will be a barbecue Dinner for \$7.50 per person (No Democrat turned away for inability to pay). Casual Dress is permitted. Special Guests include State Senator John T. Montford; Councilwoman Maggie Trejo; Councilman T.J. Patterson.

de Lubbock y pueblos circunvecino a celebrar estas fiestas, cuyas se han hecho posible con las contribuciones de Civic Lubbock, Inc., Anheuser Busch, y el Cultural Affairs Council. Las fiestas patrias son parte de la herencia de un porcentaje muy grande de Lubbock. Al mismo tiempo el evento conmemora parte de la historia de Tejas.

Las festividades empiezan el sabado 13 de septiembre con un desfile a las diez de la mañana. Grand Marshall del desfile será el honorable juez de la Corte Suprema de Tejas, Raul A. Gonzalez. Inmediatamente después del desfile empiezan las fiestas en el Centro Civico donde se revelará la *Pinta mas grande de la historia de fiestas del llano*. Esa noche hab'á baile grande con la música del famoso *Little Joe Y La Familia*.

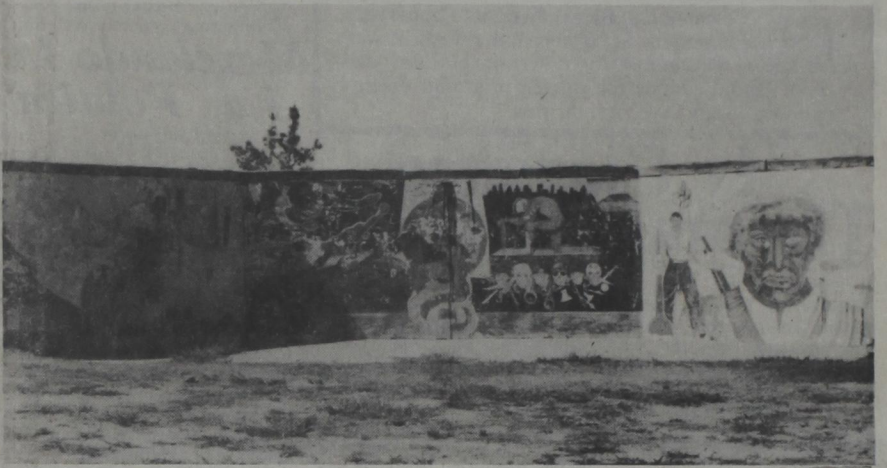
Durante los cuatro dias de festividades habrá una variedad de entretenimiento incluyente *El Ballet Folklorico De San Antonio (el 16 de septiembre)*, El grupo de *Ariel Fernandez, El Mariachi Flores, El Mariachi Original, Mi Tequila, Texas Twilight*, y varios grupos juveniles representando programas de YWCA de Lubbock. Si hay un grupo o individuo interesado en compartir su talento especial, llame a Rose Perez (747-3380), Yvonne Garza (793-1324), ó Dolores Lovington (745-8888).

El domingo a las 7:00 de la noche se coronará a la *Senorita Fiestas Del 1986*, la cual representará Fiestas del Llano, Inc. en varios eventos durante el año. A la ganadora se le entregará una beca escolar. Compitiendo estan 10 señoritas con mucho talento y esperanzas de ser seleccionadas.

El martes 15 de septiembre a las diez de la noche empezará la aclamación a los heroes con *El Grito De Dolores* por representantes del Consul de Mexico en Lubbock.

Además de estas festividades habrá puestos de comida y artesanias. Este año el artista Pedro Rodriguez de San Antonio compartirá su talento con el público de Lubbock.

Por más información sobre Fiestas del Llano, póngase en contacto con una de las siguientes personas.



'El Mural' ¿Forgotten?

The vandals had painted tears coming from Emiliano Zapata's eyes. It was as though they knew how Zapata would feel if his picture would have been vandalized as it now stands.

It was in 1976 or 77. No one is really sure. The artist, Fernando Peñafoza, did not date. I can only remember that much was said and one might say much was accomplished by the painting of a mural in Aztlan Park.

The mural was to be a memorial of the 1970 tornado to the Chicano barrio which had been a devastated and its residents scattered throughout Lubbock.

It had been a barrio which had seen countless experiences including fiestas, building of churches, immigration raids and who can forget the violence. Violence among neighbors and brothers who probably the next day would embrace and shake hands to let by-gones be by-gones. And there is no denying that there was the type of violence that hurt and even killed people. The type of violence in which the police would always seem to show up after everything had already happened. Always pushing everyone around and showing their self-proclaimed superiority.

All this was to be depicted in the mural. But as the Brown Berets, Raza Unida, Nephtali DeLeon, and others began to explain the need for a mural, most would ask, what is a mural?

So began the effort to paint a mural in then the site of the old labor camp. The park was yet to be named Aztlan Park. The labor camp signified to many the hard work by countless Chicanos in Lubbock to pick cotton, work the gins and in essence, build Lubbock.

The people of "El Barrio Viejo", not Guadalupe as it is called now were convinced that the mural needed to be built and painted. One memorial had already been erected by the American G.I. Forum only to be taken down because the City said it was unsafe.

After much discussion, pickets and arguments between the City Council and the proponents of "El Mural", the City finally submitted to building a concrete wall for the mural. Monies for paints were gathered by organizations and individuals and churches.

The artist was contracted by Nephtali DeLeon. Fernando Peñafoza was a reknown "movement" artist who was active in Chicano affairs although he was by nationally Bolivian. His fee was only a place to sleep, to eat, his transportation and of course...a few beers now and then.

Originally scheduled to be completed in two weeks, the

mural was finally completed after about 4 weeks because of a combination of the elements, the concrete not being dry, lack of materials and a few too many beers sometimes.

Then came its unvieling. Sometime in 1976 or 77, most remember it was the early part of the year.

"El Mural" startled many, surprised few, made a few mad and disappointed none.

The vivid colors of blues during the tornado as it distructed the labor camp and the reds of the future wars that might come to be made the eyes of the crowd squint in the winter air.

Everyone understood the meaning of the painting of the tornado and the explanation of our culture with the head of Zapata flanked by campesinos and their families. But as eyes

centered on the center drawing of the warrior holding down the missiles, many ask what it meant.

What it meant to many was that la Raza Cosmica was the key to the future. The key to preventing war and distruction among nations. That la Raza Cosmica that came from the campesino to the labor camps and now to the future would be us and our future.

Thoughts of the future were far from the thought of Juan as he shook the can of paint to place his mark on the wall in Aztlan Park. Thoughts of the past were not in Maria's mind as she scratched the surface of the wall in Aztlan Park.

But thoughts of what was and what was meant is in the mind of this writer as I write this and as I took the picture the other day. Thoughts of what "El Mural" was, what it should be and why it should be restored should be on someone's mind.



'The Lemon Grove Incident'

On January 5, 1931, Jerome T. Green, principal of the Lemon Grove Grammar School, barred 75 children of Mexican descent from entering his school. Outraged that their children were being segregated from the Anglo children, the Mexican American community of this San Diego suburb sued the Lemon Grove School Board and won. The story of the nation's first successful legal challenge to school segregation is told in "The Lemon Grove Incident," a KPBS-produced docu-drama.

Using a combination of dramatized scenes, archival footage, and the recollections of witnesses, "The Lemon Grove Incident" weaves together the story of a group of people determined to fight what in their view was an injustice and an insult.

Former students recall the barn-like school they were supposed to attend and the heated community meetings that resulted in a boycott of the segregated school. Robert Alvarez, in whose name the suit was filed, also remembers his day in court when he testified as a boy of 10.

In dramatized scenes based on school board minutes, the Lemon Grove School Board meets to

decide to go ahead with the new school and to keep the purpose of the school hidden from the Mexican Americans. The trial is also dramatized, as are meetings with the Mexican Consul and community meetings of Mexican American parents.

"The Lemon Grove Incident" is a production of KPBS Television. It is produced and written by Paul Espinosa. Director and editor is Frank Christopher; director of photography is Russell Carpenter; story idea suggested by Dr. Robert Alvarez, Jr. The program has already garnered a number of awards, including three San Diego Emmys, a Cine Golden Eagle, a Gold Award at the Houston International Film Festival, and a Certificate of Merit from the American Bar Association.

Funding for "The Lemon Grove Incident" is made possible by grants from the Corporation for Public Broadcasting; the California Council for the Humanities, a state-based program of the National Endowment for the Humanities; the Helene and Detmar Walter Endowment Fund; Public Television Stations; and KPBS Television.

Editorial

This week's shunning by the Visitors and Convention Bureau and the Lubbock Chamber of Commerce in the promotion of the Lubbock Music Festival shows our community one more time that Lubbock is still trying to ignore the fact that it is a pluralistic city composed of not only Buddy Holly rock and rollers and Lubbock symphony socialites but a wide variety of ethnic groups and cultures who have contributed as much if not more than others to West Texas.

The organizers of this weeks Music Festival have total ignored Chicano and Black music in their celebration of music in West Texas. Did they not know that the traditional "Country" music actually was derived from "rancheras" that are now played by Little Joe and La Familia and by our own Chicano musicians in Lubbock? Did they not know that Buddy Holly was heavily influenced by Black music?

As we celebrate what the Chamber of Commerce calls "a september to remember", should we not remember others besides those who "fit" the ideals of Lubbock. Chicanos and Blacks do want to be part of Lubbock not only in September but always. If we continue to be ignored for our contributions, we cannot blame anyone for singing in a loud voice; "Lubbock in my rear-view mirror."

Is Clarence Thomas A 'Tom'?

By Cecilio Morales

People like Clarence Thomas may yet force us to come up with a new definition for the term "Uncle Tom." Thomas, a black Reagan Administration appointee, was reconfirmed by the Senate last week as chairman of the Equal Employment Opportunity Commission (EEOC).

Faced with stern inquiry during confirmation hearings from Democratic Senators Howard Metzenbaum of Ohio and Paul Simon of Illinois, Chairman Thomas belatedly unfurled the flag of civil rights.

Deservedly praised by Republicans for his financial management of EEOC, Thomas knew well that Metzenbaum and Simon sought principles, not merely the fiscal bottom line.

Thomas stated that "regardless of what I think" he will follow the Supreme Court's determination that goals and quotes are acceptable legal remedies for longstanding discrimination in employment.

He has also unveiled two initiatives startling for the Reagan Administration: a nationwide toll-free number for those with complaints (1-800-USA-EEOC); and a new policy on enforcement. They may be mealy-mouthed responses, as anyone who has attempted deal with bureaucracies might counter.

Yet the new enforcement policies have so impressed Rep. Matthew Martinez, chairman of the House of Education and Labor Subcommittee on Employment Opportunities as well as the Hispanic Congressional Caucus, that the California Democrat has drafted legislation expanding the powers of EEOC.

The move comes at a time when the Black Congressional Causus is so disillusioned with the Reagan administration that it has pushed appropriations legislation defunding the Civil Rights Commission and its chairman, Clarence Pendleton.

Pendleton, you will recall, was the source of the gem disparaging the equal work-equal pay concept of comparable worth as "the looniest idea since Looney Tunes."

Clearly, Thomas is -- at a minimum -- shrewder than his namesake. For one, he appears to know the subtle art of compromise, the hallmark of the Constitution.

It is a truism in Washington today that under President Reagan civil rights are rapidly returning to the back of the bus.

While Reagan himself has vigorously protested such charges, his administration has included a headline-making cast of race regressives such as great white hopes Edwin Meese and Bradford Reynolds, and minority

rhetoricians as Pendleton and former Civil Rights Commission staff director Linda Chavez.

Cleverly, white Meese and Reynolds have hidden behind smoke-and-mirrors constitutionalism and technicalities to sidestep the affirmative action and voting rights law, Pendleton and Chávez have worked the storefront of "minority members who think like us."

In Jive, as the movie "Airplane" had it, this translates into "Uncle Tom" -- the white man's folkloric subservient lackey.

His commission defunded, Pendleton's fortunes would appear to be receding. Chávez, who embarked this year on a hopeless quest for the Maryland seat of retiring Republican Sen. Charles Mathis, is similarly fading from the horizon.

Of the Reagan appointees to the civil rights arena, that leaves Thomas. Is he sincere or, detecting a grain of truth in David Stockman's dictum that the "Reagan Revolution" has failed, is he ready to make a deal with the uncertain future?

Whatever the case, Thomas may well be at the cutting edge of things to come. In civil rights, as the Dr. Martin Luther King, Jr. recognized from the start, the principle target is the hearts of men and women, not law.

Today's attitudes seem so firmly to project the pre-1984 petty apartheid that rent this country apart -- whatever the legal philosophy -- that the social victory, while not won, is decidedly advanced, Reagan or no Reagan. No one today would really expect anyone to live with absurdities such as the racially separate drinking fountains of 22 years ago.

Yet, as he neared his martyrdom in Memphis, the Dr. King had begun to formulate the economic version of his famous dream. With minority unemployment rates still hovering close to or above the double-digit level, and minority youth joblessness stuck at over 40 percent, Chairman Thomas, and others in similarly responsible economic policy positions, hold the key.

How else but through employment will the crushing, chronic poverty of the bulk of minority groups be overcome? How else shall minorities attain the wherewithal to make their rights count?

And, pardon the pun, Thomas seems to be no garden variety Uncle Tom. If so, the term needs a new meaning.

(Cecilio Morales, of Washington, D.C., is managing editor of the weekly Employment and Training Reporter.)

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Letter to the Editor

Dear Editor

I read a recent article that the refugee movement is basically protestant and that Nicaraguan refugees are not helped by the different humanitarian groups.

I can tell M. Solvotieri the article's author is a sincere man simply by his straight forward manner. So I am sure he would like to know that this past July 1st Father Anthony Clark, Father Ramon Quinones and sister Darleen Nicgorski came before the judge for aiding refugees. Differing from his present conception, they are of course all Catholic.

Also Bishop Romeo, shot during Mass sometime back, along with those nuns who were raped and murdered in El Salvador were all Catholic and worked for the same people who are now coming as refugees here

fearing for their lives too.

Further Casa Romero, a refuge house in Texas, has at present some refugees and half are Nicaraguan.

Lastly I want M. Solvotieri to know that to oppose Reagan policies in Central America does not mean a person is mainstream. As a matter of fact, Kennedy's (another Catholic) approach of winning the hearts and minds of Central Americans through economic development, The Peace Corps and other methods in this "Alianza Por El Progreso" was a completely different approach than Reagan's attempts to force peoples into conduct he wants for Central Americans.

Thank You for Your Time John A Carry, Austin

P.S. People interested in alternatives to Reagan would be well to read about Kennedy and his Alliance for Progress.

Mezclando La Iglesia Con La Política En México

Por Richard Salvatierra

La reciente tentativa sorprendente por parte de la jerarquía de la Iglesia Católica Romana en el estado mexicano de Chihuahua, de cancelar las Misas en protesta por las elecciones fraudulentas de Julio 7 en aquel estado, llega como un acontecimiento ominoso.

La historia de la Iglesia Católica en México es de lo más desafortunada. Y, si la Iglesia cree que ha llegado ahora la época de adoptar un papel activista en los asuntos políticos de la nación, está cometiendo un error grave.

El Papa Juan Pablo II ordenó a los clérigos de Chihuahua que no suspendieran las Misas. El Pontífice lo hizo, presuntamente, no debido a la postura política históricamente cínica de la Iglesia en México, sino debido a su oposición al activismo religioso que se basa en la doctrina contemporánea de la "teología de la liberación."

A principios del siglo diecinueve, inmediatamente después de la independencia, México empezó a reaccionar contra los excesos de mucho tiempo por parte de la Iglesia Católica. Se empezó a situar cierto número de limitaciones sobre dicha institución, que abarcaban las de tener propiedades, dedicarse a la actividad política y criticar al gobierno. Hasta el día actual, los sacerdotes no pueden votar ni llevar hábitos religiosos en público.

Para entender por qué se produjo todo esto, quizás algunos puedan necesitar algunos antecedentes, por decirlo así, sobre la historia de la Iglesia Católica en México. Esta, en términos muy amplios, es la siguiente:

Desde su principio, y con anterioridad a la independencia de México del poder español, la Iglesia funcionó en gran medida a la manera de una potencia de ocupación; en cierta época poseía cerca de la mitad de la propiedad inmueble del país. Siempre se alineó con la política conservadora que protegiera a sus intereses creados y que excluyera eficazmente a la mayoría de los mexicanos de la participación en los asuntos coloniales. Mientras tanto, la Iglesia recaudaba sumas enormes por razón de sus inversiones, de los diezmos y los pagos por concepto de servicios religiosos.

Durante la lucha por la independencia, la Iglesia Católica como institución y el Papado se opusieron al establecimiento de un estado mexicano soberano -- aún cuando dos sacerdotes respetados, Hidalgo y Morelos, estuvieran al lado del pueblo. Después de la independencia, la preferencia de la Iglesia se convirtió en la retención de todos sus privilegios. A medida que éstos se veían limitados, la Iglesia combatió al estado; de modo oportunista, combatió a todos los elementos liberales y llegó tan lejos como hasta a unir su suerte a la del bribón Antonio López de Santa Ana.

A mediados del siglo diecinueve y especialmente como resultado de la Constitución de 1857, la Iglesia perdió cierta autoridad jurídica y se vio obligada a empezar a vender algunas de sus propiedades. Una de las acciones de represalia fué la de negar los sacramentos a cualquier funcionario que hubiera jurado fidelidad a la nueva Constitución. Cuando se impuso a Maximiliano de Austria en calidad de Emperador de México, la Iglesia Católica se convirtió en

su partidaria ferviente - debido a que la Iglesia lo vió a modo de vehículo posible para el restablecimiento de sus privilegios que disminuían.

Las luchas para despojar a la Iglesia de estos privilegios continuaron, casi ininterrumpidamente, hasta la época misma de la revolución mexicana - aproximadamente entre 1910 y 1920. En cierto sentido, aquel derramamiento de sangre horroroso fué solamente un intermedio.

La actitud general de los gobiernos mexicanos sucesivos, desde la época de la independencia hasta ahora, no fué la de interferir con la práctica del catolicismo - aunque no se puede decir otro tanto de las demás religiones - sino únicamente la de limitar a la Iglesia a la actividad meramente religiosa.

De todos los gobiernos, el Partido Revolucionario Institucional (PRI) que gobierna actualmente, quizás si haya sido el más tolerante. Pero el PRI surgió cuando casi todo lo que tenía que hacerse en este respecto ya se había efectuado.

En su oposición a la "teología de la liberación" - y la situación de Chihuahua sugiere alguna adhesión a esta doctrina por parte de la Iglesia - el Papa recomienda, en vez de dicha doctrina, una nueva cristiandad que, por lo menos políticamente, reconozca los peligros de la ideología marxista. El tiene muy poca paciencia con los clérigos que confunden a los principios cristianos con la doctrina marxista.

En este respecto, entre paréntesis, asumo que el dirigente del mundo católico pierda la paciencia con la Orden de los Padres y las Hermanas de Maryknoll cuando, como ocurre en uno de sus libros, ellos hablan de la necesidad para la "re-estructuración de los órdenes políticos y sociales opresores, dondequiera que éstos existan, en Calcuta o Chicago, en New York o Recife."

Es bastante interesante el que, en la relación de los centros de población, los miembros de la Orden de Maryknoll no mencionen a ciudades tales como La Habana, Varsovia, Moscú o Pekín, como lugares que exigen una "re-estructuración."

La Arquidiócesis de Chihuahua, así como las de otros lugares de México, harían poco favor a aquella nación si procuran inmiscuirse - asumiendo que el gobierno siquiera tolerará dicha intromisión - en los asuntos actuales políticos y económicos de la nación, que son muy delicados.



Y los del Lubbock Visitors and Convention Bureau no saben que se van a llevar acabo las Fiestas del Ya-No. Pues este fin de semana los de la Bureau (inglis para Comite de Mangeritas) publicaron (pagado) un anuncio en el unico periodico que le da competencia a El Editor (mejor conocido como el A-J) donde ponen una lista de todas las actividades de el mes de Septiembre Tienen el Festival de Musica--y mas tarde hablaremos de eso-- el Festival de Vinos; el Festival de Globos; La Fair; y el Homecoming de Texas Tech.

¿Y las Fiestas del Ya-No? Pues este Alacran no sabe mucho y entiende mucho menos pero quizás se este ignorando la comunidad Chicana por la Camara de Comercio por razon de de no hay representacion de Chicanos en la Camara de Comercio o en el Vistors and Conventions Bureau.

¿Que paso con nuestros representante en el concilio?

Y hablando de los Festivales...Pues esta semana la ciudad de Lubbock esta celebrando la Semana de Musica. Estan teniendo diferentes actividades incluyendo musica en el Centro de Lubbock en frente de la Casa de Corte.

¿Y la musica Chicana? Pos se nos hace que los gringos no saben que existe la musica Chicana. No saben que aqui en Lubbock hay conjuntos y orquestas que son reconocido por toda la nacion y que actualmente la musica Chicana hizo mas popular a West Texas que el rock and roll de Buddy Holly. Ante que naciera Buddy Holly, ya la Raza del Valle estaban cantando "El Corrido del West" y otros corridos que decian de la vida en Lubbock y el West de Texas. Hay mucho musicos chicanos en Lubbock...¿Porque no se unen y hacen a la ciudad que los reconosan. Llamente a T.J. y a Maggie.

Y se estan haciendo Fiestas por todo mundo. En Lubbock, en Slaton, en Idalou, en Levelland, en Lamesa, y hasta en el Buffalo Lake. Pues nos dicen que se va hacer un reporte completo la proxima semana en este periodico El Editor. Quesque publicaran la edicion special tradicional que todos los anos sale para que el publico admire y se entretenga. Nos cuentan que la edicion la proxima semana sera mas grande que nunca ya que todos los "ace" vendedores de El Editor se fueron con otros periodicos. Pues ya veremos.....

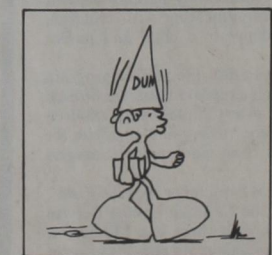
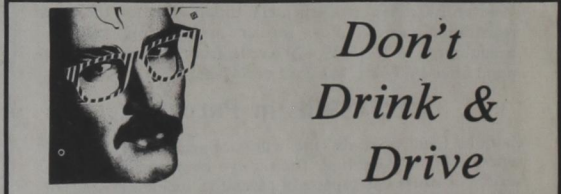
Y todavia siguen las happy hours en el Ambassador y el en Palace. O y ya mero se nos olvidaba el lugar favorito del Brass Banjo. Y los Chicanos siguen disfrutando de su musica favorita en el Brass. Pues ahora no pueden decir que no hay a donde ir con dos lugares como el Palace y el Ambassador a su alcance.

Los que andan registrando votantes dicen que van a registrar un motonal de votantes para las elecciones este proximo noviembre. Nos dicen que ellos planean registrar mas de 1,500 nuevos votantes. Nos dice Manuel Aguilar, coordinador de el proyecto para registrar votantes que hay mas de 4,000 votantes que se necesitan registrar. Dice que va tiene el compromiso de todo el G.I. Forum para ayudar y que LULAC dijo que llevarian dos o tres personas para ayudar. COMA ya esta donando sus oficinas para el esfuerzo pero sabremos este fin de semana cuantos de los miembros estaran ayudando. Si tienen un poquito de tiempo este sabado pase por el 2002 Ave. J desde las 9:30 hasta las 4 de la tarde. Para mas informacion llame al 762-5059 y habla con Manuel Aguilar.

Ahora solo me queda contarles tocante las aventuras de Bidal. Pues nos cuentan que esta semana Bidal anduvo por toda la ciudad hablando con todos los negociantes tocante El Editor. Pues nos dice que todos estan lendo El Editor. "Algunos replenan, algunos nos felicitan, pero estamos seguros que lo estan lendo," nos dice Bidal. Pues es verdad. Me acuerdo de muchas historias que ha leido en El Editor como la de el Sheriff y la de los Drop Outs y la de los Inmigrantes y la de los Teenagers en los Bars y El Alacran y el Dr. Carino y Tras la Cortina y el Rayito de Luz y montonales mas. Pero, si viera, no recuerdo ni una historia que haya leido en los otros "periodicos."

Pues creanlo o no.....Este Alacran ya acabo.

Lo último que necesita el principal partido opositor, Partido Acción Nacional (PAN), así como los dirigentes mercantiles y cívicos, en esta época de crisis profunda de México, es que la Iglesia Católica trate de acercarseles furtivamente. (Richard Salvatierra, de Tucson, Arizona, es funcionario jubilado de carrera del Servicio Exterior de los Estados Unidos.) Propiedad literaria registrada por Hispanic Link, Inc., en 1986.



EL EDITOR

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Tech Prof Believes Hispanics Respond Differently to Ads

Lubbock--Advertisers who think all Hispanics respond to the same advertising messages are prime candidates to make costly mistakes.

Texas Tech University marketing Professor Humberto Valencia said Hispanics are becoming a much sought consumer group as their buying power increases.

"The Hispanic market is not a homogeneous market that will respond to just one message," Valencia said. "There are many different groups that don't all eat refried beans and tortillas."

Valencia pointed to a McDonald's commercial that wasn't aired in Texas because it used the Puerto Rican term Hamburgue for delivery to a Mexican-American audience.

"The correct term for the Mexican-American audience is hamburguesa," Valencia said. "Hispanic audience won't respond or are even offended by incorrect language, just as Anglos would be offended by a foreign advertiser misusing the English language."

Valencia said Hispanics are divided not only into subgroups based on their native country also within subgroups. He cited the Mexican people as an example.

"There are those Mexicans who have been in the U.S. for generations like those that settled near Santa Fe. Those people were of the ruling classes and had money and power," Valencia said. "Also within the Mexican group are those extremely poor people who have just crossed into the country. These two groups respond very differently to marketing techniques."

Valencia cited a lack of understanding of the language as

the primary problem with most advertisements aimed at the Hispanic market.

"A copywriter can't run down the hall to a co-worker who happened to take high school Spanish and expect to get an accurate translation for an ad," Valencia said. "There is a great deal of difference in nuance and meaning between what is taught in the classroom and the slang spoken on the street."

Valencia cited a Cafe Mexico newspaper advertising as an example of poor translation. The ads promoted a new frozen food entree brand-named Burrada. While the company thought the translation was big burrito, Valencia said burrada actually means jackass mistake or statement to some Hispanics.

The Bayer Aspirin people, Valencia said, were also guilty of missing the general usage meaning of the phrase "me cuido" in their ad "Yo me cuido con Bayer."

"While they were trying to get across the message 'I take care of myself with Bayer' what they actually said was 'I protect myself with Bayer'," Valencia said. "By not knowing 'me cuido' is an euphemism for protecting oneself from pregnancy the company ended up with a too literal translation."

The Michelob beer company attracted attention from an ethical standpoint with their translation of the slogan Up with Michelob—suba con Michelob. The translation implies that this beer makes drinkers more drunk, she said.

Valencia pointed to Pepsi Co's advertising for Pepsi Free that says it "has no caffeine and all the taste" as an example of how things

that are important to Americans may not matter to Hispanics.

"Many Hispanics couldn't care less about caffeine. Cuban coffee, for example, is caffeine extract that can give you enough zip to get through the day with only one demitasse cup."

Valencia said not knowing exactly what portion of the Hispanic market will see certain advertisements is a major mistake.

"If you don't know your audience you can't know the cultural norms and language quirks," he said. "If you are advertising food in Florida, you better know the Cubans are the dominate Hispanic group and they eat black beans, not refried pinto beans."

To avoid such mistakes Valencia suggests that mass market advertisers develop regional rather than national campaigns to avoid offending one group of Hispanics with different perceptions than the intended target group.

The Kinney Shoe Co. was one that caught what could have been a mistake by pretesting their advertising. A billboard had been designed to use the tag line "Pisa con Kinney" meaning "to step on it with Kinney," Valencia said.

"What their pretest showed was that some Hispanics could literally translate 'pisa' as a vulgar slang for as a rooster steps on a hen," Valencia said. "After discovering the problem, Kinney's advertising agency decided to change the tag line rather than risk misunderstandings."

Valencia also suggests that Hispanics be included in the creative process and the ads be pretested with different groups of Hispanics before it is released to the general population.

"Hiring Hispanics that are experts in advertising and marketing and taking the extra time and money necessary to coordinate regional campaigns can save a company lots of embarrassment and potential lost sales in the long run," he said.

Clements Anuncia Comite Estatal

El señor Bill Clements, candidato Republicano para la oficina de gobernador de Texas anuncio el nombramiento de su comité consejero estatal de Hispanos Tejanos. Este comité que se reunió en la ciudad de Dallas el día doce de Agosto consiste, de líderes Hispanos Americanos de las varias profesiones, negocios y comunidades del estado.

El señor Clements declaro, "Estoy muy orgulloso de tener este distinguido grupo apoyando mi candidatura. Ellos son mi fuerza en la campaña para llevar mi mensaje a los votantes Hispanos Tejanos."

El señor Don Navarro, de la ciudad de Dallas, el portavoz del comité, declaro, "El señor Clements es un individuo de tremenda estatura entre los votantes Hispanos. Nosotros lo conocemos como un hombre de negocio de gran éxito y líder en asuntos cívicos. El señor Clements sigue un fuerte defensor de la educación pública. El siempre ha mantenido buenas amistades con la comunidad Hispana dentro o fuera del servicio público."

El comité consejero Hispano de Clements proyecta una organización estatal con votantes Republicanos, Democratras, y independientes.

El señor Clements declaro, "Ya basta que los candidatos dar por supuesto al votante Hispano. Si soy elegido yo intendo incluir hombres y mujeres Hispanos en todos niveles de gobierno. Con nuestros intereses y experiencias



en negocio y asuntos comuneros, trabajaremos juntos para realizar un ambiente condutivo a la formacion de capital y creacion de trabajos."

La señora Laura Zuniga de la ciudad de El Paso y vice-portavoz del comité, observo "El señor Clements es fiel a las creencias de importancia a la comunidad Hispana Tejana, cuyo inclusivo oportunidades para el comerciante pequeño, la familia tradicional, y la proteccion del trabajador contra el peso de impuestos. El señor Clements tambien declaro que sigue muy preocupado sobre los grandes numeros de niños Hispanos dimitentes de las escuelas."

Miembros del comité en la fotografia son de izquierda a derecha: *Fila Trasera:* H. Pulse Martinez de San Antonio, Cipriano Guerra de San Antonio, Albert Gonzales de Houston, Bob Estrada de Dallas, Jose Medellin de San Antonio, Rudy De La Pena de Weslaco, Don Navarro de Dallas, Martin Cordova de San Antonio, Pete

Chapa de San Angelo, Zeke Navarrete de Amarillo, Bob Bailon de Austin y Andres Tijerina de Austin. *Fila Central:* Louis Terrazas de San Antonio, Alfred Gutierrez de Bryan, Jesse Morales de Brownsville, Laura Zuniga de El Paso, anterior gobernador Bill Clements, Sylvia H. Maddox de Austin, Jose Aceves de El Paso, Willie Serna de San Angelo, Liborio Hinojosa de Mercedes. (Tambien en la foto esta Juan Perez candidato para representante estatal en Grand Prairie). *Fila Delantera:* Brownie Trevino de Dallas, Misael Montemayor de Houston, Robert B. Aguirre de San Antonio, Hector Beltran de Fort Worth y Joe Madrigal de Bedford.

Miembros del comité hispano ejecutivo que no aparecen en la foto: Bibi Rubio de Dallas, General Richard Cavazos de Leander, Robert Ortega de El Paso, Cynthia Ramirez de Zapata, Esther Gonzales-Arroyo Buckley de Laredo, Ralph Martinez de Dallas y Ed Bernaldez de El Paso.

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Tech Faces Kansas State In Opener

By Alan Boese

Texas Tech opens its 1986 football Season Saturday night at 7 p.m. in Jones Stadium as two touchdown betting favorites to tame the Kansas State Wildcats.

But the usual booster and media-hyped winning predictions for the Raiders are missing from Lubbock this late summer, despite the arrival of Former University of Texas defensive coordinator David McWilliams as head coach.

Red Raider fans realize the difficulty of their schedule this year, especially early. And they know the Red-and-Black has not posted a winning season since 1978.

Tech should once again field a solid defense, but once again may be saddled with questionable offensive fire power.

Thus fans applauded McWilliams' announcement last week that sophomore Billy Joe Tolliver would be his starting quarterback. Tolliver electrified Jones Stadium late last fall when he threw for a record 422 yards and five touchdowns in a 63-7 triumph over TCU.

Tolliver's two following performances - losing efforts against SMU and Houston were

more modest. But the memory of the TCU triumph sparked hopes of a passing potential Tech has not enjoyed since the glory days of Joe Barnes and Rodney Allison.

The sophomore slinger should have an adequate receiving corps featuring Tod Ryden, Tim Tannehill, Wayne Walker, Lenvel Stinson and Tyrone Thurman.

But the Raiders running game may not balance their passing attack unless Timmy Smith is fully recovered from a knee injury suffered early last year. A supremely gifted runner and a definite pro prospect, Smith is presently listed as the No. 3 half back behind Bouvier Dale and Erwin Ferris.

Despite the recent orthoscopic surgery on Brad Hasting's knee, the quick-reading, wide-ranging and hard-hitting line backer should be recovered sufficiently to lead the Tech defense once conference play begins September 27 when the Raiders host Baylor.

Other defensive standards include tackle Artis Jackson, end Calvin Riggs, Cornerback Roland Mitchell, rover Leonard Jones, and Safety Merv Scurllark.

The Raiders will find out early if they can play with the big boys.

After Kansas State, they face Miami of Florida, one of the top-ranked teams in the nation. After their conference opener with Baylor, they play Texas A & M and Arkansas. Those four games unquestionably will determine the Raiders fate this year.

By comparison, Saturday nights' opener should provide Tech with a warm-up. Although the Tigers beat Western Illinois 35-7 August 30, they finished 1-10 and dead last in the tough Big Eight Conference in 1985.

Only about 25,000 fans are expected for the game, which will be aired locally by radio station KFYO with veteran Tech broadcaster Jack Dale announcing the play-by-play.

The following is the 1986 Texas Tech Line-up: TE-85 Tod Ryden; FE-16 Tim Tannehill; LT-54 Aubrey Richburg; LG-66 Jeff Keith; C-76 Chris Tanner; RG-62 Mike McBride; RT-75 David Stickels; SE-80 Wayne Walker; WB-1 Eddy Anderson; QB-17 Billy Joe Tolliver; IB-8 Bouvier Dale; FB-32 Clifton Winston; LE-88 Ricky Boysaw; LT-69 Artis Jackson; RT-97 Danny Schwertner; RE-35 Calvin Riggs; SLB-39 Gary Warren; MLB-58 Tony Durden; WLB-42 Michael Johnson; CB-25 Roland Mitchell;



Timmy Smith

Billy Joe Tolliver

NO WHERE TO HIDE—Senior middle linebacker Brad Hastings notches one of his 171 tackles that set a school record last season. Billed as an All-America candidate in 1986, Hastings has 312 tackles over the past two seasons, which is more than any returning Division I player.

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The Day Of The 'Chancla'

By Herman Sillas

My first grade teacher was pretty. I don't recall her name, but I do remember what she did to me one day.

"Now children, today we are studying the letter 'C'. As I call your name, stand up and give me a word beginning with 'C'. Remember, don't use a word that was already used by someone else."

All 20 of us squirmed in our chairs as we sought the approval of our young instructor. Anxiously, I waited for my name to be called.

One by one, my classmates stood up and responded. "Chicken." "Cookie." "Candy." I scrambled the words of my limited vocabulary, trying to find one that had not been used. Each time I thought of one, another student used it.

Then it came to me. The word I was ready. I was sure no one else would use it. "Herman," the teacher called on me at last. "Yes, ma'm."

"What word do you know that begins with the letter 'C'?"

I stood up and in a loud voice responded, "Chancla."

"What? my schoolmarm inquired.

"Chancla," I answered, more softly this time.

"How do you spell it? Do you know how to spell it?"

Of course, I didn't. The class giggled at me.

"Chank-la" my teacher repeated. "Do you have one, Herman?"

"No, ma'm, but my mother has two."

"What are they?" she probed impatiently.

"Chanclas," I responded again. "Well, what do they do?"

"Nothing." The class snickered at that one.

"You said that your mother had

two?"

"Yes, ma'm."

"What does she do with them?" she pushed on.

"You know," I tried again. "She wears them on her feet in the morning." Surely by now she knew what I meant.

"You mean slippers?"

"No, ma'm. Chanclas." I had never heard of slippers.

The giggles elevated to laughter. Frustrated, my teacher proclaimed, "There is no such word, Herman. Give me another word."

How could there be no such word? My mother always asked me, "Man (my home name), bring me my chanclas. I knew my teacher was wrong. I told her so.

It didn't matter. She wanted another word.

I refused. To have complained meant that my mother was wrong and I wasn't going to have any part of that conspiracy. I continued to stand while the teacher went around the class getting more American 'C' words. I honestly believed that chancla was an American word, not a Spanish one. So far I was concerned, "slipper" was the foreign word.

My day of the chancla happened in 1940. Unknowingly, I had confused the two languages. I was a 6-year-old bicultural and bilingual student and didn't know it. My teacher didn't either.

I don't remember how long I stood or if I finally gave another word. But I was hurt; my confidence shattered. I had found that I lived in two worlds, one intolerant of the other. The laughter and scolding stayed with me.

Many Hispanics of my generation also had their day of the chancla. It might have been another word, but the result was the same. They were asked to

denounce their teachings at home in order to be accepted. Some found the experience too humiliating and they no longer responded to the monocultural system. These chancla children merely occupied space until they were pushed out of our schools.

Looking back, I can also feel sorry for my non-Hispanic classmates. I had brought them a new word - and our teacher blew it. Twenty children went home without learning another word for slipper.

They thought I was trying to be funny. I thought I was smart. We all lost. I lost my confidence. They went away believing that only English words mattered.

Today most teachers recognize that the new children in our schools - with unfamiliar words at the tips of their tongues - bring cultures and experience that should be shared.

In this shrinking world, we need to understand and communicate with our earthly neighbors.

As residents of an important country like the United States, we should all be prepared to acknowledge that *chancla* can be as comfortable as slippers. Just ask my Mom.

(Herman Sillas is partner in the law firm of Ochoa & Sillas, with offices in Los Angeles, Sacramento, Oakland and Mexico City.)

Hispanic Link, Inc. Copyright 1986.

Base Sets Open House

Reese Air Force Base, Texas - Multicolored hot air balloons will fill the West Texas skies over Reese Air Force Base on Sunday morning, September 14, 1986. A balloon launch at 7:30 a.m., signals the opening of this year's annual base open house.

The day will be filled with flying demonstrations by Reese aircraft and Air Force fighter aircraft.

The Confederate Air Force will fly in with some of their vintage military aircraft that will also be on display. Between 8:30 and 10:30 a.m. area civilian pilots will have the opportunity to fly their aircraft into Reese.

Food and beverages will be available throughout the day. Admission is free with gates opening at 6:30 a.m.

La "Historia Oculta" de Espana Brinda Futuro

Por Richard Salvatierra

La gloria de Espana, desde la pre-historia hasta los tiempos modernos, es algo que el pueblo de los Estados Unidos conoce poco. Cuando Más, tiene únicamente nociones superficiales acerca de la Inquisición, o del "saqueo" del Nuevo Mundo por parte de Espana, o del fascismo en tiempos de Franco y, desde luego, de la crueldad de las corridas de toros.

Con la posible excepción de los académicos y del número relativamente pequeño de estudiosos serios de la Península Ibérica, rara vez encontramos a alguien que pueda hablar con conocimiento de causa, por ejemplo, sobre aquellos ocho largos siglos en que Espana estuvo reconquistando sus tierras de los invasores musulmanes, lo cual, a su vez, preparó el escenario para otra hazana magnífica, la incorporación del Nuevo Mundo a la civilización occidental.

En la cúspide de su poderío cerca del final del siglo XVI, y con su propio sentimiento profundo del destino manifiesto, la influencia de Espana se sintió por toda Europa, con su impulso reforzado en aquella época por las corrientes renacentistas de Italia y los Países Bajos. Es lo más probable que la arrogancia y la tozudez del temperamento espanol hayan nacido en este momento de la Historia.

Esto, y mucho más - incluyendo al hecho poco conocido de la ayuda de Espana a los colonizadores norte-americanos en su lucha por la independencia - por desgracia es desconocido en gran medida por la inmensa mayoría de los residentes en los Estados Unidos. Quizás si, como lo ha dicho el novelista mexicano Carlos Fuentes, esta ignorancia haya sido "fomentada por la analogía del protestantismo y el modernismo."

Un hecho "perdido" muy importante sobre Espana es su tradición democrática - que data, por lo menos, de principios del siglo XIX, cuando se estableció la primera república, al tiempo en que llegaban a su fin las Guerras Napoleónicas. De seguro que han habido muchas interrupciones en esta tradición, entre las cuales la

cruel Guerra Civil Espanola (entre 1936 y 1939), que dió paso a la dictadura de Franco, ha sido sólo la última.

Han transcurrido solamente 11 años desde la muerte de Franco. En este breve espacio de tiempo, Espana ha mostrado una madurez política mucho más allá de lo que la mayor parte de los europeos o americanos esperaban.

Hace dos meses, el Primer Ministro Felipe González fue elegido para un segundo período de cuatro años. A cada día que pasa, González, socialista que no actúa como tal, llega a ser cada vez más valioso, por lo menos en tres campos de interés:

- Dentro de la Alianza del Atlántico del Norte.

- En la América Latina, donde la lección del renacimiento de la democracia en la Espana actual no ha pasado desapercibida.

- Y en relación con los intereses globales de los Estados Unidos.

González está dedicado a una alianza con las naciones libres del mundo; sirvió como instrumento para organizar el referéndum que mantuvo a Espana en la OTAN, a pesar de la oposición enérgica por parte de los comunistas y demás fuerzas de izquierda en su país.

La tendencia en Europa y en los Estados Unidos ha sido la de ver a Espana como a una nación semi-africana. Afortunadamente, esta percepción equivocada viene cambiando. Según comentó recientemente la revista "The Economist", de Inglaterra, "la Espana que se unió a la Comunidad Europea en Enero es una democracia de la clase europea plena."

Aunque los nexos imperiales de Espana con la América Hispana quedaron rotos hace mucho tiempo, los lazos emotivos han permanecido fuertes - mucho más fuertes que los existentes entre Portugal y el Brasil. El renacimiento democrático de Espana, por lo tanto, estará teniendo su efecto especialmente sobre las democracias más frágiles del continente. ¿Podría haber una conexión ya entre este renacimiento y el hecho de que las dictaduras militares latino-americanas han venido desapareciendo en épocas recientes?

Por último, se halla el asunto de

las relaciones oficiales de los Estados Unidos con Espana. Una cuestión inmediata es la suerte de las bases militares estadounidenses en territorio espanol, que los sectores anti-estadounidenses han venido exigiendo que se retiren. A González le preocupa este sentimiento; él ha insistido públicamente en que debe de mantenerse un "equilibrio" por el interés de la paz mundial.

González hace énfasis sobre la importancia de la política estadounidense, que permite un mayor sentimiento de autonomía e involucración por parte de las naciones europeas en los asuntos de la defensa. En pocas palabras, en el caso específico de Espana, él viene abogando por una relación más "equitativa". Esto brinda a los elaboradores de la política estadounidense una oportunidad inusitada para forjar una relación más estrecha con Espana. Esto guarda relación con nuestros intereses y los de ellos.

El primer ministro espanol viene enfrentándose a problemas internos graves, incluyen do una economía débil y el interminable movimiento separatista vasco. Pero González ha demostrado grandes habilidades como dirigente; los cuatro años próximos deberian de ver a Espana moverse aún más hacia adelante bajo su dirigencia, tanto en el frente interior como en el internacional.

Los Estados Unidos deben de hacer todo lo posible para fortalecer su alianza con Espana - una Espana actualmente confiada, una nación democrática que celebrará pronto el quingentésimo aniversario de aquel desembarco épico, efectuado por Colón en el Nuevo Mundo. Esta epopeya es sólo uno de los muchos logros de un gran pueblo durante una larga historia.

(Richard Salvatierra, de Tucson, Arizona, es un funcionario de carrera jubilado del Servicio Exterior de los Estados Unidos.)

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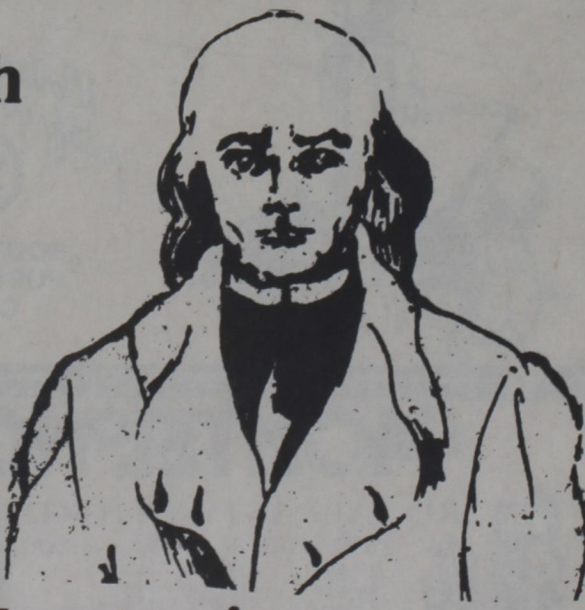
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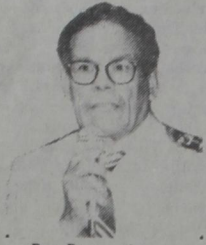
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Por Pastor Garcia

La Resurreccion

La resurrección de los muertos era el tema principal de Pablo. El tema principal de Pablo no era como el tema principal que oímos hoy en día de muchos predicadores evangelistas del evangelio: "Prosperidad monetaria y bienes terrenales." Como que dan la impresión que el tiene más santo; (atrasados). El tema principal de Pablo no era ni la sanidad divina, no parece ser que Pablo andaba detras de los enfermos, sino detras de los pecadores. He aquí su mensaje: "Empero Dios habiendo disimulado los tiempos de esta ignorancia, ahora denuncia a todos los hombres en todos los lugares que se arrepientan: por cuanto ha establecido un día, en el cual ha de juzgar al mundo con justicia, por aquel varon al cual determinó: dando fe a todos con haberle levantado de los muertos." Hech. 17:31,32. "Mas ahora Cristo ha resucitado de los muertos; primicias de los que duerman es hecho." 1-Cor.15:20.

Porque asi como en Adán todos mueren, asi también en Cristo todos serán vivificados. "ver. 22. De aqui sigue, que Cristo ya no está en la cruz, como algunas religiones lo tienen todabia crucificado hoy día. La religión de Cristo enseña que él está sentado a la diestra de Dios. Pero si alguno le gusta traer una cruz, esta debe estar vacía. Pues no es licito crucificar a Cristo dos veces. "Llegémonos pues confiadamente al trono de la gracia, para alcanzar misericordis, y hallar gracia para el oportuno socorro." Heb. 4:16. "Porque no tenemos un pontífice que no se pueda compadecer de nuestras flaquezas; mas tentado en todo según nuestra semejanza, pero sin pecado." ver. 15 "Asi que, la suma de todo lo dicho es: Tenemos tal Pontífice que se asentó a la diestra del trono de la majestad en los cielos; Ministro del santuario, y de aquel verdadero tabernaculo que el Señor asentó y no hombre." Heb. 8:1,2.



Por Sofia Martinez

Dijo Jesus a los fariseos: "Habia un hombre que se vestia con telas muy finas y todas los dias tenia banquetes muy ricos. Un pobre, que se llamaba Lazaro, Estaba tirado junto a la puerta del rico, todo lleno de llagas y queria poder comerse siquiera las

migajas que se caian de la mesa del rico; pero nadie se las daba, y hasta los perros venian y le lambian las llagas. Cuando murio aquel pobre hombre, los Angeles se lo llevaron al Seno de Abraham. pe ro cuando murio el rico lo enterraron, y estaba en el infierno, en ,medio de tormentos, cuando vio alla lejos a Abraham y a Lazaro, entonces grito: "Padre Abraham, ten piedad de mi. Manda a Lazaro que moje en agua la punta de su dedo y que me refresque la lengua, porque me atormentan estas llamas!! Pero Abraham le contesto: "Hijo, acuerdate que en tu vida ya recibiste tus bienes y Lazaro recibio solamente males. Por eso el ahora goza de consuelo y alegria y tu sufres los tormentos Ademas entre ustedes y nosotros existe un abismo muy grande que nadie puede cruzar, ni de aqui para alla, ni de alla para aca!!

El rico le contesto: "Por favor manda a Lazaro a mi casa, para que les diga a mis hermanos *Que Cambien sus malas vidas por una vida santa*, para que ellos no vengan tambien a este lugar de tormentos!! Abraham le dijo: "Ellos alla tienen a Moises y a los Profetas para que les ensenen!! Y el rico le dijo: "No Pa dre Abraham. Si un muerto vadicirselos, entonces si se van a arrepentir y van a cambiar sus vidas!! Abraham le dijo: "Si no escuchan a Moises ni a los profetas, no van a hacer caso ni aunque rescite un muerto!! (Lc.16,19-31)

Mis hermanos: Ahorita es tiempo para comenzar a vivir como hijos de Dios, es tiempo para entrarle a trabajar con Dios. Hoy puedes comenzar a buscar *Muy en Serio* la felicidad de ese hogar," que Dios te encomendo desde hace tiempo. Hoy puedes comenzar a darles el carino a tus padres, que hace mucho les estas negando. Hoy puedes comenzar a preocuparte por los que tienen hambre y no tienen que comer. Preocupate por los que no tienen donde vivir. No teolvides de los enfermos y de los encarcelados y comienza a visitarlos. Y acuerdate de ayudar a los huérfanos y a las viudas, porque Nuestro Señor dice que todo lo que hagamos por el mas pequenito de sus hijos, se lo hacemos a El. (Mt.25, 40).

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