

# Super Bowl Green Bay Packers vs. Denver Broncos

By Buddy Ryan

People have been talking since the AFC championship game about Broncos quarterback John Elway finally winning a Super Bowl ring.

Sure, it would be a nice if Elway did get one, but he's going to be the one who determines whether that happens.

This is no surprise. Green Bay probably will take Terrell Davis out of the game for the most part, meaning Elway needs to have a huge game.

With that in mind, here's what I would do if I were the defensive and offensive coordinators for both Green Bay and Denver:

## BRONCOS OFFENSE

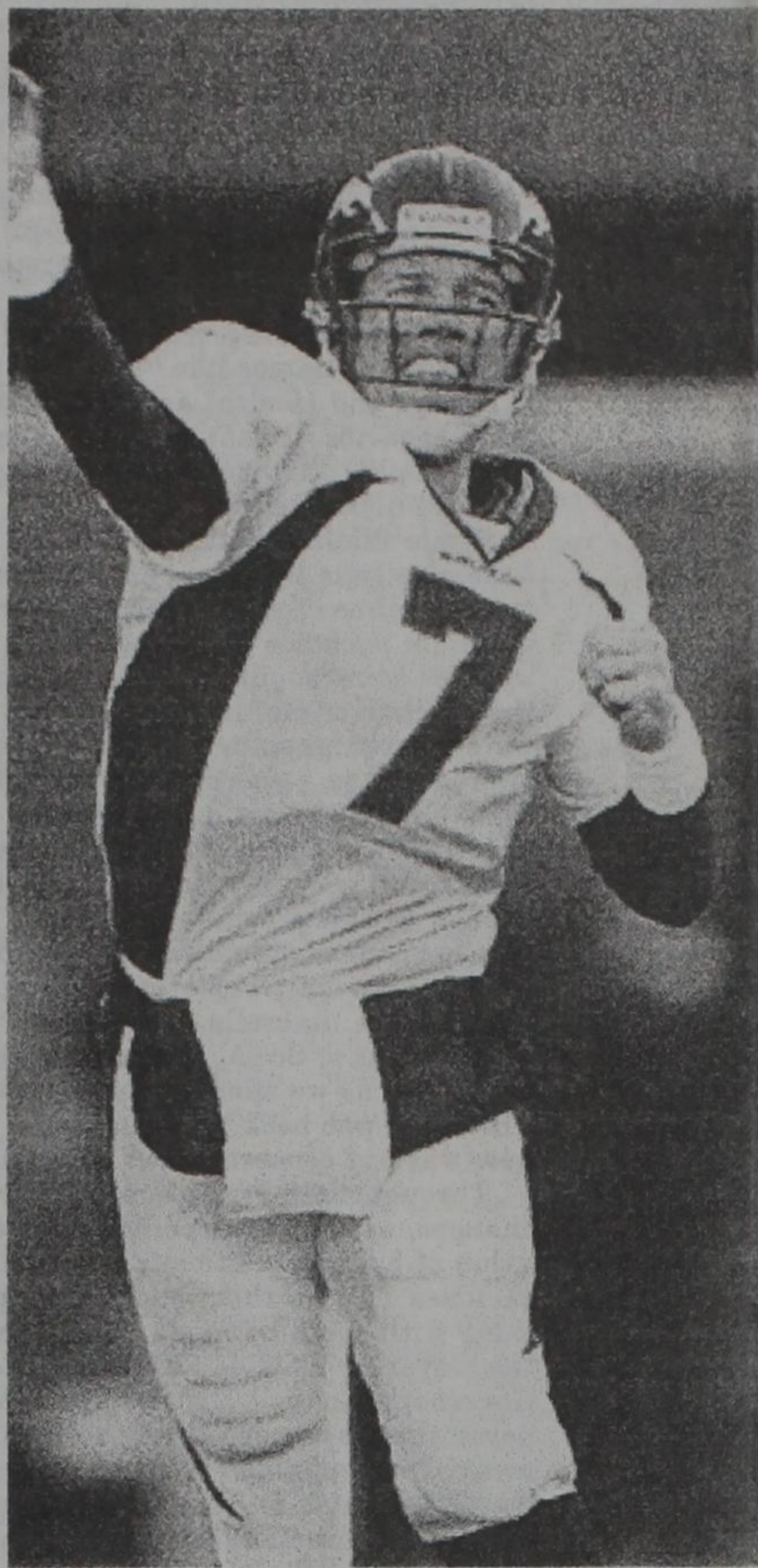
You have to figure the Packers will take the run away. That means Elway has to have a super day. The Broncos can't have many three-and-outs. If they do, Denver will be in big trouble. He'll have to throw a bunch of 3- and 4-yard passes. And he'll have to be accurate. Elway still will be able to throw deep. He just can't go deep all the time.

Another key for the Broncos will be trying to balance the run against the pass. You don't want to abandon the run too early if it's not there and, vice versa, you don't want to stay on the ground if it isn't working. Up in the press box, you'll be able to see how many people Green Bay has committed to stopping the run. If they have eight- or even 10-man fronts, you can't run.

## PACKERS OFFENSE

I think the Packers are in great shape on offense. They have a big offensive line that can move. (Actually, their defensive line is pretty big and quick, too.) The secret is how well they move. These guys aren't any good if they are just big.

And they'll be going against an undersized Broncos defensive line. Because of that, the Packers should be able to run the ball better and longer.



Green Bay also will throw the ball because Brett Favre is a great quarterback, and because they have great wide receivers. The Packers will have success throwing the ball, as well as running.

## PACKERS DEFENSE

The No. 1 thing is to take Davis out of the game. Green Bay has to take away the run. Whether that be with eight-man fronts, shifting fronts or mixing up your fronts, you want to make Elway beat you. The Broncos' offense is a lot easier to stop if it's one-dimensional. Otherwise, it's pretty hard to stop.

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"El Respeto al Derecho Ajeno es La Paz."  
"Respect for the Rights of Others Is Peace"  
Lic. Benito Juarez

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Read The Latest About Super Bowl XXXII Inside

## Comentarios de Bidal

by Bidal Agüero

Now that the 3/8¢ sales tax issue is resolved, we can put politics on the back burner -- that is until the City Council election - and concentrate on all the really important issues that people really care about -- FOOTBALL, SUPERBOWL PARTIES, BAR-B-Q, BEER, and all the other things that go along with this week's big event.

We won't see the Cowboys this year on the tube but there will certainly be Cowboy fans out in the audience telling us that THEY'LL BE BACK!

Most of my amigos are predicting a second year victory for the Packers although many would like to see Elway and the Broncos finally pull it out.

As for me, like always, I just hope I can hit on my scores. Have a great Super Bowl Weekend!

\*\*\*Pico de Gallo\*\*\*

From Alberto Peña

Hooray for Judge Aurora Chaides Hernandez. Last week a local newspaper reported she had received a low rating by Lubbock Lawyers. I can think of no greater complement that a living human being can receive. In fact I would feel insulted if they rated me otherwise. After all they are a bunch of Lawyers. During my days in the military, a common notion existed that stated, "If people like you, you're probably not doing your job." I sure would hate to be the Judge that got the highest rating. I must wonder what he did to earn the Lawyers affections. As for Judge Hernandez: I just have one thing I want to say to her - "YOU GO GIRL." I'm thinking about running for Judge myself to see if I might earn the Lawyers low marks. I would consider it a great achievement to be rated low by Lawyers.

## Cuba's Catholic Church Weakened but Determined to Have Role

By GUSTAV NIEBUHR

When Pope John Paul II arrives in Cuba Wednesday, he will encounter a Roman Catholic Church vastly weakened under Fidel Castro's rule, shoved by the government to the margins of Cuban society since before the Second Vatican Council, which introduced sweeping reforms into Catholicism worldwide.

It is a church short of priests and deprived of its school system, and its bishops have been accused in the past of being counterrevolutionary by Castro, who has spoken harshly of his own religious education by Jesuits in the early 1940s.

Yet experts on the Cuban church say it is unified and, through its bishops, determined to try to push for a dialogue with the Cuban government and a role in Cuban society.

As for Castro, his views on religion are perhaps more nuanced (or more opportunistic) than his declared atheism would initially suggest. He has publicly expressed admiration for the pope, an anti-Communist who also offers a moral critique of Darwinian capitalism.

Since the 1970s, Castro has been aware of the power of alliances between left-wing Christians, influenced by political forms of "liberation theology," and secular revolutionaries in Latin America. He met with Christian socialists in Chile during Salvador Allende's presidency and had considerable contact with the leaders of Nicaragua's Sandinista Front, which included two priests.

When he sat for a long interview with a Brazilian Dominican friar in 1985, Castro said Marx would probably have agreed with the Sermon on the Mount.

The pope's visit does not technically mark a rapprochement between the Vatican and Cuba, as Castro's government never severed diplomatic ties with the Holy See, even while it undercut the church.

Despite its nearly 500-year history, the Cuban church never had the prestige or the universal appeal Catholicism has in the pope's native Poland. Still, the church suffered heavily when Castro's government took over 245 Catholic schools and expelled scores of foreign priests in 1961.

The government accused the church of being reaction-ary and dedicated largely to the

rich. Those moves, together with tight restrictions on religious expression outside church walls, had the effect of largely severing the church from much of society.

"There's been a whole generation that has not known the church," said Alex Garcia-Rivera, a Cuban theologian who teaches at the Jesuit School of Theology at Berkeley, Calif.

"But they do have stories from their parents and grandparents." What also restricts the church's reach now is a shortage of manpower. American Catholic leaders worry about an emerging shortage of priests in the United States, where there is one clergy member for approximately every 1,100 baptized Catholics. But in Cuba, the situation

is far worse, with about 250 priests for an estimated Catholic population of 4.1 million - a ratio of about one priest for every 16,000 Catholics.

Despite such daunting difficulties, the Cuban church is now "a very unified church, which is often the case during oppressive regimes," said Thomas Quigley, a policy adviser at the U.S. Catholic Conference's Office of International Justice and Peace.

The author of an essay on the Cuban church in "Catholicism and Politics in Communist Societies" (Duke University, 1990), Quigley said the church endured a period of "marginalization" in the 1960s and 1970s, a period of nearly unbroken public silence by the bishops.

The Cuban church, he said, began to stir under the inspiration of a landmark Latin American bishops' conference that met in Puebla, Mexico, with Pope John Paul II in 1979. Among other things, the conference endorsed Catholics' taking a "preferential option for the poor," committing themselves primarily to serving the impoverished, a theme emphasized in liberation theology.

Cuban bishops and priests embarked on a period of "renewal and reflection," a process that, Quigley wrote, "involved an assessment of the church's past and present state and an analysis of the present Cuban society." Since that time, the Cuban bishops have felt sufficiently confident to request talks with the government on church-state



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## News Briefs

### Carter Aids Florida Farm Workers' Strike

The Washington Post reports three Miami farm workers gave up their 30-day hunger strike yesterday after former president Jimmy Carter offered to intervene in their dispute with tomato growers.

"We're suspending the fast out of respect for the president and the other people who have asked us to do so," said Lucas Benitez, a staff member for the Coalition of Immokalee Workers. But Benitez warned that the end of the fast is not the end of the dispute. "We'll continue with whatever means necessary that's nonviolent," he said.

Carter said he hoped to arrange direct talks between employees and workers. The letter was also sent to the Florida Fruit and Vegetable Association, and member growers were likely to discuss Carter's letter today, said association spokesman Ray Gilmer.

The strikers claim tomato field workers' wages are lower than they were 20 years ago. Pickers earn 40 cents a bucket, about \$9,000 a year, and are seeking a 20-cent raise. The growers' association contends the current rate provides workers with an hourly wage of \$6 to \$16 and an average annual salary of \$16,640, and claim the tomato industry cannot afford to increase wages because of pressure from Mexican tomatoes.

### Clash Over Census Methods

The Associated Press reports Republicans are opposing the use of statistical sampling techniques in the 2000 census and President Clinton will challenge them on it in his State of the Union address, as he did before with a veto.

As the struggle intensifies, an opening is coming at the head of the Census Bureau, where the President needs confirmation in the GOP Senate for a new director. His nominee is expected to support the use of sampling along with old-fashioned head counting in the census.

At issue is a system endorsed in a study of the last census by the National Academy of Sciences, to use statistical sampling to account for up to 10% of the population. Statisticians, academics, the Census Bureau and the president all favor that course, as a way to get a more accurate count than in 1990.

That census missed an estimated 4 million, mostly lower-income city dwellers and minorities. Sampling could give Democrats an advantage because the people most likely missed are most likely their constituents.

The decennial census is the basis for congressional reapportionment and for allocation of about \$150 billion in federal aid. The 1990 census prompted court challenges that weren't settled until the Supreme Court upheld the count six years later.

Census Director Martha Farnsworth Riche, who favored sampling as the way to produce an accurate and economical count in 2000, has resigned, effective at the end of the month, yielding to her deputy until Clinton chooses a successor.

The White House said finding a new director will be a high priority and praised Riche's design for 2000. "They've incorporated many modern technologies ... to capture aspects of a society that is increasingly dynamic and mobile and sometimes hard to count," press secretary Mike McCurry said.

The 2000 census will shift some of the 435 House seats from the Northeast and industrial Midwest toward the South and West, Republican territory. With sampling factored in, this could create more Democratic-leaning districts.

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## Texas Democrats Keep Faith With Hispanic Voters By Putting Families First

By Jorge Ramirez

Much attention has been given lately to the issue of whether the Texas Republican Party can remain viable in the future if it continues to ignore issues that are important to Hispanic voters. Given that projections indicate Hispanics will make up more than 45 percent of the Texas voting population in less than thirty years, such attention is warranted.

Hispanics, however, will not flock to the Republican Party simply because Republicans begin paying lip service to them. Hispanic ties to the Democratic Party reach back for many generations, and these ties are based on deeply held, common beliefs in the sanctity of family, the importance of education, the pride of work and the responsibility to make our communities better for our children.

Growing up in a modest Rio Grande Valley household, I can still remember my father telling me why he supported the Democratic Party. It was the Democratic Party, he explained, that fought for the Civil Rights Act of 1964 and the Voting Rights Act of 1965. These landmark laws, he pointed out, helped do away with the segregated schools and segregated public facilities that excluded citizens like him and my mother simply because they could be labeled as "Mexicans." These historic laws made the ideals of freedom and opportunity real for generation of Hispanic Americans.

Hispanic individuals across Texas and the nation share similar experiences that have strengthened their bond to the Democratic Party, and our continued support for these ideals will only strengthen that bond. It will take more than eleven

hour rhetoric by Republicans to cut the Hispanic community's strong roots in the Democratic Party.

Bill Clements, the first Republican Governor of this state, laments the failure of his party to reach out to Hispanics, saying recently that he believes Republicans "are dramatically losing market share of the fastest growing segment of the electorate." His comments make it clear that what he really cares about is Republican Party political success, not addressing the needs and concerns of Hispanic families.

Hispanics need to look no further than the Texas Republican Party Platform to see that the Republicans are not on their side. The Republican platform calls for the elimination of bilingual education, the immediate adoption of American English as the official language of Texas, a repeal of the minimum wage law, increases in sales taxes, and taking state funds away from public schools to fund elite private academies for only a few. The Republican Party knows these positions undermine the values and interests of the Hispanic community, and the current Republican Governor must take responsibility for the platform drafted under his watch.

The Democratic Party is built upon a belief in community—that our families, our state and nation are stronger when we work together to solve common problems. We believe that our state's rich diversity makes Texas stronger and unique. And we believe that it is only by bringing people together across the false dividing lines of race, ethnicity and religion that we will meet the challenges of the

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## The Name Game

by Ira Cutler

When I was a young pup caseworker, proudly working at my first job at the local Welfare Department, I was appalled when the Director announced that we were about to become "The Department of Social Services." I liked the "welfare" name - to me it bespoke hard, concrete assistance as opposed to the namby-pamby counseling stuff that I knew the term "social service" implied. I was, to use a totally archaic term, an "Income Maintenance" kind of guy. The Director of that agency told us, however, that "welfare" had become a dirty word.

For decades, continual changes in the structure and names of local and state agencies have been a barometer of public perception and evidence of the desire of elected officials to cater to those perceptions. A department name carries "a message" and it is increasingly an advertising slogan for the politicians then in power.

For a long time the trend has been away from words that suggested that tangible assistance was being offered - away from "welfare," "aid," "assistance," etc. being included in department names. Some of the older, venerable names like The Illinois Department of Public Aid and a number of Departments of Pensions and Securities gave way to the more clinical terms - i.e. "social services" and "health services" became popular. The idea was that we were not just giving the less fortunate our tax money, perish the thought, instead we were providing treatment to them in order to cure their social pathology. Pennsylvania is today one of the few remaining states with a "Department of Public Welfare" but Pennsylvania is strange about names and calls itself a "commonwealth" rather than a "state." I do not know what that means, but I find it charming.

Over time, the term "social services" has given way to "human services" - human is a better word than "social," which suggests socialism. Some agencies now like the term "human resources," even if it sounds like a personnel department, because "resources" is a positive, assets-

oriented word and "services" sounds clinical, which is bad now. "Children" is a big word, quite popular in a number of states, although it is often being outstripped by "families" in department names since we do not want to suggest less than a holistic, family friendly orientation. "Health" is still pretty good, as long as it is not associated with HMO's, Medicaid or other troublesome and controversial things.

Consequently, we see the rising popularity of names like "The Department of Family and Health" as descriptors of state agencies. If that makes it tough for poor people to figure out where to go for welfare, nobody cares.

While fiddling with their names, states have also gone back and forth in terms of the structure of state agencies. For a while umbrella agencies including all the human services were popular, operating under the theory that crime, health, poverty, etc. were related phenomena which ought to be approached in a coordinated way. Over time, however, most states decided to keep at least their Corrections agency separate - the social service types were not tough enough to run prisons - and the management of these large, complex agencies proved troublesome as well. New York State's umbrella agency, the Department of Social Services, is being broken up as we speak. In about 2010 they will all be put back together again, in a new wave of concern about coordination.

Throughout the name and structure changes, astute Governors have seen the value of holding politically popular agencies close to them and even associating with them by name. Thus, we see the Governor's Office On Aging, the Governor's Council on Disabilities, but never the Governor's Welfare Department. The best example right now, from North Carolina, is "The Governor's Crackdown for Children," a targeted assault on deadbeat dads.

"Welfare reform" has sparked a whole new orgy of naming and re-naming. Euphemisms and sloganeering abound as never before. At the federal level, leading the pack, we have TANF - "Tempo-rary

## Sitting Here Thinkin'

Assistance to Needy Families" - carrying the messages in its name that the applicants had better be needy, better be part of a family and better understand that this is short term help, right from the start. There is no help here for childless adults, none for people who need help for a long time - so don't bother to get comfortable, buddy.

At the state level, following the federal lead, states are concocting names for their welfare programs that are politically popular and that convey a message to would-be recipients. The most popular so far have a theme: North Carolina's Work First, CALWorks, Colo-rado Works, CT Job's First, WorkFirst NJ, etc. Get it? You come in here and we are going to put you to work, and quick. The other key word is "tempo-rary" - in New York the new Department is called the "Office of Temporary and Disability Assistance," i.e. if you are not disabled, prepare for a short ride.

The department names are getting sharper and more to the point as both politics and public service administration become more and more influenced by advertising. In the near future, if the trend continues, we may see state welfare agencies called "The Department of Pretty Tough to Get Assistance" or "The Department of Aid for Non-Lazy Citizens." We may see mental health agencies called "The Department for Clear Thinking" and state Corrections agencies called the "Department of Straighten Your Ass Out." Governors will invite citizen suggestions on agency names, in big lottery-like processes.

The one thing that is for sure is that, The Commonwealth of Pennsylvania excepted, no one will have a plain old Department of Public Welfare, as we used to know it.

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

## No Se Puede Ser Mas Catolico Que El Papa

Por Anthony M. Stevens-Arroyo

Hay un dicho en español al efecto de que deberíamos tener cuidado con las personas que alegan ser "más católicas que el Papa".

La visita del Papa Juan Pablo II a Cuba ha producido a más de unos pocos de tales católicos, especialmente entre los políticos cubano-americanos. Aunque la misión declarada de la visita fué de "Reconciliación y Esperanza", parece que los dirigentes cubano-americanos prominentes cuyo poder depende de atacar a Castro, querían que el Papa ocupara todos sus días haciendo llover fuego y azufre sobre Fidel Castro.

Peró el mensaje del Papa sería acerca del amor. No sigue un guión que utilice a la religión para continuar la batalla de los caballos de guerra del exilio, que ya lleva 37 años, contra la revolución cubana. Como resultado, la visita del Papa ha producido divisiones profundas entre los cubano-americanos.

Muchos católicos cubano-americanos comunes han sido confundidos por los dirigentes que sitúan a la política delante de la fe. Los clérigos como el Obispo Auxiliar de Miami, Agustín Román, creen que es imposible dar marcha atrás a casi toda una vida de anti-castrismo. El se negó a ir a Cuba para saludar al Supremo Pontífice. La visita de Juan Pablo II se destinaba a resolver todas las dudas sobre el nuevo director del catolicismo cubano, si no para la vieja guardia como el Obispo Román, ciertamente para la próxima generación.

El Papa está llevando a la Iglesia a un acercamiento con la revolución cubana porque él está convencido de que es la voluntad de Dios para el próximo milenio.

Como latino, entiendo las pasiones en conflicto entre los cubanos sobre Dios y la patria; por no ser cubano pero sí un creyente católico, me preocupa la ignorancia de la fe demostrada por aquellos que pretenden ser "más católicos que el Papa".

El Papa Juan Pablo II quiere separar al catolicismo de la Ley Helms-Burton. El ha publicado una declaración tras otra, de acuerdo con los obispos católicos de Cuba, denunciando al embargo estadounidense. No obstante, aquéllos

que son "más católicos" quieren que la Iglesia apoye a un curso de acción político fracasado. Ellos parecen estar escandalizados de que el Papa hable las palabras de Jesús, en vez de atenerse a una línea política partidista.

El Papa Juan Pablo II puede estar envejeciendo y ser menos robusto físicamente que cuando viajó a Polonia, pero él no es ningún tonto. Si no tiene amor por el comunismo ateo, tiene muy poco por el capitalismo global también. Como escribió en su encíclica "Centesimus Annus", el derumbe del bloque soviético no significa que la humanidad no tenga una alternativa social para el capitalismo consumista. Hay un tercer camino entre el comunismo y el capitalismo, que equipara a los elementos de la creencia cristiana con el programa de trabajo de la justicia social.

Esto fué el núcleo del mensaje del Arzobispo de La Habana, el Cardenal Ortega, en su discurso del 13 de enero que fué transmitido por televisión en una decisión sin precedentes del gobierno cubano. Al compartir una plataforma y abrazos con Fidel Castro, el Papa envía un mensaje de que los católicos cubanos deberían hacer lo mismo. El quiere que los creyentes inyecten la moralidad cristiana en una sociedad cubana que no ha mostrado deseo alguno de regresar a la corrupción de los días anteriores a la revolución. El Papa Juan Pablo II espera volver a situar a la Iglesia Católica de modo que los enfrentamientos anteriores con la revolución puedan ser olvidados, mientras que se escribe un nuevo capítulo en la historia de Cuba.

Pero, ¿fué ingenuo el Papa al "bailar con el diablo", como lo han dicho algunos "super-católicos"? Si el Vaticano estuviera interesado únicamente por una oportunidad para retratarse, o por un objetivo a corto plazo, los críticos del Papa estarían probablemente en lo cierto: Castro ganó más estando al lado del Papa que éste último. Pero la Iglesia Católica ha estado interesada siempre por los objetivos a largo plazo.

Como yo lo veo, el Papa está tratando de movilizar a los católicos cubanos para que lleguen a estar activos en el sector público, a medida que éste se expande al adentrarse

en el próximo milenio. A él le gustaría que los católicos cubanos trabajaran activamente al nivel popular por el mejoramiento de las vecindades. Este nivel mediano de organizaciones comunitarias y asociaciones voluntarias -- la llamada "sociedad civil" -- es la clave del futuro de Cuba. Está claro que los dictados de arriba hacia abajo no funcionarán, pero ¿puede Cuba evitar la experiencia en gran parte de Rusia, donde los elementos criminales tenían recursos abundantes para comprar su camino al poder con el derrumbe del régimen? ¿Puede la Iglesia Católica de Cuba escaparse de la suerte de Nicaragua, en donde la membresía pentecostal aumentó considerablemente, mientras la izquierda católica sandinista luchaba contra los católicos más tradi-

cionales?

La experiencia positiva de la revolución con las elecciones en toda la isla el 11 de enero, donde casi 8 millones de ciudadanos votaron por representantes locales, es donde los católicos tendrán que enfocarse. Con más de un 97% de asistencia, está claro que el pueblo está ansioso de participar en estas elecciones, llamadas del "Poder Popular".

Los eruditos de Cuba que han estudiado a la religión, como el Dr. Jorge Ramirez Calzadilla, del Departamento de Estudios Socio-Religiosos de La Habana, señalan que los creyentes religiosos han sido electos a menudo a estos comités vecinales. Los delegados a las asambleas provinciales y el parlamento nacional cubano acostumbran proceder de estos comités.

Al exhortar a los católicos a

## Latinos, Democracy Lose A Friend In Washington

By Miguel Perez

When I met her less than a year ago, her assertiveness and body language demonstrated her vigorous devotion and commitment to see that the 2000 Census is the best and most accurate count of the United States population. I was impressed.

Census Director Martha Farnsworth Riche was determined to see that every racial and ethnic group was accurately counted. She intended to use statistical sampling techniques to scientifically estimate the hardest-to-find 10 percent of the population. She wanted to make sure the bureau didn't miss counting as many blacks and Hispanics as it did in 1990, when the census undercounted about 5.3 percent of the nation's Hispanics and 4.8 percent of blacks, as opposed to 1.6 percent of the population as a whole.

She was the keynote speaker last April at a meeting of Latino community activists who had gathered in New York City to discuss the census and its potential impact on the Hispanic community. Many there were struck by the way she defended what she saw as the bureau's mission to count even undocumented immigrants and to use various languages to get the job done.

I was struck by the way she

defended the use of sampling. "For the first time ever... we intend to account for all those we cannot indirectly count." Riche said. "Sampling is controversial in Congress, but not in the statistical (realm)." Many Latinos left that meeting feeling that with Riche at the helm, we were in good hands.

But during the last year, Republicans in Congress, desperately trying to ban the use of samplings, have made Riche one of their favorite punching bags. They fear more people will be counted in the largely Democratic inner cities and -- once census figures are used to redraw congressional districts -- they may lose some seats and even control of the House of Representatives.

They would rather have flawed census figures. To them, accuracy, honesty, integrity -- even democracy -- is secondary to self-preservation. It's one of the most blatant attacks ever on the civil rights of non-whites. But now those of us who support census samplings find ourselves without our greatest champions.

Riche suddenly resigned this month, adamantly denying that her departure had anything to do with her political battles. Nevertheless, her res-

trabajar a través de dichas estructuras -- no por la gloria de la revolución sino por el Evangelio de Jesús -- el Papa Juan Pablo II compite por los corazones del pueblo cubano. Además, ya que hasta ahora los creyentes protestantes han estado más distinguidos que los católicos en tales clases de buenas obras, el Papa espera que un perfil más alto beneficiará a la membresía de la Iglesia Católica a medida que la religión llega a ser más pública en Cuba.

El gobierno cubano reconoce que el Papa está dirigiéndose a estas organizaciones de la base popular. La oficina nacional que coordina a los comités locales instó a todos los miembros a que asistan a las Misas al aire libre. Los sermones del Papa insinúan que, siempre que el gobierno

cubano permita más libertades a la Iglesia, los católicos apoyarán al programa de trabajo socialista de la revolución. Mientras tanto, Juan Pablo II está abriendo canales para que los católicos de todo el mundo suministren dinero y recursos a la Iglesia de Cuba, en la campaña para volver a ganar a la sociedad civil para la religión.

Los que se consideran a ellos mismos "más católicos que el Papa", tienen probabilidades de aprender que es difícil seguir las acciones del Papa Juan Pablo II.

(El Dr. Antonio M. Stevens-Arroyo es catedrático de Estudios Puertorriqueños y Latinos en la Escuela Superior de Brooklyn, Universidad Municipal de Nueva York, y ex-presidente del Programa para el Análisis de la Religión, PARAL).

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ignation has led to speculation on whether or not she was battered by what she calls "an absolutely fascinating exercise in what happens when science meets politics" and even more speculation on the future of sampling.

Riche says simply that she wants time to do some reading and writing. But the woman I met last April was eager to conduct the 2000 Census, not likely to give up in the middle of the good fight.

I say she read the writing on the wall -- a Clinton administration willing and capable of caving in on this issue -- and she decided to bail out before she gets shot down by her own commander-in-chief.

It's the only logical explanation. In the end, Riche must have seen that Clinton thinks of sampling as a bargaining chip with which to trade for Republican support on other issues.

They will tell us that in order to get quick and necessary

confirmation for a new census chief, they need to appoint someone who is neutral on sampling -- leaving the fight without a champion.

I hope I'm wrong. But Riche's resignation signals an administration ready to cave in on one of the most important issues of the next two years, one that will have a tremendous impact on how we begin the new millennium.

No longer seeking re-election, Clinton may feel he has nothing to lose by betraying us now. But where is Al Gore? Doesn't he want to be president during the period when Hispanics and African-Americans communities will suffer the consequences of an undercount? Those who need our vote to take Clinton's place should be speaking up -- now!

(Miguel Perez is a columnist with the Bergen Record in Bergen, N.J.) Copyright 1998, Hispanic Link News Services. Distributed by The Los Angeles Times Syndicate

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# You Can't Be More Catholic Than The Pope

By Anthony M. Stevens-Arroyo

There is a saying in Spanish to the effect that we should be wary about people who claim to be "more Catholic than the pope."

The visit of Pope John Paul II to Cuba has produced more than a few such Catholics, particularly among Cuban-American politicians. While the stated mission of the visit was "Reconciliation and Hope," it seems that prominent Cuban-American leaders whose power depends upon Castro-bashing wanted the pope to spend all his days bringing fire and brimstone down upon Fidel Castro.

But the Pope's message is about love. It does not follow a script that uses religion to continue the 37-year-old battle of the exile war horses upon the Cuban Revolution. As a result, the papal visit has produced deep divisions among Cuban Americans.

Many ordinary Cuban-American Catholics are confused by leaders who put politics before faith. Clergymen, like Miami Auxiliary Bishop Augustín Román, feel it is impossible to reverse a near lifetime of anti-Castroism. He refused to go to Cuba to greet the Supreme Pontiff. The visit of John Paul II was intended to settle all doubts about the new director for Cuban Catholicism, if not for the old guard like Bishop Román, certainly for the next generation. The pope is leading the church into a rapprochement with the Cuban Revolution because he is convinced that is God's will for the next millennium.

As a Latino, I understand the conflicted passions among Cubans about God and country; as a non-Cuban and a Catholic believer, I am concerned with the ignorance of the faith demonstrated by those who would pretend to be "more Catholic than the Pope."

Pope John Paul II wants to disassociate Catholicism from the Helms-Burton Act. He has issued statement after statement in accord with the Catholic bishops in Cuba denouncing the U.S. embargo. Yet those who are "more Catholic" want the church to support a failed political policy. They seem scandalized that the pope would speak the words of Jesus instead of hewing to a partisan political line.

Pope John Paul II may be aging and less robust physically than when he journeyed to Poland, but he is no fool. If he has no love for atheistic communism, he has very little for global capitalism either. As he wrote in his encyclical, *Centesimus Annus*, the collapse of the Soviet bloc does not mean that humanity has no social alternative to consumerist capitalism. There is a third way between communism and capitalism, one that matches elements of Chris-

tian belief with the agenda of social justice.

This was the core of the message by Havana's Archbishop, Cardinal Ortega, in his Jan. 13 address that was telecast in an unprecedented decision by the Cuban government. By sharing a platform and embraces with Fidel Castro, the pope sends a message that Cuban Catholics should do the same. He wants believers to inject Christian morality into a Cuban society that has shown no desire to return to the corruption of pre-revolutionary days. Pope John Paul II expects to reposition the Catholic church so that past confrontations with the revolution can be forgotten, while a new chapter in Cuban history is being written.

But was the pope naive to "dance with the devil," as some of the "super" Catholics have put it? If the Vatican were only interested in a photo-op or a short-range objective, the pope's critics would probably be right. Castro gained more by standing side-by-side with the pope than vice-versa. But the Catholic Church has always been more interested in long-term goals.

As I see it, the pope is trying to mobilize Cuban Catholics to become active in the public sector as it expands into the next millennium. He would like Cuban Catholics to work actively at the grassroots level for neighborhood betterment. It is this middle-level of community organizations and voluntary associations -- the so-called "civil society" -- that is the key to Cuba's future. Dictates from top down will clearly not work: but can Cuba avoid the experience in much of Russia, where criminal elements had abundant resources to buy their way to power with the collapse of the regime? Can the Cuban Catholic Church escape the fate of Nicaragua, where Pentecostal membership skyrocketed while the pro-Sandinista Catholic left fought with more traditional Catholics?

The revolution's positive experience with the island-wide elections on Jan. 11, where nearly 8 million citizens voted for local representatives, is where Catholics will have to be focused. With more than a 97 percent turnout, it is clear that the people are eager to participate in these elections, named "Popular Power."

Scholars in Cuba who have studied religion, like Dr. Jorge Ramírez Calzadilla of Havana's Department of Socio-Religious Studies, point out that religious believers frequently have been elected to these neighborhood committees. Delegates to the provincial assemblies and the Cuban national parliament usually come from these committees.

By exhorting Catholics to work through such structures -- not for the glory of the Revo-

lution but for the Gospel of Jesus -- Pope John Paul II competes for the hearts of the Cuban people. Moreover, since until now Protestant believers have been more distinguished than Catholics in such types of good works, the pope expects that a higher profile will benefit Catholic church membership as religion in Cuba becomes more public.

The Cuban government recognizes that the pope is aiming at these grassroots organizations. The national office that coordinates the local committees urged all members to attend the open-air masses. The pope's sermons intimate that as long as the Cuban government allows more freedoms to the church, Catholics will back the socialist agenda of the Revolution. In the meantime, John Paul II is opening up channels for Catholics throughout the world to supply the Cuban church with money and resources in the campaign to win back civil society for religion. Those who consider themselves "more Catholic than the pope" are likely to learn that John Paul II is a hard act to follow.

(Dr. Anthony M. Stevens-Arroyo is Professor of Puerto Rican and Latino Studies at Brooklyn College, City University of New York, and Past-President of the Program for the Analysis of Religion, PARAL).

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# Cuba's Catholic

relations. (From Page 1)

Although Quigley said the appeal has gone unanswered, the church has benefited from the recent relaxation of official hostility toward religious activities. In the early 1990s the government declared the state to be "secular," not atheist, a change that has been followed by a growth in church attendance.

But one effect of the greater tolerance of religion may pose a new challenge to the Catholic Church. The Rev. Pablo Oden Marichal, a prominent Cuban Episcopal priest, said in a recent interview with Religion News Service that the number of Protestant churches in Cuba had grown by more than half since 1992, to nearly 1,700, a number that included small congregations that meet in people's homes. It made Protestantism visible, he said, especially outside the urban areas, to Cubans who were "looking for religion."

Practitioners of Santería, an Afro-Cuban religion involving the invoking of spirits, are more visible, too, and their rites more public, said Andres Perez y Mena, an associate professor of educational anthropology at Long Island University at Brooklyn. Because Santería borrows heavily from Catholic symbols, it is widely assumed to have a large following among baptized Catholics. Some authorities assert that the Cuban government has quietly encouraged its growth as a counter to the church.

"Many believers in the African religions are also believers in Catholicism," Perez y Mena said. What further complicates the Cuban Catholic Church's future is the question of how it will relate -- in the post-Castro future -- to the large and wealthy community of Cuban exiles in Miami. "You have a church divided," said Garcia-Rivera, adding that he thought the pope "sees them both as one."

Of more immediate concern, however, is what



Chance of a lifetime: Cuban nuns at the Plaza of the Revolution Havana on Wednesday rejoice as Pope John Paul II passes by.

the church may gain as a result of the pope's visit. Some experts say they expect Catholic leaders to seek permission for visas for more foreign priests to help rebuild the church's "infrastructure."

Peter Casarella, a professor of theology at the Catholic University of America in Washington, said: "I think the basic question is, can the church let itself be the church, be more above ground, be more public? I'm thinking liturgical processions through the streets of Havana."

In a sense, it was Castro who contributed to a greater awareness of religion, at least as an intellectual topic, in Cuba. In 1985, he gave a series of interviews to Frei Betto, a Brazilian friar, which were later published as a book, "Fidel and Religion." It sold widely in Cuba, even inspiring study groups among some religious believers.

In it, Castro affirmed his own atheism. But he also said religious faith could be a "marvelous help," rather than a mere opiate of the masses.

The book, Quigley said, "piqued the curiosity of a lot of people." Negative though it was about much of Christian life, he said, "it legitimated or helped to legitimate the discussion of religion."

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## Estimado Publico Votante: ¡Mil Gracias!

I am sure you have already heard that the efforts to raise the sales tax was defeated this past Saturday. And it was defeated in part, because the voters in District 1 took the time to go vote. In fact, the tax was defeated in District 1 by a margin of approximately 10% more than the city-wide average. What this means is that city-wide, the initiative lost by 62.9% but in District 1, the initiative lost by almost 75%.

Now, it is time to move on and face the future together. It is time to focus on positive ways to create economic development opportunities without raising taxes. Instead, we now need to analyze options available to us, options which would maximize available resources. Creative, innovative solutions will be the milestone upon which Lubbock

will be judged in the future. In closing, I would like to personally thank all those individuals who came out to vote on this issue, especially those voters in District 1. Special thanks to District 1 voters because it is only through active participation in community affairs that ones' voice will be heard.

Again, Mil Gracias, Victor Hernandez

P.S. Also special thanks to my fellow elected officials who came out publicly against the tax--County Commissioner Gilbert Flores, LISD Trustee Kathyl Anderson and Constable Marina Garcia. Providing true leadership means taking a position even if perceived to be politically unpopular.

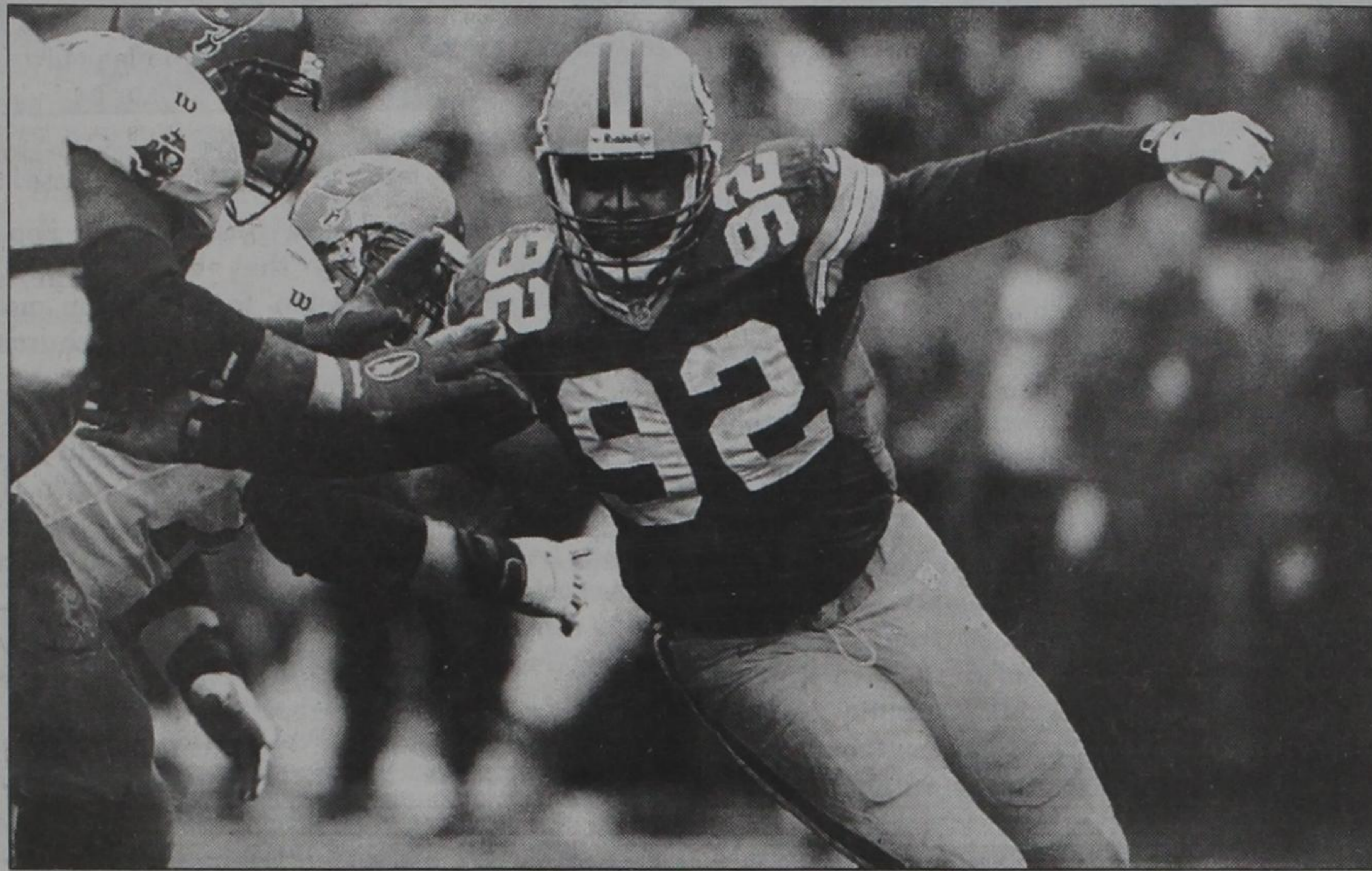
# Bet The Bowl In Tijuana, Legally

By DAVE GOLDBERG

Even Brett Favre knows this is John Elway's week. "It's great for John. I know he wants to win one bad," says

vored - by 3 points in the closing line. So all the Redskins did was break the Super Bowl record

points from a guy who wasn't even in the league two years later," Elway says of Williams, who retired prema-



Green Bay's three-time MVP quarterback, the Elway of the '90s. "If we were to lose, what better guy to lose to than John Elway."

Super Bowl week began Sunday, seven days before the Packers and Elway's Broncos play for the NFL title on the same field where 10 years ago Elway was subjected to one of his three Super Bowl nightmares - a 42-10 loss to Washington.

In some ways, that game was the defining moment of Elway's 0-3 Super Bowl career.

He had lost the year before to Lawrence Taylor, Phil Simms and the New York Giants. He lost two years later to Joe Montana, Jerry Rice, Ronnie Lott and the San Francisco 49ers.

But these were Joe Gibbs' starless Redskins who beat the Broncos on the turf of what was then Jack Murphy Stadium - those were the days before high-tech companies bought naming rights to football fields. This week it will be "Jack Murphy Field" at Qualcomm Stadium.

And this was one of two times in the NFC's 13-year Super Bowl winning streak in which an AFC team was fa-

for breaking records.

Doug Williams, who recently took over for Eddie Robinson as the coach at Grambling, was the first black quarterback to start a Super Bowl. He spent the week attempting to answer questions like, "How long have you been a black quarterback?" He then finished it by throwing for 340 yards and four TDs - both records broken two years later by Montana against Elway's Broncos.

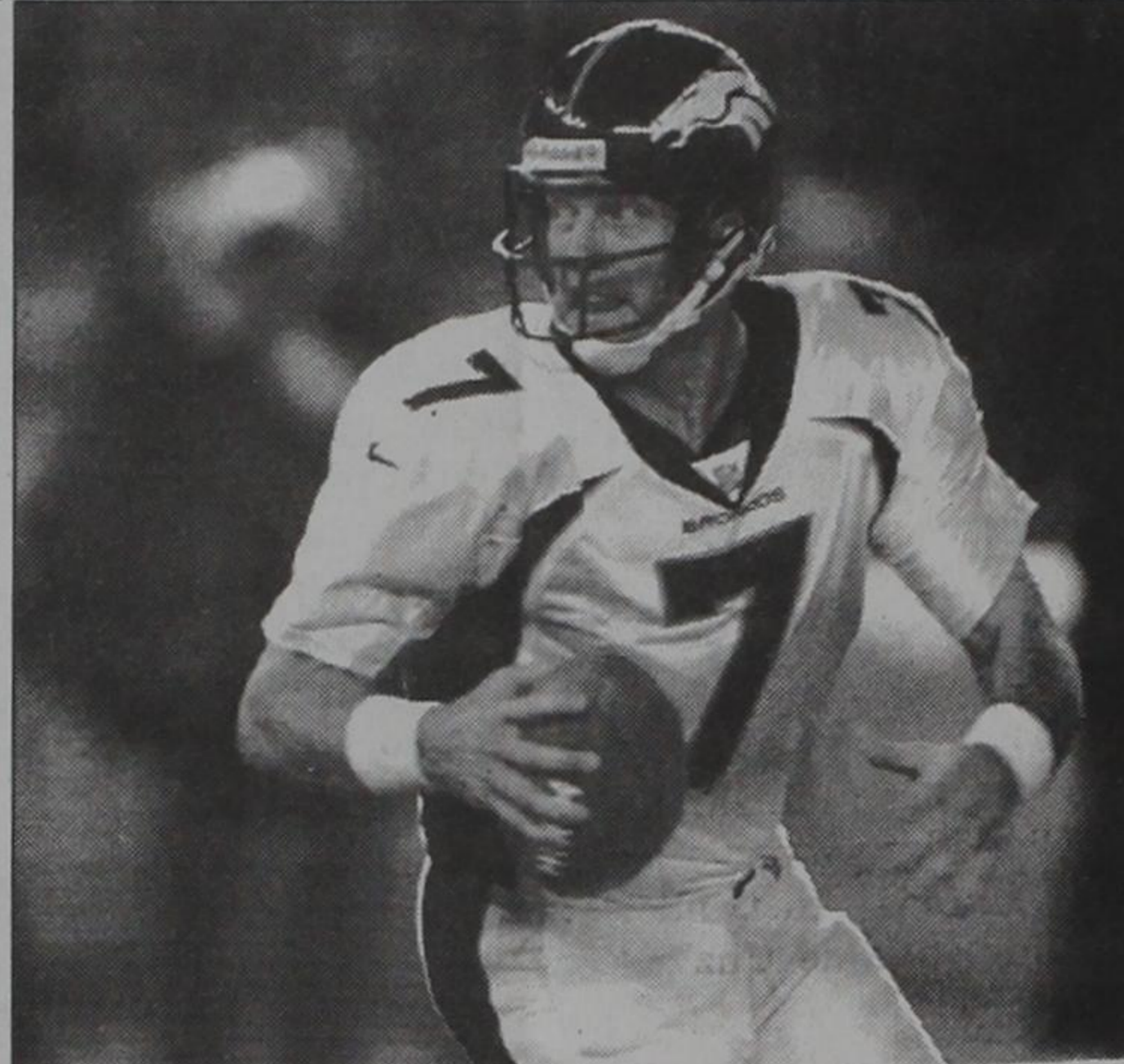
Timmy Smith, unknown before the game, ran for a record 204 yards - that one still stands - then dropped back into obscurity. And Ricky Sanders caught 193 yards worth of passes, a record that lasted only until Rice got 215 a year later against Cincinnati.

The stars of that team? Probably the offensive line - "the Hogs," who won three Super Bowls with three different quarterbacks in Gibbs' time there.

Elway could only stand and watch during that game as the Washington offense zoomed toward the end zone, scoring 35 points in 13 minutes during the second quarter - another record, of course.

"Nineteen plays and 35

purely because of injuries. That's kind of mind-boggling.



This week, it's Elway who will try to boggle the Packers' minds as he tries to avoid tying Buffalo's Jim Kelly for the worst record by a starting quarterback in a Super Bowl - 0-4.

If he loses, it would drop the record of the vaunted quarterback class of 1983 to 0-10 - Miami's Dan Marino (1985) and New England's Tony Eason (1986) have lost one apiece. That runs concurrently with the 13-game losing streak the AFC is trying to break - its last victory came after the 1983 season, when the Raiders, then in Los Angeles, beat the Redskins 38-9.

The Broncos, naturally, enter the week a 13-point underdog to the Packers, who last year beat New England 35-21.

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# Packers Shoot For Super Bowl 'Repeat'

The Green Bay Packers (35-21 over the New England Patriots), are 12-point favorites in Sunday's showdown.

The latter figure, as might be expected, has elicited a somewhat incredulous reaction from Packers Head Coach Mike Holmgren, who said, "Spreads (I've said this before) they don't mean much to me. I've made this statement - there's no team that should be favored by two touchdowns against any other team in this league (That's ludicrous).

They also are the only team in NFL annals to win three consecutive titles - in 1929-30-31 under the standings method and in 1965-66-67 under the playoff system, a format in place since 1933.

Additionally, the Packers won 5 NFL championships and the first two Super Bowls during the '60s - and were in the league's title game six times in an 8-year span during that decade, a dynasty unmatched before or since.

Next Sunday, in San Diego's Qualcomm Stadium, where the Green and Gold will array themselves against the Denver Broncos in Super Bowl XXXII, they will be attempting to add another lustrous page to their distinguished history by becoming only the second team to win back-to-back Super Bowl titles twice.

To date, the Pittsburgh Steelers of the '70s are the only team to have turned that considerable trick, triumphing in Super Bowls IX and X, and after a three-year hiatus, capturing back-to-back titles a second time in XIII and XIV.

A victory over the AFC champion Broncos Sunday also would enable the Packers to make additional history. They would become only the fourth NFL entry to win as many as four Super Bowls, joining the Steelers, 49ers and Cowboys.

The Packers, who won Super Bowl I by 25 points (35-10 over the Kansas City Chiefs), Super Bowl II by 19 points (33-14 over the Oakland Raiders) and Super Bowl XXXI by 14

points (35-21 over the New England Patriots), are 12-point favorites in Sunday's showdown.

"And I don't know why (such disparities in the odds occur) (I don't know how they do that - I don't know why) (It's crazy."

It may or may not have been a factor in determining the odds, but Holmgren owns a perfect, 3-0 record in Super Bowls as a coach, having served as offensive coordinator for San Francisco when the 49ers won back-to-back titles following the 1988 and 1989 seasons, and having escorted the Packers to victory in Super Bowl XXXI last January in his first opportunity as a head coach.

Just for the record, the Packers also have won their only previous outing in Qualcomm Park under Holmgren, having defeated the San Diego Chargers in a regular-season, Sunday night contest in 1993 at next Sunday's venue, 20-13 (December 12).

Whatever the odds at game time, NBC Sports will televise the NFL's showcase contest to an estimated 130 million fans nationally and to 147 countries and a record, world-wide audience of 800 million viewers. Kickoff is set for 3:18, PST (5:18, Central Standard Time).

But at least Elway, now 37, has some weapons other than himself. There's Terrell Davis, who ran for 1,750 yards to finish second in the NFL this season to Barry Sanders, and a defense that's bigger and more physical than the defenses of the '80s.

"This is definitely the best-rounded team I've been to the Super Bowl with," he says.

It's also the first time he's been the sentimental favorite.

His first two times he was the golden boy with the golden - make that slingshot - arm. Those games amounted to Elway vs. the Giants and Elway vs. the Redskins. The third time, he was a co-star with Montana.

Now he's in his final years - perhaps his final year if the Broncos can win - a last hope for the class of '83 against a new generation symbolized by Favre, another mobile quarterback with a shotgun arm.

"I hope that when I'm 37 I can move around like him," Favre says. "At 37, he's still better than most of the guys in this league."

This is probably Elway's last chance for the ring. And it's most definitely his week.

## From Page One ...

You want to create third-and-long with your defense. Then, you can get back in pass coverage and do pretty much whatever you want. Green Bay usually rushes with a three-man line and then blitz one guy -- frequently Seth Joyner. So they essentially have a four-man rush.

### BRONCOS DEFENSE

Again, you have to stop the run. But Denver has shown a weakness there. The much-circulated statistic is the 5 yards per carry that they allowed during the regular season.

The Broncos have two excellent run safeties in Steve Atwater and Tyrone Braxton, but they are terrible against the pass. I don't think the Broncos will be able to stop the run without over-committing on defense. But that's pretty dangerous against a quarterback like Favre.

### WHEN GREEN BAY HAS THE BALL

There is no one key matchup between one guy on each side of the ball. Denver's whole defensive front eight will be important against Green Bay's running backs and tight ends. And I see the Packers winning that battle handily.

### WHEN DENVER HAS THE BALL

It will be interesting to see how the Broncos defend Reggie White. If they have to use two people to stop him, then that will open up opportunities for the rest of the linemen -- guys like Santana Dotson. But if they can block White with one guy, then they might have a chance.

### BRONCOS' DREAM

Elway is highly accurate and successful. Denver doesn't have many three-and-outs. The Broncos move the ball and can outscore the Packers.

### PACKERS' DREAM

They continue to peak at the right time just as they have been. They play like they always play and win easily.

### BOTTOM LINE

Turnovers will be the key, just like they are in every game. Green Bay will win that battle -- as well as all the others -- and win by two touchdowns. I'm too smart and I've been around too long to try to predict a score.

Read It First In El Editor

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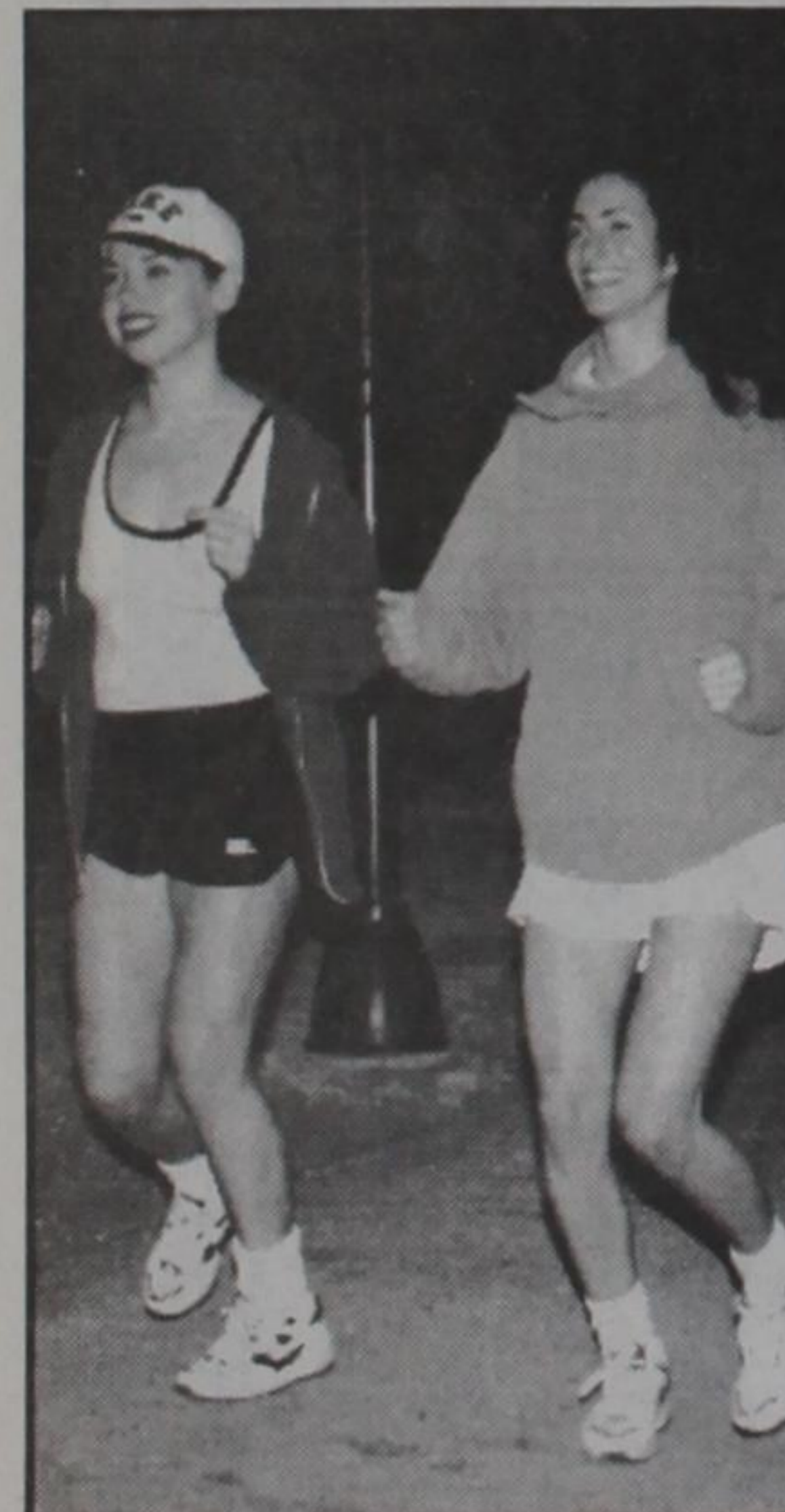
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# Unz Initiative Opponents Gain Support Confidence

By Joseph Torres

Opponents of an initiative that would effectively end bilingual education programs in California are growing increasingly optimistic that the measure can be defeated next June despite recent polls showing it has strong support.

The initiative, "English for the Children," authored by millionaire Ron Unz, qualified Dec. 23 for the June 2 ballot. The campaign turned in 510,000 valid signatures, well over the 433,269 needed to qualify.

The initiative calls for placing Limited-English-Proficient students in English-immersion programs for one year before mainstreaming them. Of the 1.4 million LEP students in California, only 30 percent are in bilingual education programs.

The opponents' optimism stems from the creation of a campaign late last year to counter the Unz-funded initiative.

State education groups, including the California Association for Bilingual Education, the California Teachers Association, the California Federation of Teachers and local school districts, support or have endorsed the creation of the "Citizens for an Educated America: No on Unz" alliance.

The coalition has hired consumer advocate Kelly Hayes-Raitt as its spokesperson and long-time political consultant Richie Ross as its strategist.

Jim Lyons, executive director of the National Association for Bilingual Education, observes that the press in recent weeks has begun to challenge the initiative's merits. He views this as a positive sign of growing skepticism about the measure.

Hayes-Raitt explains that the campaign's strategy is not to debate the merits of bilingual education or highlight its successes. Instead, it will focus solely on dissecting the initiative and exposing its shortcomings.

According to NABE, the initiative violates the 1964 Civil Rights Act by denying LEP students the same educational opportunities other students receive.

Opponents also claim that the initiative takes control away from local school districts on how best to educate LEP students and eliminates bilingual programs that are working. If implemented, it would create "chaos" by mainstreaming LEP students into classrooms with students fluent in English, they say.

Sherri Annis, spokesperson

for the "English for the Children" campaign, charges opponents with distorting the measure's intent. "It is doing a great disservice to parents and voters who are trying to make up their minds."

She says the teachers will evaluate whether a student should be mainstreamed or remain in an English-immersion program, adding that teachers can use the child's native language (assuming they can speak it) to communicate with LEP students even though the "overwhelming" majority of class time will be in English.

Opponents reject her claims, saying they highlight the initiative's ambiguity.

A source active in the campaign against the initiative hopes to raise \$3 million. The money will come from organizations as well as a fundraising effort spearheaded by the California Association for Bilingual Education. CABE members are being asked to raise \$500 each. Hayes-Raitt says it will produce radio and television spots. No air dates have been set yet.

So far the Unz team has spent \$600,000 and is prepared to spend whatever is necessary to win, Annis says.

If the vote is close, the Latino turnout and its ultimate position will be critical.

A Los Angeles Times poll released last October showed that 84 percent of Hispanics and 80 percent of whites supported the measure. Those percentages dropped in a Field Poll released in December to 66 percent for Hispanics and 71 percent for whites.

Despite what the polls have reported so far, opponents predict that the Latino community will oppose the initiative, just as it did on Proposition 187, which denied children of undocumented immigrants admission to public schools. Early polls had shown that measure also enjoyed strong Hispanic support.

Southwest Voter Registration Education Project President Antonio González predicts that Hispanics will vote against the initiative by the same three-to-one margin they ultimately voted against California Propositions 187 and 209. Prop. 209 barred state-sponsored affirmative action.

Hayes-Raitt says overall support for the measure is declining. Annis said it remains strong.

(Joseph Torres is editor of the national newsweekly Hispanic Link Weekly Report in Washington, D.C.)

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# Los Opositores De La Iniciativa De Luz Logran Apoyo Y Confianza

Por Joseph Torres

Los opositores de una iniciativa que pondría fin eficazmente a los programas de enseñanza bilingüe en California están llegando a sentirse cada vez más optimistas de que la medida puede ser derrotada en junio próximo, a pesar de las encuestas recientes que muestran que tiene un apoyo sólido.

La iniciativa, llamada "Inglés para los Niños", cuyo autor es el millonario Ron Unz, calificó el 23 de diciembre para las elecciones del 2 de junio. La campaña entregó 510,000 firmas válidas, bien por encima de las 433,269 necesarias para calificar.

La iniciativa pide que se sitúe a los estudiantes con habilidad limitada (LEP en inglés) en el inglés en los programas de inmersión en inglés durante un año, antes de llevarlos a las aulas de la corriente principal. De los 1.4 millones de estudiantes LEP de California, sólo el 30% están en programas de enseñanza bilingüe.

El optimismo de los opositores surge de la creación de una campaña, a fines del año pasado, para contrarrestar a la iniciativa financiada por Unz.

Los grupos de la enseñanza del estado, incluyendo a la Asociación de California para la Enseñanza Bilingüe, la Asociación de Maestros de California, la Federación de Maestros de California y los distritos escolares locales, apoyan o han respaldado a la creación de una alianza, llamada "Ciudadanos por unos Estados Unidos Instruidos: No a la Iniciativa de Unz".

La coalición ha contratado a la defensora de los consumidores Kelly Hayes-Raitt como su portavoz y al consultor político de largo tiempo Richie Ross como su estratega.

Jim Lyons, director ejecutivo de la Asociación Nacional por la Enseñanza Bilingüe (NABE en inglés), precisa que la prensa, en las semanas recientes, ha empezado a poner en tela de juicio los méritos de la iniciativa. El ve a esto como una señal positiva de un escepticismo cada vez mayor sobre dicha medida.

Hayes-Raitt explica que la estrategia de la campaña no es debatir los méritos de la enseñanza bilingüe ni destacar sus éxitos. En vez de eso, se enfocará solamente en analizar minuciosamente a la iniciativa y revelar sus defectos.

Según la NABE, la iniciativa infringe la Ley de los Derechos Civiles de 1964 al negar a los estudiantes LEP las mismas oportunidades de enseñanza que reciben otros estudiantes.

Los opositores alegan también que la iniciativa quita el control a los distritos escolares locales sobre el mejor modo de enseñar a los estudiantes LEP y elimina a los programas de enseñanza bilingüe que están funcionando bien. De llevarse a la práctica, la iniciativa crearía un "caos", al mezclar a los estudiantes LEP en las aulas de la corriente principal con los alumnos que dominan el inglés, dicen ellos.

Sherri Annis, portavoz de la campaña "Inglés para los Niños", acusa a los opositores

de tergiversar la intención de la medida. "Se está haciendo un gran perjuicio a los padres y electores que están tratando de adoptar una decisión", dice.

Ella agrega que los maestros evaluarán si a un estudiante debería llevarse a la corriente principal o permanecer en un programa de inmersión en inglés, agregando que los maestros pueden usar el idioma nativo del niño (asumiendo que lo conozcan) para comunicarse con los estudiantes LEP, aún cuando la mayoría "abrumadora" del tiempo de clases será en inglés.

Los opositores rechazan sus alegatos, diciendo que ellos destacan la ambigüedad de la iniciativa.

Una fuente activa en la campaña contra la iniciativa espera recaudar \$3 millones. El dinero procederá de las organizaciones así como de una gestión recaudatoria encabezada por la Asociación de California para la Enseñanza Bilingüe (CABE en inglés). Se está pidiendo a los miembros de CABE que recauden \$500,000 cada uno. Hayes-Raitt dice que la coalición producirá anuncios cortos para radio y televisión. No se han fijado aún las fechas para transmitirlos.

Hasta ahora, el equipo de Unz ha gastado \$600,000 y está preparado para gastar lo que sea necesario para ganar, dice Annis. ( Si la votación es apretada, la asistencia de los latinos y su postura en última instancia serán críticas.

Una encuesta de "Los Angeles Times" publicada en octubre último mostró que el

84% de los hispanos y el 80% de los blancos apoyaban a la medida. Esos porcentajes disminuyeron en una Encuesta de Field publicada en diciembre, al 66% para los hispanos y el 71% para los blancos.

A pesar de lo que las encuestas hayan informado hasta ahora, los opositores pronostican que la comunidad latina se opondrá a la iniciativa, tal como lo hizo en el caso de la Proposición 187, que habría denegado a los hijos de los inmigrantes indocumentados el ingreso a las escuelas públicas. Las encuestas preliminares habían mostrado que la medida disfrutaba también de un apoyo hispano sólido.


Antonio González, presidente del Proyecto del Sur-este para la Inscripción y Enseñanza de Electores (SVREP en inglés), pronostica que los hispanos votarán en contra de la iniciativa por el mismo margen de tres contra uno en que votaron por último contra las Proposiciones 187 y 209 de California. La Proposición 209 proponía la prohibición de la acción afirmativa auspiciada por el estado.

Hayes-Raitt dice que el apoyo conjunto por la medida está disminuyendo. Annis dijo que continúa siendo fuerte.

(Joseph Torres es el editor del semanario nacional Hispanic Link Weekly Report en Washington, DC.)

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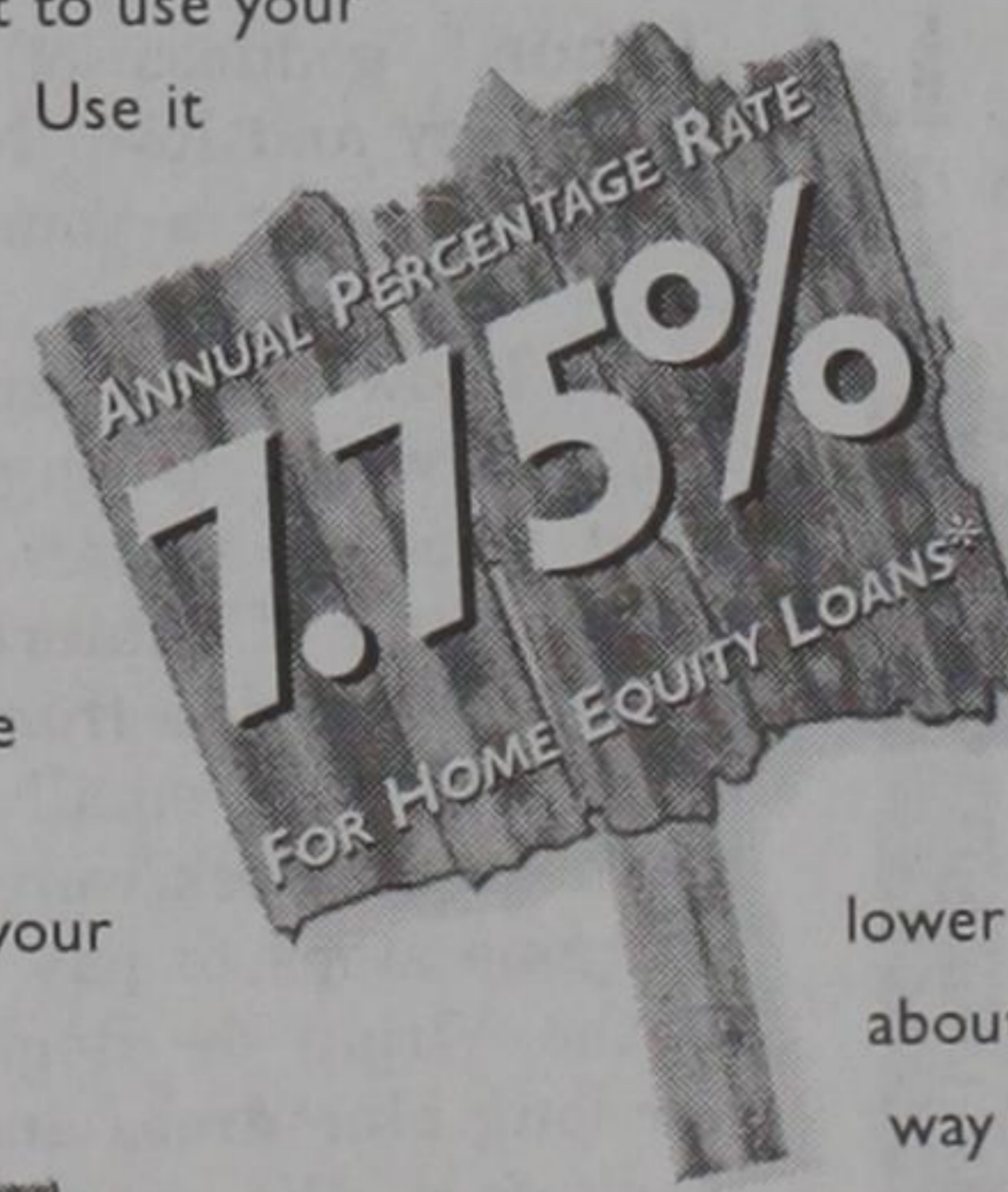
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(From Page 2)

21st century. In 1998, the Texas Democratic Party is focusing on the values and issues that are priorities improving education, increasing access to college, giving patients the right to choose their own doctors and protecting families from Republican attempts to increase taxes on food and medicine.

Education is our top priority because education holds the key to opportunity for every family seeking to achieve the American Dream. Democrats support improving school facilities, reducing classroom overcrowding, making computers accessible for education to all public school children, and providing college scholarships to hardworking high school graduates. By making education our first priority, Democrats are ensuring that all our children have the tools they need to succeed in the 21st century.

Democrats are also working to ensure that Texas families have health care they can count on and a health care system that puts family health first. Hispanics make up a disproportionate share of the working poor, many of whom do not have access to health insurance. Democrats support giving patients the right to choose their own doctors and ensuring that physicians make medical decisions--not insurance company bureau-

crats. Governor Bush vetoed the 1995 Patient Protection Act which would have given patients the right to choose their own doctors and improved health care choices for thousands of Texas families.

Finally, Democrats will protect Texans from tax increases by proposing a constitutional amendment prohibiting sales taxes on food and medicine. Last year, 44 Republicans in the Texas House of Representatives voted to increase the sales tax on food and medicine by 11 percent in order to give a tax break to corporations.

The proposal failed to become law because no Democrat would vote for the measure. Democrats want to ensure that Republicans can never create such a regressive tax on families by passing a constitutional amendment to ban sales taxes on food and medicine. It's the right thing to do not only for Hispanic families, but for all Texas families.

Texas Democrats are working to strengthen families and build a better Texas for our children. Our commitment to quality education, better health care and tax fairness keeps faith with the values and priorities of Hispanic Texans. Simply put, Democrats are working for policies that make a difference in people's lives--policies that will continue to open doors of opportunity for all Texans.

# As The Pope Visits, Cuba's Other Priests Deserve Some Attention

**EDITOR'S NOTE:** Pope John Paul's visit to Cuba has stimulated quantities of comment on Communism and Catholicism, secularism and spirituality. But this tidy duality ignores an important part of everyday life in Cuba, a set of religious observance that has apparently flourished despite government decree. PNS correspondent Kimi Eisele, who reports on a first-hand encounter with Santeria, is working toward a master's degree in geography and Latin American studies at the University of Arizona.

**BY KIMI EISELE** As Pope John Paul visits Cuba this week, I can't help but think of what the priests will think -- not the Catholic priests, but the priests who represent a religion that has survived, and thrived, on the island for almost two centuries.

I mean the "babalao," the "fathers of secrets," the santeros -- high priests in the Santeria Order.

Santeria combines the ancient Yoruba religion with Catholicism. And for all the celebration about the "return" of Catholicism to Cuba, it is Santeria that has actually preserved bits and pieces of the religion over the years since Fidel Castro proclaimed Cuba atheist -- though maybe not in a way the pope and his followers would appreciate.

Santeria evolved in Cuba shortly after African slaves were first brought there in the early 1800s. As in other parts of the Caribbean, while slave labor ensured economic development, African culture and religion merged with that of the Spanish.

In Yoruban religion, some 500 deities known as "orishas" represent natural forces, human archetypes, and personal guardians. About 22 survived the journey to Cuba where slaves disguised their worship by giving the orishas the names of Catholic saints -- Chango, god of thunder, became Santa Barbara, Ellegua, the divinity of beginnings and ends, St. Anthony of Padova, Babaluc Ayes, orisha of disease became Lazarus.

Last December, Castro met with Cuba's Cardinal for the first time in 12 years, and the island celebrated Christmas for the first time since the revolution. Still, pure Catholicism may take a while to catch on. Santeria runs deep, and even though some 40 percent of Cubans are baptized Catholics, most integrate the orishas into their beliefs.

It would be hard not to. The orishas are pervasive, and many claim one or more as personal guardians. Mine is Cuba's patron saint -- to Catholics the Virgin of Charity of Cobre; as an Orisha "Ochun," goddess of money, sensuality and love. Not such a bad deity for a young woman.

I know this because, last summer while visiting Cuba I went to see a santero, in Regla, a center of Santeria, a 30-minute ferry ride from Havana. There is a small sanctuary near the dock where almost everyone stops to pay homage to the Virgin de Regla, with her long blue dress and small black face. We meet a gray-haired woman on a bicycle,

## Pope's arrival



By Zoraida Diaz, Reuters  
At Jose Mari Airport: Fidel Castro stands alongside as John Paul II kisses a tray of Cuban soil presented to him by a group of schoolchildren.

dressed in white and wearing strands of different colored beads. She is a saint --one can become a saint in Santeria through certain spiritual cleansings-- and she directs us to a santero.

In the santero's living room black dolls are displayed on the floor and on the furniture. A bookshelf-turned-altar holds ceramic saints and a replica of the black virgin from the sanctuary. Small shrines for the orishas are decorated with stones, shells, and other items. In a corner is a large drum draped with beads and surrounded by red objects, a shrine to Chango.

The saint introduces me to the santero. A tall, thin man wearing shorts and no shirt, with colored beads, representing his own orishas, he lights a cigar, seats me at the table, shuffles through a deck of cards, jiggles a handful of shells. His fingernails are long and yellow. He does not blink.

I have not come with a specific problem, but I inquire about my studies, the next few

months, about love.

He flips the cards and throws the shells on the table, over and over. He is silent, thinking, and looks up at the gray-haired saint from time to time. "Lots of copper," he says several times.

Then he tells me I will inherit a house, that people talk about me behind my back. That I believe things I want to believe but might not be true.

He tells me to find five brass bracelets and wear them as a tribute to Ochun, whose color is of honey and the sun. Then I will be protected, true to myself.

Mine is not a difficult consultation. No complicated prescription is required, no cleansing, no sacrificial goat. The santero doesn't ask for money, but I leave a small offering at the shrine to Chango. It's enough to know that mine is the deity of grace, feminine sexuality, and sweetness.

My Cuban friends are thrilled. One says she knew it all along. She gives me honey lotion, to spread over myself

in the spirit of Ochun.

Now, months later, I have not yet bought the bracelets -- sometimes I blame bad luck on their absence -- but I like to remember my orisha from time to time.

I don't practice Santeria, nor do I practice Catholicism. But this week I'll be thinking of those in Cuba that do both. And about a religion sturdy enough to survive the slave trade, Spanish colonialism, a U.S. protectorate, and Castro's revolution.

That may well say something about the resiliency of the Cuban people themselves. It could be the spirit of the island comes from knowing you are different from the rest of the world, from believing that faith will get you through.

And while the world watches the brief encounter between a Communist and Catholic, there's sure to be comment on the grand return of religion to Cuba. When that happens, I'll remember the santeros and the saints, and think about how it has really been there all along.



## Un Rayito De Luz

Por Sofia Martinez

Nos pasa como a las estufas de gas que no se usan y se van haciendo viejas y sucias hasta que se tapan y apagan. Entonces el gas comienza a oler mal por toda la casa.

Muchos cristianos ya no tienen el "olor suave de Cristo" que debe perfumar el ambiente donde vivimos. Por ejemplo: America Latina siendo el continente donde hay mas cristianos, es donde hay mas injusticias, y mas opresiones, y mas pobreza, y mas miseria. Es que el fuego del Espiritu Santo ha ido apagandose debido a las guerras, y a la corrupcion, y a los abusos de una clase social contra otra, etc. Y todo eso va cre-

ciendo y creciendo, y no deja de crecer. El gas en lugar de servir para calentar, comienza a oler muy mal.

Pero Dios nos esta mandando una nueva purificacion con Su Espiritu Santo, un torbellino limpiador, que nos limpia y nos renueva para que la estufa cosa que renovar en nosotros la gracia de nuestro Bautismo, el poder de la Confirmacion y el amor de la Eucaristia, para que en realidad podamos ser y podamos servir como Dios manda. Dios nos va a mandar una fuerza del cielo para que podamos ser luz del mundo y sal de la tierra.

Y...a dejamos poseer por el Espiritu Santo. Y lo vamos a experimentar. Lo unico que necesitamos es querer recibir Su gracia. El tiene Su plan, mucho mejor que el de nosotros. Nos va a dar mucho mas de lo que nosotros podemos pedir. Nomás hay que creerle el corazon para que lo llene con Su amor, que es el Espiritu Santo.

## News Briefs

### Gore Unveils Civil Rights Plan

From the pulpit of an Atlanta church once led by Martin Luther King, Vice President Al Gore marked the King holiday by announcing a plan to increase federal spending for civil rights enforcement by \$86 million.

The Clinton administration will propose spending \$602 million to enforce civil rights laws in the 1999 budget, up from \$516 million this year, Gore said. Gore called better enforcement a priority in explaining the significant increase when almost everything else in the budget is being decreased.

The proposed spending boost will include a \$22 million increase for the Department of Housing and Urban Development to fight housing discrimination. Other changes would strengthen investigations of police brutality and enforcement of the Americans With Disabilities Act.

Details will be included in the budget submitted by President Clinton next month.

In Washington, Clinton joined members of AmeriCorps and community volunteers to repair and paint classrooms, saying "We really wanted to emphasize that Martin Luther King's birthday is a day of service -- a day on, not a day off."

### Clinton on Patient "Bill of Rights"

President Clinton and congressional Democrats are uniting in support for a proposed patient "bill of rights" to guard against abuses in managed-care health plans, reports Associated Press.

"We have to make this change because of the changes in the American health care market," Clinton said. About 100 million people in the U.S. are enrolled in cost-saving managed care programs, and patient complaints have been rising.

Clinton said he was encouraged that many Republicans support such an approach. But other Democrats accused the GOP leadership of trying to block reforms. "It's so disappointing and, yes, outrageous for some in the Republican leadership to be actively working with special interests to stop managed care reform in its tracks," said House minority leader Dick Gephardt, D-MO.

The National Association of Manufacturers is organizing business leaders to come to Washington Feb. 4 to fight the bill.

"They are the ones who have been denying health care to early retirees and cutting back the benefits and forcing us to do this," said Rep. Pete Stark, D-CA, ranking Democrat on the Ways and Means subcommittee on health.

Clinton unveiled his proposed bill of rights on Nov. 20. Among its many provisions, it would guarantee patients the right to appeal denials of care to an outside panel.

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