

Clinton seeks Hispanic Support for health reform

By Gene Gibbons

MIAMI - Plunging into the trench warfare phase of his fight for health care reform, President Clinton Monday urged Hispanic-Americans to help him, saying that comprehensive health care was a bigger issue for Latinos than any other population group.

Addressing 2,500 Hispanic activists at a convention of the National Council of La Raza, Clinton asked for their aid in beating back efforts to limit the scope of health care proposals.

"More working Hispanics are uninsured than any other group of working Americans. More than 32 percent of the Hispanic population is uninsured, compared to 13 percent of Anglo-Americans and 20 percent of African Americans," he said.



Clinton, on a speaking trip to Florida, Maine and Massachusetts, also made another argument for his plan -- that the middle class has the most to lose from the "band-aid" approach he said his opponents want because middle class workers can easily lose health insurance.

"If you're rich, you can always buy it. If you're poor, the government will give it to you. If you're in jail, you'll get it. If you work for the government, you'll get it. Anybody else can lose it," he said in a rambling speech that also covered crime and other issues.

The highlight of Clinton's two-day trip was to be an appearance Tuesday at the annual summer meeting of America's 50 state governors, which this year is being held in Boston. Senate Republican

Leader Bob Dole, who is leading the opposition to Clinton's reform plan also addressed the governors Tuesday. In a letter sent to Dole the Association stated that they opposed setting strictly limits on federal spending for Medicaid. The association's bipartisan criticism of Dole's proposal could weaken the Republican leader's position in the health care debate.

Clinton's foray out of Washington was part of a major push by the White House to drum up public support for a comprehensive restructuring of the U.S. system of providing health care as the Senate and the House prepare to consider the issue later this month and in early August.

Five separate bills that differ extensively are to be debated by the lawmakers, and Clinton is trying to mold various interest groups into a coalition that shares his vision of what the final version of the legislation should look like.

It is slow, laborious work, and progress is usually measured by

inches -- the political equivalent of trench warfare.

The 22 million Hispanics in the United States are potentially an important element of the coalition Clinton hopes to build. But many of them are critical of his failure to name more Latinos to administration posts, saying this represents a retreat on his campaign promise to

create a government that "looks like America." In his speech, Clinton went out of his way to rebut the criticism. He said that in addition to Housing Secretary Henry Cisneros and Transportation Secretary Federico Pena, there were 288 Hispanics in other key administration jobs.

He also said that 11 percent of his judicial appointments were Latinos compared to just two appointments in each of the last two Republican administrations.

"If you ask me 'Do we need to do more and better?' I would say yes. But we are doing better than people have done before," he said.



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Derechistas Tratan de Atractar Hispanos a su Pensamiento

Por Tom Rodriguez

En 1989, la Coalición Cristiana fué fundada por el fallido aspirante republicano a la presidencia, Pat Robertson. Hoy, su organización alega tener más de 350,000 miembros en 750 capítulos distribuidos en los 50 estados. En 15 de esos estados, la Coali-

ción Cristiana emplea personal a tiempo completo; y se jacta de una lista nacional de correos con 2,200,000 nombres.

Una encuesta reciente de la Prensa Asociada informó que 18 organizaciones republicanas estatales, o bien están controladas o bien influidas considerablemente por activistas cristianos conservadores. Esas incluyen a Alaska, California, Colorado, Florida, Georgia, Hawaii, Iowa, Kansas, Luisiana, Minnesota, Carolina del Norte, Oklahoma, Oregón, Pennsylvania, Carolina del Sur, Texas, Washington y Virginia.

En cuatro de esos estados -- California, Florida, Colorado y Texas -- los latinos forman una minoría considerable de la población. En todos los demás, el censo de 1990 halló aumentos significativos de la población latina.

Advertiendo el crecimiento, el director ejecutivo de la Coalición Cristiana, Ralph Reed, organizó una conferencia de prensa en Washington, D.C., en el otoño último, para declarar que su organización "ya no concede por más tiempo a la comunidad minoritaria a la izquierda política". El anunció la intención del grupo de establecerse entre los miembros hispanos y negros mediante anuncios por radio y envíos en masa por correo -- algunos en español -- a las iglesias étnicas. Después, en este mes, comenzó a transmitir una versión en español del "Club de los 700" en Miami y San Antonio.

Es muy importante que los latinos se ilustren acerca del poderío que surge y del programa de trabajo del ala derecha religiosa. ¿Qué los motiva? ¿De dónde vienen? ¿Dónde quieren ellos que vayamos?

El fervor religioso no es nada nuevo en las Américas. Los puritanos lo trajeron con ellos a las colonias de la Nueva Inglaterra. Los españoles

lo usaron para justificar la destrucción del imperio azteca. A principios del siglo XIX, los Estados Unidos experimentaron lo que los historiadores llaman "El Gran Despertar", una época de tumulto religioso que ayudó a echar a andar los movimientos tales como la abolición de la esclavitud, la prohibición de las bebidas alcohólicas y el voto para las mujeres.

Más recientemente, en el de-

cenio de 1950 y hasta dentro del de 1970, hemos visto a la religión vinculada tanto al movimiento de los derechos civiles como al de la paz.

Hoy, la dirigencia de la derecha religiosa habla sobre un programa de trabajo que describe como favorable a la familia, en contra del aborto, a favor de la enseñanza doméstica y en escuelas privadas, opuesto a los derechos civiles

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Right Tries to Lure Hispanics into Fold

By Tom Blackburn Rodriguez

In 1989, the Christian Coalition was founded by failed Republican presidential aspirant Pat Robertson. Today, his organization claims in excess of 350,000 members in 750 chapters spread among all 50 states. In 15 of those states, the Christian Coalition employs a full-time staff; it boasts a national mailing list of 2.2 million names.

An Associated Press survey recently reported that 18 state Republican Party organizations are either controlled or significantly influenced by conservative Christian activists. They include Alaska, California, Colorado, Florida, Georgia, Hawaii, Iowa, Kansas, Louisiana, Minnesota, North Carolina, Oklahoma, Oregon, Pennsylvania, South Carolina, Texas, Washington and Virginia.

In four of these states -- California, Florida, Colorado and Texas -- Latinos comprise a significant minority of the population. In all the others, the 1990 census found significant Latino population gains.

Noting the growth, Christian Coalition executive director Ralph Reed staged a news conference in Washington, D.C., last fall to declare that his organization would "no longer concede the minority community to the political left."

He announced the group's intention to pitch for Hispanic and black members through radio spots and mass mailings -- some in Spanish -- to ethnic churches. Then, this month, it began airing a Spanish version of "The 700 Club" in Miami and San Antonio.

It is critical that Latinos become educated about the emerging power and the agenda of the religious right wing. What motivates them? Where do they come from? Where do they want us to go?

Religious fervor is nothing new in the Americas. The Puritans brought it with them to the New England colonies. The Spanish used it to justify the destruction of the Aztec empire. In early 1800s, the United States experienced what historians refer to as "The Great Awakening," a time of religious tumult that helped set in motion such social movements as abolition, prohibition and women's suffrage.

More recently, in the 1950s and into the 1970s, we have seen religion linked to both the civil rights and peace movements.

Today, the religious right leadership speaks to an agenda described as pro-family, anti-abortion, pro-home- and private-schooling, opposed to

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News Briefs

Clinton Not Pushing Racial Justice Act

The San Jose Mercury reports that members of the House Congressional Black Caucus expressed anger over the failure of the White House to fight for a racial justice provision in the crime bill and threatened to oppose final passage if the measure is not included.

The Racial Justice Act would allow minorities to appeal death sentences if they could prove statistically that there had been racial discrimination in handing down such sentences in areas where they were convicted. The caucus leaders said they learned Wednesday night that President Clinton would not help them press for the provision in the House-Senate conference.

White House press secretary Dee Dee Meyers denied Clinton had broken faith with the lawmakers. But she also said that he "doesn't want any one issue to hold up the bill."

Commerce Department's New Job Program

The Chronicle Wire Services report that Commerce Secretary Ron Brown announced a \$57.5 million program designed to bring businesses and new jobs to the nation's poorest areas.

The department's Economic Development Administration will award grants to institutions such as nonprofit employers, colleges or community groups for devising development strategies and creating specific projects to attract or expand high-employment companies in distressed neighborhoods. Brown said the administration plans to launch the project October 1, 1994.

Debate Over Ethnic Labels

The San Jose Mercury reports that the Office of Management and Budget is holding hearings across the country on changing its statistical categories on race and ethnicity.

In 1973, former Secretary of Health, Education and Welfare Caspar Weinberger created the budget office's Directive 15, which sets up categories used to collect ethnic data. Since then, there has been growing interest in dropping some categories and formulating others.

"I stand in front of the mirror of Directive 15, and I do not see myself," said Kendra Wallace, a Stanford doctoral candidate, whose parents are white and black. She testified for Reclaim All Children Equally (RACE), a group promoting a "biracial" category. What's at stake, say many who testified, is self-esteem. But racial and ethnic groups also stand to gain political clout, legislative seats, social service funding and voting districts.

Send your written comments by 9/1/94 to Katherine Wallman, Office of Management and Budget, 725 17th Street NW, Washington, DC 20503. The OMB plans to make its decisions in 1996 in time for the 2000 census.

Denver Suburbs Prosper, while City Declines

The Scripps Howard News Service reports that a study by the Piton Foundation shows that more than one in three Denver city residents lives in poverty or on the brink of poverty. Researchers also found that the city isn't following the pattern of many cities, where the poor become concentrated in ghettos or barrios. Instead, poverty increased in 60 of Denver's 78 neighborhoods between 1980 and 1990.

The report also shows a growing economic gulf between Denver and its suburbs. Researchers found that the gap is wider than 10 other metro areas in the West surveyed, including Dallas/Fort Worth, San Francisco, Phoenix and Seattle.

The average household income in Denver is less than half the family income in the outlying suburbs of Douglas County. The balance of jobs has also shifted. Denver lost more

Comentarios de Bidal

by Bidal Agüero

To believe that Hispanics in Lubbock are not progressing is to believe that the Pope is not Catholic. Many are



the times when I hear people in Lubbock comment that Chicanos in Lubbock are not United, are far behind as to progressing to a level equal to others. Many are the times when I hear the old proverb of the Lobsters that kept pulling each other down instead of helping each other out of the bucket.

This writer has for many years written articles and published countless columns which point out how we as a people are progressing and helping to make the world a good place to live.

Let's stop talking negative about each other. It might be surprising to many if they realize where we really are and how much progress we have made throughout the years.

Kids are needed to participate in a Talent Show to be held during the Fiestas del Llano. Scholarships will be awarded. If you are interested call Linda at 791-2262 or Richard at 794-4745.

Los Viejos Demonios Persiguen a Nuestra Nación de Inmigrantes

Por Raúl Yzaguirre

Los Estados Unidos tienen dos ideas sobre los inmigrantes.

Por una parte, estamos orgullosos de nuestra herencia de inmigrantes, simbolizada por ese gran ícono de nuestra tradición que se conoce por la Estatua de la Libertad.

No obstante, la opinión pública que data de tan temprano como el principio del siglo XIX, ha estado resueltamente contra cada nueva ola de inmigrantes.

Todo residente de los Estados Unidos, incluyendo a los norteamericanos nativos, es inmigrante o descendiente de inmigrantes. Nuestra existencia misma como nación se basa en esa herencia.

Sin embargo, estamos presenciando una ola de ataques contra los inmigrantes que se asemeja al episodio más vergonzoso de nuestra historia. Durante el decenio de 1850 y durante toda la Guerra Civil, el llamado Partido de los Ignorantes hizo campaña con éxito sobre una plataforma explícitamente racista y contraria a los inmigrantes. Hoy se está usando exactamente la misma retórica.

Sólo en este mes pasado, una estación de radio de Lansing, Michigan, transmitió un "concurso" para que los oyentes se "ganaran a su propio mexicano".

"Eso está correcto, estamos regalando mexicanos, verdaderos y vivos mexicanos, ay, caramba... Ellos le lavarán

el automóvil, le limpiarán la casa, le recogerán las cosechas, cualquier cosa que ustedes quieran, porque si no lo hacen, ustedes los harán deportar... El bañar y despiojar a los mexicanos es responsabilidad de los ganadores. La estación no asume responsabilidad por las enfermedades infecciosas que tengan los mexicanos..."

¿Cómo deberíamos interpretar estas clases de observaciones públicas?

Sabemos por la historia que el primer paso para oprimir a un pueblo es deshumanizarlo, convertirlos en demonios.

Y eso es exactamente lo que hicimos con los inmigrantes que llegaron desde Alemania, Irlanda, Italia, China y Japón, de Hungría, y lo que hicimos con los judíos de toda Europa.

Hay personas que creen en cursos de acción más restrictivos sobre inmigración, que no son racistas ni xenófobos. Algunos se preocupan honradamente sobre nuestra capacidad colectiva para acomodar a las diferencias de cultura e idioma. Otros creen verdaderamente que los inmigrantes ocasionan cargas adicionales a los contribuyentes al erario público.

Estas son preocupaciones que pueden ser enfocadas por los hechos.

Uno de ellos es que la cantidad de personas nacidas en el extranjero que hay en los Estados Unidos -- como porcentaje de nuestra población -- no

es mayor ahora que lo que ha sido antes.

Es un hecho que los recién llegados actuales vienen asimilándose con mayor rapidez que los inmigrantes anteriores. Y es un hecho que los inmigrantes no representan una carga neta para el contribuyente de los Estados Unidos.

Si, todos deberíamos estar preocupados sobre la continuación de la inmigración de personas indocumentadas y sobre la explotación de los seres humanos.

Pero sabemos también que la inseguridad económica alimenta a nuestros peores temores y hace surgir a nuestros instintos más oscuros. Durante cada recesión, y especialmente durante la Gran Depresión, los Estados Unidos pusieron en práctica cursos de acción que nos avergüenzan a todos. Aunque es difícil obtener cifras precisas, podemos estimar confiadamente que más de un millón de inmigrantes legales y ciudadanos estadounidenses han sido deportados ilegal e injustamente durante las recesiones económicas.

Hoy estamos presenciando una reproducción de la historia. Los políticos de ambos partidos están convirtiendo a los inmigrantes en chivos expiatorios por nuestros problemas económicos y sociales. Hay aparentemente una gran cantidad de capital político en la demonización de los inmigrantes.

Lamentablemente, hay pocos estadistas que estén dispuestos a ponerse de pie y llevar la razón y la decencia al debate.

Necesitamos dirigentes como mi héroe personal, Harry Truman. El se enfrentó al Congreso y vetó un proyecto de ley de inmigración racista. Y él envió el mensaje siguiente al Congreso y a la nación:

"La idea subyacente de este curso de acción (el sistema de cuotas) era, para decirlo vigorosamente, que los estadounidenses con apellidos ingleses eran mejores personas y mejores ciudadanos que los estadounidenses con apellidos italianos, griegos o polacos... Tal concepto es absolutamente indigno de nuestras tradiciones y de nuestros ideales. Infringe la gran doctrina política de la Declaración de Independencia, en el sentido de que todos los hombres somos creados iguales... Me es imposible creer que, en este año de 1952, deberíamos estar promulgando nuevamente un insulto tal contra el patriotismo, la capacidad y la decencia de una gran parte de nuestra ciudadanía".

El año es 1994 ahora y hoy no sólo estamos insultando a la decencia de las personas, sino que estamos poniendo en tela de juicio su humanidad misma.

(Raúl Yzaguirre es el presidente del Consejo Nacional de La Raza. Esta columna procede de un discurso de graduación que pronunció en esta primavera a los estudiantes del Mercy College en White Plains, Nueva York.)

News Briefs

Governors Oppose Dole Health Plan

The New York Times reports that bipartisan leaders of the National Governor's Association have stated in a letter to Bob Dole that they oppose setting strict limits on federal spending for Medicaid. The caps are included in an alternative health plan offered by Senate Republicans, who seek to widen access to health care without increasing taxes.

The governors also called on Congress to pass health care legislation this year even if the bill is less sweeping than Clinton's proposal. They said they shared Clinton's desire for universal health care, but acknowledged that they had reached no consensus on how to finance it. In addition, the National Governors' Association said that federal subsidies to help people obtain health care should be based on personal income, not on the "arbitrary categorical distinctions" now found in Medicaid.

The association's bipartisan criticism of Dole's proposal could weaken the Republican leader's position in the health care debate. The governors' other views are also certain to influence the strategies of congressional Republicans and of the White House.

Losses Plague Food Stamp Program

AP reports that the Agriculture Department suffered a record loss this year as thousands of people received more than \$1.8 billion in food stamp benefits that they were not entitled to. At the same time, thousands of low-income people were denied benefits totaling \$559 million.

In a recent letter to members of Congress, the USDA said that food stamp recipients may inadvertently or deliberately provide incorrect information about their incomes. It also blamed complex and inconsistent rules governing food stamps, saying they may confuse some workers and lead to mistakes. The USDA also said that rising caseloads in many areas have created problems for states and may account for the increase in errors from 1992, when mistakes cost the food stamp program \$1.7 billion in overpayments and \$500 million in underpayments.

Rep. Ron Wyden, D-OR, chairman of a House subcommittee on regulation, said the growth in food stamp fraud and errors could damage the Clinton administration's efforts to reform the welfare system with its proposed \$9.3 billion package. Sen. Patrick Leahy, chairman of the Senate Agriculture Committee, agreed. "Cutting waste and fraud out of the food stamp program should be the first step in reforming welfare," he said. Leahy also said that states need help.

Out of Wedlock Births Up 70%

The New York Times reports that the number of children born out of wedlock soared by more than 70% from 1983 to 1993.

According to the Census Bureau annual study, "Marital Status and Living Arrangements," 6.3 million children or 27% of all children under age 18, lived in 1993 with a single parent who had never married. In 1983, 3.7 million minors lived with a single parent. In 1960 - 243,000 children.

"It's astonishing," said Kristin Moore, director of Child Trends, a Washington-based research organization that studies adolescent pregnancy. "It's really a substantial social change, and it's happened really fast."

The report also shows that 57% of black children are living with a single parent who has never married, compared with 21% of white children and 32% of Hispanic children.

Shalala on Unwed Mothers

AP reports that Donna Shalala was asked yesterday whether the TV character, Murphy Brown was right to have a child. She responded by saying, "I don't think anyone in public life today ought to condone women having children born out of wedlock ... even if the family is financially able." The question was posed by Rep. Richard E. Neal, D-MA during a hearing on President Clinton's welfare reform plan.

About 30% of all children in the U.S. are born to unmarried women, and the Clinton administration has warned that the number could rise to 50% within the next 10 years. "Half of the welfare recipients were parents as teens," Shalala said. "If you are an unmarried teen-age mother, your chances of ending up poor for the rest of your life are very high." She said, "This is a disaster - children having children."

Under Clinton's proposal, women under age 18 who have children out of wedlock would be required to live at home and finish high school as a condition of receiving welfare benefits. They would be allowed to continue receiving cash benefits for two years after turning 18, but would then be required to take a job or enroll in a work program.

Violent Crime Strikes Youth at High Rate

The New York Times reports that a study by the Office of Juvenile Justice and Delinquency Prevention found that youngsters 12 to 17 years are victims of violent crime at a much higher rate than any other age group.

Teenagers constitute 10% of the population, but represent 23% of the nation's crime victims. According to the study, 1 juvenile in 13 was a victim of violent crime in 1992. By comparison, the rate for people 35 years old and above was 1 in 72. The study also found that people 12 to 17 years old were victims of 1.55 million violent crimes, an increase of 23% since 1987. Nearly 1.3 million or 83% of the violent personal crimes against juveniles were assaults, 229,000 were robberies. The office did not look at homicide rates.

The acting administrator of the Office of Juvenile Justice and Delinquency Prevention, John J. Wilson, said the study underscores that young people are victims, not just perpetrators, of violent crime. "I think juveniles are perceived as being largely responsible for crime," Mr. Wilson said, even though other studies show that youths are offenders in only 13% of violent crimes.

"These figures show that we as a society are doing a very poor job at protecting our youth," said Rep. Charles E. Schumer, who heads the Judiciary Subcommittee on Crime and Criminal Justice. "If we don't get guns off the streets and change our juvenile justice system, we risk losing a whole generation of kids."

Old Demons Haunt our Immigrant Nation

By Raúl Yzaguirre

The United States is of two minds on immigrants. On the one hand, we are proud of our immigrant heritage symbolized by that great icon of Americana known as the Statue of Liberty. Yet public opinion, going as far back as the early 1800s, has been decidedly against each new wave of immigrants.

Every U.S. resident, including the Native American, is an immigrant or descendant of immigrants. Our very existence as a nation is based on that heritage.

Yet we are witnessing a wave of immigrant bashing that mimics the most shameful episode in our history. During the 1850s and through the Civil War, the so-called Know-Nothing Party campaigned successfully on an explicitly racist and anti-immigrant platform. Exactly the same rhetoric is being used today.

Just this past month, a Lansing, Mich., radio station ran a "contest" for listeners to "win your own Mexican."

"That's right, we're giving away Mexicans, real live Mexicans, ay caramba... They'll wash your car, clean your house, pick your crops, anything you want, because if they don't, you'll have them deported... Bathing and delousing of Mexicans is winner's responsibility. Station assumes no liability for infectious diseases carried by Mexicans..."

How should we interpret these kinds of public remarks? We know from history that the first step in oppressing a people is to dehumanize them, to demonize them.

And that is exactly what we did to the immigrants who came from Germany, from Ireland, from Italy, from China and Japan, from Hungary. And that is what we did to Jews from all of Europe.

There are people who believe in more restrictionist immigration policies who are neither racist nor xenophobic. Some honestly worry about our collective ability to accommodate differences in culture and language. Others truly believe that immigrants cost the taxpayer additional burdens.

These are concerns that can be addressed by the facts. One fact is that the number of foreign-born in the United States -- as a percentage of our population -- is no higher now than it has been in our past.

It's a fact that today's newcomers are assimilating faster than previous immigrants. And it's a fact that immigrants are not a net burden to the U.S. taxpayer.

Yes, we should all be worried about continued undocumented immigration and about exploitation of human beings.

But we also know that economic insecurity fuels our worst fears and brings out our darkest instincts. During every single recession, and especially during the Great Depression, the United States implemented policies that bring shame to us all. While precise figures are hard to come by, we can confidently estimate that well over a million legal immigrants and U.S. citizens have been illegally and unjustly deported

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para los homosexuales, preocupado por el deterioro de los valores morales y determinado a imponer sus puntos de vista en el centro de nuestro discurso político nacional.

Los opositores argumentan que los conservadores religiosos llevan un mensaje de división e intolerancia hacia aquellos que no comparten sus valores. Si la derecha religiosa obtuviera el poder nacional, los opositores temen que el propio gobierno llegaría a ser el instrumento crudo mediante el cual se impondría gran parte de su programa de trabajo al resto del pueblo de la nación.

Como ejemplo, la junta escolar del Condado Lake, en la Florida, ocupada por candidatos de la derecha religiosa, adoptó recientemente una acción que debería atemorizar a los latinos y a otros estadounidenses étnicos en gran medida. La misma acordó enseñar a los estudiantes que la "cultura estadounidense" es superior a todas las demás -- algo que recuerda lo que precedió a la purga de los judíos en la Alemania nazi en el decenio de 1930.

during economic downturns.

Today we are witnessing a replay of history. Politicians from both parties are scapegoating immigrants for our economic and social problems. Apparently there is a great deal of political capital in demonizing immigrants.

Regrettably, there are few statesmen willing to stand tall and bring reason and decency to the debate.

We need leaders like my personal hero, Harry Truman. He stood up to Congress and vetoed a racist immigration bill. And he sent the following message to Congress and the nation:

"The idea behind this policy (the quota system) was, to put it boldly, that Americans with English names were better people and better citizens than Americans with Italian or Greek or Polish names... Such a concept is utterly unworthy of our traditions and our ideals. It violates the great political doctrine of the Declaration of Independence that

A medida que nos adentramos más profundamente en el ciclo electoral de 1994, surgen asuntos para los latinos que están más allá de las posturas convenientes de nuestros partidos políticos. La preocupación de la derecha religiosa por un deterioro percibido de los "valores estadounidenses" se descifra como un ataque contra los inmigrantes, a quienes se acusa de abrumar a nuestras escuelas, robarnos nuestros servicios sociales y disminuir nuestras normas morales.

El empuje de la derecha en favor de comprobantes para la enseñanza que usarían fondos públicos para apoyar a la enseñanza doméstica y en escuelas privadas se ve como una tentativa para desmantelar el sistema de enseñanza pública que nos ha elevado a nuestra posición actual de dirigencia mundial. Al contrastarlo con los proyectos de enseñanza selecta que existen en otras partes, la meta de la enseñanza pública gratuita para todos los niños ha distinguido a nuestra democracia y llevado a millones de inmigrantes a nuestra corriente principal nacional.

En California estamos oyen-

all men are created equal ...

It is incredible to me that, in this year of 1994, we should again be enacting into law such a slur on the patriotism, the capacity, and the decency of a large part of our citizenry."

The year is now 1994 and today we are not only slurring the decency of people, we are questioning their very humanity.

(Raúl Yzaguirre is president of the National Council of La Raza. This column is from a commencement address he gave this spring to students at Mercy College in White Plains, N.Y.)

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do nuevamente la intolerancia contra los inmigrantes que llevó a la deportación en masa de mexicanoamericanos en el suroeste hace menos de 60 años. Como en la Alemania nazi, los carros de carga del ferrocarril fueron el método popular de transporte para los "elementos impuros e indeseables".

A medida que la derecha religiosa continúa ampliando su base de poder, los latinos debemos estar preparados para defender los valores en que creemos.

Debemos afirmar que los latinos somos parte de una comunidad mayor, en la cual cada persona halla su propio sendero hacia Dios. Aunque casi el 80% de nuestras familias son católicas, somos un pueblo que respeta a la diversidad religiosa.

Nosotros, que hemos sufrido históricamente la malignidad de la intolerancia y que aún hoy estamos vadeando una nueva ola de vitriolo racial, étnico e idiomático, no podemos hacer alianza con los que procuran usar al enojo y el odio como sus medios de adquirir y mantener el poder político. Esa mano es un puño que no asiremos.

Cinta de Video Regresa al Autor a su Pueblo Familiar y Desconocido

Por Miguel Pérez

Durante más de 32 años, he soñado con regresar a mi pueblo natal en Cuba. Ninguna otra fantasía podía compararse con la idea de caminar por las calles de mi niñez.

No había ningún otro lugar que preferiría visitar, ninguna otra gente a la que me gustaría ver más que a la de La Salud, una comunidad agrícola pequeña de 7,000 habitantes próxima a la costa sur de la provincia de La Habana, donde nací y crecí hasta que vine a los Estados Unidos, a la edad de 11 años.

La mayoría de los inmigrantes de los Estados Unidos pueden regresar a sus patrias siempre que lo deseen. Pero mi regreso a Cuba está impedido -- por dos gobiernos y mis propios principios.

Uno pensaría que, a medida que los años transcurrieran, nos interesaríamos cada vez menos por volver a caminar nuestros pasos. Pero la visión de volver a ese pueblo nuevamente me hizo creer que sería el día más emotivo de mi vida.

Y entonces ocurrió. Me vi enfrentado a las calles y las personas de La Salud.

Sin viajar yo mismo a Cuba -- mis principios lo prohíben aún -- vi mi fantasía en una cinta de video, grabada por un conocido de la familia que había convertido mi sueño en realidad.

Su cinta empezó del modo que yo había vislumbrado mi regreso, entrando al pueblo a través de la zona agrícola que lo rodea -- campos de tierra colorada bordeados de palmas reales. Me dió una sensación de euforia el mirar otra vez al lugar donde están plantadas mis propias raíces, aunque sólo fuera en una pantalla de televisión.

Tuve suerte de poder salir de Cuba con todos mis familiares inmediatos y de tener la alternativa de hallarme lejos mientras la isla sea gobernada por un dictador. Nuestro amigo camarógrafo fué llevado a la isla por sus principios -- los de ayudar a los familiares que quedaron detrás.

En ese trámite, él nos dió al resto de nosotros, los saluderos, un regalo tremendo, una oportunidad de ver a La Salud sin llevarle nuestros dólares al régimen de Castro para que prolongue la agonía del pueblo cubano.

Durante las cinco horas de la cinta, me mantuve pensando en mi padre y mi abuelo, que murieron en Miami con la misma obsesión de visitar a La Salud nuevamente. Pero mientras el visitante entraba al pueblo, con su cámara grabando a través de la ventanilla de un automóvil, me alegré de que ellos no pudieran verla. Se habrían sentido abrumados por la tristeza.

En este fin de semana del Cuatro de Julio, mientras la mayoría de los residentes de los Estados Unidos presenciaban los fuegos artificiales, o buscaban ventas especiales, o daban su libertad por sentada, vi a familias que no disfrutaban de ninguna libertad.

El video muestra escenas de pobreza extrema, caras de hambre.

El mundo ha progresado en tres decenios, pero La Salud luce como si hubiera retrocedido un siglo. Las casas buenas se han convertido en tugurios, sin reparaciones ni siquiera una capa de pintura. Hay escasamente vehículos en las carreteras, y los autobuses del pueblo son carros tirados por caballos. La gente camina descalza.

Las únicas personas que lu-

cen bien alimentadas y bien vestidas, y que viven en casas bien conservadas, son las que reciben dinero de sus parientes de aquí. Los de la nueva clase privilegiada ni siquiera son comunistas fieles. Esos son los logros de la Revolución de Cuba.

Oigo a la gente preguntar si la cámara registra voces igual que escenas.

"¿Qué le gustaría decirle a los saluderos de Miami?" se le pregunta a una mujer joven.

"Es mejor no decir nada", contesta ella.

El visitante, que permanecerá incógnito para evitar perjuicios a sus familiares, aparece comprando un cerdo en el mercado negro y haciendo compras en un super-mercado de La Habana donde sólo se aceptan dólares como pago. Lo veo invitando a su familia a una comida de "lechón asado". "Estos son los mejores momentos de mi vida", dice un hombre mientras corta el cerdo. "Me siento como si estuviera soñando despierto".

Si éste hubiera sido un periodista con una cámara profesional, muchas de estas entrevistas no habrían sido permitidas. Los interiores de las casas de los residentes mostraban los muebles, las lámparas y los adornos que compraron en el decenio de 1950.

A medida que la cámara se movía a través del pueblo, me sentí sorprendido de cuán claramente yo recordaba lo que veía al doblar de cada esquina. Vi a mi escuela, a la iglesia donde fui bautizado, al parque donde jugaba, al cementerio donde están enterrados mis antepasados.

Los únicos lugares que no aparecen son los que más yo ansiaba ver: Mi casa y la granja de mi abuelo, donde pasé mi juventud cortando frutas de los árboles. Pero al visitante se le advirtió que no enfocara su cámara en esas direcciones.

Vean ustedes: Mi casa es ahora la estación de policía del pueblo y la granja es una base militar. El temor del visitante al régimen me dejó algún espacio para continuar soñando con volver a casa cuando Cuba sea libre, para completar mi búsqueda, en los nombres de mi padre, de mi abuelo y en el mío propio.

Puede que esté en ruínas, pero todavía será mi casa.

(Miguel Pérez es columnista del "Bergen Record", en Bergen, Nueva Jersey.)

Propiedad literaria registrada por Hispanic Link News Service en 1994. Distribuido por The Los Angeles Times Syndicate

Spanish Language Books Increase in Popularity

Spanish-language Books have come to play an increasingly important role in the U.S. market, industry experts say.

For publishers positioned to invest in the Latino community, the '90s have brought more opportunity than ever, said Lisa See, a features writer with Publishers Weekly.

"And its not just bookstores and libraries that stand to benefit, but also every business that's attuned to the market -- like the 'Hacienda Hair' barbershop in Los Angeles that successfully sells Spanish-language books along with haircuts," said See.

Data from American Booksellers Association (ABA) also show significant industry growth, as noted at ABA's recent annual conference in Los Angeles, where thousands of Spanish-language books were exhibited.

"We've especially noted an increase in the tendency for U.S. distributors wanting to tap into the market," said Courtney Miller, sales manager for Association Expositions & Services, the show management agency associated with ABA.

Key among U.S. distributors serving the Hispanic market is Ingram Book Co., the country's largest book wholesaler, which recently contracted with publishing giant Fondo de Cultura Económica (FCE) to supply Spanish-language books in a broad range of titles.

To help bookstores develop and promote Spanish sections, FCE recently began offering a comprehensive "how-to" manual, available free to interested parties that addresses the difficulties of breaking into an unfamiliar market. The manual includes recommendations for collection development, marketing strate-

Continued Page 5

Se Anuncia La Nueva Sede

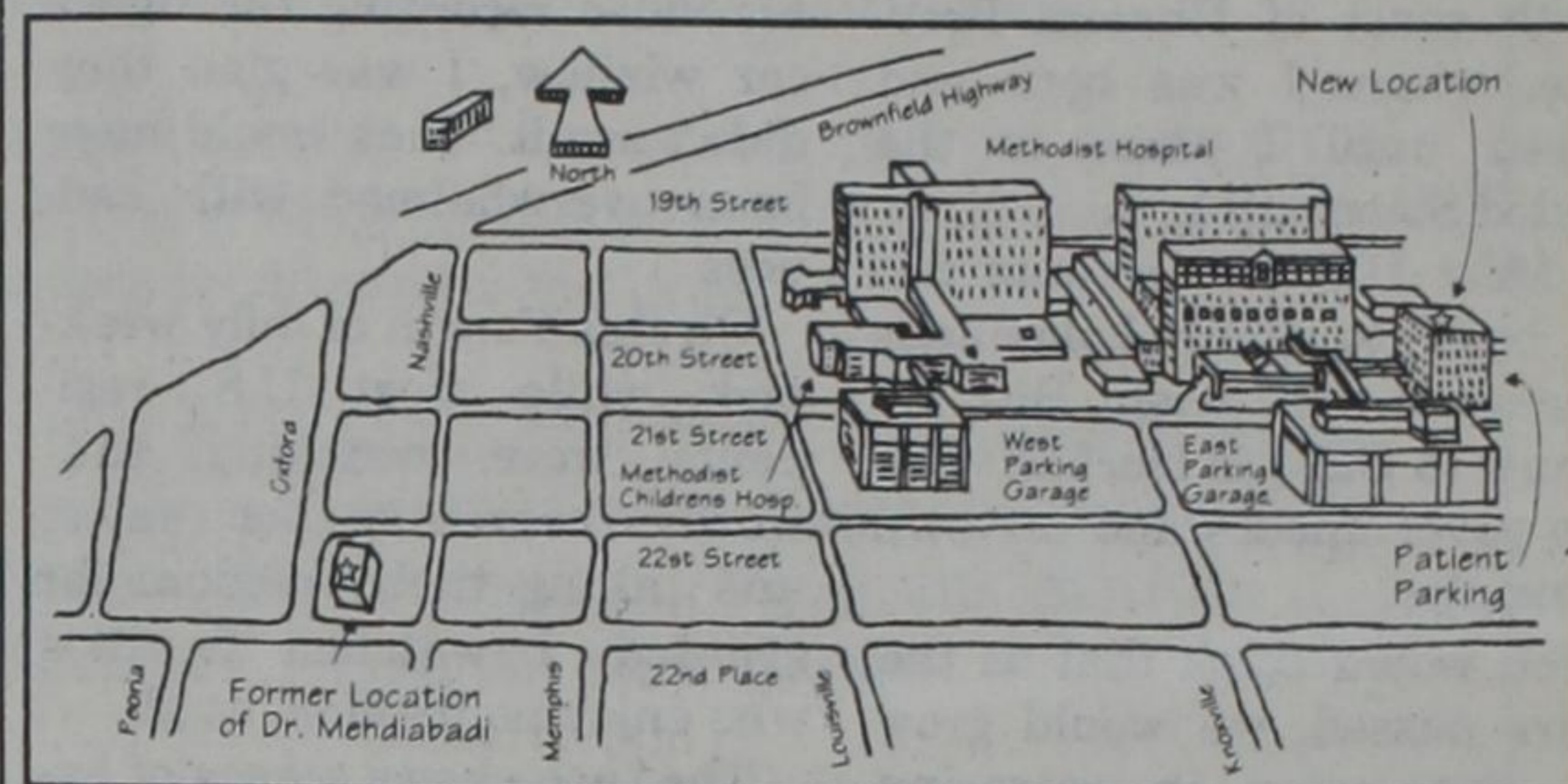
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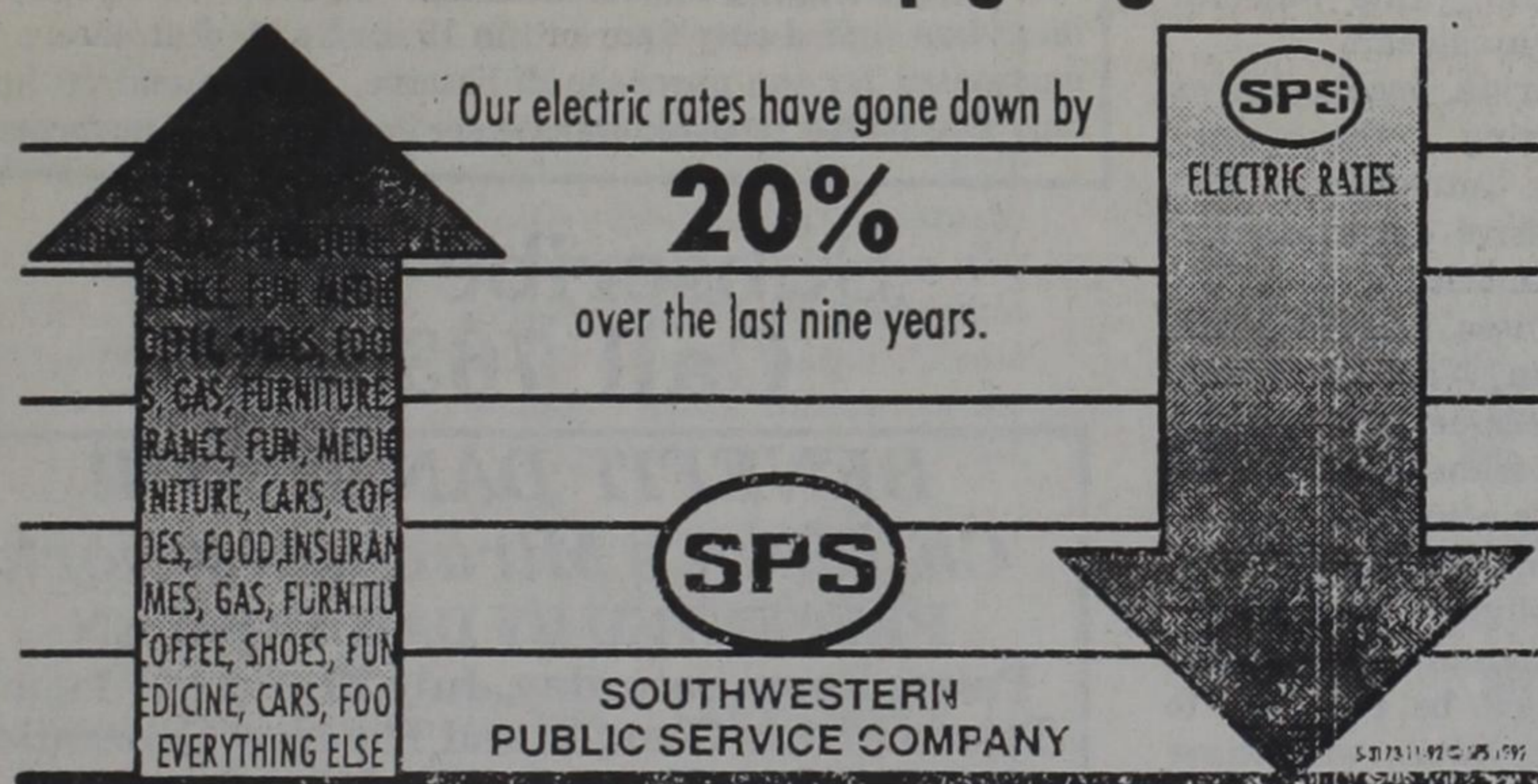
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Video Returns Author to his Familiar and Alien Hometown

By Miguel Pérez

For more than 32 years, I have dreamed of returning to my Cuban hometown. No other fantasy could compare with the thought of walking through the streets of my childhood.

There was no place I would rather visit, no people I would rather see, than those of La Salud, a small, agricultural community of 7,000 near the south coast of Havana Province, where I was born and raised until I came to the United States at 11.

Most U.S. immigrants can go back to their homelands whenever they wish. But my return to Cuba is blocked -- by two governments and my own principles.

You would think that as the years passed, we would grow less interested in retracing our footsteps. But the vision of seeing that town again made me believe it would be the most emotional day of my life.

And then it happened. I was confronted with the streets and people of La Salud.

Without traveling to Cuba myself -- my principles still forbid it -- I watched my fantasy on videotape, recorded by a family acquaintance who had fulfilled my dream.

His tape began the way I had envisioned my return, driving into town through the rich farm country that surrounds it -- fields of red soil lined with palm trees. It gave me a feeling of euphoria, looking again at the place where my own roots are planted, even if only on a television screen.

I was lucky to leave Cuba with all my closest relatives and to have the option of staying away as long as the island is ruled by a dictator. Our friend with the camera was driven back in the island by his principles -- those of helping relatives left behind.

In the process, he gave the rest of us Saludeños a tremendous gift, a chance to see La Salud without taking our dollars to the Castro regime and prolonging the agony of the Cuban people.

Through five hours of video, I kept thinking of my father and grandfather, who died in Miami with the same obsession of visiting La Salud. But as the visitor entered the town, his video recording through a car window, I was glad they didn't see it. They would have been overwhelmed with sadness.

On this Fourth of July weekend, while most U.S. residents were watching fireworks, searching for sales, and taking their freedom for granted, I watched families who enjoy no freedom at all.

The tape shows scenes of extreme poverty, faces of hunger.

The world has progressed three decades, but La Salud looks as if it has regressed a century. Fine homes have turned into shacks without repair or even a coat of paint. The interiors of residents' homes show the furniture, lamps and ornaments they bought in the '50s. There are hardly any vehicles on the roads, and the town's buses are horse-drawn carriages. People walk barefoot.

The only individuals who look well-fed and well-dressed and live in well-kept houses were those who receive money and packages from relatives here. Those in the new privileged class are not even faithful Communists. Such are the accomplishments of the Cuban Revolution.

I listen as people question whether the camera records voices as well as pictures. "What would you like to say to Saludeños in Miami?" a young woman is asked.

"It's best not to say anything," she says.

The visitor, who shall remain nameless to avoid bringing harm to his relatives, is shown buying a black-market pig and shopping in a Havana supermarket where only dollars are accepted. I see him treating his family to a roast-pork meal.

As the camera moves through town, I am surprised by how clearly I remember what is around every corner. I see my school, the church where I was baptized, the park where I played, the cemetery where my ancestors are buried.

The only sites omitted are the ones I most long to behold: my house and my grandfather's farm, where I spent my youth picking fruit off the trees. But the visitor was advised not to point his camera in those directions.

You see, my house is now the town police station and the farm is an army base. The visitor's fear of the regime left me some room to keep dreaming of going home when Cuba is free to complete my quest -- for myself, my father and my grandfather. It may be a shambles, but it will still be home.

(Miguel Pérez is a columnist with the Bergen Record in Bergen, N.J.)

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HISPANICS MUST CONFRONT THE RELIGIOUS RIGHT

civil rights for gays and lesbians, concerned about the decline of moral values, and determined to force their views into the center of our national political discourse.

Opponents contend that religious conservatives deliver a message of divisiveness and intolerance toward those who do not share their values. Were the religious right to gain national power, opponents fear that government itself would become the crude instrument by which much of their agenda would be imposed upon the rest of the nation's people.

As an example, the Lake County school board in Florida, taken over by religious right candidates, recently took an action that should frighten Latinos and other ethnic Americans out of their wits. It voted to teach students that "American culture" is superior to all others -- an action reminiscent of what preceded the purge of Jews in Nazi Germany in the '30s.

As we move deeper into the 1994 election cycle, issues arise for Latinos that are far beyond the convenient posturing of our political candidates. The right wing's concern with a perceived decline in "American values" is decoded as an attack on immigrants, whom it accuses of overwhelming our schools, stealing our social services, and lowering our moral standards.

The right's drive for education vouchers that would use public taxes to support home and private schooling schemes is seen as an attempt to dismantle the public education system that has elevated us to our present position of world leadership. Contrasted with elitist schooling schemes in place elsewhere, the goal of free public education for all children has distinguished our democracy and led millions of immigrants into our national mainstream.

In California, once again we are hearing the anti-immigrant intolerance that led to massive deportation of Mexican-Americans from the Southwest less than 60 years ago. As in Nazi Germany, boxcars became the popular mode of transportation for California's "impure, undesirable elements."

As the religious right continues to expand its base of power, Latinos must be prepared to defend the values we believe in.

We must affirm that Latinos are part of a larger community in which each individual finds his or her own path to God. While nearly 80 percent of our families are Catholic, we are a people who respect religious diversity.

We, who historically have experienced the evil of intolerance and who today are fighting against a new wave of racial, ethnic and linguistic vitriol, can make no alliance with those who seek to use anger and hatred as their means to acquire and hold political power. That hand is a fist we shall not grasp.

(Tom Blackburn Rodríguez is a writer living in Washington, D.C.) Copyright 1994, Hispanic Link News Service. Distributed by the Los Angeles Times Syndicate

News Briefs

than 13,000 jobs between 1980 and 1990 compared with a job growth of 184,000 in the suburbs during the same period.

The report attributes the mounting economic division between urban and suburban residents to a number of reasons: White flight from Denver Public Schools continues as minority students make up two-thirds of the urban school district; Concerns over crime; Lack of affordable new housing in Denver; And the loss of manufacturing and other jobs in Denver.

Researchers recommend the following solutions to the city's growing poverty problems: Move quickly to end court-ordered busing in Denver Public Schools; Team up businesses and schools to create more school-to-work programs targeting teenagers who aren't college bound; And promote more job training for poor people of all ages. The Piton report also suggests overhauling government assistance programs to provide more child care and health programs to poor families so parents can go to work.

GAO Cites Problems in Immunization Program

The New York Times reports that the General Accounting Office says that the new government program to distribute free vaccine to millions of children is plagued by serious problems and will probably not begin full operation on Oct. 1, as required by law, or increase immunization levels.

In the report, to be issued next week, the GAO also says recent research strongly suggests that "vaccine cost is not an important barrier" to the immunization of children. Most children who are not vaccinated "are eligible for free vaccine under the present system," says the GAO. "More promising strategies might address what are widely acknowledged to be the more important barriers," including parents' ignorance of the recommended vaccine schedule and the failure of doctors and nurses to check the immunization history of all children they examine, says the GAO.

Under the federal plan, doctors in each state will place vaccine orders with state agencies, which will approve the orders and forward them to the federal Centers for Disease Control. That agency will prepare all orders and transmit the orders to manufacturers or to a NJ warehouse, owned and operated by the General Services Administration. Vaccine may be shipped from the manufacturers directly to doctors and public health clinics or from the warehouse to state depots, which would then distribute it to local doctors and clinics. Under the current system, private doctors and states can order vaccine directly from manufacturers.

Administration officials acknowledged that there have been problems preparing for the new program, but they said that state officials and drug companies were responsible for the delays. But the GAO found the following: The Public Health Service has not tested the procedures to be used in ordering and shipping the vaccine; The government has taken few steps to guard against fraud and abuse; Even though vaccine is provided free under the new program, doctors may charge as much as \$15 for injecting it. The fees "may impose a financial burden on some vaccine recipients" and are "inconsistent with the primary goal of the program, which is to remove cost as a barrier to immunization"; The General Services Administration "has no experience with storing, packaging and delivering vaccines"; The government has signed only four of the 15 contracts that need to be negotiated for the purchase of vaccine. At the end of June, only five states reported having sent out enrollment forms.

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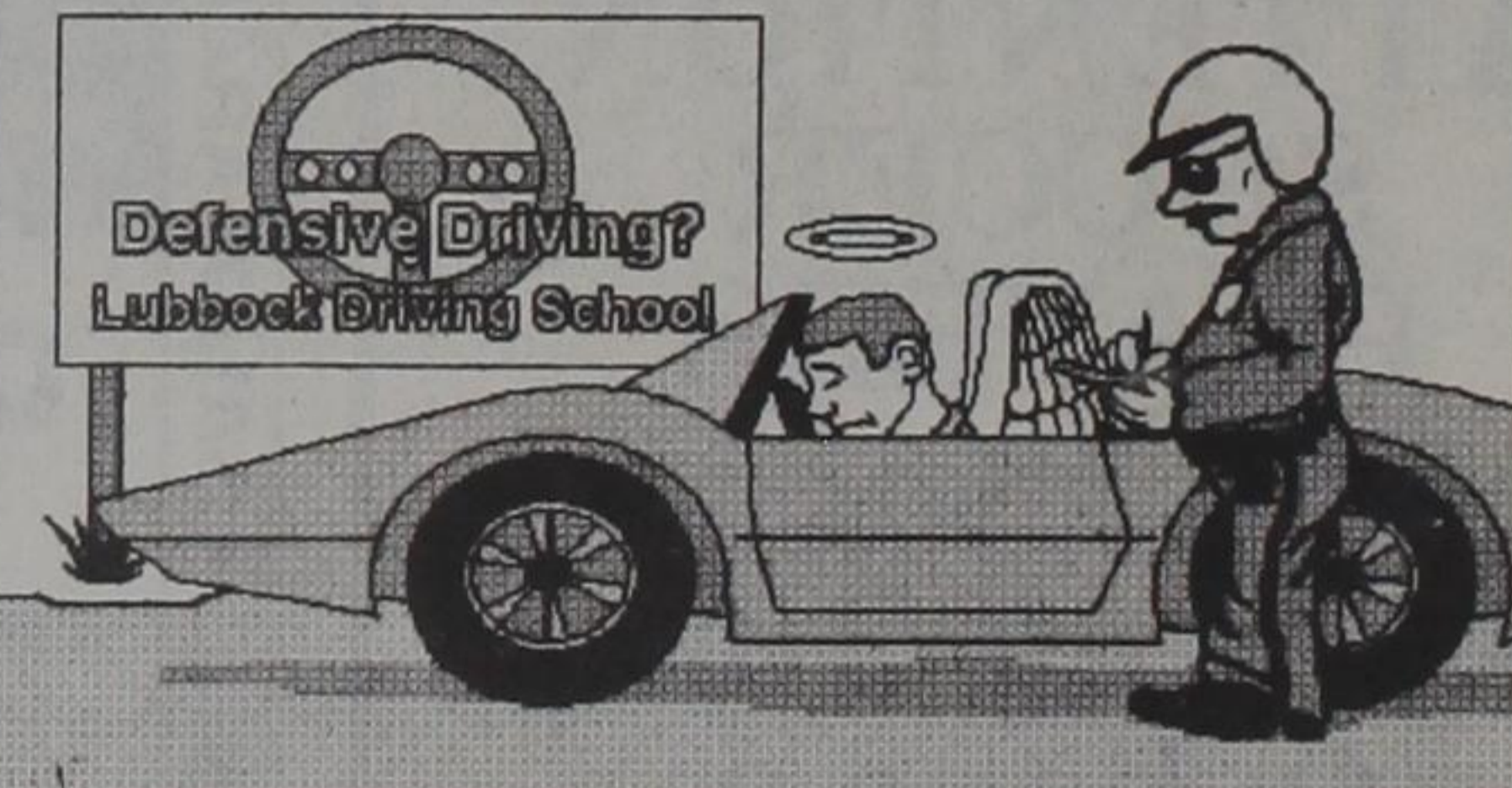
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Un Rayito De Luz

Por Sofia Martinez

Ustedes y yo, dándonos cuenta o sin darnos cuenta, muchas veces ponemos a toda la gente en dos grupos: El de los "privilegiados" y el de los "desdichados". En el de los primeros ponemos a los que parecen que son muy sabios, por sus estudios y por el éxito que han tenido en la vida...que hasta se han ganado muy buenos "scholarships". Y tambien ponemos en ese grupo a los que han tenido el privilegio de conseguir ayuda suficiente, para triunfar, de parte de aquellos que poseen el poder y el dinero. Pero cuando vemos que el favor lo estan recibiendo nomas ellos, decimos que alli hay "favoritismo" o "movida" o "pool".

En el segundo grupo, ponemos los que llamamos "desafortunados", que no reciben apoyo ni ayuda de nadie, y tienen que valerse por si mismos para poder pasarla.

Asi pensamos usted y yo; pero...¿como piensa Dios? Para Dios no hay privilegiados ni consentidos. Pero no entendemos asi. Los judios son "el Pueblo de Dios", para ellos. Los demas, los

gentiles, no debian de contar con los favores de Dios...Poor people...Esa creencia ya habia sido denunciada en el Antiguo Testamento por los profetas; como lo vemos en Isaias 65, 1-7: "En el derecho y en la justicia se encuentra la salvación de Dios, a la que estan llamados a participar todos los pueblos. el templo sera el lugar del encuentro con Dios y donde se reafirmara el compromiso de fidelidad a esta alianza". el Dios del pueblo judio es un Dios Universal, que quiere compartir Su salvación con todos los pueblos.

En Mateo 15, 21-28, nos quedamos muy confundidos, por un momento, cuando vemos que Jesus responde rechazando a la mujer, cananea, que se acerco a pedirle un favor. Y nos hace pensar en favoritismos: "Me han enviado, solamente, a las ovejas descarrisadas de Israel", Y

cuando Jesus le dijo: "No esta bien quitarles el pan a los hijos para echarse a los perritos". Pero este mensaje del Evangelio es muy diferente y lo podemos ver si leemos toda la historia completa en Mateo 15, 21-28. Jesus estaba consciente de que habia sido enviado al pueblo judio, y no al pagano. Por eso rechazo en un principio lo que la mujer cananea le estaba pidiendo. Pero la fe de aquella mujer era tan grande que le conecio lo que le pidio. Asi debemos de creer nosotros. Jesucristo prometio que si le hacemos toda la lucha por cumplir los Mandamientos, nos concedera todo lo que le pidamos "en Su nombre". Juan 14, 13-15.

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From Page 3
gies, and information on ordering through Ingram Book Co.

The tremendous popularity of books by Hispanic authors can be attributed to a variety of factors. "The growing number of feature films based on Latino works, such as 'Like Water for Chocolate,' and 'House of Spirits,' has helped spawn a renewed interest in Hispanic literature," said Larry Carpenter, vice president of marketing for Ingram Book Co.

Demographics are another critical component. "With nearly 25 million Spanish-speaking individuals in the country, there's no doubt that this is a viable market," said Rodolfo Pataky, director of the FCE's U.S. branch in San Diego.

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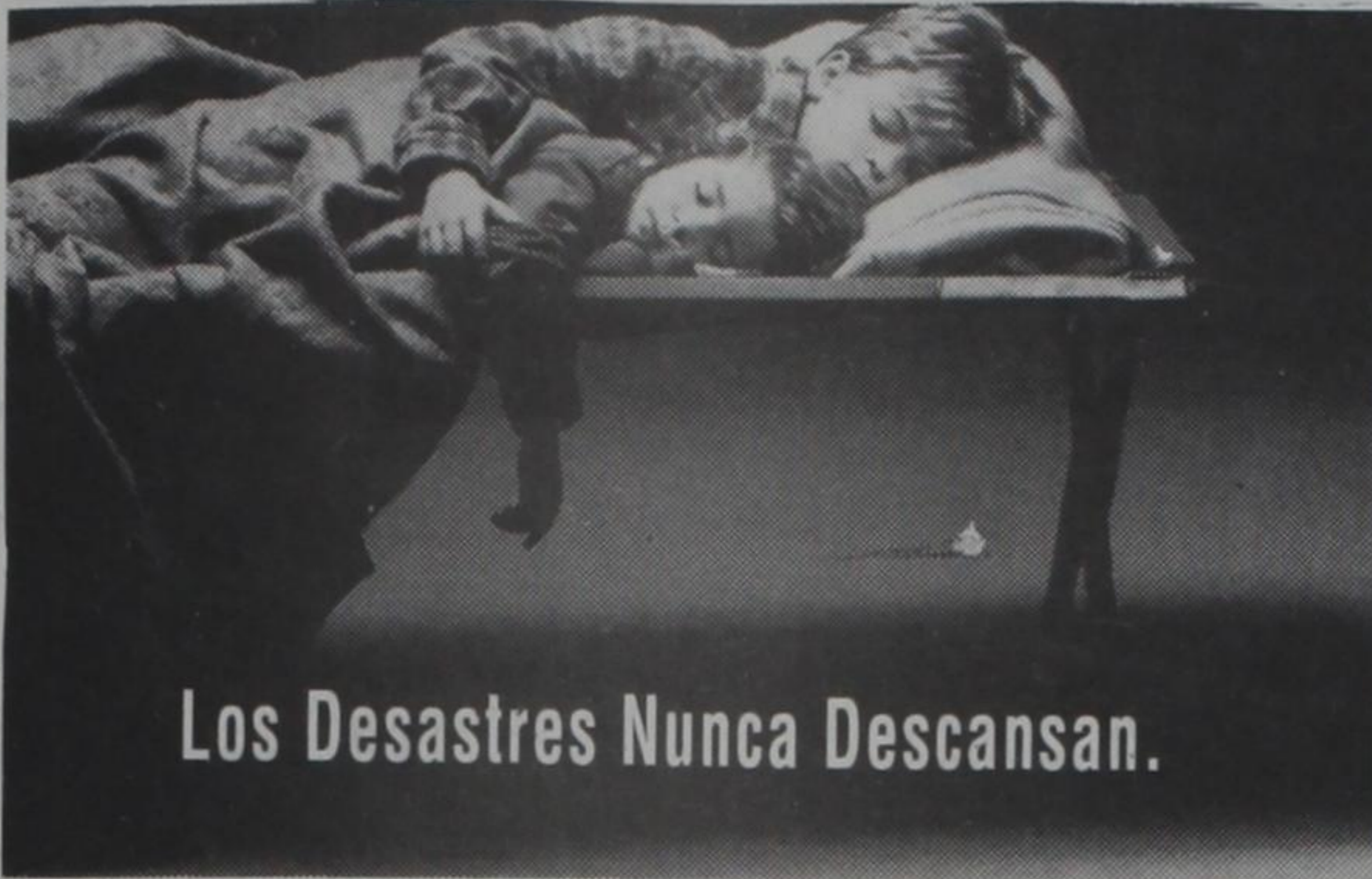
My Name is Jessica Asline Vasquez

I have been invited to participate in the National Young Leaders Conference in Washington D.C. The Conference honors a select group of exceptional high school students for their scholastic achievement and leadership potential and allow

them the opportunity to witness history in the making; to meet the leaders who affect the workings of the executive, legislative and judicial branches of the federal government; and to bring to life the American constitutional process as they hone their leadership skills. In order to participate I must raise money to pay for my expenses. I am asking you or your business if you can help please send any donation small or large to 207 N. W. 8th, Dimmitt, TX 79027. Thank you for your help.

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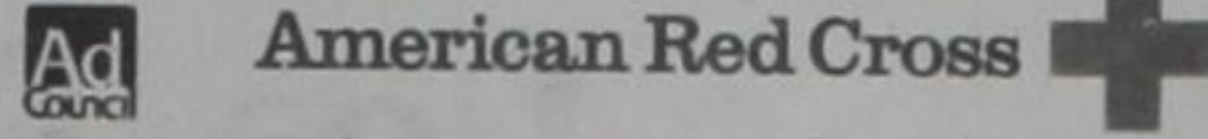
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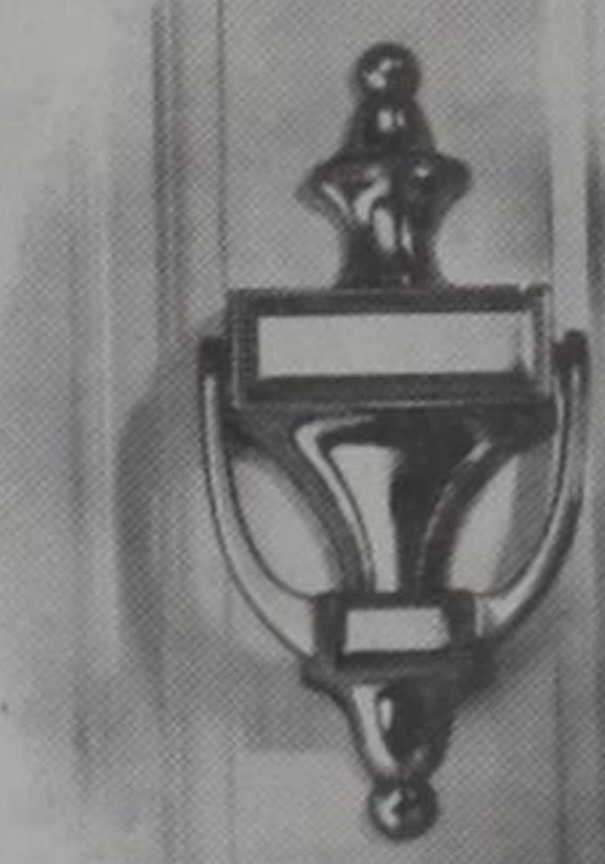
Equal employment opportunity employer/ program Relay Texas (800) 735-2988 Auxiliary aids and services are available upon request to Individuals with disabilities

VENTAS \$75,000 A \$150,000 ANUAL

Se solicita Representante de Ventas bilingue para compania internacional. Excelente oportunidad de empleo. Interesados llamar al

1-800-613-0134

LA GRAN DIFERENCIA ENTRE UNA PERSONA QUE RENTA Y UN PROPIETARIO ES QUIEN RECIBE SU CHEQUE.



Cada mes millones de estadounidenses colocan en el bolsillo de los dueños de su casa el dinero dificilmente ganado, en lugar de invertirlo en su futuro. ¿Por qué? Porque ellos no saben que por casi la misma suma que pagan de renta, podrían adquirir su propia casa.

POR CASI LA MISMA SUMA QUE PAGA DE RENTA, USTED PUEDE COMPRAR LA CASA DE SUS SUEÑOS.

Actualmente el Departamento de HUD (U.S. Department of Housing and Urban Development)

cuenta con una gran cantidad de casas disponibles a precios al alcance de todos. Muchas requieren pagos iniciales muy bajos y son elegibles para financiación asegurada de FHA. HUD aún pagará la mayoría, si no todos, sus costos de cierre. Y estas casas están ahora

mismo esperando por usted.

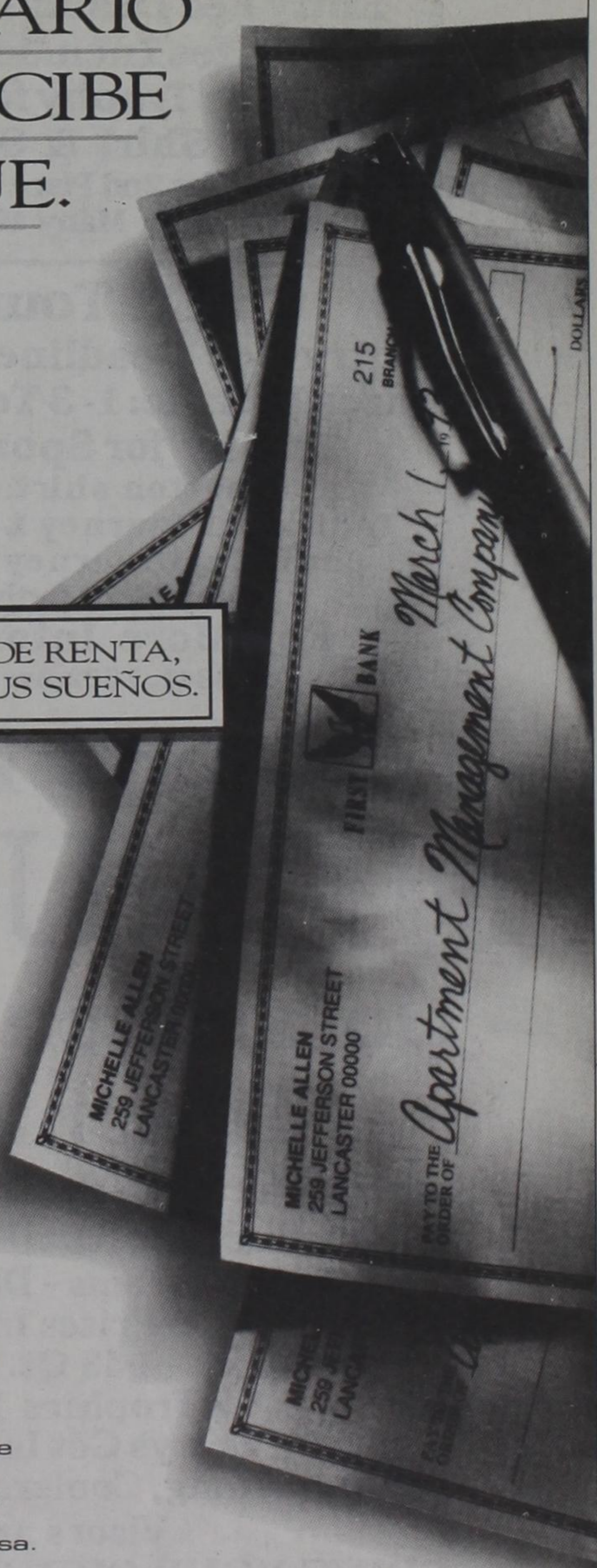
Para mayores detalles, llame hoy a su agente local de bienes raíces. Comience a depositar su cheque en una gran inversión, no en el bolsillo del propietario de su casa.



NOSOTROS LE AYUDAREMOS A POSEER UN PEDAZO DE SU PAÍS.



Para compradores que califiquen. Solamente sobre casas con financiación asegurada por FHA. El pago inicial real variará con base en el precio de la casa y en los términos. Los costos de cierre y honorarios son adicionales.



The Biggest and Best State Softball
Tournaments In West Texas - July 30 & 31

EL EDITOR MENUDAZO

Softball Tournaments Lubbock - July 30 & 31
Men's Open (Limit 16), Men's Class D (Limit 32), Class E
(Limit 28), Women's (Limit 12), Co-Ed (Limit 12)



Men's Tournaments

Entry Fee - \$135, Deadline July 27

Prizes Include: 1-3 Custom Made Trophy for Sponsor or Coach
6 button shirts for 1st Place in Every Category
3 button shirts for 2nd Place in all categories
Individual Tournament Long Sleeve for 3rd in all categories,
Individual Prizes for 4th, 5th, 8th, 11th, 14th, 17th, 23rd,
29th, & 1 Set T-Shirts for Good Sport Team, More Prizes for
Individual Players include T-Shirts, Caps, Individual dinners,
bar tabs, beer, haircuts and more to be given, MVP & Golden
Glove Prize - All Prizes Delivered Immediately after games!
Championship game will be broadcast
LIVE over RADIO

Women's Tournament

Entry Fee Deadline July 27 - \$100

Prizes Include: 1-3 Team
Custom Made Trophy for Sponsor or Coach
V-Neck Shirt & Shorts for 1st
3 button shirts for 2nd Place Individual Tourney Long
Sleeve for 3rd Many More Individual Prizes

Co-Ed Tournament

Entry Fee Deadline July 27 - \$110
Prizes Include: 1-3 Team Custom Made
Trophy for Sponsor or Coach
6 button shirts for 1st Place
Individual Tourney Long Sleeve for 2nd
Individual Tourney T-Shirts for 3rd
Many More Individual Prizes

For More Information Call

EL EDITOR - 763-3841, 1502 Ave. M, LUBBOCK, TEXAS 79401

El Editor's 15th Annual MENUDAZO Horseshoe & Washer Tournaments

Starting at 1 pm - Sunday July 31st, at Burl
Huffman Softball & Soccer Fields
2 Person Teams - Double Elimination

Prizes Include:

1st Place - 1-48 Qt. Gatorade Cooler
1-5 Trophies 1-5 T-Shirts
All Entries Get Individual Prizes
Including, Coolers, Caps, T-Shirts,
Visors and more

BRING YOUR OWN SHOES & WASHERS
ENTRY FEE \$10 PER PERSON

For More Information Call 763-3841
or Mark Montemayor - 766-5148

Siempre Coca-Cola Presents El Editor's 15th Annual MENUDAZO Music Festival

featuring the Best Music In West Texas

Johnny G y El
Momento
Juan Y Los
Favoritos
Los Traviesos



Introducing 15
year old Alicia
Ann Posada, vocal-
ist for Johnny G. y
El Momento, win-
ner of the Dream
Catcher contest at
TRAX and daugh-
ter of Ray and Rose
Posada.



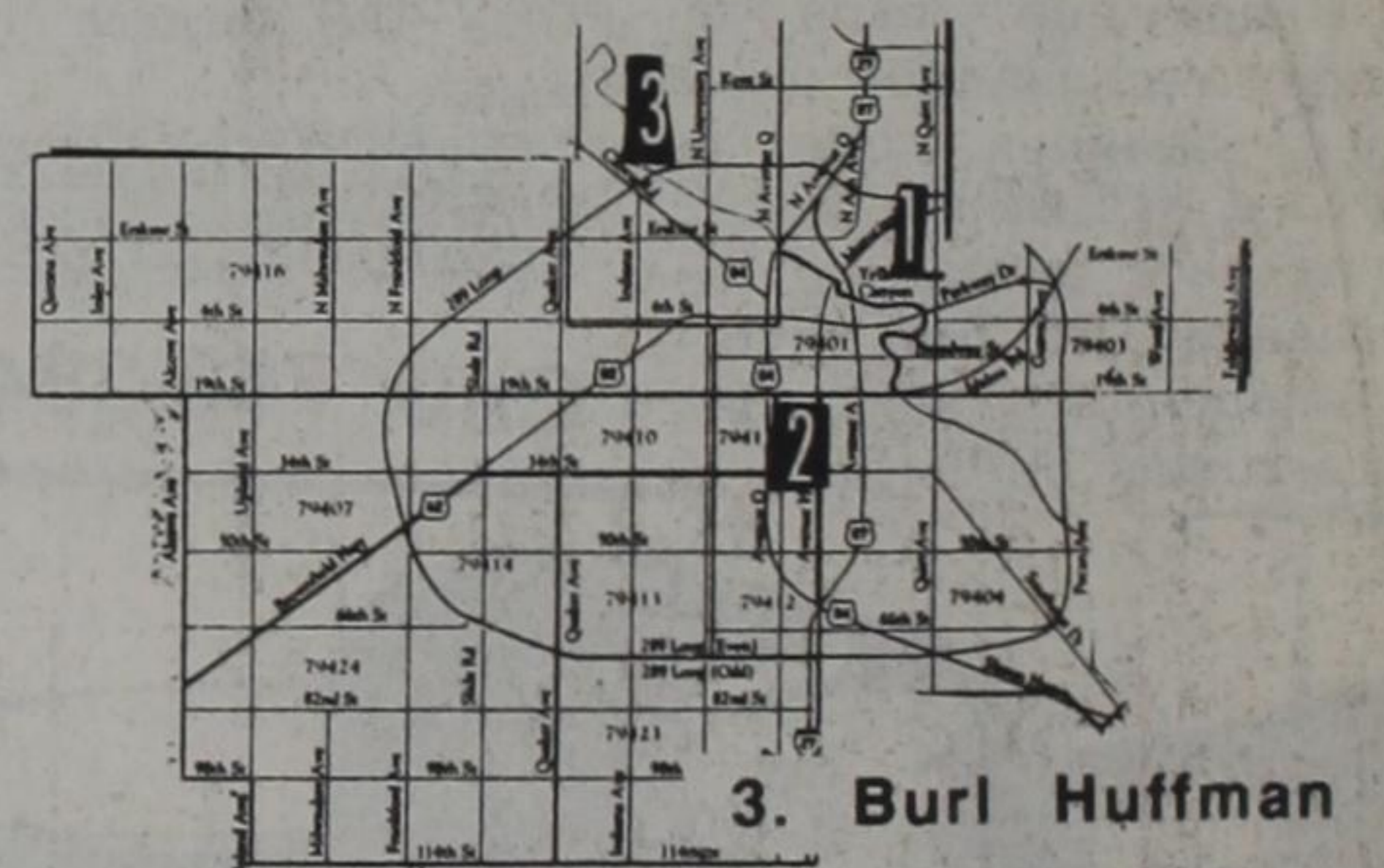
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RUDY TORREZ CON CARÍÑO

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MENUDAZO MUSIC
FESTIVAL



Welcome to
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Sunday
12 til
Sundown
at
Burl
Huffman
Complex
Loop 289 & Behind TI



FREE

El Editor's 15th Annual MENUDAZO Volleyball Tournament

Starting on Sunday July 31st, at Burl
Huffman Softball & Soccer Fields
Co-Rec - Double Elimination
Prizes Include: 1-4 Tank Tops
Many More Individual Prizes
BRING YOUR OWN BALL

ENTRY FEE \$50.00 - 8 person roster

For More Information
Call - 763-3841