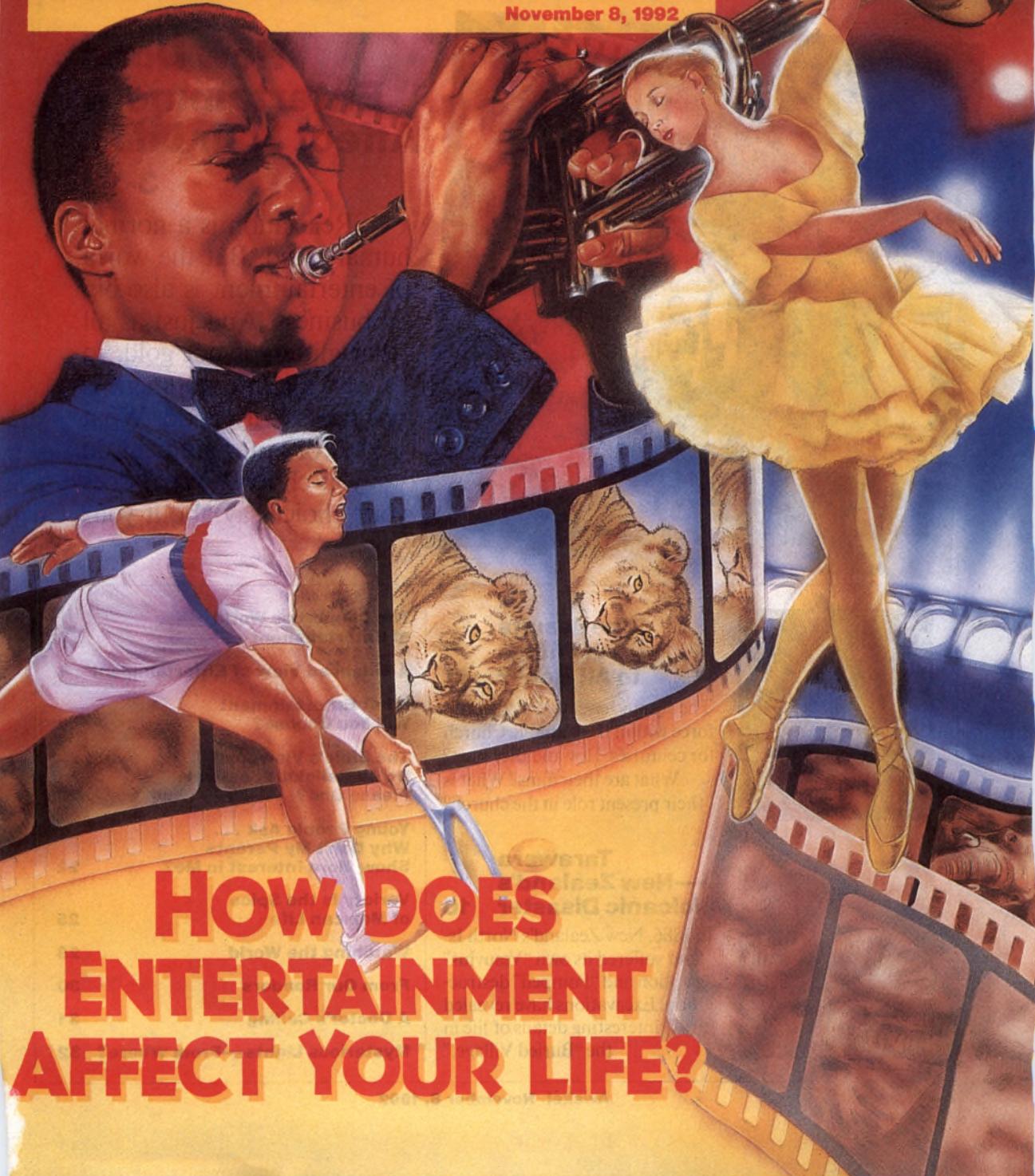


Awake!

November 8, 1992



**HOW DOES
ENTERTAINMENT
AFFECT YOUR LIFE?**



How Does Entertainment Affect Your Life? 3-10

Relaxation is a normal human need. But the world of entertainment is also big business. And just as all that glitters is not gold, so also all entertainment is not necessarily good. What kind of entertainment do you choose? What does your choice say about you?



The Jesuits —“All Things to All Men”? 11

The Jesuits have been a powerful force within the Catholic Church for centuries. How did they start?

What are their aims? What is their present role in the church?



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In 1886, New Zealand’s North Island suffered its own “Vesuvius” eruption and “Pompeii” destruction. Excavations have revealed interesting details of life in the “Buried Village.”

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THE GLAMOROUS WORLD OF ENTERTAINMENT

HOLLYWOOD! No matter where you live in the world, that name probably conjures up thoughts of movies and entertainment. Variously called the entertainment capital of the world and Tinseltown, no other place is so nearly synonymous with show business as is this Los Angeles, California, suburb. It certainly seems to be the world center of glitz and glamour. As one writer said, "the image of Hollywood as the fabricator of tinselled cinematic dreams has become worldwide."

Entertainment—Big Business

But it is not just the Hollywood image that has spread worldwide; "Hollywood" is a huge, globe-encircling export business. In fact, according to *Time* magazine, after aerospace equipment, entertainment is the United States' largest export product. The industry rakes in hundreds of billions of dollars each year, and a sizable part—some 20 percent—comes from other countries.

The United States soaks up income from 35 percent of the world's book-sales market, 50 percent of its recording revenues, 55 percent of both its movie and home video revenues, and from 75 to 85 percent of its TV revenues.

In return for this vast fortune, Hollywood entertains the world. Not that the world is always happy about it—more than one country has grumbled about American cultural imperialism, as their youth abandon local culture in favor of the flashy American import. That is not to say, though, that entertainment

comes only from the United States. Many countries have their own entertainment industry—films, TV, recordings, books, sports, and so on.

Entertainment—How Easy Today

Regardless of who does or who should entertain the world, what is remarkable is that entertainment itself is so accessible, so abundant today that we have a revolution of sorts on our hands. To illustrate: Had you lived a century ago, how often would you have been entertained by trained, talented performers? Even had you lived in the wealthiest of lands, you would likely have been entertainment-starved in the eyes of many of today's generation. For instance, you would have had the burden of getting yourself to an opera or a symphony concert. Today we simply listen to portable stereos that play any type of music that exists, or we plop down on the family couch and, at the touch of a button, are entertained by almost any kind of performance imaginable.

In any developed country, you can find in many homes at least one TV, a VCR, and a CD or a cassette player, as well as other electronic gadgets. Some children grow up with TV monitors around the house almost as commonplace as mirrors. In less developed countries, many villages and neighborhoods have their local TV center where people congregate in the evenings to be entertained. Mankind has become TV obsessed. Leisure hours are filled with more and more forms of entertainment.

Is there anything wrong with that? Are there any dangers in modern entertainment? Or does today's profusion of entertainment

simply mean an embarrassment of riches? Let us take a balanced look at the glamorous world of entertainment.

A BALANCED VIEW OF ENTERTAINMENT

ALL work and no play makes Jack a dull boy." That statement is so familiar today that it is easy to forget just how true it is. As a matter of fact, "all work and no play" may do considerably worse things to Jack than make him dull. It can make him a workaholic, a compulsive worker to the exclusion of all else.

Consider, for instance, a problem that has arisen in Japan, a country known for its stringent work ethic. Employees are often expected to work overtime every night and on weekends. *Maclean's*, a Canadian newsmagazine, noted that the average Japanese worker logs 2,088 hours on the job per year, compared with 1,654 for the average Canadian worker. Yet, the magazine noted: "Japanese firms had to contend with a different problem: employees who suffered *karoshi*, or death from overwork. Newspapers reported cases of men

in their 40s who suffered heart attacks or strokes after working 100 days without a day off." The Japanese ministry of labor even had to launch an advertising campaign, replete with catchy jingles, to urge people to take weekends off and relax. What a contrast to some Western countries, where people have to be coaxed to work a full week!

The Benefits of Play

Fittingly, though, experts generally see workaholism as a sickness, not a virtue. Jack needs to play—and not just when he is a boy; adults as well as children have this same need. Why? What do people get out of leisure, or play? One textbook on the subject made a list: "Self-expression, companionship, integration of mind and body or wholeness, physical health, a needed contrast or rhythm in the work-constrained schedule, rest and relax-

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ation, a chance to try something new and to meet new people, to build relationships, to consolidate the family, to get in touch with nature, . . . and to just feel good without analyzing why. All these are among the benefits people find in their leisure."

Sociologists have devoted many books to the subject of leisure and play, and they agree that leisure is essential both to the individual and to society. Surely, though, no one understands human nature better than mankind's Creator. How does he feel about this subject?

Contrary to what some seem to think, the Bible is not against fun and recreation. It tells us that Jehovah is a happy God and that he expects his servants to be happy as well. (Psalm 144:15b; 1 Timothy 1:11) At Ecclesiastes 3:1-4, we learn that there is "an appointed time . . . to laugh" and "a time to skip about." The Hebrew word for "laugh" here is related to words that signify "play." The same book of the Bible tells us that "with a man there is nothing better than that he should eat and indeed drink and cause his soul to see good because of his hard work."—Ecclesiastes 2:24.

Today, one of the more popular ways to enjoy leisure time is to be entertained, to sit back and enjoy a display of the talents of others. That is not entirely new either. The Bible shows that for millenniums people have found pleasure in watching others dance, sing, play musical instruments, or compete in sports.

As a form of recreation, entertainment can do us a world of good. Who does not find some delight in the feats of a skilled athlete, the fluid grace of a ballerina, the edge-of-the-seat suspense of a good, wholesome adventure movie, or the lilting melody that lingers in the mind long after the music stops? And no doubt most of us have enjoyed relaxing with a good book, turning the pages ever faster as we became engrossed in a story well told.

Such entertainment may relax us, and more. It may also stimulate us, uplift us, touch our heart, make us laugh—and even enlighten us. Literature, for instance, can teach us quite a bit about human nature. The works of Shakespeare are a clear example of that.

The Dangers of Entertainment

To have a balanced view of today's entertainment, though, we must acknowledge its dangers as well as its benefits. Much is said on the corrupting influence of entertainment, but in general the dangers can be divided into two broad categories: quantity and quality, the sheer amount of entertainment available and its content. Let us first consider quality.

We live in dark times, what the Bible calls "critical times hard to deal with." (2 Timothy 3:1) Not surprisingly, today's entertainment reflects our era, often in its ugliest aspects. Sadistic violence, blatant immorality, and the lowest of human reactions—such as

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racism—all find their way into popular entertainment, contaminating it to varying degrees. On the extreme end of the spectrum, what should be entertainment is little more than pornography and filth. Consider some examples.

Movies: At Hollywood's highest honors, the Oscars, three of the men nominated in the "best actor" category this year had played psychopathic killers, all of whom kill very explicitly on screen. Reportedly one character bites a chunk out of a woman's face as he rapes her. Financially, one of the year's biggest hits was a movie called *Basic Instinct*. Judging by the reviews, this title puts it mildly. The film opens with an explicit sex scene during which the woman stabs her tied-up lover repeatedly with an ice pick, spattering gore all over herself.

Music: Both rap and heavy metal music have recently come under increasing fire for similar content problems. Songs that glorify the sexual degradation and abuse of women, violence and hatred toward various races and policemen, and even Satanism have all been found among rap and heavy metal records. In some areas, records with such explicit material must carry warning labels. But as the rapper Ice-T reportedly admitted, he puts shocking lyrics in his songs just to earn such a label; it guarantees luring the curious. The rock star Prince sang the praises of brother-sister incest. Often, music videos simply give such crass immorality an added visual dimension. Pop star Madonna's video *Justify My Love* won notoriety for portraying sadomasochism and homosexual activity. Even MTV, a U.S. TV channel known at times to broadcast immoral videos with little compunction, refused to air this one.

Books: Consider a few examples gleaned from recent book reviews. *American Psycho* details the gruesome acts of a serial killer who practices unspeakably ghastly things, in-

cluding cannibalism, with the bodies of his victims. *Vox* centers around one long telephone conversation during which a man and a woman who have never met stimulate each other sexually with erotic talk. *Raptor* follows the perverted sexual adventures of two sixth-century hermaphrodites, people with sexual features of both genders. Romance novels commonly endorse and glorify adultery and fornication. Comic books, once fairly harmless for children, now often feature graphic sex, violence, and occult themes.

Sports: Calls to ban boxing continue. Despite further evidence that every knockout punch inflicts some irreversible brain damage, huge purses and millions of spectators continue to lure fighters into the ring. Literally hundreds of boxers have been beaten to death this way.

Other sports, though, have even higher death rates. It is not uncommon to read of violence erupting on playing fields or among spectators. Riots sparked by nationalism or misguided "team spirit" have killed hundreds in stadiums around the world. Bullfighting, which the German weekly *Die Zeit* calls "probably the most beastly sporting event to have endured to modern times," has recently surged in popularity in Spain and southern France. After a bull gored the famous 21-year-old matador José Cubero in the heart, the fallen hero was later carried in his coffin around a Madrid bullring to the cheers of 15,000 adoring fans. His death was replayed on Spanish TV over and over again.

Granted, these are extreme cases, and they do not mean that all entertainment in some of these various categories is bad. But a balanced view of entertainment must acknowledge that these extremes exist and are popular. Why? Well, have you ever noticed that what seemed extreme some years ago now strikes people as tame? The extremes tend to

**Some entertainment
can touch our hearts
and enlighten us**

creep into the mainstream; people get used to them. What will you get used to?

The Issue of Quantity

Even if all entertainment were completely clean, though, there is still the issue of sheer quantity. The entertainment industry produces a prodigious flood of material. In the United States, for example, over 110,000 different books were published in 1991 alone. If you could read a book from cover to cover every single day, it would take you over 300 years to read just one year's books! The U.S. film industry produces well over 400 movies a year, and many countries import these and produce their own movies as well. The Indian industry produces hundreds of Hindi films each year. And who can count the music records, compact discs, and tapes that come out each year? Then there is TV.

In some developed countries, there are scores of channels available on TV—cable stations, satellite channels, and regular broadcasts. That means that a steady stream of entertainment can flow into the home 24 hours a day. Sports, music, drama, comedy, science fiction, talk shows, movies, all at the touch of a button. With a VCR thousands of movies are also available, along with countless how-to videos, music videos, and even educational tapes on nature, history, and science.

But where is the time for all this entertainment? Technology may be able to bring us the miracle of instant entertainment—imagine how stunned Mozart would be to hear one of his symphonies over a portable stereo! However, technology cannot create the time it



takes to indulge all such pleasures. In fact, in some countries where technology is highly developed, there has been a trend toward less leisure time available, rather than more.

So if we allow it to, entertainment could easily eat up all our leisure time. And we should remember that entertainment is only one form of recreation, usually the most passive sort. Most of us also need to get outside and do something more active, to participate rather than simply sit and be entertained. There are walks to take, good companions to enjoy, games to play.

If it is a mistake to allow entertainment to eat up all our leisure time, how much worse to let it consume the time that should be devoted to higher obligations, such as to our Creator, our families, our work, our friends! It is absolutely essential, then, to have a balanced view of entertainment! How do we decide what entertainment is bad for us, and how much of it is too much?

WHAT ENTERTAINMENT WILL YOU CHOOSE?

HAVING a balanced view of entertainment is one thing. Showing balance in what entertainment we choose is quite another. It is fairly easy to see that entertainment has its proper place, but much of it is garbage and is simply a waste of time. Still, we have day-to-day decisions to make—and they are not always easy.

As we have seen, the entertainment industry does not make deciding easier.

There is a bewildering array of choices, but for thousands of years, the Bible has given honest-hearted people the guidance they need. Modern technology has not rendered Bible principles obsolete; on the contrary, they are more useful and needed in these troubled times than ever before. So let us see how we can put such principles to work when it comes to the two danger areas of entertainment—its content and the time it consumes.

What Are the Bible's Guidelines?

A youth kills himself, and it turns out that he was deeply involved in heavy-metal rock music that encouraged suicide. A 14-year-old girl bludgeons her mother to death, and it seems that she too was obsessed with heavy metal. A 15-year-old boy kills a woman, and his lawyer claims he was influenced by slasher-type horror films. A movie about gang vio-



The entertainment you choose says a lot about you and your family

lence opens, and there are gang fights right in the theaters and in the line for the film.

Clearly, the content of the entertainment we choose has some effect on us. Some experts might dismiss the above accounts as mere anecdotal evidence. Bible principles, though, bear directly on the problem. For example, consider these profound words: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Proverbs 13: 20) Does not some entertainment amount to exactly that—walking, or associating, with people who are stupid, or morally senseless? Similarly, 1 Corinthians 15:33 reads: "Do not be misled. Bad associations spoil useful habits." There is no equivocating here, no experts with opposing views launching statistics at one another. It is a simple law of human nature. If we regularly associate with those who are morally debased, our own habits will suffer.

Such principles are equally helpful when it comes to the idolizing of sports, movie, TV, and music stars. Although stars often glorify violence or immorality, both in their performances and in their personal lives, their fans—especially the young ones—still seem to worship them. The newspaper *The European*

recently noted: "Sociologists point out that in an increasingly secular society pop stars may be fulfilling the role once played by religion in many young lives." But note what Psalm 146:3 says: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs." And Proverbs 3:31 says: "Do not become envious of the man of violence, nor choose any of his ways."

Another key principle: When making decisions, Christians should consider the effect not only on themselves but also on others in the Christian congregation, including those with more sensitive consciences. (1 Corinthians 10:23-33) On the positive side, Bible principles also help us set standards for entertainment from which we may safely choose. The apostle Paul counseled: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, what-

ever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Philippians 4:8.

These principles have guided God's people for centuries. Christians in ancient Rome did not need some explicit law telling them that the gladiatorial games, with all their slaughter and sadism, were not proper entertainment. They simply applied such principles as the above and thereby protected themselves, their families, and their congregations.

How to Choose

Genuine Christians do the same today. When choosing entertainment, they first check into its moral content. How? Well, before buying a record, for instance, they look at its cover. How is the music advertised? Does it promote debased values? Hatred? Rebellion? Rage? Sex and seduction? Sometimes the lyrics are available to be checked. Similarly, book covers often have summaries of the contents, and

Are you careful about what you watch, listen to, and read?



sometimes reviews are available. With movies too there are often reviews in local newspapers and magazines. Some countries offer film-rating systems that may help provide guidelines. Obviously, if today's debased world finds certain entertainment too sexually explicit, immoral, or violent, it is hard to imagine that a Christian would set his standards lower and willingly take it into his mind and heart.

On the other hand, wise King Solomon once warned: "Do not become righteous overmuch, nor show yourself excessively wise. Why should you cause desolation to yourself?" (*Ecclesiastes* 7:16) Self-righteousness is a very easy trap to fall into when it comes to entertainment. We may feel strongly about a choice we have made, having weighed Bible principles carefully and prayerfully. Yet, we may find that others who live by the same principles decide somewhat differently. Don't let that rob you of joy. Each of us must be responsible for his own choices.—*Galatians* 6:4.

How Much Is Too Much?

The world's value system is appallingly out of proportion when it comes to the priority it assigns to leisure. For instance, a recent editorial in the trade journal *Parks & Recreation* called recreation "the essence of living." Similarly, *The New York Times Magazine* recently said of Saturday night, a popular time for recreation: "If you add them up, there are many more weekdays in our lives than there are Saturday nights, but Saturday night is the one worth living for." Some sociologists even argue that in the world's more affluent nations, society is now based on leisure, with religion itself just one more leisure-time activity.

Christians are not surprised by these warped priorities. The Bible long ago foretold that in these critical "last days," people would be "lovers of themselves, . . . lovers of pleasures rather than lovers of God." (2 Timothy 3:1-4) But

Bible principles help us to put our own priorities in proper order. As Jesus said, "you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." (Mark 12:30) Therefore, to God's people, their love of him comes first in life. Far from relegating their Christian ministry to a leisure-time activity, it is their top priority. Even their secular work only supports that vital career.—Matthew 6:33.

So when it comes to entertainment, a Christian must count the cost, determine how much time it will take compared to how much time it is worth. (Luke 14:28) If pursuing any entertainment will mean neglecting important things, such as personal or family Bible study, time with fellow believers, the Christian ministry, or essential family obligations, then it is not worth the price.

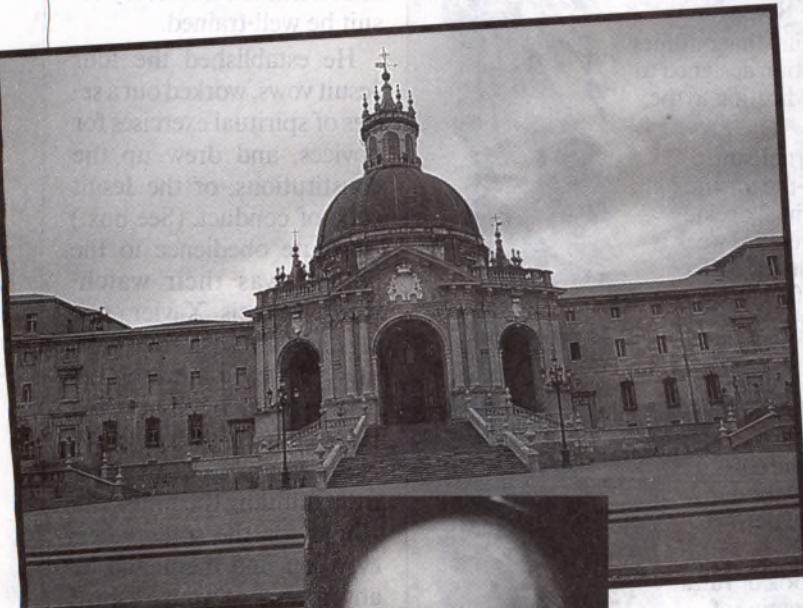
What Your Choices Reveal About You

The amount of time we devote to entertainment will reveal much about our priorities, just as the content of the entertainment we choose will reveal much about our morals and the sincerity of our dedication. Our choices will tell people in the community what kind of people we are, what values we stand for. Our choices will tell our friends, our family, and our congregation whether we are balanced or rigid, consistent or hypocritical, righteous or self-righteous.

Let your decisions represent you and yours, since you stand before the Creator, who examines the hearts and motives of us all. Hebrews 4:13 says: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." Only God can see the answer to the question that lies at the core of this subject: Will we really be guided by his principles in every aspect of life?

The Jesuits “All Things to All Men”?

By Awake! correspondent in Spain



The founder of the Jesuits, Ignatius of Loyola, and his shrine in Spain



THE JESUIT order never sought a reputation for permissiveness. The papal bull that established the Society of Jesus in 1540 was entitled “For the Rule of the Church Militant.”* At the time, this new militant order seemed tailor-made to defend Catholicism in the religious battles that were being waged.

Although Ignatius of Loyola urged his followers to “do battle . . . under the banner of the Cross,” he also instructed them to be “all things to all men.” The Jesuits believed that if they abided by the latter, they could better accomplish the former; flexibility would be the key to open many doors.

Before long, adaptable and learned Jesuits were in demand as teachers and statesmen, courtiers and confessors. Perhaps they went further than Loyola had intended. Success in many fields—especially politics—brought them money and power, but it also sowed the seeds of catastrophe.

In 1773, Pope Clement XIV, bowing to pressure from France, Portugal, and Spain, disbanded the Jesuit order “for all eternity.” The motive? To “establish a real and enduring peace within the Church.” Because of their political influence, the Jesuits had become a liability. Although this papal decision was rescinded 41 years later, the Jesuits never again attained their former preeminence.

Today numbering about 23,000 worldwide, the Jesuits are still at the center of Catholic controversy, be it about liberation theology, priests in politics, or birth control. Their nonconformity has led to

* The Society of Jesus is the name that Ignatius of Loyola, the Spanish founder, gave the order. It was the Protestants who coined the term “Jesuits,” the name by which they are generally known.

papal displeasure. In 1981, Pope John Paul II sidestepped Jesuit electoral procedure in order to install his own man as their superior general.

Over the last few years, the pope has increasingly turned to the adherents of Opus Dei* as a conservative bulwark for his church. However, the Jesuits are no ordinary Catholic order. Why have they always aroused so much controversy, even among Catholics? Have they lived up to

* Literally from the Latin for "God's Work." It is an organization of mainly elite Catholics, founded in Spain in 1928 by Catholic priest José María Escrivá.

The Making of a Jesuit

The four vows. There are three initial vows: poverty, chastity, and obedience. After 12 years, the Jesuit takes his fourth vow, pledging to "obey every instruction of the Pope of Rome."

The Spiritual Exercises is a manual that outlines a four-week program of meditation designed to instill in the novice a lifelong dedication to the Jesuit cause.

During the first week, the participant imagines—with all his senses—the tortures of hell. In the second week, he must decide whether to enlist as a Jesuit. The third week is devoted to explicit meditation on the suffering and death of Jesus, and the final week is reserved for "experiencing" Christ's resurrection.

Step-by-step instructions are provided. In the first week, for example, the novice is told to "smell the smoke, the brimstone, the foul stench and the corruption of Hell" and to "feel how those flames catch hold of the soul and devour it."

Constitutions is a Talmudlike book of rules and regulations drawn up by Ignatius of Loyola. Among other things, the Jesuit is told how to position the hands, how to look at someone who wields authority, and why he should avoid wrinkling his nose.

Above all, *Constitutions* stresses the Jesuit's absolute obedience to his superiors: "The inferior is as a cadaver in the hands of his superior."

their name—the Society of Jesus? What exactly is their mission?

Men With a Mission

At the outset, Loyola intended that his small band convert the people of the Holy Land. But 16th-century events pointed them in another direction. The Protestant schism was undermining the Roman Church, and new sea-lanes to the Orient and the Americas were opening up. Thus, the Jesuits chose a twofold mission—to fight "heresy" within Christendom and to spear-

head the conversion of the non-Catholic world. The task they set for themselves was immense, and their numbers were few, so Loyola determined that every Jesuit be well-trained.

He established the four Jesuit vows, worked out a series of spiritual exercises for novices, and drew up the constitutions, or the Jesuit code of conduct. (See box.) Absolute obedience to the church was their watchword. Francis Xavier, one of Loyola's first followers, said: "I would not even believe in the Gospels were the Holy Church to forbid it." Nothing was to deter them from fulfilling their mission. "Fight for the souls wherever you find them, and by any means at your disposal," Loyola told his men. What were the means at their disposal?

Turning Back the Protestant Tide

Education and the confessional were the Jesuits' principal weapons to com-



bat the growing power of Protestantism. Almost by accident, they discovered that their newly created quality schools could instill Catholicism in kings and nobles much more effectively than any preaching campaign. And in the 16th century, it was the nobility who had the power to determine the religion of their domain.*

Loyola himself noted that "the good that the Order can do to promote the Roman cause depends less upon preaching than teaching in our colleges." The elitist Jesuit schools educated and indoctrinated many of the future European rulers who, once they came to power, were inclined to suppress the Protestants. This initial success was reinforced by a novel approach to confession. Historian Paul Johnson explains: "In the confessional, the Jesuits and their powerful penitents had a lawyer-client relationship." Not surprisingly the new approach was more popular. Before long, many European monarchs had their private Jesuit confessors, who excelled at being all things to all the influential men they advised.

Jesuit confessors were indulgent in matters of morality but implacable when dealing with "heretics." A Jesuit confessor to French king Louis XV recommended that "in the interest of decency," the king install a hidden staircase between his bedroom and that of his mistress. On the other hand, his great-grandfather, Louis XIV, was persuaded by his Jesuit confessor to revoke the Edict of Nantes (a law that allowed French Protestants, or Huguenots, limited freedom of worship). This step unleashed a wave of terror against the Huguenots, many of whom were massacred.

Paul Johnson, in his book *A History of Christianity*, observes: "Above all, the Jesuits were widely identified with the view that the moral code could in some way be suspended when Catholic interests were at risk. . . . The

* The Peace of Augsburg in 1555 established the rule defined in Latin as *cuius regio eius religio* (his religion whose realm [it is]).

Jesuits were a striking case of a highly educated and strongly motivated élite allowing the stresses of religious conflict to confuse their moral values."

Despite—or possibly because of—their ambivalent moral scruples, the Jesuits played a key role in the Counter-Reformation. Just 41 years after their founding, Pope Gregory XIII wrote: "At the present time there is no single instrumentality that was fashioned by God for the extirpation of the heretics that is mightier than your holy Order." Flexibility, along with



Because of their reputation for political intrigue, the Jesuits were expelled from Spain in 1767

influence in high places, had proved successful in battling "heresy." Would it also win converts?

Jesuit Adaptability

In the Orient, following their custom in Europe, the Jesuits aimed to convert the rulers and hence their subjects. In the pursuit of this goal, they stretched to the limit Loyola's command to be all things to all men. Roberto de Nobili, a Jesuit missionary in India during the 17th century, lived like a high-caste Brahman in order to preach to the ruling class. To avoid offending fellow Brahmins, he offered the Eucharist, or the consecrated wafer of the Mass,

to the low-caste Untouchables by means of a stick.

Matteo Ricci became an influential member of the Chinese court, mainly because of his gifts as a mathematician and astronomer. He kept his religious beliefs to himself. His Jesuit successor at the Ming court, Johann Adam Schall von Bell, even set up a cannon foundry and trained Chinese troops to man the guns (which were named after Catholic "saints"). To win converts, the Jesuits allowed Chinese Catholics to continue practicing ancestor worship, a controversial decision that was eventually rejected by the pope. Despite such accommodation, both in India and in China, the rulers remained unconvinced.

In South America a colonial approach was tried. In uncolonized areas of the interior, Jesuits set up autonomous settlements in which Guarani Indians were more or less ruled by Jesuit missionaries. In return they were taught agriculture, music, and religion. These settlements, which at their height harbored 100,000 natives, finally disintegrated when they came into conflict with Portuguese and Spanish commercial interests. Although the Jesuits trained an army of 30,000 Indians, which fought at least one pitched battle against the Portuguese, in 1766 the settlements were destroyed and the Jesuits were deported.

Over the centuries many individual Jesuits made heroic sacrifices to spread the Catholic message far and wide. Some were martyred in a terrible way for their pains, especially in Ja-

pan, where they had some success before the shogun banned their activity.*

Although they had zeal and a spirit of sacrifice, the Jesuit efforts to convert the world were thwarted mainly because of their own scheming methods.

A Political Gospel

Despite problems in the past, 20th-century Jesuits seem loath to leave politics to the politicians. Nevertheless, one about-face has been noticeable. After centuries of supporting conservative, right-wing governments, today's Jesuit is much more likely to back a revolutionary cause, especially if he lives in a developing country. Nicaragua is a case in point.

When the Sandinistas came to power in Nicaragua, they counted on the support of Fernando Cardenal and Alvaro Argüello, two prominent Jesuit priests who accepted posts in the government. Argüello defended his political post, claiming that "if there is anyone in Nicaragua who does not want to participate in the revolution, he is certainly not a Christian. In order to be a Christian today, it is also necessary to be a revolutionary." Understandably, such a political gospel offends many sincere people.

Back in the 1930's, Miguel de Unamuno y Jugo, a famous Spanish philosopher, criticized the Jesuits' intervention in politics as alien to the teachings of Jesus. He wrote: "The Jesuits . . . come along with this old story about the social kingdom of Jesus Christ, and with that political ideology, they want to deal with political, economic and social problems. . . . Christ has nothing to do with socialism nor with private property. . . . He said his kingdom was not of this world."

In Our Next Issue

Lead Poisoning—Are You and Your Children at Risk?

"The Nazis Couldn't Stop Us!"

Preserving the Peaceful Pachyderm

* In retaliation for a Spanish threat that conquistadores would follow in the steps of the missionaries, Japanese shogun Hideyoshi executed a number of Jesuits and Franciscans. A Jesuit scheme to conquer China with the help of Filipino and Japanese volunteers doubtless fueled suspicions about Jesuit motives in Japan. The official ban, which came in 1614, specifically mentioned fears that the Catholic aim was to "change the government of the country and obtain possession of the land."

On the doctrinal front, modern-day Jesuits also tend to be revolutionary. Michael Buckley, a prominent American Jesuit, has publicly criticized Vatican rulings on women priests. In El Salvador, Jon Sobrino defends liberation theology and the "influence of Marx on the conception of theological understanding." In 1989 the Jesuit superior general felt obliged to send a letter to all Jesuits ordering them to refrain from criticizing Vatican rulings on contraception.

In view of the Jesuits' record, past and present, can it truly be said that they are a society of Jesus?

A True Society of Jesus?

Jesus said: "You are my friends if you do what I am commanding you." (John 15:14) A true friend and disciple of Jesus owes absolute obedience to God and to Christ, and to no one else. (Acts 5:29) Obeying men rather than God inevitably leads to abuses and to a politicization of Christ's message.

Undoubtedly, the Jesuits won some battles in their fight against Protestantism. But at what cost? Success depended more on political intrigue than on love of neighbor. Their evangelizing served to spread a gospel message polluted by political ideas and ambitions. Setting out to convert the world, the Jesuits became a part of it. Was that what Jesus wished?

Jesus said of his true disciples: "They are no part of the world, just as I am no part of the



Why a Jesuit Became One of Jehovah's Witnesses

It was while working in the poorer parishes of Bolivia that I began to have doubts. At first these were not about the church but about its representatives. For example, each month I had to hand over to the local bishop a certain percentage of the collections and payments received for special Masses, weddings, funerals, and so forth. Since my parish

was poor, the bishop's portion was never very impressive. It hurt me deeply when he used to open the envelope and say with disdain: "Is this the miserable contribution you bring me?" Evidently the 'widow's two mites' did not count with him.—Luke 21:1-4, *Douay*.

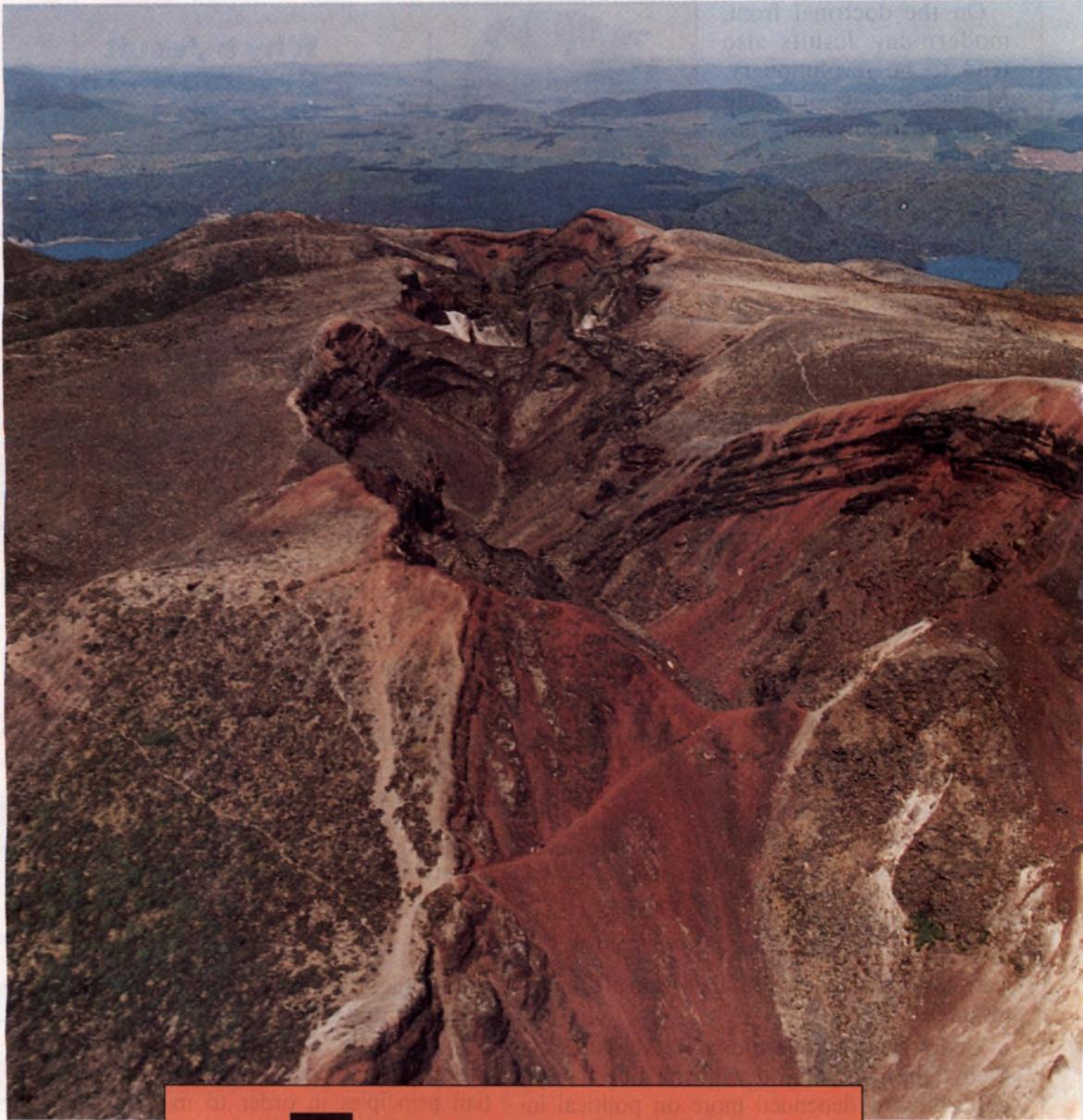
Yet another factor that disturbed me was the hierarchy's willingness to accept and permit local pagan ideas and practices in relation to the worship of the *Cristo de la Vera-Cruz* (the Christ of the True Cross), which was the image in my parish church. In many cases the practices were an outright manifestation of demonic fanaticism. In addition drunkenness was often associated with these religious feasts, but no official voice was raised against this pagan bacchanal.

I became convinced that in the course of the centuries, the Catholic Church had deviated from Bible truth, replacing it with human traditions and philosophy, and that it was not just men, as isolated individuals, that were failing. Accordingly, I realized that I was no longer a Catholic at heart.—*As told by Julio Iniesta Garcia.**

* For his full story, see *The Watchtower*, November 15, 1982.

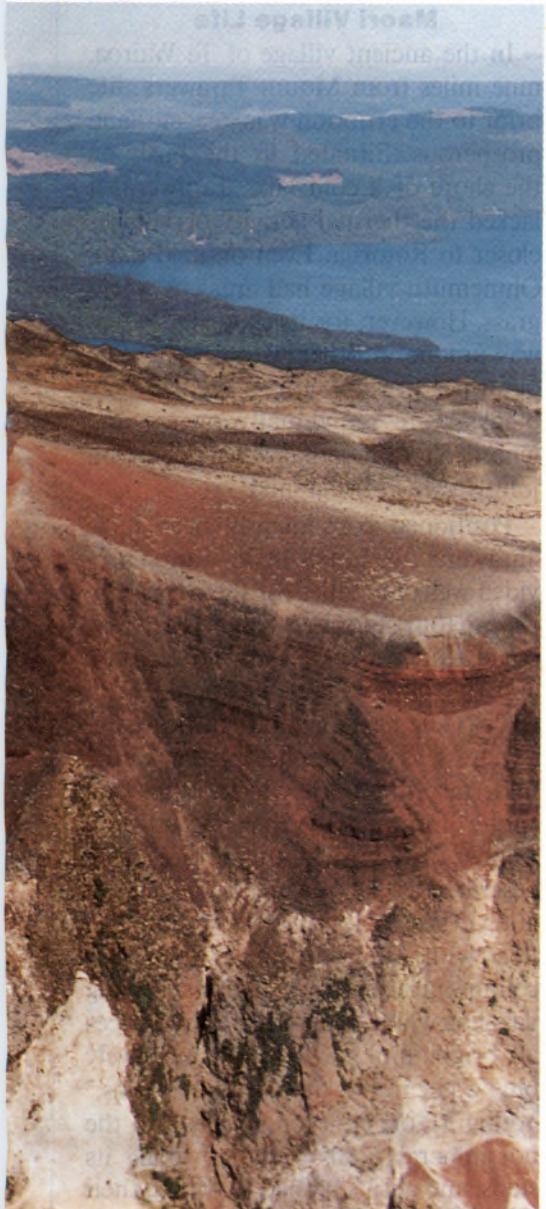
world." (John 17:16) True, the apostle Paul became "all things to all men." (1 Corinthians 9:22, *Douay*) But this meant adapting his message to his audience, not compromising Christian principles in order to make converts or wield political influence.

Loyola intended that the Jesuits present themselves to the world as imitators of Jesus Christ, but this image has been tarnished by politics and subterfuge. They have become "all things to all men," but they have not done "all things for God's glory."—1 Corinthians 10:31.



Tarawera New Zealand's Volcanic Disaster

By Awake! correspondent in New Zealand



Mount Tarawera and its four mile rift, with Lake Tarawera in the distance

CAN you imagine what it would be like to be awakened in the early hours of the morning by the sound of a mountain being torn apart? How would you feel if you looked out the window and some 20 miles away saw towering flames and a continuous shower of red-hot stones shooting through the air? And then felt the ground under your bed begin to shake? Terrified, you say? Well, that's what happened in Rotorua, located in the central region of North Island of New Zealand, at 2:00 a.m. on June 10, 1886, when Mount Tarawera erupted. Then the village of Te Wairoa became New Zealand's Pompeii, buried by its own Vesuvius.

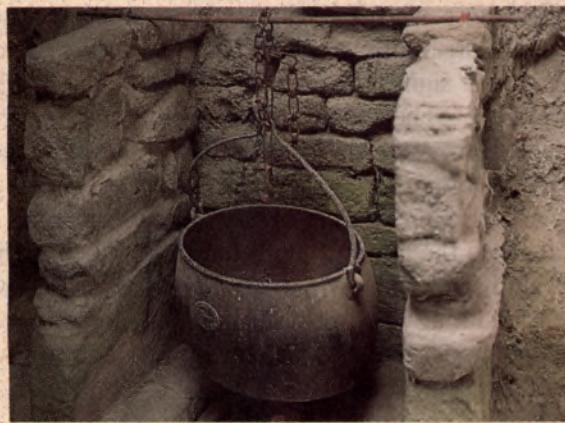
For those who lived in the area and survived, it was a dreadful experience. One eyewitness said: "We saw a sight that no man who saw it can ever forget. . . . The mountain had three craters, and flames of fire were shooting up fully a thousand feet high." Another, having gone outside to see the spectacle, said: "The wind increased, and we had scarcely reached the house when it began, as we thought, to rain heavily. The windows were smashed in, and we found that what we had taken for rain was scoria and stone. . . . Between earthquake and fire we stood expecting death."

The explosion of the 12-mile-long mountain range created a chain of nine deep craters. Steam combined with flying ash fell like rain. The villages around the lake, along with their Maori inhabitants and others living there, possibly 155 of them, were buried, many under mud several feet deep!

Some six thousand square miles of bush and farmland were covered with mud, and volcanic debris sprinkled even the decks of ships a hundred miles off the coast. The unsurpassed wonder of the world, the Pink and White Terraces, "marvels of natural architecture in shining silica," were destroyed and with them the sacred bones of Maori ancestors. (*Wild New Zealand*, edited by Reader's Digest) This was a catastrophe of monumental proportions for the peaceful South Pacific island.



A typical Maori whare, or hut, that was buried by volcanic ash



Interior of an excavated Maori whare, showing fireplace and utensils



Remains of bakery oven destroyed in 1886

Maori Village Life

In the ancient village of Te Wairoa, nine miles from Mount Tarawera, life prior to the eruption was peaceful and prosperous. Situated in the bush on the shore of a cold lake, Tarawera, it lacked the thermal activity of villages closer to Rotorua. Even on cold days, Ohinemutu village had areas of warm grass. However, for its time, Te Wairoa was unique in other ways. It was laid out with streets. Houses on half-acre blocks were individually owned and fenced off rather than all together on jointly owned tribal land.

Positioned conveniently near Lake Tarawera, two hotels in Te Wairoa provided welcome relief for the weary European tourists of the 1880's. There they could rest from horse-and-coach rides and the bumpy, well-weathered bush tracks. The next day, in their best Sunday dress, as was the custom, they would undertake the journey to the Pink and White Terraces. By then famed as a wonder of the world, the terraces were described as "large white basins graduating in size . . . towards the summit and filled with water of the most lovely blue colour encrusted round with sparkling dazzling white . . . and the Pink Terraces all bright pink, with the same lovely blue water in the large shallow basins." Young Maori children splashed in the hot mineral pools scattered along its steps, and adults bathed to soothe their tired bodies.

Below the terraces, in the muddy green waters of Lake Rotomahana, were bubbling hot springs. Some rose like fountains from the surface of the water and were so hot that the native Maori cook was able to boil his

Above photos: Published with the permission of The Buried Village

kumeras (native potatoes) or *koura* (fresh-water crayfish) in them. The tourists enjoyed tasting these delicacies during lakeside picnics with the Maori guides, like Kate and Sophia, who ferried them to the terraces in boats made from hollowed-out trees.

Warning of Disaster

The eruption of all three peaks of Mount Tarawera was totally unexpected. The Maori names Wahanga, Ruawahia, and Tarawera all suggested fire, but there were no volcanic craters on the mountain and so no hint of danger. In fact, for centuries the dome of Tarawera (as the whole mountain came to be called) had been considered a safe burial ground for Maori ancestors and was *tapu*, or sacred. So it is likely the names referred to the reddish nature of the soil. Some unusual but minor activities had occurred, such as when Sophia ten days earlier had walked to the creek where the boats were left, only to find them high and dry on the creek bed. As she stood there, a sudden rush of water, like a wave, lifted the boats up and then dumped them back on the creek bed. The only real warnings, in retrospect, were the unusually frequent earthquakes and the high thermal activity on Lake Rotomahana. Although these caused some apprehension, they gave no hint of the devastation to follow.

An Emotional Visit

Today, a hundred years later, tourists arriving at the excavated site of Te Wairoa, now called the Buried Village, initially have little empathy for the terror that night brought.

Neither did we, as we followed the winding paths among the remains of Maori whares (small houses), excavated since the 1930's.* Fantail birds swirled around our heads as our steps stirred their favorite insects. It was hard

to believe the violence and terror that rained down on the people that once lived there.

We paused at the entrance to a dimly lit whare and stepped down to the former ground level. We thought of the mud-covered baby's shoes and the rusty 19th-century cot we had seen earlier on display. Did they belong to a child who lived in this little house? Did she play on the mud floor we now stood on?

At other displays we were fascinated as we gazed at a bottle of wine dug up in 1949 and three jars of pickled walnuts uncovered in 1963, all with their seals intact. What would hundred-year-old wine and walnuts taste like? we wondered. It didn't appeal! Our hearts were saddened, though, to read on display the old newspaper accounts of survivors. Mrs. Haszard, mother of four, was uncovered alive by rescuers only to find three of her children, one on either side of her and one still in her arms, smothered to death by the fallen mud and ash. Pinned down herself by the sheer weight of mud and rafters from the house, she had been powerless to answer their cries for help.

The Aftermath

It is of little concern to the 50,000 people of Rotorua today that they live in the shadow of such a violent mountain. Nor is it a worry to the more than 800,000 tourists each year who experience the many unique activities and places this thermal region has to offer. From deep in the ground, some New Zealanders pipe up thermal steam and mineral water to heat their indoor and outdoor pools. Yet, in the back of their minds, they know that the superheated water they see rising through fissures in the ground and collecting in boiling mud was once, many years ago, evidence of hidden energy that blew apart a mountain called Tarawera and buried the village of Te Wairoa.

* "Whare" is pronounced "forry."

Do All Religious Festivals Please God?

The faithful, 20,000 strong, celebrate a special Mass in the city's square. When the service ends, the procession begins. The crowd of worshipers now swells to 60,000 persons, who wend their way through the streets, all following the image of Nossa Senhora Aparecida, the patron "saint" of Brazil. At noon, loud cracking is heard near the sanctuary as pilgrims set off a display of dazzling fireworks.

SUCH religious festivals with their processions are common in many lands. But what moves crowds to join the processions? Tradition and devotion are two of the basic motives for Catholics, Buddhists, and those of other religious persuasions. In addition, as in the past, entertainment may be an important element. *The World Book Encyclopedia* states that in medieval times "many religious festivals stressed recreation. They allowed people to forget the hardships of their daily life." The same is often true today. For example, Salvador, Brazil, is well-known for its religious and popular festivals, mixing mysticism and merrymaking in various celebrations and revelries that culminate in the carnival. However, while some religious processions may be festive, others are solemn.

"Accompanying the image and the priests, a few were singing a hymn while others fol-

lwed along quietly," observes a visitor to a typical procession in Brazil. "But what dominated the scene was seriousness, or rather sadness, as if the crowd were attending a funeral." And Lúcio, from the northern part of Brazil, says: "As I once did, people desperately seek a cure or a solution to family or financial problems. Often devotion to a patron 'saint' includes kissing the image, climbing stairs on one's knees, or walking long distances with a stone on one's head."

Such self-imposed sacrifices may seem strange to nonbelievers. However, the participants feel that they are pleasing God. But are they? The Bible helps us to see whether such religious festivals and processions please God or not.

Do They Bring God's Favor?

History tells us that ancient Israel celebrated both annual and periodic festivals with rejoicing. Such feasts



honored Jehovah God. (Deuteronomy 16:14, 15) Concerning Biblical feasts, *The Illustrated Bible Dictionary* says: "The joy expressed was heartfelt. Religious commitment was not incompatible with pleasure in temporal things conceived as gifts of God." In spite of religious celebrations, the priests and the people of Israel neglected their spirituality. (Isaiah 1:15-17; Matthew 23:23) However, the question now is, Were religious processions part of first-century Christianity?

Although Jesus Christ observed certain Jewish festivals, neither Jesus nor his apostles initiated religious processions. *The Encyclopædia Britannica* says: "Processions seem to have come into vogue soon after the recognition of Christianity as the religion of the empire by Constantine in the 4th century." And *The World Book Encyclopedia* states: "Church festivals [with their processions] took over many pagan customs, giving them new meanings."

Christians are under no obligation to join in such religious festivals and processions. In referring to festivals that had been required by God's Law to ancient Israel, the apostle Paul wrote: "Let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; for those things are a shadow of the things to come, but the reality belongs to the Christ." (Colossians 2:16, 17) The Christians in Colossae were to let no one judge their standing before God on the basis of observance of festivals of the Mosaic Law.

Something Better Than Processions

For the Colossians to identify their Christian belief with ritual would have been a retrogression in their faith. Paul's reasoning was, Why follow only a shadow of truth? The real truth is in Christ. Therefore, to cling to a prophetic shadow is to obscure the spiritual reality to which those things pointed. Why? Because, as Paul said, "the reality belongs to

the Christ." Thus, such religious observances today are no part of true Christian worship.

Christians, then, are no longer required to observe these customs of divine origin, and certainly they should avoid festivals of pagan origin, which may involve the use of images and revelries. (Psalm 115:4-8) The apostle Paul warned: "Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? Further, what harmony is there between Christ and Belial?" (2 Corinthians 6:14, 15) In other words, if we want to please God, we cannot mix true worship with false. How could we ignore God's will and still please him?—Matthew 7:21.

No, God does not approve of pagan religious festivals with their processions. In fact, they will disappear together with all customs that dishonor Jehovah, as foretold in God's Word. At Revelation 18:21, 22, false religion and its practices are linked to the pagan city of Babylon. It reads: "A strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: 'Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again. And the sound of singers who accompany themselves on the harp and of musicians and of flutists and of trumpeters will never be heard in you again.'" Recognizing that Babylonish religious festivals displease God, what will you do?

Imagine that you are on a trip to an important destination and have lost your way. If someone kindly points out how to arrive at your destination safely, would you not be grateful for having found the right way? Similarly, having learned how God views religious processions, why not look further into his Word to see what does please him? Acting on what you learn from the Bible will contribute to a fine relationship with God—which is far superior to observing religious festivals and processions.—John 17:3.

Young People Ask . . .



Why Don't My Parents Show More Interest in Me?

"Whenever I ask my mother for five minutes of her time," laments one teenage girl, "she's always too busy."

CHRISSINA was 16 years old—unmarried and pregnant. Though remorseful over her predicament, she was also bitter. "My mother never bothered to explain these things to me," she sobbed. "She simply

never had the time to be interested in what I was doing."

Is that the way you feel sometimes—that your parents simply aren't interested in you? You may not be inclined to act out your frustrations the way Christina did. And you know that having neglectful parents is no excuse for misconduct. Even so, you may feel deeply hurt if they neglect you. Although you are nearing adulthood, you may still feel a strong need for parental love and support. To be ignored by your parents can make you feel abandoned. "Whenever I ask my mother for five minutes of her time," laments one teenage girl, "she's always too busy."

It is no surprise, then, that according to one survey, 25 percent of youths "feel they don't have enough time with their parents." One youth said: "I wish I could be closer with my parents and be more open with them." Even when youths and parents are together physically, they may be apart emotionally. There may be no significant communication.

Why They Seem to Ignore You

Imagine: You have waited all day to talk over some problem with your mom. But as soon as she gets home from work, she flops into a chair and becomes lost in the TV evening news. When you attempt to engage her in conversation, she brushes you away with an irritated, "Can't you see I'm trying to relax?"

A cold, unloving parent? No, parents seldom neglect their children on purpose. But we are living in "critical times hard to deal with." (2 Timothy 3:1-3) And your parents may find themselves under more stress than ever before. They may be so tense, frustrated, or exhausted that they simply may not have the energy to spend quality time with you. This may especially be true if you live in a single-parent family. So unless your folks hear a word of complaint from you, they

Parents today often feel too stressed and tired to deal with their children's problems

may simply assume everything is fine.

Parents can also be preoccupied with other concerns. If your father is an active Christian, he may carry a heavy load of congregation responsibility. (Compare 2 Corinthians 11:28, 29.) And while she may rarely talk about it, your mother may well be distracted by increasing health difficulties. Do you have brothers and sisters? Then your parents may also be busy caring for their needs.

Admittedly, some parents are battling such serious problems as alcoholism and are unable to respond to the needs of their children. Yet others may simply not know how to show an interest in their children. After all, children learn love from their parents. (Compare 1 John 4:19.) And perhaps your folks were raised by parents who failed to take an interest in them.

Then there is the fact that some cultures virtually ignore the needs of young people. In certain parts of Africa, custom dictates that at mealtimes fathers, mothers, and children eat separately. With what effect? Recalls Collin, a 14-year-old African youth: "It was difficult to feel emotionally close to my parents. I felt I was groping through life all on my own."

Pitfalls to Avoid

Whatever the reason for your parents' seeming neglect, it can still leave you feeling



hurt and angry. Some youths respond by being uncooperative or disobedient. Others decide that rebellion is the only way to draw attention to their plight. But like Christina, mentioned at the beginning, rebellious youths often do little more than hurt themselves in the process. "The renegading of the inexperienced ones is what will kill them," warns Proverbs 1:32.

On the other hand, it accomplishes little simply to ignore the situation—especially if it is causing you deep hurt. "Have you shown yourself discouraged in the day of distress?" asks Proverbs 24:10. If so, "your power will be scanty." Emotional wounds can be even more real than and as painful as physical wounds. (Proverbs 18:14) And when they are allowed to fester, they can continue to cause pain in adulthood. Consider a young man named Johan. "When I was growing up," recalls Johan, "my alcoholic father was never available when I needed him most." He adds: "He was too absorbed in his own problems to pay much attention to me." As an adult, Johan suffered long periods of depression and feelings of guilt.

With the help of some good friends, Johan was able to begin rebuilding his self-esteem. Nevertheless, his experience underscores the value of trying to find positive ways to cope with the situation you are facing at home.

Cultivate Their Interest in You

Suppose that Dad or Mom seldom initiate a conversation with you. You can begin breaking the awkward silence by showing some interest in them. (Matthew 7:12; Philippians 2:4) Volunteer to accompany them if they are running an errand. Ask if you can help them out in some way, perhaps by preparing a meal or by cleaning up. In time you can begin sharing your concerns, such as what is going on in school.

At times, though, you may have some serious problems to discuss. It may do you little good to approach Dad when he is sprawled out on the sofa, relaxing after a tough day on the job. Try to find the "right time"—when he is reasonably relaxed and cheerful—to discuss matters. (Proverbs 15:23) He'll probably be much more likely to take an interest in your problems.

However, what if your parents fail to respond to your best efforts?* Proverbs 15:22 reminds us that "there is a frustrating of plans where there is no confidential talk." Yes, you may need to tell your parents (in a kind and tactful way, of course) that you feel they are not showing enough interest in you and that this makes you feel hurt and unloved. Maybe you would simply like some commendation once in a while, or you would appreciate some help with your homework.

Your parents will probably be surprised to learn that you feel this way. They may be quick to assure you of their love and perhaps even apologize for giving you the wrong impression. Oftentimes parents will make a real

effort to change once a problem has been brought to their attention.

On the other hand, perhaps your discussion will reveal that there have been some misunderstandings on your part. Maybe you simply haven't noticed some of the various ways they have shown an interest in you. Whatever the case, talking matters out is an important step toward improving things at home.

Filling the Void

What if you still do not get a favorable response from your parents? Understandably, this would be quite painful. Nevertheless, there are other options open to you.

For example, try finding someone—preferably a person older than you—who can help fill the void left by your inattentive parents. As Proverbs puts it, there exists a friend "that is born for when there is distress." (Proverbs 17:17) Look for that kind of friend. But be selective as to what counsel you accept, making sure it is in your best interests and in harmony with God's Word.

Another source of help and support is the local congregation of Jehovah's Witnesses. There you can find spiritual brothers and sisters, fathers and mothers who will take a real interest in you and help you thrive spiritually and emotionally. (Mark 10:30) Collin, the African youth mentioned earlier, found such friends. Feeling a need for guidance, he began attending the meetings of Jehovah's Witnesses. He was soon befriended by congregation members who made him feel loved and wanted. In time his parents and siblings also began attending Christian meetings.

More than likely, your parents really do care for you but simply need to be more aware of your needs. Take the initiative, and let them know just what those needs are! Who knows? Maybe you'll find that they are far more interested in you than you ever imagined.

* Parents battling such serious problems as drug or alcohol addiction may require professional help before they are able to be responsive to the needs of their children.



**VARIETY
IS THE
SPICE OF
MEXICAN
LIFE**

By Awake! correspondent
in Mexico



WOULD you like to taste a typical Mexican meal? Then, please take a seat at the table. Just look at the variety of dishes placed on the colorful Mexican *zarape* used as a table-cloth, and smell the appetizing aroma of the food!

Of course, nearly every country has a great variety of food, but in Mexico the list of local dishes is endless. We have several types of *moles*; all kinds of hot sauces to put on top of the food; Mexican appetizers, such as *tostadas*, *enchiladas*, *sopes*, *quesadillas*, and *tlacoyos*. Also, there are the delicious *tacos*. There are almost as many kinds of *tamales* as there are states in Mexico. There is even a great variety of dishes prepared with seafood.

Is your mouth beginning to water? Then we will try to acquaint you with some of our better-known Mexican dishes.



Top left: tacos
Top right: chile rellenos
Bottom: tostadas

Mole—Typically Mexican

The word *mole* (pronounced mo'lay) comes from *mulli*, a term used in the Aztec Nahuatl dialect that means "sauce." *Mole* is the paste or sauce that is spread over pieces of chicken and turkey or over rice, and it is what gives a fiesta flavor to the food, since *mole* is normally used on special occasions. Patricia Quintana tells us in her book *Mexico's Feasts of Life* that "moles differ from region to region, from village to village, from cook to cook in the same village."

This paste is made with dried chili peppers, red tomatoes, onions, almonds, prunes, plantains, toasted bread, cloves, cinnamon, and vegetable oil, salted and peppered to taste. Chocolate is added so that the paste has a taste between spicy and sweetish.



Guacamole

May we serve you some on top of your chicken and rice? Be careful! Some palates and stomachs take a while to get used to this heavy mixture.

Tlaycos

May we serve you some on top of your chicken and rice?

Enchilada de mole

May we serve you some on top of your chicken and rice? Be careful! Some palates and stomachs take a while to get used to this heavy mixture.

Stuffed Hot Peppers

Stuffed hot peppers is a very common dish. This is made with *poblanos*, big chili peppers, which are lightly fried in hot grease to remove the fine skin and also to make them tender. Veins and seeds are then removed. A mixture of chopped meat and nuts is prepared and fried along with spices and prunes; it is then stuffed into the peppers. The peppers are closed with toothpicks. Cheese may also be used as a stuffing. Then the peppers are batter fried. They are served covered with a red to-

mato sauce. They are so delicious that you have to be careful not to eat the toothpicks!

There is an even more sophisticated stuffed pepper called *chiles en nogada*. The stuffing is prepared with nuts and several kinds of chopped meats, such as beef, veal, and pork. Sometimes the ingredients include different fruits chopped up fine along with sweet *bisnaga* plant. The stuffed chili is cooked, then chilled and covered with light sweet cream and sprinkled with pulp-covered seeds of the pomegranate.

A Tempting Mexican Appetizer

The principal ingredients for making Mexican appetizers are *tortillas* and the great vari-

ety of hot chili sauces. *Tortillas* have become known all over the world. They are usually thin, flexible pancakes of cornmeal dough that are baked on top of a *comal* (hot iron slab). Generally the sauces are made from green peppers like *jalapeños* (which are about two inches long and plump) or *serranos* (smaller and thinner). These hot peppers are used worldwide, since they are preserved in vinegar and exported.

The most common sauce is the easiest to make. It uses green peppers, red tomatoes, and onions—all raw. They are chopped up fine and seasoned with salt as desired. If you mix this sauce with mashed avocados, you have a delicious *guacamole*, which can be used as a sauce or eaten as a *taco* (a rolled up or folded *tortilla* with a filling). There is also a green sauce made with green peppers and green *tomatillos* that are grilled and then put in the blender. Red sauces are made with red peppers and red tomatoes that have been grilled. Some sauces are made with pure chili peppers, but this depends on how hot you want it.

The *tostada* is a crisp, fried *tortilla* on which you put a layer of refried beans, a layer of shredded chicken or other meat, and onion rings, topped off with sauce. *Sopes* are a little like *tostadas*, but the *tortilla* is thicker and smaller and not crisp. *Tlacoyos* are plump *tortillas* with refried beans inside. Onion rings and a sauce go on top of these. *Enchiladas* are similar to rolled up *tacos*, usually with a little chicken meat inside. These are covered with *mole*, then with freshly grated cheese and onion rings. If you like, fresh cream can be added to any of these appetizers.

Everybody loves *quesadillas*! The name comes from its principal ingredient, *queso*, cheese, but *quesadillas* are made from a variety of ingredients: crisp pork rinds, *huītlacoche* (a corn fungus), flowers of the squash plant, *tinga* (hot shredded beef), and pork sausage, to name a few. There are a great many ways to

make these, but the ones that taste the best are those that are made at the same time the *tortillas* are made. The *tortilla* is formed and cheese put on one side, and then it is folded and placed on the *comal* with a little oil and baked. It is turned at least once to make sure it is cooked on both sides. Before it is served, sauce is put inside and then, still steaming—down the hatch! Hmmm, what a treat!

Only for Brave Ones

But there are some Mexican dishes that are only for the brave! Would you like to try a delicious iguana—yes, iguana—in *mole*? It looks better in the dish, and believe it or not, the flavor can be inviting. How about some fried red ants made into *tacos*? Experts say they are delicious with either red or green sauce. A dish that is still more difficult to come by is ant's eggs in *tacos*—Mexican caviar! Or why don't you try grasshoppers that have turned red upon being fried in the skillet? They come in all sizes, but for beginners the small ones are the best. These dishes, however, are only for Mexican palates or for confirmed gourmets.

We have just skimmed the surface. You will have to find time to get acquainted with the great variety of *tamales* (corn dough with meat inside, shaped like an ear of corn, and cooked in corn husks), *mixiotes* (meat and herbs cooked slowly in the thin skin of the maguey plant), *ceviches* (raw fish and seafood marinated with lemon juice), soups, and the ever-present bean, which comes in all colors.

Come! Sit down at the table! Don't worry about the hot chilies. Most of the food is prepared without peppers, and you can add hot sauces according to your palate. Even the Mexican people vary in their tastes for chili peppers, and there are some who will not touch them at all. But accept our Mexican hospitality and try the great variety of food that is set before you, since variety is the spice of Mexican life!

Watching the World

Rich-Poor Gap Widens

The gap between rich and poor has doubled in the past 30 years, says the *Human Development Report 1992*, published for the United Nations Development Programme. Based on national averages, in 1960 the wealthiest 20 percent of the world's population was 30 times richer than the poorest 20 percent. By 1989 they were nearly 60 times richer. On an individual basis, the world's billion richest people are at least 150 times better off than the billion poorest.

Working Mothers

What is the largest and fastest-growing segment of the female work force in the United States? Women with children under 18 years of age, says the National Association of Working Women. Mothers with children at home represent two thirds of employed women. They total 21 million, a rise from 6.6 million in 1960. Women with children under age two make up the fastest-growing subgroup. Since 1970 they have increased 129 percent, to 3.1 million. What does the future look like? The association estimates that by the mid-1990's, 65 percent of women with preschool children and 77 percent of those with school-age children will be working mothers.

Nigeria Counts Its People

On March 20, 1992, all the major Nigerian newspapers headlined the same figure—88.5 million. This figure, 88,514,501 to be precise, was announced to the nation as the total number of people counted in Nigeria's national census of November 1991. The census results held two surprises. One was that in contrast with the pattern in many nations, men slightly outnumbered

women. The second was that the total number of Nigerians was far smaller than the estimates of from 100 million to 120 million that had been based on projections from the previous census in 1963. But while the total fell more than 20 percent short of popular estimates, Nigeria remains the most populous nation on the African continent.

Fake-Medicine Warning

Each year, billions of dollars are reaped by unscrupulous traffickers in counterfeit medicine. But unlike most other counterfeited products, "counterfeit drugs can seriously harm health and even kill," warns a press release of the World Health Organization. Many, because they are of little or no medicinal value, cannot help a person suffering from a serious disease such as malaria or diabetes. Some even contain unauthorized or toxic substances. "Recently reported deaths of Nigerian children after taking what was supposed to be a drug



against a cough tragically confirms the seriousness of this kind of trafficking," says the report. The problem is particularly serious to poor people in the developing world, who think they are buying at bargain prices what seems to be a good medicine made by a respectable company. Neither the label nor the packaging guarantees that a product is genuine. They may be as counterfeit as the medicine itself.

Modern Art Fails a Test

The art world is in a dither over the surprising threat facing many paintings by contemporary artists—they are disintegrating. Paintings by such artists as David Hockney, Jackson Pollock, and Mark Rothko are discoloring or cracking, while the artwork of others is flaking and falling off the canvas, reports *The Sunday Times* of London. Acrylic paint used in the 1960's is blamed as the main culprit. Although modern chemical-based materials were hailed when they first appeared on the market in 1962, Carol Stringari, associate conservator at the Museum of Modern Art in New York City, said: "The first time somebody tried to take a bit of dirt off an acrylic painting, they realized that it would not come off. We just do not know yet how to do it."

Earthquake on the Rhine

Last April the Lower Rhine basin in Germany experienced its severest earthquake since 1756. The quake, which measured 5.5 to 5.8 on the Richter scale, injured people and caused damage estimated at millions of German marks. The tremors even resulted in a partial shutdown at a nearby atomic reactor. At the seismological station near Cologne, instruments "either went mad or swung so dramatically that their pointers were bent and ink was splashed off the edge of the paper," reported the natural science magazine *GEO*. The strength of the quake surprised scientists, who are still not able to predict tremors with adequate precision.

French Catholics' Doubts

Although 84 percent of the French say that they are Roman

Catholic, research shows that only a small minority actively practice Catholicism. Just 12 percent claim to attend Mass regularly, while 24 percent say they occasionally attend Mass on holidays. The French magazine *L'Express* recently conducted a survey to find out exactly what a minority of practicing Catholics believe with regard to some of the fundamental teachings of the church. The results were revealing: 25 percent do not believe in the resurrection of Jesus Christ, 30 percent doubt the Bible's record of the miracles performed by Jesus, and 38 percent do not believe in the Trinity. Furthermore, 59 percent do not accept the church's teachings regarding purgatory, 60 percent do not believe in a hellfire, and 62 percent doubt the existence of Satan.

Churches Become Targets

"Crooks Turn to 'Sacred' Targets," warned a headline in *The Star* of Johannesburg, South Africa. Recent reports indicate that churches and welfare organizations are easy targets for desperate criminals. After two armed robberies of places of worship in one week, churches were advised "to take extra security precautions." In one of the robberies, a large sum of money was taken at gunpoint from a church where a group of the elderly were receiving their pensions. Authorities attribute this development to a progressive moral breakdown in society. Said one police spokesman: "The fact that people are starting to rob churches shows they will stop at absolutely nothing."

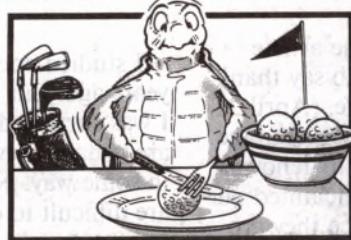
Family Blood Can Kill

The Japan Red Cross Society is "calling on doctors to do their utmost to avoid transfusing blood donated by family members, especially when the donor is the recipient's parent or child," says *Asahi*

Shimbun. Using blood donated by family members, says the Red Cross report, can trigger GVHD (Graft-Versus-Host Disease), a disorder that occurs when the lymphocytes in transfused blood attack the bone marrow, liver, and skin of the recipient. The body's immune system is affected, and the death rate is high. Additionally, a strong warning against using fresh blood is included in the report because of the discovery that blood used within 72 hours of being donated can also cause GVHD. The report is based on an extensive two-year study of the hundreds of patients diagnosed as having GVHD and on a survey of 14,083 doctors. Nearly half of the doctors believed that GVHD occurs only when the body's immunity has deteriorated and that the malady is unrelated to blood transfusions—but they were mistaken.

Biodegradable Golf Balls

Golf, a land sport, is usually not considered a threat to marine life. But golf practice has been a popular pastime on cruise ships for a long time. "Until 1989 golfers were



whacking about half a million golf balls a month off the decks of cruise liners," states *New Scientist* magazine, "and many of them ended up in the stomachs of turtles, whales and dolphins." So when MARPOL, the world maritime regulatory agency, banned the dumping of plastic refuse into the oceans in 1989, it included golf balls. Since then shipboard golfers have had to use a net, limiting the distance of

their drives. Now a San Diego, California, inventor has come up with a completely biodegradable golf ball that looks and hits just like the regular one. But instead of plastic over rubber, its skin is of paper pulp, gelatin, or seaweed, with a core of sodium bicarbonate and sodium citrate—ingredients in Alka-Seltzer.

Grain Shortage

About ten million tons of maize will have to be imported into southern Africa over the next year, reports the Southern African Development Co-ordination Conference, a regional early warning unit. Its bulletin states: "There is very serious concern regarding the ability of available port, rail, road and storage infrastructure within the region to cope with grain movements of the anticipated magnitude." Although the previous year's production was below average, maize production this year is expected to be 40 percent lower than last year. The drought is possibly the worst to grip southern Africa in this century.

Tuberculosis Returns

WHO (World Health Organization) reports that the old scourge of tuberculosis is now claiming three million lives a year. *The Globe and Mail* of Toronto, Canada, further explains that 96 percent of the eight million new cases each year occur in the developing countries because of shortages of medical care and supplies. "Tuberculosis is becoming a socio-economic disease which hits the underprivileged hardest," explained Hiroshi Nakajima, director general of WHO. In wealthier countries, it is principally striking elderly people, ethnic minorities, and migrants. For example, in the United States, a WHO medical official said that many cases involve patients whose immune systems have been weakened by drug abuse or AIDS.

From Our Readers

Pit Bulls I was the owner of a pit bull, and she was the sweetest and most timid dog I ever owned. I was therefore offended by the title of the article "Devil Dogs?" (May 22, 1992) This title gives the idea that all pit bulls are related to Satan and things that are evil. Simply owning a pit bull could now result in offending others. I agree, though, that people should take precautions if they are thinking of owning one. I would recommend that they get to know the background of the dog and its parents. Find out, too, if the dog has been well cared for. If so, it's more likely to have a gentle disposition.

L. H., United States

Our title merely quoted the British press, which has often used this term to describe the unpredictable pit bull. We were not implying that these dogs are satanic in nature; nor did we rule out owning them. But in view of the real potential for danger, we urged pit bull owners to take extra precautions to keep such animals under control.—ED.

Fight to Live After reading the article "My Fight to Live," I would like to say thank you to Hans Augustin and his wife. (April 22, 1992) I want to thank them for their courage and their example of faithfulness to Jehovah in spite of suffering. I am well acquainted personally with the kind of experience they are going through, and I often think of them and pray for them.

A. Y., France

I have just finished reading the article, and tears are streaming down my face. Such articles show us that we have many wonderful Christian brothers and sisters throughout the world who endure so much and yet remain steadfast in their faith. We are also helped to remember that whether our problems are

great or small, the main thing is to remain focused on the time when all these bad experiences will not even come to mind.

R. T., United States

Being Different Thank you for the article "Young People Ask . . . Why Do I Have to Be Different?" (June 8, 1992) I am an 18-year-old Christian, and I must admit that it really is difficult to be different from other young people. When they ask, "Why don't you dress like us?" or, "Why not go to this dance?" and so on, it takes courage to answer and give an explanation. But with the help of Jehovah and the *Awake!* magazine, I have been able to do so. Thank you for caring about us!

H. O. N., Brazil

Cockroaches The article "The Enduring Cockroach" was very interesting. (January 22, 1992) My family has applied the information, and ever since, *la cucaracha* has not been seen in our home.

B. H., United States

I studied cockroaches in school about three years ago. But I never considered them useful. I was surprised to learn that roaches, which are usually viewed as enemies, could be useful in some way. Now I also understand why they are difficult to destroy, even with pesticides.

E. A., Nigeria

I'm surprised you didn't mention boric acid as a "cure" for roach infestation. We have used this at home, and it works!

S. D., United States

Researchers warn that boric acid may pose serious health dangers for infants and children. See "From Our Readers" in the October 22, 1984, issue of "Awake!"—ED.

A Doctor's Calling

ABOUT seven years ago, Dai Suzuki, a ten-year-old boy, lost his life as a result of a traffic accident. The media accused Dai's parents of negligence because they, in obedience to Bible principles, had refused to allow blood transfusions to be given to their son. Dai's parents are Jehovah's Witnesses. After a police investigation, it was established that there was no negligence on the part of the parents.

Jehovah's Witnesses in Japan and elsewhere appreciate the efforts of doctors to save life and are willing to cooperate with medical personnel. They make use of modern medicine and accept medical treatment, with the exception of blood transfusions. But when a medical decision has an impact on their loyalty to Bible principles, they listen to God. (Acts 4:19) The Bible gives the clear command: "Keep abstaining . . . from blood."—Acts 15:29.

So instead of compromising their belief in God's commandments, Jehovah's Witnesses choose treatments that do not involve the use of blood transfusions. Granted, the need for such alternative treatments may pose a challenge for those in the medical profession. But more and more doctors and hospital administrators are finding ways



to accommodate the preferences of Jehovah's Witnesses. For example, one newspaper in Japan, the *Mainichi Shimbun*, noted that recently "some hospitals are curbing hemorrhaging as much as possible and are willing to perform bloodless surgery."

The article mentioned that at the Ageo Kosei Hospital, 14 operations on Jehovah's Witnesses were successfully performed without blood transfusions between 1989 and January 1992. The hospital lays emphasis on informed consent. Its policy is to discuss with Witness patients the anticipated amount of blood loss and the dangers involved in bloodless surgery. Upon receiving a written release from the patient, the doctors perform the operation without the use of blood transfusions.

What moved this hospital to accept Witness patients and respect their choice of treatment, even though they were rejected by other hospitals? According to the *Mainichi Shimbun*, Toshihiko Ogane, director of the hospi-

tal, explains: "A doctor's calling obligates him to respect the patient's right to make the final decision and to do his best as far as his skill allows in cooperating with the treatment of the disease. Informed consent is very important from that standpoint."

"Jehovah's Witnesses for their part," adds the newspaper, "have established hospital liaison committees in 53 cities throughout the country for their believers. The purpose of these committees is to negotiate with hospitals the performance of bloodless surgery." As a result, a good number of university hospitals and medical institutions are now willing to give the Witnesses a choice of treatment.

At present, more than 1,800 doctors in Japan and more than 24,000 worldwide are willing to cooperate with the Witnesses by giving them alternatives to blood transfusions. Over 800 hospital liaison committees have contacted physicians who consider it "a doctor's calling" to respect a patient's right to choose.



Mysterious Lights From Where?

NORTHERN and southern lights, or auroras, have been a source of wonder for people living near the geomagnetic north and south poles. It is believed now that inside the earth, columns of molten metal rise and fall and are twisted as the earth rotates. This causes electrical currents that generate magnetic fields aligned approximately with the axis of the spinning earth. Particles of radiation reaching the earth from the sun cause a visible effect because of these magnetic fields. But the effect is enhanced when increased numbers of particles arrive from huge solar flares associated with sunspots. Many particles are trapped by the earth's magnetic field. Atoms in our atmosphere in zones surrounding these magnetic poles are ex-

cited and produce visible light in various colors. The colors are produced when oxygen and nitrogen atoms are excited by this energy from the sun and produce visible light in the wavelengths of red/green/violet. Most auroras are green in color, with some areas of red and violet. In the northern parts of the earth, these lights are called aurora borealis (Latin, northern dawn), while in the southern, they are called aurora australis (southern dawn).