

Awake!

MAY 8, 1984



Can the Churches Unite the World?

ALSO: HELP! THERE'S A FIRE!

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AWAKE! is for the enlightenment of the entire family. It shows how to cope with today's problems. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it stays politically neutral and does not exalt one race above another.

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Feature Articles

Any hope of solving the problems facing man requires world unity. Yet we seem further from that goal than ever. However, recently there have been efforts toward church unity. Could church unity lead the way to global unity and cooperation? *Awake!* examines these issues and points to some factors that are necessary for true unity.

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Frederick W. Franz, President



Can the Churches Unite the World?

"OUR Father which art in heaven, hallowed be thy name," chanted the crowd. They were words any schoolboy could recite; words so often repeated, recited and sung that they have been inerasably etched in the minds of millions. Yet on this occasion these words seemed particularly moving.

For one thing, the 3,500 worshipers under the brightly colored circus tent were a sampling of many races and nationalities. Each recited in his own native language, creating a babel that stirred one worshiper to whisper, "We're speaking in tongues." But perhaps even more remarkable was the fact that these worshipers did not share the same religion. Anglicans, Lutherans, Methodists and even Catholics prayed side by side.

The "Lima Liturgy," a theological compromise reached just months earlier, laid the

groundwork for this unprecedented tent service.* Nominal Christians of various sects could now lay aside centuries-old differences and share 'Holy Communion' together. And though Roman Catholics and members of the Eastern and Oriental Orthodox churches declined participation in the Communion service itself, representatives were there to join in the singing and prayers. The multilingual recitation of the Lord's Prayer was thus a moving event for many. Worshipers wept, embraced and kissed one another. For a brief moment, barriers of race, color, religion and politics were dissolved.

Many feel that this religious service was the high point of the 18-day general assembly of the WCC (World Council of Churches) held from July 24 to August 10, 1983, in Vancouver, Canada. Some see it as a beacon of hope, a harbinger of the eventual triumph of ecumenism, the movement for Christian unity. Some even hailed this religious service as "a new Pentecost." 'But might it have even broader implications?' wonder some. After all, religion has for centuries been a potent *divisive* influence. Now if the churches were somehow able to heal the wounds that have divided them for centuries, could not the nations do likewise?

Few thinking persons would deny

* The liturgy is named after a WCC-sponsored conference of Protestant, Orthodox and Catholic theologians that recently was held in Lima, Peru. The result of this meeting is a document called "Baptism, Eucharist and Ministry," which, according to *The New York Times*, "encourages individual churches to recognize differing approaches to baptism, holy communion and ordination."

the *desirability* of a harmonious human family. It is just that the *possibility* of ever achieving that oneness seems so remote. For lurking in the background of all human efforts at unity are the age-old hatreds, suspicions and doubts. Could it be, however, that the churches are now leading the way toward global coopera-

tion? And under the powerful influence of a united church, might not political rulers be moved to stop their suicidal accumulating of nuclear weapons?

Really, though, how near *are* the churches to reaching an accord? Let us take a closer look at the recent assembly of the WCC.



The World Council of Churches —Can It Unite the World?

ALMOST a thousand delegates descended upon the campus of the University of British Columbia in Vancouver, Canada, in July of 1983. They came from the far corners of the earth, representing some 300 Protestant, Orthodox and Coptic denominations, which, in turn, embrace an awesome 400 million people. Also present, although not members of the WCC, were representatives of Roman Catholicism, Islam, Judaism and North American Indians.

For 18 days the colorfully clad delegates met together, debating everything from nuclear disarmament to baby formulas, drafting and revis-

ing policy statements, delivering and listening to talks, and, in between, watching dramas, dances and musical performances. Supposedly tying these diverse events together was the convention's lofty theme: "Jesus Christ—The Life of the World."

Expectations ran high for this meeting. An editorial in the *Vancouver Sun* described the assembly as being held "at a crucial period in religious history." It explained: "Never before has the capability existed to such degree for the total destruction of humanity, and never before have so many members of the human race been so afraid that that is likely to happen." Clearly, it was felt that the churches might help avert such a catastrophe. In fact, a WCC spokesman had earlier told reporters that "discussion of nuclear disarmament and *church strategy for bringing about worldwide peace*" would be "major topics of the convention."—Italics ours.

Agreements and Disagreements

The WCC's impotence as a peace promoter soon became painfully apparent, however. Delegates quarreled over what the focus of the convention should be. The theme

"Jesus Christ—The Life of the World" vanished in the heat of bitter political debates. Representatives of so-called Third World countries felt that the attention of the convention should be devoted, not to nuclear disarmament, but to human-rights issues. The drafters of the assembly's final resolution thus had the tricky task of acknowledging *both* positions as equally important.

Further causing division was what *The Globe and Mail* called the WCC's "penchant for condemning actions by Western nations . . . while barely reprimanding Eastern-block countries." U.S. involvement in Latin America drew from the WCC what some felt were scathing condemnations. On the other hand, some claimed the WCC was curiously "soft" on the Soviet Union's involvement in Afghanistan. WCC general secretary Philip Potter, however, claims that anti-Soviet talk could endanger the WCC's relationship with the Soviet Union, which up till now has allowed the Russian Orthodox Church to have WCC membership. An editorial in the Vancouver *Province* called this policy a "divided morality."

"Serious Obstacle"

More than politics divided the delegates. 'Women won't wait another hundred years for justice,' warned Jean Skuse, a vice-moderator of the Central Committee of the Council. She referred to the red-hot issue of the ordination of women, asserting that women will quit the churches in droves if not recognized soon. But what makes this such a sticky problem for the WCC is the fact that Orthodox, Roman Catholic and Anglican churches, along with some

evangelical groups, are definitely—if not unalterably—*opposed* to the idea of ordaining women. This issue, according to the Archbishop of Canterbury, Robert Runcie, is a "serious obstacle to church unity."

On the other hand, some fear that the push for "unity" will lead to a compromise of doctrine. Noting a trend toward "universalism" in some of the discussions, some delegates openly expressed concern that Jesus Christ not be ruled out as "the only Savior." In fact, one journalist asked "how the panelists reconcile interfaith dialogue with Jesus' statement that he is the way, the truth, the life."

Churches Against War?

The delegates did, nevertheless, manage to agree on advocating a mutual and verifiable nuclear freeze. The Council even encouraged "member churches to



Ordination of women—a divisive issue

support those who take a conscientious stand against participating in war or in preparation for war and to 'explore possible non-violent ways of protest action' including 'civil disobedience.'" This would seem a startling reversal of positions, since the churches themselves, in the words of WCC official Dirk Mulder, have "a history of war and genocide." Indeed, he added that "religion is still oil on the

"If they can find cause to fight so much among themselves, can the churches be trusted to explain or even find the true relationship between men and God?"—*The Province*, Vancouver, B.C., July 28, 1983

fire of all conflicts of the world." One therefore wonders to what extent the churches will abide by the declaration of the WCC, especially in wartime.

Interestingly, this altered position on war may actually work against the WCC by endangering the comfortable relationship religion has traditionally enjoyed with secular governments. An editorial in the Vancouver *Sun* said: "The new church activism is causing a confrontation that modern societies have tried hard to avoid: [a confrontation] between church and state."

United Religiously?

It is therefore obvious that political and secular issues dominate and divide the WCC. But what about the Lima accord that led to that ecumenical Communion mentioned at the outset? One Catholic historian, according to the Canadian Press, reportedly called this accord "of

'prime significance' in progress toward Christian reunion." Archbishop of Canterbury Runcie, who presided over the interfaith Communion, likewise said that it pointed "toward full Christian unity."

But did it really? True, the Lima liturgy was developed by Protestant, Orthodox, Anglican and Roman Catholic theologians alike. Yet, when the new liturgy was for the first time used in Vancouver, Roman Catholic, Eastern and Oriental Orthodox delegates had to decline participation. Why? Because their church doctrine prohibits their receiving Communion from anyone other than one of their own priests. The Lima accord also falls miles short of solving other issues dividing the churches, such as belief in apostolic succession and papal infallibility.

So while the spectacle of delegates praying and singing together may have briefly stirred some emotions, in reality the chasm that has divided Christendom since the Reformation looms up as large as ever. And as one columnist observed: "If they can find cause to fight so much among themselves, can the churches be trusted to explain or even find the true relationship between men and God?"

The Vancouver Assembly can thus be added to the list of human failures. By attempting to work through political systems, the churches find themselves tainted by the same corruption and divisiveness that has brought the world to the brink of annihilation. The Bible indicates that, in time, governments will tire of religion's interference and take dramatic steps to curb her influence permanently. —Revelation 17.

The ineffectiveness of the churches to attain unity is also reflected in their efforts to accelerate the spread of evangelism around the world. The following article reports on this.

Evangelists -Sounding a Clear Call?



THE world can hear the approaching hoof-beats of the four horsemen of the Apocalypse.' So said popular evangelizer Billy Graham to a group of assembled representatives of the press. "We are in very perilous times," he continued. "The world is moving very rapidly."

It was this concern that we are living "in very perilous times" that moved Mr. Graham to spearhead a recent meeting of nearly 4,000 evangelists in Amsterdam, Netherlands, from July 12 to 21, 1983. This International Conference for Itinerant Evangelists had representatives from 133 countries and 30 religious denominations. Its purpose was to accelerate the forward movement of evangelism throughout the world by giving further training to the evangelists. But what kind of "training" did they receive? Has the conference served to promote Christian unity? What message did they have?

Some 107 workshops dealing with subjects as diverse as public speaking, language and geog-

raphy were held. Much stress was laid on improving methods of reaching people. True, addressing large "revival" crowds continues to be the evangelists' most potent tool. However, workshops on the use of TV, radio and films were also held. But since about 70 percent of the evangelists were from so-called Third World countries, "hi-tech" ministries are out of the question for many. One preacher from Zaire explained that he has to walk from village to village and from house to house to gather a crowd.

Alternate Preaching Methods

Evangelists, though, learned that there are pleasant alternatives to door-to-door canvassing. 'Go to dinner with business executives and political leaders,' they were told. The idea is to get these prominent personalities to 'accept Christ' and through them attempt to reach the masses more effectively.

Sports evangelist Eddie Waxer, for example, told a workshop audience that if top men and women athletes can be reached, they will have limitless potential to glorify God before television audiences of millions—even billions! He then told how Nigerian athlete Naduka Odizor made it to the quarter finals of the 1983 Wimbledon tennis championships. Says Waxer: "He then became one of the great witnesses to that nation which is cold to the Gospel. In all the papers, on television and radio stations you had Odizor being interviewed and telling that country—and much of the world—that he owed his tennis success to God and Jesus Christ."

Fund Raising

Not surprisingly, how to raise money was another prominent subject for discussion. Fund-raising experts gave numerous suggestions along these lines. So great an issue has money become that Argentine evangelist Luis Palau was moved to say: "Evangelists tend to covet money for personal pleasure." He added, "We love a good life. There's nothing wrong with that . . . but temptation regarding money has destroyed a lot of preachers."

Where to Direct Converts

But probably one of the stickiest issues the convention had to deal with was, After the evangelist has made a convert, what next? Everything that will be said in a sermon should point forward to the call for the decision to accept Christ in their heart, said Graham. But just what does 'accepting Christ in one's heart' entail? The Bible speaks of "the congregation of the living God, a pillar and support of the truth." (1 Timothy 3:15) But where is it? The conference merely echoed the lame suggestion that after conversion, people should be led to the local church of their choice. Yet these are the very same churches Graham earlier chided as 'floundering in confusion, especially concerning evangelism, its message, its methods and its results.' In fact, he went so far as to say, "We cannot risk confusion if we are to make the impact on our generation that God expects of us." So, in essence, the upshot of evangelism appears to be, 'Gather the confused "sheep" and bring them to a place floundering in confusion.'

Jesus' Word to Evangelizers

When Jesus sent out his apostles as itinerant evangelizers he did not talk of preaching through social gatherings or

getting prominent people to reach the masses. He said: "Into whatever city or village you enter, search out who in it is deserving . . . When you are entering into the house, greet the household." (Matthew 10:11-13) They were to go from house to house as did the apostle Paul.—Acts 20:20.

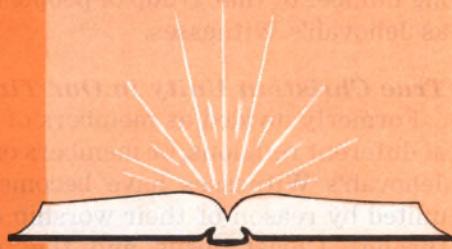
As to what they were to preach, Jesus stated: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matthew 10:7) And regarding our time, Jesus stated: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matthew 24:14) Today people need to hear the good news of God's Kingdom, which is mankind's only hope. Neither the method nor the message advocated by Jesus was emphasized by the conference.

An Indistinct Call

The Amsterdam conference is thus merely another woefully inadequate attempt at uniting the world. Instead of learning how to 'handle the word of truth aright,' evangelists prefer to hear about fund raising and filmmaking. (2 Timothy 2:15) No wonder, then, that Christendom's evangelists have failed to offer a uniting message for mankind! At best their efforts do little more than offer a temporary emotional lift. While condemning the churches for 'floundering in confusion,' Billy Graham and company themselves have little to offer but vagueness, confusion. And as the apostle Paul once said, "If the trumpet sounds an indistinct call, who will get ready for battle?"—1 Corinthians 14:8.

However, there does exist a clear call for true unity based on true evangelizing. This will be explained in the following article.

The Unity That Has God's Approval



WE HAVE examined some of the many efforts put forth to unite men on the basis of religion. But even the World Council of Churches is divided on many issues and is unable to give a clear, united call in its message. Why do such efforts to attain unity fail?

First, because the efforts are for a unity based on only one or two doctrinal points or features of organizational structure, usually a result of a compromise of individual sectarian beliefs. Then they try to merge groups rather than individuals, and there is often greater disunity between the people making up the merging groups than there is between the groups. Further, attaining unity on one or two points of doctrine does not unite the millions of church members involved, in their thinking, viewpoints and conduct. This is not the unity that God approves.

The Unity as Taught by Christ Jesus

When Christ Jesus was on the earth, he mentioned that those worshiping his Father "must

worship with spirit and truth." (John 4:23, 24) This signifies a unity far more extensive than a merger of groups or an agreement on one or two points of doctrine. He said to his disciples: "I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit . . . You remain in union with me and my sayings remain in you . . . If you observe my commandments, you will remain in my love." (John 15:5, 7, 10) Jesus talked of no superficial unity, but he said that his sayings should remain in his disciples and that they should observe all his commandments.

Did not Jesus say that his followers must not be part of this world (John 15:19), that they should love one another as he loved them (John 13:34, 35), that they should avoid dishonesty and immorality (Matthew 5:28; Mark 7:21-23), and that they must go through the narrow gate and remain on the cramped road to get life (Matthew 7:13, 14)? Will anyone honestly claim that these sayings of Jesus are active in even a minority of the members of churches working toward unity? Yet, the very basis of unity among men must be their unity with Christ Jesus and his sayings. But one might ask, Is such a unity possible? The Bible answers yes; it was practiced in the Christian congregation of the first century.

On the last evening before his death, Jesus prayed to his heavenly Father concerning his followers: "Sanctify them by means of the truth; your word is truth. . . . I make request . . . that they may all be one,

just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth." (John 17:17, 20-23) This unity continued to be strengthened by the effect of God's Word and holy spirit on Jesus' followers.

Early Christian Congregation United

The early Christian disciples were united around the teachings of the apostles. (Acts 2:42) Jesus had commanded his followers to make disciples of people of all the nations, so their unity would come to transcend national and racial boundaries. (Matthew 28:19, 20) For this reason it could be said of the first Christians: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one person in union with Christ Jesus."—Galatians 3:28.

The early Christians were united in their concept of God, his name and purpose (Matthew 6:9, 10; Romans 10:13; 1 Peter 3:10-12; 1 John 4:8-10), as well as in their view of the world around them. (2 Corinthians 4:4; James 4:4; 1 John 2:15-17; 5:19, 20) They also shared the view of moral conduct that Peter held, stating: "In accord with the Holy One who called you, do you also become holy yourselves in all your conduct." (1 Peter 1:14-16; 2:12) Thus we can see that the unity of the Christian congregation in the first century was far reaching. Those Christians were exhorted to "speak in agreement, and . . . be fitly united in the same mind and in the same line of thought." —1 Corinthians 1:10.

But, some may argue, that was when the Christian congregation was young, in its primitive state and small. And, they may say, that it is only natural that as

Christianity came to include many national, racial and cultural groups, vast differences would develop as time went on. Yet Jesus prayed that the love and unity displayed by his followers should prove both that he was sent forth from God and that they were his disciples. (John 17:20, 21; 13:34, 35) Reasonably, this should be the case with Jesus' true disciples in the time of the end where we are now living. Such a unity does indeed exist within the growing number of that group of people known as Jehovah's Witnesses.

True Christian Unity in Our Time

Formerly divided as members of scores of different religions, or members of none, Jehovah's Witnesses have become truly united by reason of their worship of God through Christ Jesus and the uniting effect of God's Word, the Bible, in their lives.

In case some might view this not as true unity but as a form of sectarian regimentation, we say: Take a good, honest look at the activities of Jehovah's Witnesses wherever you live. You will find that they have the same beliefs, the same concept of God, the same view of moral conduct and the same view of the world around them as their fellow believers in every country in the world. And this regardless of their nationality, race or previous religious or political affiliations. Because they follow Jesus' command to be no part of this world (John 15:19), their unity is not disrupted by the world's conflicts.

Theirs is a unity of individuals, not a mere merger of groups. Theirs is a unity of thinking and conduct, a unity that affects every aspect of their lives. It is a unity that is based on their seeking first the Kingdom of God and his righteousness. (Matthew 6:33) Jehovah's Witnesses pray: "Our Father in the heavens, let your

name be sanctified. Let your kingdom come." (Matthew 6:9, 10) To them, this is more than a meaningless recitation. These words point to the real hope for uniting mankind: God's heavenly Kingdom government.

See this for yourself. We encourage you to get in touch with the local congregation of Jehovah's Witnesses and attend its

meetings. Further, during the coming months Jehovah's Witnesses will be holding large district conventions. By attending one of these conventions, as well as having association in the congregation near your home, you will be able to observe and experience the unity that has been attained by Jehovah's Witnesses—the unity that God approves.



At meetings of Jehovah's Witnesses one can experience true, all-embracing unity of people motivated by God's Word



"Help! There's a Fire!"

A Fireman-Paramedic's Story

THE bell went off and jerked me out of my sleep. The vocal dispatch blared through the fire station, "Reported building fire, 353 East Olive. Cross street, Third. Time out 1435."

That's when all my training met its test. I swiftly donned my protective clothing, consisting of a helmet, fire-resistant coat, protective pants, gloves and safety boots. As I climbed onto the fire engine my heart rate seemed to double. The siren began to wail, and we were off to my first official fire.

Even before reaching the scene, the captain turned and yelled to me: "Looks

like we've got a working fire. There's smoke visible. Put on a breathing apparatus." The self-contained breathing apparatus allows us to breathe fresh air in a smoky atmosphere. It also adds roughly 25 pounds to our already heavy gear. But, while we head toward the fire, you may be asking, 'How were you trained for this work?'

Initial Training

My fireman preparation started when I was 21 years old, with a six-week course of both classroom and in-the-field training. It consisted of learning fire behavior

in both structure and forest settings. I was trained in handling hazardous chemical spills and flammable liquid fires; I also learned equipment operation, and first aid and rescue techniques.

I can remember training-school drills when we were put into a pitch-black basement in teams of two. We had our breathing apparatus on and were told that we had only five minutes of air left. Then we were instructed to search the floor for bodies. We had taken a hose line in with us, and our only way out was to follow it back to the door. While we were in the basement, the instructor was jumping on the metal roof, creating a terribly frightening noise. This drill, like others, was designed to test our ability to work under adverse conditions and to make sure we would not panic easily. But let's get back to the real thing.

Screams for Help

Once on the fire scene I could see a two-story apartment complex with the entire upper floor enveloped in flames. A woman was hanging out a window screaming for someone to get her down. My captain told me: "Throw up a 24 to the second floor window." A 24 is a 24-foot (7-m) extension ladder. I must have extended one to a second story window 50 or 60 times in school, but this time it was for real, and we saved the lady.

Just after I had put up the ladder, another fireman yelled to me: "Grab an ax. We've got to make entry." Forcible entry into structures is another skill learned in school. But I wasn't worried about making entry. That's usually easy. What worried me was what was on the other side of the door. It could be a wall of raging fire or thick clouds of poisonous black smoke. Many people do not realize that most deaths in fires result from in-

haling this deadly smoke long before the fire reaches them. So where is the safest place if you are trapped in a fire? Close to the ground with a wet cloth over your mouth and nose to protect you from the deadly gases and smoke.

We made entry and found ourselves in the thick of smoke and heat. We crawled from room to room with visibility not more than three to four inches (8 to 10 cm). We were trying to find the fire and extinguish it with the hose I was dragging beside me. At school we spent a lot of time learning the proper use of hoses and nozzles. They used to tell us: "Never leave your hose line. It's the one thing that can save your life." They were right! As we crawled farther into the apartment there was a glow of light coming from a bedroom. The focus of the fire was there. However, with the high-powered hose the fire was soon extinguished.

Once the fire was out, we began what we call salvage and overhaul. This is done by sifting through the charred rubble in an effort to find smoldering hot spots, salvageable valuables and clues to the cause of the fire. In this case the fire was traced to faulty wiring in a wall heating unit. It is surprising how many fires are due to defective wiring and electrical apparatuses.

I look for fire hazards like these when making yearly inspections of the businesses in my city. Other than fighting fires, this is one of the many routine duties I have as a fireman. Many hours of study about city building and electrical codes, as well as storage of flammable and hazardous chemicals, are required to make these inspections effective. I am also involved in teaching first aid and fire-safety classes to community groups. As you can see, we firemen are kept busy even when there are no fires. I even have

common house chores, such as mopping floors, mowing lawns and washing windows at the fire station.

As I look back on my first year as a fireman, I can recall many "first time" experiences. We responded to fires in huge storage plants and brush areas. We were called to assist victims of heart attacks, attempted suicides and industrial accidents. All of this was part of my job as a fireman.

What It Takes to Be a Paramedic

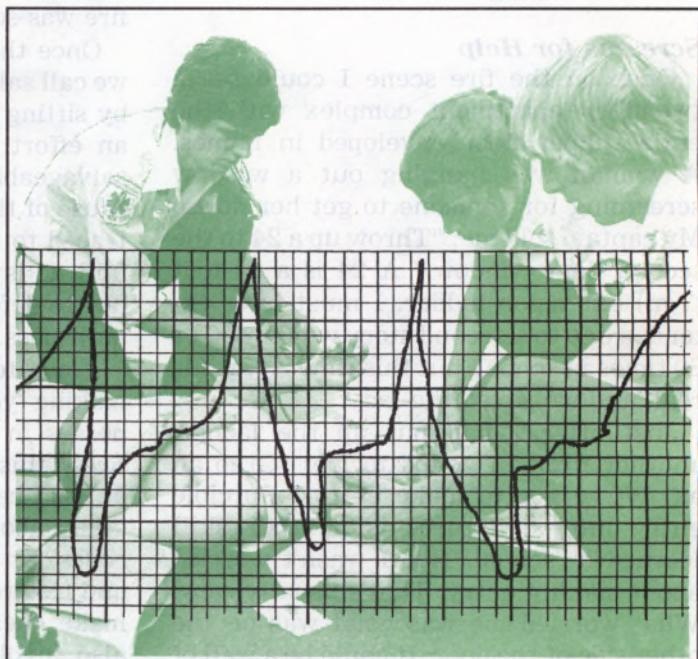
Shortly after the end of my first year as a fireman, I was chosen to receive paramedic training at one of the local hospitals. This training was given by doctors and nurses and involved five and a half months of intensive schooling in advanced life support.

The first two months were devoted to classroom studies in the areas of anatomy, physiology, drug therapy and equipment use. Each morning we would arrive at school tired from the previous night's three to four hours of homework. At 8:00 a.m. the class started with a test on the material covered in the previous class. These studies, while being a necessity as a part of my paramedic training, also gave me a greater appreciation of the wisdom of our Creator. To see his ability to create so many individual systems within the body and have them work in perfect harmony was faith strengthening. At the same time I learned how destructive

such habits as smoking, drug abuse and chronic overindulgence in alcohol can be to the body.

My third month was spent at the hospital. The first day there, I saw three gunshot victims, seven drug overdoses and four people injured as a result of driving while under the influence of alcohol. I could see that all 14 of these unpleasant situations were a result of people's leading lives far from the principles and laws contained in the Bible.

I also did a stint in the labor and delivery ward. There I was privileged to assist in the delivery of seven babies, all healthy and full of life. There has never been anything more awe inspiring to me than seeing firsthand the bringing into this world a new life. Again I found myself admiring the Creator's handiwork. With



The feeling that comes from helping to save a life is very rewarding

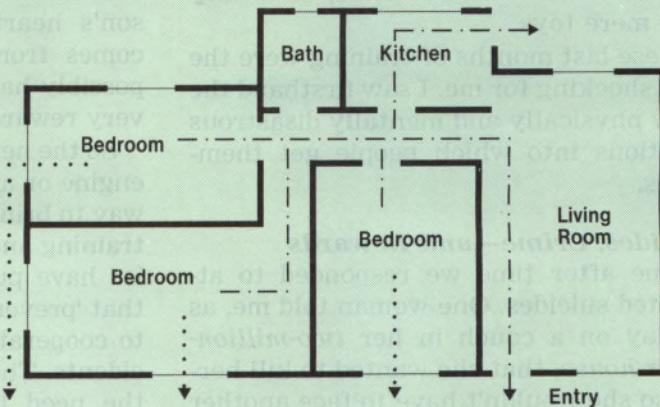
What to Do in Case of Fire

—Suggested by Fire Departments

- *Get out as fast as possible.* Save lives not property—you are worth more than any TV! Keep low to the ground so as not to breathe smoke. Close doors after you, but do not lock them. That prevents the formation of a fire draft but allows firefighters to get through. If you cannot escape through the door or the window, keep smoke out of your room by blocking the door with moist towels, etc., and close the window if smoke and flames are entering from a lower floor.
- If you smell smoke in your room from an outside source, check the door to see if it is hot. If it is, DO NOT OPEN IT. Use a different exit. This emphasizes the importance of two exits from each room —window and door.
- A vital MUST—have smoke detectors on each floor of your home. Most fatal fires occur at night. An alarm will wake you up. Smoke and gas will kill you.
- Have regular family fire drills. Plan your exit routes for different situations. Have a flashlight in a fixed place in case the light cables burn out. Know where to meet outside—in that way an easy check can be made on the whole family. Do not attempt to go back inside.
- Have the fire department telephone number posted for immediate reference. Know where the nearest public phone or fire alarm is located. Call the fire station—do not assume that someone else has done so. Two or three calls are better than none.
- If you have fire extinguishers, know *ahead of time* where they are and how they function. Use them only for minor fires. If the fire is already major and beyond control, do not waste valuable time trying to put it out yourself—get out and call the fire department.
- Prevention is better than cure. Do not allow fire-hazard situations in your home. Common-sense precautions can prevent most of them.
 1. No flammable liquids or materials near ignition sources.
 2. No matches, cigarette lighters or fire within the reach of children.
 3. No overloaded electrical cables.
 4. No electrical cables under carpets.

Sample Exit Routes for a One-Story Home

Recommended:



Do you have family fire drills?

Do you know the quickest way to safety?

the recent birth of my own daughter, that feeling of awe has been heightened.

The Real Test

Once my hospital training was done, the real test came—two months of field work on an ambulance, being supervised by two certified paramedics. On my first shift I was called at two in the morning to aid a man in an overturned auto. It was pouring rain—a far cry from the clean, dry hospital setting I had just left.

Each call was different, with a challenge of its own. For example, when I responded to one involving a person injured at a factory, I found a man under the influence of the mind-twisting drug PCP, commonly called angel dust. As is often the case, the man had superhuman drug-inspired strength. He was hurling 55-gallon (200-L) drums of oil five to six feet (1.5 to 2 m) in the air. This was not all. He had sustained an injury that had severed all the toes on one foot, but he felt no pain. This reaction is also quite common. It took six burly police officers to wrestle him to the ground and restrain him with two sets of handcuffs. They knew that one set of cuffs was not enough. Quite often a person will break the chains between the cuffs, as if they were mere toys.

These last months of training were the most shocking for me. I saw firsthand the many physically and mentally disastrous situations into which people get themselves.

Suicides, Crime—and Rewards

Time after time we responded to attempted suicides. One woman told me, as she lay on a couch in her *two-million-dollar house*, that she wanted to kill herself so she wouldn't have to face another day of problems. How helpless these peo-

ple must feel not having the Bible hope of "a new earth," where there will be no problems that provoke suicidal tendencies.—Isaiah 65:17; 2 Peter 3:13; Revelation 21:1-4.

Because crime is so prevalent paramedics are often called to incidents in which people are hurt or even killed trying to obtain what is not legally theirs. When I asked one 16-year-old boy who had been shot while trying to steal a radio from a home whether it was worth the consequences, he answered: "Sure, I've been shot before. The bullet wounds heal. Then I'll go out and try it again. This is really no big deal." This made me more appreciative of the lifesaving values and restrictions found in the Bible. They are not there to deny us something we need, but to protect us from the tragedies I see firsthand nearly every day!

My experiences as a paramedic have also been very rewarding. For example, when we are called to a person who is in great pain from a heart attack we can often save a life. By use of radio contact with the hospital, we receive permission to start an intravenous fluid line in the person. Through this line we send heart-stabilizing and pain-relieving drugs. We administer oxygen and monitor the person's heart rhythm. The feeling that comes from aiding such a person and possibly having a part in saving a life is very rewarding.

So the next time you see and hear a fire engine or an ambulance scream by on its way to bring aid to someone, think of the training and effort firemen and paramedics have put into their jobs. Remember that 'prevention is better than cure.' Try to cooperate by preventing fires and accidents. Then maybe you will never have the need to cry out: "Help, there's a fire!"—Contributed.

When Nature Is in Balance

Marion Island, a windswept dot in the southwest Indian Ocean, has long been a nursery ground for seabirds. Among these are albatrosses, penguins and burrowing petrels. Since there were no predators, the birds felt safe.

In time, a permanent weather station was set up on the island and the people manning it were troubled with mice. To remedy the problem, back in 1949 five cats were brought in. But the furry immigrants ignored the mice and went for the easy prey—hundreds of thousands of birds.

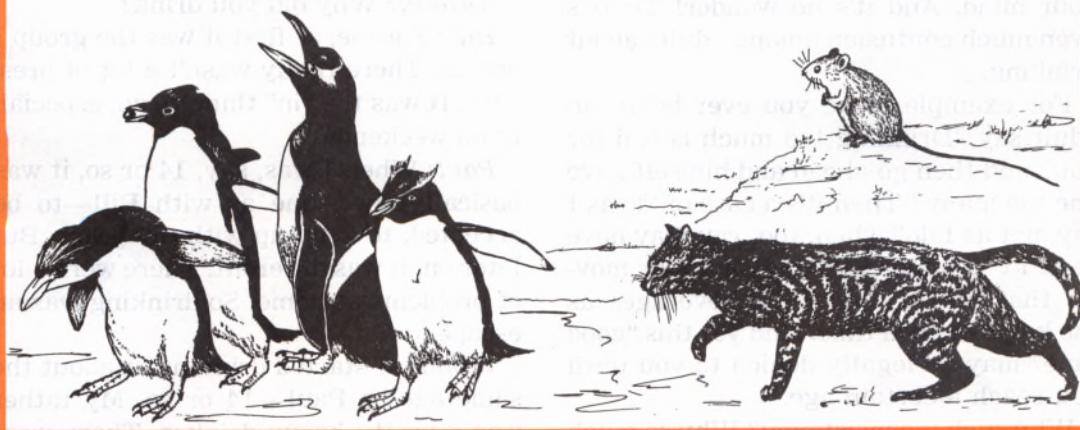
By 1975 the feline population was about 2,100 and was increasing at a rate of 23 percent a year—a real threat to the island's feathered inhabitants! The types of birds found there start reproducing at the age of four or five years and lay only one or two eggs at a time. But the cats? Why, they start breeding before they are a year old and can produce up to ten kittens annually!

Matters were getting out of hand. So an appeal for help was sent to the Mammal Research Institute at the Universi-

ty of Pretoria, South Africa. This led to a two-and-a-half-year research program. But by the end of that period, the cats numbered about 4,000 and were killing about half a million birds a year!

The scientists came up with what they said was a potent, cat-specific virus that they believed to be harmless to birds and seals. By mid-1983 the cats were down to about 350 and were still decreasing. (Supplement to South Africa's *Financial Mail*, July 29, 1983) As the published report comments, this story "illustrates the folly of man's unthinking interference in the balance of nature."

Human wisdom sometimes boomerangs, and the best-laid plans go awry. But true Christians anticipate the day near at hand when all creation will be in perfect balance and Paradise will exist earth wide. Then, under heaven's direction and blessing, man will have the wisdom needed to fulfill the original God-given mandate to 'have in subjection the fish, flying creatures and animals of the earth.'—Genesis 1:26; Luke 23:43.



Young People Ask...

What's Wrong With Getting Together and Having a Drink?

WE ALWAYS got together to have some beers," recalls Bent, a young man from Denmark. "In fact, we couldn't entertain one another unless we were drunk. The situation worsened, and we changed to stronger spirits. Finally, nothing else mattered but getting drunk."

An isolated case? By no means! Young people are drinking. But you know that. And you don't need to hear a lot of statistics either. No doubt you've seen the television news shows about teenage drinking and the controversies about raising the legal drinking age in some areas.

Perhaps all of this makes you wonder: Is it wrong to drink? Is it harmful? Is it wrong for you but all right for adults? The mere mention of alcoholic beverages may raise such questions and doubts in your mind. And it's no wonder! There's even much confusion among adults about drinking.

For example, have you ever heard an adult say, 'Drinking too much is bad for you!' and then go ahead and himself have one too many? Then it's a case of 'do as I say, not as I do!' Then, too, you may have seen TV commercials and shows or movies that portray alcoholic beverages as the key to a good time. And yet this "good time" may be legally denied to you until you reach a certain age.

Why such inconsistency? Why so much

confusion? It's simple: When used moderately, alcohol is a source of enjoyment for many; but when misused it creates serious problems. Problems like alcohol-related highway deaths, trouble with parents, teachers or the police, to name just a few. Thus the Bible says: "Wine is a mocker, intoxicating liquor is boisterous, and everyone *going astray by it* is not wise." (Proverbs 20:1) That's why it's so important for you to make a responsible decision about drinking. But first, it's helpful to know why young people drink.

Why Do Young People Drink, Anyway?

To find out why, *Awake!* interviewed a number of young men and women who as teenagers had drunk alcoholic beverages freely. Here's what they said:

Awake!: Why did you drink?

Bill: For me, at first it was the group I was in. There really wasn't a lot of pressure. It was the "in" thing to do, especially on weekends.

Paul: When I was, say, 14 or so, it was basically the same as with Bill—to be accepted, to keep up with my peers. But later on, it was different. There were a lot of problems at home. So drinking was an escape.

Dennis: I started drinking at about the same age as Paul—14 or so. My father was a pretty heavy drinker. There were

always cocktail parties at the house. As a child I saw that drinking was the thing to do socially. Then, when I got older, I got in with a wild crowd. I used to drink to be accepted by the other kids because they were the ones that were "cool."

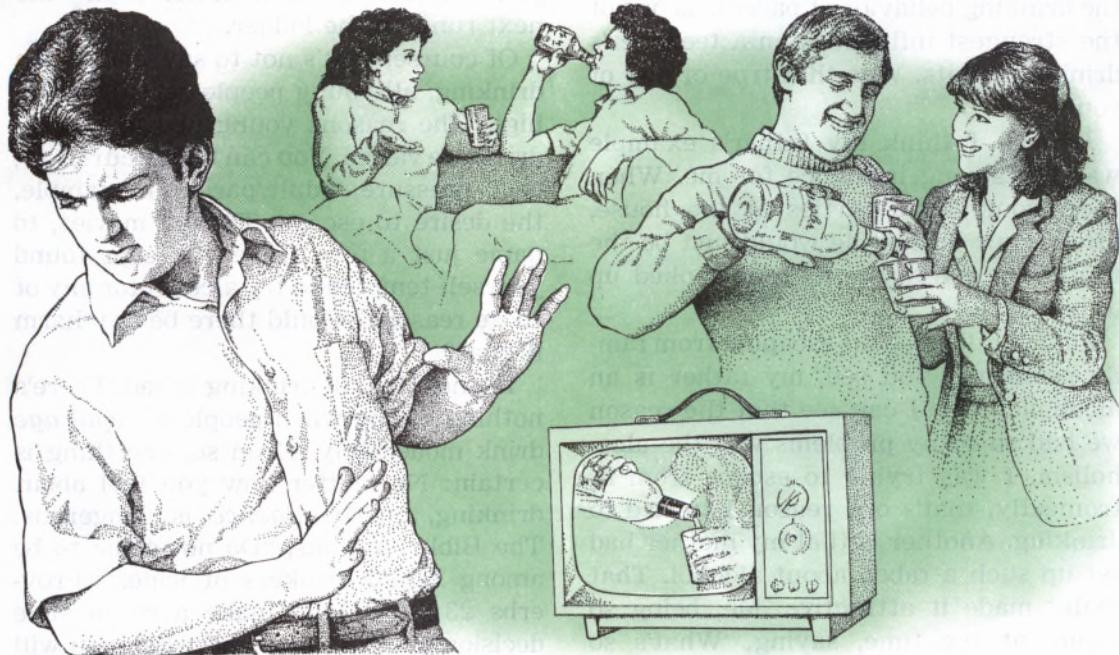
Harry: My friends and I started to get curious, first about smoking. I never really liked smoking. But drinking was different. You could enjoy it. Not so much beer. We used to buy wine. It was an escape thing too. Like in Paul's case, there was a lot of tension in our family. I wanted to get away from it.

Mark: I was involved in sports. I guess I started drinking at about the same age, about 15, with the guys on the basketball team. It was mainly, I think, curiosity. If you wanted to have fun, Friday night came along, it was the thing to do.

Joan: I don't know if it's different with girls. I was affected very much by what I saw on TV. I used to see the characters drinking. It looked so great. And when I was alone in the house, I sneaked into the liquor cabinet and tried to imitate them. I was just 11 or 12 years old at the time. As I look back, I think it's incredible that TV played such a big part.

Awake!: That's very interesting, Joan. It calls to mind some comments made in a column entitled "The Booze Tube," by Nicholas Johnson:

"When was the last time you saw somebody drink a glass of water on television? It doesn't happen often. No, TV drinkers are a long way from real life. The disproportion in their consumption of liquor over water, compared with the ratio in real life, is 264 to 1."



One doesn't need to drink because of the influence of peers, parents or TV

So it's no wonder, Joan, that you should say that TV influenced you to try alcohol.

Fred: I see a picture of support developing—you drink because of the direct or indirect support you get from others. For example, there's peer pressure—and peer pressure doesn't have to come in the direct come-on-and-have-a-drink sort of way. But, rather, it's more or less a desire to fit in. You do it because of the support you get from the rest of the group. Then you have the support from television. Like Joan, I remember being ten years old and drinking soda, imitating the way Frank Sinatra was drinking liquor in some movie. And then there's the support from the family. You see the way your parents and other relatives drink. All of this says, "Hey, this is normal. This is what you should be doing." And you do it.

Awake!: Many researchers feel that the drinking behavior of parents is one of the strongest influences on a teenager's drinking habits. Was that true of any of you?

Dennis: I think my father's example was the strong influence for me. When they would have parties at the house, after a few drinks, he would just be the life of the party. As kids we looked up to him.

Paul: I talked about escaping from family problems. You see, my father is an alcoholic. Now I can see that the reason we had so many problems was the alcoholism. I was trying to escape from it. Ironically, that's one reason I turned to drinking. Another is that my mother had set up such a taboo about alcohol. That really made it attractive. Me, being so young at the time, saying, 'What's so magical about this that we can't talk about it or go near it?'

Joan: My parents usually didn't drink much. But I remember one thing about my dad, on social occasions he used to brag about how much he could drink. I kind of developed that attitude—thinking I was unique. One time my friends and I went on a drinking binge. For hours we were drinking. It really didn't affect me like the others. I remember thinking, 'I'm just like my dad.' I guess his attitude about alcohol really did affect me.

Awake!: We've talked about why young people drink. But why do many drink *too much*? Why to the point of intoxication?

Mark: That's the reason we drank—to get drunk. I really didn't care for the taste.

Awake!: So you drank for the effect?

Mark: Yes.

Harry: I'd say the same thing. It's like climbing a ladder. Each time you drink you're reaching for a better high—the next rung on the ladder.

Of course, that's not to say that, when drinking, all young people set out to get high. The reasons young people turn to drink are varied. You can blame curiosity, peer pressure, adult/parental example, the desire to escape, TV and movies, to name just a few. Have you ever found yourself tempted to try alcohol for any of those reasons? Could there be any harm in that?

It's not that all drinking is bad. There's nothing wrong when people of *legal age* drink moderately. Even so, one thing is certain: No matter how you feel about drinking, *overindulgence* is dangerous. The Bible cautions, "Do not come to be among *heavy* drinkers of wine." (Proverbs 23:20, 21) So make a responsible decision about it, how and when you will drink. In future articles we will explore how you can do that.

acrostic puzzle

Directions: Guess the words defined and write them over their numbered dashes. Each cited scripture contains the word used or one similar to it. Then transfer each letter to the correspondingly numbered square in the pattern below. The initial letters of each answer, when read down in the first column, will identify what the words in the pattern are known as.

- A. Small branch (Isaiah 53:2)
- B. Female bird (Matthew 23:37)
- C. This system's is close (Matthew 24:14)
- D. Abstain from food (1 Samuel 7:6)
- E. Large mass of stone (Luke 23:53)
- F. Enjoyed by Jehovah's Witnesses worldwide (Micah 2:12)
- G. Patmos is one mentioned in the Bible (Revelation 1:9)
- H. A center of population (Habakkuk 2:8)
- I. Spirit messenger (Acts 8:26)
- J. Jerusalem had many in its walls (Jeremiah 17:19)
- K. Take pleasure in (Romans 5:1)
- L. Frequently (2 Corinthians 11:23)
- M. Not many (Hebrews 13:22)
- N. Throw (Ezekiel 10:2)
- O. May be left or right (Proverbs 3:16)
- P. Result of an action (Job 5:12)
- Q. Rescue or deliver (James 5:20)
- R. Bible book (Acts 1:20)
- S. Unemployed, at leisure (Judges 9:4)
- T. Staff (Exodus 4:17)
- U. Elephant tusk (2 Chronicles 9:21)
- V. Narrate, explain (Psalm 64:9)
- W. A Samaritan took an injured man to one (Luke 10:34)
- X. Words set to music (Nehemiah 12:27)

A.	45	80	23	34		
B.	98	56	15			
C.	21	89	50			
D.	58	43	41	91		
E.	99	2	59	26		
F.	18	94	48	62	84	
G.	44	74	1	78		
H.	97	60	86	28		
I.	72	30	66	9	57	
J.	25	69	95	39	54	
K.	101	82	5	35	96	
L.	64	75	85	12	38	
M.	19	52	92			
N.	79	6	55	32		
O.	46	10	73	37		
P.	31	20	42	100	11	70
Q.	40	67	3	93		
R.	8	53	88	65	47	17
S.	76	29	68	4		
T.	22	14	90			
U.	27	77	36	63	7	
V.	83	81	49	13		
W.	71	61	24			
X.	33	87	51	16		

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	50
52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84
86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101



Kilio —An African Way of Mourning

MANGAZA is dead!" These stunning words brought grief into the lives of four suddenly orphaned youths. They had lost their mother! Yet their grief was soon to be greatly compounded.

Why? Because three of Mangaza's children—Emeli, Richard and Ernest—are Jehovah's Witnesses. Their faith would not permit them to follow the long-established funeral customs of Zaire—traditions rooted in superstition and belief in immortality of the soul. How did these three Christian youths respond to pressures to conform? Their experience not only is faith strengthening but also provides an interesting look at African mourning customs.

A Break With Tradition

The youths immediately made a courageous decision. Richard contacted the elders of the local congregation of Jehovah's Witnesses and asked them to speak with Mangaza's oldest brother. For not only was he owner of their house but, by

custom, was obliged to arrange the *kilio*—the Swahili word for mourning.

The elders kindly explained that the funeral itself would be taken care of by the local congregation of Jehovah's Witnesses. However, they would not interfere with any local traditions family members wished to carry out.

Words for the Dead

The mortuary to which Mangaza was brought was soon filled with relatives and friends. All, especially close relatives, were crying loudly, for if a person didn't cry, others would think that he was responsible for the death. You see, in Zaire death is not accepted as natural unless the person is very old. Occultism is often thought the cause of death. So at times the relatives would call out to the "spirits" of dead family members, "She is coming now!" or, "Please receive her well!"

Mangaza's children could not entirely avoid this emotion-charged atmosphere. Customarily, women who are relatives

stay very close to the casket. Therefore Emeli said: "I didn't want to upset the family by staying home at this moment. So I asked some Christian sisters to accompany me to the morgue. We would stay there for a short while, go out, and then return after a few minutes. This helped me to keep my emotional balance."

At the Funeral Site

The funeral itself posed other problems for Mangaza's Christian children. As the casket was carried from the mortuary to the graveside, family members and friends formed a procession of singers and dancers. Said Ernest: "We didn't go along in the procession as that would identify us as part of the traditional system of mourning."

At the graveside a minister from the local congregation of Jehovah's Witnesses gave an encouraging talk from the Bible, highlighting the Christian hope of the resurrection. Mangaza's children and their Witness friends now left the graveside. However, the rest stayed for their customary "messages" to the dead. Everyone listens carefully to these messages so as to determine the "killer" or the reason for the death. A message such as, "Excuse me, please, for once having offended you," or even, "If it was my fault to let you die, come, then, and take me away, too, today" could be viewed as a confession of guilt!

The "Kilio"

For one week now the mourners practice the *kilio*. Since Mangaza's brother owns the house, there is little her children can do but watch as he prepares the *kilio*. He begins by emptying the house of all furniture. Soon the relatives descend upon the home, the men sitting around a fire outside on chairs and stools and the women sitting on the floor of the house on

sackcloth. Close female relatives are placed in the corners of the house to dream and have visions. Again, they are trying to find out the 'cause of death,' even if the medical reason is already known.

Fortunately Mangaza had long ago told her children: "If I die and you have a dream or message seemingly coming from me, don't believe it! In such a case, it will be coming from invisible, wicked spirits." She added: "If I die, it is up to you all to stay faithful so we can see one another in the resurrection." "These words," said Ernest, "helped us very much during the funeral and *kilio* week." Richard added: "It made it easier for us to stay firm and not compromise."

Avoiding compromise during the long *kilio* week was not easy, though. Emeli tried to separate herself as much as she could from the other women in the house and talked instead with fellow Christians who visited all week long. "That helped me to stand firm and not be influenced by the others," she said.

While *kilio* is supposed to be a week of mourning, at times the gathering took on the appearance of a carouse. Heavy eating and drinking are supposed to help you forget the sad death. "We never drank with the rest or even served the beverages," said Ernest, "since that would have been considered a participation in the *kilio*."

Needless to say, not all were happy with this firm stand. In fact, one relative who traveled a long distance by air to attend the *kilio* promised to beat up any Jehovah's Witness he found present. "But when he saw the large number of them who had come," said Ernest, "he never did do what he had planned."

Now came evening. According to custom, no one is allowed to sleep in a bed.

Said Emeli: "The first two nights I stayed the night with a Christian sister. But when the guests at the *kilio* got used to my not being there with them on the floor, I started sleeping in my own bed again." Similarly, Richard and Ernest would leave the house late at night and stay with a friend. "We left one by one," said Richard and Ernest, "so as not to draw too much attention, and would come back early every morning so as to spend the day with the family."

The Seventh Day

This is a special day of the *kilio*, a day of joy to end the week of mourning.

The mourners usually sing and dance around a fire, in some cases even hiring an orchestra. They will now bathe (for the first time in a week), change their clothes and even sleep in a bed. The joy spree goes on for 24 hours.

Close family members choose their *kaniki*, or mourning clothes (usually of black material), which they will wear for the next year. The women shave their heads, indicating that the *kilio* is over. "That was another thing we couldn't do," recalled Richard, "since the Bible says, in Deuteronomy 14:1: You must not 'impose baldness on your foreheads for a dead person.'"

Finally the day came to an end. The fire was put out, friends returned to their homes, and relatives remained to discuss property settlements. Mangaza's older brother decided to keep the house in which Mangaza's family had been living. "But," said Ernest, "he said that if only one of us became a Catholic again, he would let us live in the house. We therefore prayed to Jehovah for a solution to this problem."

Rather than compromise their faith, Emeli, Richard and Ernest decided to find

their own place to live. They now live close to a congregation of Jehovah's Witnesses and thus continue serving their God "with spirit and truth."—John 4:24.

What You Can Do

Funeral customs vary the world over, and because many are contrary to Bible teaching a Christian would not wish to participate in such. It is therefore wise to inform relatives of your stand on such matters. And, like Mangaza, you parents do well to teach your children the Bible and let them know how matters should be handled in case of your death.

There is also much that you can do to help the bereaved. Emeli recalled: "Our Christian brothers really encouraged us. They were always around; they were polite; they greeted all; they talked with us in an upbuilding way. They did not stay very long each time when they came, but we always had good friends at our sides all the time during this hard period."

So with a right understanding of the condition of the dead and a firm hope in the resurrection even death can be coped with. And while *kilio*—mourning African style—does little to ease the sting of death, the sure hope of the Bible does!

In Our Next Issue

- **Fraud in Science: A Look Behind the Scenes**

- **Religious Zeal—Helpful or Harmful?**

- **What About Music Videos?**

- **Chocolate on Trial**

"Teach the Parents"



"We are facing an unabated 'epidemic' of younger and younger adolescent pregnancies," says Dr. Lucie Rudd in the book *Self-Destructive Behavior in Children and Adolescents*.

Drawing from her own experience in working at an adolescent clinic, Dr. Rudd says: "When the young girl has been lacking a feeling of being loved and cared for, and especially if she has been placed in foster homes or institutions, she will often develop the fantasy that a baby of her own will give her the love she has missed and will help her to live happily ever after." Is such a fantasy likely to be realized, however? Continues Dr. Rudd: "Little does she realize the amount of time and care that her baby will require."

Some feel that the teen pregnancy "epidemic" can be slowed by sex-education classes in school. But as Dr. Rudd observes: "Parents do not want anybody to teach their kids reproduction. They appear scared of sharing their responsibilities with some agency outside of the family. It brings out hostility. In the meantime, they do not appear to be able to discuss comfortably with their children love, reproduction or sexual drives. Perhaps . . . we should teach the parents."

"Capitalizing on a Chore Everyone Hates"

"I don't do windows," is a line heard all too often by prospective employers—and perhaps husbands. Writer Joan Libman, however, says there is a way to cash in on people's aversion to washing windows: starting a window-washing business! She calls this "capitalizing on a chore everyone hates."

This was just one of 50 suggestions given in *Family Circle* magazine (10/26/82) to people who would like to start businesses they could run from their homes. Some of the ideas require a bit of specialized knowledge ("Antiques Appraisals," for example). Others require far less: providing hot



meals for busy families, house sitting for out-of-town homeowners, messenger services, household-chore services, and so forth. Can you, too, think of a chore "everyone hates" that you would be willing to perform for the right price? Then you may be on the way to having your own home business. But before you leap, take a good look. Says Joan Libman: "Slowing down can save you from some dreadful, as well as costly, mistakes." Organizing yourself, studying your market, planning your finances and getting advice are some of the suggestions she offers for the would-be, home entrepreneur.

The Guests Are Here! —Is Dinner Ready?

By "Awake!" correspondent in Japan

HAVING friends over for dinner is always a special pleasure for me. Many days later I can still recall the stimulating conversation and the feeling of an evening well spent. Of course, my guests' praise and appreciation for the meal also add to my satisfaction.

I had often felt I would love to entertain more. But the thought of all the cooking and baking in a hot kitchen and all the time involved made me hesitate. Then the Bible proverb, "Better is a dish of vegetables where there is love than a manger-fed bull and hatred along with it," started me thinking and looking until I discovered the Japanese dish chicken *mizutaki*. Not only is it easy to prepare; it is also nutritious, delicious and distinctive. What more can I ask for?—Proverbs 15:17.

One special appeal of this meal, I must admit, is that there is very little to do in the way of preparation. I just have to prepare the chicken broth, cut up the vegetables, make the sauce and wait for the company to arrive. You see, the meal is actually cooked in front of my guests while we eat.

Preparing the broth is quite simple. In a pot I put two and a half pounds (about one kilogram) of chicken thighs and breasts cut into small pieces, washed and dried. To that I add five quarts (about five



liters) of water. This is brought to a boil over high heat and then allowed to simmer for 60 to 90 minutes, and the scum is removed. The chicken pieces along with enough stock are then transferred into an earthenware casserole until it is about three quarters full. The casserole is set atop a hot plate right on the dinner table.* The remainder of the stock is held for use later.

You can use almost any vegetable. Here is one combination that I like: Chinese cabbage, spinach and green onions cut into two-inch (50-mm) strips. I also include carrots, cut into quarter-inch (6-mm) slices, and some mushrooms. All of these are arranged on a platter and put on the table beside the casserole.

What makes *mizutaki* different is the tangy sauce. My favorite sauce is made by squeezing three lemons and adding to

* A deep electric skillet or frying pan can be substituted for the earthenware casserole and hot-plate arrangement.

the juice an equal amount of soy sauce. Some garnishes for the sauce are: green onions finely chopped, grated *daikon* (radish) with chili peppers, and thin slices of the lemon rind. A little of the sauce is put in a bowl for each guest.

When I hear my guests arriving, I turn on the hot plate so that by the time everyone comes to the table the broth is bubbling away. Selecting a little of everything from my vegetable platter, I put them into the casserole. When the broth comes to a boil again, everyone helps himself, taking some of the vegetables and chicken into his bowl with the sauce in it. More vegetables and more broth can be added to the casserole as the meal progresses.

Here in Japan we use our own chopsticks to take vegetables and pieces of meat out of the steaming casserole. Ladles and strainer spoons can be provided

for the uninitiated or less adventurous. We eat slowly and enjoy one another's company at this leisurely but nutritious meal.

What about the dessert? What would go with this kind of meal? It is best to do it the Japanese way—a bowl of seasonal fresh fruit. In the spring we have strawberries, loquats and melons. When summer comes along, it is the time for oranges, cherries and watermelons. As fall draws near we can expect peaches, grapes, apples, pears and persimmons. Winter brings the delicious *mikan* (tangerine). So all year round we have something suitable for a scrumptious dessert.

This lighthearted and tasty meal has another not inconsiderable virtue—it does not leave me with a sink full of pots, pans and dishes to do. So I can truly say with my guests, "It has been a delightful evening."

Decline in Gourmet Delicacy

Frogs' legs are a unique French delicacy. But for how much longer? European frogs have declined in numbers and frogs' legs are now flown in from India and neighboring countries. But there are growing demands for the trade to stop. Why? To begin with, the depletion of predatory frogs from the paddy fields has coincided with a rise in the number of malaria mosquitoes, and insecticides have added to the cost of food production. What of the frogs? Reports indicate that many are caught at night, stuffed into bags and transported, sometimes hundreds of miles, to centers where, while still alive, their legs are cut off and the carcasses tossed aside. Conservationists are hoping that gourmets will no longer have the appetite for the long hind legs when they learn about this.

ACROSTIC SOLUTIONS

CLUE WORDS: (1) twig; (2) hen; (3) end; (4) fast; (5) rock; (6) unity; (7) isle; (8) town; (9) angel; (10) gates; (11) enjoy; (12) often; (13) few; (14) toss; (15) hand; (16) effect; (17) save; (18) psalms; (19) idle; (20) rod; (21) ivory; (22) tell; (23) inn; (24) song.

Pattern: LOVE JOY PEACE LONG-SUFFERING KINDNESS GOODNESS FAITH MILDNESS SELF-CONTROL GALATIANS FIVE TWENTY TWO AND TWENTY THREE

From Our Readers

The Pope on the Move

John Paul II has certainly turned the papal household upside down with his frequent visits abroad. It is intriguing to observe that, almost everywhere, the masses have been awed by his charisma, and yet prominent Catholics have publicly criticised the pope for either what he said or what he failed to say. Whether his purpose is to quieten dissent or to give relevance to his church in an era of fall in vocation and rise in defection is not clear. Your recent "Awake!" articles (December 8, 1983) presented a well-balanced review of his excursions to date and provide an interesting background against which any future visits can be examined. Thank you for such fine material.

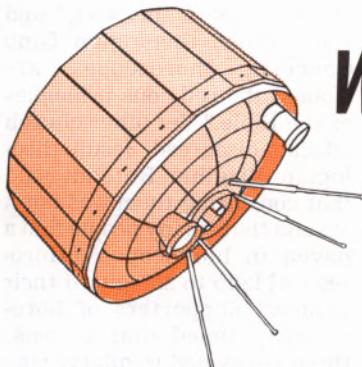
D. B., England

Your invidious article criticizing the sincerity, conduct and propensities of Pope John Paul II, reeks of self-serving bigotry, as well as envy of the extraordinary charismatic and intellectual equipment with which John Paul II is endowed. As for John Paul's reverence of the Virgin Mary, there is nothing novel about the preeminence of Mary's status in the hearts and minds of a significant number of Catholics. Many Catholics involuntarily look first to the Blessed Virgin because of the unique comfort and understanding received from their own mothers. This may be readily verified by the broad attention the rosary (essentially a supplication to Mary)

receives from countless Catholics whose spiritual needs are more thoroughly satisfied from saying the rosary than by the recitation of any other prayer.

E. L. D., New York

Pope John Paul II has been more active publicly on a worldwide basis than any pope in history. Because his example and teaching influence so many people, Catholic as well as non-Catholic, we felt an obligation to our readers to publish an objective review of the reasons for his travels and the problems he is facing. We quoted almost exclusively Catholic writers who are accepted and respected by the Catholic Church because we wanted our readers to be informed as to how prominent Catholics view these matters. We did sincerely criticize the pope's veneration of Mary. In this view we have the support of none other than Jesus Christ. When a woman indicated a tendency toward veneration of Mary, saying, "Happy is the womb that carried you and the breasts that you sucked!" Jesus replied: "No, rather, Happy are those hearing the word of God and keeping it!" (Luke 11:27, 28) Further, Jesus said of himself, "I am the way and the truth and the life. No one comes to the Father except through me." And, "Whatever it is that you ask in my name, I will do this, in order that the Father may be glorified in connection with the Son." (John 14:6, 13) He said nothing about directing prayers through Mary. We urge all men to base their hope, not on Mary, but on the Kingdom of God by his only-begotten Son, Christ Jesus. This was the message of Jesus and his apostles, and also the message for our time. (See Matthew 6:9, 10; 24:14.) —ED.



Watching the World



New Vatican Concordat

● After 16 years of negotiations, the Italian Parliament signed a new concordat with the Vatican, replacing the one concluded between fascist dictator Benito Mussolini and Pope Pius XI in 1929. The new concordat ends the Vatican's favored status as a "sacred city"—though it remains an independent state under papal authority—as well as Roman Catholicism's reign as the state religion. Additionally, church marriage annulments are now subject to state confirmation, compulsory religious education in the schools is eliminated and clergymen arrested for crimes do not have a right to "special treatment"—all of which were provisions of the old concordat.

"The new concordat is another example of the diminishing hold of the Roman Catholic church in civil life in Italy," says a report in *The New York Times*.

Economic Crisis

● A recent study released by Worldwatch Institute asserts that the depletion and misallocation of natural resources is primarily responsible for what

it calls "the worst worldwide economic crisis in a half century." The study concluded that the world's increasing militarization—which is consuming a growing percentage of raw materials, labor and capital, and which cost an estimated \$663 billion in 1983—deserves a major part of the blame. Other factors cited are soil erosion, deforestation, high population growth, dwindling oil supplies and the failure to develop nuclear power as a major source of energy.

New Epidemic

● "Four of ten girls who are now 14 years old will be pregnant before they are 20," reports *The Los Angeles Times*. Commenting on this "new epidemic," the article describes the economic and emotional hardships these young people face, including possibly forgoing education, a job or a stable home-life. The article adds that fewer than half of teenage mothers finish high school and that their income is half that of women who give birth after age 20. Additionally, teenage mothers are 92 percent more likely to be anemic and to have other com-

plications of premature birth than are mothers over 20 years of age.

Helping the Nazis

● A recently declassified U.S. State Department document, as well as testimony from a French Nazi-hunter, reports *The New York Times*, has once again raised the charge that the Vatican aided Nazis to escape from Europe after World War II. The document, written in 1947 by a member of the American embassy in Rome, said that in some Latin-American countries the Vatican's directives influenced their foreign missions to take an attitude "almost favoring the entry into their country of former Nazis and former Fascists." One former SS colonel "wanted for wartime killings of as many as 250,000 Jews in mobile poison gas vans," according to the report, was shielded in "convents of the Holy See" in Rome for 18 months after he escaped from American troops. "The justification of the Vatican for its participation in this illegal traffic [which included other illegal emigrants besides Nazis]," stated the document, "is simply the propagation of the faith."

Carnival of Nationalism

● It was called "the worst moment of the Winter Olympics" in a *New York Times* editorial, when only 50 people, mostly relatives, showed up at the airport to welcome the American hockey team home from Sarajevo, Yugoslavia. Unlike the 1980 American team, which defeated a heavily favored Soviet team for the gold medal in 1980 at Lake Placid, New York, the 1984 team placed seventh, "which was somehow felt to be a disgrace." "In truth, the team

disgraced no one," the editorial said, adding that "winning . . . gold medals is no proof of American virtue or strength." Claiming that the Games "exploit flags and anthems" and are "a carnival of nationalism," it praised skier Phil Mahre, one of four U.S. gold-medal winners, for saying in an interview that he did not ski for family or country 'but for himself.'

'Ability of Infants'

● "One of the most exciting developments in the whole field of psychology is our new understanding of the great ability of the infant to learn," marvels Yale University professor Dr. Edward Zigler. But how early should children be taught? Dr. Bernice E. Cullinan of the International Reading Association asserts that "parents should begin teaching kids to read the moment they bring them home from the hospital" by reading aloud to them and showing them pictures in books. However, she believes that formal instruction in reading should not begin "until the age of 6, and maybe not then, for all kids." While other authorities see no harm in teaching children at an even earlier age, it is generally agreed that parents should not pressure their children. "If you try to push children to read too early," said Dr. John H. Flavell, professor of psychology at Stanford University, they "just turn off."

Sharper With Age

● Staying socially involved, maintaining intellectual interests and having a flexible personality are major factors in preserving or improving mental capacities in old age, claim recent studies on aging as reported in *The New York Times*. In

fact, the studies assert that some of the most important forms of intellectual growth can continue well into the 80's. For example, crystallized intelligence, that is, the ability to use information to make judgments and solve problems, "continues to rise over the life span in healthy, active people," meaning people with an absence of diseases that affect the brain, such as a stroke. "The widespread belief that there is devastating cell loss in the elderly brain," says the report, appears to be "unfounded."

"Twinkie Defense"

● A San Francisco man shot the city's mayor in the head four times, then reloaded and killed a city supervisor with five more shots. Recently he was paroled after only five years in prison. Why was he released so soon? *The Plain Dealer* of Cleveland, Ohio, reports that at the man's trial a psychiatrist had testified that this man was "incapable of acting with malicious intent" because the excessively high sugar content of his junk-food diet "created a chemical imbalance in his brain." The jury therefore convicted him of a lesser crime. Criticizing the rationale of this so-called Twinkie defense (using the name of a popular high-sugar confection in the United States), the report noted that it would not win a reduced sentence for a defendant in Ohio, but that committing a crime while under the influence of alcohol might.

Horoscope Controversy

● An article that appeared in *L'Osservatore Romano* sparked a religious controversy when it criticized Catholics who consult horoscopes. "Like astrology, palm-reading, card-reading and

other things of this sort," said the author, theologian Gino Concetti, "horoscopes are against the religious principles of the Bible." Yet other church officials disagreed. Jesuit theologian Virginio Rotondi said that consulting them was not a sin and that "many people find a haven in horoscopes. [Horoscopes] help to safeguard their values." Supporters of horoscopes claimed that at least three popes had regularly consulted astrologers. Horoscopes are a regular feature of newspapers in this over-90-percent-Catholic country. Please see Deuteronomy 18:10-12 for the Bible's viewpoint on such practices.

'Dramatic Decline'

● "The decline over the past 30 years has been dramatic," said clergyman Richard Hamper, general secretary of the Free Church Federal Council, regarding the falling membership of the British Free Churches. *The Guardian* of London reports that "the number of children and young people belonging to the churches has fallen from 1.58 million to 573,000, while adult membership has declined by more than 600,000 to 1.05 million." Why the decline? The report notes that Free Church members are divided politically, socially and theologically. And, according to Hamper, "there is a lack of consistent purpose and will within the council itself."

"Hooked" on Running

● "LSD (long slow distance) has emerged as the drug of the eighties," says the airline magazine *United*. Of the 25 million Americans who consider themselves regular runners, thousands "have become dependent

on the daily dose of endorphins stimulated by their run. Many become restless and irritable if denied their mileage." This "addiction" also leads to such injuries as shin splints, knee membranes that wear thin, foot pain, jogger's kidney, Morton's foot (enlargement of the second toe), stress fractures, tendinitis, and irregular menstrual periods in women. Medical authorities recommend a more moderate approach to running.

"Bean Sprout Generation"

● That is how some educators describe modern Japanese youth. These children are bigger than those 20 years ago, but that is where the comparison ends. The *Asahi Evening News* notes that so much em-

phasis is put on schooling and getting into better schools that "many of them can no longer manage even the simplest manual skills." Up to 60 percent of youths surveyed have not peeled an apple, cracked an egg or even set the table once in their life. "Parents these days," observed a Ministry of Education official, "tend to think passing school tests is the only thing that matters."

Misleading Tobacco Ads

● The American Heart Association, the American Cancer Society and the American Lung Association recently accused the major tobacco companies of "misleading" and "irresponsible" advertising, reports *The New York Times*. The

multimillion-dollar advertising campaign contends that the health impact of smoking is still 'an open question.' A spokesman of one company has even appeared on television stating that no causal link has been established between smoking and cancer, emphysema or heart disease. All he admits is that smoking "may well stain your teeth." In a heated news conference the health officials charged that the ad campaign was nothing more than "a smoke-screen" by a "desperate industry." They contended, according to the report, that "some 80,000 scientific papers established beyond any reasonable doubt that smoking caused cancer, heart disease, lung illness and other damage."

