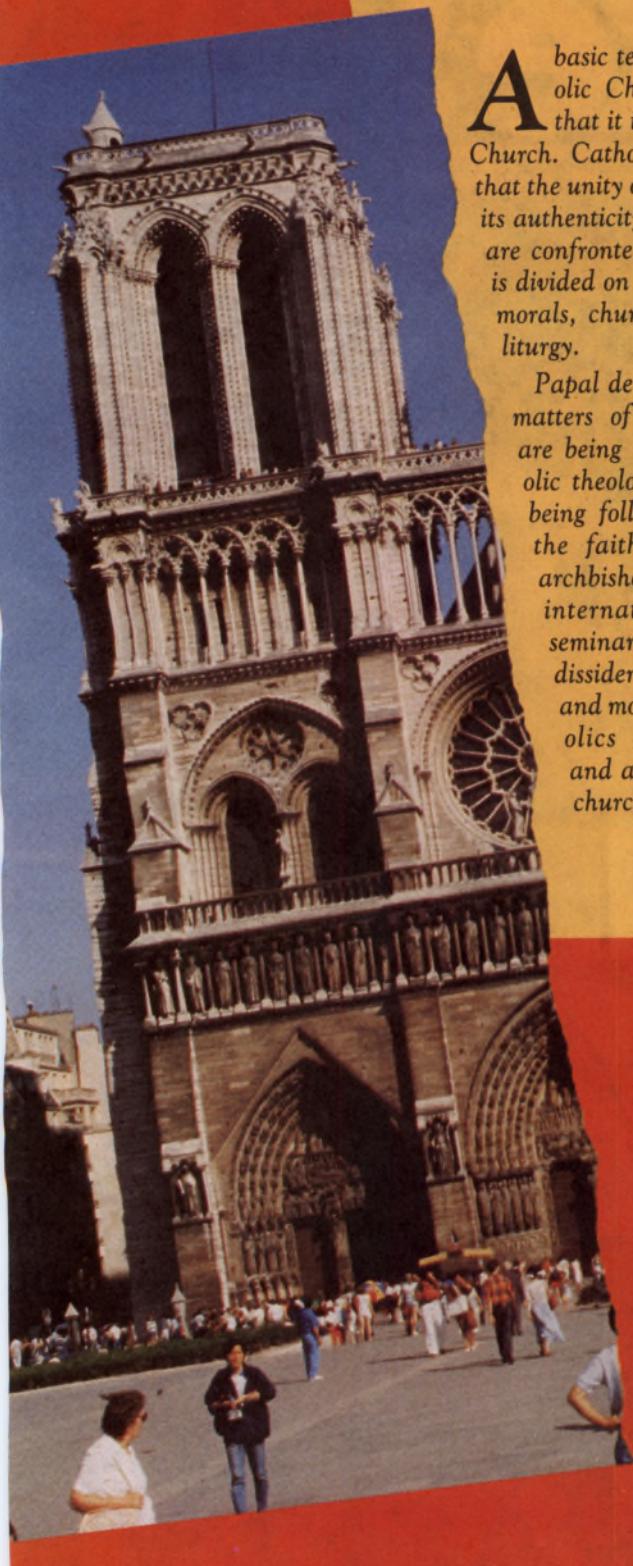


Awake!

December 22, 1987

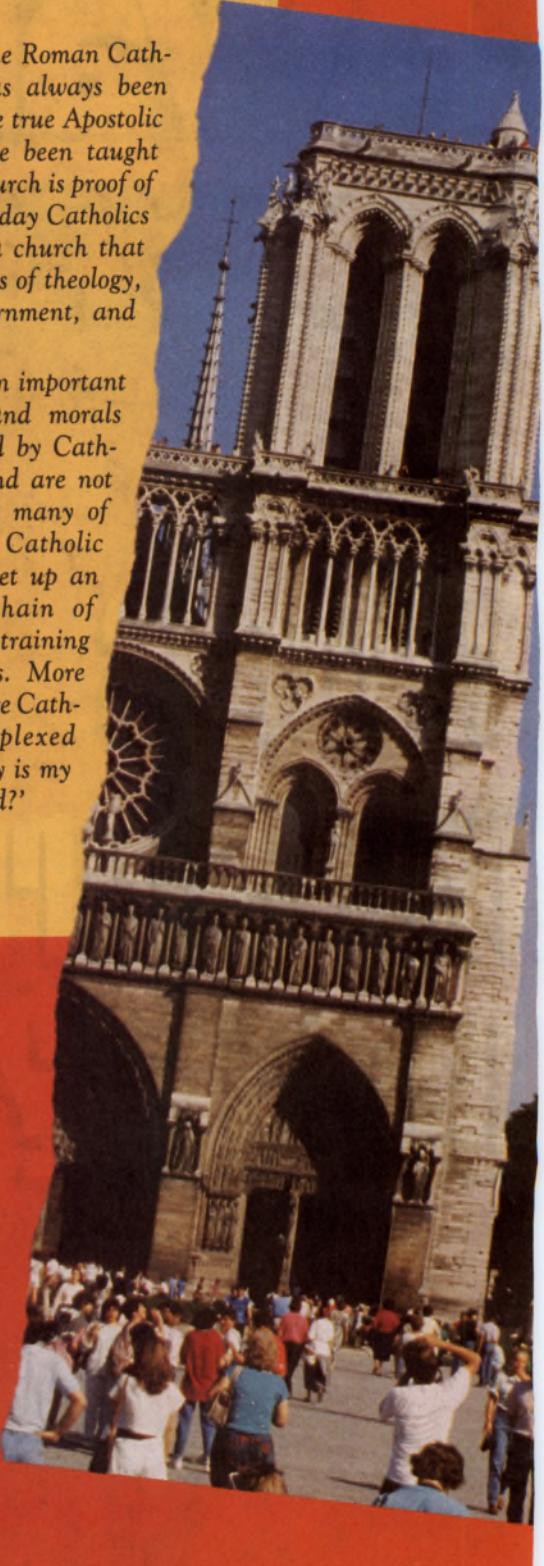
Why Is My Church Divided?





A basic tenet of the Roman Catholic Church has always been that it is the one true Apostolic Church. Catholics have been taught that the unity of the church is proof of its authenticity. But today Catholics are confronted with a church that is divided on questions of theology, morals, church government, and liturgy.

Papal decisions on important matters of faith and morals are being contested by Catholic theologians and are not being followed by many of the faithful. A Catholic archbishop has set up an international chain of seminaries for training dissident priests. More and more sincere Catholics are perplexed and ask, 'Why is my church divided?'



THAT day the massive towers of Notre Dame cathedral in Paris seemed to symbolize the solidity of the traditional Roman Catholic Church. In the large square in front of the 12th-century edifice, an official church procession commemorated the Assumption of Mary.

Strange to relate, however, on that same August 15, 1986, just a few hundred yards away across the Seine River, a rival procession formed in front of the Saint-Nicolas-du-Chardonnet Catholic church. As the procession wound its way through the streets of the Latin Quarter, it was followed by several thousand Catholics, reportedly many more than were at the official ceremony held at Notre Dame. Yet, both processions were organized by priests of the Roman Catholic Church, and both were in honor of Mary. Why two rival processions to celebrate the same Catholic feast?

This incident well illustrates the cleavages that now divide the Catholic Church. They are spreading in all directions, running through the edifice and splitting it from left to right and from top to bottom.

Progressive Versus Traditional Catholics

To the left are the progressive, or liberal, Catholics. Many of these are tempted by so-called liberation theology, which originated in Latin America. For these, ecumenism, socialism, and even communism are not scare words. But even in Latin America, not all Catholics are in agreement with liberation theology. In Brazil, for example, the Catholic clergy itself is divided between the progressives and the traditionalists.

Traditionalist Catholics are mostly right-wing conservatives who feel that the Second Vatican Council opened the door to



Cracks in the Edifice

By *Awake!* correspondent in France

reforms that betray traditional Catholicism. They insist that Mass be said in Latin and refuse to fraternize with Protestants or political leftists.

In between are the mainstream Catholics, doubtless the most numerous but not necessarily the most fervent. Both the progressives and the traditionalists feel that middle-of-the-road Catholicism is losing its soul as a result of either too few or too many reforms. Many progressives feel that the reforms do not go far enough and that the church's political involvement in favor of the poor is too timid. The traditionalists are convinced that post-Vatican II Catholicism is reforming itself out of existence.

Running through these main tendencies are further cleavages, at all levels. Catholics are divided on matters of faith and

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morals. On questions of faith, or beliefs, such official Catholic dogmas as hellfire, purgatory, original sin, and even the Trinity no longer go unchallenged within the Catholic Church. A recent poll in France, said to be "the oldest daughter of the church," showed that 71 percent of French Catholics interviewed expressed doubts about life after death, 58 percent denied the existence of hell, 54 percent expressed disbelief in purgatory, and 34 percent did not accept the Trinity.

Admittedly, there are many members of the Catholic Church throughout the world who still fervently believe in these doctrines. But that only serves to prove that Catholics are divided on matters of faith.

"The Central Issue . . . Is Obedience to Rome"

As to morals, Catholics are deeply divided over such matters as sex before marriage, adultery, and homosexuality. Many sincere Catholics are deeply shocked by the permissive attitude of members of their church, including some of the clergy and even certain theologians. Catholics with good morals may be comforted by the fact that the pope has come out strongly against sexual immorality. But does this not simply underscore the disquieting truth that more and more Catholics are challenging the pope's authority in such matters?

The London *Observer* recently wrote: "Tensions between the Pope and many of his flock have been expressed in well-publicised disagreements about abortion, artificial birth control, the admission of women to the priesthood and the participation in communion of divorced Catholics. The central issue underlying them is obedience to Rome."

Bishop James Malone, former president

of the National (American) Council of Catholic Bishops, warned of "a growing and dangerous disaffection of elements of the church in the United States from the Holy See." He spoke of "dissent," "division," and "developing estrangement."

On the other hand, traditionalist Catho-
lics are in open rebellion against the pope
because they feel that he is not strict
enough. The leading figure in this revolt
is a French Catholic archbishop. He has
created a movement that has further divided
the Roman Catholic Church, as the following article will explain.

THE French journalist jumped into a taxi in Rome and asked to be driven to the Rospigliosi-Pallavicini Palace. The taxi driver gave him a knowing look and said "Si," he would drive him to "*il vescovo ribelle!*" (the rebel bishop).

For days everybody who was anybody in Rome had been in a state of excitement. To the great indignation of Vatican authorities, Princess Elvina Pallavicini, a member of one of Rome's leading patrician families, had agreed to help dissident French Catholic archbishop Marcel Lefebvre air his views in Rome, even sending out hundreds of invitations to a semiprivate press conference. She had placed at Lefebvre's disposal the family palace that had housed a pope and several cardinals among her ancestors. To make matters worse, she would allow him to hold his conference in the throne room under the huge canopy of Pope Clement IX.

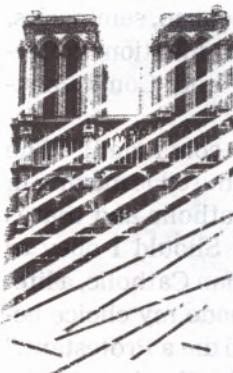
In spite of much pressure brought to bear on her by Vatican dignitaries, the princess stood by her decision. The Roman press reported fully on this meeting, considered to be a "provocation" right "at the Vatican's doorstep." The taxi driver was obviously up-to-date on the local news!

The Church "Is No Longer Catholic"

Princess Pallavicini justified her decision, stating that the Catholic Church is

divided and that such "serious problems cannot be solved by ambiguous silence but only by courageous lucidity." By offering Archbishop Lefebvre the opportunity to express his views, she hoped to foster "peace and serenity within the Catholic world." The prelate thanked his hostess and blessed her and her household, congratulating them for having "kept the traditional faith."

About a thousand persons attended the



The Rebel Archbishop

meeting, mainly traditionalist Catholics representing several countries, including many press representatives and TV journalists. The archbishop expressed his profound disagreement with official church policy since the Second Vatican Council (1962-65). French daily *Le Monde* commented: "For nearly two hours [Archbishop Lefebvre] aired grievances against the new Church 'that is no longer Catholic.' He spared nothing: the catechism, seminaries, Mass, ecumenism, not to mention 'collectivizing the sacraments' and 'Communist-oriented cardinals.'

Archbishop Lefebvre concluded: "The situation is tragic. The Church is moving in a direction that is not Catholic and that is destroying our religion. Should I obey or remain a Catholic, a Roman Catholic, a lifelong Catholic? I have made my choice before God. I do not wish to die a Protestant."

Cardinal Poletti, Paul VI's vicar in the diocese of Rome, stated that by organizing this conference in Rome, "Monsignor Le-

febvre offended the faith, the Catholic Church, and her divine Lord Jesus [and] personally offended the pope, abusing his patience and attempting to cause trouble within his apostolic see."

How the Rebellion Began

That conference was held on June 6, 1977. But even as early as 1965, before the Second Vatican Council had ended, there was talk of a "schism" in the Catholic Church. Many conservative Catholics felt that Vatican II was bringing in reforms that betrayed traditional Catholicism.

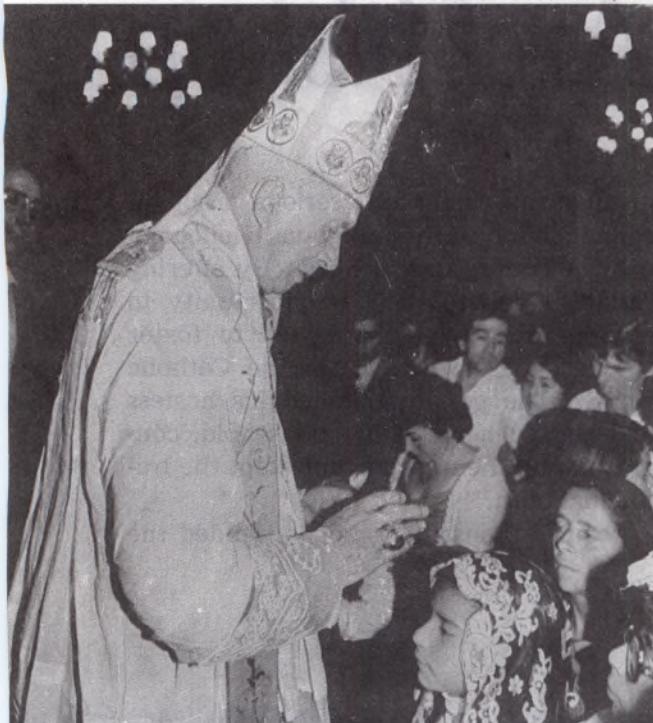
Archbishop Lefebvre, former archbishop of Dakar, Senegal, and bishop of Tulle, in south-central France, had taken part in the Second Vatican Council. In 1962 he was elected superior general of the "Holy Ghost Fathers" in France. But increasing disagreement with Vatican II policies being applied within the Catholic Church brought about his resignation from that position in 1968.

In 1969 a Swiss Catholic bishop authorized the dissident archbishop to open up a traditionalist seminary within the diocese of Fribourg, Switzerland. The following year, Archbishop Lefebvre founded what he called the "Saint Pius X Sacerdotal Fraternity" and opened up a seminary at Ecône in the Swiss canton of Valais. He did this with the approval of the Catholic bishop of Sion.

To begin with, this seminary was only marginally dissident. The seminarians did, of course, wear black cassocks and received a solidly traditionalist education. Mass was said in Latin, whereas Pope Paul VI had decreed that a revised Mass should be said in a vernacular language. But the seminary was tolerated by the official church authorities because Archbish-

Archbishop Marcel Lefebvre

UPI/Bettmann Newsphotos





Ecône, the rebel archbishop's traditionalist seminary in the Swiss Alps

op Lefebvre did not at that time propose to train the future priests right up to their ordination. He had hoped that they would be able to complete their education at what he considered to be the last two remaining bastions of traditional Catholicism, the Latran Pontifical University in Rome, and Fribourg University in Switzerland.

The trouble really began when Archbishop Lefebvre concluded that even these two Catholic universities could not be relied upon to train future priests in what he considered to be the true Catholic tradition. He decided that he himself would ordain the future priests trained at the Ecône seminary. To make matters worse, in 1974 he published a manifesto that expressed violent opposition to most of the reforms of the Second Vatican Council. By then Ecône had over a hundred seminarians trained by a group of traditionalist professors.

In 1975, acting through the local Swiss bishop, the Vatican withdrew its authorization from the Ecône seminary. Disregarding this, Archbishop Lefebvre continued to

ordain new priests as they completed their studies. For this, in 1976 Pope Paul VI suspended him from all priestly functions, including saying Mass, officiating at first communions, administering sacraments, and, as bishop, ordaining priests. Since Ecône continued regardless, this brought about the paradoxical situation of an ultra-Catholic seminary producing scores of ultratraditionalist Catholic priests ordained by a disavowed bishop claiming to be more Catholic than the pope!

Extent of the Rebellion

The rebellion of this French archbishop would not be worth the telling if it were limited to a seminary tucked away at the foot of the Swiss Alps. But Archbishop Lefebvre quickly became the rallying point for an influential segment of Catholicism throughout the world. In his book *L'Église Catholique 1962-1986—Crise et renouveau* (The Catholic Church 1962-1986—Crisis and Renewal), author Gérard Leclerc wrote: "The traditionalist controversy does not reflect the tendency of a tiny minority.

It expresses the feelings of a large part of the faithful."

Archbishop Lefebvre has received the financial backing of many conservative Catholics throughout the world. This has enabled him to travel widely, often at the invitation of groups of traditionalist Catholics. He has criticized Vatican II before large audiences in many countries, saying Mass according to the Latin liturgy of the 16th-century Council of Trent, called the Tridentine, or Pius V, liturgy. These traditionalist meetings were sometimes held in the most unusual places, such as an unused supermarket north of London, England.

This wide financial support has enabled the rebel archbishop to open up additional seminaries for training traditionalist Catholic priests in France, Germany, Italy, Argentina, and the United States. In February 1987, French daily *Le Figaro* reported that these institutions were then training 260 seminarists. Archbishop Lefebvre has been ordaining between 40 and 50 priests a year from many parts of the world, including Africa.

Many of these traditionalist priests operate from the 75 "priories" that Archbishop Lefebvre's "Fraternity" has established in

18 countries in North and South America, Europe, and Africa. These priests celebrate Mass in Latin for conservative Catholics in those countries.

Traditionalist services are often held in specially created chapels. But more and more right-wing Catholics are waging a fight with the orthodox Catholic hierarchy in order to obtain the right to use regular Catholic church buildings for their services. This has given rise to situations that have deeply disturbed many sincere Catholics.

Fights Over Church Buildings

Ever since 1969, when Pope Paul VI introduced the new Mass that involves the use of the vernacular and other reforms, traditionalist Catholics have organized private Masses using an older Latin liturgy. In Paris, France, hundreds of them would gather in the Wagram Hall, near the Arc de Triomphe. Since the new liturgy was obligatory at that time, the local Catholic archbishop refused to allow them to use a church.

Finally, on February 27, 1977, the traditionalists took matters into their own hands and, led by a conservative priest, forcibly occupied the church of Saint-Nicolas-du-Chardonnet, in the Latin Quarter. The regular Catholic priests and parishioners found themselves evicted from their own church. When they tried a few days later to hold Mass inside the church, a fight broke out. One priest had to be taken to the hospital, and the others took refuge in the nearby presbytery.

At present, ten years later, Saint-Nicolas-du-Chardonnet is still occupied by traditionalist Catholics, in spite of two court orders expelling them. About 5,000 people attend the five Latin Masses celebrated there every Sunday. Services are held

In Our Next Issue

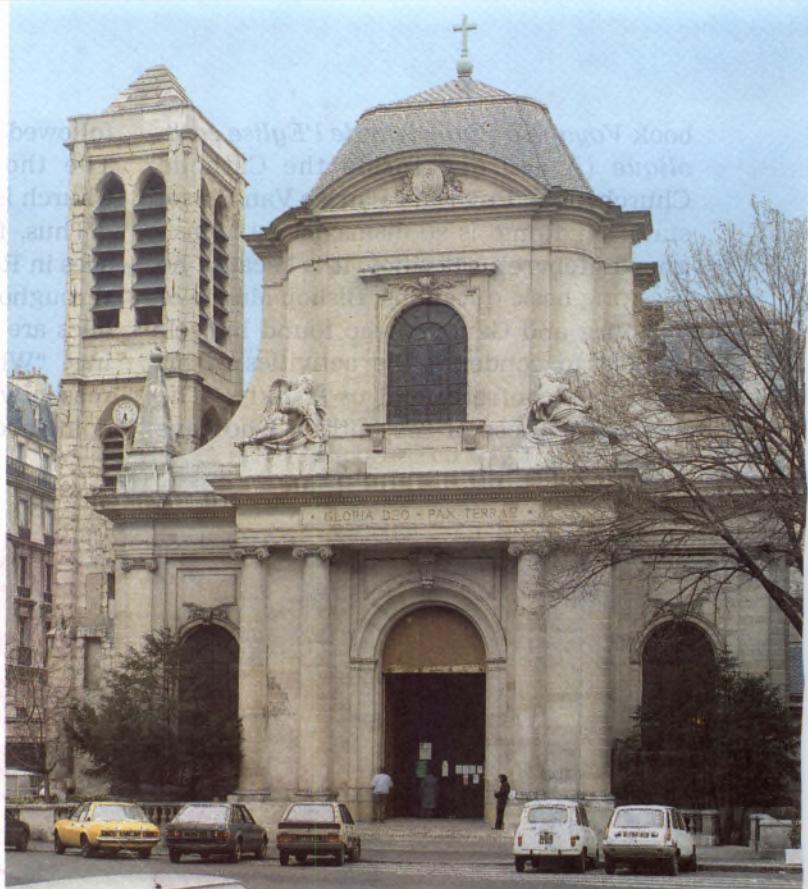
- Safe Driving—The Urgent Need
- Living With Parkinson's Disease
- Is Sectarian Worship Acceptable to God?

by a priest ordained at Ecône by Archbishop Lefebvre, and the "rebel prelate" regularly comes to this church for the confirmation of traditionalist Catholic children.

A few months after Saint-Nicolas-du-Chardonnet was first occupied by the traditionalists, several hundred progressive Catholics held a meeting to protest against the forcible occupation of this church. Several priests and Catholic professors from the Sorbonne and the Institut Catholique de Paris took part. Suddenly, a group of traditionalist Catholic youths forced their way into the hall and broke up the meeting, using iron bars and a smoke bomb. Several people were injured, and one Catholic professor had to be taken to the hospital.

The Catholic bishop of Strasbourg in eastern France was harassed by traditionalist Catholics when he tried to enter a church they had occupied in order to celebrate Mass in Latin. In Paris "commandos" of traditionalist Catholics burst into Catholic churches to break up services. They did this because a woman was being used to read the gospel during Mass or because Protestant and Orthodox ministers were present for an ecumenical service.

In March 1987 traditionalist and regular Catholics almost came to blows in Port-Marly, just west of Paris, and had to be separated by the police. The fight was over who was to occupy the Catholic church of Saint Louis. The following month tradi-



Saint-Nicolas-du-Chardonnet church, in Paris, illegally occupied by traditionalist Catholics for the past ten years

tionalist Catholics used a battering ram to break down a walled-up door and enter the church to celebrate Palm Sunday Mass in Latin. *The Times* of London, England, reported on this under the headline "Battle of St Louis—French Catholic rebels back in contested church." Latin Mass was said for them by a priest ordained by the rebel archbishop Lefebvre.

A Wound in the Church's Flank

Catholic author Gérard Leclerc writes: "Over 20 years after the [Vatican] Council, the traditionalist dissent remains an open wound in the Church's flank." And in their

book *Voyage à l'intérieur de l'Église catholique* (A Journey Inside the Catholic Church) Jean Puyo and Patrice Van Eersel state: "If Rome is so dismayed by Monsignor Lefebvre's activities, it is because he is asking basic questions. Bishop Mamie of Fribourg and Geneva, who found himself obliged to condemn the activities of his rebellious confrere, told us frankly: 'The distress of those of the faithful who have

followed him is not without foundation. The thousand-year-old doctrine of the Church is in mortal danger.'"

Thus, from the luxurious patrician palaces in Rome to millions of humble abodes throughout the world, many sincere Catholics are deeply perplexed. They are asking: "Why is my church divided?" The reason why, and what some Catholics are doing about it, will be considered next.



Why Is My Church Divided?

THE divisions within the Catholic Church are so visible that many sincere Catholics feel as did the apostle Paul, who wrote to the divided Corinthian Christians: "It is clear that there are serious differences among

you. . . . Has Christ been split up?"—1 Corinthians 1:11, 13, *The New Jerusalem Bible*.

Many observant Catholics realize full well that Christianity should not be "split up." Catholics, more than most other claimed Christians, are conscious of the oneness of the true Christian religion. They thought they were practicing such a united religion in the Catholic Church. They considered Protestantism to be a confused mix-up of contradictory religions. For them, the Catholic Church represented stability and, above all, unity. Now they are confused.

Why Divided?

The Catholic Church is divided between left-wing progressives, right-wing traditionalists, and the Vatican II mainstream. Many left-wing liberal Catholics are preaching various liberation theologies that justify political revolution. Some have come very near to adopting a Marxist approach and are even justifying armed revolt. Yet, the Founder of Christianity told his disciples: "You do not belong to the world, because my choice of you has drawn you out of the world. . . . Mine is not a kingdom of this world."—John 15:19; 18:36, *NJB*.

The traditionalists are defending man-made traditions and a Latin liturgy that does not go back to Bible times, since the language of primitive Christianity was Greek, not Latin. Furthermore, by their intolerance and their aggressiveness, are they not belying their claim to being Christians? Henri Fesquet, former religion columnist in the French daily *Le Monde*, wrote: "The exhibition of Christians [Catholics] lampooning each other and quarreling over places of worship is a counter-witness that can only backfire on them. Of

"Of what use is it to preach the light in the name of the Gospel if one's acts belie one's words?"—French daily "*Le Monde*"

what use is it to preach the light in the name of the Gospel if one's acts belie one's words?"

Jesus told the Pharisees: "For the sake of your tradition you have nullified God's word." (Matthew 15:6, *The New American Bible*) Many sincere Catholics feel the same way about modern-day traditionalists.

Both the progressives and the traditionalists (for opposite reasons) consider that the Vatican II council has produced a mass of wishy-washy mainstream Catholics. Authors Puyo and Van Eersel interviewed French Catholic philosopher Jean Guitton, member of the French Academy. They summed up his feelings as follows: "The Catholic Creed, the essence of the Church, is flying into contradictory pieces, the most zealous among the faithful are devoting themselves exclusively to politics, young Christians [Catholics] calmly make love before marriage, nobody knows how to apply the [Vatican] Council correctly, and God's people are all at sea."

Understandably, sincere Catholics are asking, 'Why is my church divided?' The answer is: Because not one of its various segments accepts the Bible as the one authentic authority for defining the position of true Christians on all matters. They are therefore divided by diverse theologies and interpretations of traditions.

What Can Sincere Catholics Do?

On one occasion in 1981, traditionalist Catholics broke up an ecumenical service

“We have seen a mirror of the divisions among Christians, the specter of Babel.”
—Cardinal Lustiger of Paris

being held in a Catholic church in Paris. Archbishop (now Cardinal) Lustiger of Paris told those who remained in the church after the disturbance: “We came here to request the gifts of the Spirit that reunite scattered sons. Instead, we have seen a mirror of the divisions among Christians, the specter of Babel.”

Babel was where God confused the language of those practicing false worship. (Genesis 11:1-9) Later, it was the site of the city of Babylon, the source of a confused pantheon of gods and goddesses. In the Bible it became a symbol of a worldwide religious system of confused religion. A *Theological Wordbook of the Old Testament* states: “Even as late as the first century A.D., [the apostle] John referred to the religious system, Babylon, as the ‘Mother of harlots and of the abominations of the earth’ (Rev 17:5).”

Referring to this symbolic Babylon, or world empire of false religion, the Bible invites all sincere persons to act quickly, saying: “Depart from her, my people, for fear of sinning with her and sharing the plagues inflicted on her!”—Revelation 18:4, NAB.

Many sincere persons are leaving Christendom’s organized religions. For example, a formerly dyed-in-the-wool Catholic living in the French Alps spontaneously wrote the following to the French branch office of Jehovah’s Witnesses: “In line with the 1,000-year-old tradition of the Catholic

Church, I was baptized from birth into the Catholic faith. I was an active Catholic for some 50 years. Around 1980, I became convinced that the Catholic Church was wrong. I became demoralized and deeply shocked. I had many arguments with priests who were not respecting their vows. For several years I had heard about Jehovah’s Witnesses, mostly unfavorably. After a long period of reflection, I opened my door to them. They helped me to see that the Bible contains the answers to our questions. I also realized that after 50 years of active service within the Catholic Church, I knew nothing about the Bible, even though I possessed one. It was the Witnesses who helped me ‘discover’ the Bible.”

Ginette, who lives near Paris, was also a staunch Catholic. In fact, when her husband began studying the Bible with Jehovah’s Witnesses, she did all she could to prevent him, and she maintained her opposition for several years. What made her change? She writes: “I lost confidence. The church was no longer doing me any good. To start with, I arranged a face-to-face meeting between my priest and the Witnesses. But I soon saw that the priest was unable to answer their questions.” Ginette accepted a study of the Bible with the Witnesses. Now she and her husband are happily serving God within the united international family of Jehovah’s Witnesses.

If you are perplexed and distressed because of the divisions within your church, we invite you to seek further information from the Witness who supplied you with this magazine or write to the editors. Jehovah’s Witnesses will be happy to help you find a loving international family of Christians who are truly united in their worship of God.

Young People Ask. . .



Will My Parents' Divorce Ruin My Life?

ECONOMICALLY disadvantaged, depressed, prone to misbehavior and marital failure—such is the grim picture some experts paint of the children of divorced parents. So if your parents are divorced or separated, understandably you may fear for your future.

Indeed, your parents' divorce may already seem to be wrecking your life. Recalls a youth named Denny: "I was unhappy and depressed after my parents' divorce. I started having problems in school and failed one year. After that I said, 'What's the use?' So I became the class clown and got into a lot of fights." Some youths even react by turning to alcohol, drugs, or sex—or by making tragically impulsive decisions.

Why, though, does divorce ruin so many young lives? And how can you avoid letting it ruin yours?

What Emotional Pain Does

In the wake of a divorce, some youths vent their frustration and anger by misbehaving in ways they would never have dreamed of before. For some youths, acting up is a warped way of "punishing" their parents for getting the divorce. In some cases it is a pathetic cry for attention from parents who seem to have suddenly lost

interest in their children. "Mom wasn't home," laments 15-year-old Tina. "There was no discipline and no rules, only an empty house. That's how I got into drugs and sex."

Why, though, do parents sometimes let discipline fall by the wayside after a divorce? Often, it is simply because they, too, are suffering great emotional pain. One divorced woman thus confessed: "I definitely neglected my kids. After the divorce, I was such a mess myself, I just couldn't help them."

Need to Assume Responsibility

Shocking behavior may very well get a rise out of one's parents. But what is really accomplished, other than adding stress to an already stressful situation? The only one "punished" by wrongdoing is the wrongdoer. Admitted a 19-year-old boy who, after his parents' divorce, got involved in drugs, immorality, and theft: "I'm suffering from these mistakes."—Compare Galatians 6:7.

The Bible's advice at Hebrews 12:13 makes sense: "Keep making straight paths for your feet, that what is lame may not be put out of joint." Even where parental discipline is absent, there is no excuse for misconduct, especially if you have been taught righteous principles. "If one knows how to

do what is right and yet does not do it, it is a sin for him." (James 4:17) Assume responsibility for your actions and exercise *self-discipline*. (1 Corinthians 9:27) Avoid actions you may regret for the rest of your life.

Rash Decisions

Another way youths can wreck their future after the divorce of their parents is by making rash decisions. Lacking firm parental guidance, many quit school—with little thought to how they'll support themselves one day. Others jump at the first chance for an escape from their unhappy homelife. A young woman named Lynn recalls: "Coming from a broken home, I felt as if I had a bad past, as if I had done something wrong. I wondered, 'Who would want to marry *me*?' So when a boy from a nice family wanted to have me, I married him, though neither of us was ready for marriage." Tragically, divorce soon followed.

Really, though, it's just common sense to avoid making weighty decisions when you're too confused to think straight. "The shrewd one considers his steps." (Proverbs 14:15) If your parents seem too distracted at this point to give you their ear, why not talk your decisions over with an older friend?

Concern Over Livelihood

No longer having a father at home (as is often the case) may raise yet another seeming threat to your future. For the first time you may find yourself worrying about things you formerly took for granted—food, clothing, shelter, money.

Do you face starvation? Not likely. Parents usually work out some means of supporting their children after a divorce, even if it means that Mom has to take on a secular job. Unfortunately, though, parents often fail to explain any of this. So you may

need to be a real son or daughter to your parents and communicate your concerns to them. (Proverbs 4:3) Calmly ask what arrangements for your care have been made. If your parents are too upset to discuss the matter, show some fellow feeling. (1 Peter 3:8) Wait for the right time to ask again.—Proverbs 15:23.

Nevertheless, the book *Surviving the Breakup* realistically warns: "What once supported one family unit must now support two families, forcing a decline in standard of living for every family member, regardless of level of affluence." It may well be, therefore, that you'll have to get used to doing without things you used to enjoy—like new clothes. But the Bible reminds us: "We have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." (1 Timothy 6:7, 8) Perhaps you can even assist in working out a new family budget. Remember, too, that Jehovah is "a father of fatherless boys." (Psalm 68:5) You can be sure that he is deeply concerned about your needs.

Effect on One's Own Marriage

Since your parents have failed at marriage, it's understandable that you might worry about your own prospect of enjoying a successful marriage. Fortunately, marital unhappiness is not something you inherit from your parents—like freckles. You are a unique individual, and how any future marriage of yours turns out will depend, *not on* your parents' failings, but on the extent to which you and your mate apply God's Word. Coming from an unhappy home need not stop you from one day enjoying a secure marriage if you build it on unselfish love. Such "love never fails."—1 Corinthians 13:8. Annette, for example, was raised by an

alcoholic father, who repeatedly abandoned his family. "I'm a bit insecure as a result," admits Annette. "Even now, I hate it when my husband leaves on an errand without assuring me he's coming back." Nevertheless, Annette further says: "I decided that when I got married, my marriage would be a peaceful one and that I would marry someone I knew I could be happy with. I'm happy now and feel my parents' splitting up is pretty much behind me."

Turning It to Your Advantage

Jeremiah observed: "Good it is for an able-bodied man that he should carry the yoke during his youth." (Lamentations 3:27) No, there is little "good" in watching parents split up. But it is possible to turn even this negative experience to your advantage.

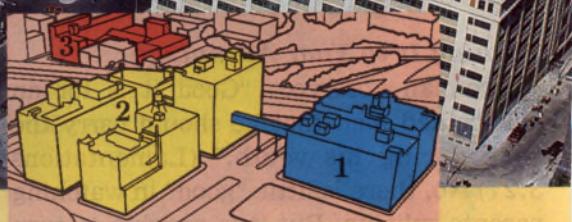
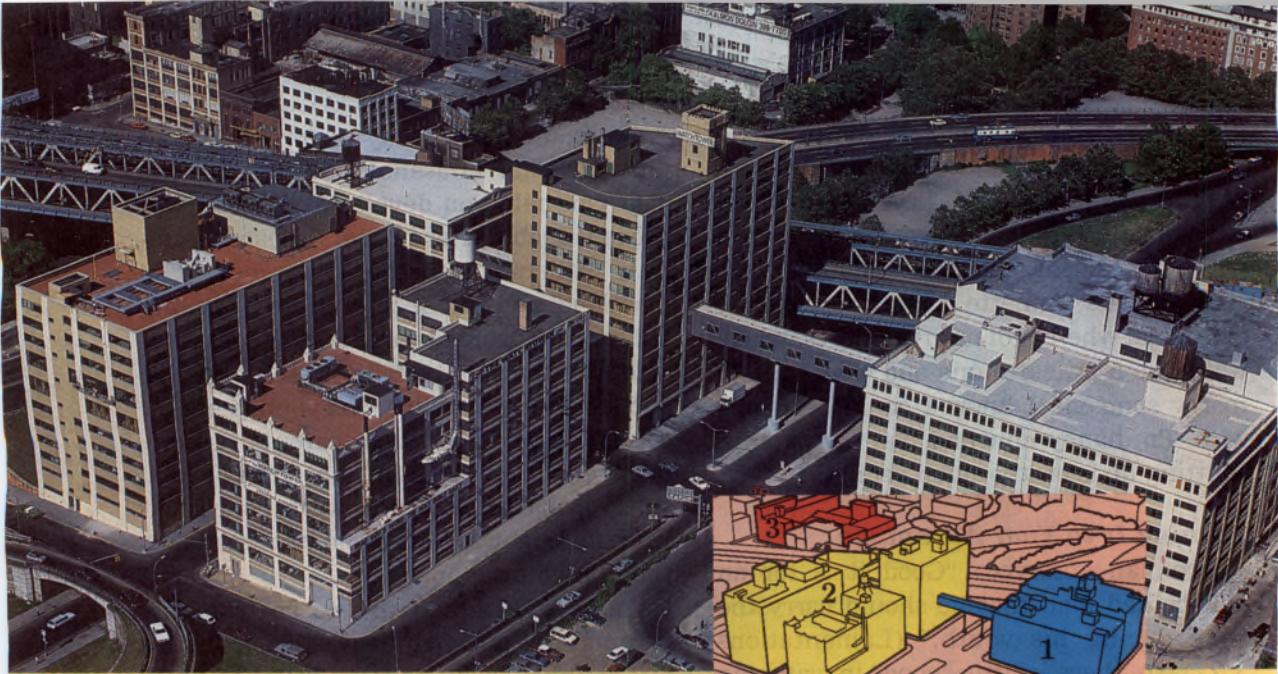
How are a child's prospects for future happiness affected when his parents get divorced?



For example, you may be forced to take on additional household responsibilities. This can help you develop skills that will prove valuable later in life. Researcher Judith Wallerstein further observed: "The emotional and intellectual growth [among children of divorced parents] that was catalyzed by the family crisis was impressive and sometimes moving. The youngsters . . . soberly considered their parents' experiences and drew thoughtful conclusions for their own futures. They were concerned with finding ways to avoid the mistakes their parents had made."

Young Paul found this to be true. His parents split up when he was little, and he was shunted back and forth between feuding parents. Yet, he has extracted some benefits from having survived this. "I'm determined not to repeat my parents' mistakes," he says. And having learned to live with an unstable situation, he says: "I'm able to adapt to situations easily." Keith, a young man who has lived through two divorces of his parents, has similarly come out intact. "I have insecurities," he admits. "But I think everyone does. And I don't think I'm going to end up the same way as my parents because I'm determined to use my head a little bit more."

No doubt about it, your parents' breakup is sure to make its mark on your life. But whether that mark is a fading blemish or a gaping wound is to a great extent up to you.



New Additions for Printing Expansion

SITUATED between approaches to the Brooklyn and Manhattan bridges is the main printery of the worldwide organization of Jehovah's Witnesses. You can see this six-building complex in the photographs above and to the right. A 161-foot-long bridge connects the two new additions, located at 175 Pearl Street and 160 Jay Street (Number 1), with the earlier four-city-block facility across the streets (Number 2).

This 14-foot-wide by 16-foot-high connecting bridge, 51 feet above the streets, was completed in the summer of 1986. It provides access from the pressroom floors of the printery to the sixth floor of 175 Pearl Street.

The Pearl Street building, originally constructed in 1917 and added to in 1947, was purchased by Jehovah's Witnesses on January 7, 1983. By July 1985 the last of the previ-

ous tenants had moved out. But even before all of them had left, a construction crew of Witnesses began renovating the building.

First, a new roof was put on, and a 30,000-gallon water tank was installed. To handle the materials movement within the building, a new 12,000-pound-capacity freight elevator was added, and a passenger elevator was replaced. Most of the floors were resurfaced with a tough coat of epoxy. Old exterior walls that no longer met the city's Building Code requirements were replaced with insulated brick walls. Aluminum window frames and thermopane insulated glass units were installed. And the entire building was given a fresh paint job inside and out.

Meanwhile, on December 11, 1986, the building at 160 Jay Street, adjoining 175 Pearl Street, was also purchased. About one third of the building, which was constructed in 1928, is still occupied by tenants. As these move out, cleaning and renovation of this building will also proceed. Eventually, where possible, passageways between the two buildings will be made, thus, in effect, integrating 160 Jay Street with the other five factory buildings.

The two recent factory additions (Number 1), which are about equal in size, provide

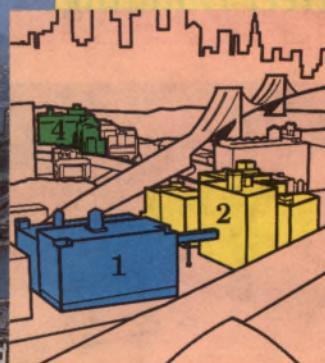
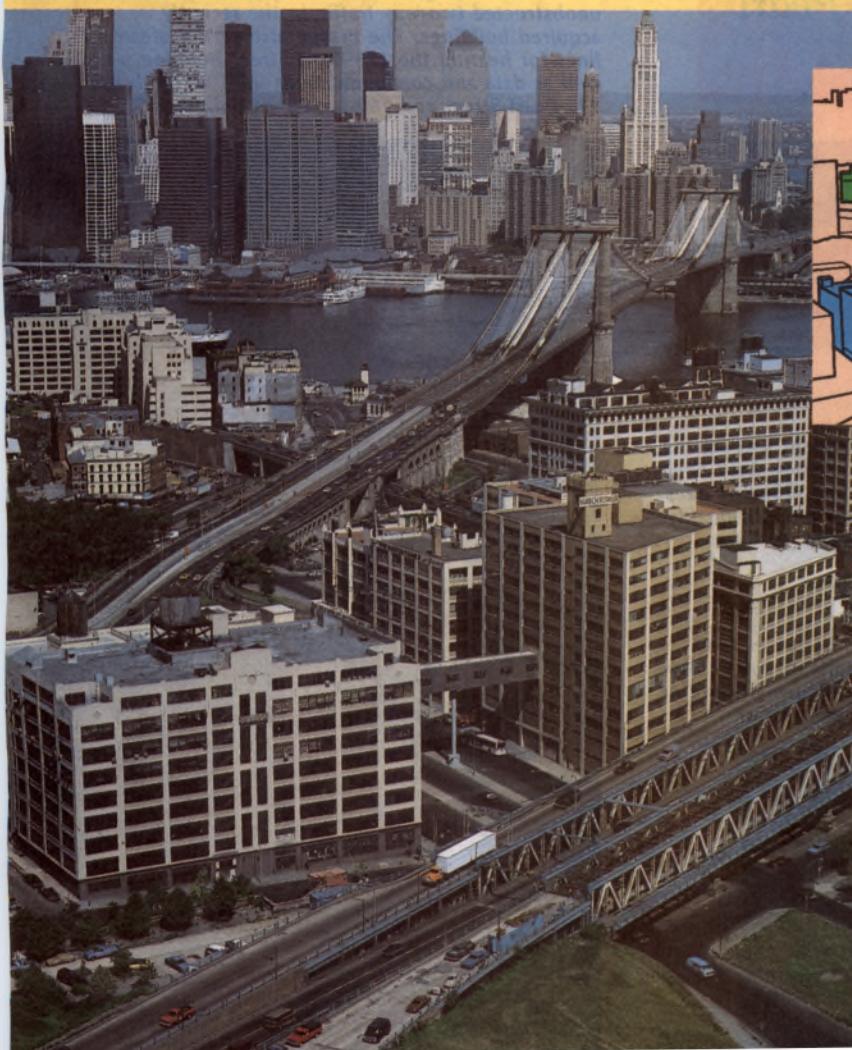
an additional 360,000 square feet or so of floor space. The other four buildings have a combined floor space of 662,000 square feet. So the new additions add about 55 percent more space—a total of some 1,022,000 square feet! That is over 23 acres!

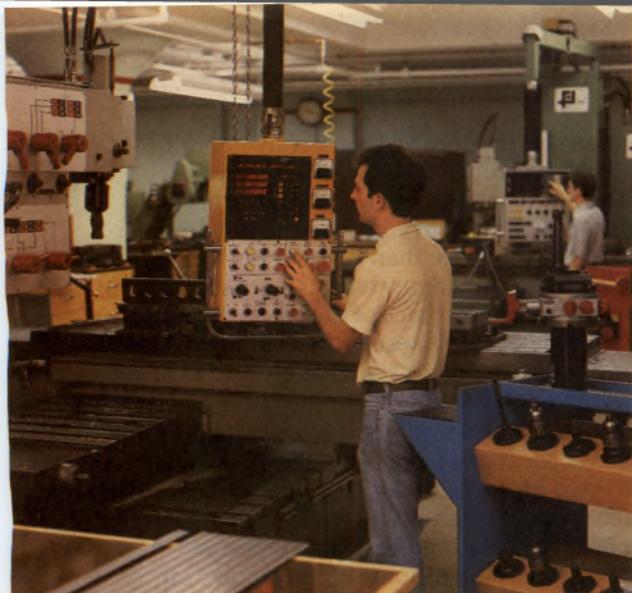
But what if even these newly added facilities prove inadequate to care for the ever-growing demands for more Bible literature? Well, you will notice in the photograph on page 16 the area with the number 3. That land area of over 60,000 square feet has been purchased by Jehovah's Witnesses. If need be, this provision can be utilized for further printing expansion.

Located in the New York harbor area, the printing facilities are ideally situated for shipping Bible literature throughout the world. As

you can see, they are also very convenient to the headquarters offices of Jehovah's Witnesses, seen in the accompanying photograph. (Number 4) In addition, the buildings that house the more than 2,500 volunteer workers of the headquarters staff are all within easy walking distance of the office, factory, and shipping complexes.—See *Awake!* of August 22, 1987, for pictures and description of the shipping facilities.

During the past few months, a number of factory operations have been moved into the 175 Pearl Street building. This has made space available in the printery for storing paper near the printing presses, where it is needed. Let's look at some of the factory operations that have been moved to 175 Pearl Street.





These cards, made of dense cardboard, are used to make book covers. They are cut to size on a special machine. An average of 7.2 tons of cards, cut into five standard sizes, is supplied to the bindery each day.



Activities in the Pearl Street Building



Since the Carton-making Department was started in June 1982, over one million cartons have been made each year in over a hundred different sizes. Making our own cartons ensures a better-quality product, saves money, and fills the need for cartons more efficiently.

The slitter/rewinder operation began in 1980. Since that time, tens of thousands of dollars have been saved annually by doing our own slitting of book-cover material for bindery operations.

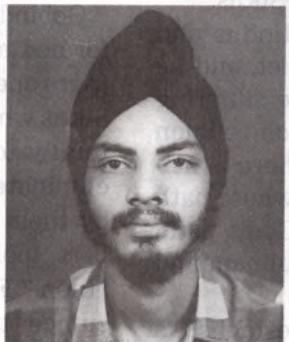


In the Machine Shop, there are 19 lathes, 17 milling machines, 6 drill presses, and 11 grinders. Machining is needed to keep the printing presses and bindery equipment running. Besides a tremendous cost savings as compared with having the work done by a commercial shop, our shop provides quick service for the printery, office, and housing complexes.

The 161-foot-long, 175-ton bridge provides for unobstructed two-way traffic to the recently acquired buildings. The bridge also carries steam lines for heating the 175 Pearl Street building, as well as data and communications lines for both the 175 Pearl Street and 160 Jay Street buildings.



My Sikh Heritage And My Search for Truth



As told by Balbir Singh Deo

WHEN I see the hatred people have for one another because of their religion, it saddens me. Even here in India, the role of so-called Christians in politics and nationalistic wars is well known.

Why, the two world wars were fought almost exclusively by nations saying they are Christian! And the tortures and killings sponsored by "Christians" in the past continue today in such places as Northern Ireland, where Catholics and Protestants fight and kill one another. This constant warring, along with a reputation for buying converts with

food, has hardly left a favorable impression. Can you see why so many of us Indians have such a distaste for what is called Christianity?

At the same time, I've been saddened to see the hatred Indians have for one another because one may be a Sikh rather than a Hindu or a Hindu rather than a Muslim. True worshipers, I thought, should love even those who believe differently. Particularly shocking has been the terrorism involving Hindus and Sikhs during the past few years here in India.

Despite the continuing episodes of violence, however, neither I nor my three older brothers and my sister-in-law have felt great fear. My sister and her husband, too, felt protected from the violence. Why, since all seven of us were raised as Sikhs? Before explaining, let me tell you something about the Sikhs.

The Sikh Religion

Sikhism is a monotheistic religion with its own scriptures, initiation rites, marriage and funeral ceremonies, and places of pilgrimage and worship. The world's

15 million Sikhs trace their beliefs back to a 15th-century Indian guru, or teacher, named Nanak. His followers were known as Sikhs, from a Sanskrit word meaning "disciple."

Nanak was born to Hindu parents in the Punjab region of northern India, his birthplace now being a part of Pakistan. The majority of his followers are from the Punjab, although Sikhs have settled throughout India and in other parts of the world. Britain alone has some 300,000 Sikhs.

During Nanak's early life, Hindus and Muslims were in constant conflict, and he was deeply affected by wartime suffering on both sides. When asked which religion he would follow, he replied: 'There is neither Hindu nor Mussulman, so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Mussulman, and the path that I follow is God's.'

Although not intending to establish a new religion, Nanak became the leader of a religious movement. Like others of his day, he taught that the caste system prevailing in India was evil. He summed up his message in three basic commandments: Work, worship, and give in charity.

The Final Guru

Believers in Guru Nanak understood that it is through the guru, or teacher, that God reveals himself. This necessitated successors, so over a period of some 200 years, ten different gurus took the lead of the growing number of Sikhs. Finally the tenth guru, Gobind Singh, indicated that his successor would not be a man. Rather, the sacred writings of Nanak, later Sikh gurus, and Hindu and Muslim "saints" would take the place of human gurus. These writings, collected into a book known as the Guru Granth Sahib, came to be viewed by Sikhs as the word of God.

The Guru Granth Sahib book is given the same honor and respect that the former human gurus received. The book is displayed and read in a special room in Sikh homes. Within the gurdwaras (places of Sikh worship), there are no idols or formal services, nor is there an altar or a pulpit. The Guru Granth Sahib is placed upon cushions on a raised platform and covered by a canopy. Its verses are read and sung to listeners.

Gobind Singh, the last human guru, also formed an organization called the Khalsa (pure ones). This is a special brotherhood of Sikhs who are willing to commit their lives totally to religious principles. In order to eliminate any caste distinctions indicated by their previous surnames, Khalsa members took the surname Singh, meaning "Lion." Female members of the Khalsa assumed the surname Kaur (Lioness and Princess). Such surnames are at times followed by an identifying family name.

The wearing of the five K's was also required in order to distinguish male Khalsa members by their appearance. First, *kesh*, an uncut beard and long hair neatly wrapped up on the head. Second, the hair was secured with a *kangha*, or comb, and normally covered by a turban. Third, there was *kachs*, or short pants, worn as an undergarment, and, fourth, *kara*, a steel bracelet. Finally, a *kirpan*, or sword, was carried for the defense of religious beliefs. These five K's constituted an identifying uniform, separating the Sikhs from other Indian groups. Although sometimes modified, Khalsa members continue such traditions today.

Unlike Hindus, who have many gods, Sikhs believe in one god. Sikhs also reject asceticism, fasting, and vegetarianism. But

A book known as the Guru Granth Sahib came to be viewed by Sikhs as the word of God

like Hindus, Sikhs generally feel that man is bound to a cycle of rebirths unless released through enlightenment. The word of God, imparted by the guru, is believed to be the only means of such release. It is thought that man's ultimate purpose is to be united with God, free from the physical body.

A Personal Search

Though raised as a Sikh, happenings in my life raised questions. At the same time, the upbringing by my father allowed me to keep an open mind as I encountered ideas different from those of our family.

My mother died when I was seven years old. This left me feeling helpless and confused. Relatives tried to console our family, saying, 'Remember that the good die young' and, 'She is at peace in heaven.' I would write her letters and then burn them, hoping that by this means she would come to know how much we missed her. Still I felt an emptiness, as I had no hope of ever seeing her again.

As I grew older, I more seriously investigated Sikhism, regularly reading the Guru Granth Sahib and fervently praying to Guru Nanak. Although we believed in one god, it was common for us also to pray to Nanak, whom we viewed as one who could help us come closer to God. Still, I puzzled over why people did bad things.

Desiring that we have the best education possible, my father sent us to a "Christian" school. While a few professed Christians seemed sincere, it was easy to see the hy-

pocrisy among the majority of them. We and other non-Christians at the school were told that the cost of our education would be covered by a foreign sponsor if we attended church and took part in its activities. Such offers appeared like a bribe to me.

But when I was 17 years old, something happened that sparked my interest in the Bible. A friend told me that wars and many other modern-day problems were predicted in the Bible. I didn't believe that could be true, so when I was shown Matthew chapter 24, I was amazed at the things prophesied. Surely, I thought, the Bible must contain much truth.

The Witnesses Call

One day in 1976 a young man, one of Jehovah's Witnesses, appeared at our home in Calcutta. He left me a copy of the publication *Your Youth—Getting the Best out of It*, which I read completely through in one day. He returned and invited me to a meeting at the Kingdom Hall. I attended, and immediately I was impressed.

Although I was casually dressed in a T-shirt and jeans, there were clearly no distinctions made among those present as to clothing, economic status, age, race, or family background. And there was sincere warmth among the people. I was invited to sit in the front row, where I listened to a meaningful talk on the question, "Does the Bible Contradict Itself?" I began to study the Bible with the help of a Witness I met

at the Kingdom Hall, and not long after, I was regularly attending all the meetings.

What I learned was so different from what I had heard at the "Christian" school I had attended. Jehovah's Witnesses do not worship Jesus. Rather, they worship Almighty God, the One that Jesus himself worshiped. Moreover, I learned that God's name, as it is given in the Bible, is Jehovah.—Psalm 83:18.

At the meetings in the Kingdom Hall, we really studied the Bible, something we didn't do in the "Christian" school. It pleased me when I learned that there is a big difference between the Catholic and Protestant religions, which claim to be Christian, and what the Bible actually teaches. Jehovah's Witnesses showed me from the Bible that Jehovah God condemns the support that the "Christian" religions give to wars promoted by their political leaders.—John 17:14; 18:36; Matthew 26:52; Isaiah 2:4.

Understandably, my associates began to view me in a different light. 'It's only an emotional experience you're going through,' my friends claimed. Relatives were very surprised and questioned my stand. However, learning the truth of the Bible has not been a passing emotional experience for me. Rather, it has enriched my life and given me deep satisfaction. Where else can one find such a worldwide brotherhood where each member genuinely practices love—not in words alone but in deeds as well?

My Family Takes an Interest

My family too felt that Bible study was just a fad and expected it to pass soon. Eventually, my eldest brother Rajinder decided to accompany me to one of these meetings. He was warmly welcomed and

likewise was impressed by what he saw. He began to attend with me. But since our Bible interest was vastly different from our religious upbringing, neither of us openly discussed it much at home. This created some problems for Rajinder, recently married.

His wife, Sunita, began to worry when her husband went off with me to the Kingdom Hall several times each week, leaving her behind. 'What is really going on?' she wondered. After some discussion, misunderstandings were cleared up, and Rajinder invited his wife to join us. While at first not completely following what was being discussed, Sunita began attending meetings with us and learning the Bible.

Another brother, Bhupinder, started to take an interest in our activities and could see the value of what we were learning and applying in our lives. He too began to study. Our remaining brother, Jaspal, did not like our associating with Jehovah's Witnesses and was fond of ridiculing me. But after some time, he came to appreciate the wisdom of Bible counsel and started studying. As a result of these studies, I was baptized as one of Jehovah's Witnesses in 1978. Rajinder, Sunita, Bhupinder, and Jaspal were baptized in 1979.

Then, after five years in England, my sister Bavi and her husband Kartar returned to India. Bavi felt that becoming Jehovah's Witnesses was our decision, but personally she wanted nothing to do with the Witnesses. We respected her feelings and did not try to push our beliefs on her. It was not long, however, before both Bavi and Kartar began to ask us many questions. Eventually, this led to a Bible study. Their faith in Jehovah and love for him began to grow, and this served as a protection during a time of religious violence in India.

Truth Was a Protection

The night of October 31, 1984, the day of Mrs. Gandhi's assassination, Bavi and Kartar hardly slept at all. By then they were living away from the rest of our family in northern India. There, many Sikhs were being killed by mobs. Some residents readily identified the homes inhabited by Sikhs—in effect giving a death sentence to their Sikh neighbors.

The following morning Bavi and Kartar awoke to a nightmare of death and destruction. Despite what was going on around them, and though they bear the surname Singh, they were not harmed. Although they were only studying, their neighbors knew them as Jehovah's Wit-

nesses, and their home was not attacked. Likewise in Calcutta, my brothers are known in the community as ministers of Jehovah's Witnesses, and this has been a protection for them.

Father's Reaction

It is true that our Sikh father has not seen the outcome he expected from his four sons and one daughter. My three brothers, while helping with the family business, do not have the drive, so common among Indian businessmen, to increase transitory material riches. Their minds and hearts are firmly fixed on the lasting spiritual riches and the peaceful new earth that Jehovah God has promised mankind. One of my brothers serves as an elder in the Christian congregation. Two of us are ministerial servants. My dear wife, Lavinia, and I also have the privilege of serving as full-time ministers in India. And my sister and her husband, now living in Africa, became baptized Witnesses in 1986.

Our father has seen the fine effects that the Bible's righteous standards have had upon us. These are things that make him happy. When he speaks of his offspring to others, he expresses pride in us. 'Tell me what wrong my children are doing as Jehovah's Witnesses, and I will throw them out of the house,' he has challenged.

My father has come to recognize that our efforts are toward something far more valuable and long lasting than the acquisition of fortune and prestige. And he has personally seen the protection we received during the recent time of violence. It is our fervent desire that one day he, along with many other sincere seekers of truth, will join us in worshiping the true God in a genuine brotherhood earth wide.

**With my wife at
the branch office in India**



EARTHQUAKES

How You Can Prepare for Survival!

"We have no knowledge of what we should do. Panic would break out." So said a meteorologist from Pakistan regarding the effect an earthquake would have in his land. In reality, few people know what to do in an earthquake. Nevertheless, the spate of disastrous earthquakes in this century has led to increased research about earthquake protection. "Awake!" has thus interviewed a number of researchers from different lands. Since their advice has proved to be remarkably similar, it is hoped that this information will be of use to readers in many lands.



Y. Ishiyama, Building Research Institute, Ministry of Construction, Government of Japan

By *Awake!*
correspondent in Japan

THREE was a rumbling," recalls Michiko, "and then a tremendous jolt that seemed to throw our wooden house up in the air. The noise of things crashing down and dishes and glasses breaking terrified me more than anything else. Suddenly, our home was contorted and balancing precariously on its foundations.

"My mother did not panic. She calmly told us to change into outdoor clothes and collect the things that were important to us. She explained that it was only a matter of time before our home would be destroyed, so we were to abandon it and go to

the hospital where my father was working."

Michiko was just a girl of 12 when she experienced one of the greatest disasters of this century—the 1923 earthquake that reduced two thirds of Tokyo and the whole of Yokohama to ashes. Thousands of homes crumbled. And when the dust settled, over 143,000 were dead. Interestingly, though, a government report issued later stated: "Those who died because of their homes collapsing accounted for about one tenth" of the total fatalities. What, then, accounted for the other 130,000 deaths?

The earthquake had struck at two minutes to noon—a time when many housewives had started fires to prepare the midday meal. The result? Countless fires

broke out in a matter of seconds! Michiko continues: "By the time we left, hysterical people packed the narrow streets. All were desperate to get away from the fires. We edged our way into the crowds. My mother told us to do our best to stay together and also where to meet in case we got separated. I remember the amazement I felt at the things people had snatched from their homes—from rice pots to heavy chests of drawers. In their confusion, they had brought things that would be of no use whatsoever!"

Air, intensely heated by the fires, rose to a high altitude, sucking in fresh air below that intensified the fires even more. Tornadoes formed, flinging burning debris everywhere. Tens of thousands of people stampeded their way into open parks for safety. The next day they were found piled four and five deep—those on top burned to death and those underneath suffocated.

Water mains were broken and communications were disrupted. In the next few days, rumors abounded that foreigners were poisoning what little drinking water there was. Vigilante groups formed and murdered foreigners. The military police arbitrarily murdered vigilantes. Unwarranted fear and panic caused the breakdown of order even among the police.

Michiko, however, was shielded from all



Earthquake photos, Yokohama City Fire Bureau

Twelve-year-old Michiko at the time of the great Japan earthquake in 1923. Note the huge, grounded ships and the devastation of Yokohama

of this. Within three hours of the earthquake, Michiko's mother had led her children to their father, following plans they had already made as a family. He, in turn, took them to a place of safety and protected them from the resulting turmoil. "How grateful I am to my parents," says Michiko, "that they remained calm and knew what to do."

Japanese authorities have since concluded that fire, panic, and rumors are by far the most serious dangers in connection with earthquakes. A government report concluded that 83 percent of the deaths in the 1923 quake resulted from homes catching fire. Fire continues to be a threat in Japan, as wood is used extensively in construction. The danger of fire is reduced considerably

in countries where other materials, such as concrete, are more commonly used. Nevertheless, panic and rumors are lethal dangers almost anywhere a quake might strike. The experience of Michiko's family illustrates that these problems can be averted by advance preparation.

Advance Preparation

How can you similarly plan ahead? First, sit down with your family and select some potential places of refuge in your neighborhood. Arrange where to meet in case you are separated, and establish which routes each can take to get there. Discuss dangerous places that should be avoided, such as gasoline stands (stations), which could explode. Because of the danger of fire, teach your family how to turn off the gas and electricity where they enter your home. Make sure everyone knows how to put out fires. If you will need help with old or sick people, arrange this with your neighbors.

Do you live in an earthquake zone? Then it may be practical to secure heavy furniture that is likely to topple over. (It is said that in a California earthquake, a grand piano on casters rolled around the room, injuring several people.) Heavy and dangerous objects, including containers of flammable liquids, should be stored down low or at least at the back of shelves. Also, anchor any propane-gas cylinders that may be on hand.

When an Earthquake Strikes

Above all, *do not panic!* The first quake is usually the most severe and seldom lasts more than a minute.* If you are able to

* Please note that the following instructions will *not* apply if you are in a house that is very old or not reinforced. Experts say that if an earthquake finds you in such a fragile building, it is best to get out immediately! "Put a big cushion or chair over your head for protection from falling tiles, etc., and move quickly," advise Japanese authorities.

move around, though, get busy. Extinguish all sources of fire. Gas leaking from broken pipes means danger, as do exposed wires and appliances left on. Therefore, turn off the gas and electricity at their sources as quickly as you can. Open a door or a large window—which could get jammed shut—so that you will have an escape route. Then get under a desk or a table. A desk's drawers serve as reinforcement. Thus, desks are often able to support several tons of weight without being crushed. Wooden desks are usually stronger than metal ones. Dr. Yuji Ishiyama of the Building Research Institute of Japan told *Awake!*: "I firmly believe that telling people to take refuge under a desk far surpasses any other advice one could give."

If no desk is available, crouch or lie *by* the side of a sofa, bed, or some other strong piece of furniture that will not topple over. Do not crawl *under*, as the legs can easily snap. Try to protect your head. Because of

Earthquake 'Survival Kit'

Following a disaster, one must often wait two or three days for help. So it is recommended that families living in earthquake zones always keep on hand a three-day supply of water and food. (Canned or dried food is recommended.) If it is necessary for you to evacuate your home, authorities recommend taking along a 'survival kit' consisting of the following:

1. A three-day supply of water.
2. A first-aid kit.
3. A flashlight.
4. A transistor radio, in order to receive accurate information and instructions.
5. Clothing, strong shoes, blankets, underclothing, towel, and tissues.

having so many walls in a small area, the bathroom may very well be your safest room.

Ironically, though, adobe homes survived the recent Mexico City quake, while buildings 8 to 20 stories high toppled. Professor Motohiko Hakuno of Tokyo University's Earthquake Research Institute told *Awake!* that this had to do with the peculiar "resonance" of the earthquake wave. Buildings react differently to different frequency waves. "Besides not knowing when an earthquake will hit," added Professor Hakuno, "we do not know what kind it will be or which buildings will be most affected. This makes it difficult to lay down rules for safety."

"Stand in the doorway," say experts in countries where door frames and lintels are built strong enough to support the weight of the building above and around. This is not the case in Japan.

What if a fire breaks out? Obviously, you should deal with it as soon as possible, perhaps calling your neighbors for assistance. Remember that however bad the fire, there is usually breathable air just above the floor.

Suppose, though, that a quake finds you in a location other than your home?

Large Buildings: Do not attempt to rush outside, as elevators and stairs can be death traps during earthquakes. If you cannot get under a desk, get near pillars or other main supports of the building. Stay away from objects that could fall on you, and avoid glass, which might break. Oftentimes, the managers of schools, department stores, and theaters have set procedures to follow in case of an emergency. So follow instructions and do not act independently.

City Streets: Get away from telephone poles, hanging signs, and signboards.

Watch out for falling roof tiles and breaking glass. If there are no parks or other open spaces nearby, seek refuge in a well-constructed building.

Underground Railway Passages and Stations: These have held up well in quakes in Mexico, Japan, and Greece. The greatest danger is fire. People, though, often panic at the thought of being trapped and make a mad dash for the stairs and exits. It is best, however, to remain underground until the initial earthquake is over and wait for instructions.

Automobiles: Roads must be left open for fire engines, ambulances, and emergency services. In Japan the roads are narrow, and we are thus told to pull over to the side of the road, stop, turn on the radio, and wait for instructions.

Beaches: Get to high ground as fast as possible. There may be tsunamis, or seismic sea waves, up to a hundred feet high and traveling at hundreds of miles per hour! Usually, the second and third tsunamis are even stronger than the first.

Of course, it is hoped that you will never experience an earthquake's horror. But with adequate preparation, many people have survived major disasters. Michiko, now 76 years old, says: "When I was a child, old people said major earthquakes came once in 60 years. I have often thought that their words have not applied in my lifetime. I have known countless severe earthquakes." Yes, we live in the times of which Jesus prophesied that there would be "earthquakes in one place after another." (Matthew 24:7) So be prepared! Stay calm and obey warnings and instructions issued by the proper authorities. You will increase your chances of surviving an earthquake!

From Our Readers

When Memorizing Comes Easy

I want to confirm how beneficial your article was on memorizing. (July 22, 1987) My four-year-old has spent considerable time with me in the house-to-house ministry. To help keep her from getting restless, I had her memorize Psalm 83:18, which she was delighted to recite at the door, with her Bible open to it. Within a couple of weeks, I read your article on memorizing and resolved to help her learn more scriptures. This month she is reciting John 17:3 at the door when appropriate. This week a man declined my sharing a Bible verse with him, and just as he was starting to close the door, my four-year-old daughter said: "Could I share a scripture?" Immediately he said yes and re-opened the door.

B.C., United States

Hope for the Mentally Ill

For 12 years I have been a victim of mental illness, suffering much from pain, disillusionment, and lack of understanding on the part of others, despite medical care and attention from a loving wife. You see, I would not accept the fact that I was mentally ill but would put my troubles down to other causes. Your articles "Hope for the Mentally Ill" (September 8, 1986) prompted me to do an about-face. I came to understand that my illness was not necessarily of demonic origin, as I had thought, and so accepted alternative explanations and submitted to medical treatment. How grateful I am to *Awake!* for the help it has given me in this and many other matters!

A. A. C., Brazil

Getting Along With a Brother or Sister

I would like to thank you for the article "Young People Ask . . . Why Is It So Hard to Get Along With My Brother and Sister?" (July 22, 1987) I am 16 and have two brothers. They often get on my nerves, and I have sometimes even wished something bad would happen to them. Nevertheless, I realize that deep down I love them. It has taken real effort to avoid getting angry each time they tease me. The last paragraphs of the article under the subtitles "Mom Likes You Best!" and "Overcoming Jealousy" have helped me a lot. I can see now that I was just like Joseph's brothers who were jealous of him.

S. L., Guadeloupe

I want to thank you for the article "Young People Ask . . . Why Is It So Hard to Get Along With My Brother and Sister?" I have a big brother with whom I always used to fight, but I'm getting on much better with him now. And since I've read your article, I'm going to try much harder. Thank you again.

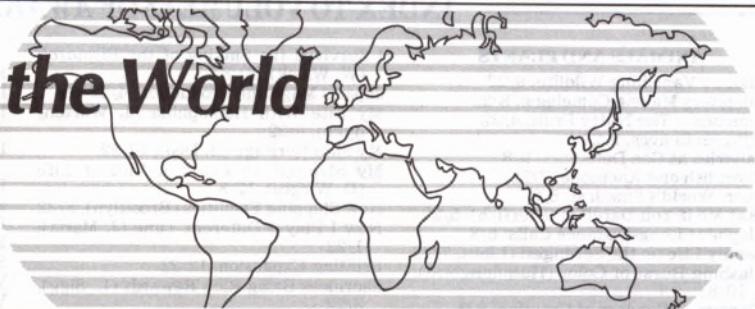
L. M., England

Papal Articles

As Catholic Christians, we read your informative magazines with interest, and we thank you for presenting factual information about the pope. ("Prayers for Peace—Who Listens?" June 8, 1987; "The Pope's Visit to Australia—Just a Pilgrimage?" July 8, 1987) Even though your teachings are contrary to those of Catholicism, we are happy to see the fairness with which you deal with such subjects.

P. O., Federal Republic of Germany

Watching the World



Fearful Surgeons

Surgeons face a perplexing dilemma with regard to operating on patients who test positive for AIDS. "At this time, it is our policy not to do the surgery," says Dr. W. Dudley Johnson, a prominent heart surgeon. "We are dealing with a procedure that has a high blood profile. There is blood all over the place. There is an absolute danger from needle sticks." A growing number of surgeons seem to have the same fear. In one survey, over 90 percent of the surgeons responding agreed with Dr. Johnson's practice of turning such patients away. "In truth," notes *Newsweek* magazine, "neither the ancient Hippocratic oath nor the modern code of medical ethics requires a doctor to treat a patient if he doesn't want to." Dr. Johnson did concede that as yet he knew of no doctor who had contracted AIDS from a patient. "I want to keep it that way," he declared.

Clergymen Rebaptized

Two Protestant clergymen, Lutheran Reinhart Weber and Klaus Hoffmann of the United Church, "were rebaptized 'biblically'" in Lensahn, Federal Republic of Germany, reports the Ecumenical Press Service. Infant baptism, explained retired pastor Weber, is "not according to the Bible." Hoffmann even asked regional leaders

of the Evangelical Church "to stop the baptism of very young children," notes the report. The reaction? He has been suspended from his pastoral duties.

Psychotic Polar Bears

Penned-up polar bears become "psychotic," reports *The Sunday Times* of London. More than half of the 15 polar bears now kept in British zoos are affected, it says.



Keeping such an active and inquisitive animal in restricted zoo conditions seems to cause severe mental disturbance in the bears, which is evidenced by their meaningless pacing and swaying movements coupled with, in some cases, self-mutilation.

Both Mates Suffer

Men with marriage problems are more susceptible to disease than are those who are happily married, say researchers Janice Kiecolt-Glaser and her husband, Ronald Glaser, of Ohio State University.

Though previous studies have shown this to be true of unhappily married women, until recently the extent to which the male immune system was weakened by marital stress was not known. However, blood tests on men with troubled marriages showed them less able to ward off two common herpes virus infections. In addition, a study conducted by researcher Christopher Coe, of the University of Wisconsin, suggested that "emotional influences on physical health can persist for a long time after the emotional problem has been resolved," reports the *New York Post*.

Killer Stress

In 1987 in Japan, sudden deaths of top business executives in their 40's, 50's, and 60's jumped to three times that of the same period the previous year. Their deaths were attributed to "unimaginable stress" that accompanies the post of today's top executives, notes Tokyo's *Mainichi Shimbun* newspaper. Though all were said to have had strong confidence in their health, harsh business conditions aggravated by inflation contributed to their stressful life. To counteract the trend, Japan's Federation of Employers Association has issued eight rules to prevent stress. The rules include: Avoiding hard schedules, exercising more than 30 minutes every day, and laughing.

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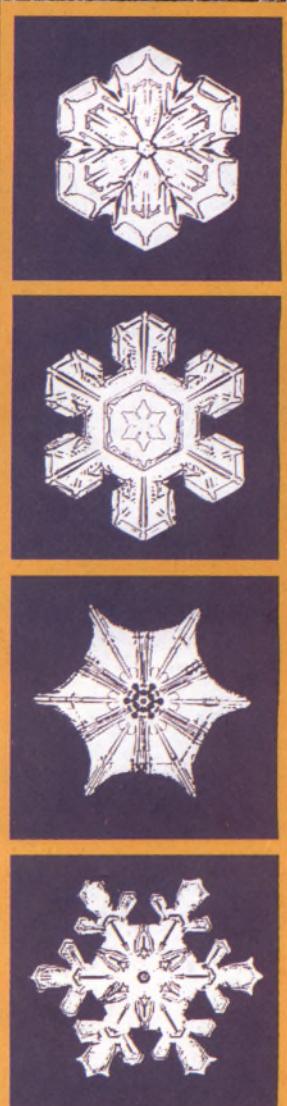


The Wonder of Snowflakes

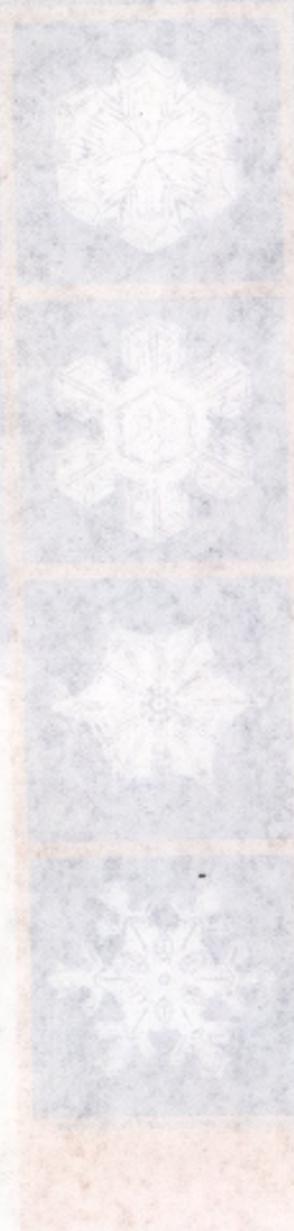
Have you marveled at the millions of delicate, featherlike flakes that fall during a snowstorm? Usually floating in the wind for an hour or more, each snowflake becomes a masterpiece of construction. Amazingly, no two have been discovered that are exactly alike, and there are enough possible combinations of patterns to suggest that there will never be such a discovery. Yet, all are six-sided in shape!

Why do all snowflakes have six sides or arms? "Lots of people have thought that there has to be some mechanical equivalent of somebody sitting at the center of the snowflake and telling all of them to do the same thing," notes Dr. James S. Langer of the Institute for Theoretical Physics in Santa Barbara, California.

Indeed, the more scientists study snowflakes, the more they appreciate, as "The New York Times" reported January 6, 1987: "Snowflakes obey mathematical laws of surprising subtlety." Do you not agree that snowflakes are a tribute to the wisdom of their Maker? "For to the snow he says, 'Fall earthward.' "—Job 37:6.



Snowflakes, Bentley and Humphreys



that's available in the millions of gallons, hydroelectric power isn't
going to make it out of existence, such
and there's no way to move, no way to
move away from the electric utility's best
and most reliable power source.

We all know that's not true, "For all those people
today that are using coal to generate electricity," he says,
"in the case of the coal industry and electric utility companies,
they're in trouble." *James C. Cullinan*

Today's coal miners
are "the last of the breed," he says.
"They're the ones that are
producing the coal that's left."
Full story online: tiny.cc/meyarw