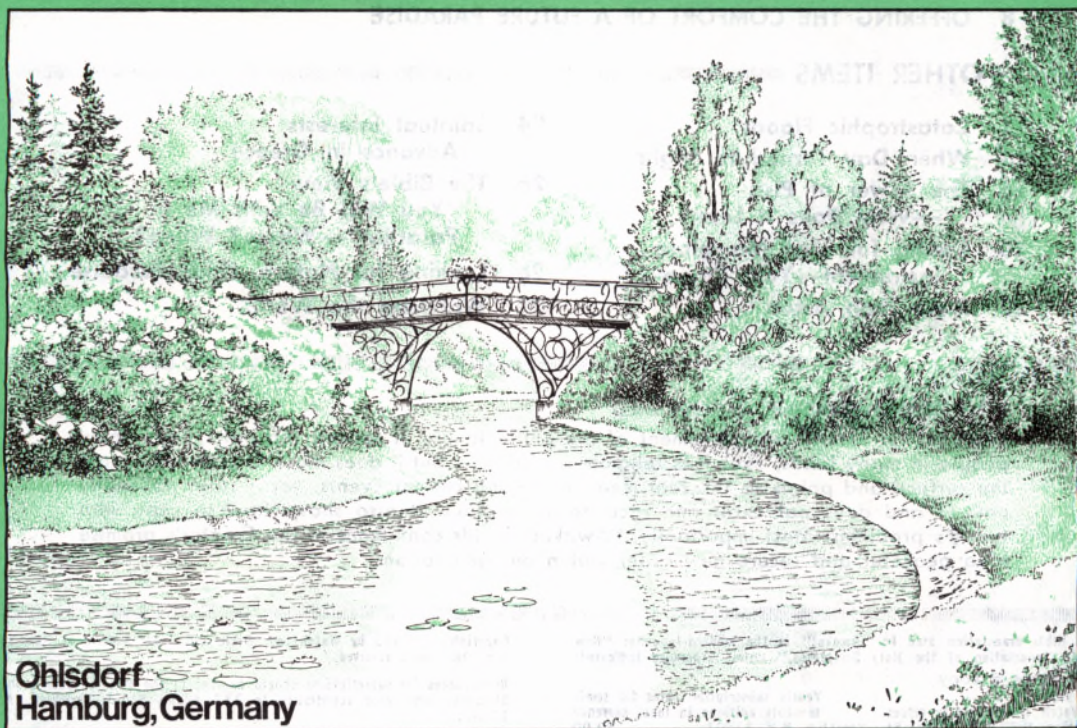


Awake!

AUGUST 8, 1979



Paradise —will you ever see it?

FEATURE ARTICLES

Is there really a sound basis for believing in a restored earthly paradise? If so, who will share in its restoration? Might you? Consider the possibilities, as set out in this series of articles by our correspondent in Germany

- 3 WOULD YOU LIKE TO BE IN PARADISE?
- 5 THE BIBLICAL BASIS FOR A PARADISE HOPE
- 8 OFFERING THE COMFORT OF A FUTURE PARADISE

OTHER ITEMS

- 11 Catastrophic Floods
- 13 When Day Turned to Night
- 16 The Tower of Pisa
—Why Does It Lean?
- 20 Caring for That Marvelous
Instrument—Your Piano
- 23 More than Arson
- 24 Spiritual Interests
Advance in Greece
- 26 The Bible's View
"You Will Be with Me in
Paradise"—Where? When?
- 28 Looking for Nature, Finds Paradise
- 29 Watching the World

WHY THIS MAGAZINE IS PUBLISHED

"Awake!" is for the enlightenment of the entire family. 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. It also shows how to cope with today's problems. Most importantly, "Awake!" builds confidence in the Creator's promise of a peaceful and secure new order within our generation.

The Bible translation used in "Awake!" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated.
Ten cents a copy

Watch Tower Society offices	Yearly subscription rates for semi-monthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$2.00
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	A\$2.50
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5	\$2.30
England, Watch Tower House, The Ridgeway, London NW7 1RN	£2.00
Hawaii, 1228 Pensacola St., Honolulu 96814	\$2.00
New Zealand, 6-A Western Springs Rd., Auckland 3	NZ\$3.00
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	₦1.40
Philippines, P.O. Box 2044, Manila 2800	₱10.00
South Africa, Private Bag 2, Elandsfontein, 1406	R1,80
(Monthly editions cost half the above rates.)	

Copyright © 1979 by Watchtower Bible and Tract Society of New York, Inc. All rights reserved.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to 117 Adams Street, Brooklyn, N.Y. 11201.

Notice of expiration is sent at least two issues before subscription expires. Second-class postage paid at Brooklyn, N.Y. and at additional mailing offices.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, R.D. 1, Box 300, Wallkill, New York 12589, U.S.A.

POSTMASTER: Send Form 3579 to Watchtower, Wallkill, N.Y. 12589. Awake! (ISSN 0005-237X) Printed in U.S.A.

NOW PUBLISHED IN 34 LANGUAGES

SEMI-MONTHLY EDITIONS

Afrikaans, Cebuano, Danish, Dutch, English, Finnish, French, German, Greek, Iloko, Italian, Japanese, Korean, Norwegian, Portuguese, Spanish, Swedish, Tagalog, Zulu

MONTHLY EDITIONS

Chichewa, Chinese, Hiligaynon, Malayalam, Melanesian-Pidgin, Polish, Sesotho, Swahili, Tahitian, Tamil, Thai, Twi, Ukrainian, Xhosa, Yoruba

AVERAGE PRINTING EACH ISSUE: 8,300,000

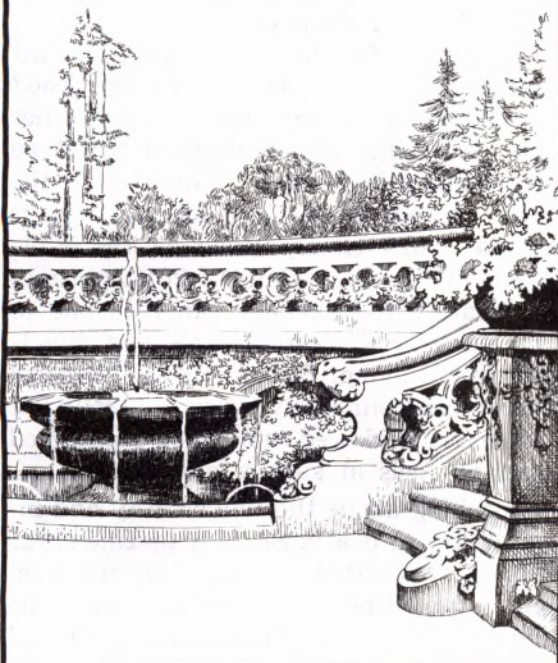
Published by

WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.

Frederick W. Franz, Pres.

Grant Suiter, Secy.

Would you like to be in Paradise?



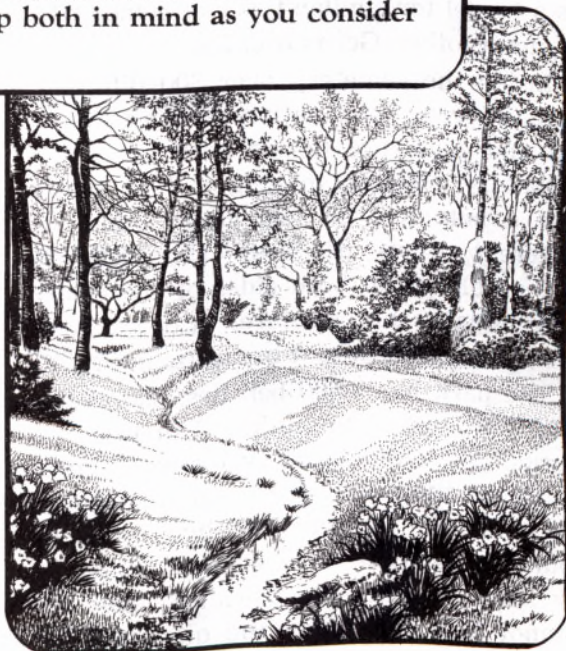
Few persons would think of any connection between a cemetery and a global paradise. But keep both in mind as you consider what is said here.

LIKE a small city nestled within the bosom of Hamburg, Germany, Ohlsdorf is growing at the rate of some 220 persons a week. It is graced with some 10,000 trees and bushes, lush with flowers of many colors and varieties.

Hundreds of thousands of persons visit Ohlsdorf every year. And I venture to say it is a place you might like to visit, but hardly a place where you would want to stay. The fact is, its over 1,200,000 permanent residents would have preferred not to have come in the first place. Yes, despite its being such a beau-

tiful place, it really is no place to live. You see, Ohlsdorf is a cemetery! With its 403 hectares (996 acres), it is one of Europe's largest cemeteries. If all its over 1,200,000 "inhabitants" had been buried in normal-sized graves placed side by side they would form a two-meter (6.5-ft.)-wide strip reaching 1,100 kilometers (684 mi.), from Hamburg, Germany, to Vienna, Austria!

But Ohlsdorf meant little to me until one sunny September day when I drove there to deliver a funeral talk for the deceased mother of a good friend of mine. The sermon was to be given in funeral parlor No. 10, and I remember asking myself: "Can the cemetery really be so large that at least 10 halls are needed?" When I got there I was amazed. And the more I saw, the more amazed I became. It was like



being in a beautiful park, in a paradise.

Beginnings of Ohlsdorf "Paradise"

And how did this "paradise" come about? In the latter half of the 19th century Hamburg's existing regional cemeteries were no longer large enough to care for the needs of the increasing population. So plans were made to locate a civic interdenominational cemetery in the Ohlsdorfer Fields, near a village of the same name, about 10 kilometers (6 miles) outside Hamburg. In later years the village became part of Hamburg, but the cemetery has become so well known that inhabitants of the area speak of persons who have died as "being in Ohlsdorf."

Johann Wilhelm Cordes, its founder and designer, felt that in a cemetery, to use his own words, "beauty should captivate the eye and plants should conceal the grave." In this he succeeded, because Ohlsdorf's beauty cannot be denied nor can its plant life be overlooked. Cordes' plans served at the turn of the century as a model for similar types of cemeteries in many other German cities.

Inside the cemetery over 300 different kinds of trees, some native to North America and Asia, are tagged with small explanatory plaques, making it look much like a botanical garden. Every June, 29 different types of large rhododendron bushes bloom on both sides of the cemetery's main thoroughfare, "Cordes Avenue," turning it into a breathtaking sight.

The park has 2,500 benches, 650 chairs and 660 water fountains. Hundreds of ducks, geese and black swans make their home on the ponds scattered throughout the area. So you can rest by a pond or fountain listening to a concert presented by these "feathered musicians." Yes, one cannot help but enjoy the quiet and re-

laxing atmosphere. It was such beauty and peaceful conditions that started me thinking about paradise.

Reflections on Paradise

A paradise for the living would be most welcome, but why a paradise for the dead? No doubt one of the reasons why Cordes and others like him have built this type of cemetery is to help to take away the sheer tragedy of loss by death. Death is indeed man's enemy, even as the Bible pointedly says. (1 Cor. 15:26) At times of great sorrow, beauty can help one to appreciate that, despite one's loss, life is still worth living. But no physical kind of beauty can completely erase the feeling of loss that a widowed mother or a bereaved husband feels at such a moment.

Speaking about the universality and inevitability of death, *Stern* magazine says: "He arrives either too early or too late; but arrive without fail he does, and in the end he always wins. His name is death." Faced with such an inevitability, is being in the kind of paradise represented by Ohlsdorf the best we have to look forward to? If so, that is scarcely a comfort. Who really wants to be a permanent resident in *that* kind of paradise?

I began to think how strange it is that, for many today, walking in a beautiful park seems to be as close to paradise as they ever hope to come. Is that true of you? If so, why? With all man's technical and creative abilities, why is it that an earth-wide paradise appears incredible? Yet how would it be if the whole globe were a paradise, maybe something like the garden of Eden in the Bible account of Adam and Eve? Is God—who made the earth in the first place—interested in restoring paradise? And particularly important to us, do we have any sound reason to expect that he might make an earth-wide paradise in our lifetime?

The Biblical Basis for a Paradise Hope



ACCORDING to the Bible, mankind's history began in a garden or paradise, in Eden. What was it like? We do not have complete details, but the reliable ancient record says that it was a garden with "every tree desirable to one's sight and good for food." (Gen. 2:9) Sounds good, does it not? And where was that garden located? Giving indication, Genesis 2:10-14 says:

"Now there was a river issuing out of Eden to water the garden, and from there it began to be parted and it became, as it were, four heads. The first one's name is Pishon . . . And the name of the second river is Gihon; it is the one encircling the entire land of Cush. And the name of the third river is Hiddekel . . . And the fourth river is the Euphrates." Thus, scholars have suggested an area in the Middle East, in what is now eastern Turkey. God's original purpose was that in time the garden paradise in Eden would be expanded until it covered the globe.—Gen. 1:28.

Do you believe that this garden of Eden actually existed? German theologian and Bible translator Hans Bruns, commenting on these verses, offered this interesting observation: "The rivers are meant to indicate that this is not a fairy tale, but rather something that actually happened here on earth." But we have other reasons, also, to have confidence in the existence of that paradise of the past.

An Earthly Paradise—Past and Future

Memories of mankind's original paradise home endured. The *Septuagint* translation of the Hebrew Scriptures into Greek (280 B.C.E.) rendered *garden*, with regard to Eden, with the word "paradeisos," from which we have the English word "paradise." In his God-given language Adam doubtless told his descendants about the garden or paradise where he had lived. It was only logical that after being expelled from that original paradise man would look forward to a possible restoration. Af-

ter the confusion of languages at Babel, people were scattered to the four winds, but they took their religious knowledge with them. Although differing cultures and geographic conditions tended to distort the original report about paradise, we find in the folklore of numerous ancient civilizations recollections of an original paradise. Writing in the Canadian journal *Studies in Religion*, John Navone points out: "Some belief in paradise as either an original or a final state is probably to be found in all religions."

The hope of a future paradise was alluded to in many prophecies about the Promised Land and the coming reign of the Messiah. As an example, the prophet Isaiah foretold: "For Jehovah will certainly comfort Zion. . . . he will make her wilderness like *Eden* and her desert plain like the *garden of Jehovah*." That meant a change from wilderness and desert conditions to one of verdant growth, of para-

after 70 years of captivity in Babylon. Compared to its desolate condition during their exile, the land became paradisaic. But that was not the end of the matter. According to the Scriptures an even grander event was still future. Almost 800 years later the apostle Peter repeated Isaiah's promise of a coming "new heavens and a new earth." (2 Pet. 3:13) Also, according to Revelation 21:1, the apostle John saw in vision a yet future "new heaven and a new earth."

Logically the prophecies of a coming "new earth" do not refer to a new globe. (See Psalm 104:5; Isaiah 45:18.) Yet the establishment of a "new earth" in the sense of a new earthly society wholly dedicated to God and interested in promoting his worship will undoubtedly bring resultant physical changes on the actual earth. Such a human society could rightfully expect to have divine blessing, and this will be reflected in the literal earth. During the funeral talk given at the Ohlsdorf cemetery I brought up this point, quoting, among other texts, Psalm 67:6, 7: "The earth itself will certainly give its produce; God, our God, will bless us. God will bless us, and all the ends of the earth will fear him."

In the above-mentioned vision at Revelation chapter 21, John saw the ruling part of God's new system directing its attention to the earth. With what results? "With that I heard a loud voice from the throne say: 'Look! The tent of God is with mankind [note that God is spoken of as being with men, not men with God in heaven], and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.'" (Verses 3, 4) Does this not sound like paradise, a paradise restored to earth?

In Future Issues

■ **No Longer "Missing Life's Purpose"**

■ **Can Our Earth Survive?**

■ **Stop the Inquisition in Argentina!**

dise. The prophet also spoke of building houses, planting vineyards, with long life in which to enjoy the earth's produce. —Isa. 51:3; 65:21-23.

These words had a fulfillment when the Israelites returned to the Promised Land

It is true that in most churches little is heard about the Bible's promise of a future earth-wide paradise. However, during the funeral discourse I pointed out that knowledge of that earthly paradise was common among true worshipers both before and after the introduction of Christianity in the first century. It was not until later, *after* the foretold apostasy from Christianity had set in, that belief in the restoration of an earthly paradise began to wane.

Bible chronology and the fulfillment of prophecies indicate that the time is near when God will step in to destroy the present wicked system of things and replace it with the righteous rule of his Son, Christ Jesus—a “new heavens.” The earthly survivors of this time of trouble will serve as the nucleus of a “new earth.” Persons now serving God faithfully have a very good prospect of seeing paradise. But not only seeing it; they will have the privilege of assisting in its restoration. Would you like that?

Man's Share in Restoring Paradise

No lazy man's paradise this; it will be a place of satisfying activity. (Compare John 5:17.) Restoration of paradise will be accomplished by individuals carrying out the command given to man in the original paradise: subdue the earth, cultivate it and care for it. Man's willingness to do so in harmony with divine instructions, coupled with God's blessing, will bring about a gradual spreading of paradise conditions throughout the globe.—Gen. 1:28.

Many persons today are frustrated with their work, for it often is monotonous and seems to accomplish little more than offering the means to survive from one day to the next. What a contrast, though, in the picture conveyed by the prophetic words of Isaiah: “People will build houses and get to live in them—they will not be

used by someone else. They will plant vineyards and enjoy the wine—it will not be drunk by others. . . . They will fully enjoy the things that they have worked for. . . . I will bless them and their descendants for all time to come.” (Isa. 65:21-23, *Today's English Version*) Conditions comparable to that will exist in the coming earthly paradise. Can you imagine how satisfying it will be to apply your energies and talents to such work?—Eccl. 2:24.

Would you enjoy helping to restore paradise? Jehovah's Witnesses have this as their hope. That is why they study the Bible and encourage others to do the same. They know that an accurate knowledge of God's purposes and of his requirements for life is a *must* in order for one to have the privilege of sharing in this rewarding activity. Let them help you to find out more about *your* prospects of living to see paradise.

In spreading this encouraging message of a restored earthly paradise they are copying their Leader, Christ Jesus, who, up until his dying day, spoke to others about his kingdom and its blessings. One of his last recorded statements before he died were the words to an evildoer hanging alongside him on a torture stake: “Truly I tell you today, You will be with me in Paradise.”—Luke 23:43.*

Even as Jesus' course demonstrated, we should not keep good things to ourselves but lovingly share them with others. In reality, we are obligated to make known to as many persons as we possibly can this comforting hope of a future earthly paradise. A funeral offered me a good opportunity to do this. Since all of us at some time need to comfort a friend or relative who has lost a loved one in death, you may find some of the Scriptural thoughts included in such a funeral discourse helpful.

* There has been considerable controversy over the proper rendering of these words that can have great meaning for all of us. For a detailed discussion of this text, see pages 26-28.

Offering the comfort of a future paradise

MOREOVER, brothers, we do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope." So wrote the apostle Paul. After giving assurance concerning the resurrection hope, he concluded: "Consequently keep comforting one another with these words." (1 Thess. 4:13, 18) Offering comfort is what a speaker at a funeral service basically wants to do. But it is also what all of us can do for others who sorrow because a loved one has died. What, then, can we offer in the way of comfort?

Sorrow is a very natural human reaction. There are numerous examples in the Bible of God's servants who showed sorrow at the loss of loved ones. For example, the Scriptures tell us that "Joseph fell upon the face of his [deceased] father and burst into tears over him and kissed him." (Gen. 50:1) Also, the sons of Israel "proceeded to weep for Moses on the desert plains of Moab thirty days" following his death. (Deut. 34:8) Helping us to understand that sorrow is no sign of imperfection, John 11:35 says that the perfect man Jesus "gave way to tears" in connection with the death of his friend Lazarus.

True Christians properly sorrow when relatives, friends or neighbors die. They will miss these deceased ones for whom they had affection. (John 11:36) But because of Christians' Bible-based hope, they

do "not sorrow just as the rest also do who have no hope." That is, they do not give in to unlimited grief and extreme displays of emotion as sometimes is the case with persons who do not have accurate knowledge about death and resurrection. Nevertheless, Christians should be sincerely interested in caring for the dead in a dignified way and in offering comfort to survivors.

One means of doing so is in connection with the funeral itself. If a request is made, the body of overseers in a congregation of Jehovah's Witnesses can arrange for a capable speaker to deliver a funeral talk, at a location such as the funeral home, or the gravesite before burial. There is no charge for this comforting service. And it is comforting, since the speaker arranged for through the congregation will be one knowledgeable about God's Word. He will be someone fully conscious of the seriousness of the occasion, a man capable not only of offering comfort to those who have suffered loss but also of building up spiritually those in attendance. This is done by explaining the marvelous hope the Bible gives, in short, the hope of a future earthly paradise in which both the living survivors and the resurrected dead can have a share.

Funeral services conducted by Jehovah's Witnesses may begin with a song if desired. That is particularly so at memorial services held at Kingdom Halls. Among songs in their songbook often used are



those entitled: "The Resurrection Joy" (Number 53, based on John 11; 20:18; Revelation 20:13), "Throw Your Burden on Jehovah!" (Number 87, drawn from Psalm 55), "Balsam in Gilead" (Number 97, employing Jeremiah 8:22) and "The Resurrection—God's Loving Provision" (Number 98, based on Jesus' words at John 5:28, 29).

Often the speaker will include some words about the deceased person. It may well be that while alive he had been exemplary in his Christian devotion, had successfully met various trials through applying Bible principles or in other ways had shown that he desired to make a good name with God. (Eccl. 7:1) Those attending such a funeral may find such warm remarks comforting and also helpful as they strive to lead Christian lives.

The speaker will likely bring in as well the Bible-based hope for the dead that the deceased knew of, if he or she had been a true Christian. Also there might be some tasteful remarks to the effect that because all of us are sinners, including the deceased, death is inevitable in the present system. It is the common heritage of all.—Rom. 5:12; 6:23.

The speaker does not foster among the survivors the false hope that they can in any way help their loved one by paying for Masses or something of the sort. No amount of ceremony will bring the dead back nor change that one's standing before God. (See 2 Samuel 12:19-23.) But what a comfort to know that the dead are unconscious, not undergoing torment or suffering! And to know that the future of a dead loved one is in the hands of a just and loving God, who has made a resurrection provision, is a comfort itself.—Eccl. 9:5, 10; Deut. 32:4.

A scripture quoted in the funeral discourse given in Ohlsdorf is the one found at Psalm 90:10, which says: "In themselves the days of our years are seventy

years; and if because of special mightiness they are eighty years, yet their insistence is on trouble and hurtful things." Statistics back up the Bible. According to *The World Almanac* (1979), human life-expectancy rates range from between 30 and 40 years in such countries as Bangladesh, Benin, Chad and Mali to a high of just over 70 (but well below 80) in Iceland, Japan, the Netherlands and a few other countries.

Accordingly, some might liken their "life account" to a bank account, at birth credited with about 25,600 days. When young, this might sound like a great deal of time. Still, at best, when a person is 25 about a third of his days have been used up, like money spent. Like a dwindling bank account the remaining time of life lessens with every passing day. At 35 one's life at best is almost half over. But even at that, just as a sudden recession or an unexpected turn of events can wipe out a person's bank account, unexpected circumstances can suddenly deplete a person's "life account." Is this the purpose or scheme of life, for one's days to be spent in this way, all the while being full of "trouble and hurtful things"? The death of a loved one often gets survivors thinking about this serious matter.—Eccl. 7:2.

Still, it is possible to offer comfort to mourning ones. You can point out that man's Creator lives a purposeful life, and forever. If, as the Bible says, man was created in His likeness, why should man's life then be so short? (Gen. 1:27) This seems hard to harmonize with the God of love we learn about in the Bible, a God so obviously interested in the happiness and contentment of his creatures. But what a comforting relief it can be to learn and accept from the Bible that God can undo death!

The Scriptures assure true Christians that they are serving the God "who makes the dead alive." (Rom. 4:17) Jehovah God

promises to do away with death by emptying mankind's common grave of the dead, returning them to life in an earthly paradise. With such a hope, no wonder God's servants do "not sorrow just as the rest also do who have no hope."—1 Thess. 4:13.

Looking Ahead to Paradise

In a funeral talk or even when you personally comfort a bereaved person, often attention may be called to God's original purpose for the earth. That purpose was for the paradisaic garden of Eden to be extended to cover the entire globe. (Gen. 1:28) We can trust that God's purpose cannot, no, will not, be thwarted. True, in his wisdom he permitted imperfection to continue among humans until his Son would come to earth and offer a ransom

sacrifice, and until the heavenly kingdom would be established. But we can be absolutely confident that a paradise *will* be restored earth wide. So the dead who come forth in the future earthly resurrection actually will be in line to experience a life far better—more peaceful and rewarding—than that before their death. What a comfort can be that assurance backed up by God's Word!

It was with these thoughts still running through my mind that I bade farewell to the bereaved relatives and acquaintances of my friend's deceased mother. Leaving the beautiful parklike paradise of Ohlsdorf, I had to rejoice in the hope of the other kind of paradise just ahead—an earthly paradise for the living, but one in which even the dead will be able to share.

Report from Brazil

Catastrophic Floods

THE awesome power of water is well known. When its power is harnessed it is a valuable servant of man. But there are times when its power is unleashed in sudden outbursts of devastating force.

Early this year Brazil experienced firsthand the destructive power of water. Unprecedented floods struck panic in an area the size of France, Belgium, Holland and Portugal combined. "One of the worst natural disasters ever to occur in Brazil," one magazine said. The whole state of Minas Gerais, much of Espírito Santo, the north of Rio de Janeiro State, and eventually South Bahia were badly hit. The flooding of the two main highways to the northeast of Brazil cut the country in two.

An eyewitness describes what happened as he endeavored to travel from Brazil's northeast to São Paulo at the height of the calamity.

In the Disaster Zone

"Our bus arrived in Linhares, Espírito Santo State. The picture before us was pathetic. Some 40 days of rain had caused havoc. The Doce River had flooded the area and swept away everything in its path.

"Along the riverbanks the waters rose so fast that there was no time for anyone to run to safety. Cattle farms simply vanished.

"Would we be able to proceed to São Paulo? The military police stopped all

through traffic. The main highway had suffered great damage. Scores of bridges had been broken off by the waters like matchsticks. Our attempt to cross the river by canoe, in the hope of picking up a bus on the other side of the river, was in vain.

"One day after another passed. We men slept in the bus, while the women and children were kindly put up by local people during the night. Many were without money. One woman on our bus did not eat for two days so that she could buy food for her seven-year-old

daughter. Another one chewed on green avocados, because her money had run out. Of course, when we realized their plight, we decided among us to collect money and to buy food for all, as well as milk for the children.

"There were seven buses stuck in Linhares. Food was running low in the city, so we were told to move on. But the passengers were afraid. Finally, a shopkeeper came to our help and let us use his warehouse, about two kilometers (over a mile) outside the city. Here we received rations supplied by the government.

"The waiting and uncertainty, the smells of burst sewage pipes and dead bodies created tension. Some fighting broke out, but no shooting on our bus. Others were not so fortunate. After five days the waters stopped rising and we were allowed to move on. I thanked God when we arrived in São Paulo. It seemed like the end of a nightmare."

The Sad Results

By the middle of February, the death toll was calculated at over 300, but many termed this official figure as far below reality. In fact, in the Doce River valley at least 330 are said to have been swept into a wet grave as the rising river unleashed its fury. Others were buried when landslides caved in their homes. Out of a population of 14,000,000 in the area, more than 8,000,000 persons were directly affected.

While loss of life cannot be counted in terms of money, destruction of property is calculated in the millions of dollars. Official overall estimates of casualties and destruction are incomplete, but according to the Coordination Office of Civil Defense, in Minas Gerais State alone the following figures are confirmed: 250 dead, 172,400 lost their homes, 16,000 houses and 712 bridges were destroyed, 90 roads were cut, and 294 towns were affected. Total damage in the state of Minas Gerais alone amounted to 2.8 billion cruzeiros (\$113,017,154, U.S.).

Humanitarianism

Although some looting was reported and certain individuals exploited their fellowmen, there were many cases of humanitarianism. Government forces worked untiringly in rescue operations and in supplying food and medicine.

Christian elders of Jehovah's Witnesses in Vitória got in touch with their brothers in the areas hit by the flood. Locally they



collected food, clothing and blankets and took these right away as a relief ministration, imitating first-century Christians. —Acts 11:29, 30; 12:25.

As soon as the congregations in São Paulo and Rio de Janeiro heard of the calamity, they began to send donations in the form of money, clothing and bed linen for their ill-faring Christian brothers. Wherever possible, telephone calls were made to all congregations affected in some way. And a representative of the Watch Tower Society's office in São Paulo flew to the afflicted areas with relief funds.

Food and clothing were shared with friends and neighbors. The Witnesses in Governador Valadares were especially commended by the local military and civil authorities for the spirit they showed in a time of unequalled calamity. One Kingdom Hall was used to put up neighbors whose houses were flooded. Another congregation used its Kingdom Hall to cooperate with the authorities in the preparing and distributing of food. By February 13, they had provided some 30,000 meals, using their equipment along with raw materials supplied by the government. The Witnesses' experi-

ence in mass feeding was greatly appreciated.

Meanwhile, the Brazilian government has taken further steps and furnished 1.5 billion cruzeiros (\$67,415,730, U.S.) for emergency measures. But despite all help extended, it may take years to erase the marks of the flood's fury.

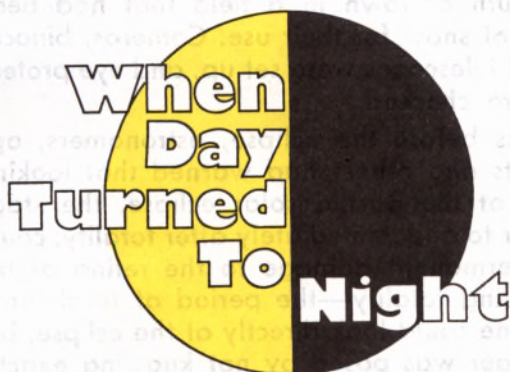
Is There an Explanation?

The weather situation was most unusual, with floods in Brazil's center and east while there was drought in the south. No one could remember anything before that might compare with it. But why did it happen?

A noteworthy report published in "O Estado de S. Paulo" says that scientists recognize "that man liberates too much carbon dioxide—through the burning of coal and oil and the destruction of forests. Due to this, the heat produced by sunlight penetrating the atmosphere cannot escape, causing the heating up of the lower atmosphere and producing more rain in some regions, bad droughts in others and melting of the polar ice."

Whatever the causes may be, it is evident that, to avoid such disaster, man needs help from a source that can control forces greater than he is.

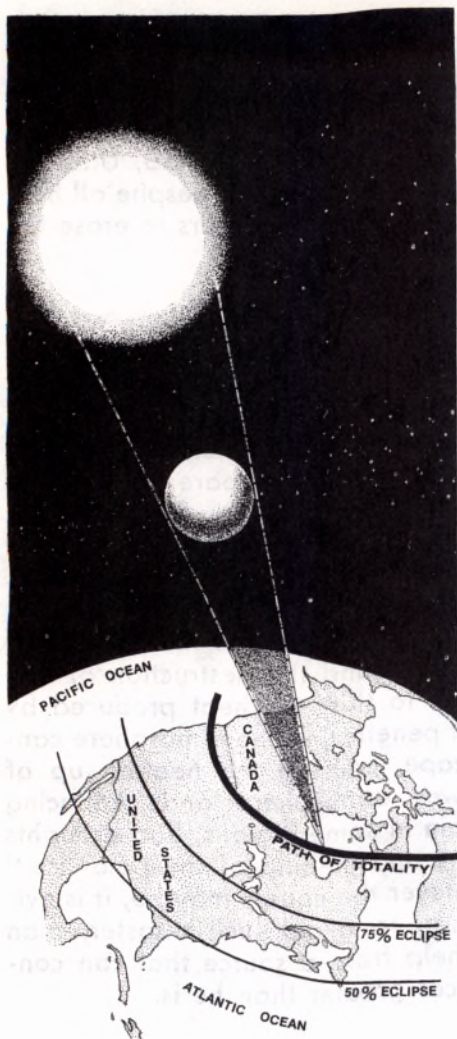
Report from Canada



FEBRUARY 26, 1979, will long be remembered by many Canadians in central Manitoba. At 10:47 that morning, broad daylight abruptly turned to night. It was a total eclipse of the sun.

The moon's orbit around the earth had brought the moon directly between the earth and the sun, completely blocking out the sun's light wherever the moon's shadow was projected onto the earth.

Because of the speed at which the shadow raced over the face of the earth,



the time of total darkness as seen by observers in the center of the path of totality was slightly more than two minutes. The shadow traveled at about 3,000 km (1,900 mi.) per hour and darkened a path approximately 270 km (170 mi.) wide.

Viewers of solar eclipses generally speak of them as being "one of the most dramatic of all

celestial spectacles." The writers of the Rand McNally "Atlas of the Universe" describe a solar eclipse as follows: "A total eclipse of the Sun is probably the most magnificent sight in all nature. For a brief period, as the Moon hides the brilliant solar disc, the Sun's atmosphere flashes into view; the red prominences and the pearly corona dominate the scene, and the sky darkens, so that stars may be visible."

Solar eclipses are more than simply impressive entertainment. Total eclipses provide opportunity for scientific study of the sun's corona that cannot be carried out at any other time.

Center of attention for the celestial display this time was the area just north of Winnipeg, Manitoba, in Canada—an area picked by scientists as "the best place to observe total darkness." Other eclipse watchers positioned themselves along the path of totality, which would begin off the Pacific coast of the United States, swing across the northwest, and then travel northward through Canada to Hudson Bay and on to Greenland.

One of the few populated areas that lay directly in the center line of the path of totality was the tiny town of Arborg, about 113 km (70 mi.) north of Manitoba's capital city, Winnipeg. Eclipse enthusiasts and scientists from all over North America and other parts of the world converged on Manitoba, and many of them on Arborg. It was estimated that at least 20,000 visitors traveled to Manitoba to view the eclipse.

To their joy, at sunrise the skies over central Manitoba were clear. At Arborg, visitors gathered south of town in a field that had been cleared of snow for their use. Cameras, binoculars and telescopes were set up, and eye protectors were checked.

Weeks before the eclipse, astronomers, optometrists and others had warned that looking directly at the partial solar eclipse, the stage just prior to and immediately after totality, could cause permanent damage to the retina of the eye. During totality—the period of total darkness—one could look directly at the eclipse, but the danger was posed by not knowing exactly

when totality would begin and end. As well, because of the short duration of totality, viewers would be tempted to continue looking at the eclipse right into the eye-searing time when the sun would come out from behind the moon.

At 9:36 a.m. the first stage of the eclipse began with an ever-deepening twilight. It looked to us as if someone had taken a bite out of the side of the sun—and kept on nibbling as the partial eclipse gradually progressed toward totality.

When the total eclipse approached, the darkening of the sky speeded up and an eerie glow appeared in the north-eastern sky. At approximately 10:47 a.m. the circle of the moon exactly covered the sun, blacking it out completely. The sight was, as astronomers have called it, "the glorious phenomenon of totality." The entire sky was darkened, much like a night with a full moon, except for a glow extending all around the horizon. The pale halo of the sun's corona came into view, framing the moon's black disk with glowing crimson-red flares. Around us we could feel a drop in temperature and a brisk wind coming up.

Car lights were turned on. Birds and chickens went to roost and animals acted peculiarly, probably frightened by the sudden darkness.

The crowd of viewers gathered in that small field south of Arborg, struck by the scene above, let out a spontaneous cheer. Others just stood and watched in silent awe.

At 10:49 a.m. a bright light like a brilliant diamond ring suddenly flared out on the right-hand side of the dark moon when the sun started to reappear from behind the moon. As

the thin crescent of the sun grew, its rays lit up the white snow around us. Just as suddenly as it had vanished, bright daylight returned. The spectacular show was over.

A writer for the Winnipeg "Free Press," Alice Krueger, said: "The solar eclipse was such a humbling experience, it should really happen more often. At a time when it's all too easy to get caught up in one's own self-importance, there's nothing like the eclipse to put things back into proper perspective.

"It forced one to contemplate the vastness of the universe and what a small part of it all our planet earth really is. It made one stop and think and it reminded us of how insignificant we, as individual human beings, are in the scheme of things."

The Bible psalmist was led to say something similar years ago: "When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind, and the son of earthling man that you take care of him?"—Ps. 8: 3, 4; compare Isaiah 40:26.

Scientists tell us it will be sometime in the 23rd century before residents of this area of Manitoba will again witness a total solar eclipse. The amazing thing is that the movements of the sun, moon and earth are so precise and dependable that scientists are able to pinpoint far in advance the time for such an event.

All of this gives evidence of the dependability of the Creator, Jehovah God, the One who is 'the Father of the celestial lights, and with whom there is not a variation of the turning of the shadow.' (Jas. 1:17) May such celestial phenomena aid us to appreciate his awesome majesty.





THE TOWER OF PISA —Why Does It Lean?

By "Awake!" correspondent in Italy

CERTAIN well-known cities in the world owe their fame to some unique aspect of the city's architecture or to an artistic masterpiece that has been handed down through history as an almost chance bequest. This is true of the town of Pisa, here in Italy. The name of this onetime maritime republic would be almost unknown today were it not for the famous leaning tower that has stood there for more than 700 years.

A visit to the Tower of Pisa is an unusual experience, and should you happen to visit it together with the "expert" who accompanied me on my visit, then you will enjoy it all the more. Let me tell you about it.

My First Impression

In all candor I must say that on my journey through central Italy I stopped off at Pisa only to see the tower. (I hope the townspeople will not be offended by my saying so.) Now I know that the town is worth a visit for many other reasons.

The tower is majestically set in the

center of a large square, and its style is so extraordinary that it seems almost as if it were meant to lean over to defy the natural law of gravity. At first sight it is quite fascinating, and one gets the impression of being in front of a motionless giant poised on one leg. As I walked across the square I could not take my eyes off it. Gazing up at it from close quarters, especially on the leaning side, I felt as if it were about to fall on top of me at any minute. So much so that after a moment, looking furtively around to be sure nobody was watching, I walked—as nonchalantly as possible—to the other side. Now I could admire it at my ease.

The Guide

I was still intent on my elementary considerations, which had more to do with geometry than art, when my thoughts were interrupted by a voice with a typically Tuscan pronunciation.

"Fifty-four meters, six centimeters [177 ft., 4.3 in.]."

I turned around to thank whoever it was for this information and saw a young boy standing there. He was rather plump and had a very wide-awake look. I noticed the satisfied expression on his face and realized he had given me the answer to the question that had formulated itself in my own mind at that very moment.

"After people have been looking at it for about 30 seconds they usually wonder how high it is. You were perfectly in line with the average," was the reply that made me blink. "Would

you like me to guide you on a visit to the tower?"

I did not reply immediately but raised my eyes to have another look. Either it was the new angle of observation or else the invitation I had just received that made it look as if it were leaning over still farther.

"Oh, I see, you're afraid!"

Maybe it was true, or maybe I just needed to be reassured. He seemed to understand this too, and before I knew it he was reeling off an interminable list of historical information that, on my checking up with the local guidebook, proved to be really accurate. I think he was trying to convince me that if the tower had been standing for such a long time it was hardly likely to fall down right now.

I was informed that the tower was built as the bell tower for the nearby cathedral and baptistry. It was designed by Bonanno Pisano, and the first stone was laid on August 9, 1173. After various interruptions the work was finished in 1370 by Tommaso di Andrea Pisano, but it appears that as early as 1298 there are records testifying to its leaning angle. The most reassuring fact is that up to now it seems to have resisted more than 100 earthquakes and the much more damaging effects of the second world war when nearby areas were under heavy bombardment and a few columns were blasted off by cannon fire.

The Problem of Its Leaning Angle

Faced with such accuracy of detail,

I could only nod in agreement. But finally I plucked up courage to ask the question that had been bothering me from the beginning: "But . . . was it built with a lean or did it lean over afterward?"

Rather warily I awaited his reaction but was relieved to see by the thoughtful expression on his face that I had not asked an utterly silly question.

"As a matter of fact, that is exactly the question experts have been puzzling over for years. Some affirm that it was meant to lean over to give it an original touch. However, the majority maintain that it was the clayey subsoil impregnated with water from underground sources that gave way after the building had been initiated and that then the project was continued with all due precaution, in its leaning state. Nobody knows for sure exactly what happened . . . only the tower knows," he said looking at it affectionately, "and that can't speak to tell us about itself."

Then he told me several legendary stories handed down through the centuries to support various theories. One story has it that the tower was built leaning over because a hunchback wanted it to be in his likeness. Another says it was tilted by the force of the wind. In the 18th century it was held that the tower was not leaning over at all but only seemed to do so as the result of an optical illusion.

My guide recited all this information with an air of having already repeated it a hundred times before and also with a certain complacency, so I was tempted to try to find a question he could not answer. I had a try: "Do you know how much it weighs?"

"Fourteen thousand five hundred tons," came the answer, quickly followed up by: "At the top it has an inclination of four meters thirty-one centimeters [14 ft., 1.7 in.], which increases by .7 or .8 millimeter [about .03 inch] per year."

Even this time he had been able to an-

swer me. I decided to play my last card. "And when is it going to fall down?" I asked in rather an ironic tone.

"That's obvious! When its center of gravity falls outside the area of its base. Over a certain inclination weights . . ."

I realized that it was no use trying to win against this walking encyclopedia so I decided that it would be better to make serious use of him: "Can't anything be done to stop the tilt from worsening?"

"Many solutions have been thought up and some have been tried out. In 1933 they even gave it 361 injections . . ."

"They did what?" I exclaimed in surprise.

"Now, whatever did you think I meant . . . injections of cement . . . all around here, 93 tons of it all together."

Of course, it was obvious, and I felt rather abashed by my first reaction. However, just to let him see that I was not wholly ignorant on the subject, I said I had read that in 1966 a world appeal had been made to stop the tower from leaning over any farther and that experts had been in general agreement about the need to stabilize the ground in the immediate vicinity. Some suggested that it should be prohibited to pump water out of the ground within a radius of one and a half kilometers (about 1 mi.); others thought that the inclination only worsens when the water table falls below 50 meters (164 ft.) and therefore the difficulty could be overcome by keeping the level stable by means of a system of pumps to take water out and pump it back in again according to the need of the moment.

The young boy also showed a knowledge of these details and continued the discussion by adding, "Then there are those eccentric ideas that some strange characters invent every so often."

"Such as what?"

"Once an inventor suggested that the tower should be held up by steel cables,

and another wanted to dig a tunnel underneath its foundations . . .”

“What did he want to do that for?”

“Well . . . I’m not quite sure . . .”

Finally I had found something he did not know! In any event, I had begun to like that young boy and would even be willing to go up the tower with him if he asked me again.

“Would you like to go up with me then?”

Naturally the question arrived punctually at the right moment as I almost expected it would. “All right, let’s go up,” I said without a moment’s hesitation.

Inside the Tower

It was nothing more than the cavity inside an enormous cylinder, essentially bare in comparison to the ornate lacy elegance of the outside graced with 207 columns harmoniously distributed in seven stories, with the story on top housing the bells.

With agility my guide climbed the steep stairways cut out of the walls. Seven stories—at each one we paused to wander round the circular walk and admire the panorama that fanned out beneath us. First we were looking over the spacious square, then over the massive buildings all round, then over the roofs and bastions of the walls in the distance. Finally from the top there was a stupendous view. To the north, the plain of Pisa delimited by the St. Giuliano mountains, behind which lies Lucca; to the east, the mountains of Pisa and the Arno valley; to the south the Pisan hills, and to the west, on that magnificent sunny day, the sea was visible together with the seaport of Livorno and the vast pine woods of St. Rossore.

My clever young guide’s eyes were shining as he pointed out the landmarks all around. Now he did not need to recite encyclopedic facts. He was carried away by a love for his native countryside and perhaps even for this very monument from

the top of which we could see so far distant. Then, almost as if he had realized that he was forgetting himself, he was back in his role as the efficient guide again.

“Galileo Galilei, born at Pisa, conducted his experiments on the law of falling bodies from up here. As you can see, this is where the bells are housed, seven of them, weighing a total of 9,500 kilograms (20,944 lbs.). They are never rung out in continuous chimes, because their movement could cause vibrations dangerous to the tower. Each one has its own name . . .”

He reeled off seven strange names with ease, but I was not listening anymore. I was just enjoying watching him playing the part of the official guide so well.

As we were going down the stairs I asked him for information about an eventual symbolic significance of the tower’s design and decorations, but he was rather elusive on the subject. Later, in an article by Dezzi Bardeschi (Psicon 1976) I read this curious explanation: “The seven stories (of the Tower) represent the seven ways to Christ, the seven phases in life and the seven harmonic spheres through which the soul must pass (with the help of the seven gifts of the holy spirit) to reach God.” Evidently medieval doctrine and philosophy were full of Oriental pagan beliefs that had become part and parcel of “Christian” culture.

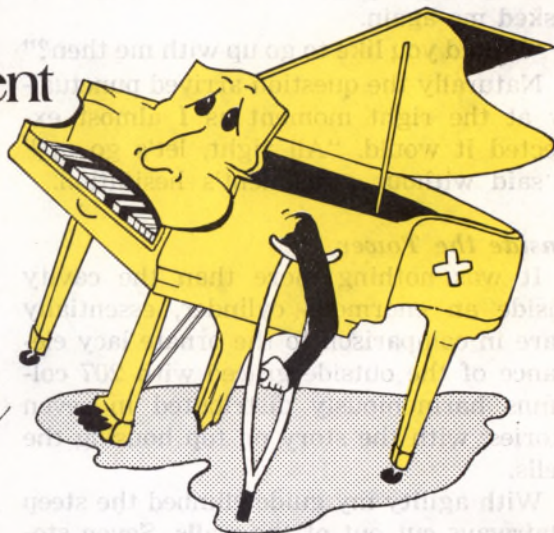
My visit did not include the tower alone. I had read about the nearby monuments, the cathedral and the baptistry, also very beautiful from the outside and full of artistic masterpieces. With regard to these, my young guide was less prepared. As I looked at those, I saw that the boy was showing signs of impatience. It was time for us to part and so we reemerged into the open air where the sun was still shining on the velvety stretch of green grass. I said good-bye and offered him a small gift, which he had really more than earned, and then I watched him disappear,

running and skipping, through the crowd.

Alone again, I gave a last glance at the graceful Leaning Tower and thought that, as many other beautiful old monuments,

it stands in testimony of human skill and ingenuity, which gifts, rightly used, bring much more praise to the Creator than all the ringing of bells.

CARING for that marvelous instrument —YOUR PIANO



WHAT a marvelous instrument! Yet, so often the piano is just taken for granted. We play it. We sing to its music. We hear it fill out the tones of a great orchestra. We may thrill at recitals where this one instrument can provide the source of a splendid evening's entertainment.

But for most of us, our contact with the piano is not in a great auditorium, but in our own living room. In the United States alone more than 21,000,000 people play this instrument, and over 200,000 pianos are manufactured each year.

If you own a piano, it represents a major investment. After your home and your automobile, it may be the biggest investment you have made. So it would be worth your while to know more about your piano and how to give it proper care.

The Marvel of Your Piano

The piano is in a class of its own—it is both a stringed and a percussion instrument. Its strings contain inharmonicity, which means that the partial tones of a string are mathematically sharp out of tune in relation to the fundamental tone of the string. Strictly speaking, a piano string does not have harmonics, it has partials, which are not in exact harmony with the fundamental tone. This fact gives the piano its unique tone.

The modern piano has about 240 wires, called strings. Long thick strings on the farthest left are wound with copper to make them heavy enough to produce the deepest tones—with the lowest note, A, vibrating at $27\frac{1}{2}$ cycles per second. The middle left tones are produced by two

copper-wound strings, and the middle and high tones by three not wound. The highest note, C, vibrates at 4,186 cycles per second. Each string has a tension of from 160 to 200 pounds (73 to 90 kg). That means that a piano has an average internal tension of about 20 tons—enough to lift a four-bedroom house off its foundation!

Your piano has about 9,000 movable parts—thousands more than an automobile. When you strike one of its 88 keys, you set in motion a marvelous chain of events. A damper lifts from a string, allowing the string to vibrate. A capstan raises a support lever, which causes a felt-encased wooden hammer to strike the string faster than your eye can see. The string's precise vibration produces a tone as soft as a whisper. This "whisper" is beautified and amplified by a wooden soundboard into a splendid and sometimes spine-tingling volume that can fill a concert hall.

Does such an instrument, made of relatively fragile materials such as wood and felt, need maintenance and care? Though many piano owners ignore this fact, the obvious answer is *yes*. What is surprising is not how *often* but, with proper care, how *seldom* it needs special attention.

Not to Be Tampered With!

The tremendous internal tension of the piano is sustained by a massive, carefully engineered metal structure called the plate or metal harp. This structure is securely anchored by many bolts and screws to an equally substantial wooden framing much like the main structural beams that support a building. So now a word of caution: If the plate, being under 20 tons of tension, were to detach from its frame and break, it would create an explosive "sling-shot" effect strong enough to catapult parts of the plate and piano through a house roof. Such explosive effect has actually happened when the piano was tam-

pered with by a novice, or where there was a flaw in construction. For the novice, dismantling a piano would be like dismantling a time bomb. Each string's hitch pin could be like a bullet, the plate like flying shrapnel. The experienced piano rebuilder is well cautioned to wear goggles or, better yet, a protective visor when restringing a piano.

Is your piano safely placed? A child could be crushed by a grand piano caving in on him while he is near or under it. Such collapses have occurred due to a leg giving way because of faulty installation after a move. When the piano is moved, will the stairs sustain its weight? When it is placed, will the structure support it? Your precaution may prevent serious injury.

Preserving Your Investment

Your car and many home appliances have a maintenance manual. So does your piano; but, frequently, the manual gets lost or is not even delivered—and so is never looked at. Among those who know best how to preserve your piano are the manufacturers. They communicate regularly with service personnel through conventions, seminars, workshops, and so forth, attended by factory representatives, dealers, and piano tuner-technicians. Helpful maintenance literature is readily available, usually free, from the manufacturers, the dealers, and, in America, the tuner-technicians' organization—The Piano Technicians Guild, Inc., International. Over 20 of the world's leading manufacturers, representing most makes of pianos, have compiled a helpful maintenance booklet entitled "YOUR PIANO and Its Proper Care—Authorized Guide to the Maintenance & Preservation of the Piano." It is published by the National Manufacturers Association of America, Inc., 435 North Michigan Avenue, Chicago, Illinois 60611. Dealers and tuner-technicians will probably be

glad to supply you one free. It tells you what care your piano needs and how best to provide that care.

When it comes time to have your piano tuned, or to have other work done on it, you do well to get in touch with someone who really knows what he is doing. If he has been well trained for his job, and has kept himself up-to-date, you will get the benefit.

An old piano has old-piano problems; a new piano has new-piano problems. Any new string goes out of tune rapidly from molecular creep along its length and lateral yield where it bends at any bearing point. So it is advisable to tune a new piano four times the first year. During that time it is rapidly settling, just as a new house settles. After the first year, it should be tuned as often as necessary. The manufacturers recommend a minimum of twice each year.

There is a difference between tuning a piano and regulating it. Tuning adjusts the tension of only the strings, about 240 in all, whereas regulating involves timing, spacing, and adjusting most of the nearly 9,000 movable parts of the piano. Regulating can be minor, at little or no cost, or it can be a major undertaking, taking one to three days at a high cost.

Make the best of your investment in your piano technician's service visit. Save his time for the actual work to be done. Have the piano cleared of all articles. Keep the area quiet while he is working. Your tuner is not listening to tones that you hear, but, rather, to whisper-soft "beats" emitted between tones. So try to make it quiet enough that a whisper can be heard across the room. Avoid such noises as from a vacuum cleaner, dish- or clothes-washer, running water, and others in the house and yard. Even silently walking through the room creates, to the tuner's ear, a "Doppler effect" that combines to confuse the "beats" for which he listens. So when

the tuner visits—quiet is the word. You'll likely get more for your money.

Mothproofing of the thousands of piano felts is done at the factory, but your technician should check this point on each visit. You may leave the keys uncovered and, if you wish, the piano open at all times, *except* when working or vacuuming around it or when strong cooking odors are present. Close the piano at such times.

Humidity and Your Piano's "Tensions"

There are two major factors that determine how frequently your piano needs service: First and foremost, the amount of atmospheric change, especially humidity change—with emphasis on the word *change*. Second, and surprisingly a less important factor, the amount of use. Now let's consider these and see how you can save yourself some money.

When your piano goes out of tune it does so largely due to *shifting tension* brought on mainly by humidity change. It goes out of tune in much the same way as your body 'goes out of tune' with certain atmospheric or humidity changes. You know how a weather change can cause an ache in your elbow, back, knee, or some other weak spot. Well, with the piano this is also true. It has certain "weak spots," unstable areas. That's right, the whole piano does not go out of tune evenly with a humidity change. Quite to the contrary, only certain parts of it go drastically out of tune, while other parts remain stable. The *stable* areas include strings having a high tension-to-mass ratio and a low ratio of speaking length to mute length. The *unstable* areas include strings having the reverse in high-low ratios. The unstable areas shift flat with a humidity change toward dryness, and they shift sharp with a change toward dampness.

This seasonal pitch drift you will find most noticeable at the tenor-bass break, where the upper bass strings stay quite

stable but where the low tenor strings shift drastically. Furthermore, in this unstable area the three strings of the unison of one note do not shift evenly within the one note; but, rather, the one shortest from tuning pin to hitch pin shifts most, the middle string less, and the longest string even less. So not only intervals shift, but unisons do also.

Now a word of caution: Tuning the piano in an adverse humid or dry condition will help the piano only for a few weeks at most. What is needed is to correct the humidity situation in your home. First, be careful where you place your piano—away from any heat vent and definitely away from direct sunlight. Such dryness could cause it to go out of tune within minutes. Also, keep it away from an air-conditioning vent. Humidity causes rusting, sluggishness in the action, bursting case parts, and so forth. So you may want to consider installing an electric humidity-control device. This may prove to be, as one author stated, “worth its weight in gold.”

When you have the humidity controlled,

have your piano tuned. The humidity-controlled piano tuned once a year stays far better in tune throughout the year than the piano in uncontrolled humidity tuned four or more times a year.

Before You Invest—Investigate!

A wise buyer, when purchasing expensive items, will often arrange to retain a professional consultant. If you contemplate buying a piano, you should be able to hire a consulting technician at about the cost of a tuning fee. Investigation may save you the grief of buying a piano that looks excellent and even sounds excellent but has a hidden flaw that could require a very expensive repair or rebuilding job, or could render your piano unusable. Your consultant can estimate the cost of whatever work should be done—repairs that would, of course, affect the purchase price.

So, ask yourself: Can I afford the initial investment? Can I afford the maintenance? Before you invest, investigate. Then, if you own a piano, take good care of it.

More than Arson

“Arson is the nation’s fastest-growing crime,” the “Newsweek” of January 8, 1979, reports. “According to the National Fire Prevention Association, losses in arson-caused fires jumped from \$74 million in 1965 to \$634 million a decade later—and they have tripled since then. In 1977, arson killed 700 people and caused an estimated \$1.6 billion in property damage plus millions in hidden damages from lost jobs and destruction of the tax base.”

The motive is collecting insurance, and behind it is organized crime. They deliver the complete package—hiring the “torch” and often buying off the insurance adjusters.

So, many individuals, property owners, turn to arson for easy money. Some claim the insurance companies don’t care about the fires. More fires increase the demand for insurance and make the rates rise. If the insurance company refuses to honor a claim it can be sued, and defense in court costs money. Unless the claim is big, the companies find it cheaper to pay the claim. The people ultimately pay all the bills. The insurance company prospers. The businessman paying for the insurance passes his costs on to customers.

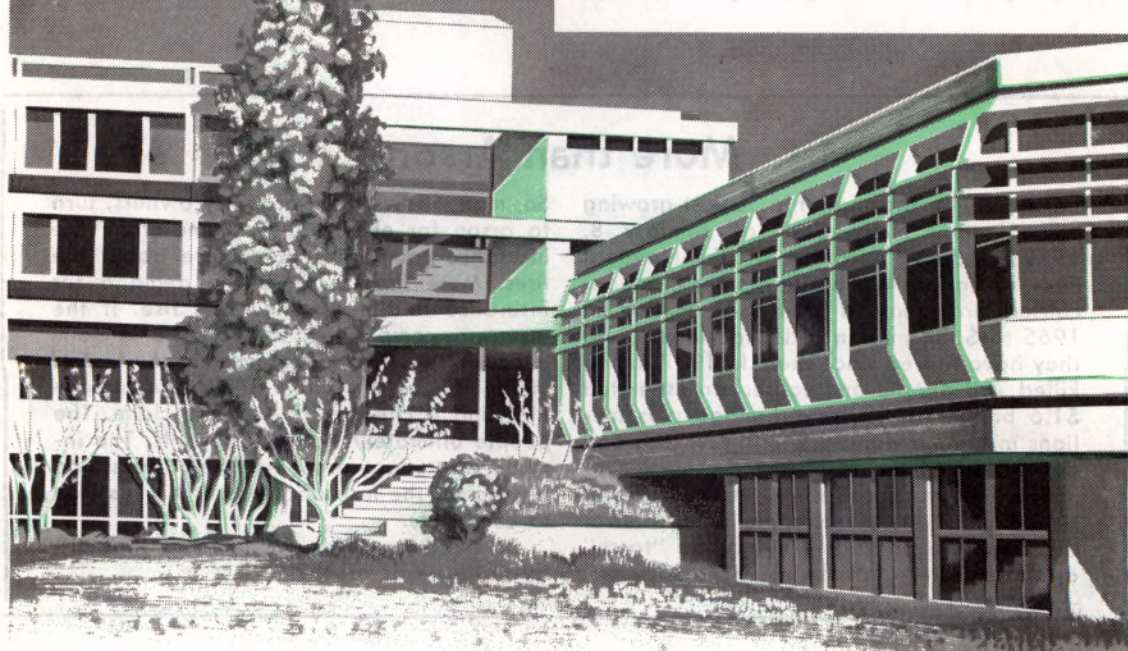
But who pays for the murders that are by-products of arson?

SPIRITUAL INTERESTS ADVANCE in GREECE

BY "AWAKE!" CORRESPONDENT IN GREECE

OVER 19 centuries ago, the apostle Paul spent time teaching in Athens. When speaking to an audience near the Acropolis, he made it clear that God is not "like gold or silver or stone, like something sculptured by the art and contrivance of man." Then, encouraging his audience to act on the evidence presented, he declared: "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness." (Acts 17:29-31) At that time, some of the Athenians did repent, including Dionysius, a judge of the court of the Areopagus.—Acts 17:32-34.

The day of judgment or reckoning for all the people of the earth is yet future. Therefore, Jehovah's Witnesses here in Greece, as in other parts of the earth, realize that it is vital to continue declaring a message that encourages repentance. It is their earnest desire to aid as many people as possible to make the changes



that are needed to come into harmony with the "good news" set forth in the Bible.

Nevertheless, the efforts of Jehovah's Witnesses in Greece to provide spiritual help to their neighbors have not always been appreciated. For example, back in 1947, when fewer than 2,000 of them were imitating the example of the apostle Paul in encouraging their fellow countrymen to repent, they encountered fierce clergy-inspired opposition.

Witnesses experienced beatings, torture and even violent death at the hands of their persecutors. In one village, armed gendarmes tried to force a Witness to kiss idols, to make the sign of the cross and to renounce his faith. When torture methods failed to achieve the desired results, they simply shot him. In another village, 11 Witnesses, nine women and two men, were mercilessly beaten. One of the men was taken into the woods and executed. Later, the captain in charge of the gendarmes explained to one of the women: "I am not to blame. You have many enemies, especially the priest, who induced me to act against you."

These difficult experiences did not destroy the faith of Jehovah's Witnesses. Impelled by the spirit of God, they kept right on proclaiming the "good news" to others.

Amazingly, from 1947 to 1948, they saw the number of those sharing in this activity increase by 23 percent.

Today there are more than 18,000 Witnesses, and they very much appreciate the religious liberty that the Greek Constitution guarantees. Even in recent times, the religious leaders have resorted to unlawful means to interfere with the conventions of Jehovah's Witnesses. Happily, the governmental authority has not yielded to such pressure but has commendably up-

held the Constitution, with its provision for freedom of assembly.

On account of the fine conduct of Jehovah's Witnesses at their gatherings, many honest-hearted persons have come to appreciate them as a people who seek to live by the Bible. Take the case of one policeman who had earlier opposed his sister's studying the Scriptures with the Witnesses. His superiors assigned him to be on duty where Jehovah's Witnesses were holding an assembly. Impressed by what he saw and heard, this man declared: "Not only will I no more prevent my sister from associating with the Witnesses but I will recommend to my wife and my other relatives that they contact the Witnesses and attend their Christian meetings."

Because many others have responded favorably to the work of Jehovah's Witnesses in recent years, it has been necessary to erect a new branch office of the Watch Tower Society here in Athens. The attractive four-story central structure and its two-story wing can accommodate up to 52 persons and are equipped with a printery, a paper and literature storage area, offices, and a spacious hall for holding meetings. To care for the personal needs of the workers, there are also a kitchen, a dining room and laundry and food-storage areas. The terrace of the structure affords visitors a splendid view of Mount Penteli, from which the ancient Greeks mined the white marble that was used in constructing the famous Parthenon.

It was indeed a joyous occasion for Jehovah's Witnesses in Greece when the new branch office was dedicated on January 16, 1979. We sincerely hope that this new facility will contribute toward advancing the important activity that was started in Athens when the apostle Paul visited here nearly 2,000 years ago.

The Bible's View



"You Will Be with Me in Paradise"—Where? When?

HISTORY tells us that, shortly before Christ died, an evildoer on a stake alongside him said: "Jesus, remember me when you come into your kingdom." Though that man was to die before sunset, the account continues: "Jesus said to him, 'I tell you truly to-day you will be with me in Paradise.'" —Luke 23:42, 43, *The Riverside New Testament* (1934), by Professor W. G. Ballantine.

Just what paradise did Jesus have in mind? Was it a paradise on earth such as you may hope to enjoy, or was it something else? Also, think about this: When would that evildoer or others be in paradise? What did Jesus mean by "to-day"? The answers to these questions can have a direct bearing on your hope and future, as well as those of your family.

Paradise—Where?

If you were to read various comments of clergymen and scholars on Jesus' words at Luke 23:43, you would find conflicting views about what Christ meant by paradise. (1) Some theologians contend that Jesus was drawing on a prevailing Jewish idea that the dead awaiting resurrection are in a portion of Sheol (the grave) called "paradise." (2) Others firmly hold that

Jesus was promising the evildoer that on that day they would be in heaven. (3) Yet others say that Jesus had in mind an earthly paradise such as the garden of Eden. Since it may involve you, what do you think?

Consider the first-mentioned view, that the paradise was part of the grave (Hebrew, *Sheol*; Greek, *Hades*). Typical of what many say, German Bible translator L. Albrecht states that by "paradise" Jesus meant "the place in the realm of the dead where the souls of the righteous await resurrection." This is widely accepted because ancient Jewish literature shows that at some period Jewish rabbis taught that there is a blessed part of Sheol for the dead in God's favor. *The New International Dictionary of New Testament Theology* discloses how this teaching arose: "With the infiltration of the G[reek] doctrine of the immortality of the soul paradise becomes the dwelling-place of the righteous during the intermediate state."

But we do well to consider: Can anyone today be sure that that view of paradise was common among Jews *when Jesus was on earth*? Even if that be granted, the Jewish evildoer wasn't the one who spoke about paradise. Jesus was. So what God's Son knew from the Hebrew Scriptures is what is important. Ask yourself: When did Jesus ever countenance Jewish fables or pagan teachings? Do you think that Christ would accept a view based on the pagan Greek teaching of the immortality of the soul?

In the Scriptures, Hades (or, Sheol) refers, not to the underworld of Greek mythology, but to mankind's common grave. The Bible also shows that the dead are unconscious. (Ps. 146:3, 4; Eccl. 9:5, 10; John 11:11-14) Hence, when Jesus and the evildoer died, they went to the grave where they were unconscious, incapable of any awareness. Christ's mention of paradise thus could not

have been a reference to some imaginary happy portion of Sheol or Hades. Furthermore, the Bible says that by a special miracle of God Jesus was resurrected out of Hades on the third day, but it does not say that the evildoer was resurrected.—Acts 2:31, 32.

What, then, about the second idea, that in mentioning paradise Jesus meant going to heaven? Regarding Luke 23:43, German professor of theology Ulrich Wilckens writes: "Jesus' 'Kingdom' is the renewed paradise of the time of the end, the heavenly realm of the everlasting nearness of God." But does it seem to you that either logic or the Scriptures support such an interpretation?

According to the Bible, no human, including the apostles, could be accepted for heavenly life until Jesus had been sacrificed, had gone to heaven and opened or "inaugurated" the way into heaven. (Heb. 10:12, 19, 20; 1 Cor. 15:20, 23) Accordingly, it was not until Pentecost of 33 C.E., 10 days *after* Jesus' ascension to heaven, that holy spirit was first poured out so that the disciples were "born again," a prerequisite to going to heaven. (John 3:3, 5; Acts 1:3-9; 2:1-4) The evildoer impaled beside Christ had died over a month *before*, so he was not "born again." Logically he could not have been called to the heavenly kingdom any more than was John the Baptizer, who also died before Christ offered the sacrificial basis for heavenly life.—Matt. 11:11.*

There are problems with both of the theological views considered above. Jesuit George MacRae observes: "From the time of the Church Fathers, the classical commentators on Luke's Gospel have found no agreement." Yet does that mean that

* Note that Jesus did not ascend to heaven the day he died or even the day he was resurrected. Shortly after his resurrection he told Mary: "I have not yet ascended to the Father." This also has a bearing on the question as to *when* what Jesus said to the evildoer applies.—John 20:17.

no one can make sense of Jesus' promise, which God included in the Bible?

It is of interest that a number of respected Bible scholars have connected the word "today" to the first part of Jesus' statement. For example, J. B. Rotherham renders it: "Verily I say unto thee this day: With me shalt thou be in Paradise." (See also the translations by G. Lamsa and Dr. W. Cureton, and those in German by Michaelis and Reinhardt.) Is that, however, what Jesus said and meant?

The Problem of Punctuation

The grammatical aspects of the Greek text allow for placing a comma (or, colon) either before or after "today." But how did the writer Luke punctuate the sentence? The truth is, he did not! Professor Oscar Paret explains that the form of Greek script in which the "New Testament" was written "is composed solely of capital letters . . . loosely set next to one another without any punctuation to separate words and sentences. Greek literature used this script down to the 9th century C.E." Thus in translating Jesus' statement W. G. Ballantine, a professor of Hebrew and Greek, did not insert punctuation: "I tell you truly to-day you will be with me in Paradise."—*The Riverside New Testament*.

Some have contended, however, that the expression "I tell you truly" or "Truly I tell you" does not allow for adding the word "today" to it. Is that true? Note what Dr. George Lamsa writes:

"According to the Aramaic manner of speech, the emphasis in this text is on the word 'today' and should read [as it does in the *New World Translation*], 'Truly I say to you today, you will be with me in Paradise.' . . . This is a characteristic of Oriental speech implying that the promise was made on a certain day and would surely be kept."—*Gospel Light from Aramaic on the Teachings of Jesus*.

The Hebrew Scriptures themselves provide numerous examples of this solemn idiom using "today."—Zech. 9:12; Deut. 4:26, 39, and 40 other instances in the book of Deuteronomy alone.

Further, *The Companion Bible* explains that the absence of the Greek word for "that" (*hoti*) in Jesus' promise is noteworthy. If the text had read either, 'I tell you *that* today . . . ' or 'I tell you today *that* you . . . ' the meaning would be settled. But in the absence of *that*, "the relation of the word 'to-day' must be determined by the context."*

The Context—Which Paradise?

What does the context indicate? And how does this relate to your hope for paradise in the future?

After making the above point, *The Companion Bible* adds:

"When Messiah shall reign, His Kingdom will convert the promised land into a Paradise. . . . [The evildoer's] prayer referred to the Lord's coming and His Kingdom; and, if the Lord's answer was direct, the promise must have referred to that coming and to that Kingdom, and not to anything that was to happen on the day on which the words were being spoken."

* For examples where *hoti* is used in the Greek text, see Jesus' words in Luke 4:21; 19:9; Mark 14:30; Matthew 5:20, 22, 28, 32.—*Kingdom Interlinear*.

Also, in his footnote on Luke 23:43, German Bible translator L. Reinhardt says: "The punctuation presently used [by most Bibles] in this verse is undoubtedly false and contradictory to the entire way of thinking of Christ and the evildoer. . . . [Jesus] certainly did not understand paradise to be a subdivision of the realm of the dead, but rather the restoration of a paradise on earth."

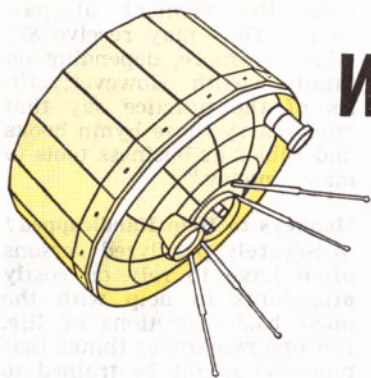
Yes, 1,900 years ago, when Jesus made that promise to the evildoer, the time for establishing the Messianic kingdom over the earth had not yet arrived. (Rev. 11:15; Acts 1:6, 7) But historic events of our time in fulfillment of Bible prophecy indicate that the time for Christ to act as an installed king to eliminate wickedness from the earth is right before us. (Matt. 24:3-22) Then this earth will be transformed into a paradise, fulfilling Messianic prophecies that the Jewish evildoer may well have known about. By means of the miracle of resurrection many persons, including that evildoer, will come back to life in the earthly realm of the Kingdom. In this way Jesus will fulfill his words spoken so long ago: "Truly I tell you today, You will be with me in Paradise."

Looking for Nature, Finds Paradise

● A young man majoring in philosophy and religion at Oregon's Pacific University became deeply involved in taking and selling drugs. He also relates: "The studies in religion that I had gone into were enough for me to be convinced that I didn't want anything to do with religion." Disillusioned, he quit school and moved into the woods. "I began working in the woods," he explains, "feeling that this was as close as I would ever get to God, just being close to nature." But he continued using drugs and alcohol.

"When I would pick up my mail at the post office," he says, the woman who ran it "would

tell me that I should stop doing the things I'd been doing; that God had in mind a 'paradise' here on earth . . . The idea of people living on the earth in a paradise was new to me." So he began to study the Bible with the postwoman's son. On this, he comments: "The fact that we would have the opportunity to live on a beautiful planet in the woods and by the streams and whatnot—these things really appealed to my love of nature. So I really began to take it seriously and to try to change my habits." In time the Bible-based hope of paradise helped this young man to clean up his life.



Watching the World



Moons Multiply

◆ Astronomers have continued to add to the number of moons found in our solar system. The discovery of Pluto's moon last year raised the confirmed total to 33. Now the scientists are focusing on planetoids in the great asteroid belt between Mars and Jupiter, and believe that they may have found evidence of at least 23 more satellites. Last year J. H. McMahon discovered a small moon circling the 130-mile (209-km)-diameter asteroid Herculina. Using similar methods, other astronomers have concluded that there may be 23 or more satellites circling the eight asteroids that they have surveyed. "The solar system appears to be becoming more complicated by the month," observes the *New York Times*.

Shinto Enshrines Militarists

◆ Last fall Shinto priests reportedly enshrined 14 of Japan's World War II leaders, including former Prime Minister Tojo, in Tokyo's famous Yasukuni Shrine. A temple spokesman said that the dead men, who had been condemned as war criminals, were put on the sacred rolls because they had "devoted their lives to the Emperor and to Japan." As a result, a recent visit to the shrine by the current prime minister was tinged with con-

troversy, and Tokyo's *Daily Yomiuri* editorialized: "The attempt to turn the clock back to prewar days fills us with anxiety."

Computer Limitations

◆ How far have computers come in their ability to recognize human speech? "The most successful speech-understanding system developed to date . . . cannot even match the linguistic ability of a four-year-old child," answers *Psychology Today* magazine. The best system yet devised, called HARPY, "can recognize coherent speech in a quiet room if the speaker articulates carefully and uses a vocabulary limited to 1,011 words." HARPY's function is to retrieve documents. Hence, it can only recognize sentences related to this function, and "cannot recognize a novel sentence—something that four-year-olds do every day," notes the article.

"Miracle" Babies

◆ Mothers in both England and New Zealand recently gave birth to babies after having been "sterilized."

Mrs. Alison Trott of Somerset, England, produced her baby 11 months after her hysterectomy. She learned of her pregnancy only two weeks before giving birth. Prior to that, believing that pregnancy

was "out of the question" as a reason for a weight gain, she was desperately dieting and exercising. In explanation, her gynecologist said that he had removed only half of her uterus because the other half had never developed. "What happened was that the baby developed in a horn of what would have been the other side of her uterus had that developed," he said. "Not only did the egg implant itself, but it grew to full term stimulating the horn, or bit of embryonic uterus, to grow and support it."

Just as unusual was the case of Mrs. Margaret Martin of Auckland, New Zealand. At the time of her hysterectomy, apparently there was a fertilized egg already "on its five-day journey from the ovary to the womb," reports the *New Zealand Herald*, and it "probably fell out of the fallopian tube into the abdominal cavity during the operation. With the womb gone, the egg attached itself to the bowel and neighbouring internal organs, drawing nourishment from the bowel's blood supply." Mrs. Martin did not learn of her pregnancy until 11 weeks before the birth. "I had been feeling quite queer and queasy for a while," she said. "But I didn't think for a minute of being pregnant."

Freedom of Speech?

◆ When a Westchester County, New York, high-school student called one of his teachers a "foul" name, he was suspended for a day. However, the youth's father backed his offspring's right to let anything out of his mouth that he pleased. So a suit was filed seeking \$9,000 in damages from the teacher and principal on the grounds that suspension for using "foul language" limited the boy's constitutional right to freedom of speech. Not only that, but the deprived youth claimed "grievous mental pain and humiliation."

Living Radiation Counter

◆ Scientists have learned that the common spiderwort plant has the ability to detect small amounts of radiation. The radiation causes genetic change that results in color variation among the cells of the flower's stamen hairs. Some turn pink rather than remaining their normal blue. Microscopically counting the ratio of pink to blue cells is said to indicate the amount of radiation. Geneticist Sadao Ichikawa of Japan's Saitama University claims that the plants are more sensitive to low radiation than electronic devices, though some scientists question this. Since the flower's color change can be observed in a few days, rather than the years it takes for genetic change to show up in humans, Ichikawa believes the spiderwort is especially valuable as a living radiation monitor.

Politics of a Bishop

◆ In 1974 Israel sentenced Melkite Catholic Bishop Hilarion Capucci to 12 years in jail for using his personal auto to smuggle guns. (See *Awake!*, 10/22/74, p. 30.) After intercession by Pope Paul VI, he was released in 1977 and appointed inspector of Latin America's Melkite Catholic communities, reports the *New York Times*, under a "tacit condition . . . that he would stay out of the Middle East." But Capucci did not stay out. In January, "without church authorization he went to the Syrian capital to attend a meeting of the National Council of the Palestine Liberation Organization, of which he is a member," says the *Times*. However, after a brief period of "displeasure," the wayward political bishop "was received by Pope John Paul II today [May 7] and appointed inspector of Melkite communities in Western Europe."

Reversing the Trend

◆ Patients who visit the doctor usually expect to get a

prescription for medication to help to alleviate their ailment. And doctors generally oblige with some kind of medication. But the Australian Medical Association has launched a campaign to reverse this trend. They encourage their members to display a poster that says, in part: "Medical science is knowing when nothing is better than something." The Association notes that "reassurance or advice to carry out some simple measure may be all that is needed."

Green Polar Bears

◆ During the summer of 1978, polar bears at California's San Diego Zoo turned green. Scientists from the Zoo and the Scripps Institution of Oceanography recently announced the reason for this unusual color change. Rather than green algae growing on the bears' fur, as first suspected, they found that the outside of their hairs was relatively clean. The algae had taken up residence *inside* the hairs. "The stiff guard hairs of the outer coat are hollow, and normally filled with air for extra insulation," explains *New Scientist* magazine. "But green guard hairs had algae growing where the air ought to be." One of the scientists remarked: "They are just green hitchhikers."

'Professional Mourners'

◆ Africa's *Cameroon Tribune* reports that "numerous groups of 'professional women mourners' are springing up in various Copperbelt towns [of Zambia] with a slogan of 'good samaritans.'" The paper says that when the women learn of a death, without invitation they go to the hospital mortuary "in colourful Kitenge clothes" and "chant religious African rhythms." The uninvited guests also join in all traditional ceremonies until the burial. Then, says the *Tribune*, "the mourning is stepped-up when they return home with relatives from the cemetery, for this is the important mo-

ment—the moment of payment." They may receive \$75 (U.S.) or more, depending on family wealth. However, critics of the practice say that "they carry those hymn books and Bibles as business tools to make money."

Monkeys to Help Handicapped?

◆ Severely paralyzed persons often have to rely on costly attendants to help with the most basic functions of life. But one researcher thinks that monkeys might be trained to take over some of this work, just as guide dogs use their sight for the blind. She obtained capuchin monkeys, the type used by organ-grinders, and trained them for almost a year. Then, after six months with a man paralyzed from the shoulders down, a female monkey "learned to feed him—albeit sloppily," reports *Time* magazine. She also can "turn lights on and off, fetch such small articles as keys, books and slippers, open doors, place records on a stereo turntable and put things back in their places." Says the monkey's new master: "Crystel has her own personality, and she won't take any guff."

Problems at the Core

◆ Rome's vicar general, Ugo Cardinal Poletti, recently released a report indicating that Rome itself is suffering from a severe shortage of priests and funds. "We have 68 parishes in Rome which don't even have a parish church," complained the cardinal, "and some of the parishes have reached monstrous proportions with between 30,000 to 80,000 inhabitants." Poletti also noted that the financial condition of the diocese, even with Vatican help of almost \$1 million (U.S.) per year, "has reached an extremely critical phase." Pointing to one reason for the economic difficulties, the cardinal mourned: "I'm overwhelmed with a sense of anguish when I come across cases of priests, with

all their basic needs and their domestic help paid for, who have 400,000 lire [\$470, U.S.] a month to spend on themselves." How many people have this much 'pocket money' after expenses?

Frugal Pigs

◆ The University of Illinois' Animal Science Lab reports that their experimental pigs save energy when given the opportunity. The pigpen is outfitted with a switch on the wall that produces a blast of infrared heat for three minutes when pushed. Dr. Stanley Curtis says that the inquisitive animals usually find the switch within 10 minutes, and push it only often enough to keep the temperature at a level where the pigs do not

have to use up their fat to stay warm.

Yoga a Religion

◆ The Michigan State Court of Appeals recently ruled that, contrary to the Michigan Tax Tribunal's conclusion that Yoga is not a religion, it is a religion and should be exempt from taxation. "A plethora of evidence was offered at the hearing to establish that yoga is a religion," stated the court ruling.

"Blood Substitute"

◆ Japanese scientists have devised a new "blood substitute" that they claim allows monkeys to survive with only 2 percent of their own blood. Rats reportedly survived with 90 percent of their blood re-

placed by the substitute, and within two weeks their own blood was naturally restored to normal levels. "The advantage of blood substitutes over transfusion with real blood," says the report in *Science News*, "is that substitutes can be given without regard to the recipient's blood type, and there is no danger of transmitting disease." It notes that the chemicals used enable the substitute to carry "more oxygen than do the normal concentration of red blood cells." The Japanese formulation also was said to have the advantage that its selected perfluoro-chemicals in fine emulsion do not accumulate in the body as other similar perfluoro-chemical-based substitutes have in the past.

placed by the substitute and within two weeks their own blood was naturally restored to normal levels. "The advantage of blood substitutes over transfusion with real blood," says the report in Science News, "is that substitutes can be given without regard to the recipient's blood type, and there is no danger of transmitting disease." It notes that the chemicals used enable the substitute to carry "more oxygen than do the normal constituents of red blood cells." The Japanese formulation also was said to have the advantage that its selected polynuclear chemicals in fine emulsion do not "accumulate in the body as other similar polynuclear-chlorinated substances have in the past.

placed by the substitute and within two weeks their own blood was naturally restored to normal levels. "The advantage of blood substitutes over transfusion with real blood," says the report in Science News, "is that substitutes can be given without regard to the recipient's blood type, and there is no danger of transmitting disease." It notes that the chemicals used enable the substitute to carry "more oxygen than do the normal constituents of red blood cells." The Japanese formulation also was said to have the advantage that its selected polynuclear chemicals in fine emulsion do not "accumulate in the body as other similar polynuclear-chlorinated substances have in the past.

placed by the substitute and within two weeks their own blood was naturally restored to normal levels. "The advantage of blood substitutes over transfusion with real blood," says the report in Science News, "is that substitutes can be given without regard to the recipient's blood type, and there is no danger of transmitting disease." It notes that the chemicals used enable the substitute to carry "more oxygen than do the normal constituents of red blood cells." The Japanese formulation also was said to have the advantage that its selected polynuclear chemicals in fine emulsion do not "accumulate in the body as other similar polynuclear-chlorinated substances have in the past.

placed by the substitute and within two weeks their own blood was naturally restored to normal levels. "The advantage of blood substitutes over transfusion with real blood," says the report in Science News, "is that substitutes can be given without regard to the recipient's blood type, and there is no danger of transmitting disease." It notes that the chemicals used enable the substitute to carry "more oxygen than do the normal constituents of red blood cells." The Japanese formulation also was said to have the advantage that its selected polynuclear chemicals in fine emulsion do not "accumulate in the body as other similar polynuclear-chlorinated substances have in the past.

placed by the substitute and within two weeks their own blood was naturally restored to normal levels. "The advantage of blood substitutes over transfusion with real blood," says the report in Science News, "is that substitutes can be given without regard to the recipient's blood type, and there is no danger of transmitting disease." It notes that the chemicals used enable the substitute to carry "more oxygen than do the normal constituents of red blood cells." The Japanese formulation also was said to have the advantage that its selected polynuclear chemicals in fine emulsion do not "accumulate in the body as other similar polynuclear-chlorinated substances have in the past.