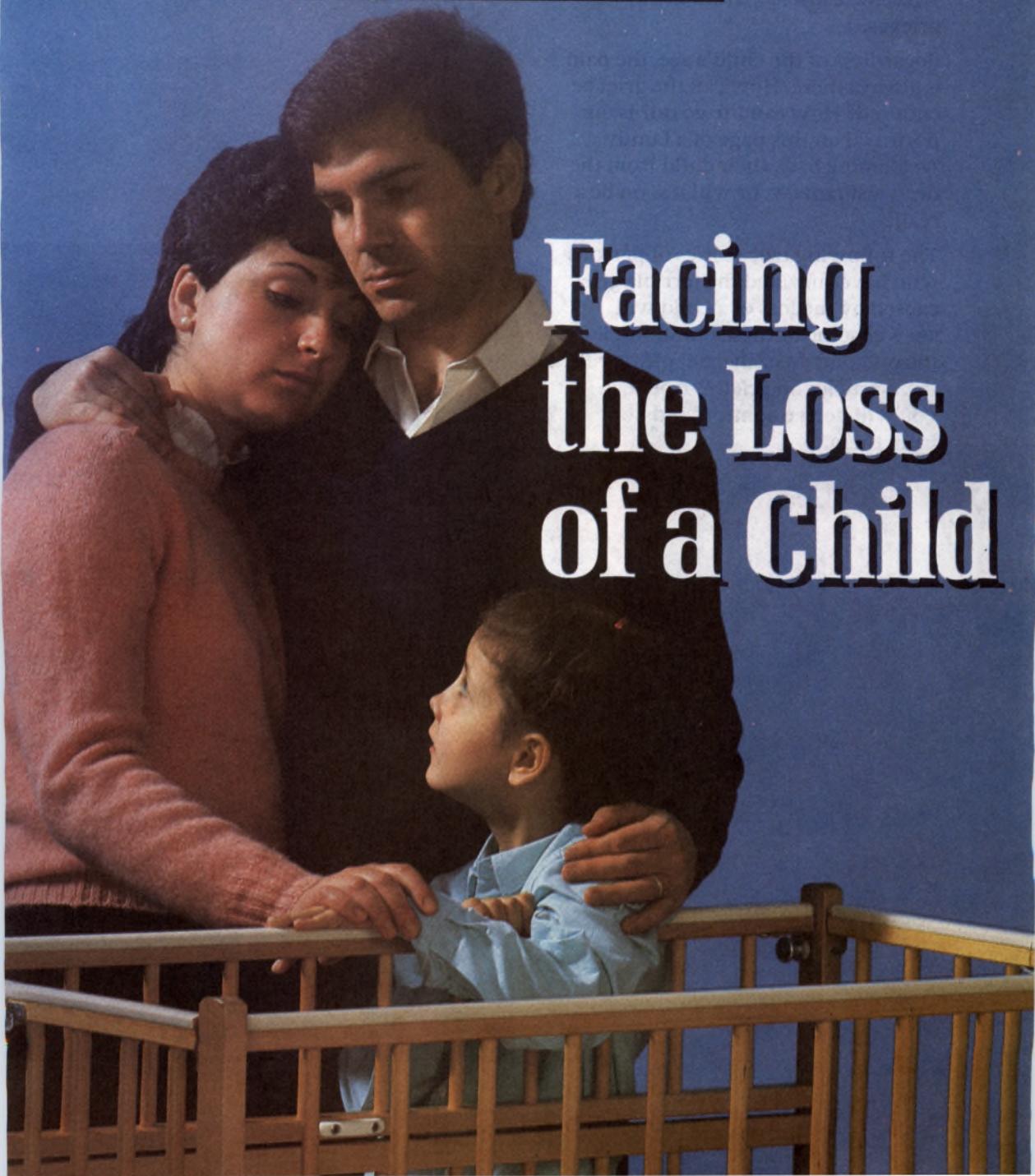


Awake!

August 8, 1987

Facing the Loss of a Child



Millions of parents around the world have lost a child. Disease, famine, war, murder, suicide, accident, crib death, miscarriage, stillbirth—no matter what the cause, a parent always grieves.

Regardless of the child's age, the pain is always there. How can the grief be endured? How can life go on? Is our portrayal on this page of a family welcoming back their child from the dead just fantasy, or will it soon be a reality?

The following true stories of persons who have survived the terrible grief caused by the loss of a child will answer some of these questions. For the outcome in each case, please read these articles on grief. We believe you will derive comfort and hope from them.



"It Can't Be True!"

MAY 31, 1982, was a beautiful day. The sun was shining, the sky was blue, and I thought this would be a perfect opportunity to clean up the yard. We had recently cut down the old Chinese elm, and there were still some sticks and branches left on the lawn. Then I remembered that our friend George had a mulcher that would make the work easier, so I gave him a call.

"George was an experienced pilot, and he loved to fly. So it was no surprise when he told me he was going to take some friends up and asked whether we would like to go for a ride. My wife Dianne and I decided that it would make a nice change after clearing up the yard. We took our three-year-old daughter with us. Maria, a lovely, bright child with dark-brown hair and eyes, was all excited.

"When we got to the airport, another friend was waiting his turn for a ride, so we all piled into the four-seater

plane. We flew over the lake and headed for the mountains. It was beautiful. We looked out and saw the familiar landmarks. Some people were having a picnic on a hill. Maria was thrilled. Then, as we were going over the crest of the hill, the plane was caught in a sudden strong downdraft of wind. The engine stalled and died, and the plane fell from the sky!

"All I could think of was trying to get between my wife, who had Maria on her lap, and the seat in front. I never made it—the plane hit the side of the mountain.

"I tried to get up but couldn't move. I could hear Dianne crying for help, but I couldn't do anything. All I could do was yell for help.

"Eventually, emergency medical teams came to get us off the mountain. Although we had made a textbook crash landing, George and the friend were dead. The rest of us were suffering from severe injuries.

The Daily Herald, Provo, Utah



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Maria had head and internal injuries. My father-in-law had the painful task of coming to my hospital bed to tell me that she had died—it was a stab to my heart. 'Why her? Why couldn't it have been me? It's not fair that a child like her has to die,' I thought. If only I had not accepted that ride . . .

"Dianne was in a very bad state with a broken back. Three weeks after the crash, she also died. I had lost my baby and my wife at one fell swoop. I thought I had lost everything. How was I going to survive?"—*As told by Jess Romero, New Mexico, U.S.A.*

"My son Jonathan was out on Long Island visiting friends. My wife, Valentina, didn't like for him to go out there. She was always nervous about the traffic. But he liked electronics, and his friends had a workshop where he could get practical experience. I was at home in West Manhattan. My wife was away visiting her family in Puerto Rico.

"I was dozing in front of the TV. 'Jonathan will be back soon,' I thought. Then the doorbell rang. 'That'll be him for sure.' It wasn't. It was the police and paramedics.

"Do you recognize this driver's license?" the police officer asked. 'Yes, that's my son's, Jonathan's.' 'We've got bad news for you. There's been an accident, and . . . your son, . . . your son has been killed.' My first reaction was, '*No puede ser! No puede ser!*' —it can't be true!

"That bombshell opened a wound in our hearts that is still healing, nearly two years later."—*As told by Agustín Caraballosa, New York, U.S.A.*

"Back in the Spain of the 1960's, we were a happy family—in spite of religious persecution because of being Witnesses. There were María, my wife, and our three chil-

dren, David, Paquito, and Isabel, aged 13, 11, and 9 respectively.

"One day in March 1963, Paquito came home from school complaining of severe head pains. We were baffled as to what could be the cause—but not for long. Three hours later he was dead. A cerebral hemorrhage had snuffed out his life."

"Paquito's death took place 24 years ago. Even so, the deep pain of that loss stays with us to this day. There is no way that parents can lose a child and not feel that they have lost something of themselves—regardless of how much time passes or how many other children they may

have."—As told by Ramón Serrano, Barcelona, Spain.

These are just a few of the millions of tragedies that strike families all over the world. As most grieving parents will testify, when death takes your child, it is truly an enemy.—1 Corinthians 15:25, 26.

But how did these bereaved persons manage in the cases just quoted? Can a normal life ever be possible after such a loss? Is there any hope that we might see our lost loved ones again? If so, where and how? These and other related questions will be considered in the following articles.

"How Can I Live With My Grief?"

TRAGEDY struck Bob and Diane Krych 18 years ago. Their six-year-old son, David, had a congenital heart problem. Diane tells the story:

"A doctor had advised that we have a test done within a year or so, to which we agreed. David was full of life, almost hyperactive. I remember that it was January 25, and David had been bothering his sister, upsetting her room. When he asked if he might go outside to play, I let him go.

"Some time later I heard an ambulance, and then a neighbor came running up the path, shouting, 'Diane, it's David, you had

better come!' I went out, and there he was where they had laid him over the hood of a parked car. I could not move. I felt as if I were paralyzed. They took him away in the ambulance. But it was all in vain. His little heart gave out and he was gone."

Awake!: "How did this terrible loss affect you?"

Diane: "I went through a series of reactions—numbness, disbelief, guilt, and anger toward my husband and the doctor for not realizing how serious his condition was. I had been so upset with David that day. I had visitors coming to eat and a ten-week-old baby to care for. It was just

too much. And then the next thing I knew, they were taking my David to the hospital.

"I would not believe he was dead. I would not accept the words 'dead' and 'death.' As far as I was concerned, he had gone away on a journey. 'He's alive in God's memory and he's coming back,' I thought. So about seven weeks after he had died, I started to write letters to him. I wrote those letters for 13 years!"

How Long Does Grief Last?

Diane's long grief process supports what Dr. Arthur Freese states in his book *Help for Your Grief*: "Most experts feel the loss of a child produces a permanent bereavement in the parents, particularly the mother."

"Grief returns with the revolving year" was poet Shelley's sentiment. Yearly reminders of the lost loved one renew the pangs. Millions of people today can confirm that and ask, in effect, 'How can I live with my grief?' Yet grief is a healing process, though perhaps never completed. The acute grief does diminish, even though the sense of loss remains.

This opinion is confirmed by Harold and Marjorie Bird of Britain who lost their 19-year-old-son, Stephen, when he drowned ten years ago. To make matters worse, he was their only child, and his body was never found. Harold says about the grief process: "It is said that time heals, but in fact it only dulls the memory of the dear one. The only healing will come when we meet him again in the resurrection."

One scientific study of bereavement explained the grief process as follows: "The bereaved may swing dramatically and swiftly from one feeling state to another, and avoidance of reminders of the de-

ceased may alternate with deliberate cultivation of memories for some period of time. People generally move from a state of disbelief to a gradual acceptance of the reality of the loss."

Dr. Freese introduces a ray of light into this somber subject. "One must always retain perspective—recognize that the vast majority of those who suffer grief and go through bereavement . . . come through the other side, recover and go on in pretty much the same physical state in which the pain and agony of the grief began."

In fact, in many cases the person may come out stronger. Why is that so? Because the grief experience has taught empathy—a better understanding of and identification with those who are bereaved. And since empathy goes far beyond sympathy, the grief survivor becomes an asset, a counselor, a consoler of others who suffer the loss of a loved one. As an example, Bob, whose son David died of heart failure, said: "We find that helping others bear their load of grief has also eased our own."

Why Guilt, Anger, and Recrimination?

Experts in the field of grief acknowledge that the reactions of guilt, anger, and recrimination that are often associated with bereavement are normal for this situation. Survivors try to find reasons when often there are none that are valid or logical. 'Why did it have to happen to me? What have I done to deserve it? If only I had . . .' are some common reactions. Others turn against God with such thoughts as, 'How did God let this happen? Why would God do this to me?'

Here the Bible's answer comes to mind, "Time and unforeseen occurrence befall them all." Accidents can happen any-

The Process of Grief

This does not imply that grief has any fixed schedule or program. Grief reactions can overlap and take varying lengths of time, depending on the individual.

Early reactions:

Initial shock; disbelief, denial; numbness; guilt feelings; anger

Acute grief may include:

Memory loss and insomnia; extreme fatigue; abrupt changes of mood; flawed judgment and thinking; bouts of crying; appetite changes, with resultant weight loss or gain; a variety of symptoms of disturbed health; lethargy; reduced work capacity; hallucinations—feeling, hearing, seeing the deceased

Leveling-off period:

Sadness with nostalgia; more pleasant memories of the deceased, even tinged with humor

(Based on *Help for Your Grief*, by Dr. Arthur Freese, pages 23-6.)

where, at any time, and death is impartial. Certainly a God of love would not pick on anyone by taking away his child.—Ecclesiastes 9:11; 1 John 4:8.

Agustín and Valentina, mentioned in our opening article, still gave way to tears when they discussed the death of Jonathan with *Awake!* Did they have any recriminations? Valentina responded: "I was never in agreement that he should go to Long Island in someone else's car. I have to be honest. I laid the blame on Agustín. Now I realize that it was an irrational reaction, but at the time I kept thinking,

'If only Papa had not allowed him to go, he would still be alive.' I kept blaming him. I had to come out with it because it hurt me to keep it in."

Diane Krych's anger over David's premature death even expressed itself in resentment at animals. She told *Awake!*: "If I saw a dog or a cat walking in the street, I felt, 'That animal has a good heart beating in it. Why couldn't my son have had a good heart? Why should an animal be walking about and not my David?'"

The experts assure us that all these reactions, although often irrational, are natural. The questioning is a form of rationalizing, part of the process of reconciliation with the reality. Eventually, a stable outlook is attained, and common sense prevails. As Dr. Freese puts it: "The test of good grief—of adequately working through the emotional problems of mourning and grief, of accepting the death and looking honestly at all the feelings that go with it—is that the mourner finally tolerates these bad times with passing pain or only slight, faint, sorrowful thoughts."

This leads to a leveling off. Dr. Freese continues: "The ideal is for nostalgia and pleasant thoughts, an ability to talk about the deceased with honesty and affection, finally to take the place of the aching pain and the grief and the distress." At this point, the memories promote affection more than grief.

Facing the Loss of a Stillborn Child

Even though she already had other children, Monna was dearly looking forward to the birth of her next child. Even before the birth, it was a "baby I played with, talked to, and dreamed of."

The bonding process between mother and unborn child was powerful. She continues: "Rachel Anne was a baby who kicked books off my belly, kept me awake at night. I can still remember the first little kicks, like gentle, loving nudges. Every time she moved, I was filled with such a love. I knew her so well that I knew when she was in pain, when she was sick."

Monna continues her account: "The doctor wouldn't believe me, until it was too late. He told me to stop worrying. I believe I felt her die. She just suddenly turned over violently. The next day she was dead."

Monna's experience is no isolated event. According to authors Friedman and Gradstein, in their book *Surviving Pregnancy Loss*, about one million women a year in the United States alone suffer an unsuccessful pregnancy. People often fail to realize that a miscarriage or a stillbirth is a tragedy for a woman, and she grieves — perhaps all her life. For example, Veronica, from New York City, now in her 50's, recalls her miscarriages and especial-



By openly sharing your grief, you help each other cope

ly remembers the stillborn baby that was alive into the ninth month and was born weighing 13 pounds (6 kg). She carried it dead inside her for the last two weeks. As she said: "To give birth to a dead baby is a terrible thing for a mother."

The reactions of these frustrated mothers is not always understood, even by other women. A psychiatrist who lost her child by miscarriage wrote: "What I have learned in a most painful way was that before this happened to me, I really had no idea of what my friends had to bear. I had been as insensitive and ignorant toward them as I now feel people are to me."

Another problem for the grieving mother is the impression that her husband may not feel the loss as she does. One wife expressed it this way: "I was totally disappointed in my husband at the time. As

far as he was concerned, there really was no pregnancy. He could not experience the grief that I was going through. He was very sympathetic to my fears but not to my grief."

This reaction is perhaps natural for a husband—he does not undergo the same physical and emotional bonding that his pregnant wife does. Nevertheless, he suffers a loss. And it is vital that husband and wife realize that they are suffering together, although in different ways. They should share their grief. If the husband hides it, his wife may think he is insensitive. (See page 12.) So share your tears, thoughts, and embraces. Show you need each other as never before.

The Mystery and Grief of Crib Death

Millions of mothers live with a secret, daily fear. As one mother expressed it: "I pray every night that I will find my baby alive in the morning." What they fear is crib death, or SIDS (Sudden Infant Death Syndrome). Dr. Marie Valdes-Dapena, professor of pathology at the University of Miami, Florida, states that there are from 6,000 to 7,000 cases of SIDS annually in the United States alone. She adds: "There can be no question that this is a very real public health problem."

Crib death overtakes babies at night, often

between the second and the fourth month of life. Science still has not come up with a satisfactory explanation, and even autopsies fail to supply a reason for the sudden death. It remains a mystery.*

The sequel to crib death is often a terrible feeling of guilt. So, what will help parents in cases of crib death? First of all, they must recognize that they could not have avoided the tragedy. SIDS is unpredictable and usually unavoidable. Therefore, there is no reason for any guilt feelings. Second, the parents' mutual support, trust, and understanding will help both of them cope with their grief. Talk about your baby with others. Share your feelings.

Grandparents Also Grieve

Grandparents suffer too, in a special

* A future issue of *Awake!* will examine SIDS in more detail.

Steps to Help You Overcome Your Grief

Each person has to work out the grief in his or her own way. The vital step is to avoid self-centered stagnation and self-pity. Some suggestions based on the experience of bereaved persons interviewed by *Awake!* are:

- Keep busy and continue your routine of work and activity. Those who are Jehovah's Witnesses especially emphasized the value of attending Christian meetings and being involved in the ministry. Many ex-

pressed the great help they received from prayer.

- Let your grief manifest itself; don't try to hold it in. The sooner you grieve and weep, the sooner you will pass the period of acute grief.

- Don't isolate yourself; mix with people and allow them to mix with you. If it helps you, talk freely about your lost loved one.

- As soon as possible, take an interest in other people and their problems. Try to help others, and you will help yourself.

What Can Others Do to Help?

Awake! correspondents had many interviews with bereaved parents in different countries. The following are some of the suggestions that were made for helping grieving families. Obviously, there has to be flexibility in their application, depending on the feelings of the bereaved.

1. Visit with the family from the very first day, and also invite them over to your place. Prepare meals for them. Keep this up for as long as is needed, not just the first few weeks.
2. Let the parents decide whether they want the clothes and other reminders of the dead child to be kept or stored elsewhere.
3. Talk about the dead child by name if the bereaved person indicates such a desire. Recall the happy and humorous aspects of the child's personality and life. Don't keep silent. The parents may want to talk about their loved one.
4. If too far away to offer personal help, write letters that encourage and console. Don't avoid the subject of the deceased person.
5. When appropriate, encourage the parents to keep active and maintain their former routine. Get them out of the house and doing things for others.

way. As one bereaved father expressed it: "They react not only to the death of a grandchild but to the grief of their own child."

Yet there are ways to make the grandparents' loss easier. First, take them into account. Their grandchild was an extension of them too. Therefore the grandparents should be accepted into the grieving process in their own way. Of course, that does not mean that they should take over without the consent of the parents. But if they want to be included, and usually they do, they should be welcomed.

In this brief coverage of grief, we have tried to understand the feelings of the bereaved. But there is still another aspect to consider. How can others help, especially with their remarks? And how can husbands express their grief? Please see the next article.

A Grandmother Writes:

"Having lost in death my dear parents, a brother, a sister, my devoted lifelong companion, friend-sweetheart-husband, my Jim, whom I met and loved at 13 years of age, and my precious little grandson Stuart Jamie—I can say there is no sorrow, no pain, no torturous grief, which comes flooding through me even as I write, as the death of a child."

—Edna Green, England, on the death of her grandson, aged two years nine months.

Expressions That Don't Always Comfort

IF YOU have ever felt deep grief, have you at times felt hurt by remarks made by others? While most people seem to know what to say to give comfort, many bereaved persons can recall remarks that did not help. Ursula Mommsen-Henneberger, writing in the German *Kieler Nachrichten*, stated that some parents "are deeply hurt when outsiders say: 'But you still have the other children, don't you?'" She answers: "The others may be a consolation but they aren't a substitute."

Bereavement counselor Kathleen Capitulo told *Awake!*: "Another expression to avoid is, 'I know what you are feeling.' The truth of the matter is that no one really knows what another person is going through. However, you can validate what they are feeling. You can assure them that their feelings are natural."

Abe Malawski, as reported in the book *Recovering From the Loss of a Child*, "strongly feels it takes someone who has lost a child to know what losing a child is." He stated: "You can have fifteen children, and it will make no difference. You can never replace a child."

In the case of a miscarriage or stillbirth, other expressions, though sincere, that do not upbuild are: "You'll soon get pregnant again and forget all about this." "It's better this way. The baby would have been deformed anyway." "It's a blessing in disguise." In the cruel moment of loss, these

clichés, no matter how well intentioned, cannot ease the agony.

Religious platitudes offered by some clergymen are another irritant to the bereaved. Saying that 'God wanted another angel' paints God as cruel and selfish and amounts to blasphemy. Furthermore, it has no support in logic or in the Bible.

Should a Christian Mourn?

What about Christians who lose a child in death? At times some quote the words of Paul to the Thessalonians: "You should not grieve like the rest of men, who have no hope." (1 Thessalonians 4:13, *New English Bible*) Did Paul forbid grief and mourning? No, he merely said that the Christian who has a hope does not grieve *in the same manner* as those who have no hope.—John 5:28, 29.

To illustrate this point, how did Jesus react when Mary told him that Lazarus was dead? The account tells us: "Jesus, therefore, when he saw [Mary] weeping and the Jews that came with her weeping, groaned in the spirit and became troubled." Then, when he was taken to where the dead man lay, "Jesus gave way to tears." So is it wrong to grieve? Does it show a lack of faith in God's promise of a resurrection? No, rather it indicates a deep love for the dead person.—John 11:30-35; compare John 20:11-18.

Another approach that can be disturbing is the condescending one that assures the

bereaved, 'Time is the great healer.' Also, avoid the question, "Have you got over it yet?" As one British mother said: "Those who ask, 'Have you got over it yet?' do not really understand what it is to lose someone as close as a child. We will not get over it until we have him back in the resurrection." Perhaps Shakespeare's phrase is apt: "Everyone can master a grief but he that has it."

Sometimes the father becomes the victim of a thoughtless attitude. One bereaved father became angry when people asked: "How is your wife doing?" He stated: "They would never ask how the husband is. . . . It is so wrong, so unfair. A husband feels it just as much as the wife. He grieves, too."

'Keep a Stiff Upper Lip'?

In many cultures the idea is taught that men especially should not manifest their emotions and grief but should 'keep a stiff upper lip.' The 18th-century English author Oliver Goldsmith spoke of "the silent manliness of grief." But is that silent manliness necessarily the best way to work out one's grief?

In her book *The Bereaved Parent*, Harriet Sarnoff Schiff cites the case of her husband: "Here was a man, a father, who watched his child being buried and according to convention was asked by society to 'keep a stiff upper lip.'" She adds: "He paid dearly for maintaining a stiff upper lip. As time went on, instead of coming out of his state of grieving, he sank deeper and deeper into sorrow."

The husband described his feelings, and maybe others can identify with them. "I feel as if I am walking across the Arctic snowcap. I am very tired. I know if I lie down to rest I will fall asleep. I know if I fall asleep I will freeze to death. I just don't

care. I can't fight my tiredness any more."

So, what is Harriet Schiff's advice? "To forget all about that good old Anglo-Saxon ethic of stoicism and to cry. Let the tears come. . . . They help wash away sorrow." The writers of *Surviving Pregnancy Loss* offer counsel that applies to both women and men: "Stoicism may be greatly admired by some, but only by grappling with grief can one eventually be free of it." (Italics ours.) Otherwise, the danger exists of relapsing into what is termed "inadequate grieving," which may have disastrous consequences for years to come.

Inadequate grieving is incomplete grieving, when the person puts the mourning process on hold instead of allowing it to flow through to acceptance of the separation. It can manifest itself in at least three ways—as repressed, delayed, and chronic mourning. What can be done to help?

Professional counsel may be needed. A supportive family doctor or spiritual counselor may be the answer. Perceptive family members may also help. The person needs help to keep moving through the grieving process.

Thus, Jess Romero admits he wept openly at the loss of his daughter and his wife in the plane crash. He told *Awake!*: "After some weeks my sisters took me from the hospital to the house, and as I entered I saw my daughter's picture on the wall. My brother-in-law saw that I was affected by it and he said, 'You go right ahead and cry.' So I did. I was able to unburden myself of some of my pent-up grief."

While the grieving process can heal some of the hurt, there is only one lasting solution for most bereaved persons—to see their loved one again. So is there a hope for the dead? Will there be a resurrection? Please read the final article in this series.

Hope for the Dead, Consolation for the Grieving

JESS Romero, mentioned in our opening article, eventually remarried. As for Agustín and Valentina Caraballoso, Jonathan's death still hurts, but a calm has set in. Ramón and María Serrano from Spain still come to tears 24 years after Paquito's death. But in all these cases, what has kept them going? They answer: "The hope of the resurrection!"

But what exactly do we mean by "resurrection"? Who will be resurrected? When? And how can we be sure?

Hope for the Dead—As Jesus Taught

During his ministry on earth, Jesus resurrected several persons. (Mark 5:35-42) This served as a token of the great resurrection that will take place when the earth is once again totally under God's rule, as millions request when they pray: "Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matthew 6:9, 10.

An example of God's power in this respect was when Jesus resurrected his friend Lazarus. At the same time, the account clarifies the state of the dead. Jesus said to his disciples: "Lazarus our friend has gone to rest, but I am journeying there to awaken him from sleep." Not getting the meaning, the disciples said: "Lord, if he has gone to rest, he will get well." They imagined he was

saying that Lazarus was just asleep when, in fact, he was dead. Thus, Jesus left no room for doubt: "Lazarus has died."

Notice, please, that Jesus made no reference to any immortal soul passing on to another state or realm. He was not influenced by Greek philosophy but by clear Bible teaching in the Hebrew Scriptures. Lazarus was asleep in death and when Jesus arrived had already been four days in the memorial tomb. So, what hope was there for him?

When Jesus spoke to Lazarus' sister Martha, he told her: "Your brother will rise." How did she answer? Did she say that his soul was already in heaven or elsewhere? Her response was: "I know he will rise in the resurrection on the last day." She also held to the Biblical teaching of a resurrection to life on earth. Jesus gave her even greater reason for faith by saying: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life." Then, to prove his point, he went to Lazarus' tomb and cried out loudly: "Lazarus, come on out!" What happened?

The historical account states: "The man that had been dead came out with his feet and hands bound with wrappings, and his countenance was bound about with a cloth. Jesus said to them: 'Loose him and let him go.'"—John 11:1-44.

Therein lies the hope that has helped

many of the bereaved persons interviewed by *Awake!* That same hope sustains them to look forward to the near future when the earth will be a renewed paradise and Jesus' hope-inspiring words will be fulfilled: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." —John 5:28, 29.

"My Favorite Text Is . . . "

Awake! has interviewed parents and youngsters regarding the death of a child in the family.* Time and again, in explaining how they have coped with their grief, they have said: "Let me tell you my favorite text." If you are grieving, maybe these texts will also help you.

Fourteen-year-old Yunhee, from Seoul, Republic of Korea, died of leukemia in 1985. Her father, Chun Kwang-kook, explained to *Awake!* how he consoled Yunhee in her last weeks of life: "I told her about Lazarus. Jesus said Lazarus was sleeping, and as with him, when Jesus calls, 'Yunhee! Wake up!' she will arise from sleep also."

Janet Hercock, from England, was 13 when she died of cancer in 1966. She was survived by her parents and two brothers, David and Timothy. David told *Awake!* which text was most helpful to him: "It was Acts 17:31, which states: 'Because [God] has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead.' At

Diane Krych, who relates the death of her son David in our second article, went through extreme grief and denial reactions. This was evidenced by the letters she wrote to David, and kept, for 13 years. She stopped writing when she faced the reality of the death of her own father, whom she had nursed. (*Awake!* is not recommending letter writing as a form of relief. However, we quote the first letter to illustrate how the resurrection hope was her anchor and has sustained her ever since.)

Dearest David,

You have been sleeping for 46 days now. It feels like years since I've seen you and held you. But the days for your sleep are limited. I wish I knew the number because I'd mark one off each day. For us, it's a long, hard, lonesome wait, but for you it will seem like a few minutes. I'm thankful for that. We're looking forward to the day when Jehovah will wake you from your sleep in the new order. We will have the biggest party you have ever seen. It will last three days at least. Everyone we know will be invited. It will be your party. I only hope we don't have to wait too long. I can't wait to hold you in my arms, David. We all miss you terribly. The house is empty without you. Nothing will be the same until you're back home with us.

So, my precious son, we'll try to be patient and wait on Jehovah for your return, and in the meantime, we will write you little notes to fill you in on what happens while you're asleep.

With all my love,

Mommy

* A future issue of *Awake!* will consider a child's reaction to the loss of a brother or a sister.



The Bible promises that the dead, like Maria and David, will be resurrected

the funeral, the speaker stressed that Jesus' resurrection is our guarantee of a future resurrection. That has been a great source of strength for me."

In December 1975 young George, just 14 years old, took his father's rifle and shot himself. How did George's father, Russell, take this loss of his son by suicide?*

"Certain scriptures became an anchor for me. For example, the words in Proverbs 3: 5: 'Trust in Jehovah with all your heart and do not lean upon your own understanding.' To some extent I was leaning on my own understanding in trying to reconcile myself with what had happened."

The Morgan family, from England, were in Sweden when their son Darrall suddenly became ill. An emergency operation was performed in Stockholm. Eventually he was flown back to England, where he died shortly before his 24th birthday. His mother Nell says: "One scripture that stands out in my mind is Matthew 22:32, where Jesus quoted God as saying: 'I am the God of Abraham and the God of Isaac and the God of Jacob.' Then he continued: 'He is the

God, not of the dead, but of the living.' I know that those words mean that Darrall is retained in God's memory and will return in the resurrection."

Hope for the Dead—Soon a Reality

Bible prophecy indicates that we are near the time when God will take action to restore peace and everlasting life to obedient mankind. God promises: "I will change their mourning into exultation, and I will comfort them and make them rejoice away from their grief." "Hold back your voice from weeping, and your eyes from tears, for there exists a reward for your activity," is the utterance of Jehovah, 'and they will certainly return from the land of the enemy [death].'"—Jeremiah 31:13-17.

At that time Jehovah will progressively restore to life through the resurrection those who have died throughout man's history. Under the heavenly government of God's new system, they will have the opportunity of choosing everlasting life by obedience to God's commands for life at that time. Thus, if we turn to the Bible, we will find that there is a true hope for the dead and consolation for the living.—Acts 24: 15; Revelation 20:12-14; 21:1-4.

* The subject of suicide and parental grief will be covered in a future issue of *Awake!*

Flowers

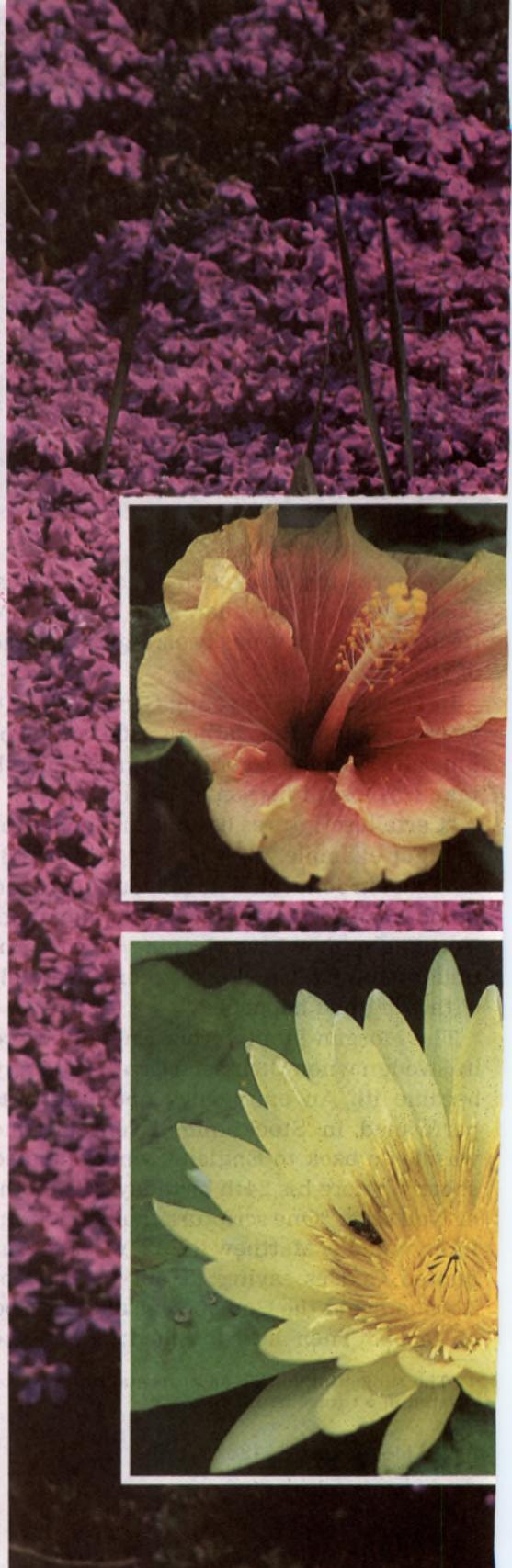
—Wonders of Creation

WHAT a wonder it is to plant seeds of different kinds in the same soil and then later see flowers of such variety and beauty! Their gorgeous displays of color, and their fragrance, are a delight!

True, some may say that the color and fragrance of flowers are necessary to attract insects that pollinate the plants. But if that were the only reason for such beauty, variety, and fragrance, why is it that flowers are such a source of delight for humans? Why are they also such a source of peace of mind and well-being for us?

Without a doubt, hearts are gladdened by the sight of flowers. A colorful bouquet can immediately brighten the day of a wife or a mother, cheer a sick friend, lift a depressed heart, even cause friendship to sprout and love to flourish. Walking through a field decorated with flowers surely is enriching. And what window has not been beautified or kitchen enhanced or living room transformed by the presence of lovely, delicate flowers? How much less pleasant the world would be without flowers!

The 250,000 varieties of flowers did not just happen. They are an expression of the love that our Creator, Jehovah God, has for the human family. And although the earth today is marred by man, the time is soon coming when it will be restored to the Paradise that God purposed for it. Then, as God's inspired Word foretells: "The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing."—Isaiah 35:1, 2, Revised Standard Version.





Clockwise from top left:
hibiscus, African daisy, hybrid tea rose,
water lily

Liberation Theology

—A Solution for the Third World?

By "Awake!" correspondent in Mexico

TODAY, many Third World countries in Africa, Asia, and Latin America are impoverished and hindered in countless ways. People in many of these lands accuse their existing governments and local religious leaders of oppression. Others blame their current problems on foreign debt. However, there has arisen what some consider to be a solution for the Third World —*liberation theology*.

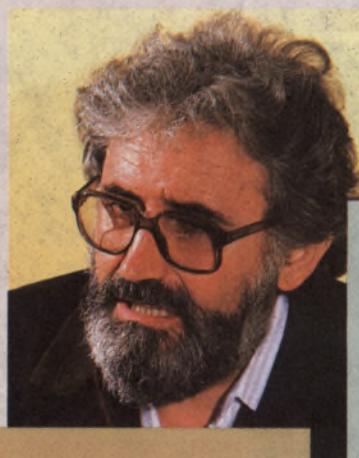
On December 8, 1986, more than 2,000 persons—mostly Catholics—met at Mexico City's National Autonomous University of Mexico (UNAM) to discuss "Liberation Theology in the Third World." The speakers—both Catholic and Protestant—were part of a group of religious scholars who

were meeting in Oaxtepec, Mexico, for the Second Ecumenical Assembly of Third World Theologians. The first was held in Sri Lanka in 1981. What was the purpose of these meetings? To discuss the progress and future of liberation theology.

What impact is liberation theology having in the Third World? Is it accomplishing its goals? Does it have a future? The answers to these questions can better be understood by first examining what liberation theology is and what it intends to accomplish.

Liberation Theology

According to the Mexico City newspaper *La Jornada*, Brazilian Catholic theologian Frei Betto says that liberation theology is a "critical reflection on the practice of liber-



"It is impossible to live our faith in isolation from politics."—Frei Betto

"The most controversial liberation theologian,"
Leonardo Boff, was
silenced by the pope for
11 months

ating the poor, having as basis the Bible, Christian tradition, and the teachings of the ecclesiastical magisterium." But what method is deemed necessary for this "practice" of liberation?

Liberation theologians agree that the use of force—physical violence—is the solution in some countries. So even revolutions against existing governments, such as those in Nicaragua and the Philippines, are not only approved by liberation-theology supporters but encouraged. This means active involvement in politics. Frei Betto claims: "It is impossible to live our faith in isolation from politics." But what is the basis for their belief?

The Bible is said to be a source of "inspiration" in support of liberation theology. Peruvian liberation theologian Gustavo Gutiérrez—considered to be the "father of liberation theology"—says that "the liberation of Israel is a political action, the breaking away from a situation of . . . misery and the beginning of the construction of a just and fraternal society."

Yet, much more important to liberation theologians is what they call "base communities." These are groups where "pastoral care" of the poor is combined with education and calls for political action. In Brazil alone more than four million Catholics are members of some 70,000 base communities. Yes, action is being taken on the part of Third World theologians to achieve their goals.

Liberation Theology and the Vatican

The development of liberation theology, however, has not slipped by without controversy. On August 6, 1984, the Vatican issued its *Instrucción Sobre Algunos Aspectos de la Teología de la Liberación* (Instruction on Some Aspects of Liberation Theology), condemning it as "a perversion

of the Christian message." It states that "systematically or deliberately resorting to blind violence, from wherever it may come, should be condemned."

Then in 1985 the Vatican took sharp action against "the most controversial liberation theologian," Brazilian Franciscan priest Leonardo Boff, sentencing him to one year of "penitential silence." But 11 months later a change occurred.

According to *Newsweek* magazine, 'Rome had taken a new stand on liberation theology.' Boff was granted "amnesty" by the pope, and on March 22, 1986, a toned-down *Instrucción Sobre Libertad Cristiana y Liberación* (Instruction on Christian Freedom and Liberation) was sent out from the church's headquarters. It said that it is "fully legitimate that those who suffer oppression from the holders of wealth or of political power should act with morally licit means, in order to obtain the structures and institutions in which their rights may be truly respected." "Armed struggle" was now deemed permissible. Pope John Paul II followed up this instruction with a letter to the Brazilian bishops stating that "Liberation Theology is not only opportune but also useful and necessary for Latin America." But why the change in attitude?

According to the Catholic Church, the release of the second instruction was in order "to respond to the anxiety of contemporary man as he endures oppression and yearns for freedom."

There are those who feel, however, that the church miscalculated the momentum

**"Liberation Theology is
... useful and necessary
for Latin America."**

—Pope John Paul II

Jesus Christ was not interested in mixing religion and politics

of liberation theology and was taken by surprise. After Boff was penalized, two cardinals and four bishops traveled to Rome to defend him. Ten bishops signed a letter calling his punishment a blow to human rights. And Catholic priests all over the Third World seemed to be immersed in "liberation work."

Who Is Right—The Church or Its Theologians?

It is apparent that the church, confronted with divisive elements within its ranks, is trying hard to uphold its authority. Boff and others are fighting hard to remodel the church into what they think it should be.

But both have failed. In what respect? When asked what basis is used to measure the truthfulness of tradition and church dogma, Gustavo Gutiérrez explained to *Awake!* that truth "is a discernment of acceptance of a Christian community." Yes, among other things, popular opinion and human wisdom are a basis for their argumentation, while the Bible is left in the shadows. This should never be. Why not?

Liberation Theology and the Bible

The Bible, and the Bible alone, is "inspired by God" and should "be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy." (2 Timothy 3:16, *The Jerusalem Bible*) The Bible also warns that 'the wisdom of this world is foolishness in God's sight.' (1 Corinthians 3:19) So, what does God's Word have to say about liberation theology?

Although the Bible does not use the term

"liberation theology," it does speak of liberation. In fact, one of the Bible's strongest messages to mankind is that of liberation. (Romans 8:12-21) Yet, it must be remembered that the liberation of Israel from Egypt was through divine intervention. But when the Israelites acted independently of God, they were condemned by him and suffered.

Today, active religious participation in social movements often results in violence. But Jesus Christ was not interested in mixing religion and politics. When the apostle Peter resorted to "the sword" to defend God's Son, Jesus rebuked him by saying: "Return your sword to its place, for all those who take the sword will perish by the sword." (Matthew 26:51, 52) This does not mean, however, that there is no hope that righteousness will be restored to earth.

True Liberation

According to the Bible's promise, at God's appointed time he will intervene in human affairs. "The wicked . . . will be cut off from the very earth; and as for the treacherous, they will be torn away from it." (Proverbs 2:22) What will become of those who desire freedom from poverty and injustice? "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace. The righteous themselves will possess the earth, and they will reside forever upon it."

—Psalm 37:11, 29.

Would you not enjoy living on earth under those marvelous conditions? Picture in your mind a world without poverty, international strife, racial discrimination, or oppression. But do not stop there. God's Word guarantees that he will also remove sickness, pain, and sorrow. Even death will be a thing of the past! Will this not be the greatest possible expression of liberation?—Revelation 21:4.

crossword puzzle

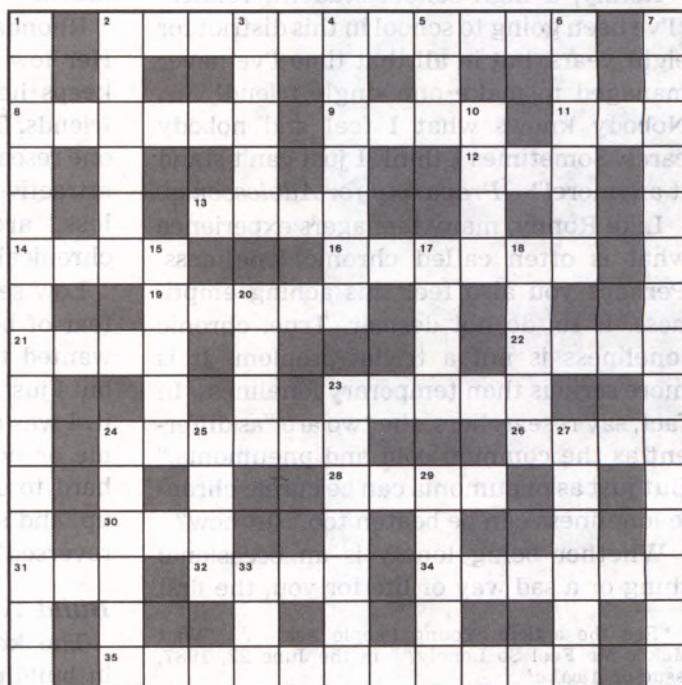
Clues Across

2. What Jehovah exercises over all the universe
8. A male descendant of Manasseh (Joshua 17:2)
9. First musical wind instrument mentioned in the Bible (Genesis 4:21)
11. The family head of certain returning Babylonian exiles (Ezra 2:57)
12. Used for keeping a door shut (Jeremiah 49:31)
13. This Canaanite confederate of Abraham helped him rescue Lot (Genesis 14:13-24)
14. Unclothed (Ezekiel 16:39)
16. Grown-ups
19. He tricked Jacob into marrying Leah before Rachel (Genesis 29:22-28)
21. An adherent of a Hindu philosophy
22. Upon returning home, the prodigal son was given one by his father (Luke 15:22)
23. Dionysius, who became a Christian after hearing Paul's defense, held this position in the Athenian Areopagus (Acts 17:34)
24. The outermost garment worn by most Israelites (Deuteronomy 8:4)
26. Month in which festival was held in remembrance of the release from Egypt (Exodus 34:18)
28. One who entertains guests (Romans 16:23)
30. This son of Bani was among those who put away their foreign wives (Ezra 10:10, 11, 34)
31. Where travelers and their animals could find accommodations (Luke 10:34)
32. A Horite sheikh in Seir (Genesis 36:30)
34. One of seven sons of Saul killed by the Gibeonites to expiate Saul's bloodguilt (2 Samuel 21:5-9)
35. Site of Solomon's temple [2 words] (2 Chronicles 3:1)

Clues Down

1. The invitation given to spirit-anointed sons of God [2 words] (Hebrews 3:1)
2. Made widely known (Acts 4:17)
3. Very fat Moabite king killed by Ehud (Judges 3:17-21)
4. Southernmost point reached by Chedorlaomer when invading Canaan (Genesis 14:5, 6)
5. Open space (Nehemiah 6:1)
6. Longs (Psalm 17:12)
7. It can safeguard one from following a wrong course [2 words] (Proverbs 2:11-19)
10. The mountain from which the curses were pronounced for breakers of God's Law (Deuteronomy 11:29)
15. One of David's mighty men (2 Samuel 23:25)
17. Peter and John's abilities
18. A descendant of Saul through Jonathan (1 Chronicles 8:33-35)
20. Jesus taught the illustration of the sower from this vessel (Mark 4:1-9)
23. The northern and the southern kingdom of Israel had rulers by this name at the same time (2 Kings 1:17)
24. A people defeated by Uzziah with Jehovah's help (2 Chronicles 26:1, 7)
25. Where Moses was saved and other newborn sons perished (Exodus 1:22-2:10)
27. A place where Israel camped on the way to Canaan (Numbers 21:19)
29. A series of steps
33. The wilderness where Moses and Aaron sinned and lost the privilege of entering the Promised Land (Numbers 27:12-14)

CROSSWORD SOLUTIONS PAGE 27



Young People Ask . . .



How Do I Make My Loneliness Go Away?

ARE you worried when you come down with a cold? Probably not. You know that you will get over it. But what if your cold symptoms persist? Then you may have something more severe than a passing cold, and you do well to be concerned.

The same holds true when you feel lonely. Most bouts of loneliness are temporary.* But sometimes the gnawing pain of loneliness persists. There seems to be no way out.

Ronny, a high school student, relates: "I've been going to school in this district for eight years, but in all that time I've never managed to make one single friend! . . . Nobody knows what I feel and nobody cares. Sometimes I think I just can't stand it anymore!"—*Preparing for Adolescence*.

Like Ronny, many teenagers experience what is often called chronic loneliness. Perhaps you also feel this aching emptiness. If so, do not despair. True, chronic loneliness is not a trivial problem. It is more serious than temporary loneliness. In fact, say researchers, the two are "as different as the common cold and pneumonia." But just as pneumonia can be cured, chronic loneliness can be beaten too. But how?

Whether being lonely is an occasional thing or a sad way of life for you, the first

step in finding a cure is understanding its cause. Ancient King Solomon observed: "A man of understanding is the one who acquires skillful direction."—Proverbs 1:5.

Sixteen-year-old Rhonda pinpoints the most common cause of chronic loneliness in saying: "I think the reason why I feel very lonely is because—well you can't have friends if you feel badly about yourself. And I guess I don't like myself very much."—*Lonely in America*.

Rhonda's loneliness comes from within. Her low self-esteem forms a barrier that keeps her from opening up and making friends. Do you share her sentiments? Says one researcher: "Thoughts such as 'I'm unattractive,' 'I'm uninteresting,' 'I'm worthless,' are common themes among the chronically lonely."

Low self-esteem, in turn, may result in fear of being rejected. Recalls Steven: "I wanted to talk about my lonely feelings, but I just did not know the words to express it. I was afraid that people would laugh at me or not take me seriously. It was just hard to open up." Thus, some teens close up, and suffer in silence. How can this be reversed?

Build Your Self-Respect

The key to overcoming loneliness lies in building self-respect. The apostle Paul

* See the article "Young People Ask . . . 'What Makes Me Feel So Lonely?'" in the June 22, 1987, issue of *Awake!*

wrote: "For through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think." (Romans 12:3; compare Matthew 19:19.) This indicates that a measure of self-respect is necessary. The Bible, therefore, warns against not only thinking *too much* but also thinking *too little* of yourself.

After all, Jehovah endowed man with godlike qualities. (Genesis 1:26) So to some extent you have those attractive qualities within you. Are you humble, modest, teachable? Or generous, compassionate, kind? Do not blind yourself to those assets. Perhaps you can also develop other useful skills and assets. True, there may be things about you that you do not like, your looks for example. But why put yourself down for something that you cannot change? Work, instead, on unfavorable qualities that you *can* change, such as impatience, a bad temper, or selfishness. Take the time to develop what the Bible calls "the new personality," characterized by

kindness, lowliness of mind, and mildness. (Colossians 3:9-12) Your self-respect will grow!

Furthermore, as you learn to like yourself, others will be drawn to your appealing qualities. But just as you can only see the full colors of a flower after it unfolds, so others can only fully appreciate your qualities if you open up to them. 'But how can I do that?' you may ask.

"Widen Out" to Others

'The best advice for a lonely person,' says a recent publication from the U.S. National Institute of Mental Health, is 'get involved with other people.' This advice harmonizes with the Bible's counsel to "widen out" and show "fellow feeling," or empathy. (2 Corinthians 6:11-13; 1 Peter 3:8) It works. One study, published in the journal *Adolescence*, reveals that 'teens who show concern in the welfare of others are not as lonely as teens who do not.' Why? Caring for others not only gets your mind off your own loneliness but motivates others to take

**Your appearance
can affect how
others feel
about you**



an interest in *you*. People will often respond by giving you kindness in return. (Proverbs 11:25) How, then, can you start?

Breaking the Ice

Nineteen-year-old Natalie decided that she would do more than sit back and wait for people to say hi. 'I have to be friendly too,' she says. 'Otherwise people will think I'm stuck-up.' So start with a smile. The other person might smile back.

The next step, striking up a conversation, is harder. Lillian, age 15, admits: "Going up to strangers for the first time was really scary. I was afraid that they wouldn't accept me." How does Lillian start conversations? "I ask simple questions," she says, "like, 'Where are you from?' 'Do you know so and so?' We both may know a person, and before long we're talking." Shared experiences can also serve as icebreakers. Eighteen-year-old Anne adds: "I don't start off with talking about something intimate because the other person gets embarrassed or scared and will avoid me." Yes, it is not wise to plunge into a deep conversation right away.

What, though, if at times you simply do not know what to say? Well, there are al-

ways things you can *do*. The Bible tells of a woman named Dorcas who "abounded in good deeds and gifts of mercy" for needy widows. When she died, the widows wept out of sorrow. (Acts 9:36-39) Dorcas' acts of kindness had endeared her to them. Kind acts and a generous spirit will likewise help you to build precious friendships.

But be realistic. Learn to accept that some people will not respond to your smile and friendly hello. In that case, they have a problem—not you.

Getting Over the Rough Spots

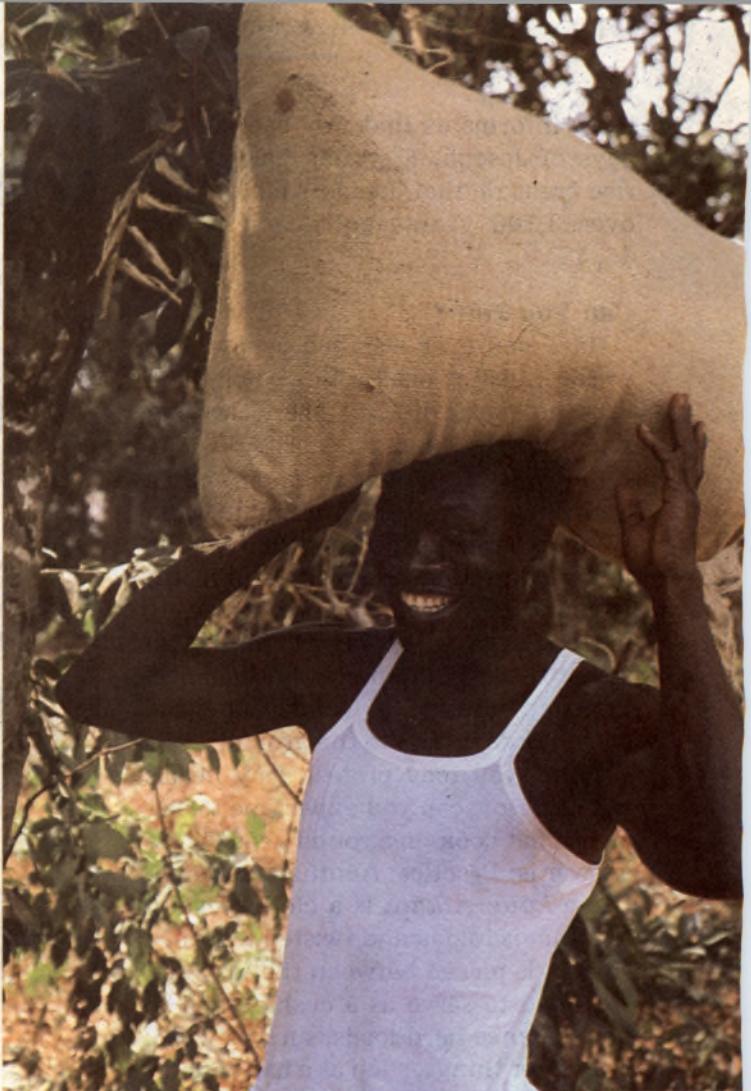
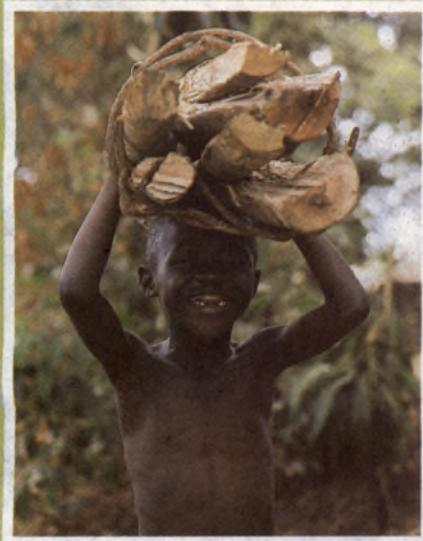
Still, most teens suffer from loneliness at times. Remember that it may be temporary and caused by circumstances beyond your control. The passing of time will often help you to get over the rough spots. Loneliness will fade.

Chronic loneliness, however, comes from within and can be caused by low self-esteem. In that case, take action! 'Make your mind over' and 'put on the new personality,' says God's Word. (Romans 12:2; Ephesians 4:23, 24) Yes, build your self-respect by amplifying the appealing qualities that you have within you. Do things for other people, and they will usually respond to you.

However, no matter how people react, you can have a friend who never turns you down. Who is that? Jesus Christ told his disciples: "You will leave me alone; and yet I am not alone, because the Father is with me." (John 16:32) This close relationship with Jehovah strengthened Jesus during moments of isolation. Jehovah can become your closest friend too. Get to know his personality by reading the Bible and observing his creation. Strengthen your friendship with him by prayer. Soon you will discover that friendship with Jehovah God is the finest answer to your loneliness.

In Our Next Issue

- Trade War—How It Affects You
- Satellite Television—Is It for You?
- New Shipping Facilities of Jehovah's Witnesses



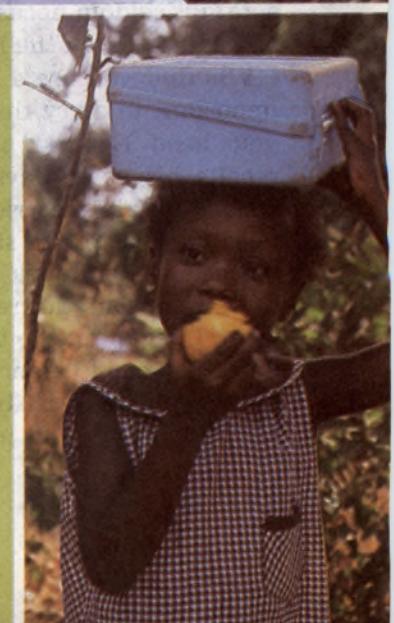
Using Your Head —*The African Way!*

By "Awake!" correspondent in
Sierra Leone

WHAT do people carry on their heads? If you asked some schoolchildren that question, in many parts of the world they might answer: "Their hats." And that would likely be the end of the list.

However, when we actually put that question to some African youngsters, they replied: "People tote buckets of water, bananas, books, salt bags, firewood, television sets, fish, bags of cement, sacks of rice, refrigerators, baskets of vegetables, stones, crates of soft drinks . . ." Their list went on and on.

Throughout the continent of Africa, toting loads on the head is commonplace. It has been for a very long time. The



Bible informs us that way back in the days of Joseph, Egyptian bakers carried bread on their heads. And that was over 3,700 years ago!—Genesis 40: 16, 17.

Can You Tote?

Have you ever watched people who were skilled at head-toting? For them it is no more difficult than carrying something by hand.

But you try it. For example, put a book on your head and attempt to walk. (We might suggest a book that you do not mind getting knocked about a bit.) If you're a beginner, you will probably move slowly, stiffly, very carefully, so as not to upset the precarious balance. One step . . . two . . . Quick! Catch the book before it falls to the ground!

"But," you may protest, "my head's not flat. How can you expect me to balance a flat book on a round head?" One answer is: Practice! Another answer is: Use a *kata*. A *kata* is a cloth or palm leaf that is folded and twisted to form a ring. It is placed between the load and the head to serve as a cushion and to help balance hard loads, such as wood. For softer things, such as a bag of flour, a *kata* is seldom necessary because the bag will settle on the head.

Whether you use a *kata* or not, it is important to carry things centrally on your head. Edward, a Sierra Leonean, recalls his early days: "When I first started to tote, I carried wood with my head cocked to one side. As the loads got heavier, my neck would ache with the strain. But the real trouble came when I began to tote buckets of water. Since you can't balance water properly unless your head is straight, the water would spill out, and my clothes would



get soaked. I hated that. It was the soakings, more than anything else, that made me straighten up."

Yet, there's more to the art than comfortably and centrally situating the item to be carried. An experienced head-toter will keep things in place on his head by numerous, slight corrective movements of his neck. It's like trying to balance an upright stick on your finger. You don't just put it there and hope it doesn't fall. Rather, you must constantly adjust the position of your finger to suit the movement of the stick. And just as a heavier stick is easier to balance than a light one, so a weighty load is often easier to balance on the head.

Most Africans learn the skill early in life by imitating older children and grown-ups. Emmanuel is one-and-a-half years old and still a little unsteady on his feet. When he was given a small can of water to tote, he held it on his head with both hands. It slid about, and some of the water sloshed out, but it was clear that he had grasped the idea. By the time he is five, the water will not spill. At seven he will be an expert.

A Practical, Beneficial Skill

Far from being merely a novel way to carry things, head-toting is a practical skill for African life. *The Cambridge Encyclopedia of Africa* states: "Human portage... is undoubtedly still one of Africa's principal means of moving goods at the local level." And for those who are used to it, loads are carried most easily on the head.

One traveling overseer of Jehovah's Witnesses relates: "Most of the towns and villages that I visit can be reached by vehicle, but some cannot. These can only be reached by trekking. Usually, fellow Witnesses there meet me and help carry my bags, and the most comfortable way to car-

ry them is on the head. On other occasions, while traveling on my own, I carry a bag in one hand and hang another by its strap on the shoulder of the other arm, but the biggest bag goes on my head."

Apart from carrying things more comfortably, putting things on the head leaves your hands free. You can even be shaded from the sun or sheltered from the rain.

Add to this the physical benefits: grace, balance, and strength. The book *Tropical Surgery* states: "The country people [in the tropics], who are often accustomed to walking with head loads, have well-developed back muscles and good posture. They seldom suffer from *back strain*."

Clearly, head-toting is not a skill to belittle. A young man in Freetown boasted: "I can put a bottle on my head and run with it without touching it with my hands." A demonstration of his running with such a load on his head proved the truthfulness of his words. But unless you're an expert, don't try it!

CROSSWORD SOLUTIONS

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From Our Readers

The World Since 1914

Thank you for the series of articles on "The World Since 1914." (March 8 to June 22, 1987) At school we were always taught history from around William the Conqueror's time but never up-to-date world affairs. I've never really understood the reasons and events behind World War II, which occurred in my early childhood. The "fear" you wrote of was very real and was felt even by young children.

C. L., England

Your series of articles "The World Since 1914" was simply fantastic! On leafing through the magazine that contained Part I, it was the article that least attracted my attention, but when I decided to read it, I just could not stop and went on to read Part II, which was on hand, lamenting that the subsequent numbers were still not available. Never before had I taken such interest in happenings of bygone years.

J. E. S. J., Brazil

The Catholic Church and Hitler

On behalf of the more than 50 million Catholics of the United States, the Catholic League for Religious and Civil Rights would like to express its astonishment and disappointment at the gross calumny against the Church in your issue "Religion in Politics—Is This God's Will?" (April 22, 1987) The cover bears a photograph of a member of the Catholic hierarchy shaking hands with Hitler. The crude implication is that the Nazi movement, and its attempted genocide against the Jews and others, had the full cooperation and blessing of the Catholic Church. This false and ir-

responsible accusation appears explicitly on page 6, where it is alleged that Catholic clergymen offered the Nazi regime "support or at least coexistence." As a matter of fact, the Vatican did attempt to negotiate peace with Hitler in the early days of Nazi Germany when it was still reasonable to hope that its excesses could be moderated. As the Nazi tyranny unfolded, the resistance of the Catholic Church increased. Not only do the editors of *Awake!* owe Catholics an apology for asserting otherwise; they owe it to their readership to set the record straight.

K. G. L., Director of Public Affairs,
United States

During his recent visit to Germany, Pope John Paul II tried to emphasize the opposition of the Catholic Church to Nazism. According to accounts, he listed many clerical and lay Catholics who opposed the Nazis. But according to "The New York Times" (May 4, 1987), this effort has drawn criticism from some Catholics, however, who accuse the Pope of distorting the fact that few Catholic leaders actually resisted Nazi tyranny, beyond struggling to save church prerogatives." Even Jesuit priest Rupert Mayer, whom the pope beatified for speaking out against the Nazis, was interned in the Benedictine abbey of Ettal under an agreement between Nazi leaders and the church hierarchy, for whom the Jesuit's outspokenness had become an embarrassment, according to the "Times." One Jesuit priest! Why did not the pope honor scores of Catholic bishops, archbishops, and cardinals, plus thousands of Catholic priests, for their opposition to the Nazis? Because the vast majority did not resist Nazism!
—ED.

Watching the World

Catholics Ignore Vatican

A new document published this year by the Vatican has stirred up heated controversy in Catholic and medical circles. It is entitled "Respect for Human Life in Its Origin and on the Dignity of Procreation." The document condemns all forms of fertilization *in vitro*, that is, outside the living body, including artificial insemination when ovum and sperm are taken from couples who are legally married. The church's position on this issue has been upsetting to many Catholics who, until now, have favored such procedures in behalf of childless couples. Yet, despite the embarrassment wrought by the new Vatican document, Michel Falise, a spokesman for one Catholic hospital in Lille, France, indicated that *in vitro* fertilizations that are presently under way would not be interrupted in favor of the church's new stance. Similar opinions have been voiced in Belgium, Spain, Holland, and Italy, where, according to *La Repubblica*, a Rome newspaper, "over 75 percent of artificial inseminations now being practiced are of the type the church condemns," and "70 percent of the women who receive this form of insemination are Catholics."

More Than They're Worth

You can now buy U.S. currency at the following rates: \$1 bills at 4 for \$7.50, 16 for \$21.50, and 32 for

\$40.50; \$2 bills at 4 for \$12 and 16 for \$38.50. Why are people willing to pay such prices? Because of the novelty of having bills off the press in an uncut form. Last year the Bureau of Engraving and Printing took in \$1,852,509 from the sale of uncut bills.

Pigeon Rescue

For someone lost at sea, a rescue aided by a pigeon may soon be a reality. Training is now being given to pigeons for a search-and-rescue operation called Project Sea Hunt,



reports *The Sydney Morning Herald* of Australia. Because of their superior eyesight and concentration, compared to that of humans, pigeons have proved very effective as spotters. Three pigeons will be placed in a dome underneath a helicopter, each facing in a different direction. Already trained to distinguish the colors of life jackets and rescue craft, the pigeons peck at an indicator when such colored objects are spotted, and the indicator directs the pilot to fly in that direction. To humans an object

nearly two miles (3 km) away may appear as a speck in the ocean, but it can be spotted quite readily by the sharp-eyed pigeon. Preliminary tests have already proved successful. Compared to a human success rate of 40 percent in spotting objects in the ocean, pigeons scored a high 90 percent in their rescue work!

Smoking Banned

As of September 1, 1987, "smoking will be banned in most enclosed public places in Belgium." According to the *International Herald Tribune*, King Baudouin signed a law requiring that smoking "be banned in schools, hospitals and rest homes, railroad stations, waiting rooms, and publicly owned cultural and sports centers." Among the European Community countries, Belgium comes just after first-ranked Denmark in the proportion of smokers to nonsmokers, with about a 1 to 3 ratio. Offenders could be fined up to \$480 (U.S.) by the Belgian authorities.

Lifesaving Vaccines

Addressing a WHO (World Health Organization) conference in Geneva, Switzerland, Dr. Ralph Henderson revealed that the expanded program of immunization he directs already prevents nearly a million deaths every year from

measles, whooping cough, and tetanus. However, he added that "millions of children continue to die needlessly each year" from diseases that immunization would otherwise prevent. With the goal of protecting all the world's children from these illnesses by the end of the decade, medical workers press ahead with research into vaccines against malaria, leprosy, and even tooth decay. Though it is claimed that vaccines could make antibiotics "virtually obsolete by the year 2000," WHO coordinator on AIDS, Dr. Jonathan Mann, reported that an effective vaccine for AIDS could take years to produce.

World Speed Record

The world speed record for the fastest manned train is now 249 miles per hour (400 km/hr), set by an experimental "linear car" of Japanese National Railways. The old record was held by the Federal Republic of Germany. The "linear car" floats a few inches above the track on a magnetic cushion and moves by magnetic power. Without need for rails and overhead power lines, construction costs may well be cheaper than that of the famous bullet trains. Noise pollution and vibration pollution are said to be eliminated too. According to *Yomiuri Shimbun*, the "linear car" outsped the press helicopters flying over it to take pictures. Japanese National Railways already holds the world record for the fastest unmanned train at 321 miles per hour (517 km/hr).

Prenatal Care

Caring for a pregnant woman's emotional needs is just as important to the healthy development of her unborn baby as looking after her physical welfare, claims obstetric neurophysiologist Dr. Mi-

chele Clement of Middlesex Hospital, England. Using monitoring devices to detect the baby's responses in its mother's womb, reports *The Times* of London, the researcher finds that drugs, cigarettes, and alcohol all interfere with fetal activity, whereas soft music played early in its development can help produce a contented baby. Professor Michel Odent, a French obstetrician, concurs and recommends a reawakening to the importance of a mother's lullabies sung even to the unborn.

Monster Toys

According to current buying trends, the world of toys has been invaded by monsters. Toy manufacturers are competing to produce the most terrifying plastic



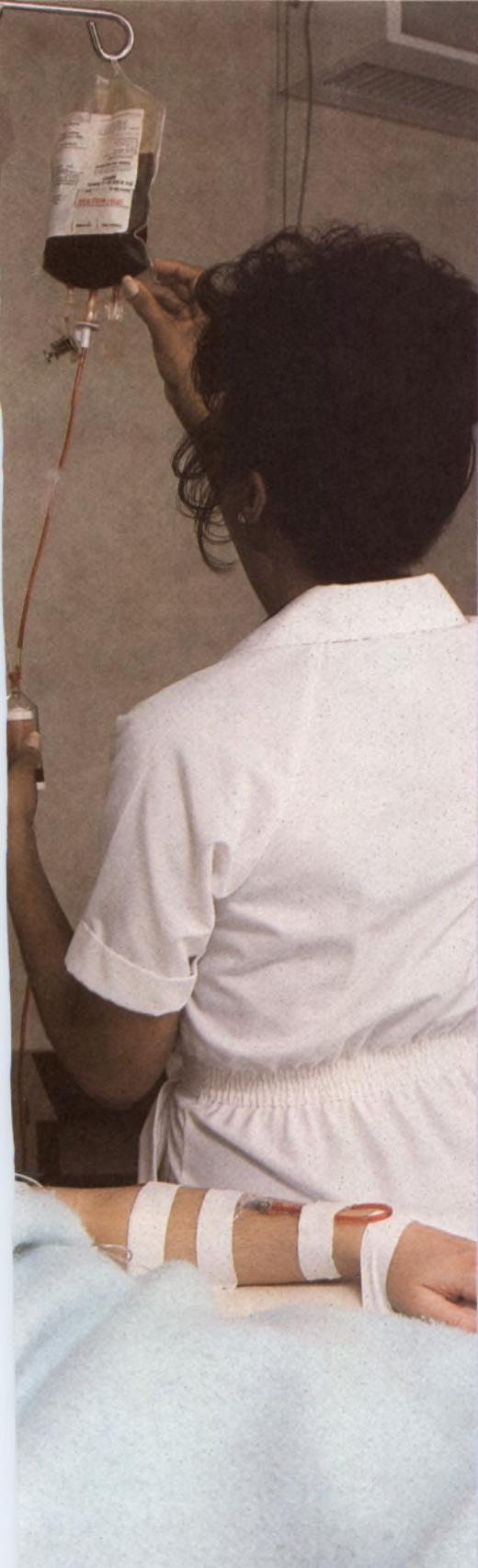
characters, notes *Le Figaro*, a French daily. "The more horrible they look," claim sales personnel, "the better the children like them." Last winter, the leading toys were in the "bad, wicked family [category], made up of demon vampires, human leeches that cling to walls, or hairy warriors that are some sort of cross between a gorilla and a boar." Exceptions? None, according to the sales. Last year, one French firm alone sold over a million of these horrible toys. *Le Figaro* commented: "This Christmas, monsters top the bill. More and more deformed and increasingly hideous, [these toys] delight the children, intrigue psychologists, and grieve the parents."

Blood Ban

Last April 21 the Mexican government banned all commercial sale of blood and blood by-products due to fear of spreading the deadly disease AIDS among its population, reports *The New York Times*. The AIDS virus spreads through sexual intercourse or blood. Although the number of reported cases of AIDS in Mexico is small compared to that in other countries, Health Minister Guillermo Soberón said that "the character of the disease obliges us to take measures of a preventive nature" before conditions worsen. Government studies had found that blood donated for money runs a much higher risk of carrying the AIDS virus. Blood banks may still operate but only if the blood is voluntarily donated instead of sold.

Getting Tough on Smokers

With funds and accommodations in short supply at most Australian hospitals, persons suffering from a smoke-related disease who continue to smoke may one day be denied hospital access. In an article that appeared in *The Medical Journal of Australia*, Dr. Peter Gianoutsos, a senior thoracic physician with the Royal Prince Alfred Hospital, explained that "it is possible to envisage in the not-too-distant future, circumstances in which hospital beds may no longer be available for those who continue to smoke." He claims that to allow persistent smokers into hospitals would be a serious misuse of resources and quite often means that intensive-care facilities are not available for newborn children. A study of patients with smoking-related diseases found that 22 percent persisted in smoking even after diagnosis showed that it was the cause of their illness.



"I Thought a Blood Transfusion Was Life, Not Death"

THOSE words were uttered by Sal Cirella, father of a hepatitis victim, on the U.S. television program 20/20 on December 11, 1986. His daughter Tracy was given a transfusion as "hospital policy," even though it was against the parents' wishes. (Incidentally, they were not Jehovah's Witnesses, who refuse transfusions for religious reasons.) She contracted hepatitis, and her life was saved only by a liver transplant.

Tracy was attacked by a form of hepatitis known as non-A/non-B hepatitis. This same TV program reported: "Over 190,000 Americans contract it in transfusions every year. It causes permanent liver damage or kills close to 10,000 people a year. It almost killed Tracy."

A surgeon who has operated without blood in 14,000 cases also stated: "I see people notoriously transfusing people that don't need it at all, and basically covering their own mistakes of sloppiness, if nothing else, by using blood transfusions. And I think that's totally unacceptable." Another doctor, a former U.S. Food and Drug Administration official, stated: "I believe all blood products are overused. I think there's adequate evidence to substantiate that. The behavior that has to be changed is physicians' behavior, what they order for a patient. And they order too much blood."

