

# FOOTPRINT

NEWSLETTER FROM THE INSTITUTE FOR HEALING OF MEMORIES

Second Quarter 2005

## A LANDMARK OF LOVE – 14 February 2005 – H Russell Botman



*Themba Lonzi drums in the guests*

**On the 14<sup>th</sup> February, 2005, The Institute for Healing of Memories held a celebration for the opening of the new premises at 345 Lansdowne Road. The opening ceremony was performed by Professor H Russel Botman, President of the South African Council of Churches.**

The opening of the new home of the Institute for Healing of Memories project coincides with the beginning of the second decade of South Africa's democracy. This event, therefore shares, a landmark in our country's development as a democracy. The notion of reconciliation stands astride everything that we have achieved in the course of the first decade.

South Africa has been like the subversive stories of the bible regarding the loss of a cornerstone. Any society in the process of building soon discovers that any builder (as in real brick and mortar) has the discretion to reject many stones or bricks in the process of building. In the building of an unjust society, many more stones or bricks are being rejected. However, after liberation from the injustice, human beings find themselves at a loss for the rejected bricks. This feeling of loss is based on the nagging idea in human consciousness that the former builders of injustice have rejected the necessary cornerstones of their lives and of the livelihoods of their nations. Their only course into the new liberated future is to go in search of that very important rejected 'cornerstone'.

The work of the Institute resembles very much the accompaniment of a person or a community seeking the rejected cornerstone. That cornerstone is a memory-bite that is required to rebuild the living home of a restored humanity.

I see the work of this organisation is the partnership with individuals, families and societies seeking the rejected

pieces of their memory. This is a great challenge and a humble responsibility.

On the occasion of the opening of this new building, I sense already the many stories of searching people filling the rooms. I feel the hope of those seeking the lost cornerstone of their lives.

Healing happens when a lost stone finds its place despite the events and suffering of the past; when memory recognises the perfect cornerstone for its own worth and value.

This is also the deep meaning of the Christian story: the story of a rejected cornerstone sought, found and replaced. The memory of human dignity was restored in this achievement and the stone that the former builders have rejected was found and replaced. A new humanity was thus formed. All old things passed away. A new thing appeared as the rejected cornerstone found its proper 'former' place. This happened through the suffering of Christ and the resurrection.



The former builders could have made you suffer and leave their scars on your body or your life, but they can't make you forget the existence of the cornerstone of your life. This organisation is a beacon to this subversive memory; in our finding the cornerstone we also find the healing of the memory of our human consciousness. May

this consciousness also continue to drive the work of every person who enters these walls in search of their rejected cornerstones.

I wish this new building a full volume of the cornerstones, once rejected and now found, for the healing of our people's memory here in South Africa and all over the world.

## FROM OKLAHOMA CITY/TULSA – Michael Berg

Whenever some tragedy befalls an American or a group of Americans, I feel guilty for not hating those who were responsible for it. It seems like I've been disloyal, that it is my patriotic duty to hate America's enemies. During the Viet Nam War, I found it impossible to blame the people of either North Viet Nam or South Viet Nam for being host to a war between two giant military machines.

When the airplanes struck the Twin Towers in New York City on September 11, 2001, my high school students wanted to know why. I didn't tell them what, I think, most wanted to hear: "That evil people from far away attacked us for no reason at all." Instead I told them that communication broke down, or never was given a chance between two sides, and that when communication ceases or fails to exist, violence begins.

At the very moment I heard of my son, Nick's, brutal death in Iraq last May, I thought of vengeance. Were I to wish for immediate and equal retribution against my son's killers and feel justified in doing so, I would, in fact, be justifying his death, a retaliation for real wrongs done by Americans in Iraq. To that justification I can never agree. And what of their parents? Would I not then be justifying their vengeance against me?

I had a little more difficulty understanding the men who murdered so many innocent people here in Oklahoma ten years ago, but still, hating them, seeking vengeance against them only keeps the cycle of hate and escalated violence going.

In a course on "Forgiveness: The Way to Love in a Wounded World" at Immaculata University near my home in Pennsylvania, I learned that when we seek to "even the score," we rarely do. Mostly what we do is a little more than even it, at least in the mind of the one who withstood that evening. And so that person's response is to even the score against us, and so it goes: The Crusades, the Moorish Invasion, Charlemagne and the Western Occupation of the Middle East, Terrorism and 9/11. The Holocaust, the disenfranchisement of the Palestinian People, a suicide bomber, a bulldozed house and the woman standing in front of it. Where does it all stop? When does it all stop? How do we stop it? We stop it, by being first to stop.

So I have stopped blaming and getting even. I have come to realize that all human beings no matter where they live, are basically the same in what they want, what they fear; that they love, and laugh, and cry, and that they value their family and community in whatever terms they define them. I have learned that the line between good and evil crosses, not between groups of people or even between individual people, but it crosses through the heart of each individual. We all have free will and are responsible for our actions, and because we have free will we are all capable of good and evil.

The men who killed my son are capable of good, and I,

were I exposed to what they were exposed to, would be capable of the same evil. It's true that people react differently to the same circumstances, some with good and some with evil, but it remains that we all have the same capability. If we did not, then we have built a fail proof argument for the insanity plea. The only thing that really matters is how I react, how you react.

So yes, I forgive the men who killed my son. And, I forgive George Bush who destabilized Iraq so they could enter and do their killing. And I forgive him for listening to the legal advice of Alberto Gonzalez who redefined torture, to give to Donald Rumsfeld the wink and the nod that torture is okay, on down the chain of command until it reached Abu Graib Prison and where it motivated retaliation against my son Nick. And yes I forgive Alberto Gonzalez and Donald Rumsfeld too.

Let me tell you what forgiveness does not mean to me. It does not mean that I am not angry at the actions of all of those responsible for my son's death. I am still angry, and I suppose I always will be. It does not mean that I do not wish for those responsible to feel and express their contrition,

their *misera cordia*, their heart sorrow over what they have done, and for them to be open to reconciliation. That I want more than anything, short of having my son back, and I always will. And, it does not mean that I do not still seek justice. I believe that the men who killed my son should be rehabilitated perhaps by working in a hospital for amputee victims of the war on Iraq; that the American politicians who are responsible should be relieved of their power, that the American Military and FBI who illegally detained my son and thrust him into a part of the war he was unaware of, are responsible for my son's death too and should be corrected.

Now hear what I believe forgiveness does mean: it means that I do not, when I forgive, desire to see harm, physical, psychological or emotional, to any of these people responsible for Nick's death. It means that I restore them to the position in my life that they played before their evil acts. If I loved them then, I still love them. If I valued their lives and well being as humans like myself then, I still value them. And, I learned that forgiving is like quitting cigarettes: sometimes the evil gets to you, and you have to quit again. Sometimes you have to forgive over and over again.

I started out on my quest for forgiveness for two reasons: one was to confirm my lack of hatred for some whom others around me still hate, and the other was to give up my hatred for those who still haunted me.

I no longer feel guilty because I don't hate, and I am well on my way, most days, to giving up the hate that occasionally lingers. I am a man of peace. I beseech others at every opportunity to be the same. I cannot accomplish my goal with hatred in my heart. Peace is forgiveness! Forgiveness is peace! They both are love, and love, I've learned, is the only hope of healing this wounded world.



# EDITORIAL- FR. MICHAEL LAPSLEY, SSM

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Dear Friends of the Institute

We are sorry that it has not been possible to produce a copy of Footprint for many months. However that has not been because we have been sleeping. Rather it is a sign of just how much has been going on.

On 14<sup>th</sup> February, 2005 we had a great celebration when Professor Russel Botman, President of the South African Council of Churches blessed our new and much more spacious offices. Themba and Ntsikelelo from our Youth Development Project are no longer sharing one desk!

We have been greatly enriched by the presence of Steve Karakashian from Oregon in the US who has begun to spend two 3-month stints a year with us. Steve was present at our first workshop outside South Africa at Riverside Church in New York in 1998. He is contributing in a number of areas including staff and volunteer development and fundraising.

In March of this year, we also welcomed Estelle Geldenhuys as a full time fund-raiser and marketer. Estelle came to us from Catholic Welfare and Development with an established formidable reputation. Our gradual growth in size, the increase in costs and the appreciation of the rand against the dollar made the necessity of broadening our financial support both nationally and internationally, of critical importance. Indeed without an increase in funding we will not survive.

The articles in this issue give a glimpse into the breadth of our work. More importantly, I hope that what is written here will encourage all of you who read it. As human beings we live very diverse realities with greatly varying challenges. And yet at the deepest level all human beings share a range of feelings and emotions, some of which damage and even kill us whilst others are life giving.

In the healing of memories workshops, we often speak of how victims who do not become victorious may themselves become victimizers. We seek to contribute to breaking that cycle. This pattern is often starkly present in the prison population. We are delighted that we have now had two very successful workshops at Goodwood prison just outside Cape Town. We hope that we will further develop work in prisons.

Early this year I travelled to Australia for training of facilitators and a second healing of memories workshop in Melbourne. As well as Australians a significant number of the new facilitators and participants have come from the Karen people of Burma and the Sudanese community.

Andrew Rice of 9/11 Families for Peaceful Tomorrows invited me, and I was accompanied by Ndukenhle Mtshali, to the 10th anniversary of the Oklahoma bombing, and the US opening of the Forgiveness Exhibition, which was

featured on Robben Island. There I met Michael Berg whose son was beheaded in Iraq. His breathtaking intervention on that occasion is featured in this issue.

We also held our very first healing of memories workshops in St Paul Minnesota organised by the Revd. Tom Forster - Smith of the House of Hope Presbyterian Church. Coventry Cathedral and its adjacent university was also the site for a healing of memories workshop reflected upon briefly by both Margaret Middleton and Ndukenhle Mtshali.

I am writing to you from Germany where together with Ntsikelelo, we are guests at the Kirchentag which is a giant (300,000 people!) bi-annual church festival where I presented on reconciliation as the mission of the church. This followed a lightning visit to Rome to speak about the clash of civilisations and Torture in the world under the auspices of the Lelio Basso International Foundation.



*Fr. Michael and Ntsikelelo at the Colosseum*

We are en route to Oxford in the UK where St Mary's University church will be holding an Africa Day celebration to support the Red Cross Children's hospital and ourselves.

We hope you enjoy this issue. We welcome correspondence and continue to appreciate your ongoing support.

#### New staff member

We welcome Estelle Geldenhuys, who joined IHOM in March this year as fundraiser. Estelle is enthusiastic about the potential of Healing of Memories workshops to create inter-racial insight, empathy and harmony, especially in South Africa where old apartheid-related prejudices and wounds still bedevil inter-racial relationships.

A fundraising strategy includes applications for grants, website updates, brochure development, newsletters and other communications to ensure that donors are recognized and kept informed. It also includes finding ways in which expenditure can be minimized and in this respect, Estelle regards IHOM's team of about 40 volunteers as an incredibly valuable resource.

## FEEDBACK FROM COMMUNITY OF THE CROSS OF NAILS IN COVENTRY

Margaret Middleton

On April 21, we had our Community of the Cross of Nails Conference, attended by 45 people representing the Cathedral and diocese. Two speakers – the Revd David Armstrong (formerly of Belfast) and Fr. Dirk Magerman (from a CCN Centre in Paarl, Cape Town) spoke of their experiences of the 'Troubles' and the apartheid 'struggle' respectively: the theme being - 'Reconciliation-reaching up where we dare not go'. In the evening, Fr. Michael Lapsley gave a Public lecture at Coventry University: it marked our (CCN) first collaboration with the University and also with Tabeisa (SA and UK universities - inc. Coventry - working in the field of AIDS education and grassroots township projects in SA). About 150 people attended the talk 'From victim to survivor to victor': Fr Michael's journey from the time when he lost his hands and half his sight.

A two-day Healing of Memories Workshop, led by Fr. Michael, followed the Conference. These workshops are highly regarded in many war-torn countries around the world. The 28 participants represented 18 countries and we took part in creative activities (drawing and sculpting clay peace symbols) which ran alongside the individual story-telling sessions. It was an opportunity to share the experiences of many people who have suffered untold horrors in their own countries. It was greatly appreciated by all who were there and we propose to follow this up with a day's workshop at the end of June/beginning of July as, for many, their journey towards healing has only just begun.

Father Michael's visit culminated with his being presented with an individual Cross of Nails by the Dean - a particular honour for CCN: he will be a great ambassador for us as he travels extensively around the world.

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### New Opportunity Opens for Prison Rehabilitation in the Western Cape

Mongezi Mngese and Steve Karakashian

Offering Healing of Memories workshops in prisons has been a goal of the Institute since its inception. We are excited that a partnership with the Department of Correctional Services is now in the offing. In late 2004 we met several times with Mr. John Jansen, Acting Head of Cape Town's Goodwood Prison to discuss ways that we might become involved in prison rehabilitation. As a result of this process, we were invited to conduct two three-day Healing of Memories workshops for inmates.

We acknowledge with much appreciation the commitment, wise counsel, and logistic support of Chaplains Ds. M. G. Steyn and Pastor J. A. Samuels. We are fortunate to have been

invited to partner in this effort that promises to become a continuing program of rehabilitation with inmates in the Western Cape. One facilitator captured the setting of the first workshop in the following words:

*"It was a late December day; the temperature was more than 30 degrees Celsius. Before entering the prison proper, we were asked to wait in the visitors' room until the chaplain came to accompany us. The khaki clad men and women of the staff all welcomed us in a friendly way. Then we began a long walk through seemingly endless narrow corridors, beginning with the administrative section lined with offices and personnel at their desks. I noticed as we were walking those long corridors, that there was no clanking of keys. Doors to each section slid open automatically, controlled by warders at computer-screened checkpoints. As each door opened we proceeded through yet another long passage. Soon we began meeting inmates in their orange and black overalls with "correctional services" written in big circles on them. All these inmates exchanged friendly greetings as we entered each section. Officials in neat khaki uniforms made a definite presence despite the fact that they conducted themselves professionally and without any sign of intimidation."*

This was the first Healing of Memories workshop offered in prison and, as such, was the culmination of a dream for the Institute. Father Michael referred to it as "an historical event." As the inmates began their stories in small groups, protected by the promise of confidentiality and respectful and nonjudgmental listening, pent-up emotions of anger, hurt, rejection, guilt, and shame came tumbling out. Many participants spoke of feeling lighter and more peaceful as they began to let go of the baggage from the past that had burdened them for so long.

A reunion held six weeks later was received with a lot of enthusiasm and happiness. Participants said that their healing process had continued and they were feeling very positive. A number of inmates reported having written letters to family and friends to renew contact and in some cases to seek forgiveness. The second workshop in March, 2005, proceeded much like the first, except that participants were drawn from all sixteen prisons in the Western Cape. They were selected for their determination to get themselves back on track as productive and law-abiding citizens and for their leadership potential and commitment to help their fellow inmates do the same.

Goodwood Prison had organized a comprehensive month-long program to train them to serve as facilitators for the rehabilitation of other inmates when they returned to their home prisons. Our Healing of Memories workshop was offered midway through the training period and was preceded by life skills training and a workshop on restorative justice that had been provided by other NGOs. This proved to be important because trainees were primed to make maximum use of the Healing of Memories workshop for personal change. For example, several had already made an effort to contact the families of those they had victimized in an effort to offer some sort of moral restitution. Facilitators helped them to decide that they would feel positive about having done so, regardless of whether their overtures were welcomed.



#### A Sample of Expectations Expressed at the end of the Workshops:

- “The workshop was overwhelming – something opened inside me. Would love to explore more.”
- “A wonderful experience. I love the idea behind this workshop. Would like to attend any similar workshop by you people.”
- “I was negative about my feelings and now very positive.”
- “I feel liberated and free.”
- “Very positive about the workshop. Was able to heal some of the memories of the past. Grateful to have volunteered to be part of this workshop.”
- “Was pleased to have been listened to. I thought I was the only one going through my pains.”
- “Good to have been able to opened up to each other. Big help to use in prison.”
- “I found an ear to listen to what I had to say. Before, I did not know how to get rid of bad feelings.”
- “I learnt how to deal with people who have bad feelings.”

### Extracts from a letter of gratitude from Sandile Mbhenyane, Helderstroom Medium

I write this letter as a token of my appreciation to the Institute for being a friend through my journey of the heart. Since the workshop I have grown spiritually, emotionally and mentally. I now view problems as simply challenges that I need to conquer and that is because I am now more understanding towards life as a victim of circumstances of the past. After coming back to Helderstroom from Goodwood, I realised that I needed to prioritise and do good things that 'I' feel would help myself and others on their journey.”



#### **This takes some understanding and effort! – David Botha, Buvton**

“To realise our dream to involve white Afrikaans-speaking people in our workshops is never going to be easy.” This was my conclusion after I reflected on the past two and a half years of the partnership between the Institute and Buvton (Bureau for Continuing Theological Training and Research - Stellenbosch). Although we succeeded in involving about 30 white Afrikaans-speaking people over the past two and a half years, it is far fewer than we hoped for. Although my statements are generalisations, I do believe that they represent enough of the truth to take into account in our efforts to realise our dream.

White Afrikaans-speaking people have a defective insight in the pain other fellow South Africans had to suffer because they lack meaningful contact with them. The emphasis is here on "meaningful". They tend to deny the gross atrocities that were done to other people during the apartheid years because it is too painful to acknowledge. They also disclaim any complicity in the cruelties of the past. They often excuse themselves with the statement: "We did not know." This leads to a dismissal of any responsibility for the past. But they are also ashamed of the truth and afraid of being blamed for things they did not do.

Like all other people they also prefer to suppress their own pain rather than to deal with it openly. This is especially true for those who were operationally involved in the propaganda for and maintenance of apartheid. Men are mostly the victims of this suppression. This pain is aggravated by anger towards the political leaders of the past who used them and who now refuse to take responsibility.

They react to the new dispensation with a lifestyle that is focused on survival and adaptation. For many of them the new South Africa has become a very unfriendly and insecure place. They react to this experience by putting their energy into securing their lives rather than to pro-actively participate in efforts to build a new society.

Furthermore, they define their future in material terms rather than in terms of relationships. There is a great feeling of loss amongst quite a number of white Afrikaans-speaking people. The fact that they experience a feeling of loss of power results in an effort to protect their personal world.

Afrikaans-speaking people had an ambivalent experience of the TRC-process and many even ignored it completely. They are therefore suspicious of anything - like our Institute - that has any alliance with the TRC.

In general, prejudices towards and fear of black people still play a big part. For many of them cultural differences are such a big issue that they prefer as little contact as possible. Where they are forced to make contact because of their work-situation or for economic reasons they will do it, but not just for the sake of improved social relations.

To expect from them to attend a three-day workshop is asking a lot. Mostly they are not prepared to make such a big sacrifice. Their social lives are already so filled that they prefer to stay at home during leisure hours. They will only attend a workshop if they have the inner conviction that it will contribute meaningfully to their already filled lives. Church politics also play a role in the fact that potential workshops do not take place. Internal politics in congregations and between congregations often smother initiative. The leadership are mainly responsible for this. These are *some* of the realities we face in trying to involve more white people in our workshops. This article is only voicing them. Please take part in our effort to understand them and send us your ideas (also the critical ones!). It is of utmost importance that we do involve everyone in our society in our workshops. For only *together* we can become whole!

*The following poem was written by Jenyth Worsley of St Mary's Church Oxford, after viewing the photos of last year's "Journey to Healing and Wholeness" conference on Robben Island.*

## The Rock Face

I strike at the rock  
legs shackled, back bent,  
holding a pickaxe too heavy  
for my frailing body that stinks  
of fear, sweat and anger.  
The guards watch.

I carry the stones up the stubbled path.  
and return next day  
to stir up the slate-coloured dust  
that chokes my breathing  
and hardens my heart.

Now I have come back to Robben Island,  
to walk again the path  
of my imprisoned life.  
I take out each stone of memory  
one by one, observe its shape,  
its mottled colours, feel its weight  
against my broken nails.

I walk slowly, hands full,  
towards the graveyard of remembrance.  
Someone pours from a bottle  
and I begin to feel in my soul  
the cleansing waters of comfort.  
I hurl my stones into the sea  
and pray that they will not return.

## From Francisca van Willingham Changing Life

It's funny for people when they change their life.  
Why I say so is when you first started talking to  
someone about your problems your life is  
starting to change because you just talked out  
your problems and you feel more relief and you  
feel lighter inside and your life doesn't feel so  
dark inside anymore.

And let me tell you something. People can't  
change your life. Only you yourself can do that.  
The choice is yours, and only you can make that  
decision to change your life.  
So stop feeling ashamed for yourself and start  
believing that there is a second chance in life  
and start making your choices.  
Open your eyes, people.  
There is a life in the world.  
Believe in yourself and trust yourself and that is  
the first step to changing your life.  
And don't forget to live your dream.  
And say to yourself, "If I can dream it, I can live  
it." Thank you.

## **REFLECTIONS FROM MESHEYO MASHOTO MAKOLA, Eastern Cape**

Prior to the 19<sup>th</sup> February 2005, I was uncertain as to whether what I was seeking / my expectations would be fulfilled by the Healing of Memories workshop, whether it was for us to learn about the process of healing of memories in order to help others, whether it will be facilitated in a manner that, like most workshops that we are familiar with, the attendees will gather material / packages to use thereafter to facilitate other workshops etc. But this was indeed more than a journey to and from Stellenbosch, a much deeper and intense journey than my mind had thought, feared and longed for. We were a group of 28 / 29 including the facilitators. It did not and does not matter how many times they have been there, they are also in the process with us and get very involved in the peeling / opening of the bandages of their wounds.

To my amazement, we did no writing, especially during the sessions. We concentrated on the process and did not even read anything be it a novel or any material to avoid escaping from the realities that we came in touch with. It was very difficult for me, as I write and listen and I paid attention realising that indeed writing and listening would have interfered with me getting inside me and treating myself and each other with respect and gentleness, most importantly it would have interfered with the process of listening and attending to oneself.

At first I wondered what it was or what it could be that I could have to heal from, especially with regard to the apartheid years, as that era was during the time when I was born, which I didn't experience first hand, that is, any of the brutal effects that the Truth and Reconciliation Committee addressed. That was the first reality I came to terms with, during the first evening of the workshop. I came to realize that I may not have lived in that era, but apartheid certainly had and has an effect in my life through the experiences of my parents, relatives and of my community in Mangaung and every other community I have lived and interacted with.

Healing is indeed a journey: "a heart journey not a head journey – a journey of feelings". So much of what was said is in my heart and head that I can feel, see, hear and remember the voices and words as and by whom they were said. We worked on taking the off the bandages, causing the puss to come out of our wounds, and cleaning the 'rubbish' that is holding us back. We learnt through each other's experience. "Submit to the process" were the words that one of the producers of the work of art that we were exposed to left us with. After those words were said,

it was like a layer had been removed from my eyes. I felt and saw myself as a beautiful baby, with big and bright eyes as the doctor that delivered me said to my mother. For the first time in almost 30 years did I feel this within me. There and then I knew that God had a reason for me to have been there and it was for me to submit and call on Him to be there and guide us for us to see His revelation by us being there, with us, in us and through us. I earnestly submitted to the process, to the journey and I vowed to be gentle with myself in the process of healing, celebrating my feelings: good and bad, positive and negative, through joy and pain of every experience. I am thankful to each and everyone of the individuals and souls that God placed and for the environment that we were in - the area of Stellenbosch. This is a transforming experience - Above All: I need Support, You need support We need support - YOU ARE IMPORTANT ENOUGH TO PUT YOURSELF FIRST! God Bless!!



**Ndukenhle Mtshali, Facilitator from KwaZulu Natal, reflects on his visit to the United States**



*Ndukenhle with workshop participant at House of Hope, Minnesota*

In one of his popular speeches, 'The Bicycle Theology', Fr Michael once said, 'People are not changed by arguments but are changed by experiences'. This was evident to my recent trip to the US when I facilitated on some of the workshops that took place there.

Having participated in and facilitated at some of the workshops within South Africa, I was confident but not sure whether I would manage to do the work over there, the reason being that when we think of the US and the UK, we often only consider the technology

that comes that side and forget that there are also human beings living there.

During the workshop it was clear to me that pain is the same irrespective of colour, gender or nationality. During the sharing of stories in small groups, I was amazed to hear some horrible and painful stories. After that I then realised that feelings and pains are the same. The sharing of stories in small groups is a very powerful tool to help people to bond and begin to understand each other better. Because even though people may work together or go to the same church, they do not know and understand each other the way it happens when there are in the Healing of Memories workshops.

In most cases we do not listen to other people's stories; the only thing we do we argue a lot about what happened during the past, and that does not help us, to deal with our horrible past and our unfinished stories. Some people do that because they find it scary and painful to deal with the past, and to face how their country's past has affected them as individuals.

The workshop we had in Coventry, England, 14 nationalities present and this indeed proved to me that sharing of experiences does change people, because in listening to the experiences of other people, one begins to know better the 'OTHER'.

To sum up I have to say that the attitude that I had towards some other people was also changed because of the experiences I had shared with them.

**NO TAX!**

**STOP PRESS!** The Institute for Healing of Memories has been approved as a public benefit organization in terms of Section 30 of the Income Tax Act. This means that in addition to being exempt from paying tax, donations to the Institute will be tax deductible. Bequests or accruals from the estates of deceased persons are exempt from the payment of estate duty in terms of Section 4(h) of the Estate Duty Act, 45 of 1955. We encourage all our friends to consider making a bequest to the Institute.

The Institute has been provided with a donations receipt to validate tax deductibility of donation. This can be made available on request.

# NOTICEBOARD

## DIARY 2005

June - December

### WORKSHOPS:

#### *Western Cape:*

4 June	Second Phase workshop, Little Stream, Constantia
5 June	Follow-up Training for new facilitators
24-26 June	St Raphael's, Faure
22-24 July	St Raphael's, Faure
26-28 August	St Raphael's. Faure
23-25 Sept.	CBC, Stellenbosch
7-9 October	New facilitator Training, Office
21-23 October	St Raphael's, Faure
5 November	Second phase workshop, Little Stream, Constantia
18-20 Nov.	CBC, Stellenbosch

For more information on these workshops, please contact: **Mongezi Mngese**  
on **021-6964230**  
or email: [mongezi@healingofmemories.co.za](mailto:mongezi@healingofmemories.co.za)

We continue to aim to recruit people from the following target groups to attend Healing of Memories workshops in the Western Cape. If you have ideas and/or contacts please be in touch with Mongezi.

- Prisons
- Education – teachers
- People infected and affected by AIDS
- Older people
- People with disabilities
- Refugees
- Ex-combatants

We are looking for volunteers to assist with Reunion meetings and organising focus meetings  
If this appeals to you, please contact us.

**The Youth Development Programme is also looking for volunteers ages 18-35**  
**Please contact Themba Lonzi for further information: 021-6964230 or**  
**Email: [themba@healingofmemories.co.za](mailto:themba@healingofmemories.co.za)**

Donations to cover the costs of this newsletter and to the work of Healing of Memories are most welcome.

#### Our banking details are:

Bank: Standard Bank, Mowbray

Address: Main Road, Mowbray 7700

Branch code: 02-49-09-06

Name of Account: Institute for Healing of Memories

Type of Account: Current

Account No: 071341455

Please mark your deposit clearly.

or send a cheque made out to:

Institute for Healing of Memories

and mail to us at:

345 Lansdowne Road, Lansdowne, Cape Town 7780

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