Consider, and then we will speak. Why are we counted as cattle? Why are we stupid in your sight? You who tear yourself in your anger, shall the earth be forsaken for you, or the rock be removed out of its place? And when the king saw Queen Esther standing in the court, she won favor in his sight, and he held out to Esther the golden scepter that was in his hand. Then Esther approached and touched the tip of the scepter. What is your request? It shall be given you, even to the half of my kingdom. An oracle that his mother taught him: What are you doing, my son? What are you doing, son of my womb? What are you doing, son of my vows? Do not give your strength to women, your ways to those who destroy kings. It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to take strong drink, lest they drink and forget what has been decreed and pervert the rights of all the afflicted. Blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the Lord counts no iniquity, and in whose spirit there is no deceit. For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. He made it known by sending his angel to his servant John, Matthew 2: Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. He made it known by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near. John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. In these lay a multitude of invalids—blind, lame, and paralyzed. One man was there who had been an invalid for thirty-eight years. He has made my flesh and my skin waste away; he has broken my bones; he has besieged and enveloped me with bitterness and tribulation; Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go. Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey. The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy. He will not cry aloud or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law. Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it: Blessed be the Lord, my rock, who trains my hands for war, and my fingers for battle; he is my steadfast love and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge, who subdues peoples under me. O Lord, what is man that you regard him, or the son of man that you think of him? Man is like a breath; his days are like a passing shadow. Bow your heavens, O Lord, and come down! Touch the mountains so that they smoke!
Chapter 2: 6 Bible verses about Moving Forward

Not only does St. Paul refuse to count that he has ever yet "attained;" he will not allow that he is yet in a position even to grasp at the prize. Forgetting those things which are behind. The ineradicable instinct of hope, which the wisdom of the world not unreasonably if this life be all holds to be a delusion, or at best a condescension to weakness, is sanctioned in the gospel as an anticipation of immortality. Accordingly hope is made a rational principle, and is always declared to be, not only a privilege, but a high Christian duty, co-ordinate with faith and love as in 1Corinthians. Paul does not scruple to say that, if we have it not, for the next life as well as this, we Christians are "of all men most miserable" 1Corinthians. Hence past blessing is but an earnest of the future; past achievements of good are stepping-stones to greater things; past sins are viewed in that true repentance which differs from remorse--"the sorrow of this world which worketh death" 2Corinthians 7: The "eternal life" in Christ is a present gift, but one test of its reality in the present is its possession of the promise of the future. Pulpit Commentary Verse The pronouns are emphatic: The ellipse here is forcible; some supply "I reckon;" others, "I say;" others, as A. I do, forgetting those things which are behind, and reaching forth unto those things which are before. Paul concentrates all his thoughts and all his energies on the one great end of life, the one thing needful. He forgets those things which are behind; that is, not, as some explain, his Jewish privileges and distinctions, but that part of his Christian race already past. Compare Bengel, "Oculus manum, manus pedem praevertit et trahit. He forgot the things which were behind, so as not to be content with past labours or present measures of grace. He reached forth, stretched himself forward towards his point; expressions showing great concern to become more and more like unto Christ. He who runs a race, must never stop short of the end, but press forward as fast as he can; so those who have heaven in their view, must still press forward to it, in holy desires and hopes, and constant endeavours. Eternal life is the gift of God, but it is in Christ Jesus; through his hand it must come to us, as it is procured for us by him. There is no getting to heaven as our home, but by Christ as our Way. True believers, in seeking this assurance, as well as to glorify him, will seek more nearly to resemble his sufferings and death, by dying to sin, and by crucifying the flesh with its affections and lusts. In these things there is a great difference among real Christians, but all know something of them. Believers make Christ all in all, and set their hearts upon another world. If they differ from one another, and are not of the same judgment in lesser matters, yet they must not judge one another; while they all meet now in Christ, and hope to meet shortly in heaven. Let them join in all the great things in which they are agreed, and wait for further light as to lesser things wherein they differ. The enemies of the cross of Christ mind nothing but their sensual appetites. The way of those who mind earthly things, may seem pleasant, but may end in death and hell at the end of it. If we choose their way, we shall share their end. The life of a Christian is in heaven, where his Head and his home are, and where he hopes to be shortly; he sets his affections upon things above; and where his heart is, there will his conversation be. There is glory kept for the bodies of the saints, in which they will appear at the resurrection. Then the body will be made glorious; not only raised again to life, but raised to great advantage. Observe the power by which this change will be wrought. May we be always prepared for the coming of our Judge; looking to have our vile bodies changed by his Almighty power, and applying to him daily to new-create our souls unto holiness; to deliver us from our enemies, and to employ our bodies and souls as instruments of righteousness in his service.
Email Together we shall move forward doing His work. I think this has been a remarkable session. The messages have been inspiring; the music has been beautiful, the testimonies sincere.

My beloved brothers and sisters, over 44 years ago, in October of, I stood at the pulpit in the Tabernacle, having just been sustained as a member of the Quorum of the Twelve Apostles. On that occasion I mentioned a small sign I had seen on another pulpit. The words on the sign were these: However, as I stand at this pulpit today, I address you from the absolute depths of humility. I feel very keenly my dependence upon the Lord. I humbly seek the guidance of the Spirit as I share with you the feelings of my heart.

Just two months ago we said farewell to our dear friend and leader Gordon B. Hinckley, the 15th President of The Church of Jesus Christ of Latter-day Saints, an outstanding ambassador of truth to the entire world and beloved of all. More than 53, men, women, and children journeyed to the beautiful Hall of the Prophets in this very building to pay their last respects to this giant of the Lord, who now belongs to the ages. With the passing of President Hinckley, the First Presidency was dissolved. President Eyring and I, who served as counselors to President Hinckley, returned to our places in the Quorum of the Twelve Apostles, and that quorum became the presiding authority of the Church. On Saturday, February 2, funeral services for President Hinckley were held in this magnificent Conference Center—\(a\) building which will ever stand as a monument to his foresight and vision. During the funeral, beautiful and loving tributes were paid to this man of God. The following day, all 14 ordained Apostles living on the earth assembled in an upper room of the Salt Lake Temple. We met in a spirit of fasting and prayer. During that solemn and sacred gathering, the Presidency of the Church was reorganized in accordance with well-established precedent, after the pattern which the Lord Himself put in place. Members of the Church around the world convened yesterday in a solemn assembly. You raised your hands in a sustaining vote to approve the action which was taken in that meeting in the temple to which I have just referred. As your hands were raised toward heaven, my heart was touched. I felt your love and support, as well as your commitment to the Lord. I know without question, my brothers and sisters, that God lives. I testify to you that this is His work.

I know that the sweetest experience in all this life is to feel His promptings as He directs us in the furtherance of His work. I felt those promptings as a young bishop, guided to the homes where there was spiritual\(l\) or perhaps temporal\(l\) want. I felt them again as a mission president in Toronto, Canada, working with wonderful missionaries who were a living witness and testimony to the world that this work is divine and that we are led by a prophet. I have felt them throughout my service in the Twelve and in the First Presidency and now as President of the Church. I am keenly aware of the 15 men who preceded me as President of the Church. Many of them I have known personally. I have had the blessing and privilege of serving as a counselor to three of them. I am grateful for the abiding legacy left by each one of those 15 men. I have the sure knowledge, as I am confident they had, that God directs His prophet. My earnest prayer is that I might continue to be a worthy instrument in His hands to carry on this great work and to fulfill the tremendous responsibilities which come with the office of President. I thank the Lord for wonderful counselors. Eyring and President Dieter F. Uchtdorf are men of great ability and sound understanding. They are counselors in the true sense of the word. I value their judgment. I believe they have been prepared by the Lord for the positions they now occupy. I love the members of the Quorum of the Twelve Apostles and treasure my association with them. They, too, are dedicated to the work of the Lord and are spending their lives in His service. I look forward to serving with Elder Christofferson, who has now been called to that quorum and who has received your sustaining vote. He, too, has been prepared for the position to which he has been called. It has also been a joy to serve with the members of the quorums of the Seventy and with the Presiding Bishopric. New members of the Seventy have been called and were sustained yesterday, and I look forward to associating with them in the work of the Master. A sweet spirit of unity exists among the General Authorities. I feel to express thanks to my Heavenly Father for His countless blessings to me. I can say, as did Nephi of old, that I was born of
goodly parents, whose own parents and grandparents were gathered out of the lands of Sweden and Scotland and England by dedicated missionaries. As those missionaries bore humble testimonies, they touched the hearts and the spirits of my forebears. After joining the Church, these noble men, women, and children made their way to the valley of the Great Salt Lake. Many were the trials and heartaches they encountered along the way. Louis, Missouri, with a group of Saints, arriving there in. One of their 11 children, Margaret, would become my great-grandmother. While the family was in St. Louis working to earn enough money to complete their journey to the Salt Lake Valley, a plague of cholera swept through the area, leaving death and heartache in its wake. The Miller family was hard hit. In the space of two weeks, four of the family members succumbed. The first, on June 22, , was year-old William. Five days later Mary McGowan Miller, my great-great-grandmother and the mother of the family, died. Two days afterward, year-old Archibald passed away, and five days after his death, my great-great-grandfather, Charles Stewart Miller, father of the family, succumbed. The children who survived were left orphans, including my great-grandmother Margaret, who was 13 years old at the time. Because of so many deaths in the area, there were no caskets available, at any price, in which to bury the deceased family members. Little is recorded of the heartache and struggles of the nine remaining Miller children as they continued to work and save for that journey their parents and brothers would never make. We know that they left St. Louis in the spring of with four oxen and one wagon, arriving finally in the Salt Lake Valley that same year. Others of my ancestors faced similar hardships. Through it all, however, their testimonies remained steadfast and firm. From all of them I received a legacy of total dedication to the gospel of Jesus Christ. Because of these faithful souls, I stand before you today. I thank my Father in Heaven for my sweet companion, Frances. This October she and I will celebrate 60 wonderful years of marriage. For many years my assignments as a member of the Twelve took me away from Salt Lake City oftenâ€”sometimes for five weeks at a timeâ€”leaving her alone to care for our small children and our home. Beginning when I was called as a bishop at the age of 22, we have seldom had the luxury of sitting together during a Church service. I could not have asked for a more loyal, loving, and understanding companion. I express gratitude to my Heavenly Father for our three children and their companions, for eight wonderful grandchildren, and for four beautiful great-grandchildren. You serve one another willingly. You are dedicated to the gospel of Jesus Christ. During more than 44 years as a General Authority, I have had the opportunity to travel the world over. One of my greatest joys has been to meet with you, the members, wherever you may beâ€”to feel of your spirit and your love. I look forward to many more such opportunities. Throughout the journey along the pathway of life, there are casualties. Some depart from the road markers which point toward life eternal, only to discover the detour chosen ultimately leads to a dead end. Indifference, carelessness, selfishness, and sin all take their costly toll in human lives. Change for the better can come to all. Over the years we have issued appeals to the less active, the offended, the critical, the transgressorâ€”to come back. In this spirit, we again issue that heartfelt invitation: We reach out to you in the pure love of Christ and express our desire to assist you and to welcome you into full fellowship. To those who are wounded in spirit or who are struggling and fearful, we say, Let us lift you and cheer you and calm your fears. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: For my yoke is easy, and my burden is light. In this sometimes precarious journey through mortality, may we also follow that advice from the Apostle Paul which will help to keep us safe and on course: The world in which we live is filled with diversity. We can and should demonstrate respect toward those whose beliefs differ from ours. May we also demonstrate kindness and love within our own families. The world can at times be a frightening place in which to live. The moral fabric of society seems to be unraveling at an alarming speed. Noneâ€”whether young or old or in-betweenâ€”is exempt from exposure to those things which have the potential to drag us down and destroy us.
Lionel Wijesiri A group of EU ambassadors who visited the country recently said that the recent violent incidents in Kandy district underscore the need to expedite efforts to support national reconciliation. Addressing the media, they said that Sri Lankans should know all too well the consequences of not addressing religious and ethnic hatred. The Ambassador of the European Union was also one of the group members. For those who are not aware, the Dinokeng Scenarios were a set of possible scenarios that predicted the future of South Africa by 1995. It was a work of a team comprising 35 leaders from civil society and government, political parties, business, public administration, trade unions, religious groups, academia and the media. Mamphela Ramphele - a former activist against apartheid, a medical doctor and an academic, chaired the group. Ramphele outlined the three possible future scenarios that South Africa could possibly find itself in by 1995. Walk apart - a corrupt and ineffective state and distrusting and self-protective citizenry. Walk behind - an interventionist and directive state and dependent and compliant citizenry. Walk together - a collaborative and enabling state and enabling and active citizenry. As a hypothesis, let us assume we have appointed a Commission just after the military defeat of LTTE in 2009, and the report gave the identical future scenarios for South Africa. We still have imperfect state machinery which has been unable to deliver on its mandate to the public. Large sections of the population feel left out of the reconciliation process. We seem to have not been able to create a unified nation. If we had one, we would have been able to recognize our differences yet be able to work together for the dignity, safety and progress of all of us. In this aspect, the main responsibility lies on the major community- the Sinhala Buddhists. Of course, they should be proud of their rich history and heritage and they have a right to maintain it for future generations. However, they must lead and take the initial steps to extend their hands to the other non-Sinhala or non-Buddhist communities as well so that all communities together can stand tall and move forward. Multiple issues We are continuously being provoked by selfish politicians and, some of us become confused with their continuous incitation that make us lose our reality. This reflects as a reminder of the sensitiveness of our diverse heritages. We cannot deny our past history but we need not be bogged down and become prisoners of our past experiences. Our experiences together should make us wiser and more committed to the dreams we have together for this nation. If we continue indulging in the past frustrations and missed opportunities, then we may destroy the good future that we strive for. Our maturity as true Sri Lankans can only be achieved when we are able to transcend individuality to nation building. Constant engagement with fellow Sri Lankans from different races, religions and spheres of life should bring about an embracing inclusive agenda for all Sri Lankans. Today, there are many social issues that the nation is grappling with. National Reconciliation tops the list. It should also restore social relations and heal hearts and minds. The high-profile Truth Commissions in places like Chile, Argentina, Brazil, El Salvador, Haiti and, most prominently, South Africa have proceeded on the premise that shared truth was essential for social reconciliation. We are one of those countries. It restores the capacity to live with or alongside the other. It allows us, while remembering, to bring closure to a chapter in our past. It enables us to live in the present, making our life as a nation and our lives as individuals in a shared future. Instead, grievances associated with unacknowledged and wounds not forgiven are passed down the generations, creating a widening gap of alienation, fear and hatred, which increases the likelihood of further violent conflict and aggravates its intensity. Three steps True healing according to them can only come through reconciliation which involves a sequence of three steps: Contrition - the next step is to take responsibility for certain past actions and to express regret. Again, sincerity, as judged by the victims, is the key to the success of this step. It may take time for victims to express their forgiveness, but true acknowledgment and contrition by the other side will in themselves have a positive effect on relations between the parties. Dialogue What we need today is a serious and judicious dialogue among people and groups with different points of view who are willing to
listen to one another—seek an agreement or, at least, a partial bridging of their differences. What we should call for is nothing more than respect for democracy that guarantees the only outcome that admits no compromise - a civic and peaceful life for all Sri Lankans irrespective of race or religion.
In this respect, the collection of essays on the TRC in Looking Back, Reaching Forward can play an important role, because here we have the remarkable story and a debate triggered by it from the inside - in the words of the editors: an "internal critique".

We spend years looking and wondering. Looking to our future and hoping for a good tomorrow. Often times though we get caught looking at the past and forget to look at the things that are most important. Or we look to the past and we wrongly try to model tomorrow into a sequel of what has already happened because we think that we have reached the pinnacle of our life. The pinnacle of the goodness of God. And is breathing down our necks. In we as a church will mark 70 years as an Assembly. Seventy years since Men and women of God dreamed a dream, saw a vision, heard from God about what could be in Marmora. Their dream is our foundation. Their Vision is our bedrock and their obedience to the voice of God is our purpose. He eventually leaves the church and heads to a mission post located above the waterfalls in a South American jungle. Because of what he has done, and how bad he feels, he ties himself to a several-hundred pound net of items that represents his sinful life. He feels compelled to drag this sack of sin around with him as a way to do penance for what he has done. Have you ever felt like that? I suspect that some of you are tethered to some transgressions this morning. Others of you are gasping under the guilt of things you did several years ago. How do you stabilize your life when you experience more ups and downs than the stock market? Do you grab some rope and hitch it up to your sin pile and start dragging? Or, is there something better? Often times in life we get down because of things which we have done in our past. Now when the people complained, it displeased the Lord; for the Lord heard it, and His anger was aroused. So the fire of the Lord burned among them, and consumed some in the outskirts of the camp. Then the people cried out to Moses, and when Moses prayed to the Lord, the fire was quenched. So he called the name of the place Taberah, because the fire of the Lord had burned among them. Now the mixed multitude who were among them yielded to intense craving; so the children of Israel also wept again and said: Now the manna was like coriander seed, and its color like the color of bdellium. The people went about and gathered it, ground it on millstones or beat it in the mortar, cooked it in pans, and made cakes of it; and its taste was like the taste of pastry prepared with oil. And when the dew fell on the camp in the night, the manna fell on it. Now Moses heard the people weeping throughout their families, everyone at the door of his tent; and the anger of the Lord was greatly aroused; Moses also was displeased. But while the meat was still between their teeth, before it was chewed, the wrath of the Lord was aroused against the people, and the Lord struck the people with a very great plague.
As I begin to write this letter to you, I am sobered by the reality that another year of my life is almost gone, and my recent November birthday tells me that it was. As I begin this letter by sharing some of my own thoughts with you, I hope you will be motivated to take stock of your own life. Each of us is constantly spending time, and, unlike money, that time cannot be replaced. As we will see, looking back to evaluate our past is the key to moving forward with vision, direction, and hope for our future. By the way, like mine, your future is as bright as the promises of God. On a Sunday morning 43 years ago this month i. I was a Lieutenant in the 82d Airborne Division, and, at his invitation, had driven from Ft. Having just turned 24, I was planning to work in the front office for the Los Angeles Dodgers when I got out of the Army the following September.

So, as I ask myself the same sobering questions, I encourage you to ask yourself: Where are you now compared to a year ago, in terms of your relationship with the Lord Jesus Christ? What was the benefit of your life to others in? What did you do for people with the talents, knowledge of the Word, and resources God has given you? Are you exhibiting more of the fruit of the spirit? Do you stand up for right in the face of wrong, no matter what it costs you? One quality that I see sorely lacking, both in the world and in the Body of Christ, and for which I strive, is loyalty. Loyalty to Jesus Christ is about doing what is right no matter what it costs you, just like he did. For the record, I have the firsthand privilege of living with someone who has set the most vivid example of loyalty I have ever witnessed, both to God and to me, my dear wife, Elizabeth. And I hope that you consider me a loyal friend to you, based upon my relationship with you through the years we have known one another. Grasping the reality of what Christ has done for us is a huge key to standing up for him in word and deed 1 John 4: Each time I walk in there, I get to see that edifying exhortation. Take your everyday, ordinary life”eating, going-to-work, and walking-around life”and place it before God as an offering. Embracing what God does for you is the best thing you can do for him. Instead, fix your attention on God. Readily recognize what He wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you. Furthermore, from what I see in the lives of many longtime Christians I know, far too many are isolated from real, iron-sharpening-iron koinonia full sharing. In these incipient days of The Living Truth Fellowship, with a steadily growing but still relatively small number of supporters scattered around the world, I know that I myself miss that. Do you feel a genuine, battle-tested camaraderie with believers who are reaching out with the truth they know? That is exactly what we are trying develop in TLTF, and believe me, we are open to suggestions as to how to do it, because we certainly do not have all the answers. Obviously, it will require lots of brethren hiding the Word in their own hearts and speaking it boldly to others. I do know that we must keep encouraging ourselves, and one another, to fight the good fight in the battle of the minds carnal vs. Consider this excerpt from The Message about focusing on the interests of our Lord: Pursue the things over which Christ presides. See things from his perspective. Your old life is dead. Your new life, which is your real life”even though invisible to spectators”is with Christ in God. He is your life. None of us knows when our last day on earth will be, but just in case it is tomorrow, maybe I should live today as if it were my last. The older we get, the more thudding is the realization that this life absolutely will end one day. And we can rest assured that the Lord Jesus will richly reward us for everything we do for his sake, not for how people respond to the good we do. And now I want each of you to extend that same intensity toward a full-bodied hope, and keep at it till the finish. Be like those who stay the course with committed faith and then get everything promised to them. Our heavenly Father knows our desire to spread His truth far and wide, and He is the one who must open the doors for us to do so. Reconsidering the Cornerstone of the Christian Faith. Among other updates, it will have a new cover, and we will e-publish it and sell it online. We hope to have this completed by sometime next Spring. That fee will go down when we receive our tax-exempt status, but if it works for you to use the automated check, that would be helpful. If you would like information on how to
set up a bank draft to TLTF, please email draft tltf. If you are not yet a TLTF contributor, and our work is
enriching your life, please help us financially in any way you can. What that means is you will receive
periodic notification of people and situations that need prayer. If you are interested, please contact Wes
Wunders at prayer tltf. The teaching will be about an hour. We will do that also on February 2, March 2, April
6, and May 4, all at 8 p.
Looking Back. Sixteen years has come and gone, and we witnessed the progression of the work of the Lord in this place. From our humble beginning to where we are now, it is amazing to witness the work of the Lord in the Body of Christ (WIN-Al Ain).

Details Description Born with an historic compromise that few predicted, the TRC has evoked emotions ranging from anger and confusion to sympathy and remorse. It has rarely generated indifference. This collection of essays constitutes a tour de force, capturing the essence of the TRC debate, while posing a set of questions with which this country is likely to wrestle for some time to come. Indeed, it is intended to provoke debate rather than provide simply answers to complex questions. This makes it a useful book for teaching purposes as well as for others interested in transitional politics. The pertinent question posed by the book is: His coeditor, Wilhelm Verwoerd, teaches in the department of philosophy at the University of Stellenbosch, and was a former researcher with the Truth and Reconciliation Commission. The Historical Context and Origins of the Commission 1. A Struggle for Human Rights: Same Species, Different Animal: The Philosophical Framework of the Commission 5. Making Moral Judgements - Mary Burton 8. When the Assassin Cries Foul: The Law and Struggle: The Same, but Different - Hugh Corder The Baruti vs the Lawyers: What the Commission Sought to Acheive Historical Truth - Something to Fight for. Truth as a Trigger for Transformation: Where Healing Begins - Yazir Henry Justice and Amnesty - Ronald C. The Burden of Victims - Richard Lyster Amnesty and Denial - Nkosinathi Biko Getting on With Life: A Call to Action - Mxolisi Mgxashe What Makes a Perpetrator? An Attempt to Understand - Don Foster After the Commission Holy Grail or Secular Pact? By telling the truth about how the truth itself was told and also hidden, this provocative book deepens our understanding of both violence and redemption. It has, inevitably, also left us with unfinished business, which now becomes the task of us all. This book makes an important contribution to this process.

Looking Back, Reaching Forward: The range of viewpoints thus provides a good overview of transitional justice issues and can serve as an effective teaching tool. Participants come from inside South Africa and the international community, participants and observers of the TRC, perpetrators and victims. The first section of the book provides historical background on the conflict and the origins of the TRC. He describes the political, legal, and philosophical environment in which the TRC was born. Although seeking the truth has been important, he argues that economic justice also needs to be addressed. She argues that it is necessary to reflect more carefully on what aspects of the TRC might be suitable for other contexts. Paul van Zyl warns against too much of a focus on prosecution, which many see international law as increasingly specifying. There may, in fact, be important reasons to pursue alternative means of combating impunity. In his mind, prosecution should be foregone if it would put the transition at risk or if it is impractical to pursue more than a small minority of the perpetrators. Rajeev Bhargava provides a three-point moral justification for truth commissions. Truth commissions can help restore a minimally decent society in conditions of symmetric barbarism. While they cannot produce reconciliation on their own, Bhargava argues that truth commissions can help produce the conditions for this by facilitating collective responsibility. Given that rates of recidivism suggest that prosecution is not an effective deterrent, Charles Villa-Vicencio focuses on restoring relationships as a means of preventing a recurrence of human rights abuses. He stakes out a theory of restorative justice that entails acknowledgment, reparation, and reconciliation. Asmal, Asmal, and Roberts criticize the TRC for taking a rather narrow view of its mandate and not being more forceful in its condemnation of apartheid. The most important cause of this shortcoming is the TRC treatment of the acts of the apartheid government and the resistance as being equivalent. Hugh Corder sees the court challenges against the TRC as a positive in the sense that it demonstrates a commitment to conform to the rule of law. Piet Meiring takes up the controversial issue of the overtly religious nature of the TRC, something that Meiring argues fits the very religious nature of South African society and helped the TRC achieve desirable goals. The third section explores what the TRC sought to accomplish. Janet Cherry points to a very basic goal, namely to clarify history. The TRC was meant in part to uncover the details of past crimes and more directly to discern the whereabouts of victims. She cautions, however, that the goal of producing an all-encompassing truth will obscure the complexities and nuances of truth. Willie Esterhuysen argues that the truth is not enough to produce a transformation unless concrete measures are taken at attempt to rectify the harm done. Wilhelm Verwoerd contends that much of the criticism leveled against the TRC was as much as anything, a reflection of the fact that there is little agreement as to what such an institution can be expected to achieve. While a start, reconciliation, Henry suggests, requires individual introspection. Charles Villa-Vicencio takes up this point of the TRC as foundational and outlines further steps needed to realize national reconciliation. In particular, socioeconomic inequality remains an obstacle, a sentiment echoed by Mxolisi Mgxashe. Ronald Slye contemplates the degree to which amnesty contradicted or supported justice. He concludes that while the South African amnesty process improved on past examples, the narrow focus on politically-motivated acts as eligible for amnesty weakened the moral and legal legitimacy of the process. Richard Lyster addresses the critics who argue that the amnesty eliminated the possibility of victims realizing justice. However, this outcome is as much as anything a result of government inaction on reparations and talk of a blanket amnesty. She examines the challenges of operationalizing a reparations project, such as determining eligibility. Nkosinathi Biko summarizes the arguments of the families who challenged the amnesty provision in the South African courts. Don Foster contemplates the definition of perpetrator taken up by the TRC and discusses the consequences of these distinctions for the truth produced.
Nomfundo Walaza, too, emphasizes that the TRC represents a start to the healing process, but getting survivors involved in the reparations process is an important need. Njongonkulu Ndungane points again to the problem of poverty and inequality in South African society. Sampie Terreblanche discusses the benefits apartheid brought to business, which has yet to truly own up to being a beneficiary of the prior system. Ending on a hopeful note, while not denying the challenges others have outlined, Jakes Gerwel points to the remarkable progress made in South Africa. There is a sense of coexistence that has developed and a significant consensus on the most important ends for society, if not the means to achieve them. New to the site?