



fact that rugby matches are well-monitored by the police (Last weekend's match against Wales for example). You can make your own comparisons in this regard. Further, it is not the job of a reporter to initiate meetings between the police and soccer administrators. That's your job. His is to report on events as they occur. The Namibian supports the idea of a police force to maintain and uphold public order. It's a new concept for most Namibians who have in the past seen the police as their enemy (in most cases, quite rightly so) since the latter have acted against political opponents in most cases. So it's up to the police to prove themselves to the public in order to earn their trust and confidence.

Lastly, Brigadier, don't make such laughable statements such as "why you and some of your staff seek opportunities to discredit the government of the Republic of Namibia". You know quite well that this is not the issue here. - Gwen Lister.

On forgiveness

TRY forgiving a friend who betrays a confidence, or a co-worker who tells lies about you. When the real effort of forgiveness takes place, there is nothing easy about it. Instinct urges us to pay back in kind.

Some people are capable of heroic effort in reconciling; others not. There is usually a pause between the hurt and the time when trust and love can take root again. Forgiveness is part of a process that begins with hurt and ends, in its final goal, with reconciliation.

It works only when we become aware of the depths and causes of the anger burning in us so that we can forgive wholeheartedly and ensure an enduring peace.

Too often, we bypass forgiveness entirely. We race from our hurt to an apparent reconciliation without taking stock of what must truly be forgiven before lasting healing can take place. We try to get past the difficult part too quickly, for we have been programmed since childhood to keep a stiff upper lip, pretend that we are unaffected by the cruelty of others,

whether deliberate or accidental.

The ability to reconcile cannot be rushed. We owe it to one another to offer time to confront our hurts, to face our wounds head-on, to vent our emotions. Only then can the real healing begin.

When Jesus said 'love your enemy', he meant every word of it. We never get rid of an enemy by meeting hate with hate; we get rid of an enemy by getting rid of enmity.

Reconciliation depends on the situation and the people involved. In the end, all forgivers do the same thing: they restore self-worth to the offender; they cancel a debt; they experience such peace that they lose the urge to retaliate and live as freer persons unshackled by the weight of a hurt.

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