



# CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 17 – August 2021

## *Be the bearers of hope, faith and love*

My dear fellow Pastoral Caregivers

Our country is struggling to revive after more than 500 days in lockdown due to the COVID-19 pandemic. We can, however, take courage.

Despite the frustrations of lockdown, I am happy to report that our office is still functioning like a well-oiled ship.

### **Admin office news**

I am very grateful to welcome Ilse Grünewald into the fold as CPSC Administrator. Get to know Ilse in *Notes from the Office* on page 17.

### **CPSC Conference**

Please diarise Friday 19 November (08:30-15:30) for the CPSC Conference that will be a Zoom event. Up to 8 CPSC CPD points can be earned by attending the conference and filling out a questionnaire.

### **Take courage**

At this time, many pastors and pastoral caregivers are exhausted and may be on the brink of collapse from compassionate fatigue.

We read in the Bible that Joseph was in prison for two years for a crime he did not commit (Gen 40), but he used the time to uplift the circumstances of the prisoners by interpreting their dreams.

Joseph never lost his trust in the Lord he served. God is faithful and Joseph discovered it in the next chapter of his life. After Joseph spent two years in jail, the Pharaoh had a dream which neither he nor the wise men in his court could interpret. The chief of the butlers remembered Joseph and we know what happened next.

Joseph's dark days as slave and prisoner were his preparation for much bigger plans than he could imagine!

God always has bigger plans for his children, even if it may first lead us through valleys of



darkness (Ps 23). COVID-19 may seem to be an unending pandemic taking its toll on all of us.

Even as everyone's strength seems to be draining, in Christ we are more than conquerors because of His strength. Jesus meant it when He said that He will never forsake his people (Matthew 28).

It is time to look beyond the Goliath in our midst and see the God bigger than any enemy. We can use our moments of weakness and weariness as stepping stones for God's creative and unique outcomes.

Let us live in the presence of our circumstances, but with the knowledge of an ever-present God, who is inviting us to come to Him with all our needs and the needs of the people around us.

Let us trust Him with everything. We know that for those who love God, all things work together for good (Rom 8:28), even in difficult circumstances. Christians live with hope because **God is!** Paul refers to God's unending love (Rom 8) as he was the living witness thereof.

I grew up with an encouraging song. Relive that song with me:

Expect a miracle every day.  
Expect a miracle when you pray.  
If you expect a miracle,  
God will find a way,  
to perform a miracle for you  
each day."

God bless!

**Dr Tertius Erasmus**

CEO: Association of Christian Religious Practitioners and Chairperson of CPSC.

## ***The role of the Holy Spirit's gifts in identifying dissociative behaviour in the church***

*By Pastor Gawie J Le Roux (CPSC affiliate – pastor & pastoral counsellor – PGM Foundation & Ministry)*

**M**any of us in ministry encounter difficult people. The person that is the most spiritual in the assembly may be the one causing most problems. The Word of God teaches us to test the spirits:

1 John 4:1 “Beloved, do not believe every spirit, but test the spirits to see where they are from God, for many false prophets have gone out into the world.”

It is sad, but true: not everyone who claims to be a Christian is a really a follower of Christ. Some members only pursue their own agendas, with ulterior motives such as money or increased political influence. We may also find them in our local church.

The Holy Spirit and His gifts are given to us to help identify the spirits. In this article I will look at the most destructive spirit we can get in our local assemblies.

### **Narcissistic personality disorder**

The Mayo clinic defines narcissistic personality disorder as one of several types of personality disorders. In this mental condition, people have an inflated sense of their own importance, a deep need for excessive attention and admiration, troubled relationships, and a lack of empathy for others. But behind a mask of extreme confidence lies a fragile self-esteem that is vulnerable to the slightest criticism.

A narcissistic personality disorder causes problems in many areas of life, such as relationships, work, school, or financial affairs and even within our local churches.

People with narcissistic personality disorder may be generally unhappy and disappointed when they are not given the special favours or admiration they believe they deserve. They may find their relationships unfulfilling, and others may not enjoy being around them.

The Diagnostic and Statistical Manual of Mental Disorders, fifth edition (DSM-5), lists the criteria for diagnosing narcissistic personality disorder as follows:

1. Grandiosity with expectations of superior treatment from other people
2. Fixated on fantasies of power, success, intelligence, attractiveness, etc.
3. Self-perception of being unique, superior, and associated with high-status people and institutions
4. Needing continual admiration from others
5. Sense of entitlement to special treatment and to obedience from others
6. Exploitative of others to achieve personal gain

7. Unwilling to empathize with the feelings, wishes, and needs of other people

8. Intensely envious of others, and the belief that others are equally envious of them

9. Pompous and arrogant demeanour

(Source: DSM-5 – The American dialectical handbook of psychiatrics conditions)

### **The spiritual narcissist**

In religious life, the most disturbing aspect of spiritual narcissists is that they pretend to be religious and, in this way, use the Gospel to build themselves up while they tear others down. When this is left unchecked, their actions can inflict devastating harm on both in the Christian and non-Christian communities.

How do I identify spiritual narcissists?

- They constantly reference their own achievements
- They invade conversations
- They twist Scripture
- They profess love, but never show it
- They talk, but they don't listen

James 1:19 is clear: “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry...”

While God warns us to be careful in our speaking, the spiritual narcissist is usually the loudest person in the room.

### **The Jezebel spirits**

Jezebel spirits' character traits can be found in Scripture in 1 Kings 9:31, 1 Kings 21:25, 1 Kings 18:17, 2 Kings 9:31 and 2 Kings 9:22.

The outstanding quality of a person with a Jezebel spirit is the undeniable and ever-present need to always be right. The worldly term for the spirit of Jezebel is a malignant narcissism, for which there is no cure.

While this chameleon spirit may create the appearance of a good characteristic, the opposite is usually true. They will appear to be a friendly, loving, charming and peaceful, just to get hold of your soul. They will appear to blend in, and suddenly, out of nowhere, stick out their tongue out and swallow you up, by verbally attacking you.

Jezebels will often mix religious terms and phrases to appear godly, but their lives don't produce godliness. Following their lives and examples will lead to rebellion, darkness, anger, and strife. They are found in various types of teaching activities, within religious settings, but

also in schools and other places where they can have undue influence over people.

They like to be highly involved in peoples' personal lives, getting up close and intimate and make people confide in them. Satan places them in teaching positions, so that they can impart the untrue message to people, and thereby cause more spiritual and mental darkness in others' lives.

Jezebel never truly forgive and at some point, she will bring it up again. Jezebel keep track of all past offences and will use it to her advantage when she feels the need to manipulate. Her love is always conditional, making you know of the things that please her, so if you do not comply, she will reject you. The Jezebel spirit brings confusion that can lead to doubt everything you stand for.

### Defeating Jezebel spirits

To fight Jezebel, you must come to her level of competition. Basically, you must be as strong and fierce as she is. It is the overwhelming and overbearing spirit that gives the Jezebel the arrogant and confident flare and attitude, making her believe she is invincible.

You will have to be prepared to fight. Fighting could involve relentless letter writing, phone calls, and open communication with spiritual leaders to let her know that you know what she is up to, and that you are telling the world about it.

So, to combat her, you need to first be completely convinced in your belief about what you are dealing with. The moment you expose them, it hits them like a train. They lose their power and get knocked out of their path. It is in this momentum that you can work. That is the time to keep pounding to expose her, because she is weary, and has been taken off guard.

### Relationship

What is the connection between the Jezebel spirit and narcissism? Does a narcissist also have the Jezebel spirit? It is important to name things for what they really are. These two conditions share a spirit of destruction. The common purpose is to destroy families, churches and relationships. Narcissism is more than a mental illness – the fight is not just a physical one, but is also a spiritual one.

■

### References

1. The Henderson Publishers, May 2013-The Holy Bible, King James Version
2. Online article: <https://www.mayoclinic.org/diseases-conditions/>
3. Online excerpt from: [www.lulu.com/content/357089](http://www.lulu.com/content/357089)
4. Resource: DSM-5 – The American dialectical handbook of psychiatrics conditions

## Boundaries (Part 15)

*By Dr Hanlie Meyer, Counselling Psychologist in private practice and CPSC affiliate*

When we consider the way God has been dealing with His Bride – His church – since the beginning of time, we notice a developmental “arc”. The guidelines for a life in relationship with Him that were given to Abraham were a lot more focussed on the covenantal implications of God’s choice of this family intended as a starting point to bless all nations. Up to the point where the nation landed in Egypt after the drought and Joseph’s God given intervention, we do not find any specified boundaries set forth as instructions apart from the repeated invitation to trust God and obey His voice.

It is only after the nation had experienced the burden of intense suppression and abuse that God in His liberating act of getting them out of Egypt – from under the rule of their slave-drivers – introduced them to His idea of a *good life*. He introduced these guidelines or boundaries on Mt. Sinai in an apparently intense “training session” with Moses that lasted 40 days! This resulted in the detailed instructions set forth in Leviticus.



It is only when people have been slaves under heel of a real bad and evil oppressor that they can appreciate these instructions as constructive guidelines and not oppressing rules. These instructions were an enormous improvement on the nightmare situation described in Genesis 6:11-12 where God described the whole earth as corrupted and found it necessary to destroy everybody except for Noah and his family. But new guidelines do not change the hearts of men. The narrative of the Old Testament makes that clear.

The prophets pointed the people to a time and a Person Who will bring about a change of heart in everyone who is interested. In John 1:45 Philip acknowledges this when he tells Nathanael: “We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph.”

Jesus’ life was a visible, live “exegesis” that summarised the Old Testament instructions as loving God with all you are and your neighbour as yourself. The apostles who followed him for three years were instructed privately and through His public teachings what this

meant. It was only after His resurrection and the out-pouring of the Holy Spirit that they were renewed and had the courage to go into all the world and explain God's intentions with His world. The letter to the Hebrews clearly states that God's final words were spoken through the revelation of the life of Jesus as His only Son and the exact representation of His Character (Hebr. 1:1-3).

We who have received this revelation have the responsibility but have also received the ability through the Holy Spirit to know the heart of God revealed in the life, death and resurrection of Jesus. We need to utilize this knowledge in the way we raise our children. With clearer and greater revelation comes greater responsibility to raise our children as children of the living God.

God ordained that human children be born having to rely completely on their parents. This is actually the most wonderful expression of His desire and intention of how we should view ourselves as His children. The more we rely on Him, the more we are equipped to live the life of Jesus. With tender loving care He calls us to be born again through the Spirit and water (John 3:5) and then to live from the Spirit - never independently.

In the same way we receive our earthly children with tender love and in the initial stages of their lives we need to feed them breast milk and carry them in our arms. We need to provide in their every need with faces shining forth the love we have for them, hands that are secure yet firm and voices that reflect the tenderness, comfort and security that we ourselves would have loved to receive from our parents! If we did not receive this love, we always have the tender yet firm and guiding love of our Father through the Holy Spirit to fill this void and enable us to give this love.

This love is communicated and received through brain circuits that God has ordained to enable babies and parents to give and receive love and form strong bonds even before hurtful words can be interpreted. Even in this initial period of bonding boundaries start: as we change their nappies and express our own "disgust" at the smell and mess followed by our appreciation of the cleaned bum and nice smell of baby powder.

The baby gets the reality check that life will present itself with ups and downs. We also leave them alone for longer periods - long enough for them to learn to postpone gratification. This is a critical first boundary as this lays the foundation for self-regulation, the most critical tool in dealing with life's ups and downs. Only if our caregivers have instilled this ability in us from babyhood with tender love and firmness, not impatience anger and rejection or threats thereof - let alone abuse - can we embrace this ability as a relationship building and maintaining tool and not a life-saving self-protective wall. This ability to regulate ourselves is critical in

learning to endure discomfort - be it under work-stress or relational stress - while we are looking for solutions or working towards resolution of stress. The ability to regulate ourselves is thus also a brain calming instrument that indeed enables us to remain calm enough to look for solutions.

At first this ability is developed non-verbally through the nappy changing ritual, structuring of away-from-parent-time and the tone of our voices and facial expressions. Therefore it is imperative that we as parents must be able to regulate ourselves as we can unwittingly through our own inappropriate self-regulation communicate harsh and unloving attitudes to our babies.

This communicates a message of their unacceptability as a human being and the need to hide whatever they feel. This will have a severely negative effect on their identity development and the development of their sense of self. Once a negative sense of self has been formed, it becomes extremely difficult to teach these children that God loves them and appreciates them, that they are safe in Him and can rely on Him in everything.

In fact for many people the fact that they can rely on God becomes a saving grace and not a natural-supernatural outflow from the love they received from their parents as models of Father God and Jesus through the power of the Holy Spirit.

Wow be on us if our children have to be saved from us instead of through the experience of our love which becomes a practical "exegesis" of the love of God through Jesus's life!

What we have learnt about age related boundaries in this article is that safe attachment is the foundation for all learning. Safe attachment does however not mean that everything goes. It just guarantees a return to safety after experiencing the discomfort of a boundary. This is achieved through facial expressions, physical care-giving and tone of voice. By six months coping also has to start developing through the expectation to cope with being removed from the immediate presence of the care-giver in the firm knowledge that the care-giver will return and comfort again.

As we train and teach our babies to become more independent from us, we need to teach them to become more dependent on God!

So what happens when the baby starts moving around? This indicates a transition is at hand. We need to foresee these natural transitions and utilise them to prepare ourselves and our children for the next stage of development.

As our babies become more independent they are able to sit on their own from around six months of age. ■



## *The prayer of Jesus in the Garden of Gethsemane as an example of transformational change*

By Dr Christo Nel

*This is the fourth in a series of articles*

**W**e all know the passage in Mark 14:32 - 42, about the struggle of Jesus in the Garden of Gethsemane.

As a Multilevel Neuro Practitioner (MLNP), I believe that this prayer portrays “the transformational changing of the mind” the Spirit of God is telling us about in Romans 12:2. A remarkable Bible-translation, THE VOICE, translates this passage as follows:

“They came at length to a garden called Gethsemane.

Jesus: Stay here. I’m going a little farther to pray and to think.

He took Peter, James, and John with Him; and as they left the larger group behind, He became distressed and filled with sorrow.

Jesus: My heart is so heavy; I feel as if I could die. Wait here for Me, and stay awake to keep watch.

He walked on a little farther. Then He threw Himself on the ground and prayed for deliverance from what was about to come.

Jesus: Abba, Father, I know that anything is possible for You. Please take this cup away so I don’t have to drink from it. But whatever happens, let Your will be done—not Mine.

He got up, went back to the three, and found them sleeping.

Jesus (waking Peter): Simon, are you sleeping? Couldn’t you wait with Me for just an hour? Stay awake, and pray that you aren’t led into a trial of your own. It’s true—even when the spirit is willing, the body can betray it.

He went away again, and prayed again the same prayer as before—pleading with God but surrendering to His will.

He came back and found the three asleep; and when He woke them, they didn’t know what to say to Him.

After He had gone away and prayed for a third time, He

returned to find them slumbering.

Jesus: Again? Still sleeping and getting a good rest? Well, that’s enough sleep. The time has come; the Son of Man is betrayed into the hands of sinners. Get up now, and let’s go. The one who is going to betray Me is close by.”

In these moments before Jesus’ death, He really knows what it feels like to be human and afraid. Jesus knows exactly what is about to happen to Him and exactly how bad it will be. Now that the time has come, He feels all the natural human emotions.

Most amazing of all is the prayer Jesus says in that moment: “Please take this cup away so I don’t have to drink from it.” Even though He divinely knows what is going to happen—what must happen—He still asks for a reprieve.

At the same time, He submits His human desires and will to the plan of His Father: in order to experience fully what it means to be human, He has to go through even this—denying Himself and what He wants—to face certain torture and death.

For me as a MLNP practitioner, the inner struggle of Jesus (what we would call “brain processing”) is remarkable! But that is also true for what Jesus said to Peter in verse 38 — what is also waiting on him in the very near future.

At that moment, Peter will have to choose, (three times, to be exact) between what his flesh/body/triune brain will be saying to him, and what God’s Spirit is telling his spirit.

In His prayer, we see Jesus, in total obedience, in the midst of the conversation that is going on in His triune brain, allowing the Father to, in the words of Romans 12:2, “transform his mind”.

We need to remember that Jesus knew exactly what the Father already revealed to Him about what was waiting on Him, the pain and trauma till death and even beyond that, all as part of his road of suffering on behalf of all Mankind.

However, being totally Man, His emotional brain and old brain were still fighting for survival.” ■



# Christianity versus post-modernism in counselling

By Heinrich Lottering

We are living in an age with a predominant life philosophy sociologists call post-modernism. This age emerged at the beginning of the twentieth century, although some schools of thought feel it only really kicked in following the horrors of the second world war.

Post-modernism is known for the following:

- **Extreme individualism:** The belief of the importance of the individual and the value of self-reliance and personal independence, and that the individual's cognitive content is his/her own truth.
- **Relativism:** The doctrine that knowledge, truth and morality exist in relation to a culture or individual's historical content and that there are no absolutes.
- **Subjective truth:** A truth based on an individual's personal feelings, perspective or opinion.

## Post-modernistic norms

The principles guiding the “prevailing norms” in this new age are:

- Objective absolute truth(s) are rejected and even perceived as abusive and a violation of an individual's freedom;
- All viewpoints are equally true and acceptable;
- Reality is in the mind of the beholder;
- One cannot judge another individual, culture or religion, as people's realities are different; and
- Nothing can ever be proven beyond doubt by history, science or religion.

## Biblical truths of the Christian religion

In strong contrast to the open-ended post-modernistic way of thinking, which strongly influence people's world view, is the very objective Biblical truths of the Christian religion:

- **SOVEREIGNTY OF GOD'S WORD:** Hebrews 4:12:

“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”

- **AUTHORITY OF GOD'S WILL:** Isaiah 43:13: “I am

God and always will be. No one can escape from my power; no one can change what I do.”

- **JESUS AS THE ONLY WAY TO SALVATION:** John 14:6: “Jesus answered him, “I am the way, the truth, and the life; no one goes to the Father except by Me.”
- **RESPONSIBILITY TO THE CHRISTIAN COMMUNITY:** 1 Peter 4:10: “Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God.”
- **SIN EXISTS AND HAS CONSEQUENCES:** Romans 6:22-23: “But now you have been set free from sin and are the slaves of God. Your gain is a life fully dedicated to him, and the result is eternal life. For sin pays its wage—death; but God's free gift is eternal life in union with Christ Jesus our Lord.”

## The pastoral counselling context

We must keep in mind that most individuals walking into a Christian pastoral counsellor's office today will consider themselves to be of the Christian faith. Non-believers, secular individuals and people of other religions usually prefer to go to secular clinical counsellors or psychologists.

Sadly, the majority of confessing Christians in this age are not regular Church-goers and hence their religious concepts are usually imbued with secular postmodern norms. Devout pastoral counsellors, however, base their therapy on the norms of Biblical Christianity.

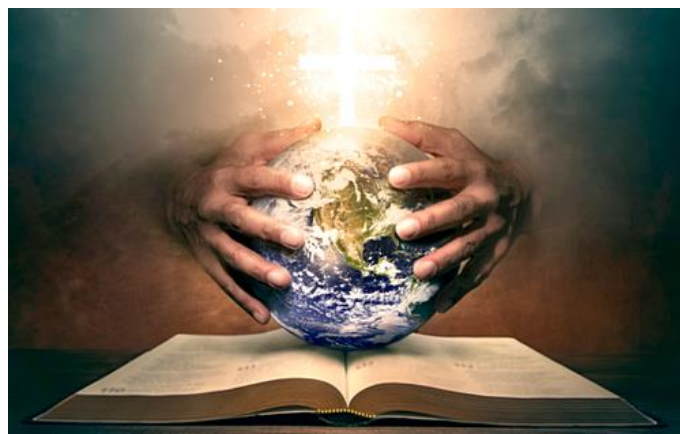
Furthermore, most individuals in society, unless they are interested in philosophy or sociology, are completely oblivious regarding the prevailing norms and behavioural habits of the current “age” we are living in. Once they engage with a pastoral counsellor, they may find themselves and their beliefs in opposition to the therapy and guidance.

## Setting the scene

Hence, I have found it very beneficial to commence the first session guiding clients through the principles of the

age we live in. I subtly point out that many of their beliefs may be guided or controlled by such principles infused into their personal world-view by social media and peer groups.

From there, the client must be step by step reminded and often newly taught from Holy Scripture about God's



sovereignty, Biblical authority and spiritual moral obligation to obedience. Only then the true problem areas the client needs assistance with can be addressed from a spiritual and scriptural viewpoint.

A very challenging subject is morality. As the old expression goes: *spirituality and morality are twins*. Part and parcel of post-modernism is moral relativism and plurality. This implies that morality cannot be addressed by a single philosophical approach and for different individuals or groups morality has different parameters which must be respected.

### The power dynamics of God's authority

When the topic of morality is raised in the counselling session, it is valuable to take the client back to the basics of his or her relationship with God, the power dynamics of God's authority and a believer's obligation to strive for compliance. It is valuable to link this to the *God transforming and empowering grace*, since having a moralistic lifestyle in a secular and free society can be extremely challenging.

Proverbs 3:5-6: "Trust in the LORD with all your heart. Never rely on what you think you know. Remember the LORD in everything you do, and he will show you the right way."

Ephesians 6:10: "Finally, build up your strength in union with the Lord and by means of His mighty power."

In conclusion and to recap, it is very important for a pastoral counsellor whose basis of reference is Holy Scripture to always first assess the client's world view early in

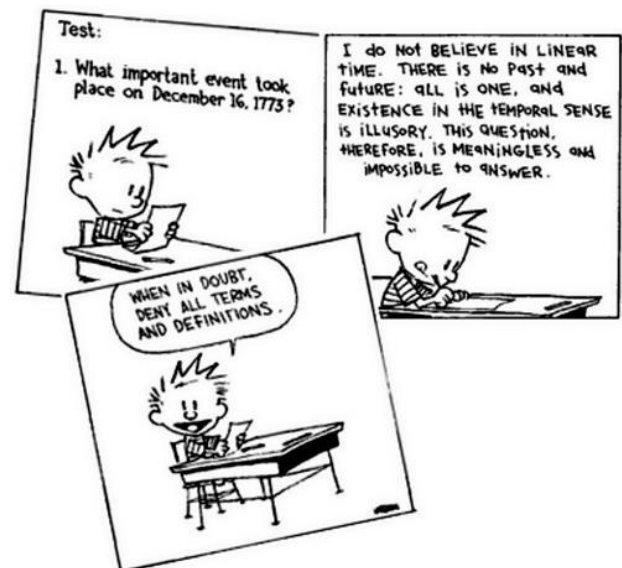
the consultation. If strong views of post modernism are present, explain and discuss these substantial differences so as to deconstruct the client's views and place it within Biblical perspective. Otherwise, the counsellor will have no other option as to relinquish Biblical principles or guidance in the therapy. ■

### Reference

What is post modernism in religion? [www.learnreligions.com](http://www.learnreligions.com), Jack Zavada, 3/2019

Contact Heinrich Lottering at 0837302887

[www.glitterforchrist.co.za](http://www.glitterforchrist.co.za)



## Self-harm in teenagers: An introduction

By Martha Hertslet of Neamar Consulting (Eswatini),  
Advanced Religious Practitioner, CPSC affiliate

I've been a Christian counsellor since 2010, counselling mostly through the church, but registered with CPSC since 2020. I have counselled people from all walks of life and all ages, including for Teen Challenge, but most recently, I was a high school counsellor for 8 years.

I would like to share my experience on self-harm in teenagers, more specifically, cutting or burning in teens between 12 and 16 years. Cutting is the most commonly observed form of self-harm. When I was first confronted with self-harm, it was a steep learning curve, but since then, I've had quite a good success rate. I have assisted teenagers to reduce or stop all together, e.g., from cutting several times a day to only occasionally. I hope that my experience and insights might help other counsellors deal with it more effectively.

### What is self-harm?

Whilst cutting is urgent enough to demand our attention, the reaction of the adults around the person

cutting can often make things worse. Cutting is not a suicide attempt, nor is it a desire to die. In a way, it is the opposite, that is, a desperate attempt to cope with life.

Having said that, self-harm, depression, and suicide can all be linked, but that is a topic for another article. There is no denying that cutting or burning is usually hidden, produces shame and is often not mentioned, discovered or understood, and the teens continue to suffer in silence.

Marv Penner explains self-harm as the "managing of chronic and overwhelming emotional pain through the use of self-inflicted, short-term physical pain" (Penner, 2008). The logic is that physical pain can be controlled and emotional pain cannot. In a 2006 study by Princeton and Cornell Universities, college students admitted that over 17% (1 in 5 girls, and 1 in 7 boys) had self-injured at some point in their young lives, and had done so secretly (Penner, 2008).

The incidences of self-harm have definitely risen over the past 20 years. It is estimated that 10% to 40% of adolescents subject themselves to some form of self-



harm in Sub-Saharan Africa (Naidoo, Aug 2019), although statistics are scarce. Whilst it seems to have been mostly a thing among girls in the past, it has become more prominent in boys too.

My personal guess would be that access to social media has definitely contributed to this, with visual footage being available on cutting and other forms of self-harm.

While some sites are actually glorifying and promoting it, many social media sites like TikTok, Instagram and YouTube have been taking good action against such sites.

I've discovered that cutting somehow seems "contagious", meaning that if one person is "doing it", often others in the peer group tend to follow. Every client I have asked about when and why they started, it was because they saw or heard of someone else doing it.

### Two-pronged approach

As always when counselling, controlling your reaction to cutting is vital. As scary as it might look or seem, you need to stay calm and focused. Cutting is mostly done in secret, and therefore hard to pick up and even harder to talk about. A counsellee would need to volunteer the information, or sometimes a concerned friend might alert you.

There are two main aspects to helping someone who cuts. Firstly, there's the physical addiction and secondly, the reason why the self-harm started. As for the addiction to harming, cutting releases natural endorphins which produce a very temporary high or good feeling and a feeling of "release". This temporary high usually lasts just a few minutes, after which guilt and shame set in. Add to that the cumbersome burden of hiding the cuts or burns from the outside world.

A way to deal with the addiction side of it, is to assist the young person to find a less harmful and healthier alternative and outlet, such as sports, running, practicing a hobby. All of these activities are natural ways to release endorphins. Some less conventional methods include wearing a rubber band on the arm and snapping it when tempted to self-harm, or using a red marker pen to draw red lines, instead of a sharp object actually cutting lines.

As for the second aspect, the reason behind the cutting. In the majority of cases I've seen, cutting happens as a result of the person feeling like they are not able to express themselves, usually as a result of not being *able*

to or not being *allowed* to. I have discovered, that in many African households, it is believed that children and teenagers should be "seen and not heard".

These young people are often not allowed to express opinions or disagree in any way with the adults in their lives. Therefore, they cannot express themselves well, nor do they develop good emotional language and adequate "feeling" words. Combined with the fact that adolescents are already rapidly changing emotionally, socially, spiritually and physically, it quickly feels like their lives are spiralling out of control. Thus, a build-up of unexpressed negative emotions occurs and cutting seems to provide a physical release of emotional pain.

### Hints for Helpers

The counsellor needs to help the young person develop healthier ways of expressing themselves, provide "emotion words", and help to identify and strengthen their social support systems. In fact, the very act that you are listening to them, is already teaching and helping them to express themselves.

One practical way you can help a cutter is by asking if that young person has a favourite blade/knife and seeing if he or she would be willing to hand it over to you.

"Handing over a knife represents a tangible step in the journey toward quitting and is an important way self-harmers can feel a sense of ownership in their own recoveries" (Penner, 2008).

Yes, there will be set-backs and relapses, and therefore it is important to celebrate the small successes, for example, bigger gaps between each incident, telling someone at home about it, allowing parents to be involved, etc.

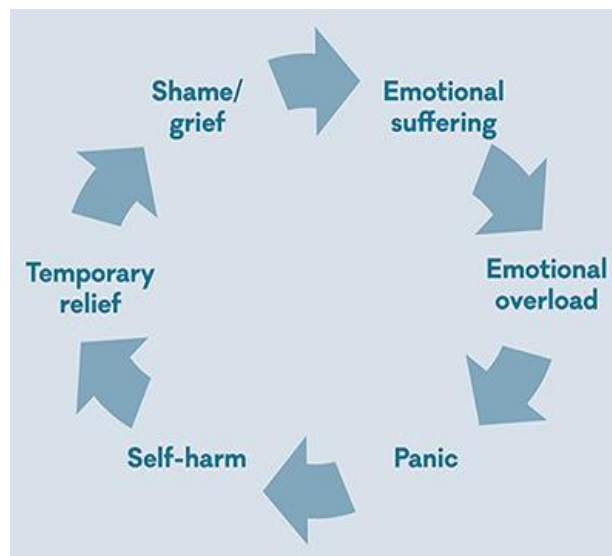
To end on a positive note: As young people mature, they naturally tend to express themselves more effectively

and thus the need for cutting tends to lessen towards the upper teens. Statistically, when a person who self-harms seeks help, most are helped and improve within the first year. Early intervention can minimise damage caused by self-harm and decrease the risk of future episodes. ■

### Resources

<https://www.healthdirect.gov.au/self-harm>

<https://www.mind.org.uk/information-support/types-of-mental-health-problems/self-harm/for-friends-and-family/>





## Strengthening the SOUL of your leadership

By Rev Diane Pickford

### Book Review: Part 2

**Strengthening the SOUL of your leadership: Seeking God in the crucible of ministry** by Ruth Haley Barton.

This book is for pastoral leaders, or anyone in a ministry role. It is about looking after your own soul, while you are attending to the wellbeing of others.

It is about listening to God for yourself, so He can restore and guide you, while you are guiding and offering restoration to others. I will look at three more of the chapters, with practices for leaders in this section being:

- The practice of paying attention,
- guiding others on the spiritual journey, and
- living within limits.

### The practice of paying attention

By recalling the event of looking at the burning bush, in the life of Moses, the author draws parallels for the necessity of leaders paying attention to God. She encourages leaders not to over schedule themselves to the neglect of their own personal needs and listening to God for themselves.

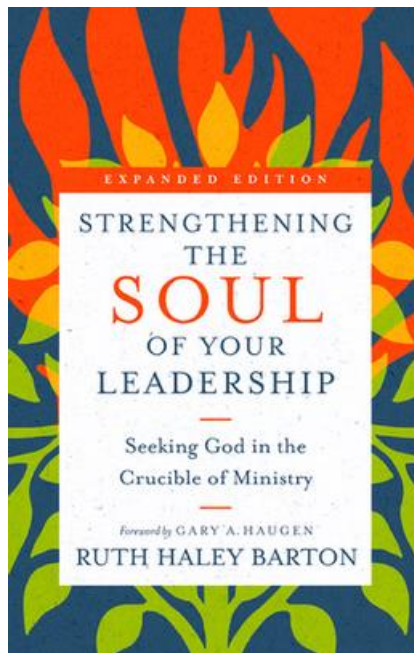
Leaders need to have mechanisms built into their lives to create space to pay attention to God, so that they do not miss the life-giving words He is speaking.

Leaders need to learn to pay attention and also know what to pay attention to. She encourages leaders to use St. Ignatius's spiritual exercises of consolation and desolation to guide them in discerning what is good and what is not.

### Guiding others on the spiritual journey

Haley Barton begins this chapter with a quote from Henri Nouwen: "The great illusion of leadership is to think that man can be lead out of the desert by someone who has never been there."

The spiritual journey is about facing and naming reality, and then taking responsibility for it. She likens the spiritual journey to the story in the book of Exodus. Moses was the leader who had already been trained by God



in the desert. He had been trained to wait and listen for himself. Then, when he was leading others, instead of panicking or running away he could encourage the people to wait on God and learn to trust Him for themselves.

### Living within limits

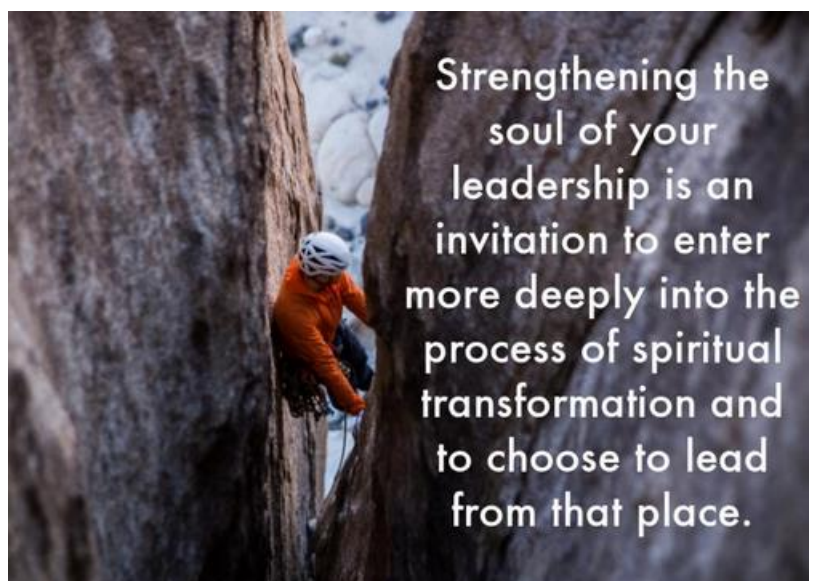
In this chapter Haley Barton discussed how leaders tend to take on too much. Maybe this is because the pace of life at which we operate is unsustainable, and because of our own sense of indispensability.

She lists a few symptoms that give indication that we are living lives of depletion. This includes

irritability or hypersensitivity; restlessness; compulsive overworking; emotional numbness; escapist behaviours; a disconnect from our identity and calling; hoarding energy and a slippage of our spiritual practices.

As we become aware of our depleted lifestyles, we can repent, and implement practices that are life-giving. By graciously accepting the life limits God has given us, we can live more according to His pace and will for our lives, than our own. We need to acknowledge where we are trying to do ministry alone, instead of depending on others.

She also suggests we listen to our bodies' aches, illnesses and pain to see if we are pushing our limits and trying to live beyond them. ■



## ***Send me in the new dawn: Implications for theological ethics with special reference to pastoral workers in this day and age***

*By Nicholas Notshaya, CPSC affiliate*

### **And I said, "Here am I. Send me." (Isaiah 6: 8)**

**T**he song, "Rise Ramaphosa, the time is near" heralded a new epoch and set the pace in celebration of what was to be a defining moment - the fall of Jacob Zuma in Nasrec, Gauteng, 18 December 2017 and the rise of Cyril Ramaphosa. The latter, through his participation in drafting the constitution, ushered the nation to the so-called New South Africa.

Two decades into the New South Africa, another epoch, that of the "new dawn," has been cultivated. From a clinical pastoral perspective, the new dawn is understood as a new desire. Pastoral care and counselling often occur in the context of human dilemmas, in which some external event or internal chaos threatens physical, social, psychological and spiritual stability (Lester, 1995: 44).

On the 13th of February 2018, Jacob Zuma was recalled and Ramaphosa emerged two days later as care taker President. The new dawn vision was sustained to his fulltime presidency, being elected leader of the ANC on 22nd May 2019. The dimensions of pastoral work (sustaining, guiding, reconciling, healing and nurturing) are to be practised in the new dawn.

The new dawn shifts paradigms and ushers the nation to another epoch to be actualised through "Send Me" strategy. Pastoral workers, as representatives of God, are included in the "send me" project. When persons who are experiencing problems and difficulties, seek assistance from a pastor, they are in every act seeking hope (Capps, 1995: 9).

Hope for a broken South Africa in the context of poverty, corruption, unemployment and diseases, is an important element of Ramaphosa's new dawn concept. The question is, "what implications do the new dawn have for theological ethics, and in particular for the pastoral worker, in this day and age?"

Amongst other factors, the contextual setting in South Africa leading to the new dawn concept and project is that it was a named vision, with an element of hope.

No doubt that pastoral workers, as ambassadors of Jesus Christ (2 Corinth 5: 20) are also called to be active participants in the realisation of this vision. They are in the world, but not of the world (John 17: 16). They are also sent into the world (John 17: 18).

From an ethical and professional perspective, pastoral workers are accountable to God and the professional body, and the country's constitution and laws. Viewed

from this perspective, the very credentials and character formation of pastoral workers are requirements for participation in the new dawn.

Christian character is not just shaped by a theory of human nature, or even stories about a paradigm of an individual or promise of a kingdom to come – it is a responsiveness to a living Word of the living and present God, R.C. Roberts (n.d.) cited in B.J.K. Tihitshak (2018).

The new dawn therefore has both identity and practical implications for pastoral workers. These can be put as follows:

### **Ethics of character**

"...But to sit at my right hand or left is not for me to grant. These places belong to those for whom they have been prepared." (Mark 10: 40). Jesus resists the temptation to be drawn along factional lines by James and John. Similarly, pastoral workers must also avoid the factional battles of politicians in their participation in the new dawn.

Humility: A necessary part of building trust, humility consists in being aware of our limitations and reminds us to act in accordance with this fact; it is the possession of modesty and unpretentiousness (Hegarty & Moccia, 2018)

### **Ethic of responsibility**

"...And who knows but that you have come to the royal position for such a time as this." (Esther 4: 14) While in Babylonian exile, Esther ascended to the royal position when genocide was looming. This was a critical moment in the history of Israel where a leader had to make tough decisions to save the nation. When challenging injustice, pastoral workers are also not immune to this responsibility.

"By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter" (Hebrews, 11: 24) The critical nature of the situation forced Moses to take sides of the oppressed and suffering. Pastoral workers have to identify with the suffering for the realisation of the new dawn.

Mercy and Compassion: They embody empathy and a commitment to non-belligerence and civil behaviour in the workplace (Hegarty & Moccia, 2018). Ethical servant-leaders are needed for the new dawn vision, otherwise it remains a utopia.

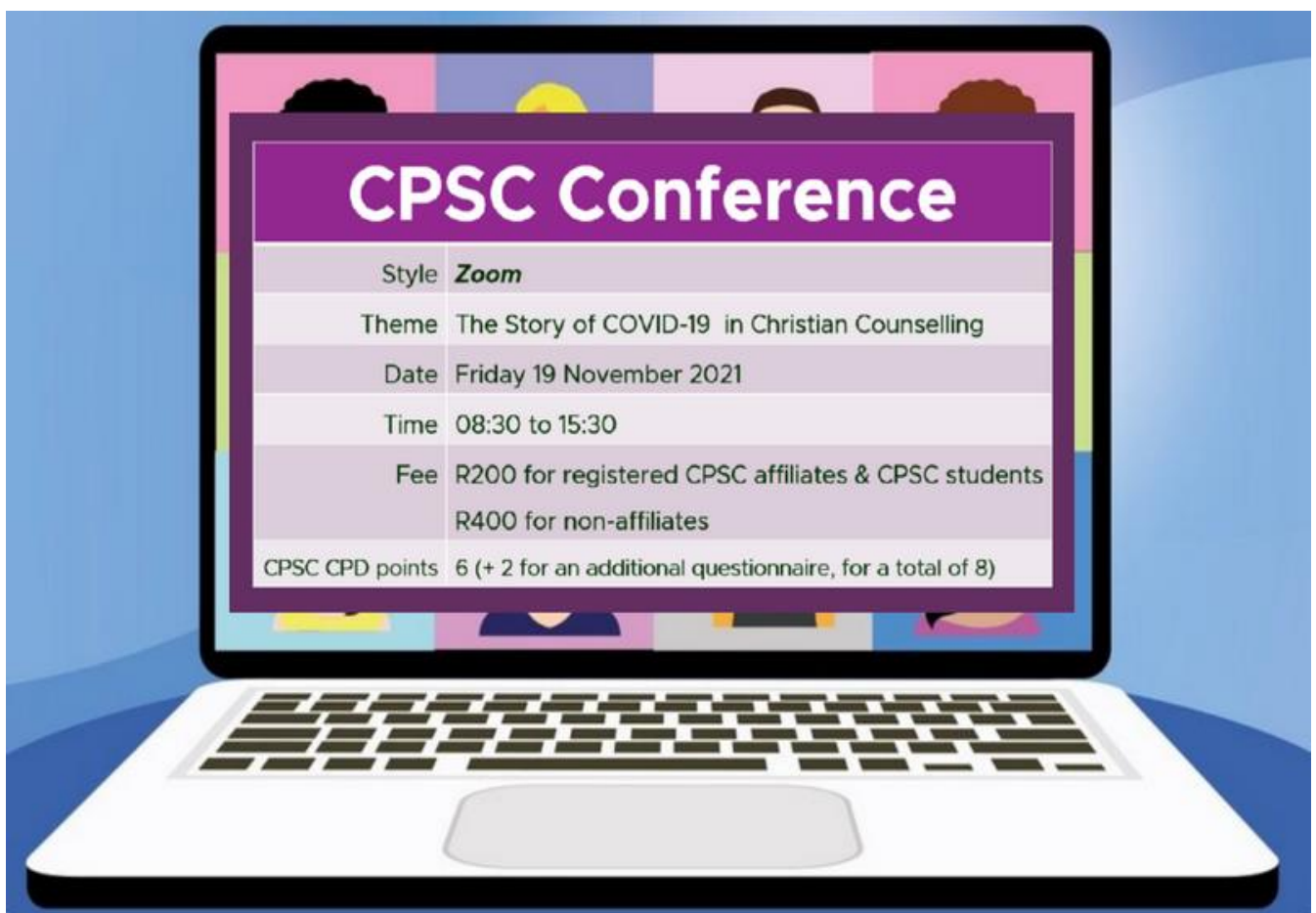
Louw, DJ (2008: 274–280) discusses ethics from following two perspectives that have implications to the practice of pastoral work in our day and age:

- Ethics from the viewpoint of the re-creation paradigm. This has an eschatological paradigm. According to this paradigm, human beings and the whole of creation receive a transformed and new eschatological ethos and destiny. Pastoral workers must therefore endeavour to cultivate a new dawn from this perspective.
- Ethics from the theological perspective of the inhabitation paradigm. According to Louw (2008:276), the enfleshment and embodiment of Christ is taken to make the cosmos, human relations and all form of human embodiment normative for meaningful living.
- Because of the incarnation, the presence of God is presupposed as directly enfleshed in all human and cultural relationships. This provides the ethical framework against which the guiding, sustaining, reconciling, healing and nurturing practices of pastoral workers are measured in this day and age.

These I consider, among others, as having direct relevance and implications to the ethics and practical aspects of pastoral work of the new dawn in this day and age.

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## Uncharted Mind through positive thought

By Mrs Roxanne Bailey, Career Guidance Counsellor, Independent Psychometrist and Pastoral Counsellor

### Scripture:

Isaiah 26:3, KJV - Thou wilt keep [him] in perfect peace, [whose] mind [is] stayed [on thee]: because he trusteth in thee.

2 Timothy 1:7, KJV - For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

### The Brain is wider than the Sky

The Brain—is wider than the Sky—  
For—put them side by side—  
The one the other will contain  
With ease—and you—beside—

The Brain is deeper than the sea—  
For—hold them—Blue to Blue—  
The one the other will absorb—  
As sponges—Buckets—do—

The Brain is just the weight of God—  
For—Heft them—Pound for Pound—  
And they will differ—if they do—  
As Syllable from Sound—

—Emily Dickinson, c. 1862

The poem by Emily Dickinson states: “The Brain is deeper than the sea”. The avenues in our mind are vast and ‘uncharted’, as deep as the deepest part of our oceans, where there is still so much to discover.

Most individuals might find it difficult to portray what they think and feel. The brain (cerebrum) consists of two hemispheres connected by the Corpus Callosum – a bridge-like structure. Furthermore, underneath the cerebrum is the small brain (cerebellum). The brain or cerebrum consists of the frontal lobe, occipital lobe, parietal lobe, temporal lobe and motor cortex.

The mind is not just the different parts, ‘sponges’ or ‘buckets’ filled with thoughts, but it also contains personality, behaviour, emotions, cognition and the motor areas, as well as the overall energy of an individual – the spirit.

Considering the phrase, all ‘Pound for Pound’, one should acknowledge that there are some elements that make the mind seem wider than the ‘Sky’, and that is the gift of God’s Spirit and Soul, that provides us with guidance to



distinguish between right from wrong, as well as to have faith in that which we cannot explain. God also provides us with His Grace to assist our mind to become strong and stay positive even though we might endure many adverse or traumatic events on earth.

Travels to the ‘uncharted mind’ might at times be less smooth; our travels can be negatively influenced by feelings of despondency, anxiety, lack of motivation, fear of the unknown, and lack of a positive mind-set, resulting in

crooked thinking.

As we undertake our daily journey, we might find ourselves trapped in overwhelming circumstances which can negatively stimulate the mind. These avenues can lead to negative neuron input and the secretion of certain hormones causing temporary paralysis of thought. It may stimulate areas in the mind that can lead to a state of anxiety, fear, frustration, aggression or helplessness.

The “happiness hormone” *serotonin* is the key to a positive mind-set. A proper balance of serotonin in the body helps with healthy sleep, eating and digestion. Serotonin also benefits the communication of brain cells with the nervous system.

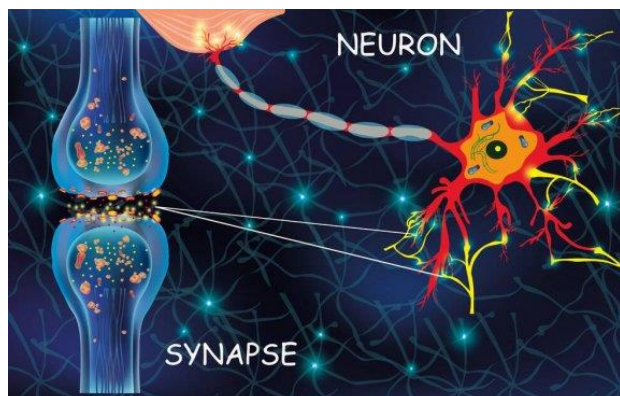
The hormone *dopamine* is vital for both physical and mental wellbeing. It acts as a neurotransmitter, sending a chemical message between cells and promoting a feeling of pleasure. Dopamine deficiency may lead to depression or Parkinson’s disease.

*Dopamine* has an important role in our mental, emotional and physical responses towards behaviour that involves motivation, punishment and reward, voluntary movement, mood regulation, pain processing, sleep and dreaming, as well as cognitive functions that involves attention, learning and the working memory.

Look at the image of **our synapses** and visually experience God’s engineering taking place within our daily cognitive processes. S. Dehaene (2014) illustrates the

immaterial soul from Descartes’s perspective with the following:

“René Descartes’s theory of the nervous system stopped short of a fully materialistic conception of thought. In *L’homme*, published posthumously in 1664, Descartes foresaw that vision and action could result from a proper arrangement of the





connections between the eye, the pineal gland inside the brain, and the arm muscles.

He envisaged memory as the selective reinforcement of these pathways, like the punching of holes in cloth. Even fluctuations in consciousness could be explained by variations in the pressure of the animal spirits that moved the pineal gland: high pressure led to wakefulness, low pressure to sleep. In spite of this mechanistic stance, Descartes believed that the mind and the body were made of different kinds of stuff that interacted through the pineal gland."

Yet, that which could not be explained fully was the higher-levels of the human mind.

### The 'uncharted mind'

Michael Goard, an assistant professor within the field of Molecular, Cellular and Developmental Biology, researched the hippocampus, as well as how the neocortex processes and stores incoming sensory information. According to Goard (2019) the neurons within our brain is carefully organized and connected like a circuit board. Much is still unexplainable and uncharted.

According to Jonathan M. Fawcett, et al (2014), "cognitive control plays an important role in maintaining good mental health. For example, it allows us to direct attention away from thoughts that might otherwise upset us, and focus instead on more productive activities."

A negative mind-set that dwells on negative thoughts tend to limit cognitive control. The consequences of dwelling on past negative experiences have been termed 'depressive rumination'.

R. H. Thouless (1974) in his book "Straight and Crooked Thinking" portrays the interconnectedness between communication and thinking; where he states: "Talking to others is what we mean by 'communication'; talking to oneself is what we call 'thinking'. Thouless postulates that confused thinking are linked to the certain mental pathways, hormonal levels, leading to motivation, cognition and behaviour.

A verse in country singer Gene Watson's song 'Your Uncharted Mind' says:

"I wish I had the combination  
To open up the secrets in your mind  
To get a reading on your thoughts  
Take a chart that I have searched  
for..."

Each individual has the combination to their own thoughts: positive and negative. Dr J.V. McGee (1988) states: "The Bible is filled, it is true, with positive

thinking. It is likewise true that the Bible is filled with negative thinking. We need to be well-balanced."

The Bible begins with the negative 'no' in the Garden of Eden: Genesis 2:16-17: "And the Lord commanded the man, saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it' ". The negative 'no' is also proclaimed in The Commandments in Exodus 20:1-17. It is not that God wanted to punish us; it was to show His grace and love for us in order that the 'uncharted mind' could experience this through positive thinking and faith.

Some theories in psychology strive to enhance positive thinking, as well as through **the holistic wheel of wellness**; which includes the acknowledgement of exercise, diet and spiritual mindfulness.

Positive thinking versus negative thinking: what is each? Is it a chart such as in Gene Watson's song mentions – 'a chart', with daily planned out thoughts...?

J. Clear (2017) says that positive thoughts can actually create real value in one's life, boost health and improve skills needed in times of despondency. He explains the 'uncharted mind': "Let's say that you're walking through the forest and suddenly a tiger steps onto the path ahead of you. When this happens, your brain registers a negative emotion - in this case fear."

The neuroscience might denote that the amygdala, pineal gland, hippocampus and nerve endings work overtime, as well as parts of the frontal lobe and motor cortex to send an image of what was experienced, with



messages through the neural synapsis aided by adrenaline, serotonin and dopamine.

Yet, God made the mind so fascinating and miraculous that in the face of a negative thought or emotional experience such as 'fear', 'anxiety' or 'failure', spiritual guidance through faith uplifts the soul and guides the body to respond with resilience.

### Classification of character strengths

God also provides many individuals in different professions with the knowledge to guide those with difficulties. One such theorist is M.E.P. Seligman, an American Psychologist that is well-known for his remarkable work done in the field of Positive Psychology and the topic of Learned Helplessness.

Seligman's classification of character strengths and virtues is a perspective that, if really applied well, could help one overcome a depressive, anxious, helpless and fearful mind-set and to chart in a more positive way of thinking. 'Spirituality', a part of the virtue of Transcendence, is one of the most valuable character strengths that guides an individual with mindfulness, through faith to lead one to bloom into the most precious 'flower' in life.

The image below of the **classification of character strengths and virtues** portrays the prominence of balanced positive-mindfulness of the self in assisting the 'uncharted mind' to use our potentialities through His grace. Throughout our lives we may experience physical, psychological or emotional pain.

Pain is a reality and can be understood through the **biopsychosocial paradigm**. From a neuroscience perspective of pain, it is a protective mechanism of the brain. The brain needs to send-receive stimulus to help with the healing on a biochemical-physical level and develop the resilience within the 'uncharted mind', thus the more psycho-emotional side.

"Look upon mine affliction and my pain; and forgive all my sins. Consider mine enemies; for they are many; and they hate me with cruel hatred. O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee" (Psalm 25:16-21 KJV).

Even David experience 'pain', thus psycho-emotive-social pain in the form of loneliness and distress and so God provided him with His most gracious

unconditional love. The mind, not yet fully understood in all its complexities, might experience many tribulations, yet God heals all. He has already done so through the crucifixion of His only Son, Jesus: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit..." - 1 Peter 3:18.

### Mind, emotions and soul (spirit)

A. S. Santrac (2016) states that the change from the natural to the spiritual mind does not happen immediately: "The process is governed by the Spirit (Rm 8:6), and the natural processes of thinking, memory, intelligence and conscious or unconscious decisions are 'made new in the attitude of your mind' (Eph 4:23). The 'mind-set' of Christ is gradually adopted as a way of life (Phlp 2:5).

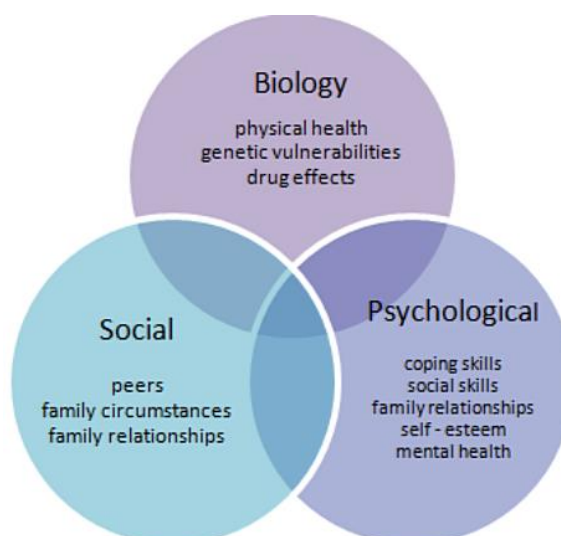
With a 'wholehearted devotion and with a willing mind' (1 Chr 28:9) ready to fix God's words in the mind (Dt 11:18), persons come into the realm of the Spirit by loving Christ with all of their minds (Mt 22:37) – a mind that is sober because the end of all things is near (1 Pt 4:7). Finally, disciples who understand the nature and the value of Christ's call to the renewal of the mind identify themselves with 'the mind of Christ' (1 Cor 2:16).

The mind of Christ is defined here as the ultimate realisation of the complete spiritual amalgamation of the intellectual (and other) faculties of human personality with the divine-human Mind or Spirit of the Lord Jesus Christ".

There is the acknowledgement of God's gift the 'uncharted mind', since it is so wondrously created. Yet, He did not just create the mind, but has given us thoughts, emotions and most of all a spirit thus soul; so uniquely constructed. However, sometimes the mind containing lobes with specific areas and glands understood through the neuroscience; can experience

different thoughts and emotions, which can lead to experiencing certain behaviours and temperaments.

Four individuals might have experienced the same trauma, yet, experienced the levels of fear in different ways. One individual might be resilient, self-actualised and spiritual with a lot of faith to conquer the difficulty, thus assisting the mind in a positive way.





## VIA Classification of Character Strengths and Virtues

### Virtue of Wisdom



#### Creativity

Original, adaptive, ingenuity, seeing and doing things in different ways



#### Curiosity

Interest, novelty-seeking, exploration, openness to experience



#### Judgment

Critical thinking, thinking through all sides, not jumping to conclusions



#### Love of Learning

Mastering new skills & topics, systematically adding to knowledge



#### Perspective

Wisdom, providing wise counsel, taking the big picture view

### Virtue of Courage



#### Bravery

Valor, not shrinking from threat or challenge, facing fears, speaking up for what's right



#### Perseverance

Persistence, industry, finishing what one starts, overcoming obstacles



#### Honesty

Authenticity, being true to oneself, sincerity without pretense, integrity



#### Zest

Vitality, enthusiasm for life, vigor, energy, not doing things half-heartedly

### Virtue of Humanity



#### Love

Both loving and being loved, valuing close relations with others, genuine warmth



#### Kindness

Generosity, nurturance, care, compassion, altruism, doing for others



#### Social Intelligence

Aware of the motives and feelings of oneself and others, knows what makes others tick



#### Teamwork

Citizenship, social responsibility, loyalty, contributing to a group effort



#### Fairness

Adhering to principles of justice, not allowing feelings to bias decisions about others



#### Leadership

Organizing group activities to get things done, positively influencing others

### Virtue of Temperance



#### Forgiveness

Mercy, accepting others' shortcomings, giving people a second chance, letting go of hurt



#### Humility

Modesty, letting one's accomplishments speak for themselves



#### Prudence

Careful about one's choices, cautious, not taking undue risks



#### Self-Regulation

Self-control, disciplined, managing impulses, emotions, and vices

### Virtue of Transcendence



#### Appreciation of Beauty & Excellence

Awe and wonder for beauty, admiration for skill and moral greatness



#### Gratitude

Thankful for the good, expressing thanks, feeling blessed



#### Hope

Optimism, positive future-mindedness, expecting the best & working to achieve it



#### Humor

Playfulness, bringing smiles to others, lighthearted – seeing the lighter side



#### Spirituality

Connecting with the sacred, purpose, meaning, faith, religiousness

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Another individual might have the faith, yet genetically the body with its mind might be wired in a more negative anxious way, with lower natural dopamine levels.

However, with God and certain other psycho-social-medico professionals (to whom God granted the gift of assistance) a less resilient individual's mind can become 'charted' and in more positively oriented.

Anyone can easily be overcome with fear and many other emotions leading to physical pain. Furthermore, some fears need to be conquered by God's grace.

### Facing the basic fears

A. S. Santrac (2016) referred to the observations by Albrecht (2012), where he denoted the five basic fears present in every human being:

- *Extinction* – fear of annihilation, of ceasing to exist
- *Mutilation* – fear of losing any part of our precious bodily structure; the thought of having our body's boundaries invaded, or of losing the integrity of any organ, body part, or natural function.
- *Loss of autonomy* – fear of being immobilized, paralyzed, restricted, enveloped, overwhelmed, entrapped, imprisoned, smothered, or controlled by circumstances.
- *Separation* – fear of abandonment, rejection, and loss of connectedness – of becoming a non-person – not wanted, respected, or valued by anyone else.
- *Ego-death* – fear of humiliation, shame, or any other mechanism of profound self-disapproval that threatens the loss of integrity of the Self; fear of the shattering or disintegration of one's constructed sense of lovability, capability, and worthiness".

"And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (1 Chronicles 28:20, KJV).

God will never forsake us and He will assist through all aspects of life and guide our 'uncharted mind' through His Loving Grace and individuals He places in certain career fields to assist when thoughts might be less positive. ■

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## Notes from the CPSC office

Dear CPSC affiliate

As you may well know, the amount of Admin work in CPSC steadily increased over time. My days simply didn't have enough hours to manage the many diverse aspects of CPSC. The Executive therefore approved the restructuring of the former administrative position into *two distinct and equal half day positions*.

A hearty welcome therefore to **Ilse Grünwald** that joined CPSC on 1 September as **CPSC Administrator**. As the face and voice of CPSC, Ilse will be responsible for all *non-financial admin*, all communication regarding existing affiliates and the application, and evaluation and registration process for new applicants. She will further handle the constant stream of enquiries, attend CPSC Executive meetings, compile the CPSC Notes and liaise with the webmaster for the maintenance of the CPSC website. As contact person for CPSC CPD points system, she will liaise between presenters and the CPSC CPD points evaluation committee regarding the evaluation of workshops for CPSC CPD points and also the individual recordkeeping of the CPSC CPD points of the affiliates.

As the **Finances Officer** of CPSC from 1 October, I will be in charge of *all monetary matters*, including allocation of payments and management of the annual affiliate subscriptions and the renewal certificates. Furthermore, I will manage the internal bookkeeping system and bank account, contact with Riaan at the central ACRP database and management of all affiliate database related work. Finally, I will be responsible for the preparation of the annual financial report and communication with the auditors. I will also remain responsible for the annual updating of all relevant CPSC documentation e.g. CPSC application forms and certificates.

*Please note that we work on different systems and we can therefore not stand in for each other for the two distinct areas. Only the planning of the CPSC conference will be a joint responsibility.*

Thank you in advance for treating Ilse with the same kindness and respect which was so lavishly bestowed upon me. I will always remember the feeling of total wellbeing after receiving so many positive messages from you.

### Contact information:

- For all **non-financial administrative queries**, please contact **Ilse** at [admin@cpsc.org.za](mailto:admin@cpsc.org.za) or 072 705 1183.
- For all **CPSC financial queries**, please contact **Anita** at [fin@cpsc.org.za](mailto:fin@cpsc.org.za).



### Indemnity Insurance

Please contact Andries Preis directly via email at [andries@fipm.co.za](mailto:andries@fipm.co.za) for more information regarding indemnity insurance and the application form.

Andries promised us an article for the next edition of the CPSC Notes. He will also supply an application form, to be attached with the Notes.

### Earning CPSC CPD points

I have shared this information before, but it has come to my attention that there are still many misconceptions regarding CPSC Continuing Professional Development (CPD) points, which I will

again try to clarify here. CPSC applicable CPD points can be earned by:

- Attending CPSC CPD registered activities (courses, workshops, seminars, conferences, etc.)
- Writing articles for the quarterly newsletter which are then evaluated for CPSC CPD points.
- Doing book reviews for the quarterly newsletter CPSC Notes, again being evaluated for CPSC CPD points.
- Being enrolled for further study in pastoral counselling at an accredited training institution.
- Presenters and developers of courses and workshops can also earn CPSC CPD points if the courses were evaluated by the CPSC CPD evaluation committee.
- A special programme has been implemented for volunteers who form part of church counselling groups. Regular supervision/feedback sessions at counselling centres can also be listed to earn CPSC CPD points, provided the session is longer than an hour. A maximum of 20 CPSC CPD points can be earned this way, even if there were more sessions, as a maximum of 20 points are needed per year. A dedicated person or group leader should send us a summary of the points earned.
- Hours spent with a mentor or supervisor can also contribute to CPSC CPD points and a maximum of 25% of the annual points (i.e. 5 CPSC CPD points) can be awarded for 10 hours or more per year spent with a mentor/supervisor and the mentor/supervisor should send proof thereof to us.
- If a presenter did not submit an event for CPSC evaluation, the affiliate can write an article for the CPSC Notes with the permission of the presenter. This article should be 600+ words and should reflect some of the content, (please avoid plagiarism – use your own words) the personal value the event had for

them and then specifically the applicability and value of the content for application in the pastoral counselling practice. They should confirm with the presenter whether the final article needs to be approved by him/her before it is published in the CPSC Notes.

- To be able to earn CPD points for an applicable event presented, the event must have been evaluated by the CPSC CPD committee well in advance to award CPSC CPD points to courses, seminars, workshops, conferences etc., before presentation. For late applications, the application must at least be submitted to the committee before presentation, to ensure that the points will be awarded to the affiliates attending the event. *No evaluation can be done retrospectively.*

### Interdisciplinary CPD points

CPSC CPD points have to meet specific requirements. The CPSC CPD evaluation committee is obliged to award CPSC CPD points to affiliates that attend courses, workshops etc., *specifically based on pastoral counselling content.*

On application to SAQA to be registered as a professional body, we had to prove that we operate separately and have a different scope of practice from other similar disciplines. The related professions, e.g. psychology, social work and the medical professions, could and would not acknowledge pastoral counselling as part of their disciplines. This means that:

- Interdisciplinary CPD points, awarded by other professional bodies, do not automatically apply to CPSC requirements and cannot be awarded automatically.
- Only CPD points awarded by the CPSC CPD committee are acceptable. These discipline-specific CPD points are awarded for pastoral counselling-specific content. Some topics may cover common ground between disciplines, e.g. ethics.

If an affiliate wants to attend a course/workshop/seminar evaluated by another body, the affiliate should

request the presenter to submit it for evaluation by the CPSC CPD committee for CPSC CPD points, based on pastoral counselling content, according to the full CPSC CPD protocol.

I trust this will help our affiliates understand that the pastoral counselling discipline specific CPSC CPD points aren't there to hinder you but to better enhance the process of Continuing Professional Development in the specific field to which your scope of practice primarily applies.

As I am not really leaving, but just changing lanes on the same road, I don't have to say goodbye!

As always, kind regards and the best wishes,

Anita ■

### Ilse Grünewald

As Anita's new partner in crime at CPSC, I will be taking over the administrative duties, leaving her with more time to concentrate on the financial aspects.

I am very fortunate that Anita will not be abandoning me completely, as it is quite daunting to follow in her very capable shoes. I will however do my best to make her proud!

A bit about myself: I dabbled in education and taught subjects ranging from Afrikaans to *Futurekids*, aiming to

educate learners from grade 1 to 10. Some of my favourite years as teacher were the years when I had my own playgroup.

I am a widow and in my fifties.

I have four wonderful children:

Three daughters and a son-in-law. Singing and reading are my favourite hobbies.

I am looking forward to this new chapter in my life and to meeting and working with everyone involved in and at CPSC.

Ilse



*Ilse: Our new face and voice in the CPSC admin office!*

### CPSC CONTACT DETAILS (until 30 September 2021)

<p><b>CPSC Administrator:</b> Anita Snyders Ilse Grünewald Cell: 082 600 6578 (am) E-mail: admin@cpsc.org.za</p> <p><b>Postal address:</b> PO Box 704, Newlands, Pretoria, 0049</p> <p><b>Fax:</b> 0865105840</p>	<p><b>BANKING DETAILS</b> CPSC (The Council for Pastoral and Spiritual Counsellors) Nedbank Branch: Woodlands Account no: 1020501553 Branch code: 136-305</p>	<p><b>PLEASE NOTE</b> Fax or e-mail proof of payment to the CPSC Admin Officer. <i>Please state your initials and last name as reference for any deposit made.</i></p>	<p><b>DISCLAIMER</b> While CPSC supports initiatives for equipping pastoral and spiritual counsellors, statements and opinions expressed in this newsletter do not necessarily reflect the views and/or opinions of CPSC. CPSC does not make any warranty regarding the information supplied. CPSC shall in no event be liable for any decision or action taken in reliance on this information.</p>
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