



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

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Ambassadors for Jesus

Dear friend in Christ,

It is an honour to be part of CPSC. We are blessed with a council who is looking for every opportunity to serve the needs of the church and all our affiliates. In ACRP we are privileged to have competent and caring personnel in our offices and we cannot thank them enough for their dedication. We really appreciate every one of them!

We are now planning our next CPSC conference on 26 August on the theme “Creating hope and growing resilience” and the same team is already on it. We trust them to present an excellent conference once again!

We often discuss ethics. What does it mean, what do we need to know? Paul is guiding us in the ethics of Christianity through his letter to the Philippians. Ethics is the practical part of Christianity. In 4:8-9 he says:

“Finally brothers and sisters, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable—if there is any moral excellence and if there is anything praiseworthy—dwell on these things. DO what you have learned and received and heard from me, and seen in me, and the God of peace will be with you”. (Christian Standard Bible 2020).

Paul is in the role of pastor, shepherd, teacher and friend. He is helping young Christians to understand what it means to love God and your neighbour.

The implication of Christian love is that we love our neighbour in the same way we love God. As Christians we need to live with integrity and implement the basic rules of care, honour, respect and selfless love. As a professional body we need to guide the profession and protect the client, and Paul’s letter help us to comprehend it. Through Jesus’ life, we also learn how to handle friend and enemy and learn how He is constantly busy



uplifting people, regardless of their background. His main purpose was to help mankind reconcile with God and find meaning in life through an active relationship with God. Such a new relationship also has a comforting impact on everyone involved.

As Pastoral Caregivers, we have the obligation to work with our clients in such a way that their relationship with God will be restored, their self-evaluation will show the glimmer of God’s grace and love, their purpose and meaning in life will reflect the will of

God for them within their own environment and relationships and they will be able to function independently in God’s power.

Jesus sent His disciples into the world with a commission to proclaim God’s new Kingdom, the way to become part of it and the implications and outcome of this new membership. That is also our task and privilege as pastoral caregivers.

We need to help people becoming disciples – followers of Jesus, people who live life the same way as Jesus did. People who are bound by the same wisdom, guidance, laws and responsibilities as Jesus.

We need to follow His example and work with people in bad patches, the same way He did. He was kind, respectful, knowledgeable of the people’s need, open-hearted and filled with the compassion to provide what is best for them – even if it will cost Him His life!

We have so much to offer. Let us live with wisdom and courage and be good ambassadors for Jesus, in such a way that our clients will experience the caring presence of God in our conversations with them. May the way we work with people help them find the peace of God and the God of peace. ■

Dr Tertius Erasmus

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

Read in *Notes from the Office* on page 28:

- CPSC Zoom Conference at 08:30 on 26 August 2022
- Continuing Professional Development (CPD) for CPSC

Growing as pastoral counsellor

By Dr. Liné Rudolph, CPSC affiliate

Being registered with the Council for Pastoral and Spiritual Counsellors (CPSC), a professional council within the Association of Christian Religious Practitioners (ACRP), requires annual continuous professional development (CPD). Why would that be?

We first need to understand CPD.

Lucie Johnston (2019) argues that CPD is a self-driven, goal-orientated, continuous reflective and review learning where professionals take the accountability to grow. Secondly, Johnston argues that CPD is a process of tracking and documenting formal or informal skills, knowledge, and experience that are obtained as you work, beyond any initial training.

Why do I need to remain current in my profession? The Covid-19 pandemic made a complex world even more complex and real. Change is inevitable, and professionals need to remain true to their calling. Spiritual or religious professionals are not exempted from the change dynamics in the world of work. Scripture relates how all Christians are called to do good in times of suffering (1 Peter 3:8-22) by the following:

- Being one minded in Jesus Christ, the Holy Spirit, and the Father,
- sympathising with one another,
- remaining humble,
- not to retaliate with insults when others insult you,
- do what God called you to do,
- not to repay evil for evil,
- enjoy life and see many happy days,
- to turn away from evil, and
- to search for peace, and work to maintain it.

Hence, our calling and work for God plays a fundamental role in people's lives. Spiritual professionals need a constant reminder of how their calling contributes to the identity of discipleship over and above diaconal healing for pastoral work.

Through coaching, Liné Rudolph (2019) supports spiritual and religious practitioners through four steps in their spiritual practices to remain engaged, committed, healthy, ethical, and productive in their work behaviour.

It is particularly important to remain current in one's professional experience in the helping professions, where we are tasked with facilitating the well-being of others.

Using the GROW model by Whitmore, Rudolph's journey with helping professionals in their working experiences to flourish in their spiritual practices.

Coaching is a fast-growing profession aiming at enhancing performance, professional and

personal development, leadership development, management skills, psychological and subjective well-being, and general life experiences.

If you are employed by an organisation as a spiritual or religious professional, note that the intentions of organisations differ from individuals' intentions.

The following four questions are key for spiritual and religious professionals in finding ways in rethinking or renewing their spiritual practices and to fulfil various changing needs within organisations and individuals (i.e. enhancement of succession planning, ethical decision-making and actions, and leadership training, just to name a few) as illustrated below:

- What do you want?
- Where are you now?
- What could you do?
- What will you do?

Following the above four questions, and positioned in the name of Jesus Christ, Rudolph journey with spiritual and religious practitioners in a scientific way in finding ways to deal with challenges during difficult times while trying to do good.

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Dr. Liné Rudolph of Unisa is a registered Industrial Psychologist (HPCSA), a registered HR professional (SABPP), and affiliated as a Religious Specialist in Christian Pastoral Counselling at CPSC. She is the co-founder of management consulting company *Ex-trico* with the motto "untangling the intangible".



Source: Whitmore (2017)

Pastoral care as “empowering” (Part 2)

By Dr. Arnold Smith

In the first article, we discussed the challenge of people begging on intersections or turning up at your gate for alms.

I concluded that we don't have all the answers, the problem is not going away and that we need a comprehensive approach to this challenge.

In this article I depict a real life experience and what could be done if we focus on pastoral care as “empowering”.

Definitions

Buffel (2006:8) defines pastoral care as “that multidimensional ministry of all believers in the church, which is concerned with the well-being of all God's people, be it as individuals or communities. In this ministry, which occurs in socio-economic, political and cultural contexts, each one is a brother or sister to the other. The all-inclusive ministry of *keeping* each other (mutually taking care of each other) takes the context of brother and sister into cognisance.”

The second point of departure: “Pastoral care as empowering” (Lartey, 2003:58). Lartey focuses on the fact that there is something good, something worthy inside people as they are now. Empowering in this context implies that we build on the existing strengths rather than the weaknesses: “The task of pastoral care under this model is the “drawing out” and “building up” of the unnoticed strengths and resources within and around people and communities”.

One can therefore surmise that “it's inside you and it's around you”.

Listening to the stories

I did my Ph.D. on the “The Pastoral ministry of the local church to substitute caregivers of the HIV/AIDS affected”.

I did a lot of research in Dobsonville, working from the Tsepo Temba hospital. This consisted mostly of listening to the stories of especially the grand mothers and great grand mothers who took care of their grandchildren or great grandchildren who was affected by HIV/AIDS, in the sense that they had lost one or both parents. HIV/AIDS is a terrible scourge that affects the whole of the community. This is something no-one can deny or ignore.

It is not only HIV infected people who are affected by this. Millions of others suffer too. Millions of AIDS orphans live in poverty and are stigmatised by their communities. If one or both of the parents died of AIDS, these orphans will have to burden ensuing grief,



hunger, illiteracy, sibling care, abuse and sometimes having AIDS themselves.

Once grandparents lose their children, the responsibilities of raising their grandchildren is thrust upon them.

Other family members and friends sometimes have to share these unforeseen responsibilities as well. The state faces an ever-increasing financial drain on its resources, and tries to keep up through ever-changing legislation.

The church, especially the local church, is also deeply affected by this reality.

She cannot shirk her responsibilities in the matter. She cannot turn a blind eye to the overwhelming need out there. (Abstract: V1)

In my research, some of the leaders of non-profit organisations (NPOs) would ask the following question as I recorded stories: “You get a Ph.D. – what do we get?”

Some time later, I returned to them as promised.

I found different projects conducted in cooperation with the welfare initiative of the Dutch Reformed Church. There were two “granny projects” in Dobsonville and Magaliesburg, as well as training of home-based caregivers in the different areas.

At the Tsepo Temba hospital, we were welcomed because it fitted in with their wellness programmes.

In this article the focus is on empowerment, especially group empowerment.

We would meet the grannies every two weeks. A meeting would consist of listening to their narratives in the group. While initially the stories were overload with problems, the narrative later changed. The emphasis shifted from problems and challenges towards the changed narrative. From their stories and support in the group, they would grow and learn in various ways to support each other. They became more empowered by being more familiar with support systems and grants, as well as ways to live with their challenges.

The slogan: “It's inside you and around you!” became part of them.

Breakthroughs

Then suddenly it happened! They discovered power in their stories. They identified the general resistance resources which they used and could further develop in their way forward. But now they wanted to do something more substantial. They wanted to make a difference in the lives of those suffering, but also in their wider communities, where many more were suffering.

Multiple programmes followed, including beads and knitting. Experienced members trained the others and in the end they could sell some of the articles. They became a proud group: “Tsepo, glory of hope!”

Then came the garden! They wanted to start gardening! Who would lead the group in this enterprise? One old lady was ready. But where would they find land for the garden? My answer was: “I don’t live in Dobsonville – you do!”

The next week they came back: “We found land in the back yard of the local primary school – how are we going to get hold of the land?” My answer: “I don’t know. My children are not there. It’s your children and grandchildren who attend that school”.

The next week they came back. They had permission to use the land, but it’s a rubble heap. Who is going to make the land useful? My answer: “I don’t live in Dobsonville, you do, and you have children whom you are looking after”.

Soon there was a beautiful garden. A lady from a nearby nursery supplied the plants.

The crop was incredible. They took responsibility with what they had and developed something special. The social worker partnering with me, trained them with tomato plants: One tomato is for you! One is for

somebody else, the other is for sale. In this way I witnessed the development of a healthy economy.

Afterthought

Unfortunately, the granny who lead this programme, has died. Attending her funeral in Dobsonville, I didn’t quite understand the language, but I heard the words: “It’s inside you and around you.”

In the different groups, different stories developed.

What I understand is that pastoral care can be empowering, especially in a group. It became their story – not mine.

I will tell some more of the stories of these people In the next article. ■

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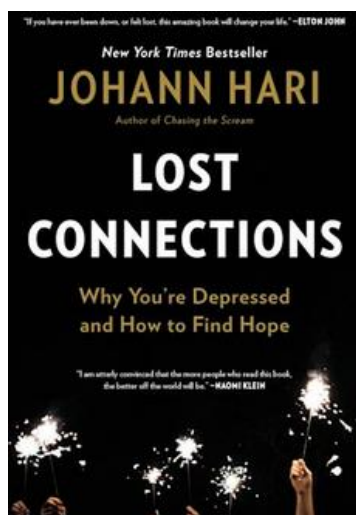
Lost connections: Why you’re depressed and how to find hope

Book review by Cassie Carstens,
CPSC affiliate

The World Health Organisation has stated more than once that “Depression is a leading cause of disability worldwide”. This view has gained further momentum with the Covid-19 pandemic. The question is: To what extent can we as counsellors contribute to address the illness of depression?

When the first Selective Serotonin Reuptake Inhibitor (SSRI) drug, Prozac, was released in 1988, it was hailed by many as a drug that would “cure depression”. Soon many other SSRIs appeared on the market. However, at around 2000, when research workers gained access to the full data submitted by pharmaceutical companies to the US Food and Drug Administration for approval to sell SSRIs in the US, serious questions were raised about the efficacy of these drugs.

The author of the book, Johann Hari, also suffered from depression from a young age. At 18 years, he took his



first SSRI, Seroxat (also known as Paxil). Although his condition improved, he had to increase the dose over time to keep depression and anxiety away. He was led to believe that “bad brain chemistry” was the cause of his ongoing depression and anxiety and that it was true for many other people.

The question of what the real reason(s) for depression is, stayed with him. This initiated a new journey of reading scientific papers and talking to the authors. This journey took him across the world interviewing people who have recovered from depression,

but also interviewing social scientists. (For every chapter in his book, he cites authoritative references and the interviews he had. He encouraged the reader to consult these references to make sure that he was not biased). At the start of this journey, he believed that depression and anxiety were different things, but his view changed to “They’re not identical, but they are twinned”.

This journey includes the pharmaceutical treatment of depression to fix chemical imbalances (chapters 1&2). During this journey he met people like Prof. Irving Kirsch, who after analysing the data (including unpublished data) on the efficacy of numerous antidepressants from many pharmaceutical companies, concluded that the use of these drugs showed no to little improvement. "After twenty years researching this at the highest level, Irving has come to believe that the notion of depression is caused by a chemical imbalance is just 'an accident of history', produced by scientists initially misreading what they were seeing, and then drug companies selling that misperception to the world to cash in" – p36. Similar views are expressed by e.g. Prof. Joanna Moncrieff stating "There's no evidence that there's a chemical imbalance in depressed or anxious people's brains". This implies that the classical explanation that depression is caused by low levels of serotonin, is unproven.

The role of disconnection

On the contrary, through this journey he discovered that the primary cause of depression and anxiety is the way we are living. He learned that there are at least 9 proven causes of depression and anxiety. He names them:

1. Disconnection from meaningful work
2. Disconnection from other people
3. Disconnection from meaningful values
4. Disconnection from childhood trauma
5. Disconnection from status and respect
6. Disconnection from the natural world
7. Disconnection from a hopeful or secure future
8. And 9. The real role of genes and brain changes

The "different kind of antidepressant" he suggests is reconnection to:

- I. Other people
- II. Social prescribing
- III. Meaningful work
- IV. Meaningful values
- V. Sympathetic joy and overcoming addiction to the Self
- VI. Acknowledging and overcoming childhood trauma
- VII. Restoring the future

Looking at these reconnection "antidepressants", pastoral counsellors could explore the rich world of reconnection to fellow believers (I, III), Christian values (IV) and to God (IV, VII).

I suggest that pastoral counsellors should encourage Christians suffering from depression and anxiety to participate in activities of their local congregation, like joining small groups, participate in programmes to assist marginalised communities, etc. This would be of great

value for people to stand up against depression by reconnection to "other people (I)".

Activities like participation in soup kitchens or food distribution programmes, help people to see that although they might suffer from depression, the people that they serve are far worse off, and to be the hands and feet of Jesus for those people, brings a new purpose and meaning to the lives of the givers. Reconnection to nature (II) through e.g. learning poor communities to become more independent through the establishment of vegetable gardens, has been proven as an "antidepressant". This is a practical form of "therapeutic horticulture".

Finding meaning and purpose

We as counsellors know that the ultimate purpose of depression is to isolate you and then introduce the question: "What is your purpose in life?". If your answer is: "I do not have a purpose", the next question is: "Why do I still need to be alive". The "antidote" is to assist people struggling with depression to find meaning and purpose in life (III), especially through participating in meaningful work and not to chase income/wealth that destroys the purpose that fuels/energises us. This is the Second Commandment in action.

As depression is spreading through the Western world, the question is whether we could "vaccinate" ourselves from contracting depression. One of the best vaccines is Christian values, and not the values of materialism, individualism, etc. (IV).

Hari highlights the value of meditation (IV), but did not explore the value of prayer and Christian meditation, as he is an atheist. The perception by many Christians that meditation is from the devil, might rob pastoral counsellors from exploring the value of Christian mediation. Perhaps a member of CPSC could open the world of "Contemplative prayer" for us.

When I was reading through the chapter of "VII Restoring the future", I realised that Christians who believe in the future as described by the Bible, have the ultimate answer. Reconnecting people with Jesus Christ, will allow them to share in the most meaningful and certain future.

A wider perspective

Finally, it must be noted that Hari does not reject the value of antidepressants to assist people from regaining their lives from the darkness of depression, but he advocates *connection* as the route to full recovery.

Depression and anxiety disorder are complex conditions and often the multi-faceted treatment include both medication, to regain balance, as well as counselling and support. The appropriate medication under supervision of medical professional should only be changed on the professional's advice and supervision. ■

From “not good enough” to being worthy

The story of John Mark: A Journey of migration from a problem identity towards a preferred identity

By Essie Raath, CPSC affiliate

The words “Not good enough” means of little use, of no use, without any use, worth nothing, worthless.

And yet... God uses seemingly worthless and no-good people in His service! What does God see that we fellow-men miss?

The story of Mark, also known as John Mark

1. We meet John Mark for the first time

Mark 14:13-15

It is the time of the Passover, the last Passover before the crucifixion, and the disciples ask Jesus where He wanted them to prepare for this traditional Passover Feast. Jesus gives them an indication and two disciples – probably Peter and John – to enter Jerusalem with the following instruction:

¹² On the first day of the Feast of Unleavened Bread it was customary to sacrifice the Passover lamb [so Jesus sent Peter and John with the following words]...
¹³ ‘Go into the city, and a man carrying a jar of water will meet you. Follow him. Say to the owner of the house he enters, ‘The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?’ He will show you a large upper room, furnished and ready. Make preparations for us there.”

According to external sources, Mary owned a large house in Jerusalem: she was wealthy. The believers often gathered in Mary’s house. Carrying a jar of water on the shoulder, was a task usually performed by women. This young man with the jar on his shoulder was John Mark, Mary’s son.

2. The Last Supper is performed

In Mark 14: 21 Jesus and his disciples come to this upper-room and He is about to institute the first Holy Communion or Eucharist, imbuing the Old Testament Passover with new meaning: transforming the old Covenant into the new Covenant. Jesus uses the old metaphors of the Cup (filled with wine referring to the blood on the doorposts in Egypt to keep the angel of death away from the family living there, just before leaving Egypt and slavery) and the unleavened bread for instituting the new Passover, or Easter. The Israelites had to get rid of all leaven (yeast) once a year during Passover as a health precaution. New leaven had to be grown after the Passover.

The Cup (wine) is, however, now imbued with new meaning: it refers to the sacrificial blood of Jesus reflecting the meaning of His final sacrifice that is at hand. All the sacrifices prescribed in the Old Testament now come to an end and find their final meaning and completion in the death

and resurrection of Jesus Christ. Jesus uses the metaphors of the wine (His blood) and the bread (His body), thus introducing the Eucharist, the Holy Communion with God during this Last Supper He had with his disciples.

Just before instituting this New Covenant, Jesus speaks (with Judas Iscariot in mind):

¹⁷ I tell you the truth, one of you will betray Me – one who is eating with Me... one who dips bread into the bowl with Me.”

Mat 26: 25 “Judas said: ‘Surely not I, Rabbi?’ Jesus answered: ‘Yes, it is you’.”

Thereafter Judas leaves the upper-room in a hurry.

Jesus then partakes in the ritual of the Holy Communion, the Eucharist and celebrates the fresh meaning of this new Covenant with his disciples.

After this Passover meal, Jesus departs with his disciples (excluding Judas) and other followers, to the garden of Gethsemane, where he goes a stone-throw away and prays to his Father, sweating blood. He asked the three closest disciples, James, Peter and John to stay awake and pray with Him, but they fell asleep. In His fervent prayer, Jesus pleads with his Father, asking for the cup to pass, but it was not about his own will. Jesus was sweating blood. This is a lesser-known medical condition known as *Hermatidrosis*: a fight-flight response of the human body to severe threat and trauma due to extremely intense fear and stress.

Yet his Father’s will prevails.

3. Jesus is captured (Mark 14:43-51)

Judas came with some soldiers, calling out “Rabbi!” (teacher) and betrays Jesus with a kiss (an intimate action – Mark 14:45) and this is the sign for the soldiers to take Jesus a prisoner. His scared disciples flee.

⁵⁰“Then everyone deserted Him and fled. ⁵¹A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, ⁵² he fled naked, leaving his garment behind.”

According to historians, this young man was John Mark, following Jesus from a distance. Mark is an embarrassment; he flees in the nude: what a shameful thing to do! He is a disgrace. But God’s arithmetic does not work according to us humans.

In Romans 5:8 it is stated:

⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” (Sin = missing the mark!)

God loves the “not good enough” humans ... despite the on-lookers’ “Yes, but...”

4. Mark remains a quiet follower of Christ (AD 42)

Fast forward 12-14 years.

In Acts 12 an interesting story plays out: King Herod had put Peter in jail, imprisoned for his faith. It is shortly after the death of the first two martyrs Stephen and James, the brother of John. Peter was chained and 4 sets of soldiers guarded him. In the meantime, the believers in Jerusalem prayed fervently for Peter in Mary's upper-room (Acts 12:5).

Peter is set free from prison in a supernatural way, with an angel from heaven unlocking all the doors leading him out of jail. Once outside, Peter is left alone and only then realises it wasn't a dream – he really was free!

¹² When this dawned on him, he went to the house of Mary, the mother of John, also called Mark where many people had gathered and were praying" (for Peter)! (Acts 12)

In the pandemonium following Peter's tale of God's redeeming power, Peter says good-bye and immediately prepares to flee from the wrath of King Herod (a Jew, representing Rome's rule in Israel). On his departure, Peter asks James to lead the small congregation of believers in Jerusalem.

5. Paul's conversion +AD43

At the same time, Jesus appeared to Saul of Tarsus, while he was on route to Damascus, hunting down Christians, executing them for their faith in Jesus Christ. He is struck with blindness and is sent to an address given to him by Jesus: The house of Judas in Straight Street. After three days of darkness, Saul's eyes are opened, literally and spiritually, by the prayers of Ananias. He receives a new name: Paul. According to extra Biblical sources, Paul departed to the desert of Arabia for about three years, where he grew in his own faith in Jesus Christ.

6. Paul's First Missionary Journey (Acts 13)

Fast forward 3 years: 3 years after Paul's conversion, ±AD46

God calls Paul and Barnabas to preach the gospel to Cyprus and modern-day Turkey.

Barnabas is also known as the Son of Encouragement (Acts 4:36). And John Mark (our Mark) accompanies his uncle Barnabas and Paul as part of their mission team. It is a journey lasting 2 years, with a lot of hardship and suffering, sailing in ships and doing many kilometres on foot under harsh circumstances.

A strong congregation arises in Antioch in Syria. Various churches are planted. The journey is challenging due to trials and tribulations. But in Perga in Pamphylia (modern-day Pergamum in Turkey) John Mark decides to quit and he leaves Paul and Barnabas to return to Jerusalem (Acts 13:13). He DESERTS them, he does not keep his commitments... what a disappointment!

6. The Second Missionary Journey (AD 49-52: Acts 15-16)

Paul plans a second journey together with Barnabas to revisit the congregations and churches planted during their first journey. In Act 17 the following is written:

³⁷Barnabas wanted to take John, also called Mark, with them, ³⁸but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. ³⁹They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus..."

Paul and Silas continued the Second Missionary Journey without Barnabas and Mark. Barnabas, the Son of Encouragement, seemingly protected and supported his nephew to cope with the failures in his life.

7. Then something happened...

Fast forward 13-14 years, AD62.

More mission journeys were completed by Paul and partners, and thereafter Paul was brought to Rome on his own request.

Paul is in prison in Rome and the end of his life is drawing near. It was during the reign of Caesar Nero (AD 54-68). Paul dies as a martyr in AD 64.

In 2 Timothy 4:10-11 (Paul's last letter, AD 64) Paul requests help:

He begs Timothy to come to him in Rome:

¹⁰ for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmasia. ¹¹Only Luke is with me. **Get Mark and bring him with you, because he is helpful to me in my ministry...."**

In Colossians 4:10 Paul mentions that John Mark is sent to this congregation with instructions and Paul says: "If he comes to you, **welcome him!**"

What has happened during these 14 years? Is Mark starting to take over the baton?

8. Peter finds a partner in Mark (AD 63)

In 1 Peter, this disciple writes a letter to encourage the chosen people of God, the Jewish Christians, who had been scattered throughout Asia Minor. In 1 Peter 5 the following is written:

¹² With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it.

¹³ She (a congregation of Christian believers), who is in Babylon (i.e. Rome) chosen together with you, sends you her greetings, and so does **my son Mark...**"

The once timid John Mark has grown into a faithful **HELPER, COMPANION** and a **SON!** He is no longer a deserter, a disgrace, a disappointment, he is no longer

worthless! He has become extremely WORTHY in God's service and in the eyes of fellow-men! John Mark (re-)connected with his worthiness.

We also read about Mark that was considered and recognised as an important leader in the Church of the time in Col 4:10 and Philemon:24.

9. Mark writes the first Gospel between 55 and 65 AD

Paul was put to death, Peter was crucified...

And Mark rises up: Mark becomes a man of God! He tells the good news about Jesus Christ!!!

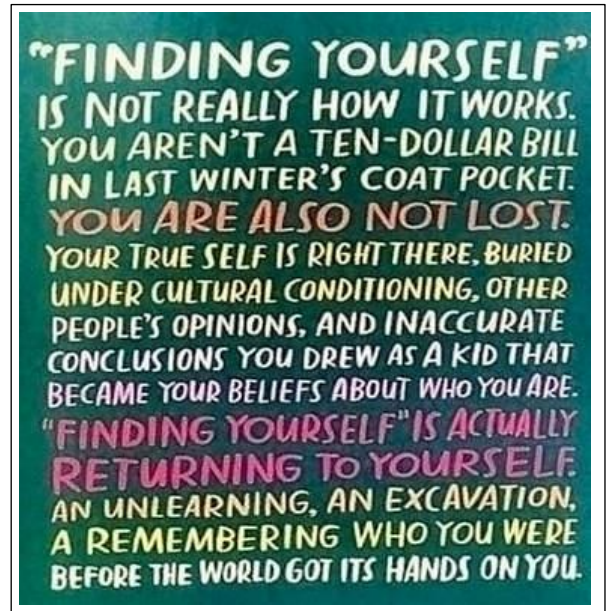
- Mark was a student of Paul who taught him spiritual concepts and also how to use theological language to communicate in writing.
- Peter taught Mark about Jesus: His stories, His miracles and His life — events Peter had experienced first-hand as an eyewitness! Mark dramatically interprets and portrays these narrations, leaving a written legacy for generations to come, including us!
- He is the author of the first Gospel (*Evangelion*) to be written, the Good News according to Mark. He wrote this Gospel in Rome for the Christians in Rome.

Mark has become a new creation: his migration was from an identity of being NOT GOOD ENOUGH to that of a

PRECIOUS person with VALUE and WORTHINESS, a loved son and companion, a stalwart for the gospel, a leader amongst believers!

God can use people despite their mistakes and seemingly wrong choices, maybe even because of their mistakes and their shadow sides to do His will on earth!

God uses wounded people to become *Wounded Healers* (Henry Nouwen) ■



International Conference on 'Between Trust and Justice: Seeking for Hope'

We are very thankful that the 26 May 2021 online event where keynote speakers were able to present their papers went ahead. View it here:

<https://www.youtube.com/playlist?list=PLGubLnC410XwfH9X3ekQB00KmV4RNB4It>

Yet in the light of the global pandemic and with the unforeseen ripple effect thereof, the planning committee of the conference had to make another difficult decision regarding the planned conference for May 2022.

Because of funding cuts and the continued uncertainty regarding travel and in person meetings, it was decided to change the time and format of the conference to an online symposium on 2-3 November 2022.

Postgraduate students in the MTh program in Dialogical Intergenerational Pastoral Process (DIPP) program will be afforded the opportunity to present papers with the aim to further Africanise the program. A team of

international advisers will attend online to reply to these inputs.

The symposium is organised by the sub-discipline of pastoral care and counselling within the Department of Practical Theology and Missiology, Faculty of Theology, Stellenbosch University.

The DIPP has been a central focus of the department since 2017. This master programme focuses specifically on Contextual Pastoral Care and Counselling, in the track of Dr Ivan Boszormenyi-Nagy (1920-2007), main founder of Contextual Therapy.

Please register for the online symposium of 2-3 November 2022 by sending an email to Marita Snyman at maritasnyman@sun.ac.za.

Yours sincerely
Prof Christo Thesnaar
Faculty of Theology
Stellenbosch University

Suicide prevention

By Dr Barbara and Rev Wynand Louw

The World Health Organization reports that close to 800 000 people die due to suicide every year, which is one person every 40 seconds.

Suicide is a global phenomenon and occurs throughout the human lifespan. Effective and evidence-based interventions can be implemented at population, sub-population, and individual levels to prevent attempts at suicide. There are indications that for each adult who died by suicide there may have been more than 20 others attempting suicide.

It is reported that in South Africa 9 per cent of all teen deaths are caused by suicide. The fastest-growing age is young people under the age of 35, especially female suicides which peak between 15 to 19 years.

Some counsellors prefer not to use the term suicide, but rather self-harm. Self-harm is then defined as an act of deliberate self-poisoning or self-injury, regardless of motivation, and self-harm mortality is a death resulting from such an act.

Multiple challenges

Youth are at risk because they face many social, economic and health challenges that contribute to self-harm behaviours, including the emotional and mental stress associated with high unemployment rates, poverty, HIV/AIDS, educational difficulties, physical and emotional abuse, parental separation, and substance abuse.

Pregnancy increases the likelihood that young females in SA will commit suicide. Fertility rates among youth in SA are high, with 36.6% of females aged 15 - 24 years having at least one child. Many women aged 15–24 years are single mothers. Self-harm ideation and behaviours could therefore be the result of young women feeling abandoned by their partners, stigmatised by their families, and having serious financial problems.

Hanging was the main cause of self-harm mortality among youth. One possible reason for hanging can be regarded as a 'clean method' that does not cause harm to the body (e.g., bloodshed and dismemberment), requires little planning, and is an accessible method that does not require weapons or pharmaceuticals, which can be difficult to access. Pesticide poisoning is currently the most common method of self-harm mortality worldwide.

People who have attempted suicide before are particularly vulnerable.

What to look out for

Identifying the intention of these behaviours is pivotal to the implementation of successful prevention strategies.

Be concerned about depressed persons if at least five of the following symptoms have been present nearly every day for a week:

- Depressed mood
- Change in sleeping patterns
- Change in appetite or weight
- Speaking or moving with unusual speed or slowness
- Fatigue or loss of energy
- Feelings of worthlessness, self-reproach, or guilt
- Thoughts of death or suicide

Additional factors that point to an increased risk for suicide in depressed individuals are:

- Extreme anxiety, agitation, or enraged behaviour
- Excessive drug and/or alcohol use or abuse
- History of physical or emotional illness
- Feelings of hopelessness or desperation

75% of all suicides give some warning of their intentions to a friend or family member. All suicide threats and attempts should be taken seriously.

If a family member or friend confides to you that they are experiencing suicidal thoughts, it is important to consider how challenging and risky it may have felt for them to do so. This person may be fearful of being judged. Avoid minimising the problems that may have led to the suicidal thoughts: saying something like 'it's not that bad' is not helpful.

Encourage the person with suicidal ideation to contact their local GP and local counselling service. ■

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Also see the CPSC Events Table for the wide variety of courses presented by the authors:

<https://www.cpsc.org.za/news-and-events/cpd-events> and <https://www.aquilla.co.za/>

Political-religious contextual reflections, with implications for the need and relevancy of Christian pastoral counselling: A conversation

By Arthur van Niekerk

Introduction

The design of this article is merely to put forward some highlighted ideas with regard to our national context, pointing out a potential for even greater 'Christian' pastoral counselling expression, to be considered 'fresh' and having on-going 'relevancy'.

Although Poling and Miller indicate, that, 'as the social sciences have become powerful influences in the larger culture, and leaders of the church have increasingly appropriated these insights for the use in the church'¹, there seems to be a huge gap where church communities across the spectrum do not seem well penetrated yet with regard to the value of such professionals in the church, generally.

Edward Farley has described a professional as 'one who has a specialized expertise that can be delivered to a client population for monetary return'.²

In referring to seminary curriculum as not being related enough to congregational life, there is mention of sources of scholarship frequently remaining cut off from the church.³ As theology has adopted the methods of scientific investigation with its abstract language, it seems 'far removed from the praxis of local communities of faith'.⁴

In my thinking, a local nexus of practice may help bridge a gap for what is called a 'unity of purposeful activity and the thoughtful consideration of that activity',⁵ not excluding pastoral care / counselling practice.

If I may posit, political agenda, for all citizens, also should not 'exclude' those who come to help and work at solutions to the 'issues' of our country, since we need all hands on deck . . .

For any form of Christian involvement in this world, a central factor of 'presence' may potentially be pervasive of any and all social, political, and cultural spaces, without becoming identified with any of them ... for the sake of what is possible in the total society.⁶

Some broad items of interest

With the ever-changing enthusiasms in the behavioural sciences, a properly trained pastor or minister of the Gospel, as a Christian professional, and very much involved in both the 'care' for and the 'cure' of souls⁷ (essentially the welfare and well-being of persons), can stand firm, with roots in a Christian heritage (as moorings), for stability. Of all the 'helping professions', clergy is said to have the longest history.⁸

Now, human suffering will not necessarily decline, and it is here where pastoral care professionals play a very useful and life-changing role, broadly. In fact, pastors with clinical training, or chaplains, are accepted as peers in most large psychiatric hospitals in the U.S.A., where pastoral care is welcomed as part of the treatment team modality.⁹

This is but one of several innovative ways which may be explored with government, across sectors, in South Africa, in helping address problems effectively, if it so wants the Church or Christian functionaries to be involved, and be 'worth their salt', making a needed difference.

South Africa, at present, represents a dysfunctional social system paradigm (which is no secret), where the troubles of individuals are perceived to be the products of malfunctioning institutions, maldistribution of resources, restrictive opportunity structures, and individual powerlessness, amongst others.

Smith suggests that, 'the tragedy is that the problem of ideology in contemporary society may be parallel to the problem posed by idolatrous faith, through an over-identification of persons with existing power arrangements'.¹⁰

An added criticism about ideology is that it brings a 'false consciousness' – and where such functions to distort the individual's grasp of reality.¹¹

Could this perhaps be ascribed to the fact that we are tempered by the age we live in ?

Giving some credit, dramatic strides have been made in our land, with a claim to progress, achievement and advancement in various spheres. However, one great problem still exists, namely, that of human behaviour.

There is an awareness of a permeation of medicine, education, politics, economics etc., by persons of Christian background or association (otherwise Church people), meeting paramount needs of our country.

Some of these 'contributors' to our society also have an emancipatory interest to get involved in guarding against the fate of persons under ideological and structural domination, as they seek to combat demoralizing influences of power and racism, or any other form of oppressive discrimination.

With the several 'evils' and concomitant 'social ills' in our democracy (which I am tempted to call 'the mockery'), whether we believe it or not, that is a telling symptom of the failing character of the present order.

Our plight, however, seems to hold no radically new 'ingredients'. Perhaps the 'rot' (dubbed 'corruption') may be more widespread, at the moment. Some of the shocking manifestations could be paralyzing when we find much of our highest ingenuity consecrated to a task of mutual destruction, especially where ethical standards have become a casualty. What shall we make of this, when there is a general disappearance of stability, and government is perceived as 'thinly disguised chaos' holding the reins in political and economic affairs of our lives?

We can only look back to the severity of the corona virus pandemic and more recent disasters, where human crises, powerlessness [not talking about Eskom...], tragedy and despair, amongst others, had become particularly pronounced. As 'bewildering' and 'perplexing' as our human situation may seem, perhaps this provides both a huge challenge and opportunity, for all of us together, as citizens, of having the burden to settle our account with life, which the present generation must take up. When taking seriously the importance of physical and other illnesses as spiritual crises of major proportions, as Wayne Oates says, 'one may find an effectual door of service ... set before you'.¹²

I have always maintained a stance, namely, that by 'helping' and 'assisting' government, we would be rendering ourselves a service. Having become aware of both 'sense' and 'non-sense', whether in science, medicine or belief, even naturalistic science appears to have experienced a handicap of realizing it also has bounds beyond which it cannot go.

White, in his book, talks about 'some publicity purposes to which human tragedies are put, which can only be viewed as a little short of being disgraceful (however superficially noble such purposes appear to be)'.¹³

Although utilizing vital thinking and ideas or wording of selected authors, and highlighting aspects as points of reflection, such is a force of facts we have to contend with, and continue to live with.

Conclusion

Certainly, an enterprise, or specialized field such as pastoral counselling, may pause to ponder, in light of the above. Smith indicates that, faith and theological understanding of life may inform one's sociological and psychological understanding,¹⁴ but my take is, that the value of integrating one's faith commitment into the

social sciences or behavioural sciences, in the effort to liberate social life,¹⁵(as he says), is yet to be experienced and appreciated by masses of South Africans, who don't have a clue to any of this.

A key may be in re-visioning communities, including faith communities in particular, in a pastoral counselling mode, as an instrument to help effect a much needed paradigm shift of Christian / Church functioning in the modern world, in order to come full circle with regard to purpose / mission etc., in recovery of identity.

Would it be wishful thinking to envisage a day or time, where we arrive at a place where a broad collectivity of Christian ministers and various church functionaries, appropriate the instrumentality and means of 'Christian' pastoral counselling (and its related aspects), as both vital service to Christ, and Christian service in this world, to perhaps realize its impact, 'freshness' and 'relevancy' ... ■

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Potpourri – from faded flowers to perfumed petals

By Rev Joani Jenkins, ACRP Affiliate

When good emerges from a dark time

The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus, it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendour of Carmel and Sharon; they will see the glory of the **LORD**, the splendour of our God. (Isaiah 35:1-2 NIV)



Why 'Potpourri'?

'Potpourri' is a French word which literally means 'putrid pot'. So whichever 'rotten pot' has emerged in our lives in the course of the 2020-2022 Covid period, it was and is still our privilege to coax forth good from the mire of the past tough two years.

Many things 'died a death' during the Covid-19 pandemic. Yet without a doubt, our God of Grace was ever-present and active, both in transformative power and in loving sustenance, during this universal time of disquiet.

When flowers wilt or petals are shed, they drop to the ground, dry out, get crushed underfoot or eventually merge with the soil. However, there are resourceful people who collect such spent petals, dry them out, perfume them with special products and use them for something creative. Such products include petal-confetti, art, or a bowl of potpourri to add fragrance to a room or a drawer. The point is: the flowers have to *decay* sufficiently and become dry, in order to make the best potpourri.

In Rom 8:28 we are reminded that *God works for the good of those who love God and are called according to God's purpose*. Faithfully loving God, and responding to God's call or purpose are part of bringing a fragrance to this 'putrid pot'. God works for our good, when we lovingly and pliantly rest in God's will. We unfortunately can't dictate the content or shape of the good that God will bring forth from pain, but to appreciate that richness of growth is often born from trial and tribulation.

Shocking Change

The events of the past two years (plus), have changed our lives forever. In November 2019, a kind of war against global health, through Covid-19, was begun. Our collective health was suddenly under siege globally and we were 'called to arms'. The world was in crisis. Our arsenal felt very ill-equipped in the face of this strange battle against an invisible enemy.

The shock of enforced (hard) lockdown was like a dislodged elevator plunging down a lift shaft, unchecked. In fact, 'lockdown' was a foreign word, perhaps heard

in James Bond-type movies and used only in extreme national security situations.

At the start, we tittered and giggled at the sight of those around us in masks, because we resembled bank robbers. It took a while to allow the words 'Covid-19' and 'coronavirus', to lodge in our consciousness, but it would very soon remain in our memories for life. School children became subject to an experience that *their* children will probably one day listen to, in amazement.

The frail elderly became even more frail, especially the ones who were already isolated and lonely. Families discovered how hard it was to be cooped up in their limiting homes, imprisoned in flats or even rooms. In marriages, weaknesses were exposed and it was either work through it or get a divorce.

Tragedy struck many a family as people contracted the virus and even lost their lives. Hospitals became a feared place, with insufficient beds and most patients lay in isolation without the loving presence or the hand of a loved one nearby. Health-care workers became front-line soldiers and they were stretched up to and even beyond their limit, with several of these heroes sadly dying on their post.

Social distancing

To help control the spread of Covid-19, social distancing became a chief mode of crisis management. Although effective, it adversely affected individuals and blocked the natural need for humans to be in relationship.

Funerals thus became even more painful with the stringent Covid regulations. I found myself absorbing some secondary traumatic stress, standing alongside people helplessly: trying to console the family of a suicide victim; the heartbroken mother of a stabbed-to-death fifteen-year-old boy; a shattered husband who lost a wife and a newly-pregnant daughter whose mother was snatched by Covid.



Also economically, great stress was placed on corporate and personal finances. The world of the Arts, including theatre and film, fine art, performances, exhibitions and so forth, was crippled – and would be for some time to come.

School attendance was affected in a major way. Children, plus their parents, and young people were deeply affected, increasing the worry about the future of their education and of finishing the curriculum.

Similarly, teachers and lecturers experienced tremendous pressure and anxiety in attempting to get the work taught, ambushed by and adjusting to online teaching and learning. It meant attending more than one technological and digital crash course in this (unexpected) medium of teaching. 'Zoom' became a household word. In lockdown, counselling has also had to happen online and this was inevitable, requiring speedy intervention, because the need was and is still great.

More than ever, anxiety and depression emerged in people. A putrid pot indeed.

From faded flowers to a potpourri of perfumed petals

But that of course, is not the whole story! We give our Mighty God the glory and thanks, for carrying us through the time of wilderness and for enabling us to press on. Despite all the gruesome facts, we can blessedly find much good that came forth from this painful time and celebrate the amazing things that emerged whilst the world was in the confines of the Covid cauldron.

Suddenly all over, there was increased community spirit, like people singing from balconies or united online in song from all corners of the globe. The (quite novel) idea of many working from home was required – thus unburdening the roads and lessening traffic build-up. Many

people found themselves becoming calmer and more mindful.

There was an astounding lessening of pollution as Mother Earth got to breathe, and to recover in a significant way. There seemed to also be benefits for biodiversity, such as increased breeding of species sensitive to human activity, reduced roadkill, less hunting and greatly reduced pressure on fisheries.

More family time and bonding emerged, immense creativity in many areas popped up and people found unique ways to exercise. People penned poetry and produced volumes of inspired writing. There was ready space for introverts who are often loners, more family fun, and more pets were adopted with which to share love. There was suddenly more space for introspection and self-examination.

Online fundraising for the needy emerged, as well as drives to give out food to the hungry and care for the elderly. Our hands became cleaner hands and restaurant tables were properly wiped (as they always should be), and there were fewer people bashing into one's heels with trolleys in queues!

Covid levelled us as race, class, age, and rank became unimportant in our struggle to survive and find meaning in the midst of it all. We learnt, some perhaps for the first time, what it means to band together as human beings, united against a common enemy.

Because we were not rushing around, rituals were rediscovered – eating together, playing games together around a table. Our priorities changed and in many instances faith in our Lord Jesus Christ was rediscovered or strengthened.

Let us allow Christ to continue to make all things new (Rev 21:5), to continue being witnesses to God and bringing forth beauty from the ashes of a very painful time. May the legacy that we leave, enrich and bless future generations. ■



Diagnosis in clinical pastoral counselling: The sanctuary model

Diagnosis in Clinical Pastoral Counselling: The Sanctuary Model as Theological Anthropological Framework for Spiritual Assessment and Treatment

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Abstract

The article investigates the feasibility of the sanctuary model as a possible theological anthropological framework for diagnostic and treatment purposes in clinical pastoral practice. It is argued that the wilderness tabernacle matched the criteria for qualifying as a prototype sanctuary. The building-sanctuary is viewed as a metaphorical 'body' for God's presence and daily engagement with human beings throughout all life trajectories and painful events.

The notion of a spirituality of sanctuary is analogously linked with similar concepts in the human body-sanctuary (soulful embodiment) in accordance with Paul's sanctuary-related anthropological terminology. Within the framework of sanctuary thinking and the founding of a theological anthropology, indicators suitable for diagnostic assessments and treatment for the assessment of a Christian spiritual praxis in clinical environments have been derived.

It is argued that the identification of possible directives for making a spiritual assessment of a person's state of well-being (wholeness), could provide a broader platform from which patients can describe and interpret their responses to God within the therapeutic process of pastoral caregiving. In this regard, the praxis of a clinical approach is in fact a prolongation of wisdom counselling within the parameters of the discipline of 'cura animarum'.

Keywords

Theological anthropology, spiritual assessments, pastoral therapy, sanctuary model, clinical practice, diagnostic indicators, spectrum of lived experiences.

Background

The professionalization of pastoral care has been hotly debated over the past few decades. The process and impact of professionalizing pastoral care was carefully examined and succinctly presented in a recent thesis by G.A Dames (2018), entitled: *The professionalisation of*

pastoral caregiving: A critical assessment of pastoral identity within the helping professions. Dames argues that the notion of Christian pastoral caregiving, working from the base of psychologically developed conceptual frameworks, is insufficient within the paradigmatic framework of pastoral caregiving as it does not take cognisance of the impact of salvation and biblical thinking on theory formation and the praxis of ministerial engagements (Dames, 2018:70-72). Objections to the professionalization of pastoral care is strongly embedded in the argument that pastoral care in a very secular environment is running the danger of becoming so psychologized that it could become uprooted from its theological and spiritual roots (Sullivan, 2014:54).

The ability to make accurate diagnoses and offer appropriate treatment¹ forms the basis of any clinical profession (Sullivan, 2014:54; Miller-McLemore, 2000:273).

Despite determined efforts made in this regard by professionals in various clinical fields, there is a limited and very scarce pool of critical reflection around clinical care and appropriate diagnostic criteria to facilitate the assessment of specifically Christian spirituality. In this regard, Louw (2015:213) highlighted the need for a diagram with diagnostic criteria that depicts an integrative approach to a pastoral anthropology. He suggests that such a depiction would assist the pastoral caregiver in understanding the unique character of caregiving and the identity of the caregiver in a team approach to helping and healing.

Furthermore, the argument will be, that soulful embodiment (see Louw 2015:213) in a Christian approach to caregiving, should become aligned with the pneumatological focus of Pauline anthropology. This pneumatological focus should be linked to the sanctuary metaphor stemming from the Exodus tradition and the depiction of the tabernacling presence of God with his people on their journey through the desert.

The metaphor could also serve as an analogous description of what spiritual embodiment entails when caregivers function as spiritual guides for people struggling to cope with the demands of life. Therefore, an adequate diagnosis of brokenness (Fretheim 2010:283-285) in clinical practice is undisputedly reliant on the understanding of spiritual wholeness by which effective planning of therapeutic intervention is guided.

The intention to investigate the sanctuary-metaphor towards finding a suitable theological framework for

¹ Ganzevoort, R.R., Haardt, M. & Scherer-Rath, M. (eds.). 2013. *Religious Stories We Live by: Narrative Approaches in Theology and Religious Studies*. (Studies in Theology and Religion). The Hague: Brill.

diagnosis² in clinical practice, was based on the analogous association between the designs of bodies and buildings. Aimed at giving more concrete substance to the sanctuary metaphor, the research linked its reflection to a hermeneutical and literature study³ of the tabernacle as a prototype sanctuary. The wilderness tabernacle, as a microcosmic sanctuary representing the final cosmic temple, presented an organized model from which to launch the critical and hermeneutical reflection.

The exegetical work done by Dunn (2006) on the apostle Paul's theological anthropology was found to be an appropriate 'other' system with analogical or metaphorical similarities to the sanctuary model⁴. With the interpretive tasks done by Dunn, it left the researcher free to integrate these findings into the sanctuary model through careful analogous reasoning.

We now turn to an outline and explanation of 'sanctuary' as a metaphorical entry point for a biblical and pneumatological approach to a spiritual understanding of wholeness in pastoral therapy, healing, helping, and clinical engagements with patients.

The sanctuary model as theological anthropological framework

The lengthy and intensely detailed descriptions of the Wilderness Sanctuary construct fascinated George (2009), who was interested in the way the Wilderness Sanctuary design facilitated divine-human encounters. The organization of the tabernacle space had an inherent social sense by which the Israelites understood the logistics of their relationship with God and their community (George, 2009:8). The configuration and arrangement of the tabernacle areas provided a space for specific activities and functions that facilitated divine-human interaction (George, 2009:56)

Historically, the design of sanctuaries in the Ancient Near East supported the facilitation of the divine-human relationship. In near eastern minds, sanctuaries represented an archetypal cosmic temple which existed as microcosmic models in themselves (Walton, 2013:123). The design of the biblical sanctuaries reflected the same cosmic perspective. Biblical sanctuaries had an outer court which represented the corporeal world inhabited by humanity. The antechamber to the inner chamber represented the visible heavens with its visible light sources and an inner chamber represented the invisible

heavens where the presence of Yahweh dwelled (Beale & Kim 2014:52). The physical space created by the structure of the tabernacle was purposed for encounter with Yahweh (Exodus 25:8).

The tabernacle space found its symbolic meaning only when this purpose was fulfilled by means of the physical presence of Yahweh in the form of a visible cloud and his glory. The cloud and the glory meant that Yahweh was present and marked the sanctuary as a sacred and holy space (George, 2009:3). In essence, it was the presence and occupation of Yahweh which brought theological and symbolic meaning to the tabernacle space (George, 2009:3).

In the New Testament, the sanctuary veil that obstructed and limited entry to the most holy place was torn physically to signify a cosmic event by which access to Yahweh's heavenly throne-room was opened. This cosmic event was accompanied by darkness across the land and a mighty earthquake that opened graves and brought people back to life (Matthew 27:45-52; Mark 15:33-41; Luke 23:44-49; John 19:28-37). The tearing of the veil signified a shift that shook the cosmos and changed access to God.

Re-opened access to God's presence had been secured through the tearing of Jesus's flesh (Schreiner, 2015:316). The author of Hebrews signified an anthropological link between the tearing of the veil and the flesh of Jesus (Hebrews 10:20⁵).

The cosmic impact of the tearing of Christ's flesh indicated anthropological and ontological influences on humanity. The change in the spatial structure of the sanctuary through the tearing of the veil at the death of Jesus was a significant cosmic event that still yields powerful influence over the daily lives of those who have access to God through the removal of the veil from their hearts.

Paul clarified the concept of the removal of the veil for believers and the resultant impact of becoming Spirit filled. Only through believing in Christ could the veil be lifted off hearts, to open minds for understanding (2 Corinthians 3:12-16; 2 Corinthians 4:2-4), and for God to take up residence by God's Spirit. The veiled understanding and knowledge of God under the Old Covenant had given way to a transformed perspective and new awareness of God under the New Covenant (Dunn, 2006:318-319).

² In general, the diagnosis, planning and implementation of therapeutic interventions in clinical practice should be based on an anthropological model. The latter offers a framework for understanding what it means to be human; how humans operate; what motivates humans; what optimum humanity looks like; what can go wrong; and what suitable treatment can be applied (Meyer, Moore and Viljoen, 1997:20-13).

³ Osborne's work (2010) guided the hermeneutical movement throughout the project. McFague's work (1983)³ augmented Osborne's guidance in the process of subjecting the exegesis of relevant scriptures to principles of metaphoric analysis.

The purpose of engaging with such a rigorous process of interpretation was to unfold the meaning of the texts associated with the biblical metaphors in search of a suitable theological anthropological framework aiming at wholeness and spiritual maturity.

⁴ Routio, P. 2007. *Arteology*. Available from: <http://www.uiah.fi/projects/metodi/105.htm>

⁵ Routio, P. 2007. *Arteology*. Available from: <http://www.uiah.fi/projects/metodi/105.htm>

In order to reflect on the meaning of sanctuary for the design of diagnostic criteria and the applicability of this metaphor for the understanding of an integral approach to anthropological thinking in Christian spirituality, it will be notable to understand Paul's terminology for interpreting our new being in Christ, and his whole notion of *pneuma* as central to soulfulness. Thus, the emphasis on a pneumatological approach to anthropological thinking.



The painting by D. J. Louw is a depiction of "tearing of the veil and the flesh of Jesus" (Hebrews 10:20) It indicates that, according to Paul in Ephesians 2: 14: "For He Himself is our peace, who has made both one, and has broken down the middle wall of separation." (King James translation).

Towards a base anthropology in clinical care: 'Embodiment' (*sarx* and *soma*); mind (*nous*); heart (*kardia*) and spirit (*pneuma*).

Traditionally pastoral care had been formulated as the care or cure of human souls (*cura animarum*). McNeill (1951) gave an extensive historical outline of the development of anthropological thinking in Christianity. Meiburgh (1990:122), in his article on *cura animarum* in the Dictionary of Pastoral Care and Counselling, pointed out how pietism's preoccupation with the welfare of the individual soul became the seedbed for the growth of popular psychology. In her book *Seelsorge*, Doris Nauer

(2010) puts the question of the credibility and reliability of soul care (*Glaubwürdige Seelsorge*) anew on the agenda of theory formation for the praxis of caregiving. In *Word and World*, Herbert Anderson (in Nauer 2010:68) poses the question: What ever happened to pastoral care and the rich tradition of *cura animarum*?

According to Davies (2001: xvi) one can render absorption of the self in an egoistic culture of consumption as "the death of the soul". How then can we reintroduce talking about the 'human soul' and the compassionate culture of *cura animarum*, and hope care, in such a super-saturated culture of self-assurance? In fact, even before the middle ages caregiving was already rendered as an act of cure in a *hospitium*⁶ where the pastor acted as a 'doctor of souls' (Louw 2015:54-55). The hospital in early Christianity was actually a hospice: A clinical place of hospitable soul care.

Appropriate soul care requires a better understanding of anthropological terms. For a deeper insight on different Pauline terminology used for the human spirit/soul/ *pneuma*, Dunn's (Kindle 2006:55-78) exegetical work on theological anthropology is most helpful to clarify the often-confusing anthropological terms used in theory formation for caregiving.

The anthropological impact of veiled separation from God, and unveiled access to God, is described by Paul as a shift from *psychikos* to *pneumatikon* (Dunn, 2006:76). Paul's anthropological description for embodied souls with veiled separation from God, and Spirit-filled embodied souls with unveiled access to God's presence, are found in the terms *psychē* and *pneuma*. The first Adam became a living being when God breathed the breath of life into his nostrils (Genesis 2:7). The structure of Adam's embodiment, made from the soil of the earth, was vitalized by God's breath to become a living soul or soulish (*psychikos*).

Greek partitive anthropology reduced the understanding of the term *psychē* to the aspect of a person which is separated from the body at death to live on as an immortal soul. The Greek interpretation of word *psychē* has confused the understanding of the first Adam's vitality and existence. The Hebrew understanding of *psychē* is based on the word *nephesh* (Genesis 2:7)⁷ which designates the vitality of the entire person as a living, breathing human being (Dunn, 2006:76).

The concepts of psyche and pneuma, discussed in this section, join the other naturally grouped anthropological terms used by Paul. These terms include the

⁶ Hospitium (Greek: ξενία, xenia, προξενία) is the ancient Greco-Roman concept of hospitality as a divine right of the guest and a divine duty of the host. Similar or broadly equivalent customs were and are also known in other cultures, though not always by that name. <https://www.google.com/search?q=hospitium+meaning&aq=chrome.1.69i57j0i46i175i199j0i4i46i175i199j0i10j0.3799i0i15&sourceid=chrome&ie=UTF-8>

⁷ Genesis 2:7 ⁷ Then the LORD God formed a man^l from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

concepts of *sōma* and *sarx* which reflect the embodiment of the soul, as well as the concepts *nous* and *kardia* reflecting the mind and heart, reiterating the ensoulment of the body. Greek thinking assigned the highest value to the *nous* (mind), which varies significantly from the importance assigned to the indwelling Spirit in union with the human spirit, considered as the most essential anthropological human dimension in Jewish thinking (Dunn, 2006:76; 1 Corinthians 6:17⁸).

Greek thinking allows for the distinction between soul (*psyche*) and the body. Paul very distinctively refers to the resurrection of flesh (*sarx*) so that a total separation between body and ensoulment in dying and death becomes complex indeed. Albeit, in Hebrew thought the word *nephesh* speaks of the embodied soul as a whole person (Dunn, 2006:54;76).

In addition, the Hebrew perspective considers *pneuma* the most prominent and deepest dimension of a person, hence the reason for following a pneumatological approach in this research to understanding what it means to be human within the divine-human relationship and the resultant praxis of Christian ministry. Pneumatology opens up new dimension for the understanding of the link between the pastoral praxis and the notion of hope and meaning-making in caregiving.

Being human as embodied sanctuary: The eschatological dimension in biblical anthropology

The ontological shift from being *psychikos* to *pneumatikos* speaks of eternal life in Christ. The eternal aspect of new beings introduces an eschatological theme which is best demonstrated by means of Paul's Adam Christology. The identity of the earthly Adam is seen as the *psychikos* or old creation, whereas the identity of reborn Christians relates to a new creation in Christ as the last Adam. The eschatological tension is experienced in the overlap of these two identities as the transformation into new spiritual embodiment is eagerly awaited at the promised *Parousia*. This overlap, with the resulting eschatological tension of already-and-not-yet, is demonstrated in the figure below, as adapted from Dunn's illustration (Dunn 2006:475):

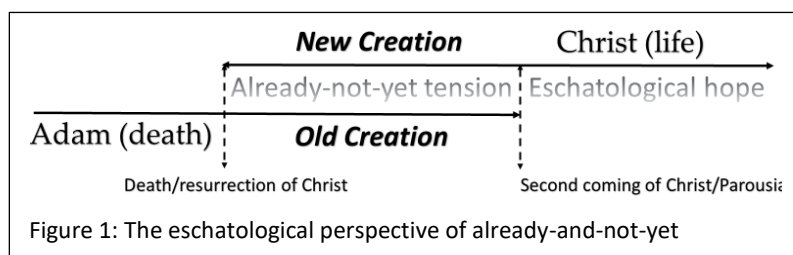


Figure 1: The eschatological perspective of already-and-not-yet

Eschatological hope is associated with the notion of a new creation as applied to the spiritual praxis of caregiving and the notion of healing and wholeness. The implication of a new creation means that human beings become aware of their new identities and status in Christ and can experience the empowering presence of the Spirit, being strengthened by the eschatological hope of Christ's return and the consummation of the new creation, aptly called the *theologia resurrectionis* (Louw 2015:340-352). Trusting in God's faithfulness to fulfil his promise of eternal life secures a hopeful future and a meaningful orientation in life events.

Self-awareness in terms of the new creaturely identity, secures a hopeful present⁹. Eschatological hope brings the future into the everyday experience of believers, easing the eschatological tension between the old and new identities. Hope thrives when believers live in the awareness of their identities as new creatures in Christ. Hope is secured by faith in the faithfulness of God for the fulfilment of his promises regarding Christ's return. Such a future hope provides courage and assurance within the experience of the eschatological tension in the already-but-not-yet aspects of salvation.

What can be derived from the previous outline and argumentation is that diagnosis and spiritual assessment should be portrayed against the paradigmatic and theological paradigm of eschatological thinking. What could be the impact of such a paradigmatic background in the-ory formation for a pastoral anthropology and diagnostic approach in clinical care?

The first theological field to be researched is the interplay between God-images and a spiritual orientation to human suffering and ailments in general. The basic assumption is that diagnosis in a spiritual assessment is primarily about the challenge of probing the appropriateness of a patients understanding of God (conceptualization of God amidst vital existential contexts and traumatic experiences).

The notion of appropriate God-images in a spiritual and pastoral diagnostic

Louw (2015:273- 302) argues that patients' metaphorical image of God shapes their understanding of God's engagement in suffering and existential realities. According to Louw, God-images could identify the quality of soulfulness and the character and appropriateness of Christian spirituality. Superimposing Louw's description of appropriate and inappropriate interpretations of biblical metaphors of God (Louw 2015:432-435) over an adapted model of the Circumplex Model (Walsh, 2003:514-541; Plutchik and Conte, 1997; Olsen, Russell & Sprenkle, 1989),

⁸ 1 Corinthians 6:17 ¹⁷ But whoever is united with the Lord is one with him in spirit.

⁹ Kacic, K.M. 2017. *Embodied hope: A Theological meditation on pain and suffering*. [Kindle version]. IL (Illinois): InterVarsity Press.

yielded a useful graphical representation of the relational conceptualization of the power (sovereignty) and distance (intimacy/closeness) in terms of human perceptions of God.

Our basic point of departure will be, that the appropriateness/inappropriateness of God-images is not a doctrinal or confessional or even ecclesial matter, but rather a relational matter. In other words, probing into how the relational understanding and experience of God in a difficult setting of life contributes to hope and meaning in the acknowledgment and the safeguarding of the human's sense of value, dignity and belonging. All these issues can be related to the question how our spiritual relationship to God (fellowship and communion) impacts on our relationships with fellow human beings. In order to understand the hermeneutical dynamics of relational interaction, and to depict it in terms of a diagrammatic portrayal, a circumplex model is rendered as most appropriate and effective in the design of a diagnostic chart (see figure 3).

Relational dimensions have been named differently in the various circumplex models, depending on the context¹⁰. The horizontal axis in the various circumplex models relate to the perceived relational distance or nearness. Terms such as closeness, cohesion, or simply distance, have been used to describe the horizontal axis. The horizontal axis generally represents relational distance or closeness indicative of the quality of trust. Attachment style research associates the distance dimension with trust. Distance relates to the perception of God's trustworthiness. How faithful is God to his promises and how safe is it to be near God? It also hinges on the quality of faith and trust in God's gracious promises regarding his being there where we are (Exodus 3:14). These conceptualizations (distance and nearness) are suggested as possible criteria in the clinical assessment of God-images, in conjunction with aspects represented on the vertical axis of the currently applied Circumplex model.

The vertical axis demonstrates the power distribution by means of role representation, levels of functioning, and the quality of responsibility. The vertical axis has been named according to the context of the relevant research and ranges between concepts of adaptability, flexibility, agency, or power. Power relates inter alia to the perception of God's rules, will, responsibilities, and role in the divine-human relationship. According to his

sovereignty, how powerful or weak does the human perceive God to be? How rigid, flexible, or uncertain are his rules? How does he respond when humans break the rules? In combining the power and distance axes in the context of this hypothesis, it is possible to attain the following graphical perspective on possible ways in which humans could image God.

The diagram below broadly represents images of God based on biblical metaphors such as 'creator'¹¹ (the provisional, cosmic, and environmental dimension), 'king'¹² (monarchic and juridical tradition), 'Adam'¹³ (the human and embodied/flesh tradition) and 'priest'¹⁴ (the caring, mediating and comforting tradition). The diagrammatic presentation of biblical metaphors aimed to aid the diagnostic process in clinical practice and to guide treatment.

For the purposes of this study, the central circle represents an appropriate conceptualization of God in terms of his *hēsēd* (grace and compassion). The wider circle represents a space where human perceptions of God shifts from God as creator and ruler, to created beings. In these spaces, of the wider circle, perceptions of God are distorted. Distorted perceptions of God's power and distance lead humans to establishing their own norms and risking the danger of mismanaging God's resources for self-gain (God as Superman or imposing Technocrat).

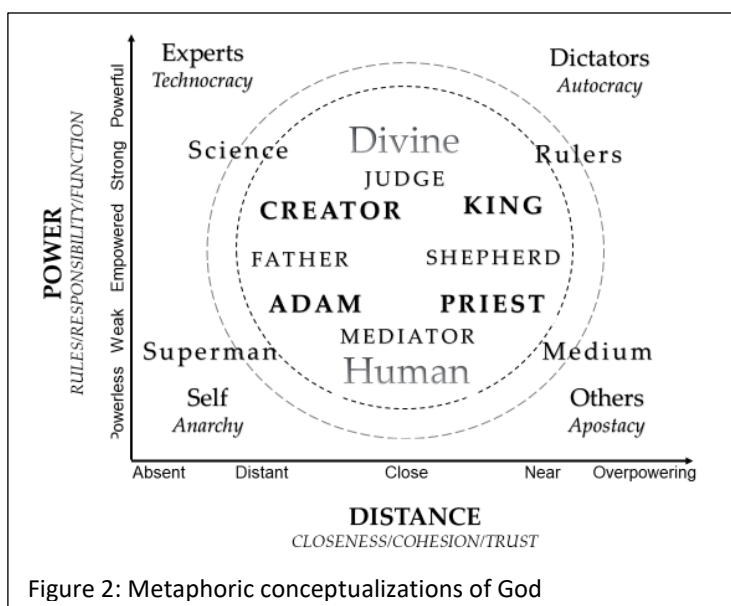


Figure 2: Metaphoric conceptualizations of God

The mismanagement of resources for the benefit of a few is disempowering and increases oppressive

¹⁰ Brueggemann uses an axial schema to describe the far agenda vertically and the near agenda as horizontally. The far (vertical) and near (horizontal) agendas represent the social dimensions of power and trust within relationships that act as indicators of related emotions within the spaces created by the axes (Brueggemann, 2010:53). Brueggemann's axial presentation fits well within the relational dimensions inherent in the various Circumplex models (Walsh, 2003:514-541; Plutchik & Conte, 1997; Olsen, Russell & Sprengle, 1989).

¹¹ Ross, H. 2018. *The Creator and the cosmos: How the latest scientific discoveries reveal God*. [Kindle version]. Covina CA: RTB Press.
¹² Jipp, J.W. 2015. *Christ is King: Paul's Royal ideology*. [Kindle version]. Minneapolis: Fortress Press.
¹³ Lee, Y. 2012. *The Son of Man as the last Adam: The early church tradition as a source of Paul's Adam Christology*. [Kindle version]. Oregon: Pickwick Publications.
¹⁴ Perrin, N. 2018. *Jesus the priest*. [Kindle version]. Great Britain: E-book by Falcon Oast Graphic Art'.

suffering. Inappropriate distribution of resources creates space for the development of inhumane relational divisions and oppression. Moving further outward into spaces of increased distance and separation from God's will and ways, other entities are established as gods. Imposter gods claim power for themselves and usurp resources for personal gain or for selected members only. Where imposter gods establish their rule these distorted conceptualizations of God do not reflect God's nature and being. These distorted images pose harm to humans and obstruct wholeness. Brokenness¹⁵ is found in the wake of independence from God and illegitimately claimed power.

With reference to the appropriateness/inappropriateness of God-images, it should be taken into consideration that it is not possible to separate the quadrants, representing biblical metaphors of God, with crystal clarity. The value of this rather schematic depiction and analytical exercise can be found in observing the impact of specific metaphoric conceptualization of God on health. Ultimately, patients will interpret their situation in accordance with the paradigms shaped by the relevant God-image. Within the divine-human relationship, human self-understanding is associated with interpretations of encounters with God. As already argued, the role of the sanctuary as a space for divine-human encounters was an important focus of the study.

The sanctuary represents the metaphoric body for God and the human body is interpreted as the residence for God's indwelling Spirit. The concepts of a sanctuary building and sanctuary body as dwelling places for God, were analogously integrated to shape the framework for a theological anthropology. The following section presents the sanctuary model as a theological anthropological framework on which to base diagnosis in clinical practice.

The making of a spiritual diagnosis in clinical pastoral care: Indicators of wholeness in Christian lifestyles

At the beginning of the article, it was already pointed out that the trichotomy of soul, spirit and pneuma is not about an abstraction. These terms include the concepts of *sōma* and *sarx* which reflect the embodiment of the soul, as well as the concepts *nous* and *kardia* reflecting the mind and heart, reiterating the ensoulment of the body (Dunn 2006).

The implication for a praxis of clinical care is that when a diagnostic chart for a spiritual assessment is designed, a holistic approach entails that all aspects of our being human should become included, namely the human mind (thinking processes, the cognitive dimension), our emotional capacity, habitus (intention, motivation and will power), as well as the physical, biological, environmental and material dimension of human embodiment

(*sōma* and *sarx*). Thus, the reason why Chandler's research (2014): *Christian Spiritual Formation: An Integrated Approach for Personal and Relational Wholeness* has been used to identify assessment indicators for the design of a diagnostic chart.

The following adaptation to Chandler's model is proposed. Her model is designed in the shape of an interactive wheel, centred in God's redeeming love. The adaptation is based on the same concept; but presented in the shape of a fruitful tree symbolizing the charismatic Christian lifestyle of bearing the fruit of the Spirit as Christian witness. It is hoped that the adapted grid will expound on each of the dimensions of a charismatic Christian lifestyle for ease of diagnosis.

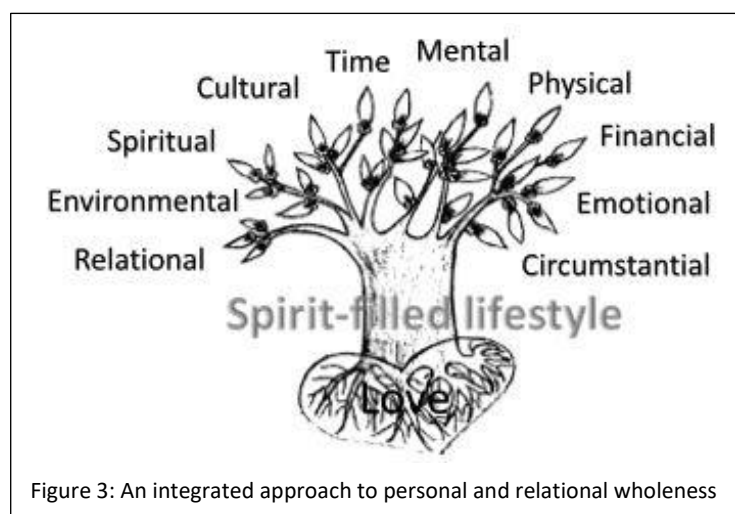


Figure 3: An integrated approach to personal and relational wholeness

The following indicators could be identified, bearing in mind that a spirituality of wholeness within the paradigm of human beings as embodied sanctuaries of God's pneumatological *presencing* in our human predicament of vulnerability and suffering, includes physical, cosmic, existential, as well as material dimensions. Spirituality in a sanctuary model cannot be reduced to abstract ideology but is a concrete existential reality, as exposed by the 'how' of human attitudes (*habitus*) in inhabitational theology. The existence of many indicators could indeed be identified in the attempt to determine the quality of our human existence amidst the quest for dignity, meaning and hope. However, the researchers selected indicators in relation to both the spiritual and existential dimension of life, as well as to the quality of fellowship and communion with God through the Spirit. The indicators represent a complex networking dynamic of interactive components contributing to an integrative understanding of wholeness in human well-being.

- **Physical well-being**

The body as sanctuary implies a bio-physical approach to an embodied soul. Spirit-filled embodied souls means that the power of *sarx* has been subdued and the mind is no longer under the influence of the flesh, but of the

independent power. It is clear that distorted God-images affect wholeness.

¹⁵ Brokenness could be described as the anguish experienced by creation when humans do not trust the Creator and desire

Spirit (*pneuma*). The goal here is to combat the achievements ethics with its emphasis on prestige and performance. Thus, the emphasis on body care as antidote to soulful depletion. Performance or achievement drivenness can demand more than what is reasonable from the body. Given the appropriate support, the body generally is able to self-repair. Without appropriate support or time to repair, re-generate, restore, refresh, re-energise, the body is depleted and unable to replace neurotransmitters such as serotonin.

Too much of anything like smoking, drinking, medication, eating, sleeping or even exercise can be harmful to health and physical welfare. When physical activities and habits become demands, and no longer a resource, it is a good time to re-evaluate the meaning and reasons for engaging in it. *Moderate exercise* and *relaxation techniques* enhance physical well-being. Just breathing deeply can bring relief during stressful times. *Grooming* and *self-care* are also indicators of wholeness.

- **Mental well-being**

From a pneumatic perspective, the mind is no longer subjected to the influence of the flesh but guided by the Spirit. The focus in mental well-being is to become engaged in basic issues that determine the quality of human wholeness and the development of coping skills within the dread of unexpected and traumatic life events. The challenge for the transformation of the mind is to develop new perspectives and attitudinal change that are supportive during times of anguish (performance anxiety) due to the fear of loss and rejection.

Negative thoughts release chemicals (for example cortisol) that have a toxic effect on the brain and body, and in the long term can result in illness. Healthy thoughts assist in detoxing the system and can help with building memory, developing intelligence, and boosting the immune system. Ways of maintaining *mental well-being* include taking responsibility for thoughts through meditating on the loving and forgiving words and ways of God under the guidance of the Spirit; remembering forgotten dreams and hopes; finding things that cause laughter and that promote playing; exercising; relaxing; and staying in touch with God's will.

- **Emotional well-being**

The focus here is discerning the link between thoughts and emotions. There is an intricate connection between *thoughts* and *emotions*. Thoughts stimulate emotions and the body produces chemicals accordingly. At times, emotions can be overwhelming, and it is important to find ways of *regulating* thoughts. Thoughts can be taken captive and regulated. *Self-control* is not only defined by the choice to abstain from behaving in certain ways, but also the decision to act appropriately. Appropriate processing of intrusive thoughts prevents either the bottling up of emotions, or uncontrolled outbursts.

Uncontrolled responses escalate emotion and can end in aggression, violence, or other inappropriate behaviour.

Flooded emotions need to be released by calming activities such as walking in nature; exercising; listening to music; playing musical instruments; having a bath; swimming, or other suitable and preferred activities that promote the diffusion of emotions and can support self-control.

Authentic communion and communication with God through *prayer* or *lament* acknowledges the need for help and the hope of an appropriate and compassionate response from God. Emotions can be regulated by talking them through with God, trustworthy friends or through constructive self-talk.

- **Welfare: Material and financial well-being**

Financial management reflects the personality and the worldview of individuals. Stress is promoted in instances where the pursuit of money and riches has become the motivation and goal of living. If money is considered a tool by which to accomplish meaningful goals, the focus is not on the money but on the meaning of the accomplishments. The *money paradigms* include the way in which the source of money is viewed. If the source of income is acknowledged as external (as a grace from God), a sense of accountability and responsibility ensues in its management. If the person's own energy, drive, and abilities, are considered the source of the income it holds the possibility of severe crisis of meaning if their ability to earn money is thwarted.

Being *generous* to others (the art of sharing), even under severe circumstances, maintains perspective and prevents the development of a poverty mind-set. This requires trust and provides meaning. This principle was proved in concentration camps when individuals who found meaning in being generous were able to give their last piece of bread to other hungry persons despite their own state of starvation. Generosity reflects the very nature of a gracious God.

- **Relational well-being: Problem of prejudice and stigmatization (xenophobia) in the encounter with another as a stranger**

Broken, unhealthy and *abusive relationships* (exploitation, stigmatization, violence) can be the cause of extreme stress or skewed perceptions on life. Unkind words and actions, betrayal, oppression, abuse, or any other forms of damage inflicted on individuals, are harmful to health and well-being.

In some instances, it is possible to restore relational trust and to become reconciled. This generally occurs when an individual takes responsibility for the harm they have caused and offers a sincere apology accompanied by changed behaviour. Repeated insincere apologies and unchanged behaviour can destroy trust and

cause levels of distress that are detrimental to health and well-being.

- **Green spirituality: Environmental factors that contribute to well-being**

Noise, pollution, poor living conditions, over-crowdedness, danger, isolation, or extreme weather conditions are all contributors to *environmental stress*. It may not always be possible to change any, or all of these conditions, but some relief may be obtained through attitude. A constructive attitude towards unchangeable aspects of life is helpful. Regular escapes from the toxic environment into healthy areas such as the beach, forest, safe public gardens or mountain walks, are restorative.

It is particularly important to take responsibility for the care of God's environmental and ecological resources. In this regard, Louw (2015:259-272) refers to an eco-spirituality and 'green hope' as an integrative part of the healing of life (*cura vitae*) and the earth (*cura terrae*). Participating in programmes which aim to reduce environmental pollution, or resource depletion, can be meaningful and reduce stress. The appropriate distribution of natural resources can be supportive of alleviating poverty and restoring hope. Discernment and wisdom from God's Spirit guide the management of God's resources under human care and promote the paradigm shift from exploiting dominion-ship to caring stewardship.

- **Contextuality: Circumstantial factors that contribute to well-being**

Circumstances cannot always be changed. Illness can place severe restrictions on both the patient and the carers. Other types of circumstances may be alterable in the short or long term. Discerning the difference between these categories can contribute to the reduction of stress. Some relief from circumstantial stress can be achieved by altering what can be changed and accepting what cannot be altered immediately - or at all. The *principle of acceptance* is helpful when circumstances are unchangeable. When circumstantial stresses are attributed causatively to others, the spiritual principles of *forgiveness* and *reconciliation* can be applied for the alleviation of stress.

Allowing pressures to dominate *decision making* can add to stress as bad decisions have to be managed in addition to the stress load. Appropriate support in the alleviation of circumstantial stress includes seeking calm and helpful advisors when important life decisions are at hand. Making use of supportive resources requires *wisdom* and *discernment* and, therefore, depend on seeking God's guidance (the advantage of wisdom counselling, Schipani 2003).

- **Interculturality: Cultural factors that contribute to well-being**

Culture, from the Latin *colo* (to nurture and to nurse) can be defined as a group of people held together by

shared values, beliefs, customs, norms, morals, products or interests (Louw 2015:172-179). These common interests in groups are adopted through *socialisation* and become the standards by which the group is defined. The adopted standards are generally captured in the contemporary art, music, symbols, icons and other creative acts.

Cultural standards are not always suited to all members of a group. Membership to a group is not always voluntary such as belonging to a family, ethnic or race group. People do not choose to be born into such a group. Diverse *cultural pressures* place expectations and requirements on individuals to conform. These pressures are often unspoken and can be experienced as a demand for compliance without collaboration. Non-compliance can be perceived as disrespectful or rebellious. However, heartfelt compliance can produce a sense of belonging and unity.

- **Temperance and mortality: Indicators of time as a resource contributing to wellness**

Efficient *time management* potentially reduces stress. Matching the job to the time available can be a challenge. The job at hand can often be stretched or shrunk to fit the time available at the cost of either boredom or strain. Resetting goals to a more manageable timeline can be helpful. Filling up time with busy-ness, to avoid thinking about problems, can increase stress levels as it may result in the suppression of emotions and possibly lead to burnout. It is in this regard that the previous mentioned eschatological view on the tension between already and not-yet can help to discover the dimension of the immortal value of our being human and the perspective of the resurrection as a kind of spiritual victory over death and dying.

- **Ethos, ritual, communion and communality: Indicators of spiritual well-being**

The *human spirit*, being the receptor and *communicator* within the spiritual realm, gathers information from the *senses*, the conscience, and from *God's Spirit*. Spiritual well-being relates to the way in which a person acknowledges their spirituality and accepts the guidance of the indwelling Spirit of God. Starting to live according to the *charisma* of the Spirit produces the fruit of the Holy Spirit and the willingness to be guided by the Spirit in decision making (our inner, renewed conscience, regulated by codes of conduct as stipulated in the law and the beatitudes).

Conclusion

Spiritual well-being is regulated by the understanding and interpretation of *meaning* in life (the principle of *telos* directed by sacrificial love and diaconic outreach in service to suffering people in need). Meaning is a deeply spiritual concept that has the potential of equipping a person with endurance under the most severe circumstances. Spiritual well-being is reliant on knowing God's

will and spending time in communion and communication with God in honest prayer and displaying the *charisma* of the Spirit.

Despite the specific Christian focus in this study, the above indicators for the design of a diagnostic chart in spiritual assessment (see Figure 3 as an adaptation of Chandler's model), include options for the spiritual care of all patients. The diagnostic chart is therefore inclusive, and not religiously exclusive. It is applicable to all world views and religious traditions that incorporate wisdom thinking in their belief system (interreligious and intercultural dimension). This perspective is important because the clinical setting inherently includes patients from varied denominations, secular beliefs, and patients from different religions. As mentioned previously, the clinical setting suggests the presence of some patients who suffer from toxic spirituality due to oppressive and enslaving spiritual powers. Despite the particularly Christian focus in this study, the sanctuary design is anthropologically inclusive of all humans. In essence, the sanctuary design indicates spirituality as an ontic and anthropological reality.

It is recommended that clinical pastoral training includes the responsible and appropriate application of the diagnostic tools associated with the sanctuary framework. The diagnostic tool is not intended for either labelling or judging patients. The motivation for this project is embedded in the hope of movement from brokenness to wholeness. It is suggested that the compassionate presence of God be embodied by the therapist in the journey alongside the patients towards spiritual wholeness. In this regard, the notion of a charitable and co-suffering God could be rendered as most appropriate to patients exposed to severe questions regarding the presence or absence of God in the praxis of clinical care.

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A strange world

By Mrs Roxanne Bailey,
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“6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed” (2 Cor 4: 6-9, KJV)

“The LORD himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged.” Deut 31:8 (KJV)

INTRODUCTION

One tear cast has a unique story behind it. An abundance of tears have been cast from the creation of man on earth to date. So many uncertainties and strange events on earth have been experienced, yet God has always been there to provide guidance during the many things faced.

The South African folk rock ensemble Four Jacks and a Jill was started in 1964. The song, “Master Jack” was written by David Marks and performed by Four Jacks and a Jill. Glenys Lynn provided the following view to the lyrics: "In certain mines the foreman is called 'Master Jack', and the song tells the story of a labourer who works diligently for this master for years and years and then decides to go out on his own and exercise his

Master Jack - David Marks (Four Jacks and a Jill)

It's a strange, strange world we live in, Master Jack
You taught me all I know and I'll never look back
It's a very strange world and I thank you, Master Jack

You took a coloured ribbon from out of the sky
And taught me how to use it as the years went by
To tie up all your problems and make them look neat
And then to sell them to the people in the street

It's a strange, strange world we live in, Master Jack
You taught me all I know and I'll never look back
It's a very strange world and I thank you, Master Jack

I saw right through the way you started teachin' me now
So someday soon you could get to use me somehow
I thank you very much and know you've been very kind
But I'd better move along before you change my mind

It's a strange, strange world we live in, Master Jack
No hard feelings if I never come back
It's a very strange world and I thank you, Master Jack

You taught me all the things the way you'd like them to be
But I'd like to see if other people agree
It's all very interesting the way you disguise
But I'd like to see the world through my own eyes

It's a strange, strange world we live in, Master Jack
No hard feelings if I never come back
You're a very strange man and I thank you, Master Jack
You're a very strange man and I thank you, Master Jack
You're a very strange man, aren't you, Master Jack?

desires and aspirations as an individual to be something other than a labourer."

Our 'Master' is God. He wants us, despite all the strange happenings, turn the casted tears into hope. God wants us still to aspire and see the world through enlightened eyes.

Christ Community Church states that the world is going through some historical, political, national and cultural precipice. Daily news seems to reveal that daily events are going from bad to worse: stories of riots, violent crimes and other injustices, Covid-vaccine and other religious uncertainties.

The book of Daniel provides a means of encouragement to us; not to be overwhelmed by the discouragements experienced in the strange world:

“8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.” (Daniel 10:8–12 KJV)

Ekkehardt Mueller (2001) describes the historical time period when Daniel received his vision, during 536/535 BC, the third year of the Persian king Cyrus. It is during this time period that Daniel was touched three times by an Angel of God (10:10):

- “And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands.” Comforted by presumably Gabriel, in Daniel 9:22 and Daniel 10:20; to tell him that God loves him. “Twice Daniel is also told not to fear (Dan 10:12,19). Peace will be with him.

- While being strengthened, he is also affirmed that his intercessory prayer for his people is heard and that it has made and will make a difference (Dan

10:12). It was heard right away and was not put on a waiting list. Therefore, he now can be strong and of good courage (Dan 10:19).

- His understanding will be enlarged (Dan 10:13, 20). He has not only seen the pre-incarnated Jesus, but will also know that behind the scenes a great battle is going on that will be won by the Supreme Lord. So the present issues behind the scenes as well as the future of God’s people are revealed to Daniel. He acknowledges his weakness and his respect for the Heavenly Being. But this makes all the difference.

- Daniel knows that he is not in charge; God is.

- What is really important is that Daniel wants to listen to the message from God.

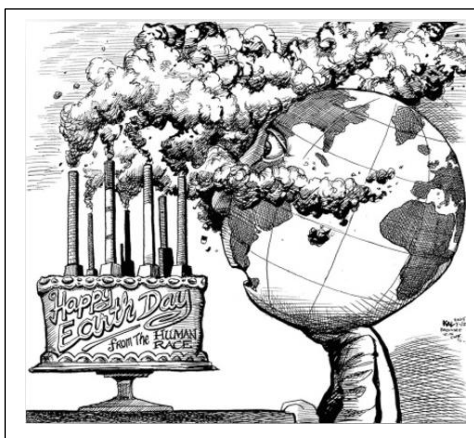
One has to consider that it was mentioned that Archangel Saint Michael was mentioned three times in the Book of Daniel in the Hebrew Bible’s Old Testament: where a man dressed in linen with a belt of fine gold from Uphaz around his waist, appeared to Daniel (Daniel 10:5); as being recognised as having an exceptional degree of holiness and closeness to God. If God could sent from His Spiritual Realm protection to His children and especially to Daniel... His Greatness and Grace will further prevail during any unforeseen evil threats or earthly battles we might need to face in the future.

Cartoons

C Berryman and J Berryman (1940-1963) drew some visually illustrated cartoons of political events

that were harsh at the time that was considered inhumane; yet was faced and hope still prevailed through the immense hardships.

These are a few cartoons which only depict some historical global events that created unrest, as well as brought tears to many in a strange world of happenings. In addition, in the bizarre world we are living in with the economically divided of bourgeoisie versus the proletariat... there is a spiritual realm, that of God’s divine Love for us. Yet, not all children on Earth believe in His Love for us, thus they endure the hurt on earth with no armour or protection and



experience the world as cruel. Bitterness creates a lingering of pain: anxieties, fear, helplessness, frustrations, self-hurt, depression and anger.

Most human beings globally are faced with all the extraordinary on-goings, where it is almost if people are so absorbed in the pre-occupations of the present fears and uncertainties experienced in their lives. For some the loss during this Covid-19 period has been so overwhelming and devastating as other disasters, like the Great Depression (1929-1939); the Black Death which occurred in Afro-Eurasia from 1346-1353; the deaths in the concentration camps during the Second Boer War (1899-1902) or the deaths (1939-1945) in Nazi Germany's most inhumane and vicious operated concentration camps. Life has become without light, where some has visual flashes of unreal illusions of that which once was the norm of life. During 2020 and 2021, families have experienced the sudden loss of a loved one and did not have the chance to say goodbye.

People are in a moral dilemma: in admits of scientists that have made marvellous discoveries over the centuries... there is the rise of controversies... thus true faith being tested, the end happenings as spoken in the book of Revelations, 'mark of the beast', and vaccinations - pro and against.

Yet God says in, John 16:21-27: "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

During this strange times faced over many historical time periods have we really knelt down in supplication before Him... it seems that men has lost the way, with an increase in the moral dilemmas faced. Bending of the knees are more before the creatures of pleasure on earth, which leads to profound bitterness and anxieties. Romans 11:35: "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God!



how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." God created men with infinite aspirations, yet lacking the light of Christ during this 'Strange World'.

Vaneetha Rendall Risner published a book "The Scars that have Shaped Me" in 2016. She writes about her journey growing up in India, born to Christian parents. She contracted polio as an infant which was misdiagnosed by the doctors, since they had never seen polio before, thus prescribing her with the wrong treatment. She was totally paralysed. Moreover, her parents were advised to seek better medical care in the West and thus moved to London, where she received her first of 21 surgeries at the age of two. The family kept moving for better medical care to Canada and then to the United States.

She felt like an outcast, was bullied and misunderstood most of her life and wanted nothing to do with God. Her journey took a turn when she was in high school, where God met her in her bitterness and so she started to place her life in His Hands, however hard the journey ahead...

She completed her college studies and took a job in Boston. Seven years passed and she married her classmate. They soon had their first daughter, followed thereafter by three miscarriages and then fell pregnant again with a son, who were born with a serious heart defect. Their son had a successful surgery after birth, but died when he was two months old as a result of a doctor's mistake. A year later they were blessed with another daughter.

Several years later, she developed severe post-polio syndrome which led her to become quadriplegic. Her husband struggled to adjust in to their new life with the many limitations and decided to leave their family. Many years passed and God never abandoned her and was blessed in time with her loving husband who loved her just as she was. God helped her through her bitter

darkness and tremendous suffering and lit her light. Her life felt so strange and trapped in a brutal world. Yet, God gave her the gift to be a testimony to His greatness and His omnipotent presence.

In addition, C Zwingmann (2000) states that despite the uncertainties and struggles faced within the bizarre world, people develop a plan and have different coping strategies, such as the following:

- **Preservation:** This includes intensified religious effort, spiritual support

by God, social support, physical or mental boundaries set between the religious and secular world.

- **Reconstruction:** A positive or negative religious re-framing in regard to the situation, thus conservation of ends in accordance to the interpretation and behaviour during an experienced crisis, spiritual challenge such as experiencing one's imperfections and sins, in a transcendental way, that may deserve punishment and religious purification.
- **Re-evaluation:** Confront new life goals, and set new life goals from a religious interpretative context.

Furthermore, C Zwingmann (2000) refers to the different use of coping styles: The self-directing style (control by self), where people rely on themselves and God is only involved in so far as the bestowed abilities on people. Collaborative style (control with God); people solve their problems together with God. The deferring style (control by God); where life problems are totally dependent on God and the person waits passively on God.

As humans are trying to cope in a 'Strange world', the reality is that God wants us to live life to the full as active participants yet not passive, yet acknowledging Him as the Sheet of Life; the one that will provide our unique 'sheet' with multitude of colours, thus shape and will guide us through anything in life.

CONCLUSION

Vaneetha Rendall Risner (2016) writes: "I have been tempted to turn away from Him in my pain, wondering why a good God would let His children suffer. Yet, the Lord has proven abundantly faithful, as he has filled those hollow places with an overflowing joy. Leaning into Jesus, I have discovered that He alone is my greatest treasure and walking with Him is my greatest joy".

During the many historical time periods where many sufferings were endured on the earthly realm, God's faithfulness will be with us in the midst of all the trials and He reminds us that He will never forsake us.

The words spoken three times to Daniel by God's Angels and the Lord's Word in 1 Chronicles 16:7-12 and 25-28:

"Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren. Give thanks unto the LORD, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the LORD. Seek the LORD and his strength, seek his face continually. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth"; and
 "For great is the LORD, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the LORD made the heavens. Glory and honour are in his presence; strength and

gladness are in his place. Give unto the LORD, ye hundreds of the people, give unto the LORD glory and strength."

Michael Card's song: "Known by the scars" provide us with the following healing words in this peculiar time experienced globally:

"For a time He sought to tell the world
 He was the Way
 That God the father had a human heart
 With His own holy hands He sought
 To touch and heal their scars"

God wants us to know that He is still the way and the only way to guide us during all the pain endured and might still be endured and that we are never alone, as well as that He will never leave us.

Find inspiration in the following shared by director of photography Clark Winegar (2020) about Scott Drummond 67 years old: Pronounced Dead for 20 minutes – What he saw and how it changed his life forever. YouTube link: <https://youtu.be/a8jcNBVWJyE>. There is a God! He will never forsake us! Hebrews 13:5: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." ■

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Boundaries (Part 18)

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



We are considering the eight characteristics that according to Drs. Cloud and Townsend we need to be able to function as the light and salt in this world. The first four characteristics we discussed are the ability to live a life of loving, to take ownership of our lives and live responsibly, to live in freedom as a result of healthy boundaries and lastly the ability to take initiative as a result of the ability to live out the previous three aspects. Today we discuss the second set of four characteristics.

5. Respectful of reality

With this the authors want to convey the message that in order for an individual to live an effective life, the person needs to be aware of and able to experience the consequences of the actions taken and choices made. The learning process starts in the home from the earliest days of a child's life.

The way in which parents guide their children on how to make decisions from the time they can respond to different tones of voice, will either empower the child to take responsibility for their choices and the willingness to experience the consequences, or teach the child to focus on getting away with virtually any behaviours and attitudes.

We previously discussed the importance of parents not raising children in response to or in reaction against their own childhood experiences, although it may still guide them on how they should act to protect their children against the same hurts or damage they have experienced.

The mature parent who has accepted the Holy Spirit as their guide will allow Him to take them on a journey of distancing themselves from their own childhood experiences. It is not wise to raise children from the perspective of giving them what the parent did not have as a child. Neither is it wise to protect children from the consequences of their choices.

In the real world, very few people get everything they desire and even for those who are able to get everything, it is usually not wise to do so. They need to learn that external things such as possessions and endless financial resources are unable to fill the God-ordained inner void in an individual. God's intention is to create an inner longing for the fulfilment that only a relationship of trust and love with Him can provide. This love relationship will allow the individual to enter God's

rest! Remember that there will come a day when a parent will not be present to protect a child from consequences.

6. Oriented to growth

Parents who have a growth orientation themselves, will take their children on a journey of growth. This is not easy when you are usually set on survival rather than growth yourself. Those individuals who have a growth orientation have the better chance to deal with adversity and suffering.

An individual that had the opportunity to experience the consequences of choices and has a growth mind-set, can have enlarged brain capacity. Rewiring of the brain can then also take place. The individual experiences adverse events as suffering, rather than trauma, where an incident can exceed the brain's capacity.

The brain does not have the ability to make a value judgement. It can only respond via the chemistry with which God has equipped it when the individual has done something to alleviate discomfort. When we teach our children to experience consequences coupled with a growth mind-set, we enable them to endure discomfort and deal constructively with suffering. They can also recognise and acknowledge trauma, and deal with it constructively instead of suppressing or denying it.

These two characteristics place the individual in a better position to take responsibility for changing, instead of expecting the outside world to change. More often than not, our circumstances will not change. Discernment through the Holy Spirit can only come after we have learnt to deal with consequences and have a growth mind-set. The ability to distance ourselves from intense emotions and wait on the Spirit go hand in hand.

7. Oriented to truth

To live transparently and to be authentic are character strengths which children can best learn from parents who model this way of living. Threats and endless warnings ("Do this again and you will see what I will do!" or "If you do this again...") only teach children to "go underground" and endeavour to not get caught. They will learn to live in fear instead of welcoming discipline, guidance and reprimands given in love.

Proper boundaries provide clear consequences for behaviour. The safety provided by clear consequences and boundaries must not be underestimated. Clear boundaries and consequences can enhance the child's ability and willingness to take risks and initiative.

The consequences should not imply relational consequences like anger, guilt, shame, condemnation or, worst of all, emotional withdrawal or abandonment.

God never expects perfection. He wants us to be so safe in His love that we can run to Him whenever we have failed or sinned or contemplated sin. The inability to trust God that His way is actually the better way of living was the downfall of mankind from the very beginning.

Coupled with this comes the fear to turn to Him when it becomes obvious that our choice was not one leading to life! Parents who feel safe in God's love and forgiveness can model this to their children and the children stand a better chance to learn to trust God as Father.

8. Oriented to transcendence

This links with the previous remarks about living in relationship of love and trust of God. Children and even adults may be threatened with God as the One who will punish them. Remember the words "Even If I did not see you – Jesus does", "You just put a needle in God's eye" and "God will deal with you"?

We need to model a conviction of who God is to our children that is in line with who Jesus is and with the

love demonstrated on the Cross. Did God punish Jesus for something He did not do in order not to need to punish us eventually or did God choose this excruciating way of allowing Evil to apparently overcome Him so that the evil one will lose his right to claim any life hidden in Christ?

We need to think back on Gen. 3:15 to guide us in our decision. But we also need to take Jesus' own words into account when He stated that nobody takes His life – He gives it freely on the authority given to Him by His Father (John 10:14–18). In the same vein He said He has the authority to take it up again.

In this knowledge we can find freedom from fear and safety in the love of God.

People who experience this freedom of fear and safety in the love of God develop the ability to deal with adversity, to transcend the immediate challenges and suffering, forgive themselves and others for failures and sin committed against them and their lives become meaningful despite apparently meaningless incidents like wars, illness or abuse. ■

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Notes from the Admin Office

Dear CPSC affiliate

South Africa experienced so much heartbreak in the days leading up to the Easter weekend. Parts of the KwaZulu-Natal province were hit by severe rainstorms on 11 April. Officials have described the floods as some of the worst to ever hit the KwaZulu-Natal province. More than 300mm of rain was dumped over a 24-hour period. The result was tremendous loss. Hundreds perished in the flood waters and mudslides.



The official death count already stands at 440, with the search for some 100 missing individuals continuing. Nearly 4000 homes were destroyed, more than 9000 damaged and 40 000+ people displaced. Many buildings, roads and bridges were damaged or destroyed. Some communities are still cut off from the outside world. Weeks after the floods, many areas were still without electricity and/or water. We at CPSC are thinking of and praying for all affected by this tragedy.

CPSC conference – Friday 26 August 2022

Registration

It is imperative that all attendees:

- Submit the correctly completed **compulsory** registration form AND proof of payment by the 19 August. **The final date for REGISTRATION is 19 August 2022!**
- Have opened a personal Zoom account prior to the CPSC Conference.
- Use their own Zoom password to join the Conference.
- Use the same email address to register for the CPSC Conference as the email address that was used to open the Zoom account.
- Familiarise themselves with the Zoom application and log-in processes BEFORE the morning of the CPSC 2022 Conference, as none of the CPSC personnel will be available on the day of the conference to assist with log-in issues.
- Join the conference early enough (from 08:30) to allow themselves sufficient time to log in.

- **Two links to the CPSC Conference will be distributed on 24 August 2022, only to registered conference attendees whose registration forms were received and whose payments already reflect in the CPSC bank account:**
 - ✓ A link to Dropbox to access the documentation made available by the presenters, and
 - ✓ the CPSC Conference Zoom link.

Note that the office will not attend to any admin regarding the conference after 24 August.

CPSC CPD points

- 8 CPSC CPD points are available – the number of points for Ethics will be confirmed once the presenters and topics have been finalised.
- The 8 CPSC CPD points will be awarded to those attendees who attended a substantial number of minutes of the conference. The time spent in the breakout rooms will also be recorded.
- Non-attendees, or those who did not attend the conference for a long enough period, and who listened to the conference recordings, will need to complete questionnaires to receive the 8 CPSC CPD points.
- Attendees must join the Conference early, to allow sufficient time for the process of logging in, connecting, and joining a breakout room.



- The Zoom system keeps track of attendance times as well as of participation in the breakout rooms.
- Participation in breakout rooms are compulsory. Attendees will need to join their allocated breakout rooms to be awarded CPSC CPD points.
- Those that registered late, will have to access the conference recordings later. Recordings of the live presentations will be available for 6 months, i.e., until 28 February 2023.
- Attendees meeting the requirements will receive a CPSC 2022 Conference Certificate displaying the number of CPSC CPD points awarded. ■

CALL FOR PRESENTERS on the theme "Creating hope and growing resilience"

We are inviting CPSC affiliates who are interested in presenting at the 2022 CPSC Conference on 26 August to submit their proposals. **The final date for the proposal of submissions is 20 May 2022!**

Presenters must comply with the following requirements:

- Presenters need to be present in the Zoom conference for an **in-person presentation** of their slide show - **no** pre-recorded presentations allowed.
- Presentations must be 35 minutes in length. This will be followed by a 10 - 15-minute Q & A session.
- It is compulsory for all the presenters to have enough data and a strong Internet connection with a back-up plan in case of loadshedding!
- Presenters will need to sign a consent form for making their documentation available to attendees.
- Registered CPSC affiliates who are selected to present, will receive double the amount of CPSC CPD points (i.e., 16 CPSC CPD points) for preparing and delivering a presentation IF they also attend the full conference.
- Presenters will receive an honorarium.
- Detailed programme to be distributed.

Presenter documentation

Presenters must submit the following documentation to the Conference Zoom Administrator, Dr Nadine Dunn, by 12 August 2022:

- The slides in both PowerPoint and PDF formats. Limit the number of words per slide. Do not submit very large files with excessive graphics. No last-minute changes will be allowed.
 - A bio – not a CV! – for the MC, Candida Millar, to use as introduction before the presentation. This bio should be a paragraph or two (200–300 words) that must include at least one interesting and little-known fact about the presenter.
 - An article about the topic in Word format of 600 words or more with a personal photo for use in the following edition of CPSC Notes.
 - Three yes/no or multiple-choice questions (with answers) regarding their presentations, to be added to the CPSC 2022 Conference Questionnaires.
- **Presenters MUST be available to log in on Wednesday 24 August at 20:00–21:00 for a trial run** during which the Internet, video and audio connections and share-screen functions will be tested.

Continuing Professional Development (CPD) for CPSC

It is generally expected of anyone in a professional capacity to commit to learning and improving their competency. They may offer only services for which they are adequately educated, trained, and sufficiently experienced. The UK National Counselling Society defines CPD as a range of learning activities through which professional counsellors grow and develop throughout their careers to ensure that they retain their ability to practice safely, ethically, and legally within their evolving scope of practice. This requires an understanding of your scope of practice, identifying your learning needs, and then completing the learning and development activities. The counsellor should also be open to sharing the learning experience within the wider community of practitioners.

Continuing professional development is an ethical imperative for CPSC affiliates, for meeting the standards of the professional body, ACRP.

The systematic improvement and broadening of competence, knowledge and skills will help ensure that the Designated Affiliates have the necessary capacity to practice. We should be taking responsibility for our own skills development by identifying our own needs, attend training, and commit to lifelong learning.

- A total of 20 CPSC CPD points needs to be earned each year by all “designated affiliates” and “affiliates towards a designation”, of which 3 points should be for Ethics, applicable Laws and Human Rights.
- The CPSC CPD points can only be awarded if an affiliates’ annual subscription is paid in full.

Earning CPSC applicable CPD points

1. Attending **CPSC CPD-registered activities or events** (courses, workshops, seminars, conferences, etc.).
2. **Writing articles** or doing **book reviews** for the quarterly newsletter CPSC Notes, which are evaluated for CPSC CPD points.
3. Being **enrolled for further study** in pastoral counselling at an accredited training institution, and making progress in their studies.
4. **Presenters and developers of courses & workshops** can also earn CPSC CPD points if the courses were evaluated by the CPSC CPD evaluation committee.
5. Hours spent with a **mentor or supervisor** 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 5 hours or more per year spent with a mentor/supervisor and the mentor/supervisor should send proof thereof to us. Both the supervisor and the supervisee can receive 5 points for supervision sessions.

- 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 him/her 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 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.
- 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 5 CPSC CPD points can be earned this way, even if there were more sessions, as a maximum of 5 CPSC CPD points are allowed for this type of point accumulation annually. A dedicated person or group leader should send us a summary of the points earned.

Volunteers at counselling centres

- At most counselling centres for volunteers there are regular multidisciplinary feedback/debriefing sessions with professionals for all the disciplines present e.g., a counsellor, a psychologist, a social worker, a pastor, or a minister, and even sometimes a psychiatrist.
- The only additional request is that ethics, human rights, and legislative matters should also be brought into these sessions.
- The decision was made that one CPSC CPD point per session may be awarded to the CPSC affiliates attending the sessions, as well as to the Supervisor.

Conditions for supervision sessions

1. One CPSC CPD points may be awarded to the affiliate for any supervision session with the duration of at least one hour or longer.

2. There should be a dedicated person keeping a formal register of attendance, signed by all the CPSC attendees as well as the record keeper.
3. A maximum of 5 CPSC CPD points may be earned this way per year, even if more sessions were attended.
4. A summary of the earned/awarded CPSC CPD points must be sent to the CPSC office annually in November, using the feedback forms.

Attending CPSC CPD points events

CPSC Website: www.cpsc.org.za

- Please visit the CPSC website (www.cpsc.org.za) regularly for information on events taking place where CPSC CPD points can be earned. These events have all been evaluated by the CPSC CPD evaluation committee and the awarded number of CPSC CPD points are listed.
- There are 3 tables of events on the CPSC website. These three tables are for the offline workshops and courses, the workshops presented via Zoom and thirdly, for the online self-paced workshops.
- The Zoom and offline workshops have specific dates, and the online workshops are self-paced and can be accessed at any time.
- There are links to the full advertisements as well as the presenters' websites. Please visit their websites for further information on the available workshops.
- New items are continuously added to the events tables on the CPSC website when we receive the information and advertisements from the presenters.

Interdisciplinary CPD points

CPSC CPD points have to meet specific requirements

The CPSC CPD evaluation committee is obliged to award CPSC CPD points to 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 than 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 implies the following:

- 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 as explained below.

- Pastoral counselling discipline-specific CPSC CPD points are used to enhance the process of Continuing Professional Development in the specific field to which your scope of practice primarily applies.

The four CPSC CPD feedback forms

Kindly contact Ilse at cpd@cpsc.org.za for the applicable Feedback Forms. Also send the completed form and supporting documents to cpd@cpsc.org.za.

1. A feedback form for CPSC CPD points for designated affiliates to give feedback on evaluated workshops and other evaluated events attended to claim the awarded CPSC CPD points:

This form needs to be filled out by all designated affiliates. Keep the following in mind:

- The **ACRPCPSC event registration number field is a compulsory field** to be able to claim CPSC CPD points. Unevaluated events cannot be entered here, and if entered cannot earn CPSC CPD points.
- There is also a column for accredited pastoral counselling study as well as for the writing of articles for the CPSC Notes.
- **Keep a record of CPSC CPD points amassed** and to submit the relevant feedback form/s with supporting documents **as soon as 20 CPSC CPD points have been accumulated or annually in November.** (For all other CPSC CPD feedback forms (irrespective if the full 20 points have been amassed) the cut-off period is **1 February to 31 March** of each year.)
- Supporting certificates and/or proof of registrations must be attached!

2. A feedback form for Supervisors (or dedicated persons) to provide a record of the regular Supervision/feedback group sessions at counselling centres:

5 CPSC CPD points can be earned by attending these regular sessions which should each be at least an hour.

3. A feedback/timesheet for Supervisors/mentors to provide a record of one-on-one supervision sessions:

A maximum of 25% or 5 CPSC CPD points can be earned annually for supervision/mentoring.

4. A feedback form for Presenters of CPSC CPD workshops and other evaluated events:

The applicable criteria are available on the form itself.

Awarding CPSC CPD points

CPSC CPD points protocol for presenters

- Activities to be evaluated for CPSC CPD points must be submitted to the CPSC CPD committee via CPSC office admin at least two months in advance. All the relevant information and forms need to accompany the application, as described below.
- An evaluation fee of R300 (2022) is charged per event for the evaluation, approval, and awarding of CPSC CPD points. This fee for the evaluation process is applicable to both CPSC affiliates and non-affiliates.
- The distribution of the advertisement via the CPSC website is free of charge for affiliates. Non-affiliates pay an additional advertising fee of R220 (2022) per advertisement.
- The evaluation of events can only proceed once the proof of payment of the R300 evaluation fee had been received. A statement reflecting the invoice and payment will be issued and sent to applicants after payment in the same email as when feedback on the awarded CPDC CPD points is given.
- The following information is needed for evaluation of courses/workshops/seminars, etc. It should be sent as 6 attachments in an email, one email per evaluation request and only one presentation/ event per email. This is vitally important as this email is forwarded as is to the evaluation committee members and they then have everything they need neatly together.

Please attach the following

1. A full comprehensive summary representing the academic content and basis of the presentation. This summary is evaluated to determine both the academic basis of the content and the applicability of the complete presentation to pastoral counselling.
2. The CV(s) of the presenter(s) and the developer if applicable.
3. The proposed advertisement with the dates of the planned event and full information on/links to the contact details, registration details and website if available.
4. If the presenter wishes to use the CPSC and ACRP logo on the advertisement as well as on the attendance certificate, the proposed certificate should also be attached. The size of the CPSC and ACRP logo may be no larger than 5% of the surface of the certificate. E.g., if the certificate is 24x15cm, the CPSC logo may be 4x2 cm and the ACRP logo may be 3x2 cm.
5. Online workshops are usually continually available without specific dates. A general advertisement reflecting all relevant detail will then suffice and can be placed on the website.

6. The hourly program for the day with the topic of each timeslot including the tea- and lunch breaks to enable the committee to determine the exact amount of time spent on pastoral counselling content.
7. For online courses the minimum hours the course should take should be indicated. Measures to assure that applicants complete the full course and to test their acquired knowledge after completion should be included.

8. Proof of payment of the R300 (2022) evaluation fee.

Banking details:

Bank: Nedbank | Account type: Cheque account

Account name: CPSC | Account number: 1020501553

Branch code: 136305

Please use your name and surname as reference

9. The fully filled out CPSC CPD points application form.

The CPSC CPD points process

The CPSC CPD committee evaluates the information received and determines whether the content is CPSC CPD point applicable. They also decide on the amount of CPSC CPD points that can be awarded based on the amount of time spent on this applicable content. The guideline usually roughly applies of 1 (one) CPSC CPD point for every 1 (one) hour of applicable pastoral counselling content.

- For online courses, the committee also evaluates the pastoral counselling content per hour.
- The CPSC CPD points awarded to the submitted and approved activity, will then be valid for 12 months from the first presentation.
- After 12 months, the CPSC CPD points can be renewed by the presenter for an additional 12 months at a fee of R200 (2022).
- During the evaluation process, the committee will also determine whether a workshop may be renewed for a second time, i.e., for year 3.
- After this, for the third/fourth year, a full evaluation according to the protocol at that time needs to be repeated.
- All presentation dates need to be sent to the CPSC office to receive the correct registration number. After evaluation, the approved activity is placed on the CPSC CPD registered activities register with an ACRPCPSC registration number incorporating the date of the activity. Zoom presentations will also receive a registration number based on the date of each presentation.
- Feedback on the number of CPSC CPD points awarded and the applicable registration number for each is sent to the presenter/organiser.

- This **ACRPCPSC event registration number and the number of CPSC CPD points need to be included and be clearly visible on the Certificate of Attendance** that the affiliate must receive after completion of the full activity. **The affiliate needs this ACRPCPSC event registration number for the CPSC CPD points feedback form.**
- For online courses with varying dates, the presenter will receive a general registration number for the course. The presenter will then be allowed to award an individual registration number for each online applicant to use on the applicant’s CPSC CPD certificate, based on the general registration number but with the completion date of the course added at the end.
- If CPSC CPD points are awarded to an activity, the CPSC and ACRP logos may be included on the advertisement and on the certificate issued to the CPSC affiliates who have attended the activity.
- The certificate should clearly reflect the ACRPCPSC registration number awarded after evaluation, as well as the number of CPSC CPD points awarded.

Advertisements

- The organisers also send an amended advertisement to the CPSC Admin reflecting a link to the contact person, the registration process, the website, and the number of CPSC CPD points awarded.
- A link to this full advertisement is placed on the CPSC website until the date of presentation. The applicable information is summarised and added to a table of events on the website.
- If the presenter or organiser of the event is an affiliate in good standing, the advertisement is placed on the

CPSC website free of charge. If not, the advertising fee (R220) is charged, and an invoice created. As soon as payment had been received, the advertisement is sent to the webmaster to be placed on the website.

- Some presenters present one or two courses throughout the year on a regular basis. They provide CPSC with the whole annual programme at the time of the evaluation and this programme remains on the CPSC website until the last presentation date. The fee is R220 for placement of the annual programme on the CPSC website. If two programmes are sent for the two halves of the year or date changes need to be added an additional R220 will be charged. *For CPSC affiliates all these placements are free of charge.*

Keep your own record

It is every CPSC affiliate’s responsibility to keep record of CPSC CPD points amassed and submit the relevant feedback form(s) with supporting documents as soon as 20 CPSC CPD points have been accumulated, or annually in November.

For all other CPSC CPD feedback forms (irrespective if the full 20 points have been amassed) the cut-off period is from February to 31 March of each year. Kindly contact Ilse at cpd@cpsc.org.za for the Feedback Forms.

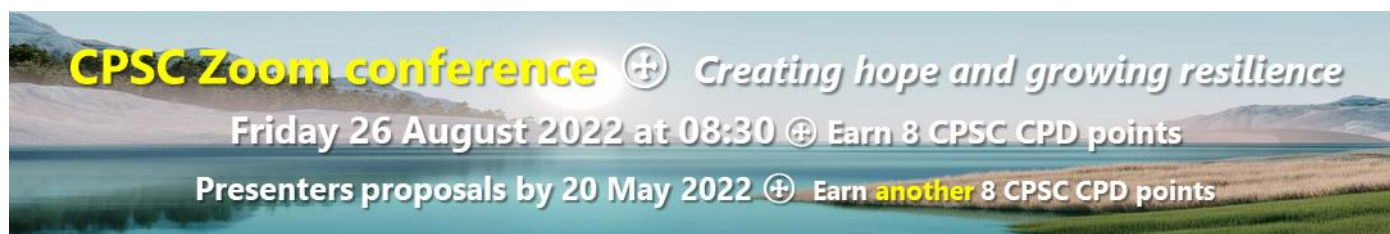
Please keep us informed

It is every affiliate’s responsibility to inform the CPSC Admin office of **any changes in personal information.**

Please contact Ilse at admin@cpsc.org.za for the Update Form.

Regards

Ilse Grünewald ■



CPSC CONTACT DETAILS		
<p>CPSC Administrative Office Ilse Grünewald Cell: 072 705 1183 (am)</p> <ul style="list-style-type: none"> ▪ Email for administrative matters: admin@cpsc.org.za ▪ Email specifically for matters regarding CPSC CPD points: cpd@cpsc.org.za <p>CPSC Finance Office Anita Snyders</p> <ul style="list-style-type: none"> ▪ Email for all financial matters: finance@cpsc.org.za 	<p>BANKING DETAILS CPSC (The Council for Pastoral and Spiritual Counsellors) Nedbank Branch: Woodlands Branch code: 136-305 Account no: 1020501553 E-mail proof of payment to the CPSC Finance Office at finance@cpsc.org.za. Please state your initials and last name as reference for any deposit made.</p>	<p>DISCLAIMER 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>