



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 21 – August 2022

God is in our story!

Dear fellow pastoral worker

Over the past year we have lived with a lot of challenges which also created many opportunities for us to be a light in people's life. A light shines better when it is dark – regardless of the intensity of the flame.

Jesus went in our place through the darkest depths of rejection to safeguard us from God's fury. In our storm, He became the light. In our moments of isolation, He became our companion.

Paul wrote "If God is on our side, who can ever be against us?" (Rom 8:31); we may be vulnerable, but will never be over-powered.

None of God's special servants lived without challenges, but they succeed in the power of God.

As David said: "You have turned on my light! The Lord my God has made my darkness turn into light. Now in your strength I can scale any wall, attack any troop" (Ps 18:28-29).

Paul went on saying "for I can do anything God asks me to with the help of Christ who gives me the strength and power" (Phil 4:3).

We are never alone and without hope because God is in our story – we just need to look for Him. As companions, we have the opportunity to help people find a caring and living God in their stories, to open opportunities of hope because God is busy with us.

Sometimes to refine us, to prune us back to bear fruit for even larger crops, or for building us back in greater strength and usefulness (John 15:2-3).

Paul continued this conversation in 2 Cor 4:5:

"For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. 6 Seeing it is God, that said, Light shall shine out of darkness, who 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 exceeding greatness of the power



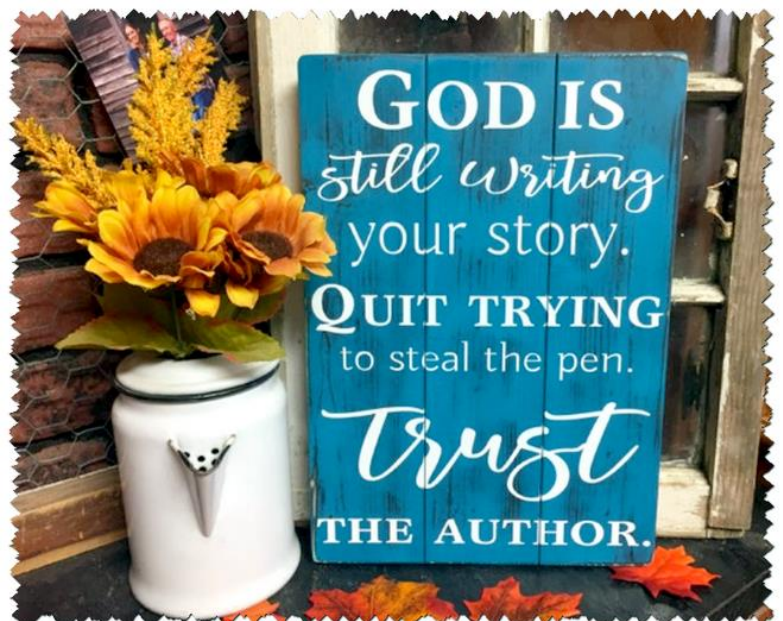
may be of God, and not from ourselves; 8 we are pressed on every side, yet not straitened; perplexed, yet not unto despair; 9 pursued, yet not forsaken; smitten down, yet not destroyed; 10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. 11 For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh" (American Standard Version).

May we learn to trust God in our story, in our circumstances, in our challenges, because in Him something bigger is waiting to happen.

May we live with the knowledge of God's presence in our lives, because He will never leave us. His story became our story! ■

Dr Tertius Erasmus

CEO: Association of Christian Religious Practitioners and Chairperson of CPSC



Brick wall of humanism

By Heinrich Lottering, CPSC affiliate

It came as a shock to me that pastoral counselling can mean vastly different things to different people. Some see it as a form of secular psychotherapy, done in a gentle shepherding fashion, or emotional support within a spiritual framework.

A counsellor often runs into a brick wall of secular humanism surrounding the world view of those one endeavour to treat and support. This leads to miscommunication due to the fact that basic concepts of Christian/Biblical values and norms are foreign to these individuals.

Humanism is the life philosophy or belief system of many post-modern Western individuals. Many even go so far as to call humanism the new religion of our Western secular society. Sadly for many Christians, the principles of humanism and doctrines of the Christian spirituality have merged into a syncretic hybrid world view.

Defining secular humanism

The word humanistic comes from Latin *humanitas* and reflects on the best qualities human beings can have and the need to be inspired to pursue these qualities.

Humanism is often described by its Ten Commitments. Where the Ten Commandments of the Old Testament are divine instructions, **the humanist commitments are human values to strive for**, being:

- Empathy
- Critical thinking
- Ethical development
- Peace and social justice
- Service and participation
- Altruism
- Humility
- Environmentalism
- Global awareness
- Social responsibility

At first glance these concepts or qualities seems good and socially uplifting, even edifying. One will be forgiven to feel that it has a spiritual and Christian benevolence vibe to it. To illustrate the contrast between these secular qualities and true Christian Biblical truths, I will reflect on three of these qualities.

• Empathy

Empathy is described as walking in someone else's shoes. It is perspective taking, the ability to perceive accurately the frame of reference of another person. Empathy does

not just apply to the emotions, but to cognition, the physical body, social interaction and morality as well.

The counsellor will try and establish empathic rapport to build trust with the client. Thus the counsellor will employ empathy for moment-to-moment connection with the client's cognitive, emotional and physical experiences. The aim is to reach person-empathy where the counsellor truly has a grasp of the client's world.

The counsellor may lose the sense of being separate from the client and therefore impartial objectivity. Contrasting this with the Biblical notion of right and wrong based on Divine Will as revealed in the Old and New Testament, the counsellor may be seen as judgemental and unsympathetic when endless excuses and exceptions aren't made due to the client's unique background and experiences.

Linking the empathy process with the post modern view that each person has his or her own unique set of acceptable parameters for behaviour, it clearly disregards the use of Biblical principles.

• Altruism

For most people, altruism conjures up the image of kindness and human goodness. The word originated from Latin *alter* which means *the other*. It implies someone who does things for others rather than self promotion or focussing on self-satisfaction.

True altruism aims to promote the life or circumstances of another and involve a form of sacrifice. It is done voluntary and without the benefit of validation or reward. Sadly, post-modern altruism may often be nothing more than virtue signalling and aiming for social validation and egocentric admiration.

This may seem laudable and community enriching notions. Sadly, the concepts that the Trinity is the source of goodness and the life of Christ is the ultimate measure of right and holy, fade into the background.

Practically, it implies that doing good (as defined by the individual) is the ultimate measure of noble behaviour. This often has nothing to do with spirituality, salvation, Christ-likeness or Christianity at all. Often in counselling, a client will be surprised when behaviour is pointed out as less than desirable from a Biblical viewpoint, responding with a humanistic statement like "it makes me happy" or "it made the other person smile".



● Critical thinking

The idea of thinking critically about life and its different facets seems to be a positive notion. Yet, humanistic critical thinking has certain qualities quite foreign to a Christian world-view. It encourages diversity and a multi-religious approach. An attitude of *debate everything* is promoted and no claim can be accepted without evidence. It is clear that the latter is devastating for a faith based world-view and lifestyle.

In Christianity it is encouraged to think, debate and re-search Scripture with the aim of spiritual growth and expanding Biblical knowledge. Nevertheless, the moment a multi-religious approach is encouraged, with the idea that nothing can be trusted until fully proven causes havoc with the average Christian's faith and stability.

In summary, post modern humanism is in itself a *religion* in the sense that it is a world-view. Although at first glance, there may be many redeeming aspects, it is resulting in a hybrid form of Christianity – “Christianity-Lite” as one author remarked.

A pastoral counsellor must be vigilant in detecting a client's life approach. Sadly, many Christians have been strongly influenced by humanism and are completely unaware of the effect on their faith and world-view.

So often during counselling when true Christian spirituality is introduced as counsellor one runs into the brick

wall of Christianity-Lite or secular humanism and it renders the client unreachable with deep Biblical truths and values.

As the humanist philosopher Immanuel Kant wrote:

“Without man the whole of Creation would be a mere wilderness, a thing in vain and have no final end”

Clearly this statement reflects the fact that humanists often are happy to accept a deity and creation, yet feels there is something more praiseworthy than both Creator and Creation – and that is the wonder of man!!

A strong humanistic influence leads to humanism differ from true Bible-based Christianity. Counsellors and ministers may struggle to apply pastoral counselling without neglecting spiritual salvation and sanctification of the Christian client sitting in front of them. ■

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www.jstor.org. *Is Altruism Part of Human Nature?*

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The Children's Act of South Africa and counsellors, part 1

By Miranda Cussons*

Saying that statutory work and Biblical principles are linked to the Social Service Professions is not a common expression. Experience showed that many people in our line of work are uncomfortable about statutory work, especially when they feel that they are in this line of work “only to help people”.

Working with children, we are required to know the legal aspects relating to all matters involving children. Through a series of articles, we will look at parts of the puzzle relating to how the Children's Act of South Africa fit into our line of work as well as how all these puzzle-pieces fit in with the Bible.

When we understand the statutory process, the importance of each puzzle-piece becomes clear.

John 17:17 begins a prayer for setting believers apart by the truth: “Sanctify them through thy truth: thy word is truth...”.



Reading a letter from a lawyer can be quite intimidating. The reason for the fancy and threatening linguistics is simply because of all the research my learned colleagues endure prior to writing those letters. Let me share a secret: legal professionals are just as uncomfortable with our line of work.

Our legal friends know a lot about laws, but not that much about how we work with people. In the social and human professions, we know that people cannot just be pushed into certain blocks.

We know that people change and adapt. We know that people are influenced by changeable social, emotional, economic, family and a multitude other factors.

Such variables make it difficult to complete legal puzzles. In the legal arena, when a matter of a misconduct occurs, the law provides that the matter be investigated, evaluated and that a decision must be made. Each piece of information in a case is a piece of that puzzle. Many puzzle pieces are needed to complete the final picture.

The time; effort; cost and considerations in completing a puzzle is often daunting and results in incomplete puzzles or even that pieces are being coloured in. When we consider the object of the Children's Act, we will find that God's will and the Act fit together and is mutually supporting.

Our presiding officers (or "judges") in the Children's Courts ensure the protection of our, and more importantly, God's Children.

Objects of the Act

Prior to building the puzzle, we need to understand the object (the main goal) of that Act to first see the bigger picture.

The Objects of The Children's Act & Regulation, Act 38 of 2005 reads as follows:

2. The objects of this Act are –

- (a) to promote the preservation and strengthening of families;
- (b) to give effect to the following constitutional rights of children, namely –
 - (i) family care or parental care or appropriate alternative care when removed from family environment;
 - (ii) social services;
 - (iii) protection from maltreatment, neglect, abuse or degradation; and
 - (iv) that the best interest of a child is paramount importance in every matter concerning the child.
- (c) to give effect to the Republic's obligation concerning the well-being of children in terms of international instruments binding on the Republic.
- (d) to make provision for structures, services, and means for promoting and monitoring the sound physical, psychological, intellectual, emotional and social development of children.
- (e) to strengthen and develop community structures which can assist in providing care and protection for children.
- (f) to protect children from discrimination, exploitation and any other physical, emotional, or moral harm or hazards;
- (g) to provide care and protection to children who are in need of care and protection;
- (h) to recognise the special needs that children with disabilities may have; and
- (i) generally, to promote the protection, development and well-being of children.

Approaching a Children's Court

In Section 14, the Children's Act invites our children to Court: Every child has the right to bring, and to be assisted in bringing, a matter to a court provided that matter falls within the jurisdiction of that court. Section 53(2) of the same Act stipulates who may approach a Children's Court:

"The persons who may approach a court are:

- A child who is affected by or involved in the matter to be adjudicated;
- anyone acting in the interest of the child;
- anyone acting on behalf of a child who cannot act in his or her own name;
- anyone acting as a member of, or in the interest of, a group or class of children; and
- anyone acting in the public interest."

This may be understood as an open invitation by our Children's Courts to ask each person to assist them to reach the object of the Children's Act. I suggest that each person working with children to visit your local Children's Court, observing that it is not an open court as depicted in popular media.

Conclusion

Doing any work that involves children is a great honour and responsibility. Such work should not be taken lightly and cannot exclude knowledge of the Children's Act. Understanding the object of the Act and who may approach the Children's Court is the first part to understand the Children's Act of South Africa.

Realising that our Children's Act, Biblical teachings and principles relating to working with children are linked, brings insight and knowledge of how a bigger, better puzzle fits together.

In Part 2 of explaining the puzzle, we will look into where we fit into the legal puzzle. ■

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Pastoral care as empowering (part 3): Group counselling in the context of HIV/Aids

By Dr. Arnold Smith

Pastoral care in South-Africa is largely Western and European oriented. In typical Western oriented pastoral care, the individual with individual needs is more in the centre. Empathy, self-actualisation, need-satisfaction, inner potential and communication skills dominate the pastoral scene (Louw, 1995:29).

The focus point is still the individual believer and personal faith relationships. The changing South Africa, however, asks for a more systemic way in many instances.

“In the Zulu caring system a disease is an indication of unhealthy individual or communal life. If a person is sick, the whole kinship is sick” (Moila, 2000:21).

The challenge of HIV/AIDS has become a systemic problem to be focused on especially in the cultural context of the people of Africa. The reality of the Corona pandemic intensifies this challenge with the focus on the Covid-19 disease. The realities of HIV/AIDS, tuberculosis, diabetes etc. has gotten less attention. Earlier when HIV/AIDS was in the spotlight, I was asked about it by people in the rural areas: shouldn't diabetes get more attention? The focus keeps shifting.

Except for prevention and training, pastoral care should focus on local communities to support them to develop support systems in order to support family and neighbours to act in future as key figures.

The Christian message of hope is untradeable in Africa with all the suffering. Mashau (2008) speaks of a “Theology of Hope and Accompaniment” with the emphasis on “to be there” in Africa context.

Operating in “affected” communities

Operating in different communities in supporting the substitute caregivers of HIV/AIDS affected we were focusing on groups. Regarding the granny's there were different groups in different areas. While working in the groups we would recognise every individual regarding her own narrative. The individual is part of a bigger picture. “This is in line with the “Ubuntu concept” according to which a person is person because of other persons” (Buffel, 2006:12)

To repeat Lartey: “The task of pastoral care under this model (Pastoral care as empowering) is the “drawing out” and “building up” of the unnoticed strengths and resources within



and around people and communities” (Lartey, 2003:58).

Some of the positive characteristics of small groups are the following (Anon: 2007):

- Interdependence that develops in a group over time
- Communication patterns among members become more predictable
- Development of a structure of partnership and norms
- The main functions performed by the group
- The way in which the group satisfies group members' needs
- The way in which group members experience themselves to be part of the group.

In the groups we found that every individual's story became a learning opportunity for the rest of the group. It was growth in relationship to others.

Their stories became the stories of trauma and victory. Sometimes there can come so much good from poor scenarios.

Earning trust and credibility

Working with these groups as outsiders is a constant challenge of credibility. It can take quite a while to create or develop credibility.

At our granny group at the Tsepo Temba hospital in Dobsonville, Soweto, all sessions were done in English as main language. This included the telling of stories,



reflecting, discovering their general resistance resources and capitalising on it, projects - everything. We even had a fun day with the grannies and their grandchildren at the hospital.

There was another group in Snake park in Dobsonville with 93 grannies and any language was ok, as long as we understood each other. In Magaliesburg they were mainly communicating in Afrikaans.

With my last day at the Tsepo Temba hospital, before moving to the Free state the granny's at the Tsepo Temba hospital suddenly spoke to me in a good Afrikaans. Why?

"Remember, we are the class of '76!" "Over time we came to trust you, coming from outside from an Afrikaans church". In short, being counsellors from "outside" we needed to earn the trust of our group by being credible over time.

Three stories from Magaliesburg

Working together with different social workers employed by the church, we found a group of grannies as well as a homebased care group in Magaliesburg. Not all of them were grannies looking after HIV/aids affected children, but also other grannies in need of support.

At first we would have a group session once every few weeks at the Ubuntu centre in Magaliesburg and later at the local United Reform Church centre. The pastor's wife played a huge part in bringing the group together and keeping them together.

• A helping hand

The main purpose was conducting Christian Pastoral counselling in a group context. Focussing on narratives of the group and empowering them was important. So, there were songs, stories, reflection etc. We didn't bring many things with us. "It's inside you and it's around you".

These people are very poor, but they find a way to survive, also in support of each other.

In listening to their stories on one Friday, it became clear that one of the ladies wasn't well. Getting to the hospital in Krugersdorp meant money for a taxi.

One of the grannies in the group handed her a crumpled R50 note and said: "Please go to Krugersdorp to the hospital and find help."

She listened, understood, remembered, shared in the

challenge emotionally and helped in a practical way. This was the beginning of the group in being empowered and really taking care of each other.

• The funfair/bazaar

This group of grannies in Magaliesburg moved to the newly-built local church. On this terrain there was enough space for gardening, creativity and training for the members of the local church and the community. We had our meetings as a group of poor and old people in one of the rooms. More and more grannies attended the meetings and the spirit in the group was starting to lift as we also made a real effort to take notice of their feelings. They loved to sing. Being at the church with their pastor and his wife nearby meant so much to them.

Focussing on the material side, we asked what they would want to change. Their homes were too small for the grandparents and grandchildren. They wanted to enlarge. With what money? What could they do? What's inside and around them? They could knit, cook, bake, garden etc. Everyone would bring a little money and they would start planning for a proper bazaar with things to sell and fun for kids. Money would be shared and something could be done to improve circumstances in their homes.

They shared the vision with different congregations and people donated many things. They worked collectively and individually.

The day of the bazaar came with an official opening by the local pastor, jumping castle, music, people, and lots of things to buy. It was tough to get everything together, but they succeeded, they had something in hand



to make a difference in their homes and a new story of success.

Getting the community together is pastoral counselling as empowerment within groups. The individuals developed as they were inspired to imagine the possible. They were not mere grannies looking after their children, they were empowered women!

● The outreach

The dynamic in groups is an absolute joy. Despite their own poverty and the challenges of their children, the grannies decided that there are people in the poor community that are less privileged than they are and decided to reach out to them.

Being near winter, something special would be to knit beanies, visit the people and give it as a gift to the less privileged old and sick people. A lady came from Roodepoort and trained them in knitting the beanies. The social worker partnering with me brought parcels and bananas as well as other small items. The grannies went out up front to identify this people.

On the day of the outreach we came together in the home of the pastor's daughter. All took part in packing the gift parcels and with our Quantum bus we went from house to house. They gave information, handing out the parcels and putting the beanies on the beneficiaries' heads.

At first I would pray for every person and then they took over, starting to pray for every home. In the end, the social worker and I were the greatest beneficiaries of this outreach!

Conclusion

What is inside people and around them needs to be set free. Christian Pastoral counselling also needs to

happen over borders and within organized groups. We need to understand that we are the "intruders" in a world where people are actually surviving. We can't teach them to survive, we just need to set the scene where what is already happening in them, can be set free.

One lady showed her care for somebody else, a group could decide that they had to improve their environment and use what is around them. In the end, an organized group reached out to the "needy". ■

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Palliative care for children

By Pastor Gawie Le Roux – CPSC affiliate and CEO of PGM Foundation & Ministries

This is a summary of the course: Introduction to palliative care for children.

Dr Justin Amery of Oxford University said the following regarding palliative care: The primary purpose of palliative care is to support people who been diagnosed with a life-threatening illness. People diagnosed with illness does need more specialised care and especially those diagnosed with life threatening illness. The sole purpose and role of health care workers are there to take care of these people health care needs.

The difference in palliative care for adults and children lay in the difference and needs children have when they are been diagnosed, children needs are vast different from adults. Where it came to the needs of children, we also need to consider the child age, social circumstances, cultural differences en religion into account. Especially when a care plan is created for them.

Especially that childcare in healthcare can be quite different because of the different illness effected children. We cannot underestimate the value of support during the cause of life- threatening illness and the suffering of loss by their families.

Palliative care for children facts

- Nearly all child deaths are occur in developing countries.
- In sub-Saharan Africa about 16% of children dies before the age of five years.
- AIDS and cancer are the most common illnesses under children.
- Worldwide about 15 million children ended in children's homes or have been orphaned due to AIDS.
- Around the world 166,000 children been diagnose with AIDS and cancer before the age of 15 years.
- Up to 80% of children die at homes, with out any form of medical care.

Adapting palliative care

According to Joan Marston of the Sunflower Children Hospice, children are not just little adults. We must always consider the primary principles of children's care when we are providing palliative care to them. Because of the unique circumstances and needs of children, palliative care will take on different roles from a tiny child up to a teenager.

Because of these specific needs, palliative care is based on the framework of child development, their level of understanding and the impact the care has on their conditions.

Find the optimal time frame for providing palliative care to the child and their families. It usually starts upon a diagnosis and continues until after their passing. The care is based on the different needs of the child and the family.

Scope of palliative care

In this context, care can be provided in the following:

- **Holistic care** – Where palliative recognises the child as a whole child.
- **Family centred care** – holistic care supporting the family and emphasis the needs of the child but also consider the needs of the families.
- **Care supporting quality of life** – quality of life refers to an individual's satisfaction with their life. To relieve suffering and to provide care that will enhance their lives.
- **Goals of care** – The goals of care are the hopes and the expected outcome with the child in mind, including their families. The base of support considers the values and principles that include their physical, psychical and spiritual aspects. These are not necessarily based on their end-of-life decisions.
- **Team approach to care** - Palliative care for children are provided by a variety of health care professionals working as a team. The type of care might be different and can also include professionals from different disciplines, including teachers, spiritual or religious leaders, art, and music therapists.
- **Coordination and continuity of care** - care for the child and the family requires proper communication between the children, the family and the different care givers.

Types and levels of care

- Community home base care,
- Hospital base care,
- Hospice in-patient care units, and
- Day care or drop-in centres.

Palliative care for children can be provided in different levels of care in the medical part of a diagnosis and consist of primary, secondary and tertiary care. In addition, the following is also differentiated:

- A basic palliative care approach for those with lesser severe life treating illness;
- General palliative care for children with more complex medical needs; and
- Specialist care for more complex conditions what needs more specialist care and interventions.

Conclusion

Palliative care is there to assist a person even that the person is an adult or a child who been diagnosed with a life threatening illness.

The importance is to make sure that all needs are based on dignity considering the following.

- That the timing is important,
- That the right team is on board, and
- That care giving takes place at the right place.

What we see here is that the care and interventions are important and that palliative care will always been ongoing besides the passing of the patient.

We need to make sure that the diverse of services still been available and properly been utilised when need.

This includes the care of health professionals, including non-healthcare professionals. ■

Resources

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Languishing - depression's little brother

By Dr Mias van Jaarsveld, CPSC affiliate

The post-pandemic blues

The Covid-19 pandemic and the so-called “new normal” did not only traumatise and disillusion us, but it also challenged our ability to adapt to drastic change. It continuously forced us to make new plans in order to survive.

There has also been a spike in the interest of topics that concerns emotional well-being and mental health, because the average person has increasingly experienced feelings such as fear, insecurity, loss, anxiety, dissatisfaction, and discouragement over the last two years.

Although we are entering a post-Covid 19 era, many people are still carrying the emotional baggage associated with the pandemic. People are experiencing a post-pandemic blues – a tiredness that negatively affects their productivity and disrupts their daily routine. Although this mood is understandable and normal, it needs to be addressed, as it may have long-term consequences on one's mental health and may even lead to chronic depression.

What is languishing?

Psychologists and counsellors have noticed that there is a decrease in people's enthusiasm, creativity, confidence, and energy levels. It's as if people have lost their zest for life, are cautious of feeling positive, they underestimate their own abilities and are hesitant, sceptical, or cynical when it comes to decision making. The word



used to describe this condition or mood, is "languishing". (Afrikaans: wegkwyn)

Languishing is a not limited to one emotion; rather a mixture of discouragement, fatigue, laziness, apathy, frustration, hesitation, feeling trapped, and being overwhelmed, all simultaneously. Although some of these emotions correspond to the symptoms of depression – which is a complex chronic health condition – languishing is only temporary and is connected to one's resilience – the ability to cope with the changing environment.

It makes sense that many people are experiencing languishing after the Covid-19 pandemic since trauma often does this – it disrupts and exhausts.

Our outside and inside world

Much research has been done on the impact of war, disasters, pandemics, bankruptcy, divorce, and political instability on our mental and physical health. Covid-19 disrupted not only our outer world (the physical environment in which we live and move), but also our inner world (our personal and internal experiences). These two worlds are inseparable – when we experience loss and uncertainty in the outside world, we also experience it in our inside world.

The effects of Covid-19 on our outer world include: our daily routines were overturned, plans were cancelled, schools were closed, job security was compromised, human contact was avoided, wearing masks and washing hands became the norm, and we became much more aware of the reality of illness and death. We

continuously had to adapt, adjust, compromise, make sacrifices, and make plans.

Things that provided joy and pleasure in the past had to be postponed, delayed, or set aside, and understandably, this caused feelings such as frustration, bitterness and loss. Also, although some people enjoyed working from home (with benefits such as being more productive, no traffic to deal with, less office conflict, a safe work environment), it was daunting for others since the boundaries between a workspace and a place of rest became blurry.

The effects of Covid-19 were also felt in our inner world. The uncertainty and unpredictability of the pandemic dampened our spirits, leaving us feeling vulnerable and helpless. Loneliness, sadness, self-pity, dissatisfaction, and burnout could also be added to this list. The effects of Covid-19 also hit us where it mattered most, and this could explain peoples' pessimistic outlook, and a dwindling and languid state of mind.

People suffering from mental health issues such as depression experienced the pandemic quite intense. We frequently hear stories of people who question the meaning of life, develop self-esteem issues, withdraw from social activities, engage in self-destructive or reckless behaviour (such as self-mutilation and / or alcohol or drug use), or consider suicide. That is why it is very important to talk about languishing and get professional help when needed.

What do I do when I am in this mood?

It is good to remember that the brain is the organ that uses the most energy in one's body. When you experience disillusionment, disruption, or trauma, your brain works very hard to make sense of what is happening, and it drains your energy. That is why we must have empathy when people say that they feel tired and are struggling to "get their ducks in a row". There are no quick fixes or shortcuts when it comes to languishing – you have to work through it. However, there are some proven guidelines to help alleviate the effects of languishing and promote resilience.

External guidelines: change your environment

Psychologists agree that your environment affects your mood. That is why you must organise your work and living environment in such a way that you are energized.

- If you feel unsafe, consider moving or upgrading the security.
- Make a point of cleaning your home.
- Try to let daylight and fresh air into your home.
- Get rid of things that drain your energy, and beautify your living space with soothing colours, art, photos and plants.
- Try to separate your workspace and relaxation space.

- Do not let people into your personal space if you know they are going to drain your energy and negatively affect your mood.
- Draw realistic boundaries to balance your personal, professional, and social life.

Internal guidelines: Change your habits

Unfortunately, there is no easy way out when it comes to languishing – you are going to have to put in the necessary work and learn new, life-giving habits.

- A healthy lifestyle - exercise, enough sleep, and healthy eating a priority is a good start.
- A healthy outlet in the form of a hobby, keeping a journal, or participating in events and life-giving conversations are also beneficial.
- If you are still struggling to stay positive, it is always a good idea to see a psychologist or counsellor - someone you trust, who can empower you to make sense of your feelings, help you take control of your life or give some perspective on your current situation.
- If you still feel tired, it is a good idea to talk to your family doctor or psychiatrist about medication. Using antidepressants is not something to be ashamed of, and it is not a permanent solution, but it helps you cope with your emotions.
- It is also important to remember that medication alone will not solve languishing - you will also have to work hard on yourself.

How does the Bible comfort us?

Although the Bible does not explicitly mention depression or languishing, we do see many examples of it. Just think of the book of Lamentations and the Lament Psalms. There are Bible stories where God's children are in slavery or exile, calling to God for help. There are also Bible characters like Job on the ash heap and Elijah under the bush who were very down and depressed. Even Jesus needed some alone time.

The Bible never says that we will not experience depression or languishing; the Bible, however, guarantees that in our darkest night we can call onto God, and that God understands all our feelings. God knows us and does not expect us to move mountains - just to take one step at a time and tackle one task at a time.

God also invites us to talk to Him and to be silent in prayer - even if we do not know what to say. God will never turn us away or ignore us. We can find comfort in the fact that stories of sadness and uncertainty are often followed by stories of hope, new outcomes, and new life. ■

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Boundaries (Part 20): The development of boundaries in children

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

Today we continue our reflection on setting boundaries with our children. As in the previous reflections we follow the advice of Cloud and Townsend from their booklet "Boundaries with Kids" (2002).

The previous two reflections focused on the eight character traits we as Christians want to develop in our children. Today we consider the ways in which parents can influence the development of boundaries in their children. We need to bear in mind that our children hate our efforts to set boundaries to them. Scripture warns us against this resistance, as it is part of man's nature to do what pleases him and not what pleases God (Eph. 2: 3 is one among numerous references to this natural tendency!).

Our children have to test our resolve to maintain the expectations of honouring the boundaries that we set. This uncomfortable and sometimes exasperating part of parents' job is to withstand this push-back. The child will often react with intense anger, pouting, tantrums, blaming the parent for unfairness, inconsistency, being too strict, or stricter than the parents of their peers. They will try every trick in the book to create feelings of guilt and self-doubt in their parents.

They will withdraw to their rooms, shut the parent out, turn their music on full volume, cry, shout and even swear at the "guilty" parent. It is hard to be so unpopular and to always be on the defence for what one believes to be the best for one's child – especially when they start challenging the parent on that point! Parents



who tend towards pleasing people find this onslaught extremely challenging. Hopefully these reflections will strengthen some parents and enable them to stand firm.

According to Cloud and Townsend (2002: 27) there are three ways in which a parent can influence their kids to develop boundaries: by teaching, modelling and helping their children to internalize healthy boundaries. The authors urge parents to bear in mind that boundaries are "caught rather than taught". Remember that the integrity of our own lifestyle is an important instrument in this process. So let us consider the three ways.

Teaching boundaries

Nobody is born with communication skills – we are just born with the potential to develop those. The first strategy to develop boundaries in our children is thus to teach them how to hear and say no appropriately.

Behaviour is memorised, strengthened and motivated by employing the habit centres in the brain. Therefore it is wise to teach children the appropriate behaviour before they have formed habits strengthening the inappropriate behaviour. This process starts from birth.

Although parents are not intentional when they deal with their small babies or toddlers, this is the best time to start teaching them. Someone said the world influences our minds before our minds can influence the world! Children are eager to learn and eager to please at a young age. This is the best time for influencing children through direct teaching. This will include practicing the desired behaviour. It is not wise to ask the child

whether she does not have ears as she has been told what to do numerous times.

Nobody acquires a healthy sense of self through sarcasm or belittling. Teaching appropriate responses will take time and effort and numerous repetitions. As with every method of developing boundaries, consistency in the repetition as well as the implementation of consequences for both appropriate and inappropriate behaviour is key to success.

Modelling

In this area, Cloud and Townsend's remark that boundaries are caught rather than taught, is most applicable. When children are still very young, they will imitate their parents. We see this very clearly in playgroups or nursery schools and when watching our children as they play and converse with other kids! We grew up on a farm and there were a lot of challenges during the planting season when crops were very vulnerable to the environmental influences. My brother and I played with farm toys – small tractors and ploughs. I remember our conversations when we visited one another as “neighbours” were imitating the complaints of our father and his neighbours when they visited each other! Once this imitation has developed into a habit it becomes very difficult to break it. So be very intentional in your day to day living – your children are all eyes and ears!

Helping your child to internalize boundaries

Cloud and Townsend emphasise the parent's consistency in behaviour time and time again. They describe it beautifully, if somewhat disconcerting for insecure parents: “In order for a child to develop boundaries, a parent with boundaries must stand like an oak tree that a child runs her head into over and over again until she realises that the tree is stronger than she and walks around it next time” (2002, 31).

It is my experience that this is very difficult for parents as they are so under pressure. Work pressure and time constraints are enemies to parental patience and forbearance. Many parents are scared that their children might not develop healthy and helpful habits in time.

These parents want to fix their children by instilling fear or controlling them with harsh enforced rules which the children have to obey to the letter. These rules are not consequences. They only tend to cause more rebellion and resistance in children. Children tend to go “underground”- they will for instance tell parents that they are with friend A whom the parent might know, but actually they only stopped at this friend where somebody else picked them up to go to a party. Or they will read their tablet under the blanket when the parents' room goes dark!

To scare a child into obedience or threaten them will not encourage the internalization of boundaries – it will

only aggravate the child and eventually influence their image of God negatively. The consequences must be “felt” in their world. As far as possible the parent must place the ownership of both the behaviour and the consequences on the child. I would like to give two examples:

Examples

Example 1. A teenager is swearing a lot – behaviour which is not acceptable to his parents from their Christian point of view. They have brought the child to the therapist to deal with this. This places both the child and the therapist in an impossible situation and sets the parent up as the “bad person”.

In this case it will be more effective to engage the teenager in a conversation where she is encouraged to give her opinion on what the consequences will be on making friends with peers: who will be drawn to them with this behaviour? The teenager can already manage this foresight. However, it is crucial to hear the teenager expressing her frustration with younger siblings who are teasing her incessantly.

The parent needs to address both the behaviour of the younger siblings via consequences, should they persist with their behaviour and the behaviour of the older child in the same way. It is important that our children learn that the world will not necessarily change because they do not like the bullying or inappropriate behaviour from other people. It is never as simple and one-sided as it sounds.

Example 2. A teenage girl with ADD wants to perform well at school both academically and in sport. She overloads her program and is exhausted when she gets home. Here she still has to be involved in chores like washing the dishes every second or third night. She only gets to her homework after seven at night. Now she begins to go onto social media and before long she gets distracted and does not get around to doing her homework before 23h00!

Will shouting and screaming and taking her phone away help her internalize a boundary? Perhaps better results will be obtained by inviting her into a conversation on how she can be supported to alleviate the distractibility and what consequences will be applied if she resisted or cheated. In this way the parent does not become the culprit and could perhaps find it easier to remain calm and retain patience.

Being a parent is a full-time job and something that is not to be taken lightly! No child is born with an accompanying manual!

In our next reflection we will examine some of the obstacles to teaching children boundaries. ■

Are you depressed or just burned out? How to tell the difference and get the right treatment

By Kelly Burch & Heather Z. Lyons, *Business Insider US*

Burnout and depression may feel similar but only depression is considered a mental illness. Burnout is typically treated with lifestyle changes to help reduce stress and practice self-care. Depression can be treated with lifestyle changes but may also involve medication. Burnout and depression can happen at the same time, or one may lead to another if left untreated.

Life since the pandemic has been tough, leading to increasingly more people experiencing **depression**¹ and **burnout**².

Both conditions can cause similar symptoms — like feeling exhausted or uninterested in things that used to engage you. But depression and burnout are not the same, says Timothy Wilson, a behavioural health expert with RWJ Barnabas Health.

“Depression is an illness,” he says. “Burnout is a condition that occurs when we lose our ability to cope, and when relationships, childcare, work, and other issues become overwhelming.”

Despite being different, burnout and depression can be difficult to identify since they can happen at the same time and contribute to each other, says Dr. Rob Rohatsch, an emergency medical physician and chief medical officer at SolvHealth.

“There's lots of overlap,” Rohatsch says. “Burnout, if left unaddressed, can lead to depression.”

If you're feeling down day-to-day, it's important to get help, whether you're depressed or burned out. A professional can work through your specific symptoms to help identify the underlying cause and make the right sort of interventions.

1 What is burnout?

“Burnout is the emotional, mental, and physical exhaustion that comes from long-term exposure to stress,

emotionally demanding situations, overwork, [and] pushing too hard without proper self-care,” Rohatsch says. It can make you less effective at your job and feel distanced or disinterested from your friends, family, and co-workers.

Burnout isn't classified as a medical condition. However, in 2019 the international World Health Organisation added it to the list of **International Classification of Diseases** to help bring attention to burnout and how it can be effectively managed³.

Important: Seemingly small life changes — like working from home and not having a commute for decompression — can make burnout worse, says Wilson. **Women are more likely**⁴ to experience burnout than men, and people who have high exposure to stress — like healthcare workers, parents of special need's children, and teachers — are at **increased risk**⁵.

In order to **treat burnout**⁶, you'll need to carve out time in your busy schedule to **reduce stress**⁷ and **prioritise self-care**⁸. Even taking 15-20 minutes a day to do something enjoyable has been proven to **help surgeons**⁹ (a very high-stress job) avoid burnout.

Finding the right **therapist**¹⁰ can also help you overcome burnout. They can help you figure out methods of self-care that you may not have thought of before. For example, therapy like cognitive behavioural therapy (CBT) can help you change your perspective and thought patterns around stressors in your life, Wilson says¹¹.

“Guided **meditation**¹², boundary-setting, exercising, **eating healthy**¹³, and **sleeping well**¹⁴ will help ease burnout,” Wilson says.

Note: Medication is not used to treat burnout. However, employers can also implement **policies**¹⁵ like flex time and better management of workloads to reduce the chances that employees will experience burnout.

¹ <https://www.insider.com/guides/health/mental-health/what-is-depression>

² <https://www.insider.com/guides/health/mental-health/burnout-symptoms>

³ <https://icd.who.int/browse11/l-m/en#/http://id.who.int/icd/entity/129180281>

⁴ <https://www.gallup.com/workplace/358349/gender-gap-worker-burnout-widened-amid-pandemic.aspx>

⁵ <https://www.apa.org/monitor/2022/01/special-burnout-stress>

⁶ <https://hbr.org/2016/11/beating-burnout>

⁷ <https://www.insider.com/guides/health/mental-health/stress-relief>

⁸ <https://www.insider.com/guides/health/mental-health/self-care>

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¹¹ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7155410/>

¹² <https://www.insider.com/guides/health/mental-health/how-to-meditate>

¹³ <https://www.insider.com/guides/health/diet-nutrition/how-to-start-eating-healthy>

¹⁴ <https://www.insider.com/guides/health/how-to-sleep-better>

¹⁵ <https://www.michiganstateuniversityonline.com/resources/leadership/12-ways-managers-can-reduce-employee-stress-and-burnout/>

2 What is depression?

Depression¹⁶ is a mental illness. It is normal to occasionally feel sad. However, if you're experiencing a depressive episode that lasts for two weeks or more, then you may qualify for a diagnosis of **depressive disorder**¹⁷.

A depressive episode includes the following symptoms:

- Loss of interest in activities
- Changes to weight or appetite
- Sleep trouble
- Feeling agitated
- Fatigue and feeling slowed down
- Having low self-worth or feeling guilt
- Difficulty concentrating and making decisions
- Thoughts of suicide

Certain people are at higher risk for depression, including those who have:

- A family history of depression
- Experienced trauma or major life changes like divorce
- Substance use disorder
- Other medical conditions including insomnia, ADHD, or anxiety

Important:

- Depression is a medical diagnosis with a medical course of **treatment**¹⁸ that includes therapy and antidepressants, says Rohatsch.
- Lifestyle choices including exercise, meditation, and alternative therapies can be part of a comprehensive **treatment plan for depression**¹⁹.
- However, it's also important to work with a doctor who can prescribe **antidepressants** and other **medical treatments**²⁰.
- If your depression is severe and leaves you unable to work for at least a year, you may qualify for disability.

3 Burnout vs. depression

Depression and burnout can have similar symptoms, including exhaustion and lack of interest. They also have similar treatment methods like practicing self-care and seeing a therapist.

The key difference is that depression is a medical condition that often requires medication, has biological roots, and is recognised as a medical diagnosis, whereas burnout is not.

There are no medical treatments available for burnout.

Feeling exhausted, overwhelmed or uninterested can be terrible, whether it's caused by burnout or depression. Although burnout is a syndrome and depression is an official medical diagnosis, both can have a big impact on your life, so it's important to reach out for help.

“Consult a therapist or primary care doctor if you are feeling depressed or burned out,” Rohatsch says. “Take time for self care to see if you feel better by carving out more time for yourself. If you are unable to do that, you should be evaluated for depression.” ■

Help in South Africa

If you or a loved one are in crisis, you can call 0800-567-567 or visit SADAG at <https://www.sadag.org>.

Source: <https://www.businessinsider.co.za/burnout-vs-depression>

Burnout	Depression
Caused by environmental triggers like prolonged exposure to stress and limited coping mechanisms	Can have genetic roots and also environmental triggers
Symptoms include feeling exhausted, cynical or disengaged, and ineffective	Symptoms include feeling exhausted, low energy, agitation, and low self-worth
Treat with lifestyle changes including reducing stress and boosting self-care	Treated with therapy, pharmaceuticals, and lifestyle adjustments

¹⁶ <https://www.insider.com/guides/health/mental-health/what-is-depression>

¹⁷ <https://www.nami.org/About-Mental-Illness/Mental-Health-Conditions/Depression>

¹⁸ <https://medlineplus.gov/depression.html>

¹⁹ <https://www.insider.com/guides/health/mental-health/how-to-deal-with-depression>

²⁰ <https://www.ncbi.nlm.nih.gov/books/NBK361016/>

A pastoral glance at some post-Covid-19 effects

By Prof Elijah Baloyi, CPSC Executive member

Introduction

It cannot be doubted that fear, doubts and uncertainty is as old as humanity. The human reaction to these experiences have been varying from one degree to the other. It is now just over two years since Covid-19 landed on the shores of our country, and completely changed our lives. While some lives might have been positively influenced to face the new realities of life, others were confronted with discouragement. Pastoral caregivers will be in demand to help deal with some of the consequences of the pandemic within their communities and their congregants. The challenge is to eliminate the distrust and fears that accompanied the pandemic. I would try to briefly discuss how to conquer these issues from a biblical point of view.

Impact on the church

The “Great Resignation” refers to the trend of South Africans that are quitting their jobs - another ticking bomb (Times Live, 2021). This trend began in the USA, where there are signs that they may struggle to replace those workers that resigned.

The trending slogan “Great Resignation” did not only gain popularity in America; in his/her blog entitled “South African companies are looking at flexi-work and other incentives as they face a great resignation” (Businesstech, 2022), the Staff Writer spells out the trouble that we are soon going to face in the aftermath of Covid-19.

If the country is already groaning from the situation created by the unemployment rate, then it is obvious that, instead of conquering some of those challenges, worse may be expected.

There is no way the church will avoid the effects of all these challenges at our door. I will only focus on a few examples of the kinds of the challenges that the pastoral fraternity and the entire church must start preparing for as a result of the pandemic.

Distrust

Someone once said “once trust is broken, it is not repairable”, but I would argue that, with a lot of hard work and toil, it may be repaired for some. There are clear indications that trust has been violated between employers and employees, husbands and wives, parents and children, and so forth. This is one of the battles that Covid-19 seems to have won, at least for now.

The continued contestations about mandatory versus voluntary vaccination also affect trust between citizens



and lawmakers as well as governors. Uncertainty about and threats to workers in the workplace also come into the picture, about whether the unvaccinated will still be employable or not.

Right now, America is experiencing a high degree of resignation from work, which also seems to be the case in our country. South Africa is experiencing a massive exodus of people to, for instance, New Zealand and European countries.

We have seen and read how gender-based violence was escalating and is perhaps still escalating since the first lockdown, which means some marriages may experience trust issues. People were told not to trust what they touch, whom to meet with physically, which office is safe to work from, and so forth.

The spirit of ubuntu and the communal life that used to see people eating and visiting each other regularly, became engulfed in suspicion. Opportunists seized the opportunity of enriching themselves by taking from the innocent poor, without encountering the least resistance. I remember the time when I dreaded receiving phone calls, fearing news about relatives who had died. All this indicates that trust has been affected.

What does the Holy Book say about situations where people seem to be drowning in distrust? The first example is Moses, who started to distrust Pharaoh after killing an Egyptian. The result of his distrust was that he ran away from the palace and travelled 10 750 km or 6679,8 miles to Midian. Hiding, taking refuge and migrating are some post-Covid experiences. The second example is David, whose fear of Saul caused him to spend ten years in different countries. Above all, when things became too difficult for him, he chose to take his refugee amongst the Philistines (1 Sam.27:1-5).

This reminded me of a rat which once came running while we were seated around a fire and, after getting under my legs, it ran straight into the fire and made it through alive. I made sense of the situation by convincing myself that the rat had escaped a situation worse than the fire. David had just killed Goliath, the Philistine, which made him an enemy of that tribe. But, when choosing where to hide from Saul, David did not think twice about the Philistines.

Post-pandemic, we are made to distrust even our own family members, close colleagues, and friends. Although it is expected that we trust God more than anything, co-existing with other human beings necessitates an

amount of trust. Considerable work must be undertaken to restore trust, since distrust is wrecking marriages, work relationships and collegiality, and all other means of co-existence. When God created the garden of Eden and placed human beings there, it was a way of creating a space for this co-existence and the big question is, how do we restore this within the framework of trust?

Fear and uncertainty

Political and economic instability that is accompanied by natural disasters that are taking many lives in a short time brings this kind of uncertainty which can be read in many faces.

A glance look at the Russian invasion on Ukraine, where other countries are just supporting with more weapons that seeking an end of the war just tells how more countries that have power and nuclear weapons will be doing to those without. Although majority of people and countries are not justifying the war, the question remain “Are the supplies being offered helping to end the war?” There is a lot of fear and uncertainty about the outcome and effects of this war, not only to the Ukrainians, but to global world.

Since the pandemic, people fear everything, including the people they share their lives with. Uncertainty about the future exacerbates this fear of home, the workplace, school and elsewhere. The shocking things that people were faced with on a daily basis have translated into fear about the future of their country, the future of their children, the future of their investments and so forth.

I listened to one African orator who said: “The ordinary thief steals your money, your bag, your TC, etc. But the political thief steals your future, your career, your business and so forth. The ordinary thief chooses who to steal from, but we chose the political thief ourselves because we elect them.” Both the ordinary thief and the politician will leave uncertainty and fear in the wake of this theft.

Fear is not something new; it is an old phenomenon used by the devil in an attempt to control God’s creation. The Old Testament uses the Hebrew term *yirah*, which means *fear*. This word has different meanings depending on the context, for instance, it could mean fright, reverence, respect or even realisation. Perhaps for the purpose of this short discussion, fright is what we are talking about here. This is the kind of fright that caused Elijah the prophet to run forty days and forty nights non-stop, fleeing from Jezebel, king Ahab’s wife (1 Kings 19:3).

His fear of the queen destroyed his will to live, causing him to ask God to take his life (1 Kings 19:4). The very strong and courageous man of God who had just killed 450 prophets of Baal and 400 prophets of Asherah, was engulfed by the fear of the woman who was known to be a woman of her word. This was one of the biggest

victories over false prophets during trying times. Unfortunately, celebrations of this victory were replaced by fear and running away. Those who studied biology will attest to the fact that fear could cause even a person who has never run, to run a marathon. Fear can cause people to destroy themselves, just like Saul did in 1 Samuel 27. There is no question that the post-Covid life of the majority of people is characterised by fear and uncertainty.

The Greek New Testament’s word for fear is *phobia*. This fear was ordinary for human beings during Jesus’ earthly ministry. Fear does not respect anyone, from kings down to ordinary people, including the disciples of Jesus Christ. Although their fear was demonstrated during Jesus’ life, the climax of their fear was more evident. The disciples were afraid of the Jewish leaders (John 20:19-29).

During Jesus’ ministry, He used to rebuke them for their fear. For instance, He said: “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes?” (Matthew 6:25).

When He walked on water, He saw the disciples were afraid again until He said: “When the disciples saw him walking on the lake, they were terrified. “It’s a ghost,” they said, and cried out in fear. But Jesus immediately said to them: “Take courage! It is I. Don’t be afraid.” (Matthew 14:26-27). The test to our faith will always be frightening, but it is our reaction to it that counts.

The way forward

- The only fear God allows us to have, is the fear of the Lord – nothing else. For instance, we are told in Matthew 10:28 that we must fear Him who is able to destroy both body and soul in hell. Of course, this kind of fear must not be confused with the fear that people have when they see guns and criminals; fear of God is another form of respect. Paul explains this kind of fear in his letter to the Philippians when he says: “Work out your own salvation with fear and trembling” (Philippians 2:12).
- Many Bible verses can be used to counteract fear and uncertainty. Let your prayer remind God of His promises to us. See, for instance, Joshua 1:9, 1 Peter 5:7, Psalm 56:3-4. The promises of God should be the basis from which we draw our strength and boldness against fear. Countless verses in the Bible admonish us not to fear.
- Be focused on God. Fear always takes charge when our focus on God is distracted, because all other things that occupy our minds are temporal, but God is eternal. The times to fear are those when we lose focus on the living God, and when that happens, the devil wins. It is for that reason that the

commandment of love expects us to love God with all our minds and thoughts, so that we cannot be distracted easily. Colossians 3:1–2 reminds us to keep our focus on Jesus Christ, which guides us throughout life. It is true that we spend much time thinking about things of this world, which is normal, but for temporary benefits. However, the time you spend on focusing on God has eternal benefits. Romans 8:5–6 echoes this sentiment.

- The temptation to be misled into wrongdoing uses this kind of opportunity.
- Replace fear with faith. They both start with an f, but they have contradicting meanings.

Conclusion

I take refuge in some African idiom saying: “It does not matter how hot the sun is, it cannot rub the stripes off a zebra.” We are part of God’s bigger plan and whatever He purposed for us will not be hindered by any calamity. In Isaiah 41:10 as He made a promise: “So do not fear, for I am with you;

do not be dismayed, for I am your God.

I will strengthen you and help you;

I will uphold you with my righteous right hand.”

Unlike human beings who cannot keep promises, God will always keep promises He made to us. We need to

remain trusting and cling to Him. Lastly, during lockdown, something told me to write a booklet entitled “Fervent Prayerful life” as a guide to answering our many questions. For me, this is the time we should be praying more than ever before. If you have an idle hour, it is better to dedicate it to the Lord, as we need Him more than He needs us. Remember that God’s plan for you remains yours, and is waiting for you, whatever it takes (Jeremiah 29:11). Perhaps I must close with the promise made by Jesus that he came so that we may have life, and live it to the fullest (John 10:10). ■

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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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Untethered sails – God's Will

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

Introduction

"My brethren, count it all joy when ye fall into divers temptations." James 1:2, KJV

"But, without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6, KJV

Introduction

"Philip Bliss's hymn, 1864, "Whosoever Will":

"Whosoever heareth," shout, shout the sound! Spread the blessed tidings all the world around; Tell the joyful news wherever man is found, "Whosoever will may come." Whosoever cometh need not delay, Now the door is open, enter while you may; Jesus is the true, the only Living Way: "Whosoever will may come." "Whosoever will," the promise is secure; "Whosoever will," forever must endure; "Whosoever will!" 'tis life forever more; "Whosoever will may come." "Whosoever will, whosoever will!" Send the proclamation over vale and hill T 4 'Tis a loving Father calls the wanderer home: "Whosoever will may come." 1 We will see that no one is saved against his will; however, God changes the "willer" so as to make the sinner willing".



Have you ever felt like a ship sailing, the wind beneath the sails and your destination something..., yet unknown or uncertain?! An open mind; a mind filled with so many thoughts and dreams, as well as endless possibilities, yet not always realized or understood.

Taking a specific journey might feel daunting, just like a storm approaching, something one thought that one could control by our own will, yet only to come to realize that someone or

something, that is beyond understanding, is providing the steering to our sails. It is like the lyrics by P. Bliss's hymn, 1998, with the words:

"Whosoever will may come. We will see that no one is saved against his will; however, God changes the "willer" so as to make the sinner willing". Each person experiences different parts of the self. Sometimes, so

untethered by our own will, that we might display, some sort of divided self with self-complexity.

Self-complexity might be seen as a person's perceived knowledge of themselves, based upon the number of distinct cognitive structures or self-aspects, they believe to possess." (Wikipedia) To



become tethered one sometimes journey through the untethered self that creates lift or steering to our sails. David prayed: "Teach me to do thy will for thou art my God" (Psalm: 143:10).

Content

We are all born to be extraordinary, yet the many unboundedness we endure on our earthly journey gets us sailing on different pathways. Even if an individual might be blemished and bruised by experiences whether anxiety, depression, loss of a loved one, physical hurt or emotionally scarred... God says to us that we are much more than one might feel or believe.

A wonderful find made by two excavator brothers, Moshe and Yuval Lufan in Israel. A lack of rainfall in 1986 brought astonishment and great wonder to many in the fall: A fisher boat that might have been the boat Jesus and his twelve disciples sailed onto the sea of Galilee, when a great storm arose.

Dr Kurt Raveh, an archaeologist from Israel's Antiquities Authority, explained how the boat was found to date back more than 2,000 years.

Let's take a look at the structural elements of this boat. It is a mystery, yet extremely exuberant to know how a boat at Galilea managed with its basic structural engineering kept afloat, as well as withstanding the extreme weather conditions and fresh water weathering at the ship's structure. Furthermore, the ship was enforced by staples to keep certain parts together.

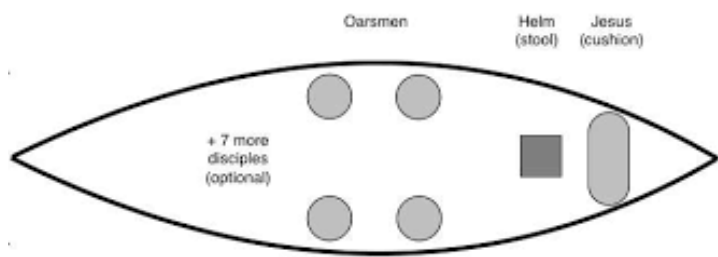
The myriad of elements during our daily lives can feel like a great fearsome storm...

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm (Mark 4:35-41 KJV).

However, God has shown through the storm at sea in Galilee that He is the Peace.

Finding the Peace is not always as easy. There are a few theories that indicate the various psychological approaches taken towards certain clients' storms, thus fear an emotion experienced: Evolutionary Theory, James-Lange Theory, Cannon-Bard Theory, Schachter-Singer Theory and Cognitive Appraisal Theory. However, these theories explain from different angles the causal and effect relationship of emotional fears.

On the other hand it is P. Gilbert and S. Procter (2006) who developed the Compassionate Mind Training (CMT) as an intervention theory to assist people with high shame, self-criticism and who finds self-acceptance difficult, as well as comes from a traumatic background: anxiety, depression, shame, inferiority and submissive



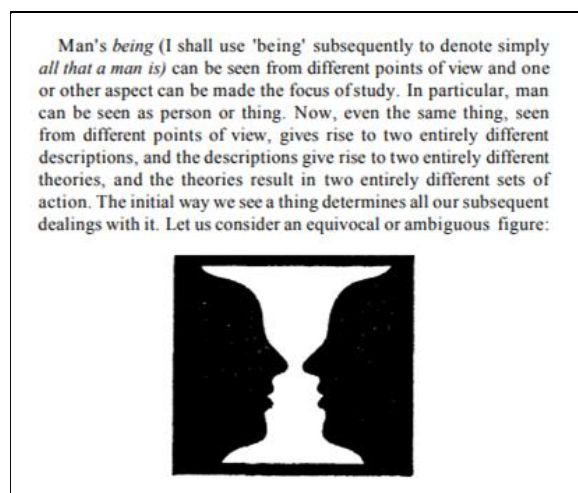
behaviour. P. Gilbert (2014) exclaimed that "humans have great potential for being helpful, but also for being very destructive to ourselves and others.

These untethered experiences to our sails according to the psychological Compassionate Mind Training, is to understand our minds, as well as fears. This guides the 'sails of the boat' to journey into becoming a compassionate focused individual. Moreover, "to seek out the fear or sense of threat that underpins safety strategies". P. Gilbert and S. Procter (2006) provides the following examples of self-attacking "our own untethered will":

"One submissive woman said she hated herself for always being so submissive and letting fear overwhelm her". Another example: "A man who abused alcohol said, that at times when he stood back and saw what addiction had done to him he hated himself for his weakness, got depressed and drank more". According to P. Gilbert and S. Procter's Compassionate Mind Training (2006), they stated the following: "Rather than hating the alcoholic self, we develop compassion for it.

The therapist using Compassionate Mind Training therapy needs to do the following (P. Gilbert and S. Procter, 2006):

- Be in tune with the feelings associated with memories, which can have trauma-like and sensory qualities.



- Understand the development of the safety strategies (meta-cognitive beliefs) to cope with and avoid external threats (from others), as well as the inner threats of (re) activation of feelings that can seem overwhelming. Furthermore, automatic-stress the 'not one's fault' to

explore the fears that fuel it and work with those fear, compassionately.

Psychiatrist R.D. Laing (1969) formulated a different understanding towards the embodied and the unembodied self (untethered being); especially within Schizoid condition.

R. D. Laing (1969) observed two sides, many parts to one object, person or thing: gestalts. Furthermore, Laing wanted to understand the person talking – “by studying verbal behaviour in terms of neural processes and the whole apparatus of vocalising or – be trying to understand what is said”. The Divided Self (1969) theory by Laing theorized that insecurity about one’s existence prompts a defensive reaction in which the self, splits into separate components, thus generating the psychotic symptoms”. A.W. Crummett (1991) makes reference to Carlson (1985) who stated: “whatever problems people face, self-esteem, is frequently fundamental and contributing issue”... Commitment to Christ is the place to start reformulating those values (Nelson, 1979).

Matthew 10:28 says “not to fear those who kill the body, but cannot kill the soul”. Amongst all the insecurities, fears, hurts and sailing the path of the untethered self; God says that He has written our journey, as it is said within Ephesians 2:10: “We are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do”. God wants us to except Him and His plans for us and come as we are; without fears or feel that we need to conform to the expectations of the world and others.

All individuals can live to His tethered Will and greatest extraordinary Grace for our lives. L. Carroll (1998) uses the Cheshire Cat to ask the following to Alice: “where she might want to go and exclaims the following; “depends a good deal on where you want to get to”.

L. Carroll (1998) also uses the character of the Caterpillar, who asks the following to Alice: “Who are you?” Alice replied rather shyly, “I – I hardly know, sir, just at present – at least I know who I was when I got up this morning, but I think I must have changed several times since then”. Although, we do not always understand who we are, we find ourselves at times to be filled with a rush of uncertain emotions.

Since, every client approaching the counsellor will be a unique Caterpillar to be transformed or just reminded of the exceptional self, God has created. One might not approach a session in using the same theory or model. However, personally during a counselling session, I make use of the J.E. Myers and T.J. Sweeney (2004): The Wheel of Wellness, Positive self-regard, thus

Positive Psychotherapy (PPT) by Martin, E.P. Seligman and Mindfulness; as well as (Neuro-Linguistic Processing) NLP as developed by R. Bandier and J. Grinder (1970); depending on the age, cultural background and problem (biographical information).

“NLP sub-modality process, that programs your brain to go in a new direction. It is used to change undesired habits or unwanted behaviours into new constructive ones. Break an automatic thought or behaviour pattern, and replace it with a resourceful one. Use the Swish pattern for problems such as smoking cessation, anger management, public speaking, nervousness, self-confidence, and self-esteem. The Swish pattern is the most famous, and frequently applied NLP technique” (R. Bandler and J. Grinder, 1979).

It is important to acknowledge each client as “not being broken to be fixed”, but to show positive regard to the uniqueness and greatness of each client, thus see them as timeless. To become tethered one need to be intentionally aware of the experience of the present moment (here and now).

The first thing that must take place within the Christian's consciousness in relation to the all-important matter of God's will, is to realize that God has a very definite plan and purpose for every redeemed life. Yet, how many times does an individual feel like ‘Alice in Wonderland’, where the caterpillar asked who you are...and she replied that she does not really know at present. The caterpillar exclaimed that she might soon know... ‘who she is’... when she turned into a chrysalis. In order, for the person to get renewed, just like a chrysalis, one needs to live by faith and not by sight as stated in 1 Peter 5: 7.

The excavators might have found the ancient boat in which Jesus guided His disciples, yet within its structure lies memories of its own. A boat blemished by the hurdles of the ocean, yet survived over these millions of years; to share with us like the unleashed butterfly out of the chrysalis... His true divine Will for each individual's sails. Who are we...like the structure of the boat dug up by the excavators full of dents, yet infinite greatness of

His creation? A boat that needed staples, since we were blinded by our own will and wanted to travel by untethered ways.

However, just as the boat wanted to wilt away His Light unveiled His way for us. Almost like a bride's veil lifted and starting a new life. We all undergo our own storms in life, yet God never leaves us and unknowingly takes control of our mast and sails, to guide us by His unfailing Faith. “And there arose a

great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and



say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm (Mark 4:35-41 KJV).

God's power is so great and His protection and steering by His Wind thus Grace that we will never get lost during the storm which causes untethering. Only when we really experience and journeyed on our own pathway through many decisions that we undertook (whether good or bad), the storms lead us to His true Will for us. Moreover, can one become a chrysalis surrounded by His Faith that can evolve into a butterfly extending to an enriched self; bound by His unveiling Grace.

Conclusion

A.W. Crummett (1991) states that "as of 1985, there were over four hundred different (mostly secular) models of therapy... how then does the helper help the counselee..." Especially, the client who experience, low self-esteem and seem to be untethered. It is as though one sheds the untethered self in becoming renewed by His Faithfulness and entering His tethered Grace through His bright soulful light that shines upon us.

Within its structure of the ancient boat lie memories of its own. A boat blemished by the hurdles of the ocean, yet survived; to share with us like the unleashed butterfly out of the chrysalis... His true divine Will for each individual's sails. Who are we...like the structure of the boat dug up by the excavators, full of dents, yet infinite greatness of His creation! Isaiha 12:2 says: "God is indeed my salvation; I will trust and won't be afraid". Being human means to have a trait sometimes unseen, yet in the unconscious mind, called fear. Yet, all fears in any state of form can be conquered by His Greatness and Will for us.

According to A.W. Crummett (1991) a "healthy self-esteem means that self-love is not the same as selfishness is the fifth criterion (Carlson, 1988). Do not merely look out for your own personal interest, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped [hung on to], but emptied Himself, taking the form of a bond-servant and being made in the likeness of men (Phil. 2:4-7, NASB)". In becoming a tethered

individual, means; to leave everything to God, because you have the reassurance that He will only allow the best to happen to all of us; through His Will.

Furthermore, the renewed chrysalis begins by self-forgiveness and compassion. Psalm 103:12 states that "as far as the east is from the west, so far has he put our transgressions from us". It means to humbly recognise our imperfections, fears and sorrow; yet to ask God to assist us, through His mercies, with our transgressions. ■

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KJV



The eight dimensions of wellness

By Dr. Peggy Swarbrick (adapted)

Wellness involves being aware of ourselves as whole people, including a sense of balance and contentment. It is the feeling that things are going well for us today, and can continue to go well for us tomorrow. It is the belief that we have meaningful relationships and a sense of meaning and purpose. Although we may have setbacks, or experience stress, we are resilient and we have strength, material resources, and the support of others to survive and thrive.

The eight dimensions of wellness

Wellness incorporates all of the following eight dimensions or domains:

- **Emotional:** Coping effectively with life by paying attention to, expressing and managing one's emotions appropriately. It is being aware of and accepting one's own feelings and the feelings of others. It involves the ability to enjoy life, adjust to emotional challenges, and cope with stress and traumatic life experiences. Experiencing self-esteem and appreciating one's life.
- **Physical:** It involves the maintenance of a healthy body, good physical health habits, good nutrition and exercise, sufficient sleep and obtaining appropriate health care with a view to promotes thriving rather than surviving. The absence or mitigation of illness is an integral part of well-being, but that's only the beginning. To be physically healthy, a person should also ensure they are stretching, walking, exercising, sleeping well and taking good care of their bodies.
- **Social:** Developing a sense of connection, belonging and support with others. It involves having satisfying relationships with friends, family, and the community, and having an interest in and concern for the needs of others and humankind. The capacity for understanding personal and social identity within the larger community. The capability to respect differences of other groups and individuals and engaging in effective ways of resolving conflicts.
- **Spiritual:** Having a sense of purpose, meaning in life, and a sense of balance and peace. Clarifying values – outside of or within the context of religious tradition. Respecting life's progression and significance. Developing trust, integrity, accountability and an ethical approach to life. Understanding personal and social identity. In addition to church and personal Bible study, prayer, meditation and practicing mindfulness, walking in nature also brings peace and connectedness.



- **Intellectual:** Engaging one's mind in creative and stimulating activities, using resources to expand and share knowledge and improve skills. It includes life-long learning, developing creative abilities, and discovering and exploiting new information while reading widely. The capacity to adapt to change, differing perceptions and new approaches. Intellectual well-being isn't confined to a classroom, each moment is a growth and learning opportunity.
- **Occupational:** This dimension includes finding personal satisfaction and enrichment in one's work life. It involves participating in activities that provide meaning and purpose. Preparing for and entering work that is consistent with one's personal interests and values. Gaining satisfaction from work that is personally enriching and rewarding. Expanding and evolving one's skills and interests throughout life.
- **Financial:** The ability to have financial resources to meet practical needs, and a sense of control and knowledge about personal finances and current and future financial situations. A healthy relationship with money includes responsible spending within a carefully considered budget, with a saving plan to clear debts. Financial health includes setting long term goals for retirement and leaving a legacy.
- **Environmental:** This addresses the occupation of pleasant and stimulating environments that support our overall well-being. It involves being and feeling

physically safe, in safe and clean surroundings, and being able to access clean air, food, and water. It includes both our micro-environment (the places where we live, learn, work, etc.) and our macro-environment (our communities, country, and whole planet).

Each dimension of wellness can affect our overall quality of life, because wellness directly relates to how long we live (longevity) and how well we live (quality of life).

We find wellness in the valued roles that we choose, such as friend, worker, volunteer, student, colleague, parent, spouse, or community member. These roles provide an identity, drive our daily activities, and ignite our passions.

Inter-connected dimensions

All eight dimensions are and reliant on one another. When we feel financially stressed (e.g., increasing debt), we experience emotional stress (anxiety), sometimes leading to physical problems (illness), being less effective at work (occupational), and maybe even questioning our own meaning and purpose in life (spiritual). When we are not working (occupational), we lose some of our opportunities to interact with others (social), cannot get the quality foods and medical care we need to stay well (physical), and may need to move to a place that feels less safe and secure (environmental).

Stress, addiction, trauma, disappointment, and loss can impact our wellness and the balance in our lives. Wellness requires that we balance work with play and rest, balance time out for recuperation and recovery with living our lives fully and productively, and balance the desire for rapid change with the known effectiveness of slow changes to build good habits.

Habits are key for wellness. Our habits affect what we do, how we feel, how we work, how we fuel our minds and bodies, and how we spend or save money. Habits become ingrained. Some habits (excessive alcohol, harmful drugs or chemicals, consumption of energy drinks, sugar and fat laden foods) can have immediate or long term negative effects on physical, mental, and social wellbeing. We have to work consciously to maintain or establish good habits that contribute to our wellness, our valued roles, and our personal goals.

Wellness involves a sense of empowerment. Each day we wake up we can make choices. Empowerment goes

hand-in-hand with taking personal responsibility for our day to day choices and our lives. Wellness and balance are defined by you, based on what you think is important and needed, as well as on your personal goals and values.

Wellness is a choice

Wellness is self-defined, with acknowledgement of individual needs and preferences. The definition of a balanced lifestyle also varies from person to person.

Wellness is a conscious, deliberate process that requires that a person become aware of and make choices for a more satisfying lifestyle. Wellness is not the absence of disease, illness, and stress but the presence of life purpose, active involvement in satisfying work and play, joyful relationships, a healthy body and living environment and overall happiness in a better balanced life.

Adult life is complex and comprised of multiple domains of simultaneous focus that affects each other. For example, being excited about moving to a new city (environmental domain) can motivate one to put effort into making friends (social domain). Conversely, if one is feeling lonely because they don't know anyone in their new city (social/emotional domain), they may lose their appetite and impact physical well-being. Conversely, positive action in one domain may also elevate other domains.

According to Dr Swarbrick, the eight dimensional model has evolved over the years, based on the lived experiences of people facing traumatic life experiences, substance use, and mental health challenges. She encourages people to keep a diary or journal, measuring their progress to specific goals in the different dimensions for the betterment of their lives. ■

* * *

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Source: https://www.center4healthandsdc.org/uploads/7/1/1/4/71142589/wellness_in_8_dimensions_booklet_with_daily_plan.pdf



Physical

- Physical health
- Fitness
- Nutrition



Social

- Family & friends
- Social life & routines
- Hobbies & recreation
- Support network



Financial

- Income & savings
- Home
- Insurance
- Employee benefits
- Investments



Emotional

- Mental health
- Self-image
- Self-respect
- Personal values
- Religious beliefs



Professional

- Relationships
- Achievements
- Aspirations
- Personal development
- Volunteering

Notes from the Finance Office

2023 Annual renewal notices: first week of October 2022

Dear CPSC Affiliate

I trust this message from me will find you well. I still miss my regular chats with so many of you since I am no longer in the admin office. I am, however, so immensely grateful that Ilse joined CPSC a year ago to help with the workload. You will agree with me that she excels at this.

I can hardly believe that it is already August!

I am specifically sharing the information from the financial office regarding the **annual renewals** in the August issue of the Notes, as the renewal notices will be sent to you before the next edition of the CPSC Notes is due in November.

The 2023 annual renewal notices for affiliation until 31 December 2023 are to be issued during the first week of October 2022 for payment by 31 December 2022.

You will receive an email from admin@pastors4africa.com with the renewal notice attached.

If you are a new CPSC affiliate who joined CPSC during the 3rd quarter of 2022 (July, August and September), you might feel that you have just recently made a payment for the annual fee.

Please note that the fee you paid with registration, was a **50% pro-rata annual fee for 2022**, calculated for the last two quarters of 2022, so this payment was the fee for **affiliation until 31 December 2022**.

The annual renewal date of all CPSC affiliates is on 31 December of each year, hence the pro-rata calculations applied for applicants joining during the 2nd and 3rd quarters of each year.

4th quarter applicants (October, November and December) are already treated as registrations for the coming year.

There are a few important facts/realities to remember regarding the annual renewal of affiliation:

- The current CPSC certificate that you received during 2022 **expires on 31 December 2022**
- SAQA requires a status of **being always in good standing** of all CPSC affiliates
- To be in good standing, the **affiliation fee** must be paid in full **before 31 March 2023**, the compulsory **20 CPSC CPD points** must be amassed, or in the process of being amassed, and the affiliate's **personal details on the CPSC system should always be kept updated**.
- Any changes in personal details should immediately be shared by the affiliate with Ilse at the admin office on the **"Update personal details"** form
- Please see the important information Ilse regularly shares on the CPSC conference and the CPSC CPD

points awarded to it. The added benefit is that the CPSC Conference recordings can be obtained if you could not attend the conference and the same number of CPSC CPD points can be earned by sending in the required questionnaire

- All fees need to be **settled by 31 March 2023 to remain in good standing**
- Affiliates with outstanding fees on **30 June 2023 take the risk of being suspended**, as SAQA requires that affiliation fees may not be overdue for more than six months

Affiliates who can advertise on the website **can be removed from the website** if the annual fees are not up to date by **31 March 2023 as they are then not in good standing**

There is a specific prescribed routine I follow when I receive the annual fee payments:

- An **EFT is the recommended method** to do the payment and we request all affiliates to use this route if possible. We do understand that it is not always possible.
- Please send a **proof of payment (POP) only** to finance@cpsc.org.za
- I can only allocate payments once they **reflect in the CPSC Nedbank account**
- Please take great care with the **reference to beneficiary**, please make sure that it is in the correct field and that it can help me to identify the affiliate and allocate the payment correctly
- A **proof of payment** is extremely helpful in the allocation of payments with an incomplete reference used, because I can then sometimes find additional information on the POP or see who the sender of the POP is
- I endeavour to allocate payments **as soon as possible** after receipt
- You will receive an **allocation of payment notification email** from admin@pastors4africa.com
- After allocation of the payment, I **immediately activate the new year's CPSC certificate** on the Pastors4Africa system
- I always activate the certificate **twice** to improve the chance of your receiving it and you will therefore receive two additional emails from admin@pastors4africa.com with the attached 2023 certificate

- The CPSC certificates are no longer sent by an automated process and each one is **individually activated by hand** by me
- The **certificate should follow shortly** after the allocation of payment notification email as I do the two actions together
- The subject of the certificate emails from Pastors4Africa is “**re ACRP certificate**”
- You will receive a **total of 3 emails** from admin@pastors4africa.com
- **Affiliates sometimes miss this** as they expect an email from my email address with the attached certificate after allocation of the payment
- All three emails will have cover letters from me but please **do not send new emails to the admin@pastors4africa.com email address as it won't reach me.** If you should **reply to the email received, the reply is automatically forwarded to me**
- Please **always check your spam folder after you have received your allocation of payment notification**

email, as the antivirus protection on people's computers unfortunately often **blocks emails with attachments and they then end up in spam**

- Please also add the admin@pastors4africa.com email address to your **dedicated email list**
- Please let me (Anita) know if you didn't receive or don't see the CPSC certificate anywhere but **please remember to check your spam folder first as that is usually where it will be found.**

Thank you in advance for adherence to all my requests as this is truly instrumental to keep the financial office running smoothly and sufficiently.




It is however even more important that adherence to these requests is instrumental to keep you as CPSC and ACRP affiliate, in good standing and in compliance with SAQA regulations.

As always warmest regards and blessings

Anita

CPSC Office duties

The division of duties between the Administrative Office (Ilse) and Financial Office (Anita) is as follows:

Duties: Administrative Office (Ilse)	Both offices	Duties: Financial Office (Anita)
 admin@cpsc.org.za  0727051198 Mornings only: Monday–Thursday	<ul style="list-style-type: none"> • CPSC CPD points: admin; recording • Affiliation administration • Affiliation evaluation duties • Conference duties 	 finance@cpsc.org.za <ul style="list-style-type: none"> • All financial enquiries • Receiving and handling emails re financial matters and POPs • Designated affiliation evaluation reporting, invoicing and registration • New designated affiliates' certificates • All financial reporting to CPSC Executive, auditors etc. • All communication with affiliates re financial matters, resignations etc • All Invoices and receipts on QuickBooks • All bookkeeping financial processes, annual figures, salaries, claims etc. • All fees re affiliation and follow-up • All annual renewals and contact with Pastors4Africa • All renewal certificates via P4A • All fees re courses, advertisements, & conferences
<ul style="list-style-type: none"> • All general admin enquiries • Receiving and handling general emails • Designated Affiliation application: receiving and processing • Student and Associate affiliation: receiving, processing, reporting • Receiving, distributing, reporting of CPSC CPD courses • Agendas, Minutes: CPSC Executive meetings • Communication with affiliates: Emails from the Offices, other • Receiving, distribution, filing of all CPSC forms • CPSC Notes in conjunction with editor • Communication with webmaster 		

2021 CPSC CONFERENCE QUESTIONNAIRES:

We are still waiting for almost 100 affiliates to submit their outstanding questionnaire/s distributed after the 2021 CPSC Conference and POPI seminar!

FINAL DAY FOR SUBMITTING THE TWO 2021 CPSC Conference and POPIA Questionnaires:

31 August 2022

Please note:

- (i) Only affiliates who have submitted **both (correctly completed) questionnaires** can be awarded **ELEVEN** CPSC CPD points for the two events.
- (ii) Affiliates who have **only submitted the first (correctly completed) questionnaire** will be awarded **EIGHT** CPSC CPD points for the 19 November 2021 conference.
- (iii) Affiliates who have **not submitted the first questionnaire**, but who had attended the 19 November 2021 conference *for a significant amount of time*, will be awarded **SIX** CPSC CPD points after the 31 August cut-off date.
- (iv) Affiliates who have **only submitted the second (correctly completed) questionnaire** will be awarded **THREE** CPSC CPD points for the POPI Act seminar.
- (v) Affiliates who have **not submitted the second questionnaire**, but who had attended the POPIA seminar *for a significant amount of time*, will be awarded a maximum of **TWO** CPSC CPD points after the 31 August cut-off date.
- (vi) Affiliates who have **not submitted any questionnaires** and who had **not attended the conference/s** *for a significant amount of time*, will unfortunately not receive **ANY CPSC CPD points**.
- (vii) **The two questionnaires have allowed every CPSC conference and POPIA seminar attendee the opportunity to earn ELEVEN CPSC CPD points.**

PLEASE submit your completed questionnaires before 31/08/2022!

We really want to award all 2021 CPSC Conference attendees with 11 CPSC CPD points!

Contact Ilse at admin@cpsc.org.za for the relevant questionnaire(s)!

Notes from the Admin Office

Dear CPSC affiliate

Spring is around the corner! Besides bringing joy and colour to our lives, spring is a beautiful example of how God begins new work in us as well. This is what God says:

"For as the earth brings forth its bud, As the garden causes the things that are sown in it to spring forth, So the Lord God will cause righteousness and praise to spring forth before all the nations." (Isaiah 61:11)

Spring is a good time to let go of the old and to make room for the new. This not only applies to the traditional spring cleaning of our physical homes, but also to the cleansing of our spiritual homes. We need to sweep out those old grudges, resentments, and anger so that we can clear away our all that prevent us from enjoying inner peace.

Spring seems to bring along those extra bouts of energy and focus that inspire us to get physically active, to spring into action and to create positive change.



It is a great time to consider new possibilities and opportunities, to rediscover long-forgotten talents and hobbies and to use our creative gifts and God-given abilities to reach new levels of achievement, wellness, and happiness.

"Spring is a season of the soul to regain its strength."
— Lailah Gifty Akita

Happy Spring!

Ilse



CPSC CONTACT DETAILS

CPSC Administrative Office

Ilse Grünewald

Cell: 072 705 1183 (am)

- Email for administrative matters: admin@cpsc.org.za
- Email specifically for matters regarding CPSC CPD points: cpd@cpsc.org.za

CPSC Finance Office

Anita Snyders

- Email for all financial matters: finance@cpsc.org.za

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.

DISCLAIMER

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