



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 24 – May 2023

A sense of belonging

Dear Affiliates,

Social connectedness means a sense of belonging and emotional security. Social connections are deep bonds that are formed between a person and his/her family and significant others. These bonds protect us against anxiety and depression.

They also lead to higher levels of confidence, a stronger immune system, and a sense of well-being. We all desire to belong and to be loved. A sense of belonging drives personal development and determines who we become.

Humans are not only connected to other people, but also to the environment, and are attached to the places where they live and work. These social and environmental structures are essential for wellbeing. Ruptures in these structures lead to emotions of loss, grief and often depression. The elderly often become depressed when they have to move to a retirement village or frail care facility.

As believers we are not only connected to other humans and our environment, but importantly to the God of the Bible, the Father, the Son, and the Holy Spirit. How does this connection strengthen us psychologically? And socially? It forms the essence of our existence and secures our identity in Christ.

Jesus said: "I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit, he prunes so that it will be even more fruitful."

"You are already clean because of the word I have spoken to you. Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me." (John 15:1-4).



Why is it important to remain in the Vine? Remaining in the Vine, means a deep connectedness with God, which is the basis for flourishing. It gives us the desire and ability to be co-workers in the Kingdom of God and to bear fruit.

The importance of a deep level connection to God is supported by research that indicated that accountability to God is associated with higher levels of well-being.

Jesus, in his infinite wisdom taught us that we are like the branches of a vine,

and we have to remain in Him to bear fruit. Bearing fruit relates to achievements. Achievements are building blocks that help a person construct a sense of a successful self and meaningfulness in life.

If we do not have a sense of achievement, life can become meaningless. Personal achievements include goals reached that provide personal satisfaction, rather than just financial or material rewards.

Jesus made it clear that we need Him to bear fruit that would not only give us a sense of achievement and meaning, but it will also glorify his Father. Thus, the fruit that we bear will have eternal value. John 15: 5-8: "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing... If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

Blessings,

Prof Nicolene Joubert

Chairperson: CPSC ■



ACRP CEO: Dr Gerhard Botha

Dear Affiliate, it is such an honour to introduce you to ACRP's new CEO!

Dr Gerhardus Petrus Botha officially took over the ACRP CEO reigns from Dr Tertius Erasmus on the 1st of April 2023.

Dr Botha is an extremely skilled and highly educated professional, but also a very involved and committed family man.

This visionary was born in Winburg in the Free State and grew up in Bloemfontein.

Dr Botha is married to Sanet, and they have four adult children.

The family enjoys travelling and loves their trips to nature reserves. Dr Botha is a sports enthusiast and knows the value of sports as part of a balanced lifestyle. He is also a keen photographer.

Dr Botha obtained a BA Admission degree in Psychology and Philosophy from the University of the Free State. His theological studies followed, and he achieved the following degrees:

B.Th. (1989) *"Church Law – The appointment of Military Chaplain"*

M.Th. (1991) *"Crisis Pastoral Care of children with a history of sexual abuse"*

D.Th. (2000) *"Facilitating of Creativity as part of a Curriculum for Practical Ministry in the Education Programme for Ministers"*

Career

Dr Botha has kept himself entertained with the following:

- He was Minister of the Dutch Reformed Church in Louis Trichardt and the Dutch Reformed Church in Bloemfontein, Aandbloem.
- Kobus Neethling Group (1997 – current): As Study Group Fellow, Dr Botha was and is responsible for the interpretation of the Kobus Neethling brain instruments.
- Prosper Group (1998–2003): Dr Botha was a Consultant and Marketer of the Prosper Programme for Goal Achievement and the Prosper Study System (in the Free State, Northern Cape, and Eastern Cape provinces), where he won the award for Best Salesman in 2003.
- From 2003 to 2005 Dr Botha acted as Creativity Consultant for Universal College Outcomes, where he was responsible for their Essential Developmental Skills programme. This programme included the modules *Whole Brain Thinking*, *Self-esteem Development*, *Study Methods*, *Goal Achievement* and *Brainwave Manipulation* as part of addressing matters such as daily life challenges, problem solving and self-knowledge.



Theology Training

Theology Training is very close to Dr Botha's heart and part of his calling:

- In 2006 Gerhard Botha founded *The Shepherd Centre* at the Faculty of Theology and Religion at the University of the Free State. This centre can be seen as a bridge between pastors and congregations, and the Faculty of Theology.
- Dr Botha then founded the *Kovsie Phahamisa Academy* at the University of the Free State in 2019. He embraced the opportunity to be part of the broadening of training to participants that previously did not have the opportunities to upskill themselves.

Our CEO is passionate about and intrigued by creativity and the values thereof for and in ministry. He recently studied Entrepreneurship as a possible solution for hundreds of pastors who are not being supported financially by their congregations.

This has resulted in a workshop on entrepreneurship and ministry which he then developed and presents under the theme: Ministry and Tent making. ■

We are truly blessed to have Dr Gerhard Botha at the helm at ACRP and we wish him many happy years in our midst! — Ilse

VISION AND MISSION FOR ACRP AND ITS COUNCILS

GOAL:

Enabling the Association for Christian Religious Practitioners (ACRP) to become the major role player in the professional support of all religious practitioners.

Strategic focus areas and key success factors to focus on:

1. Deciding on and implementing a financial model
2. Exponential growth of ACRP member numbers
3. Modern best practice day-to-day operations
4. Clearly defined value proposition for all ACRP members
5. Marketing of the Association and selling of the value proposition
6. Managing the change to a digital environment

1. Deciding on and implementing a financial model

- It is paramount that the Association, as a professional body, is **financed by its members**. Currently, the fees are fair and affordable. The value proposition must therefore be of such a nature that members do not mind paying their membership fees.
- The more **value for your money principle** must be applied. The private sector, as partners with “sponsored” products and benefits for paying members, must be well developed.
- The **"intermediary" training institutions** may only have access to the specific benefits, e.g., marketing of their programs on the webpage, and the right to teach and present CPD events if their annual fees are paid in full.
- The **capturing of CPD points** and covering the cost there-off will need immediate attention.

2. Exponential growth in member numbers

- **Members' numbers** must be built from the bottom up. All potential members start by registering electronically as an "affiliate" on the webpage, or on a Customized App. This will then enable the ACRP operational team administrators to communicate via their cell phones with the affiliates to encourage him/her to become a paying affiliate. Becoming a paying affiliate will open a vast new level of benefits.
- The individual will then be introduced to the **possibilities/designations** and is free to start applying for the next level of designation. The initial processes, such as the uploading of documents, are all executed digitally.
- The above will lead to **organic growth and support**, including the expansion of the operational staff needed to handle all the administration and growth that will accompany increased member numbers. The growing number of paying members and resulting growth in income will cover the costs.

3. Modern best practice day-to-day operations.

- **Modern best practice day-to-day operations is achieved** when all the administration and financial management systems are fully supported by the best software options currently available.
- The principle of **members taking responsibility** for completing administrative functions online, must be implemented.
- This will also be **applicable to all training institutions**. A structured, defined digital environment must assist them in the registration process, uploading applications for courses, CPD activities, fee payments, etc.

4. Clearly defined value proposition for all members

- As with all **professional councils**, the value proposition is usually the guarantee for all members to uphold their **professional position** and to therefore be able to work in a specific professional field. It translates into the ability to generate an income (billing for services) that befits the profession. It should also be the case for religious practitioners. The main difference, however, is that the ACRP is not a statutory council and religious practitioners are **free to choose** to become a member or not.
- The ACRP team must explore all possible avenues to make it **worthwhile to be a member**.
- Affiliating must be **well-defined and marketed**. Fringe benefits, discount coupons, other memberships, access to services that will benefit the affiliate's church at reduced prices, etc. must be investigated and offered to members.

5. Marketing of the association and selling the value proposition

- The **marketing must share the relevant information** within the vast church networks and churches. A well-planned market strategy must be developed to ensure that all possible future members will take note of the Association and all the benefits being part of this organization entails.
- The practice of **lobbying for members** and the reward thereof will be worthwhile exploring.
- It is impossible to detail all aspects of the associations' work for future members, and hence the **marketing of the webpage** (with all the relevant information) is the current best practice regarding a venture of this magnitude.

6. Managing the change to a digital environment

- Currently, most of the administration is done by hand and information is captured by administrative staff on various platforms.
- As soon as the webpage can start serving as the platform to replace these actions, one aspect at a time will be digitalized.
- For example, the application for specific CPD programs may be the first action to be conducted online. Thereafter, the digitization of each of the other areas of the Association will follow.

Independence or isolation

By Dr Heinrich Lottering, sC, CPSC affiliate

In this post-modern age we live in, the concept of personal independence and individuality has become the absolute norm, if not the obsession. One regularly hear statements like:

"It is my life, who are you to judge me?", or "This is what I believe and it works for me!"

Especially the younger generation feels convinced and accepts as the norm the individualism that severs them from family, community or the Church's influence or opinion.

Crossing the barrier of "me and my life, hence my decision" often leads to alienation or severe discourse. Are we as Christians really living in a time of obsessive individual uniqueness or simply a very sad time of social, family and spiritual breakdown and personal isolation?

We should realise that Christian communities have been, for the past 1900 years, collective societies placing the good of the community over the individual's needs or views. Following the Second World War, the post-modern socio-cultural age was established in the Western world, with the shift away from collectivism towards individualism.

Collectivism

There are many positive and valuable aspects to collectivism. Firstly, it promotes group cohesion, it emphasizes relationships and especially long term stable relationships, that is essential for group goals. These long term relationship goals result in positive outcomes such as inter-dependence, security and trust in the group.

The Holy Scriptures are filled with references to the importance of collective community and instruction to pursue that unity with fellow believers:

- Psalm 133:1

"A Song of degrees of David. Behold, how good and how pleasant it is for brethren to dwell together in unity!"

- Psalm 133:2

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;"

- 1 Corinthians 1:10

"And I call on you, brothers, through the Name of our Lord Jesus Christ, that the same thing you may all say, and there may not be divisions among you, and you may be perfected in the same mind, and in the same judgement,"



- 2 Corinthians 13:11

"From now on, brothers, rejoice; be made perfect, be comforted, be of the same mind, be at peace, and the God of love and peace will be with you;"

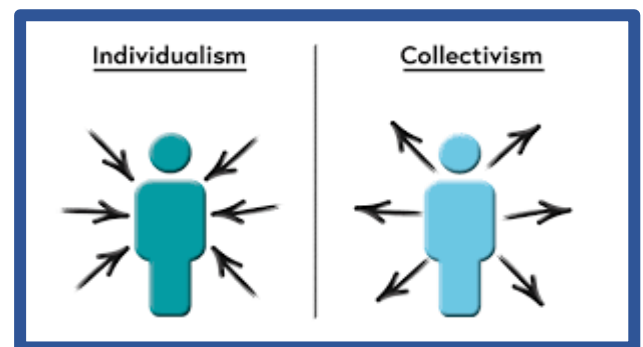
- Galatians 3:28

"there is neither Jew nor Greek, there is neither servant nor freeman, there is neither male and female, for you are all one in Christ Jesus".

Individualism

In contrast, individualism is the belief in the importance of the individual and the virtue of self reliance and personal independence. While this sounds idealistic and perfectly normal for most people today, individualism has its negative traits and consequences.

Firstly it promotes the sense of superiority in individuals over the sense of the group in the community. It promotes competition, self-progress and achievement even to the detriment of the community spirit and unity.



The intensity and loyalty in inter-personal relationships deteriorate and social instability leads to an increased social anxiety.

One crucial truth about individualism is that it robs the individual of community care, support and protection. Strong individualistic people often isolate themselves from others' opinions, input and involvement in their lives – which may regularly leave them stranded in an emotional desert. A phenomenon that is on the rise is toxic or obsessive individualism, which have a sad and destructive effect on family life.

Marriages in trouble

Marriages are under tremendous strain worldwide. The divorce rate in South Africa is 37% - 40% in the last four years. Although retaining a sense of independence and individuality is essential in a healthy relationship, no marriage stands a chance if the commitment and interest of the union is not of greater importance than the needs, beliefs and choices of the individuals.

In divorce cases, the courts mostly hear about “irreconcilable differences” or “relationship breakdown”. This very much boils down to not being happy any more!

This results in personal contentment (focus on the self and individualism) triumphing over the traditional pastoral concepts of enduring and working on betterment as well as preserving the family as a stable environment for raising children.



Abortion

A further embodiment of obsessive individualism and self-interest is the well-known post-modern mantra of “my body, my choice” that relates to abortion.

Seeing pregnancy as a blessing and gift from God has for the most part become an idea of the past. It is now seen as an inconvenience and an annoying consequence of dubious moral behaviour. The individual's needs, now and in future, simply supersedes the value of the life of an unborn child.

Care of the elderly

A generation ago, most families still took care of their elderly within the family. Today elderly parents reside within retirement villages and old age homes, rather than being lovingly cared for by their own adult children.

Ministers and therapists that work in these facilities sadly testify to the trend that the elderly is not welcome in their children's homes any more, and are as a result being neglected emotionally by the larger family.

Simply put, the personal interests of the adult children and grandchildren far supersedes the gratitude and care one would expect in a Christian based society towards the elderly.

The Church

It will come as no surprise to anyone reading this article that the next institution that is severely effected is the Church. It is well known that Church membership and



attendance have plummeted in the last decade or two. As much as 70% of confessing Christians do not feel the need any more to attend Church or be part of a Church community.

Today the majority of Christians feel their religion is purely a relationship between God and themselves. Contributing to a Church community with your presence, talents or finance have become irrelevant for the majority of Christians as the independence of the modern individual dictates a spiritual focus only on themselves.

The result is often that Christian communities become secular organisations and many Churches are selling their properties and closing down.

Isolation

One of the most serious consequences of toxic individuality is isolation. Social media addiction and online gaming disorder has become a real problem among the young (15-30 years). Loneliness, lack of friends and social anxiety cause many individuals to also become addicted to substances and pornography.

While a sense of who you are and having your own unique viewpoint and opinions are emotionally healthy, an obsessive individuality and independence leaves one stranded in a social and emotional desert. This trend has a serious impact on marriage, family life, the Church, and social cohesion within Christian societies.

The key is to be aware of the dangers of over the top individuality and finding a balance between knowing who you are, while having a strong sense and dedication to your spouse or partner, loved ones and family, your Church and fellow believers!

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www.focusonthefamily.com – *American beliefs that weaken marriage*

www.psychalive.com – *Preserving individuality to preserve relationships*

www.christianitytoday.com – *Church attendance drops among young people, singles and liberals*

www.addictioncenter.com – *Social media addiction.*

About Dr Lottering:

I am a tertiary trained theologian, ordained minister and pastoral counsellor. I focus on relationship counselling and provide my services in Gauteng. Contact details: 0837302887 | www.glitterforchrist.co.za ■

Hope for the invisible, silent children

By Crystal-Lee Young

Both my parents worked for the South African Police Service (SAPS). As you can imagine, I had an interesting 'militaristic' childhood, to say the least. My siblings and I developed a surreal amount of compassion for humanity. We were made aware of the plight and pain of others rather early on in life. Like clandestine Samurai warriors, being forged for our future, we had to first spend time in the fire.

"Hello, it's just me."

Like a rolled-out door mat, this had become my slogan. You see, as a child, I came to understand the notion of being invisible. A systematic solution to staying under the radar had slowly been built into my DNA by our parents. Looking back, it's difficult not to notice the cultural catastrophe the 'institute' has set into motion, simmering for centuries, sparking an identity crisis of pandemic proportions.

Individuals employed by the SAPS have bravely and selflessly given all of themselves. Living dangerously on the frontline because they believe in serving their country and community. As attested by their oath: *'servamus et servami'* – to serve and protect. However, there is a darker side that is seldom ever spoken about. A compartment that harbours soiled secrets, suicide, and endless atrocities inwards. Against its own!

A police officer is exposed to inexplicable volumes of violence. Sadly many, many policemen and women go home daily, traumatized. Their response to what they have seen and experienced spills over onto their children.

Coping mechanisms may differ. Some roar into fight-or-flight mode, others turn to addiction and then you get the percentage who never tell a soul of the heinous crimes they have seen. They don't seek the counselling offered because they are told to stay silent. Bullied into invisibility.

A time to live

Apostle Battery in (Cape Town), an old WW2 Army base had been left vacant and without function, then became home for a period to the Christian Police Association South Africa under the guidance of Rev. Why Duvenhage - (South African Police Chaplain.)

Later JAM (Jabulani Africa Ministries was born.) This incredible NPO was founded by Why's second son, Gerhard.



Several years ago, I was invited to join a team of leaders in navigating a weekend with youth on the army base. Most of the kids in that specific group had parents in the SAPS. When I looked at them, I met my younger, broken self.

Addressing secondary trauma

Secondary trauma (or second-hand trauma) can occur to those repeatedly exposed to particularly distressing details of the trauma experi-

enced by others. This type of trauma experienced by children of frontline workers is still largely undocumented.

Specifically, the well-being of children from SAPS homes is often overlooked or shrugged off. The impact of trauma on children's physical, cognitive and emotional development can significantly affect their mental health right into adulthood. This amplifies post-traumatic stress disorder (PTSD) when undiagnosed and untreated.

I am all too familiar with this scenario, having undergone counselling myself to understand what my 'mind and body' could not process all those years ago.

One by one I heard pieces of these children's shattered life stories. Many believing a lie, that they were not good enough, that they were invisible and unloved.

Stepping into the sunlight

God had a clear message for them; "I see you and you are mine." That weekend changed my life. I saw with my own eyes how courage kindles courage. It was time to start living once again. To crawl out from beneath the blanket shadows and step into the sunlight.

Each one of them, in their own way 'felt like a misfit.' Some using a learnt behaviour of silence as a barrier to now keep their parents out. As a society it is our responsibility to guide, help navigate and protect hurting individuals through safe passage. Effective leadership is character based. Trust is earned by being transparent and honest.

I am passionate about the role communication plays in relationships, encouraging and engaging with children and young adults, especially those coming out of broken homes. By inspiring them with my own story I can remind them that hope lives!

There is a living God, who can restore, bring healing and forgiveness to broken families. Our identity and purpose are in Him alone. May we allow Jesus Christ to love us back to life again! ■

Book Review: The Case for the Psalms

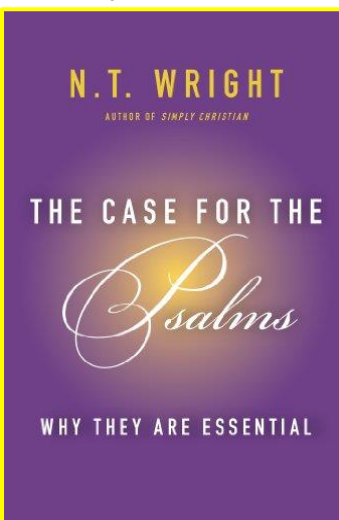
By Sonya Hunt

Book Review

N. T. Wright (2013), "The Case for the Psalms: Why they are essential" (First Ed.), Published by Library of Congress Cataloguing-in-Publication Data. ISBN 978-0-06-223050-8

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 Summary



Wright wrote this book as a personal plea for the Psalms to be restored to their rightful space in the hearts of people and the liturgy of the church (pp1-6;26). The Psalms cover a vast range of realities experienced in human existence, deepened by poetic expression, and set to music as forms of worship (pp.23-25). Wright invites the church not to only study

but also to prayerfully 'live' the Psalms (p.22).

The Psalms cover topics from an angle, and then repeats the same theme from a different angle, bringing to light the deeper dimensions of the themes (p.2). Wright proposes that the Psalms transform the worldview of those to whom the Psalms are like 'spectacles' through which the world is interpreted and understood (pp.6-7). Wright highlights the role of the Psalms during Israel's exile, when the people found it difficult to sing the Lord's songs in a strange land, yet, at the same time were comforted by the singing those very songs (p.9).

Wright bypasses the many intellectual arguments about the authors of the Psalms but suggests that the wiser option of choosing to think of the way these poems and

songs were shaped during the exile (pp.8-9). These poems and songs have been used in the broader Jewish culture and were well known to Jesus and his contemporaries, including Paul. Jesus often quoted the Psalms, and Paul wove them cleverly into his theology (pp.9-11).

The Psalms, according to Wright, have been viewed by the church as signposts that point to Jesus himself (p.29). Wright highlights specific Psalms that make his point: Psalm 2 points to Jesus's baptism; Psalm 22 to His crucifixion, Psalm 47 to His ascension, Psalm 72 to His rule of justice and peace (p.30). The Psalms express

the screams of pain, questioning why God has abandoned His creation, moving towards the wonderful vindication, rescue, comfort, and restoration (p.31).

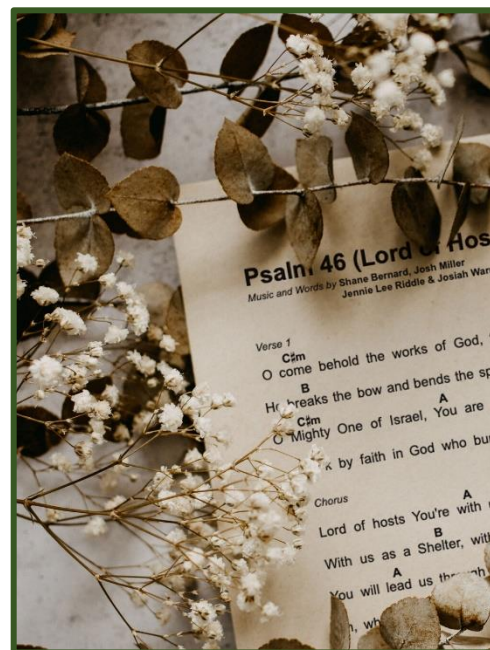
In the 'Case for the Psalms', Wright suggests that the worldview which the Psalms invite us into, is the story told by the Psalms and the very story which Jesus came to fulfil (p.31). This worldview can be expressed into three themes where the cross-roads of time, space and matter intersect and overlap (pp.19-22).

At the crossroad of time, how can the future be experienced in the present by means of memory, imagination, and eschatological hope (p.21;27)?

At the intersection of space where God and human presence interlock, how can the concepts of heaven and earth be

perceived (p.21)? And how can the matter of matter be understood in terms of the creative order into which God's life and glory are integrally merged

and immersed by which wise and calming bodily life can be experienced (p.21,28)? Wright poses that the Psalms confirm the authority of the Scriptures as they renew Christians 'from head to toe, from heart to mind' (p.34).



Wright suggests that the Psalms are firstly intentionally positioned at the tension-filled juncture of God and human time; secondly the Psalms are deliberately standing at the dangerous spatial encounters of God and human space at Mount Zion, the Temple, and all of creation; and finally, that the Psalms are an invitation into, and facilitation of, the transformation of humans into an altered worldview (p.28).

In Chapter 3, entitled: “At the Threshold of God’s Time”, Wright journeys with the reader through the Psalms that reflect the various layers of time; the fast rushing of time; the discrepancy between human and God’s time that perplexes humans, yet provides hope – Psalm 102 (p.39). The same God that shortens our days and cuts off our strength, is the same God who reigns and promises not to abandon his creation because of his unfailing, steadfast, and eternal love (p.40).

The contrast between short human lives and God’s eternal love are expressed in Psalm 103:15-18 (p.40). God, who gave breath, takes it away and then brings forth a new resurrection breath (Psalm 104:29-30; p.39). The Psalmist calls for prayer and singing at the junction of God’s time, holding the tension of the ‘then, now and not yet’, balancing emotions within the ‘rhythm of life lived in God’s presence’ (p.43).

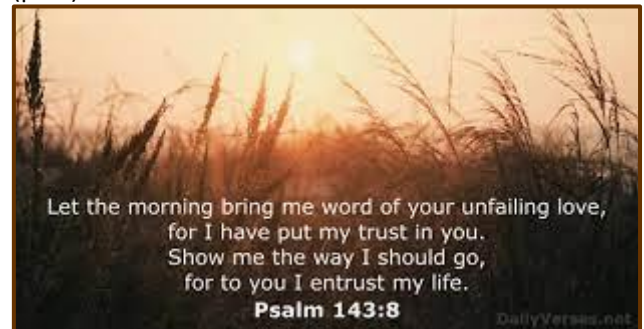
Wright challenges modern Christians within Western democracies to pray with the Psalmist in celebration of God’s appointed victorious King, who will bring the rulers and their nations into submission (Psalms 2; 18; 20; 21; 45; 61; 72; 110; 132; p.44). The perfect King will act in justice on behalf of the oppressed, and with compassion towards the needy (p.49). Wright wisely emphasises the importance of appropriating the Psalms and their meaning in terms of the wider world view held by the Scriptures.

Being created in God’s image, imbued with the responsibility of being God’s co-regents of his creation, does not give license for humans to usurp God’s place as Creator (pp.51-52). Wright develops the royal theme (pp.51-74) in accordance with the ‘language and idiom of the time’ as the Psalmist expresses the conviction that an earthly king, as anointed representative, will establish God’s rule on earth as it is in heaven (p.62).

The story of Abraham and his family (Psalm 105) and the rebellion of Israel (Psalm 106) brings the people in joyful celebration in gratitude for God’s rescue of them. The Psalmist calls on God to remember Israel’s past, and to bring the past into the present for a sustained future (p.72). Psalms 96 and 98 bring themes of God’s restorative justice, promising that God would return to judge the earth with righteousness (p.73). These themes are expressed by Paul, and Hebrews, as depictions of Jesus, who will return as future judge (p.74).

In Chapter 4, entitled: “Where God dwells”, Wright engages with the concept of ‘space’ as he emphasizes the

themes from the Psalms that reflect Israel’s belief that the God of the universe chose to dwell in Jerusalem (p.77), particularly from Zion, the hill of YHWH (p.81), from where he would rule the nations (p.70; Psalm 2:2-6,10-12). This reality was in sharp contrast with the descriptions of the ‘other gods’ as distant and uninvolved (p.79).



Zion would be the place of holiness (p.81; Psalms 15; 24), and Psalm 48 expounds on the significance of that specific location. From there God would overthrow those who declare war on YHWH. Therefore, his rescuing love can be celebrated as pilgrim songs (p.87) and passed on to next generations (pp.84-85; Psalms 48; 76; 96; 97 and 99), with the responsibility to pray for Jerusalem (p.88; Psalm 122:6-8). Psalm 125 speaks of the security of Zion, but, in contrast, after the destruction of Jerusalem, Psalm 126 invites Israel to celebrate its restoration (p.89; Psalm 132:13-18).

At the point of meeting, ‘space’ and ‘place’ in the Psalms establish a Temple people where heaven and earth intercept. The Temple acts as a model of creation designed to be ‘space and place’ of God’s residence (pp.90-92). Psalm 74, unblinkingly, faces the reality of destructive pagan invaders of the Temple (p.94). The Psalms tell the stories of Israel’s God who would go away and then return to reveal God’s glory (pp.96-97; Psalm 85:8-9). The concept of YHWH himself becoming the ‘place’ of divine-human meeting, was helpful for the people (Psalm 91:1-2; 9-10; 141:1-2).

Psalm 119 is a meditation on drawing on God’s word to order life (p.103), in close association with heart-obedience (Psalm 50). The Torah, therefore, can be thought of similarly as a microcosm of the whole world, pointing to the new ‘place’ when God’s presence will fill the entire creation (p.104-107; Psalm 19). The themes of God’s presence in Jesus, and in the individual believer, are picked up by Paul, introducing a pneumatological theme to singing the Psalms (pp.109-110). Wright develops these themes in pages 109-113). The Temple theology developed the Torah theology, which brings God’s presence from a geographical location to within the worshippers themselves, introducing a pneumatological perspective (pp.113-116).

In Chapter 5, entitled: All the Trees of the Forest Sing for Joy, Wright emphasizes the Psalmists endorsement of creation and the laments the philosophies that have

crept into Christian worldviews which minimize the value of this created world (pp.117-119). These worldviews miss the reality that the seemingly lifeless matter is 'throbbing with God-given life' according to the Psalmist (p.120). The fruitful harvest reflects the Creator and the nature of God's creative order and glory (p.121; Psalm 65:9-13). The blessings and produce of creation signify ways in which God brings peace and justice to the world in support of the poor, needy, weak, and helpless (p.125,148; Psalm 72:8-14; 15-19).

These concepts reflect the ways in which the material world gives expression to divine purpose, and principles of the kingdom are established on earth as it is in heaven and the Psalmist can beckon praise from God's works (pp.127-128; Psalm 103:22; 104:1-6), including humans (Psalm 104:14-15). All of creation works together 'in wisdom' as Paul expounds on in Colossians 1:15-20, speaking of Jesus (pp.130-133; Psalm 104:19-24).



Here, it is helpful to quote Wright directly: "'Matter' matters because it is God's 'matter,' made not as a temporary ornament for a world doomed to decay and death but as the raw material for the new world full of glory." (p.133). Matter, all of God's good creation, is flooded with God's glory and responds in glorious praise (p.134). Wright underscores the value of creation at the junction of the old and new creation which will be soaked in God's glory (p.136). In Psalm 29:1-2 stresses the active and living word as the voice of YHWH powerfully displays His glory (p.137).

The Psalms do not treat creation as evil, or as something to escape from. The Psalmists hope for a renewed creation when the Creator returns, to put it right for the benefit of all (p.139; Psalm 94:15,23; Psalms 93-99). Looking forward to the new creation, all creation is invited to celebrate (pp. 140-144; Psalm 98:7-9) and to participate in its renewal as heaven invades earth (p.145; Psalm 145:9-13).

Wright develops the above themes in the next section (pp. 145-151), bringing the discussion to this conclusion: The Psalms point to the significance of matter. Jesus entered the world of matter when he became human and through the resurrection transformed matter to an immortal physicality (p.151). Wright stresses that human bodies matter, because God made them and will remake them (pp.152-153; 1 Cor. 6:14; 1 Cor. 15:35-49).

The transformation of character through the Psalms better reflects the character of YHWH and steadies the human heart in distress (p.159; Psalm 112:1,4-8). Even though the resurrection is not directly alluded to in the Psalms it can be deduced from God's immovable love and promises (p.160; Psalm 16:8-11).

In Chapter 6, entitled: At Home in the Psalms, Wright re-emphasizes the points made in the previous chapters. Firstly, he stresses that time cannot be understood purely from a linear or cyclical perspective. It is more helpful to consider how the Psalms 'invoke the past and anticipate the future'. Secondly, he poses that the Psalms are written for the Temple as a space and place where heaven and earth meet, and the Temple represents a type of model for God's new creation.

Lastly, in terms of matter, Wright states that God is delighted in what he has created and what he will re-create. The Psalms provide the direction for worship of the creator and celebration of the anticipated new creation (p.163). In the last section of this chapter Wright offers a critique of those churches who don't embrace the life-giving aspects of the Psalms as a lifestyle (pp.163-168).

In the afterword, entitled: My Life with the Psalms, Wright gives a multitude of personal examples from his own experience with the life-giving dimensions provided by the Psalms.

This is a thoroughly moving and convincing chapter which inspired me to share the reason for choosing this book as a current book-review. My best and lifelong friend was diagnosed a few days ago with pancreatic cancer. At a loss for words, I looked into the Psalms for comfort. The comfort and peace acquired from this journey is my personal testimony of the life-giving value of the Psalms. ■

Dr Sonya Hunt

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About Sonya:

Sonya recently retired from her work as Pastoral Counsellor at False Bay Hospital and now runs a private practice from home. Her work comprises largely of cases regarding spiritual or religious trauma and existential distress.

The current search for meaning found in the Psalms, led her to N.T. Wright's "A case for the Psalms: Why they are essential". The search was motivated by a close friend's very recent diagnosed of incurable pancreatic cancer.

Sonya has been married to Patrick for more than 40 years. They share their lives and home with many people. Despite the death of their youngest daughter 22 years ago, they enjoy the blessing of a blended family of Patrick's two sons and their daughter, plus their eight grandchildren.

Boundaries (Part 22)

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

We are slowly making our way through the book by Cloud and Townsend, *Boundaries with Kids* (2002). They have a wonderfully structured way in which they flesh out the different principles to setting boundaries with our children.

Integrating these with the insights we gain from Neuroscience helps us to persevere when the going gets difficult and our children push back when we set boundaries. It needs to be reiterated that the amount of pushback is not an indication of how wrong the parent is, but first a natural response as a result of inborn selfishness.

However, this should not prevent us from allowing Holy Spirit to reveal to us whether the boundary is in line with the character of Jesus, whether it is age appropriate and whether it has been done in a relationally safe and relationally encouraging way.

Intentional parenting

By now you will have been struck by and even overwhelmed by the importance of intentional parenting! How often do we not lash out in anger or frustration – or even because we are too lazy to think. Children should never be brought into the world to fulfil parents or give them a standing in their families or the community.

Neither should children be brought into the world as an insurance policy for the parents' old age. How often do we hear people say I do not want to grow old alone, or my children should look after me when I am old. Unfortunately, I often hear parents of adult children say that they have invested a lot of time and money in their children and now the child has to "pay back" the parent for the care they received.

Christian couples should consider bringing children into the world first with membership of the Kingdom of God in mind. The main question should be: "How do we replicate Jesus through our family and our children?" Rather than being less important, the relationship between the parent and the child is raised to a higher level of importance.

Furthermore, it helps the parent to stand back and make decisions based on what really matters, versus what is comfortable, shaming, forcing the child into obedience or damaging the relationship. It would be safe to say that anything I do or say that will damage the relationship between my child and Jesus will not be a good choice.



Cloud and Townsend (2002) presents us with ten laws that will help us in the above. We considered the first law in the previous article, namely the law of sowing and reaping. This law introduced us to the difference between reality consequences and relational consequences for some behaviour. There is enormous value in understanding the difference between these two. It is such an uncomplicated, yet clear, guideline when we must decide when, what and how.

Law of reality consequences

Let us now flesh it out a bit more by considering the law of reality consequences which is linked to the first law – that of sowing and reaping.

Cloud and Townsend (2002:51–52) gives a few valuable guidelines on how to make the consequences real, yet not relational consequences:

- **Make the consequences a natural outflow of the crime**

The consequences must be clear and specific. They do not include a vague threat or even a real threat – like: "I will kill you if..." or: "If you do this, you will see...."

The younger a child is, the less they can discern that real physical killing is not intended! From experience I can tell you that children learn to fear parents through these threats. It might lead to immediate obedience, but it tends to send behaviour "underground" – the child now does not want to be caught out. It also teaches the child to see other people – and even themselves as mere objects.

The consequences should be a direct result of the transgression in such a way that the child can clearly see the relation between the transgression and the consequence.



- **Save consequences for serious offenses where the behaviour may become a bad character trait**

Would slamming a door qualify as one of these? Or leaving a cupboard messy? Or swearing at the parent? Parents should discuss these things so that they can decide in the moment.

- **Give immediate consequences**

Children should not wait till dad comes home – on the one hand it paints the mother as a weakling and on the other hand it paints the father as the big bad wolf. Children can also not wait for an extended period to hear the verdict as they will build up anxiety, resentment, self-justifying arguments, anger, or depression. When we as adults find postponement of consequences overwhelming - how much more does our children?

- **Use relational consequences only if they concern your own feelings**

This means that when you have been hurt or angered by the child's behaviour, you should express it and you should discuss with the child the relational consequences which would stem from this behaviour in other relationships. You may even inform the child that you are going to be in your room to gather yourself and deal with your own emotions before you will come out again and be able to show love overtly.

In this way the child will learn that one may express one's feelings, while receiving modelling on how to do it – one's hurt or anger is still one's property and responsibility. The offender cannot heal the hurt or get rid of the anger. The person hurt or angered still has the responsibility to deal with these. This can help children learn to set boundaries in relationship with their own friends and to not take responsibility for their friends' emotions.

- **Consider consequences as ways to protect yourself, your family and even the offender from future unhappiness**

The offender really does need to learn the law of sowing and reaping! Applying these principles consistently will also teach the other children in the household valuable lessons and take care of the often-heard complaint that one or more of the siblings can get away with murder!

- **Preserve choice as much as possible**

We cannot prevent our children to choose to transgress. Freedom of choice coupled with proper consequences



helps children to develop a healthy conscience. It is also true that people differ and thus what may be uncomfortable for one person, might not be uncomfortable for someone else. Children need to learn that only those behaviours that lead to damage to themselves, others, property, or the image of Jesus in them, will have negative consequences.

- **Investigate the reasons for the behaviour before consequences are applied**

Hiding uneaten sandwiches in their cupboard or under their bed, is different from leaving the towel on the floor. The first behaviour needs to be examined – there might be underlying uncertainties and hidden messages that even the child does not understand. Leaving the towel on the floor just because I forgot or I will do it later, does not warrant deep discussions! Throwing the suitcase down the passage after school, warrants inquiry and consequences – not for the emotions or reasons leading to the behaviour, but for the choice of behaviour to express the underlying emotions.

- **Discuss the misbehaviour with the child when the child is not misbehaving**



All of us are more open to discussion once the emotions elicited during an event have subsided. When parents have learnt to apply reality consequences rather than relational consequences, the child's emotional

responses can be dealt with more constructively and the child can be taught how to deal with these emotions in future events.

Teach healthy behaviour choices

We have discussed the importance of applying consequences to misbehaviour in detail. Let us, however, not forget to strengthen and emphasize healthy behaviour choices. Let us bear in mind that healthy behaviour is taught and not caught.

Parents should model and discuss healthy alternatives with their children and not expect them to just catch on. Due to who we are from Adam onwards, we unfortunately tend to pick up the unhealthy choices.

Bringing up children is a huge responsibility. Parents should spend much more time discussing this than browsing social media!

The next principles to be discussed are the laws of power and respect. ■

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Merry-go-round of teenagers' inner core of self-worth being at risk

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

"To everything there is a season, and a time to every purpose under the heaven: an on his own things, but every man also on the things of others" - Ecclesiastes 3:1-2 KJV

"29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way and be filled with their own devices".

- KJV Proverbs 1:29-31

Keywords: at-risk, self-worth, internal locus of control, external locus of control

INTRODUCTION

We all may find ourselves on a merry-go-round called life, in the journey towards growing up. The journey per individual is quite diverse. Some experiences are faced with more fears than how someone else might experience a similar event. A few might get up onto the merry-go-round fearless and full of optimism; another might be more careful and weary, as well as uncertain whether or not to climb up or first observe.

There is an endless delving in the core of the self, with the internal- and external locus of control in a constant tug of war.

Daniel K. Lapsley (2015) shared Piaget's life's work pertaining to the resolution of the fundamental problems of epistemology by appealing to the empirical record of how children reason about logical, mathematical and scientific concepts. On the other hand, Kohlberg provided a moral stages approach to ethical relativism; by examining how individuals construct moral meaning when faced with moral dilemmas (Naito, T. 2013).

The following article published on the 4th of August 2022 in the Huisgenoot: 'Ons kaalfoto-nagmerrie', many young teens face moral dilemmas. Each young teen wants to be popular and will go to the negative extremes of sending nude photos, in order to gain self-worth. Many teens and individuals of all ages face some or other moral dilemma.

CONTENT

Patrick A. Cox (2012), refers to the writings of Rousseau, who writes about the 'passion' that is part of each individual when faced with a moral dilemma: amour-propre - "a passion...that leads human beings to esteem themselves more highly than others, and to demand that others agree with their judgment." Furthermore, the amour-



propre is distinguished into two types: pride [orgueil] and vanity [vanité]. It is said that one hold good passions and some bad passions. Furthermore, Patrick A. Cox (2012) denotes that when one follows one's true good, one's amour-propre is in accord with one's original amour de soi, thus the true needs are satisfied. Pity is the first natural passion that considers us relative to others.

S. Mehta and D. Whitebread (2004): "One of the key elements of ethical living is autonomy. Autonomy is the capacity for self-govern-



ment. It is indicated by evidence of a child thinking for themselves, for example, in taking a minority viewpoint, or in challenging the viewpoint of others

(Fisher, 1998, pp.84-85)". Although, a young child or any person might have a construct seen as autonomy, some finds this quite difficult since each individual faces different adversities and upbringings: religion, culture, and tradition.

Moreover, it gives rise to many other constructs such as sympathy, empathy, and pity... Hume wanted to transform sympathy from a benevolent sentiment into a psychological mechanism, which forms the general principle by which we participate in the passions of others. According to Hume, sympathy is not considered any longer as an individual trait or virtue, but as a mechanism of interpersonal communication of sentiments and inclinations and as such the source of all moral distinctions: 'No quality of human nature is more remarkable,' Hume writes, 'than the propensity we have to sympathize with others, and to receive by communication their inclinations and sentiments, however different from, or even opposite, to our own' (C. Grigoriou, 2018).

The **table** below indicates the virtues as described by Aristotle, who covers some of the basic human ideas of good behaviour (N. Rosenstand:2000).

Self-management and related construct self-control, according to J. J. Mc Whirter, B.T. Mc Whirter, E.H. Mc Whirter and R. J. Mc Whirter (2004), enter into the individual's whole self, if faced with a moral dilemma. There are six problem-solving steps that tend to contribute to a more internal locus of control:

- Define the problem.
- Examine variables.

EXCESS (VICE)	MEAN (VIRTUE)	DEFICIT (VICE)
uncritical	loyal	disloyal
passive	patient	impatient
intrusive / lacks judgement	compassionate	unfeeling
feeling perpetually indebted	grateful	ungrateful
takes everything too seriously	responsible	irresponsible
stubborn	persevering	quitter
being rude	being honest	lying
strict	sets rules with exceptions	lenient
worries all the time	aware of real concerns	don't worry, be happy!
drives too fast	goes with traffic at speed limit	drives too slowly
studies too hard	studies and passes test	studies too little

- Consider alternatives.
- Isolate a plan.
- Do action steps.
- Evaluate effects.

Erich Fromm (1991) referred to "I am I"... Fromm's philosophy was that an individual might be driven to do almost anything to acquire a sense of belonging: "what could be more obvious than the fact that people will be willing to risk their lives,

to give up their love, to surrender their freedom, to sacrifice their own thoughts, for the sake of being one of the herd, of conforming, and thus of acquiring a sense of identity, even though it is an illusory one". The teenagers are at risk especially in a technological world filled by media portraying popularity of the self in sometimes a more promiscuous way. Although the focus is on the teenager behaviour and the self..., all ages are at risk towards unrealistic expectations. Gary, R. Collins (1988) states that the following widely held beliefs can have a negative impact on our true self:

"I must meet other people's standards and expectations if I am to be accepted and loved."

"Whenever I fail to reach my goals and expectations (or those of other people) I need to be pressured, shamed, frightened, or punished."

"I must seek to master my world, to be in charge, to be smart, to be the centre of my environment, and to make my own decisions."

At risk youth of any age might be seen as the victim, bully, bystander, or 'toadies' / passive bully (a type of bystander that finds interest in encouraging bullying behaviour). Michael, N., and Windy Dryden (2002) highlight the following three key insights into the eventual improvement of problems:

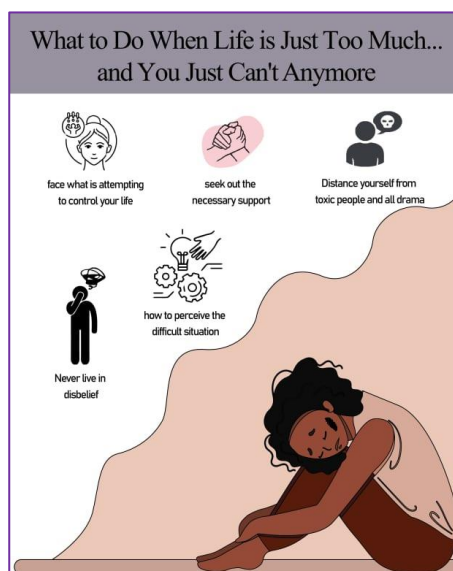
Human disturbance or upset is largely determined by our irrational (self-defeating beliefs and ideas.

The following is stated by Epictetus, a Stoic philosopher: "people are disturbed not by things, but by the views which they take of these things" - you feel the way you think.

No matter how or when we acquired our irrational ideas, we remain upset in the present because we continually re-indoctrinate or brainwash ourselves with these ideas and act in ways that strengthen them.

The only enduring way to overcome our emotional problems is through persistent hard work and practice- to think, feel and act against our irrational ideas.

Gary, R. Collins (1988) gives the following guidelines to counsellors to help in a variety of ways:



- Give genuine support, acceptance, and approval.
- Seek to develop understanding.
- Share the biblical perspective on self-esteem.
- Encourage self-disclosure and a realistic self-evaluation.
- Stimulate a re-examination of experiences, goals, and priorities.
- Teach new skills.
- Help counselees avoid destructive tendencies.
- Stimulate group support.
- Teach counselees to deal with sin.

Since, technological advances are occurring more rapidly than ever before, especially with social media applications widely available and used: our teens are more at-risk. Amidst all the challenges and multitude of changes (political, economic, social, and technological); our youth faces the challenge of becoming well-rounded and mature healthy adults.

Media influences our young people and many others with sexually explicit websites, billboards, television, and other media coverage sites.

Parental monitoring of our children's website and cell phone use is of critical importance. Our children are the future. In Proverb 22: 6 the following is said: "Train up a child in the way he should go: and when he is old, he will not depart from it". Furthermore, in Psalm 127:3 it is said that "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth".

Consider the following lifeboat scenario (<http://www.nwabr.org>)

"The ship is sinking, and the seas are rough. All but one lifeboat has been destroyed. The lifeboat holds a maximum of six people. There are ten people that want to board the lifeboat. The four individuals who do not board the boat will certainly die. This is the list of the ten people one needs to decide who will live and who might die:

Woman who thinks she is six weeks pregnant; Lifeguard; Two young adults: who recently married; Senior citizen: who has fifteen grandchildren; Elementary, schoolteacher; Thirteen-year-old twins; Veteran nurse; Captain of the ship".

Each life is considered to be valuable. Danish philosopher, S. Kierkegaard (1813-1855) states: "Each person is an individual, but only through a process of individuation – choosing to make one's own decisions and be responsible for them in the eyes of God – can a person achieve selfhood and become a true human individual. The truth

you experience when you have reached this point is your truth alone, because only you took that particular path in life" (N. Rosenstand, 2000).

Any moral dilemma faced whether it is this scenario of the lifeboat or any other adversity in life... is complicated. Jesus was and still is our Caretaker; He does not want anyone to stay behind... He wants us to stay in the lifeboat... He will always be our Lifeline through Our Lord.

Conclusion

S. Coopersmith defines self-esteem as the evaluation the individual makes and constantly maintains with regard to the own self: a personal judgment of worthiness that is expressed in the attitude which the individual holds about himself (A. M. Abdel-Khalek, 2016). "Man was created a moral (Gen 2:16-17; Eph 4:24), social (Gen 2:18; I. Cor 10:24) and purposeful being (Gen 1:28; 2:8,15; I Cor 10:31). Before the fall into sin, Adam and Eve's focus was on God. They were God-conscious. After the fall, they became self-conscious, focusing on themselves (Gen 3:7-10), C. W. Ellison writes, that the original sin was fundamentally a violation of relationship. It was not only a negating of God's authority and truthfulness, but it

was also a negating of his character. In the process of God-negation, humanity, which was made in the image of God, negated itself. We could no longer look at ourselves with unconditional self-regard. In violating our relationship with God, we cut off our central source of self-esteem and became self-centred (L. R. Thornton, 1985).

Gary R. Collins (1988) uses the following remarkable words by W. Trobisch: "Self-love is the foundation of our love for others". W. Trobisch words states that we need to find our true inner core and acknowledge that God loves us and wants us to become the best individual by accepting His Grace for us.

Cherish each moment of your child's life as a gift from God. If each parent love themselves and know that they are children of God; we can guide our youth and lesson the at-risk challenges; by starting at home.

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Lifeboat scenario (<http://www.nwabr.org>). ■

Signposts to Spirituality: Towards a Closer Walk with God

Book Review

By Charmaine L. Daniels

Trevor Hudson, Baker Books, Grand Rapids, 1995. 154 pages.

Trevor Hudson's Signposts to Spirituality is the kind of book we need more of within the evangelical theology: concise, accessible, and practical. Hudson's introduction touches on the theological method he utilises throughout, which involves ordinary people (who seek to follow Christ within the pressures), some discussion of those whose life – experiences have been scarred by the wounds of suffering and oppression, and engagement with the practical implications.



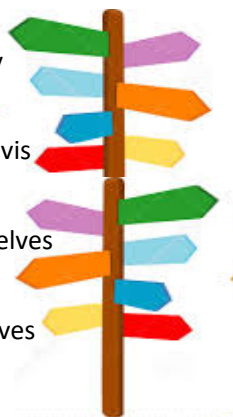
On drawing a picture of God, Hudson had come in chapter 1 (p 2) to view God as somewhat passive spectator, sitting in the balcony of his life whose applause would only come in response to satisfactory performance. His contention is that a dysfunctional picture of God had expressed itself in a dysfunctional way of living. Hudson explains that if we want to get our picture of God clearer, we must look in the direction of Jesus (p 23).

Archbishop Michael Ramsay teases out the staggering implications of this claim: "God is Christ-like and in Him is no un-Christlikeness at all". Hudson explains in the rest of this chapter Jesus in word and deed, the crucifixion of Jesus, how much God loves us, and that when our hearts and mind are touched by this great love, we are ready to explore the adventure of spiritual life. (p 30) Hudson argues that developing a Christian memory, that is centred on Jesus (p 35), requires personal engagement within the gospels.

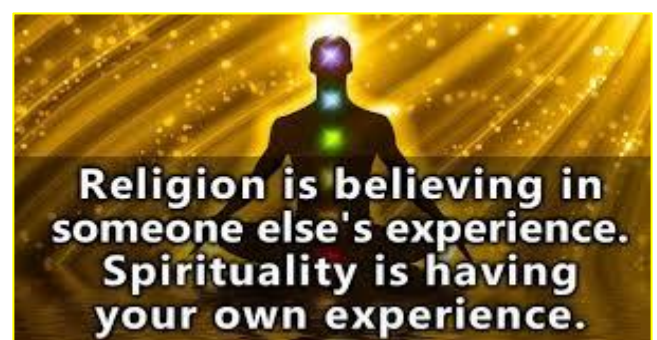
Knowing this to be true, spiritual guides throughout the centuries have encouraged Christ followers to constantly meditate upon the figure of Jesus as He is revealed in the gospels. Hudson emphasizes that the reader must understand Jesus' feelings about God, notice the way He relates to people, listen to the message, explore His view about material things and watch what He does (p 36).

Hudson seeks to offer ten signposts towards the development of a renewed spirituality:

- (1) Drawing a picture of God
- (2) Developing a Christian memory
- (3) Receiving the Kingdom
- (4) Acknowledging our shadow selves
- (5) Belonging to the family of God
- (6) Becoming holy, becoming ourselves
- (7) Loving those closest to us
- (8) Discovering God's call for our lives
- (9) Practising the presence of God
- (10) Growing into Christ's likeness.



Hudson describes spirituality as being intentional about the development of those convictions, attitudes, and actions through which the Christ-following life is shaped and given personal expression within our everyday lives. (p 15)



Consider always what meaning all this would hold for you if you were to live your life as Jesus would if He were in your place. However, fellowship with the living Christ Himself should always remain the first priority for every Christian.

Hudson makes the statement that “Remembering God’s presence in Jesus Christ, in our own personal stories and in our daily lives, signposts the way towards that memory hidden in our hearts.”

When it comes to receiving the kingdom, Hudson emphasizes that the main message is: “The Kingdom of God is at hand” (p 47). Therefore, whatever else it may be, The Kingdom is wherever the loving will of The Father effectively reigns. Hudson says that it is an eternal kind of life (p 48) characterised by the presence of grace and mercy and powerful little Easters, it is entering into orbit, as that prodigal son did, it’s all about coming home to ourselves, being reunited with family and learning to live again as a beloved daughter and son of the King.

I agree with the author and emphasize that the Bible teaches us that there are various distinguishing features that God wants to see developed in the lives of His children. Some of them can only be given to you by God, others depend to a large extent on your own attitudes and outlook on life- the better you know God, the closer you live to Him, the more clearly these characteristics will be seen in your life.

Hudson maintains that acknowledging our shadow selves is a vital prerequisite for travelling along the conversion road of the Kingdom (p 63). It praises the practical question: how does one intentionally embark upon this inner exploration in a life-giving way? Or to phrase it differently: how can we bring about a creative dialogue between Christ and the poor and crippled parts of our personality?

Hudson outlines three practical ways of getting started upon this journey, namely:

(i) Pay attention to your instant reactions:

Hudson says that we are bombarded with a wide variety of stimuli to which we are constantly reacting (p 64).

(ii) Find in yourself what you condemn in others:

In biblical language, Hudson argues that you must acknowledge the logs in your own eyes rather than focusing upon the splinter in the eyes of others (p 65).

(iii) Step imaginatively into a gospel story:

Hudson claims that gospel stories are those told about Jesus and by Him (p 67).

Regarding belonging to the family of God Hudson alerts that clearly, the climate for growth and deepening in discipleship is coming (p 71). We cannot become the persons God wants us to be without experiencing divine and

human relationships. Hudson writes that belonging occurs at three basic levels and one should pause for a few moments and ask oneself (p 73):

- (i) What are my feelings about being placed amongst fellow disciples?
- (ii) How seriously have I invested myself in this family whose foundation is all-inclusive, self-giving love in Jesus?
- (iii) What are my plans for a greater sharing in God’s household? Indeed, how am I going to make real my belonging within the dominantly of faith at three levels above?



Hudson verifies that such integration (p 73) occurs in connection with those departed family members, participating within the group life of the local congregation, and building faithful relationships with fellow-pilgrim companions. Indeed, I also realize that our faith in Jesus requires that we, as His children, should be one, that we would, like the first church described in the book of Acts 2:44, be of one mind. Hudson writes that participation within general activities of the local congregation does not automatically bring about this kind of life-sharing (p 77). Some form of small group involvement within the wider congregation seems crucial if genuine life-sharing is to occur.

Hudson is to be commended for clearly and succinctly dealing with several important questions regarding spirituality in a balanced manner that will no doubt be helpful to many Christians.

On becoming holy, becoming ourselves, Hudson emphasizes three deeply interwoven threads of holy living as the figure of Jesus emerges from the gospel (p 84)

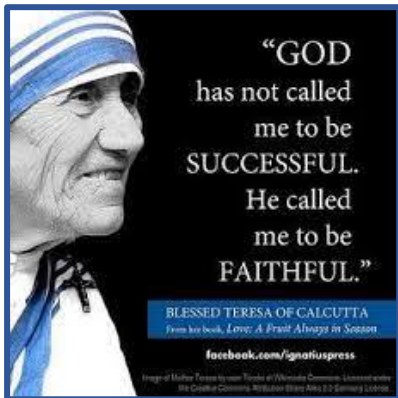
- (i) Firstly, throughout his earthly life Jesus is his own person.
- (ii) Notice secondly the way in which Jesus, the Holy Servant, relates to others (p 85).
- (iii) Thirdly, at the centre of Jesus, there lives One whom he experiences directly as Abba and whose Kingdom is His dearest passion (p 85).

Hudson says that without nurturing our intimacy with the Holy One, holiness remains out of reach, and holy men and women are those for whom God comes first. Hudson writes in the rest of the chapter that remaining open and yielding to the spirit of transformation is absolutely crucial for the serious Christ-follower (p 86), and holiness is a wide work of the spirit, a gracious gift to those who live with open hands. Paul makes this clear when he states these words: “And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another, for this comes from the Lord, the spirit “.

Knowing that my relationship with Christ has advanced over the years, I am only too aware of my failings and weaknesses, but being aware of my imperfections is exactly what indicates that I have grown in the grace and knowledge of Christ through the transformational work of the spirit.

When it comes to loving those closest to us, Hudson writes that learning to love particular individuals is an indispensable component of the Christ-following vocation (p 98).

Participating in the kingdom demands commitment. It requires sharing with others the same kind of compassion, mercy and caring that we have received from God, and as the New Testament itself states unequivocally, we must love our neighbour as ourselves (Matt. 22:39). It is imperative to emphasize that “our love should not be just words and talk. It must be true love, which shows itself in action”. Jesus unfleshed these words, His love was a love-in-action. He touched lepers, shared meals with outsiders, hugged children, fed hungry people, washed dirty feet, and ultimately laid His life down on a cross for us all (p 104).



On Discovering God’s call for our lives, Hudson starts off this chapter with Mother Theresa’s remarkable life and ministry. During a documentary that he watched, she was asked whether she does not find her work futile and hopeless (p 109) and in her typically humble fashion she replied: “I was not called to be successful, but faithful. Each one of us has something beautiful to do for God”. Her words signpost the inescapable challenge facing every Christ-follower to discern the tasks God wants him or her to fulfil.

From here on, I trust that you are going to be encouraged as Hudson highlights the discerning process that enables you and me to understand the source of a call (p 117), its content and what response is appropriate, in writing that “Personal calling implies a relationship with the One who calls”. We do not manufacture or generate our own calls. They are discovered and discerned within an ever-deepening intimacy with God. Another way of stating this is to affirm that we are called to being, before we are called to doing (p 117). He writes that personal calling unfolds slowly, like a person walking through a dark forest with a torch (p 119).

When it comes to practicing the presence of God, Hudson locates the deepest roots of our daily existence, writing that God comes to us in every moment of our lives

and in every task we do. Christ, crucified and risen, meets us whatever we live and work and play. Precisely here, amidst the ordinary and commonplace, the life of the kingdom is made available. Turning the mind in a Christward direction, keeping constantly thankful and doing everything for God constitutes a faithful response to this good news. Through practices like these, daily life is integrated into the kingdom, the divine presence is known in all findings and everyday life becomes for you and me nothing less than ‘the house of God..... the gate of heaven’ (p 132).

Lastly, Hudson states: “To be a disciple of Jesus is to grow into Christ likeness” (p 135). He writes that we are called to become like Christ. This goal for the Christ-follower is for our life to coincide with the desperate needs and challenges of our contemporary world. Hudson believes the times cry out for an unstoppable and sweeping movement of Christ likeness throughout the earth. He states that nothing else will keep human life sacred. Learning to live our lives as Jesus would if He were living in our place, is not simply the most important thing in our lives, it is the only thing in our lives. (p 146). We must reflect the glory of Jesus in such a way that everyone who looks at us, will see how great and wonderful He is.

In conclusion, the signposts in “Signposts to Spirituality” by Trevor Hudson, are also “lampposts”, and as he



touches them, they flood with the light of truth, the pathways to God that lie around us. The back is concise, clear, and charitable.

Hudson doesn’t answer all the questions or explore all the details, but he does offer a good set of principles and insights to work with in considering one’s own view. This book is a “must read” for every Christian who wants to live a Godly, practical, victorious, and fulfilled life, and who needs the world to see the image of the living Christ in His followers. This book challenges you to be a blessing to those around you and to make a positive contribution to the world in which you live.

Following a stint of 28 years in the SAPS, Charmaine completed her studies as pastor at the Cape Town Baptist Seminary in 2016.

She did an internship at Ocean Avenue Baptist Church, New Jersey, USA. ■

Notes from the Finance Office

Dear CPSC Affiliate

I trust that this message from me will find you well. I hope the relative calm of Autumn enhances your wellbeing and that you are already anticipating the joy of a lovely fire in the fireplace and bowls of steaming soup and snacks in the months to come!

Due to my position as Finance Officer all my messages are pertaining to financial matters.

I have one central vitally important theme namely the **annual renewal of the CPSC subscription**.

Payment of the annual CPSC fee was due on 31 December 2022. Thank you to the **76,43%** affiliates in good standing who have already paid the 2023 subscription up to 26 April 2023.

The flipside is that nearly 24% of our CPSC affiliates do not have 2023 CPSC certificates and are not in good standing.

If you are one of these affiliates in good standing and have received your 2023 CPSC certificate, please bear with me and take the time to still scan through my message as the issuing of the certificates forms part of the problem.

I can see that there are some recurring issues, and my aim is to address some of them.

These matters include:

1. Renewal notices and 2023 CPSC certificates not reaching you.

- 1.1. People still do not seem to realise that the sender of the annual CPSC renewal notice, as well as that of the CPSC certificate, is: admin@pastors4africa.com (a no-reply email address)
- 1.2. You can help by diligently watching your **inbox or spam folder** after I have informed you that the renewal notices will be despatched via the central system.
- 1.3. After 5 CPSC renewal cycles since 2018, I trust that the first week or so of **October is already synonymous to the issuing of the renewal notices**, and **31 December of each year is the actual due date for payment**.

2. Never received my emails?

A huge number of the emails with the renewal notice, or certificate attached, end up in spam, due to the multitude of antivirus software used.



If you have already paid but have not yet received the 2023 CPSC certificate, please contact me @ finance@cpsc.org.za.

Please remember to check the spam folders where the certificate might be hiding. It will remain there for 30 days after allocation of payment.

There are ways to prevent your emails from going to spam and I have been communicating it from the office on receipt of the payment/proof of payment.

Many affiliates contacted me to request a manually dispatched certificate. We have a costly automated system, and I am trying my level best to utilise it optimally.

Please try and help me by making these changes to your email system:

2.1. Gmail addresses:

Unmark an email as spam in Gmail:

- You can remove an email from Spam if it was incorrectly sent to spam:
- On your computer, open Gmail
- On the left, click **More**. Click **Spam**. Open the email. At the top, click **Not spam**.

Tip: To stop a message from being sent to Spam in the future, you can:

- Add the sender admin@pastors4africa.com to your Contacts.
- Click on the Google Apps button between the gear icon and the Google account icon in the top righthand corner of the page.
- Click on "Contacts" and then click on "Create a contact" on the left, add a name (Pastors4Africa) and add admin@pastors4africa.com to the correct fields in the window that appears.
- Filter these messages.

2.2. Domain linked email addresses:

Tip: Safe Senders list: To stop a message from being sent to spam in future on Outlook or similar email addresses:

- Right click on any unopened email in your inbox.
- Hover over the Junk button. Different options will be available.
- Click on "Junk E-mail Options", at the bottom. A new window will open.
- Click on the second tab "Safe Senders".

- Click on “Add” and add the admin@pastors4africa.com E-mail address as well as the @pastors4africa.com domain name.
- You can also add admin@cpsc.org.za and finance@cpsc.org.za to the list to ensure that future e-mails from our two CPSC offices will reach you.
- The comforting message under the safe Senders tab reads: **E-mail from addresses or domain names on your Safe Senders list will never be treated as junk mail.**

3. Fraudulent intermediaries

Some of our CPSC affiliates received an email from a **third-party intermediary claiming that you should pay your CPSC annual fee** to them.

The ACRP CEO Dr Gerhard Botha’s official reply to this matter is as follows:

24 April 2023

Dear CPSC affiliate

We have received enquiries regarding payments to CPSC that will be administrated via a third party.

Please be advised that any and all communications re CPSC payments and fees must directly be directed to the CPSC Financial Officer, Anita Snyders. Anita can be reached at finance@cpsc.org.za.

No organisations or institutions are, or will be, acting as intermediaries!

Administrative communication regarding CPSCPD points, affiliation, conference information, etcetera, should still be directed to Ilse Grünwald at admin@cpsc.org.za or 0727051183.

Thank you.

Kind regards

Dr GP (Gerhard) Botha – ACRP CEO

4. A very serious reality is that if your annual fee is still outstanding, **you stand a chance of being suspended on 30 June 2023 if still unpaid.** SAQA regulations stipulate that affiliates **need to be suspended** if the annual subscription is **more than six months in arrears.**
5. SAQA also has a regulation on **being in good standing.** Any affiliate with an outstanding annual subscription **is already no longer in good standing**

as the annual subscription is already more than 3 months in arrears.

6. Another reality is that if your **CPSC annual fee is still outstanding and you are registered with CPSC on levels 5, 6 and 7,** your **contact details need to be removed from the CPSC website** as we cannot advertise affiliates who are not in good standing.
7. Fact: If you have not paid the annual fee, **you do not have a valid CPSC certificate.**
8. There are **certain realities** regarding the **2023 renewal** of your CPSC subscription and I am repeating them as they are vitally important:
 - The **2023 annual subscription** was already **due on 31 December 2022**
 - Your **2022 CPSC certificate** has already **expired on 31 December 2022**
 - **31 March 2023 was the final date for affiliates with unpaid subscriptions to still be in good standing.**
 - **You may not work under the auspices of CPSC if you are not in good standing.**
 - **30 June 2023 is the final date after which I will have to suspend affiliates with outstanding 2023 subscriptions.**
 - **Payment of the annual fee is imperative to be in good standing again and being in good standing is a specific SAQA requirement.**
 - **Annual renewal notices:**

The **2023 annual renewal notices** were sent to your email address on our system by the central accounting system on 5 October and 28 November 2022 as well as on 28 January 2023 and 21 March 2023.

Please contact me at finance@cpsc.org.za if you have any **questions regarding your 2023 renewal or if you need a copy of the renewal notice.**

9. Payment correspondence to expect

After receipt of the annual payment in our Nedbank account, I allocate the payment on the ACRP central accounting system and activate the 2023 CPSC Certificate to be sent by the system. I always **activate the certificate twice** to improve your chances to receive it.

You will receive an “**allocation of payment**” email from the central system from admin@pastors4africa.com confirming receipt and allocation of the payment and **another email from the same email address** with the attached **2023 CPSC Certificate.**

Very important:

- Please note that these two emails will both come from admin@pastors4africa.com, but with cover letters from me. If you **reply** to this email address, the reply will be rerouted to me at finance@cpsc.org.za.

➤ NB Please do not send new emails to the admin@pastors4africa.com email address as only replies are rerouted to me, but not any new emails sent to this email address. *This is an unattended email address.*

- Please also note that after the “allocation of payment” notification, the **2023 CPSC certificate** should follow **within a few minutes or at least within the next hour**. If you have not received the certificate within 24 hours in either your spam or inbox, please contact me because I must then activate it again.
- Unfortunately, the **email with the certificate attached is overlooked easily**, as it **often goes to spam due to the attachment and the various anti-virus programs** used by our affiliates.
- The subject of the second email is **“Re: ACRP Certificate”**

10. Important:

I still have the two unidentifiable unallocated payments received before, with no reference whatsoever and which I could not identify or allocate.

Please let me know at finance@cpsc.org.za if you have perhaps paid and not received any notification of “allocation of payment” or your certificate.

Thank you if you have already paid, you are therefore in good standing.

Thank you in advance for attending to payment of the annual renewal of your CPSC subscription at your earliest convenience if still unpaid.

Your most urgent attention will be highly appreciated as we need you to always remain in good standing.

Warmest regards and blessings

Anita ■

CPSC Spring Zoom Conference: Information for Attendees

Conference date: Friday 1 September 2023

We have decided on an open conference. Presenters will be chosen by the **15th of June 2023**. Their names and topics will be shared ASAP thereafter.

Conference links will be distributed on **28 August 2023**, but only to those attendees whose payments already reflect in the bank.

No admin re the conference will be attended to after the **28th of August 2023**. ***Therefore, it is imperative that all attendees:***

- Submit the **correctly completed and compulsory Registration Form** and **Proof of Payment** to Anita at finance@cpsc.org.za by **18 August 2023**.
- This is **vitaly important** in order to add every CPSC Conference Attendee onto the Conference Register!
- Have opened a **personal Zoom account** prior to the CPSC Conference.
- Have -- and use -- their **own Zoom password** to join the Conference.
- Use the same email address to register for the CPSC Conference as the email address that was used to open the Zoom account!
- Familiarise themselves with the **Zoom and log-in processes BEFORE** the morning of the CPSC 2023 Conference!
- **Join the Conference early enough** (from 08:15) to allow themselves sufficient time to log-in.

Earning CPSC CPD points

- **8 CPSC CPD points** are available of which **2** will be for ethics: The 8 CPSC CPD points will be awarded to those

attendees who attended the CPSC Spring Zoom Conference for a **substantial number of minutes**.

- **Non-attendees**, or those who did not attend the conference for a long enough time, will need to **complete a questionnaire** to receive the 8 CPSC CPD points.
- Attendees must join the Conference early to allow for enough time for the process of logging in and connecting, and for the opportunity to join our **compulsory breakout rooms**. **Attendees will need to join their allocated breakout rooms to be awarded CPSC CPD points**. The Zoom system will keep track of attendance times as well as of participation in the breakout rooms.

Links to the Conference

2 links to the CPSC Conference will be distributed on **28 August 2023 to registered conference attendees** whose **registration forms** were received by the **18 August 2023** and whose payments reflect in the bank account:

1. *A link to the Dropbox to access the documentation made available by the presenters, and*
2. *the CPSC Conference Zoom link.*

Attendees meeting the requirements will receive a **2023 CPSC Spring Conference Certificate** if requested on the registration form.

Late registrations and individuals who did not attend the full conference will receive links to the recordings and presenters' notes, as well as a **compulsory questionnaire** to complete.

Fees

Affiliates: R250

Non-affiliates: R500



Programme for 1 September 2023 Conference:

08:15	Zoom link opens
08:45	Opening
09:00	Presenter 1
10:00	Presenter 2
11:00	Presenter 3
12:00	Presenter 4
13:00	Lunch break
13:30	Roundtable discussion: Ethics
14:30	Presenter 5
15:30	Closure



Date	Activities achieved by this date
Last week March 2023	Registration forms distributed.
Thu 15 June 2023	Presenters chosen. Names of presenters and topics to be communicated with CPSC affiliates ASAP.
Fri 18 Aug 2023	FINAL day to submit completed Registration forms & Proof of Payment to finance@cpsc.org.za
Mon 28 Aug 2023	Links to Zoom conference and documents distributed CPSC Affiliate to ensure that his/her own Zoom account has been sorted out.
Tue 29 Aug - Thu 31 Aug	The Admin and Finance personnel will not be available for any conference enquiries
Fri 01 Sept 2023	CPSC SPRING ZOOM CONFERENCE - CPSC Office personnel will be unavailable
From 4 Sept 2023	Recordings distributed to affiliates who did not attend the conference for a long enough period of time. Certificates distributed

CPSC Spring Zoom Conference: Information for Presenters

Conference date: Friday 1 September 2023

Last date for submission of proposals: 31 May 2023.

We have decided on an open conference. You are welcome to choose your own topic -- *as long as you adhere to the broader theme of Christian/Pastoral Counselling.*

You need to be present on 1 September 2023 for an in-person presentation with a slide show.

- Please note that our affiliates comprise of young and old, the educated and less educated, the experienced and less experienced, students and professors, and everything in between. Kindly keep your presentations on a level that will be clear to all.
- After the 35-minute presentation, there will be a 10 to 15-minute Q & A session.
- It is compulsory for all the presenters to have enough data and a strong Internet connection with a back-up plan in case of loadshedding.
- Presenters will receive double the amount of CPSC CPD points (i.e., 12 CPSC CPD points) for preparing and delivering a presentation **IF also present for the full conference.**
- Presenters will also receive 2 Ethics points, *if present throughout*, for a total of 14 CPSC CPD points.
- If the presenter cannot be present for the whole day, he/she will receive 6 CPSC CPD points.

- Presenters do not need to pay the registration fee to take part in the Conference but need to fill out the Registration form to receive the CPSC CPD points.
- Presenters must provide their slides in both PowerPoint and PDF file format.
- Please do not submit very large files with excessive graphics. Please limit the number of words per slide. No last-minute changes to the slides will be allowed. The slides will also serve as a back-up if any hitches should occur.
- Presenters need to record their presentations and submit the recording/s before the 18 August 2023. A Zoom link will be provided for the recording/s. After the conference (during which each presentation will also be recorded), the presenter can choose which presentation should be used to distribute to later viewers.
- Presenters will receive an honorarium.
- Presenters will need to sign a consent form for their documentation to be made available to registered attendees, as well as for their presentations to be recorded and distributed to registered affiliates who could not attend the live presentations.



- The above-mentioned forms must reach Ilse by 12 August 2023.
- Presenters need to submit an article in Word format of 600 words or more WITH a photo AND a short bio to be placed in the November/December 2023 edition of the CPSC Notes. These articles should reach Ilse at the Admin office no later than 30 October 2023.
- Presenters must provide 2 to 3 yes/no or multiple-choice questions WITH answers regarding their presentations. These will then form part of the questionnaire that affiliates who cannot attend the live presentations will need to complete to receive their CPSC CPD points. The questions need to be submitted to Ilse at the Admin office no later than 12 August 2023.
- Presenters need to submit a bio – *not a CV!* – for the MC (Dr Candida Millar -- Counselling Team Leader at SATS) to use as introduction before the presentation.
- This bio should be a paragraph or 2 of 200 – 300 words that *must include at least one interesting fact about the presenter nobody knows about* and needs to reach Ilse at the Admin office by 31 July 2023!
- The definite final day for submitting the slides, pre-recording/s and all the other information/documentation as stated above, is the morning of 18 of August 2023.
- *Presenters MUST be available to log in on Wednesday, 30 August 2023 at 20:00, for a trial run.* During this session Internet, Video and Audio connections and share-screen abilities will, e.g., be tested.
- Presenters also need to register in advance for this conference. A link will be sent for you to click on. After you have gone through the registration process, you will receive a confirmation email containing information about how to join the conference.
- Presenters must open a personal Zoom account prior to 30 August 2023.
- Presenters must have and use their own Zoom password to join the Conference.
- *Presenters need to use the same email address to register for the CPSC Conference as the email address that was used to open the Zoom account.*
- Presenters need to familiarize themselves with the Zoom and log-in processes.
- Presenters not already present in the Zoom meeting need to log in at least 15 minutes before the presentation is scheduled to start. This is to ensure that any glitches can be addressed immediately.



Notes from the Admin Office

Dear CPSC Affiliate

We are almost halfway through 2023! Am I the only one who feels as if the years are getting shorter?

I trust that your year so far has been a good one. Please remember that we have a CPSC prayer group, and you are so welcome to inform me, should you need prayer.

The month of June could have been named after the Roman goddess Juno, patroness of marriage and the well-being of women. Another possibility, however, is that the name "June" is derived from the Latin word "*juvenis*" (youthful/ young), as the young members of that society were celebrated during the month of June.

On the 16th of June 1976 between 5000 and 15000 students walked out of their schools in Soweto, Johannesburg, and assembled for a march towards Orlando Stadium. Along the path, police formed a wall and demanded that the crowd disperse.



When the protestors refused, police fired tear gas. In the ensuing chaos, a police dog was killed, and the police opened fire on the marchers. One of the casualties was 12-year-old Hector Pieterse, who has become the international symbol of the brutality of apartheid, and of the oppression experienced by black South Africans.

On **Youth Day** South Africans commemorate that fateful day and celebrate the role the youth played in the history of South Africa. Awareness campaigns, public discussion forums and historical education events have all become popular ways to encourage better conditions for young people and to ensure that the South African youth continue playing a significant role in the country's future.



We do not just celebrate the youth in June -- we also have the opportunity to praise and thank a certain section of the older generation: Wishing all the amazing CPSC Dads a lovely and relaxed **Father's Day** on Sunday, the 18th of June!



I found the following amusing and true story about a very clever (cunning?) dad in a *Reader's Digest* of some years ago:

"We grew up above my father's tavern. When we were kids, we would race each other down the stairs every morning to sweep up the bar and find the change customers had dropped there during the previous night.

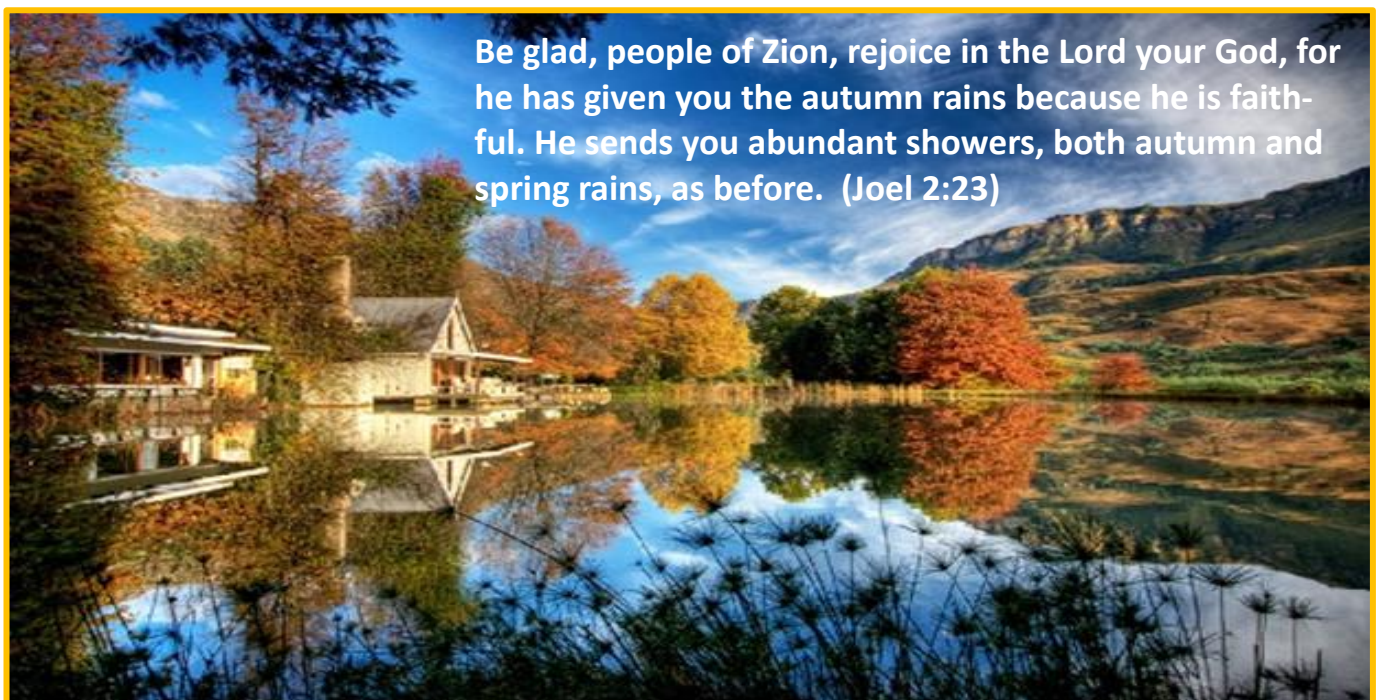
Years later, as an adult, I found out that my father would



throw a few coins over the bar for us to find in the morning. It cost him only a dollar a day to have us fight to be the first one to clean the bar...."

Wishing you all a blessed second half of 2023!

Warmest regards
Ilse



Be glad, people of Zion, rejoice in the Lord your God, for he has given you the autumn rains because he is faithful. He sends you abundant showers, both autumn and spring rains, as before. (Joel 2:23)

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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