



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 25 – August 2023

Agape love in counselling

Dear Affiliates,

Agape love is the most powerful form of love, as it reflects God's love for humanity. In Christian counselling it refers to the ability to show a compassionate and unconditional form of love to counselees. In Greek, the word *agape* is contrasted with other forms of love, such as *philia*, a friendship love and *eros*, romantic love.

In Christian beliefs, agape is considered the highest form of love, exemplified by the love of God for humanity. It is a pure form of love that transcends personal expectations and does not depend on the worthiness of the recipient.

The application of agape love in counselling can be explored in terms of building trust, creating a space for emotional healing, and strengthening the therapeutic alliance between counsellor and the counsellee. By expressing genuine care, counsellors create a nurturing space for counselees to explore emotional losses and vulnerabilities.

By expressing unconditional acceptance, non-judgmental attitudes, and empathy, counsellors make counselees feel valued and fosters a sense of emotional safety. It gives them the opportunity to delve into deeply rooted issues that they can face and process. This would help to further the counsellee's transformation into the image of Jesus Christ.

Ethical concerns should be considered, and counsellors should maintain professional boundaries. The expression of agape love should be balanced with objectivity, a well thought out treatment plan and assessment of progress procedure, and respect for autonomy and self-determination. Cultural sensitivity should be implemented, especially when a counsellee is not supportive of the integration of spiritual or religious beliefs. In everyday life, agape can be expressed in acts of kindness, empathy, going the extra mile and promoting the welfare of others. It is a guiding principle for ethical behaviour that guards a person against selfish or self-serving love.



In 1 Corinthians 12–14:40, Paul described various spiritual gifts and explained how these gifts should be used to benefit the congregation. He encouraged the Corinthians to strive for the greater gifts and ends chapter 12 by stating that he will show them a more excellent way.

1 Cor. 12:31 "But strive for the greater gifts. And I will show you a more excellent way."

He then proceeds to discuss agape love in chapter 13:1-13. Verses 4-8 provide a list of the qualities of love, including that

love never ends. In verse 13 he made a profound statement: "And now these things remain, faith, hope, and love. But the greatest of these is love."

Paul's teaching on love, leaves no doubt about the powerful role of agape love in human relationships. The qualities of love should be expressed by the counsellor and integrated in the counselling process to empower counselees and build resilience in the face of challenges. The counsellor embodies agape love by providing consistent support, encouragement, unconditional acceptance, and by helping counselees to develop coping strategies, personal agency, and to reframe their narratives. Counsellors should caution against over involvement and burn-out and implement healthy selfcare strategies.

I encourage you to read and study 1 Corinthians 13:1-13 again and contemplate the qualities of agape love and how it impacts your own life as well as others in your ministry. The integration of agape love in trauma counselling offers a transformative approach to both counsellee and counsellor. Paul's emphasis on agape love highlights the lasting transformative power of loving people the way God loves us.

May God bless you abundantly, "so that in *all* things at *all* times, having all that you need, you will abound in *every* good work." (2 Cor. 9:8).

Prof Nicolene Joubert
Chairperson: CPSC

CONFERENCE NEWS

CPSC Spring Zoom Conference - Friday 1 September 2023 at 08:15

Please join us for this thought-provoking Zoom conference!

The conference theme is
Christian Counselling and Restoration.

Our presenters are (in no particular order):

- **Dr Heidi Human:** Sink or Surf: What makes working with adolescents different?
- **Dr Mercy Manyema:** Counsellor Burnout and Selfcare: Practicing what we Preach
- **Dr Hanlie Meyer:** Integrating Scripture Truths with Scientific Insights in Counselling
- **Dr Katherine Morse:** Being Reconciled to Self – A Key to Spiritual Healing and Freedom
- **Mr. James Wetton:** Counselling and Care within the Reach of Dementia

CHRISTIAN COUNSELLING AND RESTORATION



CPSC 2023 Spring Zoom Conference:
1 September 2023

An interesting **roundtable discussion** will take place after the lunch break. CPSC Executive members will address a few of the challenging ethical questions regarding pastoral counselling that the attendees of the conference had submitted.

We are happy to announce that **Dr Candida Millar** has agreed to again act as Conference MC!

Conference fees:

Affiliates: R250

Non-affiliates: R500

Presenters: FREE

Conference Programme

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

Final date for conference registration

To allow CPSC admin to add every CPSC Conference attendee on the conference register, please submit the correctly completed and compulsory Registration Form and proof of payment to Anita at finance@cpsc.org.za by **18 August 2023**.

CPSC Office personnel will not be available on Friday 1 September 2023

8 CPSC CPD points are available, two of which will be for ethics. Attendees should:

- Familiarise themselves with the Zoom log-in process before Friday 1 September already.
- join the Conference early to allow for enough time for the process of logging in and connecting, and to join our compulsory breakout rooms, to be awarded CPSC CPD points.

The Zoom system will keep track of attendance times.

The necessity of a holistic approach towards diseases and healing

By Prof Wentzel Coetzer of North-West University

The medical practitioner, Dr Gabor Maté, in his book, *When the body says no* (2019), emphasized the close interaction between the human body, emotions and spirit. He suggests that the aim of his book is, among other things, to hold up a mirror to the stress-driven community at large, so that we can see the many unconscious actions with which we actually contribute to the creation of the diseases that torment us.

Linked to this theme is also a very informative article by Dr Oakley Ray (2004) from Vanderbilt University. He states at the beginning of his article that with its content he moves basically beyond the conventional boundaries of the traditional approach to psychology and health.

In terms of solutions, he endeavours to focus on a new perspective regarding health and illness, life, and death. In this regard he points to authors in the literature who have already indicated since the 1980s that there is a new transformation regarding the approach towards the relationship between thinking and good health, as well as thinking and illness. As for this new approach, he says, *"In many ways it's nothing short of a revolution."*

The table down below sets out the various components of this transformation and new perspective on healthcare models.

- The column "Past" describes the biomechanical or biomedical model – the traditional model.
- The column marked "Future" represents the new proposed approach – the biopsychosocial model.



Hippocrates already in 377 B.C. said that it is better to know the patient who has the disease, than it is to know the disease of the patient. The implication is that the patient's personal story and circumstances are critically important.

At about 200 B.C., Galen said that about 20% of the patients who came to see him, had real physical causes for their symptoms, while the rest's symptoms were more related to the emotional and psychological dimensions.

According to Ray (2004:30) it seems that this trend has never really changed since. He points to recent research regarding medical clinical patients, which indicated that only about 16% of them complained about symptoms that had a full biophysical cause.

Psychoneuroimmunology

There are four information processing systems in the human body that are constantly interacting: The mind, the endocrine system, the nervous system, and the immune system. These four systems communicate with each other on an ongoing basis and the scientific paradigm that incorporates all four of these systems is nowadays referred to as *psychoneuroimmunology* (Quinlan, 2006). The implication of this close interaction is that if damage were to occur to the immune system, then it would lead to an increase in infectious diseases. The stress associated with exams can weaken students' immune systems, leading to more infections and diseases.

Fundamental to the understanding of the *biopsychosocial* approach to disease is the awareness that three of these four mentioned systems, namely the nervous system, endocrine system, and immune system, have receptors on critical cells that can receive information from the other two systems.

The mind is the functioning of the brain. Our thoughts, our feelings and our beliefs are ultimately nothing more than chemical and electrical activity in the nerve cells of the brain. Any experience in the mind and thoughts can ultimately change our biology as well (Goodkin & Visser, 2000; Jackson Nakazawa, 2015:28).

Healthcare models

Component	Past: The biomechanical or biomedical model	Future: The biopsychosocial model
Focus	Fighting the disease	Building health
Emphasis	Environmental factors	Behavioural factors
Cause of illness	Pathogen (eg. bacterium or virus)	Host-pathogen interaction Additional role players
Role of the patient	Passive recipient of treatment	Actively involved in treatment and health
Patient's personal convictions and viewpoints	Irrelevant	Critically important
Physician's role	Determine the treatment and healing process	Co-worker in the treatment and healing process

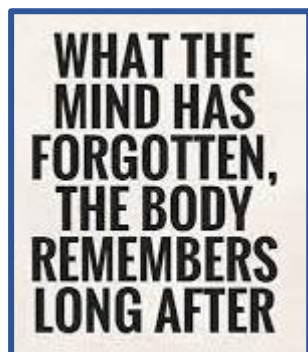
Your thoughts make a difference – for better or worse. In 1998, Eric Kandel (who received the Nobel Prize in Physiology and Medicine in 2000) described the basic mechanism by which views and beliefs eventually become biology. He described the process whereby the electrical activity in the brain (thoughts) are converted into long-term changes in the body (Kandel, 1998:457).

Body memory

Regarding unprocessed trauma as well as its impact on the body, the aspect of 'body memory' is described by Peter Levine (as cited by Wylie, 2004:12) as follows: *"Trauma is locked in the body and it is in the body that it must be accessed and healed."*

Fredrickson (1992:93) distinguishes five different forms of memory, of which body memory is one. The human body reacts to anything that happens to him/her, and in this respect body memory is usually a physical manifestation of an unprocessed incident from the past. The more significant the incident, the greater the impact on the body. What the brain experiences is, in a certain sense, also experienced by the rest of the body (Ziegler, 2002:47,53).

In her book, *The body remembers*, Rothschild (2000:28) distinguishes between explicit and implicit memory. It is especially in relation to the latter that disturbing bodily sensations are sometimes experienced when a body memory is activated. This type of memory functions from communication network of the body's nervous system. While the conscious mind could have forgotten certain traumatic events in the past, the body still remembered.



In one of the classic works on trauma counselling, *Trauma and recovery*, Judith Herman (2001:45,167) gives two striking examples of body memory. The first is about a man who for years sporadically experienced a numbness, pain, and coldness from his waist down. In counselling, it emerged that years before he had been drifting around in cold water as a sailor for many hours after the ship he was on, sank. The second example concerns a woman who was molested by her father as a child. In later years, she experienced a back problem that became so serious that an operation was planned. It also seemed that when she felt neglected or angry, or even visited her parents' home, the problem worsened. After receiving counselling, it resulted in dramatic improvement.

Determining factors regarding illness

Numerous studies have confirmed the influence of genetic factors regarding the possible development of diseases. Studies also confirmed the role of personality as a possible contributing factor to illness, as well as lifestyle and environmental factors (Jackson Nakazawa, 2015:31). A person with an infection has a pathogen as causing factor, affecting the development of the disease. The research indicates that an infection will not necessarily always develop into a specific disease - it depends on the disposition of the individual's body, as well as environmental factors (Maté, 2019:125).

The role of stress

The development of stress is impacted by the environment and the individual's coping skills. Intense stress is experienced when there is an unequal relationship between the individual's survival techniques, and the demands of the environment that the individual is confronted with.

As stress affects the immune function, the person may be more vulnerable to a disease (Van der Kolk, 2014:240). Furthermore, it is not so much the survival techniques of the individual, but rather what he/she *believes* regarding their own abilities and resources. The determining factor is therefore the *perception* of the individual regarding their situation.

Hans Selye (1978) who introduced the concept of *stress* said: *"It's not what happens to you that counts; it's how you handle it."* The balance between the individual's survival techniques, and the demands of the environment determine the psychological equilibrium or dis-equilibrium.

Strong hope and less despair

If we were to focus on improved health and longevity, then a strong hope and much less feelings of despair and hopelessness are critically important factors (Wolynn, 2017:217). Our way of thinking can thus make a dramatic difference, and there is a lot of data to support this viewpoint.

One study dealing with coronary heart disease, for example, has shown a link between, on the one hand, pessimism, and feelings of hopelessness, and, on the other hand, a risk for heart disease. This study, which spanned 30 years, indicated that a pessimistic life approach was significantly associated with more physical problems and a higher mortality rate (Amen, 2020:77,80).

Anthropological evidence also suggests that views and expectations may play a major role in relation to illness and death; or on the other hand, may contribute towards health and healing.

The importance of 'brain reserve'

Daniel Amen (2020:68) refers to 'brain reserve' as the extra cushion of brain function you have to help you deal with all the stress life throws at you. The more brain reserve you have, the more resilient you are and the better your brain can handle the aging process to keep 'mental health' disorders at bay. According to Amen a growing body of science is showing that even before you were conceived, your parents' lifestyle habits were laying the foundation for your overall wellbeing and physical and mental health. In this regard, the life history of the counsellee their family and the use of a genogram can be of great benefit.

Your inner world

Another determining factor regarding illness and health, is that of inner sources. It is about a set of views and perspectives that each one of us acquires as part of the process of growing up. Rather than *facts*, these sources are beliefs, assumptions, and expectations. Perhaps the best example in this regard is the question that may be asked of each child at some point regarding a half glass of water: is the glass half full or half empty? The child's answer could give an indication of how they see the world, as well as their expectations regarding the future (Vaillant & Mukamal, 2001; cf. also Jennings, 2018:137). In this regard Gregory Jantz (2021:85) makes the following important remark:

"Medication can calm the storm to facilitate effective treatment. But ultimate success will always depend on the indispensable factors of desire, determination, and dedication to a brighter future – things that only you can provide."

Social support

Numerous studies have shown that a larger social support system through interpersonal relationships indicates a lower mortality rate (Ray, 2004:33; House, Landis & Umberson, 1988).

Diseases

Research has confirmed that aspects such as adequate exercise, fitness, rest, and the right nutrition, all contribute to counteracting the debilitating influence of stress. There are even research results that indicate that the immune system as well as a person's capacity to resist certain diseases such



as cancer, can be positively influenced by exercising correctly, eating healthily, and eliminating stress (Minirth & Byrd, 1994:74).

Ray (2004:36) also points to research that confirms that a person's psychological attitude towards a disease such as cancer (and any other disease) can have a great influence on its eventual course.

The value of speaking, writing, and emotional ventilation

Studies have shown that when people talk about their problems and their anxiety, they feel better, function better and experience fewer psychological symptoms. Dr James Pennebaker (2016) found that exposing our deeper thoughts and feelings can have significant health

benefits in the short and long term.

For example, he asked students to write or speak anonymously on their experiences including traumatic experience for a few days. This led to improved moods, a more positive outlook on life, and improved physical health. Those who showed the best progress were also those who wrote and talked



about topics they had not discussed with anyone previously. The results of this study confirmed that the verbalisation and 'opening up' of the data surrounding such trauma simultaneously resulted in improved immunity as well as improved physical health. In this regard Rothschild (2000:173) makes the following important remark, "*Language bridges the mind/body gap, linking explicit and implicit memories.*"

Unprocessed emotions can cause physical problems

Minirth and Meier (1990:16) point to the fact that stress generally tends to create a physical condition where diseases can easily gain a foothold. For example, this can lead to a variety of psychophysiological diseases such as stomach ulcers, colon inflammation, and high blood pressure. Stress can also slow down the rate at which the body recovers after an infectious disease or surgery.

Ray (2005:34) points to several studies that show the positive correlation between intense stress and the increased possibility of infection in the upper respiratory tract.

Painful memories from childhood



According to Ziegler (2002:48), research has confirmed the existence of a crucial connection between trauma during childhood, and physical disorders during the later years as an adult.

Vincent Felitti (2002) studied 17,500 members of the Kaiser Foundation Health Plan in San Diego over the course of 50 years.

The study compared current adult health status with eight categories of traumatic childhood experiences. Felitti found that generally there was more focus on the tertiary consequences downstream, while the real primary issues (such as unprocessed trauma and stress from childhood), are well protected by social convention and taboo. The focus is primarily on the smallest part of the problem with which the physician is comfortable with and where medication can be prescribed.

The immune system

Quinlan (2006:7) emphasizes the close chemical connection that exists between emotions, that could include all forms of stress - good or bad, and the control systems of the endocrine and immune systems through the central nervous system. He emphasizes the importance of expressing emotions in appropriate verbal and physical ways. Lack of this expression may result in the excessive secretion of epinephrine, that may weaken the immune system, with an increased potential for disease (cf. also Backus, 1998:78).

The role of genetics

According to Meier *et al.* (2005:31) 50% of people have a genetic predisposition to mental health problems. In this regard, the following four chemical substances in the brain play an extremely important role: serotonin, norepinephrine, dopamine, and GABA (gamma-amino butyric acid). Factors such as depression, stress, and trauma generally have a negative influence on the levels of these four ingredients. Of these four, Meier *et al.* (2005:45) regard serotonin as the most important chemical component of the body.

"Without adequate serotonin in our brains, we cannot even experience love, joy, peace, patience, gentleness, meekness, humility, self-control - the fruit of the Spirit."

The researchers point out that 50% of people have a higher-than-average tendency to deplete serotonin levels as a result of stress. Sadness and anger that are bottled up inside, contribute to the depletion of serotonin, which in turn can lead to intense clinical depression (cf. also Van der Kolk, 1994:256).

Some conclusions related to pastoral counselling

- The pastorate is faced with the challenge of bridging the gap between body and mind, which has grown larger over time. In this process, there will have to be a renewed focus on the Biblical approach to man as a holistic being. As part of such an approach we shall have to focus on the life story of each counsellor.
- There is also a need to further develop the biopsychosocial model by incorporating the pastoral/spiritual dimension as an additional category. The model within the Meier clinics in the USA can serve as an example of such a holistic, comprehensive, and multi-disciplinary approach where full recognition is given in the therapeutic process to the interaction between the *physical* (medical), *spiritual* (pastoral) and *emotional* (psycho-logical) dimensions.
- We must guide our counselees regarding Biblical thought patterns, as our thoughts can change our biology. Romans 12:2: "... [L]et God transform you inwardly by a complete change of your mind..."
- Feelings of rejection as well as unprocessed emotions since childhood turned out to be of particular importance (the death of a parent, abuse, mourning processes that were never resolved, etc.). These must all be identified because possible consequences could have been addictions, obesity, coronary heart disease, and cancer.
- The suppression of stressful emotions such as fear, anger or bitterness has been shown to have the potential of weakening the immune system with consequent increased susceptibility to illness. Some Christians tend to suppress these "inappropriate emotions". From a pastoral perspective, it is therefore essential to be aware of such beliefs and to encourage counselees to avoid all forms of denial.
- In counselling victims of trauma, we must be aware of physical reactions (*body memories*) as a possible result of unresolved trauma. We should work through the trauma and then also focus on such reactions through prayer.
- When working through the life stories of counselees, all incidents and factors that contributed to stress must be identified and addressed. Their beliefs regarding their own abilities and resources must also be explored and correlated with Biblical principles.
- The counsellor must also identify any feelings of despair and hopelessness – these could be debilitating factors regarding the immune system of the body. The level of 'brain reserve' must also be identified and all negative factors addressed.
- All negative beliefs and assumptions and expectations must be rectified according to Biblical principles.

- Regarding the cardinal role of a support system and social network, the church and small groups can generally make a decisive contribution - loneliness and isolation can be emotionally, spiritually, and physically debilitating.
- Counselees must be encouraged to write and talk about painful topics that they had not discussed with anyone previously – afterwards all such painful detail can also be focused on in prayer. ■

SOURCE LIST

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Book Review: Facing the storm: Using CBT, mindfulness and acceptance to build resilience when your world's falling apart Part 1

By Arianna Wartmann

Author: Dr Ray Owen

Publisher: Routledge – 1ST Edition (2011)

ISBN: 978-0-415-67659-5

Dr Ray Owen is a Consultant Clinical Psychologist and Health Psychologist with over 30 years' experience in Hospital, Community and Hospice settings.

How often do our clients enter the counselling room with problems that even to us seem far too big to handle! Dr Owen uses the analogy of a Gale warning and



how our first reaction is to freeze but once we have accepted the reality, we can start to get ready for the storm. And as counsellors this is an important part that we can play in our interaction with our clients.

FACING THE STORM is a self-care book which aims to assist readers in dealing with the life changing events and recovering in the face of adversity. In most of these difficult situations, from a separation, retrenchment and death, the

details may differ but that some things are common:

- Life is likely to change for the worse
- It is likely to be stressful
- There is not much (now) one can do to prevent the Storm
- And there may be important details (e.g., of a terminal illness) which you cannot be sure of

Dr Owen's approach is to achieve the best outcome or quality of life possible under the difficult circumstances by supporting the client in coping with the situation as best as he/she can by:

- Making sense of what is happening
- Adjusting to the changes
- Making the decisions required
- Planning as much as possible
- And dealing with the emotional impact

Dr Owen offers a Toolbox of Techniques as he is mindful that 'One size fits all' doesn't work in counselling.

Dr Owen refers to four case studies throughout the book. There are several aspects we need to unpack with the client before we dive into the Toolbox:

- Finances – (for example: does the client have money for a good lawyer to arrange for a divorce)
- Practical – (for example: do they have access to the internet to look for employment)
- Physical – (for example: do they have the health needed to attend to daily chores if they are critically ill)
- Social – (for example: do they have a good support network)

The client's belief system comes into play. Some people believe that by expecting the worst they avoid disappointment of things going south but will be pleasantly surprised when things go well. It seems that a person is not moved by the Storm but by their view of the Storm.

By helping the client to identify and challenge inaccurate and unhelpful thoughts we empower them to cope with a variety of emotional and behavioural problems. This technique is called 'Defusion'. Example – there are rumours in the company of a retrenchment and the client has already made up his mind that is on the retrenchment list.

We help the client make sense of the Storm versus understanding the event. Understanding implies there is only one true version of the event whereas 'making sense' is one's interpretation of the event.

Dr Owen suggests the following approach:

- What kind of situation or thing is being described
- What does the client know or think about it



- What kind of person is he/she, e.g., a monitor or blunter? (A monitor seeks as much information as possible and a blunter cuts down the amount of information they are exposed to)

- What information is or isn't available

Although Dr Owen quotes Dr Elizabeth Kubler Ross' model in how to cope with adversity e.g.,

- Denial – the initial tendency to disbelieve that the event is happening
- Anger or Anxiety – feeling acutely stressed by it
- Bargaining – seeking any possible way out of the situation
- Despair – feeling down, sad, and helpless

- Acceptance – feeling that you've come to terms with it, he focuses on **3 Core Areas**:

1. Adjustment

The real goal of adjustment is to

- a) deal with the 'new reality'
- b) find an approach to life that fits how things actually are now, rather than how they used to be (example – If I have a back injury, I might have to sleep in the guest bedroom downstairs instead of in my bedroom upstairs)

2. Acceptance

The goal is to reset what constitutes 'normal'; it involves acceptance of how we feel, even the unpleasant feelings like sadness, fear, and anger.

3. Denial

The difficulty with Denial is that there is a range of different things that can be the cause:

- They haven't been told the full story
- They might have a memory problem
- They haven't understood what they were told
- They think that the information is incorrect
- They accept the news but struggle with the implications
- They accept the news but have decided to ignore it
- They accept the news but put on a show to others

Some of these things help us shut out what we don't want to acknowledge. Denial can be a defence mechanism, or it allows us to gradually accept the truth without taking on board the full reality.

How do we assist the client?

- We ask them to clarify the picture they have of the Storm

- We try to establish what they see as the best case or worst case
- If their words suggest that they are in denial, consider whether their actions match them
- If words and actions both suggest the person is in denial, your next question should be 'How much does it matter?'
- If you have to challenge the Denial, try to go about it gently

When the client struggles to decide, we could assist them to unpack their options:

- What are the advantages of the course of action
- What are the disadvantages of the course of action
- What do your significant others think of your options
- Do you believe you could execute the action

It is also important to encourage them to accept the outcome based on the knowledge they had when they made the decision.

When there are a series of actions that need to be taken, we can assist the client to:

- Prioritise the list of actions
- Look at what needs to be attended to now versus in the future (example in 6 months' time)

Whether the client has made his decision or is still thinking about it they have to continue to manage a 'normal' daily life. Whilst they are going through the Storm, they might find a disruption in their communication for the following reasons:

- They can't concentrate on anything else except their crisis
- Their emotions overtake their logic
- They don't want to discuss the problem with others

It's important to assist them in choosing who to share their problem with and also the level of detail.

1. **At Work** – for some the crisis will cause disruption in the workplace. For others there are advantages in going back to work.

- Work can bring a sense of normality
- Work brings a welcome distraction from the crisis
- Work can bring positive benefits from the social contact

The disadvantages would be:

- Work creates more stress
- Their performance can be interrupted by the pressure of the crisis
- Sometimes the workplace is where the crisis is

When one doesn't have a choice but to return to work, they could start by going back for shorter or fewer shifts until they can return to a normal routine.

2. **Relationships** – A good network of friends can often reduce the effects of stress in life. They can provide distraction, emotional support, and practical help. Isolating oneself is not ideal. Once again, we need to decide who we are going to share the information with and the level of detail. However, they need to prepare themselves for a reaction / response not pleasing or suitable. Sadly, some relationships will fall by the wayside.

Family, like any other relationship, can be a source of support or stress or both! They play different roles in the client's life. Some are:

- Practical – example of cooking food
- Emotional – example of providing comfort
- Social – example of doing fun stuff together

It's important to communicate the kind of support we need, for example, if we cannot cook the family meals any longer. They should keep the motto 'facing it together' when resolving the consequences of the crisis. One should be aware that emotions can create resentment towards or a withdrawal from the support system often resulting in a negative outcome.

3. **Hobbies and Leisure**. When someone is going through a Storm, he might not be interested in doing anything for pleasure. However, finding something positive to do brings improved mood, a welcome distraction from the problem and an increase in motivation – Quality of Life. This activity could be hampered by:

- Not being physically up to it
- Finances – not being able to afford the hobby
- The people involved – not wanting to interact with them

It is important to explore alternatives and find the benefits for the client.

4. **Energy** – "I haven't got the Energy!" One needs to look at why the client's energy is limited

- It could be as a result of depression
- The client tires easily and feels demotivated
- The client's illness

The client can change the activity to fit in with the current energy level and set a goal to improve the pattern with time.

(To be continued)

Arianna is a Lay counsellor and co-ordinator of the St. John's Counselling Centre in Northriding, Gauteng.

The Children's Act of South Africa and counsellors, part 4: Confidentiality: Secrecy or complicity?

By Miranda Cussons

Building a puzzle requires the builder to look critically and objectively at each piece of the puzzle. The puzzle of counselling and legal matters regarding children has many pieces, some more easily sorted and placed than others. One particular difficult piece of this puzzle revolves around confidentiality.

Confidentiality: Secrecy or conspiracy?

When counsellors look at the puzzle piece of confidentiality, personal norms, values, beliefs, fears and stories influence our approach regarding confidentiality in our service delivery. Ethical codes of conduct for service providers often gives strict guidelines and those should be adhered to.

When criminality and confidentiality become entwined, we may often find ourselves in an ethical dilemma. The South African law is very clear about reporting, specifically with regards to sexual matters involving children and vulnerable people. The Acting Chief Director: Child Protection in the Department of Social Development in March 2022, said the following:

"Section 110 of the Children's Act, 38 of 2005, makes provision for reporting of suspected cases of abuse for purposes of triggering immediate response and measures to assist a child whose life is at risk. She further highlighted that daily reported abuse disclosed by a child to a mandatory or non-mandatory adult whether it happened a long time ago or recently, needed to be taken seriously and most importantly reported to the police or the Department of Social Development. We all have an obligation as communities, parents, caregivers, teachers, health professionals to report suspected child abuse cases."

Our ethical guidelines are very clear about confidentiality and councils often provide training about ethics which includes the topic of confidentiality. Employers have their own regulations and/or confidentiality clauses. Often, our clients make themselves very clear about their desire to keep certain information they disclose to the counsellor, confidential. Both victims and perpetrators in sexual offence cases often prefer the offence to be kept secret.

When we look at the puzzle piece of confidentiality when there is an element of criminality, we must ascertain the difference between confidentiality, secrecy and being complicit to a crime.



Imagine holding a puzzle-piece. When we look at a puzzle-piece, we often hold that puzzle-piece between two fingers, thereby not seeing all the lines, corners or colours on that piece. By using our own fingers, we can obscure what we need to see.

The same imagery can be used to describe how people in the service of helping people, may obscure information under the defence of confidentiality.

Associate Professor Chris Wilcox at the Psychology Council of New South Wales, Australia encouraged practitioners to act as if their piece of the jigsaw, when added to other pieces, may just be the information required to help make a child's life safe. Put simply, we only know what we know; we do not know what else we don't know. This is often the case in matters of child sexual abuse.

Parameters

Parameters for defining sexual abuse includes (a) a Power difference between the victim and the perpetrator; (b) Sexualized activity or sexual act; and (c) Secrecy.

With regards to child sexual abuse, this secrecy can be described as an older or more powerful person knowing the need to keep an activity secret and may be explicit or implicit. Dr Carla van Dam state the following: "The secrecy of the abuse allows it to flourish" and found that because first disclosures may often be weak or confusing, people are often unsure of what to do, and therefore do nothing, which result in continuing abuse because the offenders get empowered by non-disclosures.

Complaints are typically not made to the police for a number of reasons: not being sure anything wrong really happened, not wanting to harm the reputation of a fine citizen, not being certain there is enough information to warrant an

investigation, not wanting to make such a "private" matter public or even use religious teachings.

Offenders very efficiently and successfully change the interactions by establishing a collegial relationship placing the ethical dilemma of confidentiality versus reporting as the saying goes: "between a rock and a hard place". We have all heard that: "the best defence is a good offense",

Explaining your role and services to your clients at the beginning of the therapeutic relationship must include legal obligations of the counsellor to report criminality

and when a person is confronted, especially with a possible crime committed, this is often true. An offender or a conspirator to a criminal act often turn on the person who report a matter.

Research about criminality, either in the psychological or the legal field is extensive for a good reason. It is impossible to have all the knowledge on a specific topic and the reason why certain matters should rather be handled by specific occupations and or professions.

Counselling is often a gateway to exposing a criminal act such as abuse. Counsellors should therefore be alert to which pieces of a puzzle belongs in the legal arena. Any question of something that might be against the law, should involve the law.

Breaking the silence

Having clarity about your service delivery and defining your role and function as a counsellor; psychologist; religious leader or any person helping and guiding people is important. It is not the role; function or responsibility of the helping services to determine whether a possibly alleged crime must be reported, this is stipulated in law and must be adhered to. It is not your responsibility to determine if a crime might have occurred, neither make a judgement.

Many organisations that stand against abuse uses the slogan of “Breaking the silence” and many of us think it is so that a victim will speak out and break out of an abusive situation. It is more than that, as “Breaking the silence” should include a measure of legal involvement in order to break the cycle of abuse. Keeping a secret of a single victim or perpetrator of abuse makes us part of ongoing abuse.

Be alert

Cici and Bruck (1995) has conducted intensive research with regards to sexual abuse disclosures and findings by Lyon (1999) and Chapman and Chapman (1982) supports the evidence that clinicians should pay more attention to the research literature as research can alert clinicians to illusory beliefs. They concur that a clinician who ignores research is vulnerable to the at times idiosyncratic opinions of others regarding what is illusory and what is real.

This is harsh conclusions, however, when an element of criminality is involved, the seriousness of reporting to authorities must be seen for the true reality and counsellors must be prepared to defend themselves in a court of law when they take the law into their own hands by deciding if a matter deserves to go to court.

Such a decision is for the legal arena and when a therapist or counsellor is uncertain, it is recommended that experts of law, like the local Presiding Officer of the Children’s Court, be involved.

Keeping a secret of a single victim or perpetrator of abuse makes us part of ongoing abuse.

Ruiz, J (2002) says that it is important to remember that a therapist is more than just someone who listens and provides advice. They’re also a mandatory reporter, meaning that if they believe a crime has been committed or will soon be committed, they have to report this information to the authorities.

This does not mean a counsellor or therapist cuts their client off from service delivery. Explaining your role and services to your clients at the beginning of the therapeutic relationship must include legal obligations of the counsellor to report criminality. It is the client’s decision to continue service delivery with the therapist. Unfortunately, many counsellors exclude defining legal obligations, leaving them exposed.

When such is clearly explained at the beginning of the therapeutic relationship, ethical dilemmas regarding reporting criminality may be prevented. It is thus important for the counsellor to make a firm stance prior to service delivery or starting a therapeutic relationship. This stance can be discussed with the client verbally and should preferably be included in the intake form of contractual agreement between the client and counsellor at the onset of service delivery.

A suggestion for exemption of confidentiality might include:

- Danger to self (including the client or the counsellor)
- Danger to others (including physical and or psychological harm)
- Abuse of children, the elderly, disabled or vulnerable person
- Current or possible future crime putting safety of anyone at risk.

Personal stance about confidentiality

Many of us might argue that all the above information can have a negative impact on our services, like preventing our clients from trusting us, or preventing our clients to tell us everything that might be useful for us to help them. Reporting abuse may negatively impact our role as peace-makers or helping with forgiveness. These and several other reasons may influence our stance about confidentiality.

Defining your own stance is influenced by your religious relationship and might be open to criticism. Clarifying your own personal answer to the question: “Who do I work for?” might help every counsellor in determining their own stance about the ethical dilemma regarding confidentiality involving criminality.

In Acts 5:29, “Then Peter and the other apostles answered and said, We ought to obey God rather than men.” Finding your own answers about Biblical righteousness, how Jesus feels about sexual immorality, protecting the vulnerable, how God Himself appoint

judges on earth, that our fight on earth is not against humans and what the Bible says about secrecy, are just some topics to help counsellors and therapist find their own stance.

Role of counselling after reporting

When a therapist or counsellor report a possible or alleged offence, it doesn't mean that the therapeutic relationship should end. The contrary is more often the case when the client and counsellor or therapist knows the legal implication of duty to report from the onset of the relationship. Either the victim or the perpetrator in a criminal case needs a support system and can assist in providing the courts with necessary information to assist in the fact-finding process.

The legal system often relies on therapist and other professionals for collateral information. Even when an alleged perpetrator is found guilty, information from a therapist about their client can be very helpful in the presence report to assist the courts in making decisions about sentencing, true remorse, and the healing process. Support for a victim of crime during court proceedings can make a huge difference in a witness testimony and the healing process.

In child sexual offence cases, there are often controversy regarding therapy prior to and during court proceedings. Due to the long-time constraints for such proceedings, the courts may advise that therapy continue as it may be in the best interest of a child. Counsellors and therapist know their clients and their clients' needs and can write reports to support what they consider to be in the best interest of their client.

Many counsellors feel that they *"feed their clients to the wolves"* when the statutory system intervenes. This is not the case, even though some may experience the *"us-against-them"* feeling.

The legal system has the goal of finding the facts. Both the perpetrator and victim in a case should have legal representation and information provided by a therapist, counsellor, teacher, church leader or any other person who knows the victim or perpetrator can help in a legal matter. Withholding facts may in fact negatively impact your client. Learning about how the legal system works enable us

A counsellor is more than just someone who listens and provides advice. They're also a mandatory reporter.

to understand the symbiotic relationship that ensures that our community is kept safe.

In conclusion

Confidentiality must never be used as an excuse to keep a crime against a child, the elderly or the vulnerable, secret. To keep such secret might imply complicity to the

crime.

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Utilizing Biblically rooted principles to empower youth: Practical approaches for grasping key Biblical principles (Part 1)

By Natasja Visser

Understanding the challenges that today's teenagers face requires a special set of skills, particularly when it comes to connecting with them on a deeper level. This two-part article series will explore practical approaches to counselling teenagers by combining biblical principles with the Influences Quadrant, a valuable tool developed by clinical psychologist Dr Paul Jenkins.



Moving beyond quoting Scripture: practical applications of biblical principles

Imagine sitting with a teenager who musters up the courage to share a deeply personal struggle. While the Bible provides timeless wisdom and guidance for his specific situation, it is essential to move beyond simply quoting scripture. By practically presenting Biblical principles, we can empower teenagers to recognize the relevance of God's Word in today's society and grasp its vitality.

Incorporating the wisdom of Josh McDowell's quote, "Rules without relationship leads to rebellion" we recognize that rules (referred to as principles in this article) without a foundation of relationship can lead to rebellion. It is crucial to build meaningful connections with youth while teaching biblical principles.

By fostering authentic relationships, we create an environment where these principles are embraced willingly rather than imposed. In the second article, I will introduce the Influences Quadrant as a practical tool for building relationships through connection and empathy. In this article, we will dive into one specific practical principle: the Hard/Easy - Easy/Hard principle.

Understanding principles and their practical application

How is God's word relevant in a teenager's world today?

As we navigate through societal changes, we must remain steadfast in our commitment to God's word and the fundamental principles laid out in the Bible, just like how the principle of gravity remains unchanged despite societal shifts. Ignoring gravity and biblical principles can lead to negative consequences.

It is effective to engage the struggling teenager with a thought-provoking scenario.

I would ask, "Imagine if I were to climb onto the roof and boldly declare that I don't believe in gravity. If I were to jump, do you think I would suddenly be able to fly?"

In response, the teenager would typically smile and confidently reply, "Of course not!"

Counsellor "Just like gravity, our Creator Father, the Lawgiver, designed the intricate workings of the universe and established natural laws. Similarly, spiritual principles have also been created by Him and He has given us an "instruction manual" in the form of the Bible, which can guide us safely through life based on these principles."

Just as a loving father cautions their child about the potential consequences of jumping off a roof, God has given us principles and spiritual realities that govern His world. These principles are as real and unyielding as gravity itself.

It is important to emphasize that our understanding or agreement with these principles does not diminish their authority or influence over our lives. The spiritual principles that govern God's world are absolute and consequential. Ignorance or disbelief in these principles does not exempt us from their effects. Just like gravity, these principles operate regardless of our understanding, feelings, or acceptance of them.

By presenting this analogy, we help teenagers grasp the significance of familiarizing themselves with God's principles. We convey that spiritual realities are not mere concepts or abstract ideas; they have practical implications in our daily lives.

In the Scriptures, every commandment, law, or, as referred to in this article, the principle that God has given us is an expression of His love. It's like a loving father saying, "Be careful! If you jump, you will fall." How often do we sit with someone in a counselling office that is believing that God is punishing them for their sins? These clients struggle with guilt and shame and quoting a "Thou should not" verse or even a verse on forgiveness and grace might not give the client the breakthrough and peace that they need. Our heavenly Father is not inflicting punishment or condemning us "For in Christ there is no condemnation" Romans 8:1; rather, He is grieving with us, much like a parent who cautioned their child not to touch a hot stove, but the child did it anyway and is now nursing a burn wound.

The Easy/Hard - Hard/Easy Principle

How can teenagers align their lives with God's principles? What steps can a teenager take to make decisions based on principles rather than fleeting emotions?

Hosea 4:6 reminds us of the consequences that arise from a lack of knowledge. Teaching teens about God's

principles leads to wiser decision-making based on principles, not just fleeting emotions.

Let's approach the Easy/Hard - Hard/Easy principle like a scientific experiment, testing this principle just as we would test gravity. C.S. Lewis suggests that science emerged because people anticipated discovering natural laws, which, in turn, stemmed from their belief in a Law-giver. Imagine dropping a rock from a rooftop – the result is predictable: the rock falls to the ground. Similarly, principles can be applied in various areas of life, and we can invite our clients to explore this principle together to see its universal application.

Let's break down the principle into two parts, as indicated in the diagram:



Part 1: If I choose Easy Now, the consequences later are Hard

"Those who disregard discipline despise themselves, but the one who heeds correction gains understanding" (Proverbs 15:32). For example, if I choose to spend all my time playing online games after school (the easy option), the consequences of neglecting my studies are difficult – such as struggling with exams or even failing them.

Part 2: If I choose Hard Now, the consequences later are Easy

Hebrews 12:11 reflects this aspect of the principle: "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it."

The example continues: If I choose to study diligently for an hour every day (the hard option), the consequences are an easier exam, experience, and success. Likewise, making healthy eating choices now may be challenging, but it leads to vitality and well-being in the long run.

Once your client grasps the concept of principles, we can delve into more complex principles such as love (Dr Josh McDowell), boundaries (Dr Cloud, Henry), sexual choices (Dr Sean McDowell), relationships (Dr Paul Jenkins), Financial (Dave Ramsey), and more. The principle Easy/Hard - Hard Easy can be applied in all areas of life, much like gravity, which is always 'on.' Coombs III, A. F. (2020). *Hard Easy: A Get-Real Guide for Getting the Life You Want*. Scrivener Books.

The Bible is a treasure trove of spiritual principles, and when we explain them in practical terms as the relationship example set out below, today's teenagers will develop a genuine love and appreciation for God's Word. We can dispel the notion that the Bible is outdated in

today's society by framing discussions around the practical application of principles, as the example illustrates above.

Soaring with Principles and Purpose

By working in harmony with the natural laws of aerodynamics, airplanes can soar through the sky. In a similar manner, we can inspire and encourage youth to embrace the principles set forth by our Creator. By aligning their lives with God's principles, they can discover their true purpose and soar to new heights.

Our key message is to help the view of God's Word by today's youth as a helpful guide rather than a restrictive rule book. It is not given by God to constantly condemn or punish them every time they stumble and fall. Instead, it serves as a loving and supportive framework for navigating life's challenges.

Just as an airplane relies on its wings and understanding of aerodynamics to stay aloft, youth can find strength and direction by embracing God's Word. It becomes a transformative tool that equips them to navigate the complexities of life with wisdom and discernment. Rather than feeling restricted or limited, they can embrace the fullness of their potential and live a purpose-driven life.

Conclusion

Merely presenting biblical principles as a set of rigid regulations may drive young individuals to rebel or reject them altogether. Therefore, it is crucial that we combine the teaching of principles with genuine relationships, empathy, and understanding.

In the upcoming article, we will explore the Influence Quadrant, a practical tool for cultivating strong relationships with youth while incorporating biblical principles. By fostering authentic connections, we can create an environment where these principles are not imposed but embraced willingly. * * * * *

Natasja is an experienced Professional Counsellor and Master Live on Purpose coach, specialising in relationship-focused work with children, adolescents, and families. Her expertise lies in resolving conflicts and improving family communication, with a particular emphasis on biblical principles for families. With her Let'S EXplain coaching program, Natasja empowers families to build strong, healthy relationships based on biblical principles. Natasja is available for keynote speeches, media appearances, coaching, tutoring, and specialised programs worldwide.

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Why does rejection hurt so much? Part 1

By Pastor Gawie J le Roux, CEO PGM Ministry Foundation and CPSC associate

As a pastoral caregiver I find a vast amount of assembly members that suffer from the consequences of rejection. In this two-part series we will investigate the impact of rejection on our members.

Emotional healing is a Holy Spirit based ministry, as found in 1 Corinthians 12:4-11 and in particular verse 9: "... to another faith by the same spirit, to another gift of healing by the same spirit..."

In most assemblies we focus more on physical healing and much less on emotional healing. I believe that God wants us to focus on both in terms of healing.

We as caregivers need to be more aware of the emotional needs of the flock, and especially in ministering to those experiencing emotional turmoil.

What is emotional healing?

Emotional healing is the process of recovering from deep emotional wounds that are affecting your overall emotional well-being.

No two people with emotional well-being problems experience the same emotions, due to unique personalities and ways in dealing with trauma. However, all will pass through the five stages of healing.

The five stages of healing

- Suffering – you deny that you have been hurt and that leads to painful emotions.
- Awareness – in discussion, you can name your feelings and why you feel that way.
- Confrontation – you confront your emotions and why you are avoiding them.
- Expression – this can vary between crying when sad or screaming when angry.
- Acceptance – you accept the reality and start finding ways to deal with it.

It is in this last stage of the emotional healing process where the pastoral care giver and the intercessory ministry workers have a big role in the ministry to those in need of emotional healing.

Aspects for attention

Some aspects we need to investigate when we are ministering to those with emotional pain:



- Practicing compassion, self-care, and gratitude
- Expressing and excepting your emotions without judgement from others
- Setting boundaries and practicing forgiveness
- Seeking support from others
- Engaging in self-reflection and finding the root cause of your emotional pain
- Learning coping skills to resolve sorrow, anger, and guilt.

The main question remains what role rejection plays when dealing with a person affected by trauma, as well as healing for the emotional wounded.

The cause of rejection

We first need to understand the rejection itself to address its effects on the healing process and why emotional healing is needed.

In emotional healing, the care giver must understand the underlying cause of the emotional pain:

- Heritage rejection
- Generational rejection
- Timing and manner of conception
- Events and attitudes of the mother and father during the pregnancy
- Lack of self-confidence
- Abusive behaviour

Rejection sensitivity

Humans have a fundamental need to connect with other people, and social belonging and support is very important in our daily well-being and physical well-being, but often our feelings of rejection are unfounded, being influenced by our moods.

For instance, you wave at a person you know in a public space, and they don't respond. You may think that they haven't seen you, or "what did I do wrong" or "are they mad at me?" Even if they haven't seen you, you still experience the pain of rejection.

The question is why you are feeling that way. Some people are naturally over sensitive and became overly concerned. A small percentage of people might suffer from a psychological trait or condition known as rejection sensitivity. It means that your

Physical pain and the intense experience of feeling rejected hurt the same.

brain is recognizing and responding to a form of rejection.

Many people with rejection sensitivity have experienced rejection in their childhood. Rejection is usually experienced from family members, friends, and the social interaction of a child in school.

Feelings of rejection can also be found in the following



mental health conditions:

- Social anxiety disorder
- Avoidant personality disorder
- Borderline personality disorder.

Pastoral care givers must be suitably qualified in psychology to deal with mental disorders. Non-qualified care givers can only refer clients to qualified counsellors. Working with the trained pastoral caregiver qualified in psychotherapy can help you relieve your rejection sensitivity.

How rejection affects us

The person suffering from rejection and those around the person deal with rejection in different ways. Some of the common symptoms are:

- Increase in anger, anxiety, depression, jealousy, and sadness.
- Reduced performance on intellectual tasks.
- Contribution to aggression and poor impulse control.
- More selfish behaviour.
- Self-regulation is affected.
- Causes emotional pain, anger, and sadness.
- Increases the risk of engaging in aggressiveness, social isolation, and self-injury.
- Leads to fear, anger, resentment, reservation, anxiety, depression, and sadness.

Some ways rejection influences us

- **You are making negative assumptions:** People differ in their assumptions of what others are thinking about them. Many will question themselves in the light of these assumptions.
- **You are careful in letting people into your life:** People that suffered rejection as a child may be wary of forming close bonds with others. They may avoid social occasions, even when the person inviting them is well known to them.

- **Compromising is difficult:** People rejected in childhood may lack trust in other people. They may struggle to be themselves and find it difficult to compromise.
- **People pleasers:** In coping with rejection, some children may become people pleasers in an effort to find acceptance. This behaviour might become the norm when they grow up.
- **Difficulty in trusting other people and their feelings:** Children with parents that show a lack of interest in them and do not invest in their lives, experience rejection. This is the main reason for developing insecure attachment bonds and avoidant behaviour. The constant rejection of a child's emotional needs leads to a sensitivity for rejection. The child might develop low self-esteem and self-doubt, low self-confidence and may find it difficult to trust others. Later in life it also affects them in long-term relationships and marriages.
- **Find it difficult to show love:** A child that experienced parental rejection, may find it difficult later in life to show love.

An example: In cases where parents become pregnant but don't want the child or has the feeling that the pregnancy occurred too early in a new relationship or wedding, the mother's experience can be carried over to the unborn child. This may even lead to the rejection of their own children later in life. ■

In the next part of this article, I will investigate the process of how we can deal with rejection as ministry care givers and what options are available to caregivers.

Resources

<https://www.psychologytoday.com/us/blog/the-squeaky-wheel/201307/10-surprising-facts-about-rejection>

https://spiritvibez.com/how-to-heal-yourself-emotionally/http://healingofthespirit.org/pdf_files/18--healing%20from%20rejection.pdf

<https://psychcentral.com/lib/good-news-if-you-often-feel-rejected>

<https://www.apa.org/monitor/2012/04/rejection>

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He loves working with trauma clients, helping them to find solutions towards inner healing and finding freedom in Christ.

Boundaries (Part 24)

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

In the previous article we focused on the laws of sowing and reaping as well as the law of responsibility. Considerable emphasis was placed on letting children experience appropriate consequences for misbehaviour.

Knowledge from the field of Neuroscience makes it clear that our brains cannot evaluate whether a certain behaviour is healthy or not. Our brains can just respond to our perception that a certain behaviour is helpful to attain the desired outcome.

Let us apply this to our developing child: if the infant is hungry, it will cry. The parent will respond by feeding it. A certain part of the brain will release a chemical that gives feedback to the developing executive brain that the crying was successful. Crying may thus be strengthened as a tool to get results.

If the infant is now in the mother's arms and comfortable there and the mother must hand the infant to the father to put it in the car-stool, the infant might cry again as it experiences discomfort.

The purpose is to get back into the mother's arms and resolve the temporary discomfort. The infant cannot predict that the discomfort is only temporary – it feels as if it will never end. The parents might not know how to deal with this discomfort and the infant gets handed back to the mother.

The infant gets the results it wanted, but it might not be a healthy result in the long run – only helpful to alleviate the momentary discomfort. The brain cannot discern that this behaviour is not healthy in the long run – it can only respond to the relief the infant experiences, by releasing the chemical that will strengthen this behaviour for other future uncomfortable situations.

Encourage the right behaviour

The inability to deal with discomfort in both a helpful and healthy way, among other things, lies at the root of the development of anxiety. Only those behaviours that are both healthy and helpful to deal with temporary discomfort should be reinforced by means of desired results.

As parents we are thus instrumental in the healthy "wiring" of our children's brains. On a near moment-to-moment basis we must decide which behaviours we are going to reward and encourage and which behaviours we



are going to discourage through allowing our children to suffer the consequences of the unwise or wrong choices.

This emphasises the importance of parental equipment.

If parents cannot deal with their child's discomfort and the ensuing sometimes intense push-back, the child will not learn how to deal with its own discomfort, and it will quickly pick up that the parents are also unable to deal with it.

This will lead to a power struggle as the child feels helpless and wants to obtain power to overcome the helplessness.

Cloud and Townsend (2002, pp 67–84) present the principles of power and respect as the next critical part of the prevention and management of this issue. Let us now flesh out the first of these principles.

1. The principle of power

Cloud and Townsend make us aware of the fact that children do need power and the ability to control something to develop healthy boundaries. If the child senses complete powerlessness, anxiety and anger may result.

However, if a child sticks to its sense of omnipotence – that it can do anything and control everything (think back on the example of the crying infant) it might not come to terms with its ultimate frailty and need for a Saviour.

Children need to come to terms with their dependency on people and God, without feeling totally helpless on the one hand or omnipotent on the other hand. Gradual increase in their power over themselves and their environment brings home this reality.

Children need to come to terms with their dependency on people and God, without feeling totally helpless on the one hand or omnipotent on the other hand.

Facing the consequences of their choices in a relationally safe environment, makes it easier for them to accept their failures without rationalizing these. They need to learn to accept their imperfection and grieve the loss thereof. They need to learn from their mistakes and grow through these without getting discouraged.

It is critical for our children to learn that they can influence others, yet let go of the desire to control other people.

Guidelines

The authors provide five guidelines for parents to help parents gradually increase their child's power over himself and decrease his attempts to control his parents and others.

►Stay connected, no matter what

It is only in the safety of the relationship with an empathizing parent that a child can learn to express their failures to control others and learn to accept their limitations. Interaction with the relationally oriented parent can help the child understand and accept her limitations without experiencing these as real failures causing despair.

►Don't be an omnipotent parent

Parents need to accept that they cannot “make” their child stop doing something or prevent them from doing something, but they need to convey the message that they can inform the child of what will happen if the child did not stop. Parents might think that they have failed if a child still chooses to do something despite their warnings, yet the failure is in not warning the child of the consequences of the choices and not allowing these consequences. This obviously does not mean that a parent will allow a child a dangerous action like walking across the street without their help or taking plant poison!

►Be a parent who makes free decisions

Our children's responses to the boundaries we set for them should not dictate our choices. Although the children's feelings matter to us because we love them, they need to see that we do not need their approval, appreciation or understanding to validate our choices. Our decisions need to be based on what we as parents deem to be worthy values for our children to internalise, based on what is in the heart of God.

Work toward giving your child self-governing power: Parents need to learn the art of stretching their children without breaking them

►Work toward giving your child self-governing power

Parents need to learn the art of stretching their children without breaking them. As stated in previous articles, we are always preparing our children for the next phase of development. It does mean that we will sometimes hold our breath a bit when we encourage them to risk something that is out of their comfort zone.

They may even fail the first time. Our relational orientation during these times will help them overcome the disappointment and give them the courage to try again.

►Limit omnipotence but encourage autonomy

This is an ongoing process of gradually increasing your child's power over himself – like choosing what to wear or eat or who to play with, while gradually decreasing its attempts to control you or other people (i.e., to say no when the child insists on your immediate response to an expressed desire).

Cloud and Townsend distinguish between functional dependency and relational dependency:

- Functional dependency needs to decrease within healthy boundaries. The child needs to learn to take responsibility for those tasks that are assigned to it.
- Relational dependency refers to our need for connectedness with others and with God. Even in this, a certain amount of autonomy or self-governance must be developed – the connectedness is important in providing the safety when there is failure or uncertainty.

Parents must learn to wait until help is requested. Are we willing to wait even it means the child will spill cooldrink or drop food? Can we stand aside as the child battles to button a shirt or tie its shoes while valuable time passes? The realism of our daily time-constraints places enormous stress on parents. Not only is parental empowerment through knowledge and skills critical, but also parental self-care!

The development of our children's sense of self is closely linked to the ways in which we as parents deal with their discomfort. They need to learn from our responses that discomfort, no matter how intense the chemical reactions in the brain present it to be, does not offer a threat to their survival.

I have emphasised this principle, as my experience has led me to believe that powerlessness as well as perfectionism and a need for omnipotent control over circumstances, outcomes, people, and the future, are

some of the most important roots underlying the development of chronic anxiety.



We do not learn proper boundaries regarding what we can control. The insecurity and fear of the loss of control is, in my opinion, some of the most important reasons for the dramatic rise in anxiety and depression after COVID 19.

In the next edition we will turn our attention to the principle of respect for self and others. ■

Life, seen as a quilt

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

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose". (Romans 8:28, KJV)

"Hatred starts fights, but love pulls a quilt over the bickering". (Proverbs 10:12, KJV)

INTRODUCTION

The first Bible Quilt was made by Harriet Powers, an African American farm woman during the 1885-1886.

She found distinct value in creating the Bible Quilt to re-tell powerful stories from the Bible and relate it to everyday, thus real-life stories.

Joseph's story tells of his own life quilt – coat of many colours.

Quilts have long been in existence and was used during the 13th century in England. The word 'quilt' is linked to the Latin word 'culcita' which meant stuffed mattress or cushion.

All of us have our own exclusive quilts, thus stories to tell.

CONTENT

"And Michael took an image, and laid it in the bed, and put a pillow (quilt) of goats' hair for his bolster and covered it with a cloth." (1 Samuel 19:13)

During the biblical times, the sick used pillows to support their heads. These pillows were stuffed with goats' hair. Goats' hair was used since it could withstand the hard usage for temporary encampment. The oldest surviving quilted item was found in the Mongolian cave that of linen carpet (P. McIntosh, 2006). Quilts have survived the ends of time.

Moreover, during the American Civil War it was used to raise funds and create unity through hardship, and provide identity, as well as a sense of accomplishment.

During life's journey we each endure our own tapestry of quilted story blocks. If we look at the story of Joseph; he had to endure multiple hardships: extreme jealousy by his brothers turned into hatred against him.

Joseph was the second youngest brother and had eleven more brothers. Jacob spent more time with Joseph, since he was one of the youngest sons.

The oldest brothers became jealous, since their father spent more time with Joseph, as well as made him a special jacket: coat of many colours.



The brothers' extreme jealousy led them to tear up the jacket and the intent to kill him. Instead, the oldest brother, named Ruben, told the other brothers to throw him into a well (his plan was to return for Joseph). On the other hand, the other brothers decided to sell Joseph. He was sold to Potiphar, an assistant to the Pharaoh of Egypt.

Philosopher R. W. Emerson stated the following: "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines." To attain and unleash one's potential one needs



to be willing to always listen, try your best and to be willing to understand through respect. Irrespective of the hardships one might face during life; to see the bright colours; thus, spectrum of light on the horizon.

One such a person with a unique quilt, named F.L. Wright (1994) tried to rethink and pursue the aphorism of R.W. Emerson. His intent the following: "proving the greatness of his soul from a very early age... Wright cherished his inconsistencies as if they were among his most beloved creations".

F.L. Wright, an architect, who really worked hard to be one with an original vision. Although, F.L. Wright was seen as a rebel, iconoclast, arrogant, generous, grandiose, whimsical, bullying, tender, manipulative, and playful; it seems that F.L. Wright, throughout, his personal life quilt filled with stitches of many inconsistencies; still led him to produce astonishing architectural forms.

Yet, criticized for his 'leaking roofs', F.L. Wright, sought out an organic type of building structure: "Proclaiming the need for a new "organic" architecture, he argued that buildings should respond to the natural conditions of their sites and yet one of the most important innovations of his so-called Prairie style was to introduce shallow

pitched roofs into northern climates where winter snow accumulations threatened the integrity of any roof not steep enough to shed its load by force of gravity”.

Just like F.L. Wright, we all have our own life quilts we write on a daily basis. We need to live in the moment, since none of our quilts might be perfect, yet we can change a few stitches, learn, and grow towards God’s purpose. Another person’s quilt to explore sang the song: Coat of Many Colours... Dolly Parton.

Some of the words from the lyrics:

“There were rags of many colours, and every piece was small

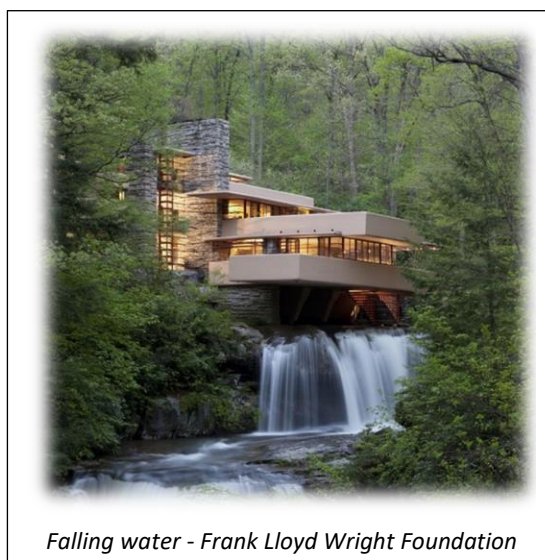
And I didn't have a coat and it was way down in the fall
Mamma sewed the rags together **sewin' every piece with love,**

She made my coat of many colours that **I was so proud of..”**

Dolly Rebecca Parton, born January 19, 1946, was the fourth of twelve children and lived in a rustic one-bedroom cabin on a small farm on Locust Ridge. Although they struggled, her uncle bought her a guitar at age eight and she sang in church at age six. Her mother made her a brilliant colourful coat of many colours in which she started to perform, just like the story of Joseph being one of twelve brothers. She was bullied at school, since being of a less fortunate background.

God does not look at our wealth, but our faith to trust in Him and to make the best with what is given. A quilt may become damaged by hardships, but His unfailing Love binds the torn stitches of each life quilt.

An unwinding road and everlasting negative thoughts race through many an individual. We quilt some form of reality within our vastness of the mind’s different lobes, especially within the frontal lobe. There are days where we expect the unexpected; racing from point A to point B almost drowning in the thoughts of reality versus the unconscious thoughts. Then realise that there are so many events and things one cannot control when quilting and a stitch or two missing within the one’s thought through pattern



Falling water - Frank Lloyd Wright Foundation

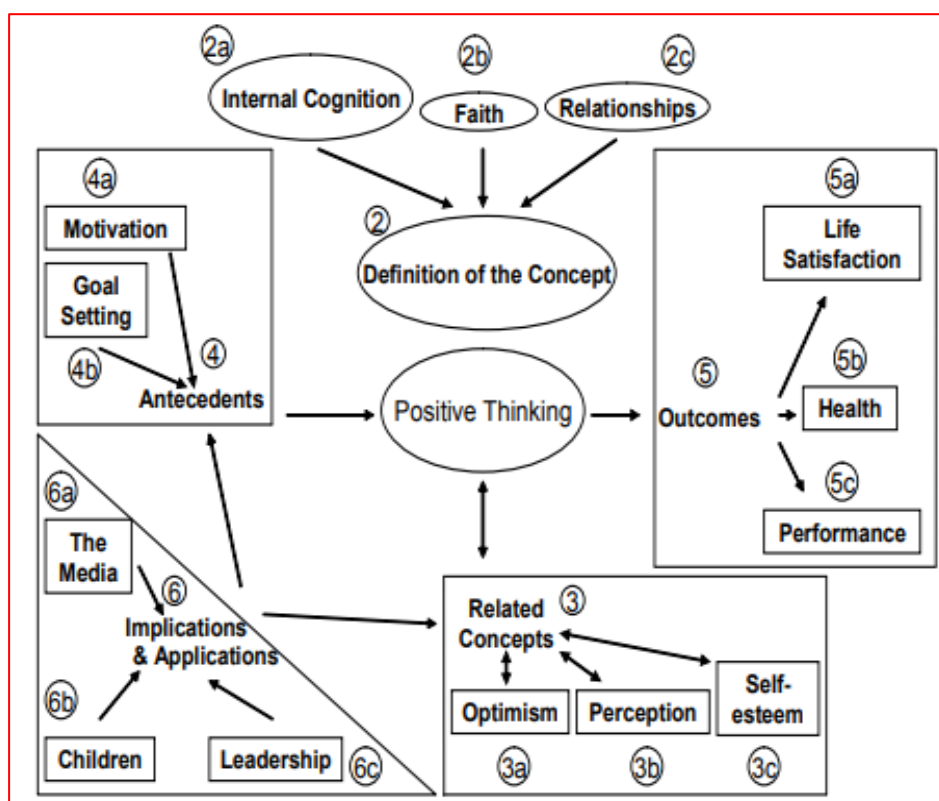
called life. At times we are almost cataclysmic in the way one organises the pattern, yet the unveiling of something spectacular brings forth the magic called optimism and hope. A hope that might seem to be dim, yet if just viewed from a new and different angle... becomes a visual artwork of greatness and wonder.

The life quilt for each individual is not the same and thus the process towards reaching a more positive state of mind might feel unattainable for some, yet attainable for others. The quote by W. Veenman and S. Eichhorst denotes the following:

“It is the power of mind that can make rich from poor, happy from sad and health from sickness”. It does not mean that thinking more positively will create instant wealth or heal a person, but the way one thinks certainly may have an emotional, thus chemical impact, in the human brain.

E. Kirkegaard-Weston (2005) visually represents the mind-web of avenues one considers on a daily basis before the process of stitching one square of the life quilt moment or thought. According to Hunter and M. Csikszentmihalyi (2003), a predominant positive psychologist; positive is defined as ‘enthusiastic, powerful, and confident. And negative as ‘lonely, doubtful, and empty’.

N.V. Peale (2008) depicts the following: “Many of my patients have nothing wrong with them except their



thoughts. So, I have a favourite prescription I write for some. It is a verse from the Bible, Romans 12:2. I do not write out that verse for my patients. I make them look it up. The verse reads: 'Be ye transformed by the renewing of your mind.' To be happier and healthier they need a renewing of their minds, that is, a change in their thoughts. When they 'take' this prescription, they actually achieve a mind full of peace. That helps to produce health and well-being." To quilt a great moment is not a moment of winning a race or achievement of grandeur; it is to achieve peace of mind. The mind is a busy highway with so many alleys and smaller detours, yet never at ease or peaceful.

P.T.P. Wong (2021) represents the Self-Transcendence way of living by the following image. He based it on V. Frankl's Logo therapy with the "will to meaning" as the integral aspect. Each positive thought starts with these seven steps exclaimed by P.T.P. Wong (2021).

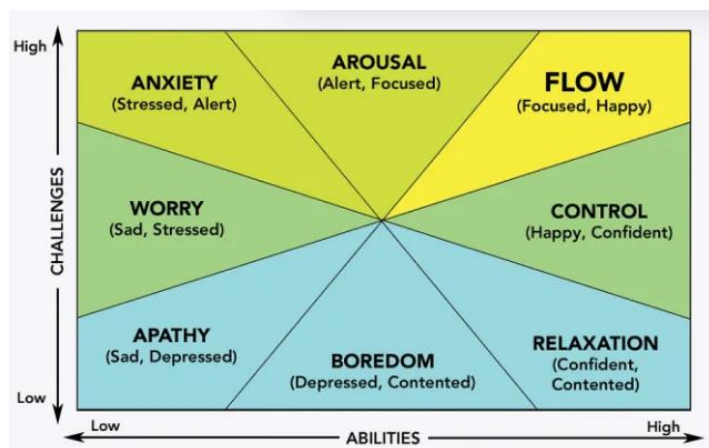
CONCLUSION

Three life quilts were highlighted to show great stories of forgiveness, reconciliation and a family reunited. It does not matter how dysfunctional a family or situation or thought might seem ... it is the gift of the moment and the thoughts we choose to face those moments with which can provide a wonderful larger-than-life quilt, or a quilt lost in history.

M. Csikszentmihalyi (1990) denoted that men and woman have so many discontents ... if taken note of and thought through one can change the 'flow' of one's journey: "Caught in the treadmill of social controls, that person keeps reaching for a prize that always dissolves in his hands. In a complex society, many powerful groups are involved in socializing, sometimes to seemingly contradictory goals".

Furthermore, M. Csikszentmihalyi (1990) stated that "if a person learns to enjoy and find meaning in the ongoing stream of experience, in the process of living itself, the burden of social controls automatically falls from one's shoulders". He identifies a number of different elements involved in achieving flow:

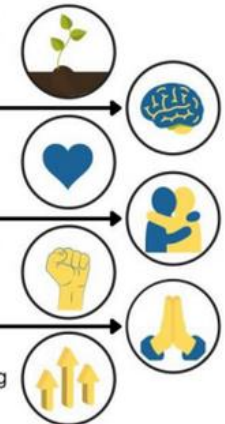
- There are clear goals every step of the way.



The 7 Ways to Boost Awe and Wellbeing Based on the Self-transcendence Model of Flourishing

I stand in awe of:

1. **The power of the life force** to grow and bear fruits against all odds.
2. **The wisdom of the human mind** to probe into the mysteries of life.
3. **The virtue of love** in sacrificing the self for others.
4. **The magic of gratitude** to fill our hearts with happiness.
5. **The invincible courage** to stand up against evil.
6. **The unwavering faith** in creating a better future.
7. **The unspeakable joy** of losing oneself to become a part of something greater (e.g., nature, the Creator).



♦ Dr. Paul T. P. Wong

- There is immediate feedback to one's actions.
- There is a balance between challenges and skills.
- Action and awareness are merged.
- Distractions are excluded from consciousness.
- There is no worry of failure.
- Self-consciousness disappears.
- The sense of time becomes distorted.
- The activity becomes an end in itself.

1 Peter 4:10 says: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God". Let's use our abilities and create positive thoughts to the best of our abilities; to shine His Light of Pride onto us as we honor Him for all these wonderful moments: hardships or graces; as we live our daily quilts.

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Pastoral counselling and “Impact”

By Dr Arnold Smith

Impact is a reality in this world:

- It is influences from outside, sometimes with disastrous consequences.
- It influences our lives on different levels. It can create traumatic results, leaving people and their environment devastated.
- But there is also positive impact, the impact of the Gospel, the good news about Jesus Christ and salvation in this world and the influence of people on others in a positive way.
- Then there is the positive impact of Christian Pastoral Counselling and Therapy, bringing the Gospel with its healing message and -effects into the lives of people, changing people’s lives and their environment.



where information can be disseminated and passed from the community to broaden its impact (Wikipedia, 2023).

“Impact” in a positive sense

But there is also “impact” in the positive sense of the word:

“...any activity that significantly increases the ability for all life (current and future generations) to meet their needs.”

Examples of Impact with effect on the planet and also on people

1. HIV/AIDS: Nearly 40 years tackling an epidemic that has marked humanity

In 1984, three years after the first cases were detected, the Human Immunodeficiency Virus (HIV) was identified as the causative agent of AIDS, and the routes of transmission through blood, sexual relations and from mother to child were determined. The first test to diagnose the virus was developed in 1985. It impacted on the world scene, especially Africa (HIV and AIDS News. 2023 July 11). Millions of people all over the world have been infected and affected by HIV/AIDS. The impact of this epidemic is still very serious. It has put heavy burdens on the medical-, economical-, sociological-, physical-, emotional-, psychological-, spiritual lives of people.

“Impact”, the word

The meaning of the word *impact*: **the action of one object coming forcibly into contact with another.**

Similarly:

Collision; crash; smash; clash; bump; bang; knock; jolt; thump; whack; thwack; slam; smack; contact

a marked effect or influence.

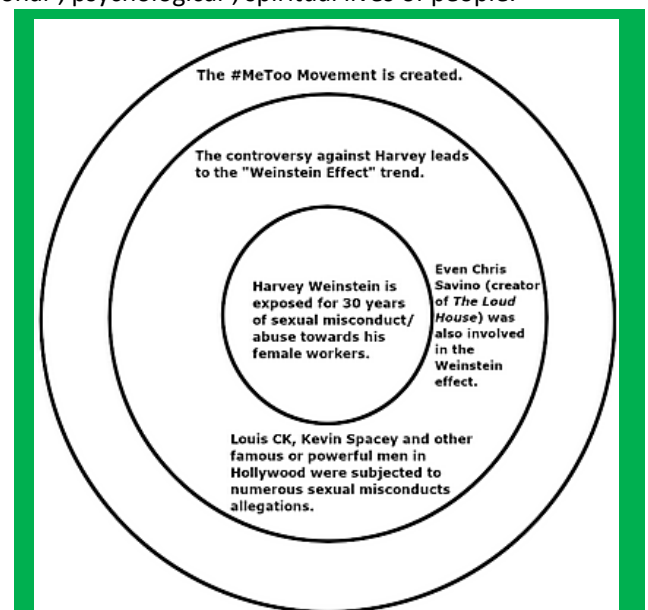
Similarly:

Effect; influence; impression; footprint; results; aftermath; consequences; repercussions; ramifications; reverberations; pay-off

Impact can be compared to **ripple effect**. This occurs when an initial disturbance to a system propagates outward to disturb an increasingly larger portion of the system, like ripples expanding across the water when an object is dropped into it.

This is portrayed in the diagram, where the misconduct of one man grew into the worldwide #MeToo movement, with massive impact.

This effect can also be used to mean a multiplier in macroeconomics. Reducing spending by an individual reduces the incomes of others and their ability to spend. It can be observed in sociology and in charitable activities



In some communities it is still stigmatised. It is still spreading, and people are still reluctant to get tested and disclosing their status. Christian Pastoral counselling, especially in regard to group counselling, can have a huge impact among affected people.

2. Coronavirus disease (COVID-19) pandemic

The COVID-19 pandemic is a global outbreak of coronavirus, an infectious disease caused by the severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) virus.

The first cases of novel coronavirus were first detected in China in December 2019, with the virus spreading rapidly to other countries across the world. By hearing about it initially we thought that it was too far away and won't influence us. But this led the World Health organization (WHO) to declare a Public Health Emergency of International Concern (PHEIC) on 30 January 2020, and to characterize the outbreak as a pandemic on 11 March 2020. Since the COVID-19 pandemic started, over 2 million people in the European Region have died from the disease.

On 5 May 2023, more than three years into the pandemic, the WHO Emergency Committee on COVID-19 recommended to the Director-General, who accepted the recommendation, that given the disease was by now well-established and ongoing, it no longer fit the definition of a PHEIC (World Health organization, 2023).

This does not mean the pandemic itself is over, but the global emergency it has caused is, for now. A Review Committee to be established will develop long-term, standing recommendations for countries on how to manage COVID-19 on an ongoing basis.

It is still a reality.

The impact of this pandemic was disastrous: health personal got overworked and traumatised. Many people got seriously ill, hospitals had an overload of patients, people developed "long" Covid, millions of people died of Covid, and communities were divided over vaccination or not.

When writing this article Toks van der Linde and his wife are in quarantine in the Maldives.

We all know the ripple effects of this opportunistic virus on our communities, churches, tourism, sport, economy, and family live. On the positive side creative measures were put in place to lower the effects. Pastoral counselling developed new challenges and opportunities. Communication for example got many new faces.

The CPSC in its 2021 Conference discussed the Story of Covid 19 in Pastoral Counselling. We are not yet in our "old normal".

3. Russian Ukrainian war

Since the 2022 invasion, millions of Ukrainians have been forced from their homes, the United Nations refugee agency has said. Ukraine has a population of more than 41 million.

An [estimated 17.6 million people](#) in Ukraine require urgent humanitarian support, including more than 5 million people internally displaced by the war, the [UNHCR said](#).

There are over 8 million refugees from Ukraine recorded across Europe, with the biggest numbers in Russia, Poland, and Germany, according to the [agency's data](#) (Faulconbridge, G. 2023).



This war impacts in many ways on our economy and also on world peace. It impacts on the safety of the world, but also on the economics. It also creates the possibility of hunger because of the impact on food supply.

It's getting worse because of the rippling effects of more countries becoming involved in support of Ukraine. We don't really know where our government stands. The news of the Russian ship in Simonstown created havoc, especially because of its unknown fright. People feel sorry for people in the war, having friends and family in Ukraine, feeling angry towards the Russian government, feel the impact of the economy and needs support and hope to neutralise the impact of the war.

4. Global warming

We are hearing it more and more: the climate is changing. Not only in specific areas climate change is observed, all over the world the consequences of climate change are felt.

In the past, natural factors, such as volcanic eruptions and El Niño, caused fluctuations in the temperature and rainfall. What is new, is the influence of humans on climate change. We drive our cars, are heating our houses when it is cold outside, and use energy to cook. These day-to-day activities cause the emission of greenhouse gasses, such as methane and carbon. These gasses prevent the heat emitted by the earth to escape, causing global warming (Justdiggitt, 2023)

Global warming effects our temperatures, rainfall and so our farming communities. We are caught in the centre of extremes. The scenes in the media and also what we experience, like in KZN and other areas in recent times brings the impact and its rippling effects in our houses and minds. Christian Pastoral counselling and care is needed all over. People are losing so much, are traumatised, stressed out, filled with anxiety, are angry with every form of government are depressed and are seriously in need of hope and empowerment.

5. General

We can think of many happenings in our lives with huge effect or impact: Accidents; war; drought, wind, fires, rain; tsunamis; earthquakes; death; illness; divorce; poverty; crime; corruption etc.

In all this there are the negative results of trauma, anxiety, depression, stress, hopelessness, fear.

We need “counter impact”! We need positive impact with positive ripple effect to empower us in the ripple effect of disastrous impacts.

The impact of sin

Sin is a dominant theme from Genesis chapter three to the end of the Bible, at which time God will do away with sin and its effects, creating a *“new heavens and a new earth, in which righteousness dwells”* (2 Peter 3:13; cf. Revelations 21:1).

Sin impacts all things including family life, nature, economics, society, law, politics, science, education, etc.

People are the wilful creatures who manufacture it, and its effects can be short or long-lasting.

The creation is cursed because of Adam’s sin, as the Lord told him, *“Cursed is the ground because of you”* (Genesis 3:17).

Paul added in Romans 8:20 – 22: *“For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now”*.

No one was impacted or hurt more by sin than God: *“The LORD was sorry that He had made man on the earth, and He was grieved in His heart”* (Gen 6:6). In Hosea 11 we find something of God’s pain and also his passion for his people; *“When Israel was a child, I loved him, and out of Egypt I called my son.”*² But the more they were called, the more they went away from me. They sacrificed to the Baals, and they burned incense to images.³ It was I who taught Ephraim to walk, taking them by the arms; but they did not realize it was I who healed them.⁴ I led them with cords of human kindness, with ties of love. To them I was like one who lifts a little child to the cheek, and I bent down to feed them.

8 “How can I give you up, Ephraim? How can I hand you over, Israel? How can I treat you like Admah? How can I make you like Zeboyim? My heart is changed within me; all my compassion is aroused. 9 I will not carry out my fierce anger, nor will I devastate Ephraim again. For I am God, and not a man—the Holy One among you. I will not come against their cities.

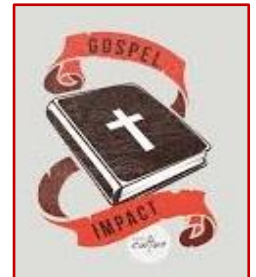
As Christians, we are commanded in Ephesians 4:30: *“Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption”*. Sin ultimately cost God His Son, who came into the world and died on a cross in order to pay for our sin (Mark 10:45; John 3:16; 10:14-18; Romans 8:32; 1 John 4:10), and to set us free from spiritual slavery (Romans 6:6; Galatians 5:1; Hebrews 2:14-15).

We indeed know the ripple effect of the impact of sin and that a counter impact was needed with a healing and repairing result.

The impact of the Gospel

Something happened outside us that impacted in us with the potential to bring change. The Latin would be “extra nos” and “in nobis”. God’s love for this world (John 3:16) spells out the good news.

The Gospel doesn’t merely help us turn over a new leaf. The Gospel does not merely have the impact of a panel beating, patching session:



We’re born again; we become new people.³ Jesus replied, “Very truly I tell you, no one can see the kingdom of God unless they are born again”.⁴ “How can someone be born when they are old?” Nicodemus asked. “Surely they cannot enter a second time into their mother’s womb to be born!”⁵ Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.⁶ Flesh gives birth to flesh, but the Spirit gives birth to spirit.⁷ You should not be surprised at my saying, ‘You must be born again.’⁸ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So, it is with everyone born of the Spirit.” (John 3:3-8).

The Gospel is God’s power in concentrated form, and it changes us, imparting Christ’s own nature. “If anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2 Corinthians 5:17).

The impact of the resurrection of Jesus Christ was so huge and had a ripple effect beyond imagination: Paul in Ephesians 1:18-20 witnesses to this dynamic and energy generating impact:

18 I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, 19 and his incomparably great power for us who believe. That power is the same as the mighty strength 20 he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms,

There’s a New Testament phrase that sums this up: **“But now ...”**

“But now in Christ Jesus you who once were far away have been brought near through the blood of Christ” (Ephesians 2: 13).

“But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life” (Romans 6:22).

"You were once darkness, **but now** you are light in the Lord" (Ephesians 5:8).

"Once you were alienated from God. ... **But now** He has reconciled you" (Colossians 1:21-22).

"Once you were not a people, **but now** you are the people of God; once you had not received mercy, but now you have received mercy" (1 Peter 2:10).

(John 9:25). ²⁵ He replied, "Whether he is a sinner or not, I don't know. One thing I do know. I was blind **but now** I see!" The impact of the touch of Jesus, total healing looking ecological forward.

When we experience the power of the Gospel, we become new people. We were lost, confused, hell-bound, alienated from God, groping for answers when we didn't even know the questions. But now we are children of God, members of the body of Christ, citizens of heaven with one eye peeled to the Eastern sky for His return. The impact of the Gospel makes us people for today but also for the future, living with hope among the iniquities of this world.

When the cross of Christ enters our lives, it comes with "But now" differences. Our guilt is washed away. We are free, even in handcuffs like Paul and Silas in jail in Acts 16: ²³ *After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully.* ²⁴ *When he received these orders, he put them in the inner cell and fastened their feet in the stocks.* ²⁵ *About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.*

We turn from old haunts and habits and establish new values. With God's help, we clean up our lives and begin to worship Him: We go to church, read our Bible, and learn to pray and to share our faith.

"Our job is to share our faith, planting Gospel seed, inviting others to church, sharing literature, supporting ministries, giving out Bibles, working with



children, or doing whatever the Lord leads day by day. Once we had no eternal purpose, but now we're part of God's everlasting work. And our labour in the Lord is not in vain".

What a difference it makes when we cross the border at Calvary and the empty tomb! Our attitudes are changed, and everything is different. The personal impact of the power of the Gospel is nothing less than amazing grace: *"I once was lost, but now am found, was blind, but now I see."*

The impact of love of God in Jesus Christ through his Holy Spirit has the ripple effect that is needed to counter the

painful results of the negative impacts on our lives. We can live through it and prevail even in death.

The impact of Christian Pastoral Counselling

People have been hurting ever since the fall of humanity in the Garden of Eden. Much of the hurt is due to the tragic reality that we live in a fallen world. Another source of the hurt is the intended or unintended consequences of the sins of others. And if we are honest, some of the hurt is due to our own sinful choices.

When Christians are hurting, they often seek biblical guidance and spiritual help from their pastor or counsellor through pastoral counselling.

Pastoral counselling is the communication of the Gospel as the counsellor helps the counsellee with his or her problems and challenges that are impacting in their lives.

Bredenhof, Wes. L (2011:5) says: "For the pastor to be able to exercise gospel centred pastoral counselling, he must have a conviction of the authority of scripture over daily life. Believe in Scripture's teaching about God, man salvation, church, and the future guides pastoral counselling".

The principle of "Agogic" in Counselling

The word "Agogic" is very important in counselling. In 'n sociological sense it is the following: *"Agogiek is de leer van het begeleiden, aansturen of beleidsmatig mogelijk maken van veranderingsprocessen by mense opdat ze meer grip krygen op hun leven. Deze sociale wetenskap bestudeert hoe mens en sameleving verander en geeft aanwysings oor de manier waarop dit kan word beïnvloed en begeleid. Agogie verwys naer het agogisch handel op zich, de activiteit van het intervenue op hun leven. Deze sociale wetenskap bestudeert hoe mens en sameleving verander en geeft aanwysings oor de manier waarop dit kan word beïnvloed en begeleid. Agogie verwys naer het agogisch handel op zich, de activiteit van het interveniëren in veranderingsprocessen"* (Von Zadelhoff, 2023).

In a Christian Pastoral Counselling sense, it's about the Holy Spirit, through communicating the Word of God that brings change in the process of intervening through counselling.

In his Dynamics in Pastoring, Jacob Firet explored this idea ("The regenerating Role of the Holy Spirit in Salvation) under the term "agogic moment" (agoge is "to guide" or "to lead"). "After multiple hearings of the Gospel, or perhaps only one hearing of the message, something happens – "a motive force inherent in the coming of God in his word... activates the person on whom it is focused, so that that person begins to change" (Firet, 2009)

For the Christian Pastoral counsellor, pastoral counselling is a sacred responsibility and privilege.

Pastoral counselling involves intentional and structured interaction between a person seeking help and a pastor/counsellor who is eager to help.

Within the context of a strictly confidential one-to-one conversation, or group session the counsellor prayerfully discerns the root problem underlying the counsellee's presenting issue. The counsellor then applies Spirit-led biblical wisdom in an attempt to set goals for the counsellee which promote spiritual growth and healing. With a compassionate heart and a sincere desire to help, the counsellor may join these goals to an accountability structure. Throughout the process, the pastor/counsellor provides biblical guidance and exhortation (LaGioia, 2021).

Conclusion

The concept of "impact" with its ripple effects is a reality, both in a negative and positive sense. The Gospel of Jesus Christ through his Holy Spirit is the big "Game changer".

The Christian Pastoral Counsellor has the unique opportunity to communicate this Gospel into the impacted lives of counsellees. The impact through the Gospel and the Holy Spirit sets an agogic moment with a healthy ripple effect.

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Emotional leprosy

By Heinrich Lottering

Hansen's disease (more commonly known as leprosy) is a skin condition often mentioned in the Bible. This condition, caused by the bacteria *Mycobacterium leprae*, sadly does not only affect the skin, but also various organs like your eyes, muscles, mucosal surfaces – but most importantly, the peripheral nerves.

If left untreated for years, it causes nerve damage and the loss of sensation in these nerve ends. Clinically the significance is that when patients injure their hands or toes, from something as little as a cut to a more serious condition like an ingrown nail, the lack of pain sensation leads to the patient neglecting or ignoring the injury/pathology.



Hence, very often leprosy sufferers will slowly endure deformation of their hands and feet - including the loss



of fingers and toes. This is such an incredible illustration of the utter importance for the human body to be able to experience pain as a form of protection and long-term health. Human nature simply and sadly operates in such a way that unless discomfort or pain rings the bell of caution – we simply just do not take care of an injured toe or finger!!

The post-modern culture we live in is very much focussed on pleasure, self-fulfilment, and personal joy. Suffering and pain have become the enemies of a meaningful life – hence the majority of adults strive for the lifestyle and worldview that overcome these contentment destroying feelings.

Unfortunately, many of our social media psychology influencers and even therapists strive to motivate individuals to eliminate pain and discomfort from their lives as quickly and effectively as possible – often without dealing

with the reasons for the pain or even remotely of the value of it.

The Holy Spirit, through the apostle James in the first chapter of his letter, makes a sobering and insightful statement about temptation and trials:

"Count [it] all joy, my brothers, when you may fall into manifold temptations; knowing that the proof of your faith works endurance, and let the endurance have a perfect work, that you may be perfect and complete, lacking in nothing; Count [it] all joy, my brothers, when you may fall into manifold temptations; knowing that the proof of your faith works endurance, and let the endurance have a perfect work, that you may be perfect and complete, lacking in nothing" James 1:2-4

Any temptation or trial causes one to experience the urge to engage in choices or actions in satisfying the desires, and the resistance of such urges causes undoubtedly unpleasant or painful emotional struggles.

Yet James teaches us that these unpleasant struggles – if we endure – make us mature and promote growth towards the ideal of perfection.



Firstly, we should attempt to define pain. Obviously physical pain needs no explanation, but emotional pain can be described as the awareness of the lack of fulfilment or satisfaction of an individual's needs or desires. Or even the absence of peace or contentment, or the frustration of one's dreams and plans.

It is important to note that pain should never be the permanent companion of any person, neither the end destination of any journey - but often a valuable cofactor or guide in the growth processes of life. Most scholars would agree that reaching achievement, excellence, and maturity (emotionally, career or life), starts with moving outside your comfort zone. This in itself brings with in a variety of unpleasant and nerve-racking emotions. Unconsciously, these disagreeable feelings become the motivation for hard work and achievement.

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Even clinical medical personnel use the symptom of pain, especially during the diagnostic process and also during the treatment period as a valuable indicator of improvement; the level of pain and the variation thereof are a crucial guide for the individual and therapist regarding the treatment's value and personal progress.

Another important benefit of pain and discomfort, whether it is physical or emotional, is that without the individual experiencing these unpleasantness, it is almost impossible for him or her to value, seek, or appreciate the

growth and healing that translate the individual to a place of comfort and achievement. To illustrate this point more clearly, how can one appreciate a good plate of food if you never feel hunger pains? Hence pain and discomforts are of the best teachers helping the individual to value, deeply enjoy and find comfort in achievement, blessing and fortune when it arrives.



As mentioned earlier in this discussion, the post-modern mindset is very focussed on ease, happiness, and self. Hence it has become a daily obsession for so many to pursue lifestyle choices, values and paths that will sidestep any obvious or even potential discomfort and unpleasantness.

As can be predicted this can be very detrimental to the individual pursuing a life of true value or growth. Living a life without meaning, value or personal growth very often ends up being a daily struggle with a sense of no purpose or contentment. Sadly, this leads to desperate attempts to either pursue frivolity or fill the meaningless lifestyle void of true value with sexual promiscuity, risk-taking or various forms of addictive behaviour.

To summarise, as a leprosy sufferer ends up with deformed hands and feet due to the pathology of the illness caused by the person's inability to experience pain – so the individual pursuing a lifestyle that rejects and avoids the crucial and beneficial discomfort and pain of a life of self-improvement and personal growth ends up with emotional and personality deformities like risky behaviour, addictions, and affective disorders. Embrace the pain and let it guide and teach you to a better and more mature version of yourself.

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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. My contact details are Whatsapp & phone 0837302887 | www.glitterforchrist.co.za ■

Counselling the aged

By Dina Janse van Rensburg, CPSC affiliate with 25 years' experience as Christian counsellor with a practice in Rayton, near Pretoria

I am an “older” counsellor and in this Autumn Season of Life many older clients have visited my practice to get advice on the struggles of life. The themes are similar to what we hear daily in the consulting room, but I concluded that old age, being a season on its own, has unique characteristics.

The challenges of aging

The challenges of aging are presented in a list of emotions, physical and financial issues, and, more than ever before, the reality of a life that is drawing nearer to the end, death! Although hormones are not a primary issue, I experienced emotions that made me feel very vulnerable. After years of growing and maturing, I now need to check that I have tissues in my handbag, as emotion might just come running down my cheeks!

My children have been living abroad for almost 25 years, but suddenly the longing to be with them and my grandchildren would sneak up in my heart, although I have accepted this reality very long ago.

On the other hand, I also experienced anger towards people who treat me, as an older woman, without respect and many of them tried to get financial gain out of their so-called friendship.

My husband made good provision for our old age, but after his passing, the stress of being the responsible person to handle what he left me with, kept me awake many nights. To my shock I woke up one morning with a body that would not jump out of bed, pains in places I did not realise were actually part of my body, and lower energy levels. For me this brought new feelings of self-doubt. I did what needed to be done, I worked hard and achieved a lot, but now I realised that my energetic youthfulness was fading very fast.

I was saved by Grace through faith many years ago and my heart longs for the day that my Saviour will come to fetch me home, but even though I feel ready to give that step over into the eternal richness of HIS presence, I suddenly became aware of so many relationships, people and opportunities that were hard to leave behind.

I found myself uncertain of what it is that I really want in life. After I got what I thought I was looking for, it still left me wanting in many ways.

Living a new reality as a widow was one of my hardest struggles. There was the new freedom on the one hand and on the other hand, the intense longing to have my dear husband of 47 years back at my side. I experienced



intense longing in the first years after his passing. I cannot help but miss my husband every single day.

In this season of my life, God has blessed me with people who care for me, people who affirm my worth and who tell me that I still have so much to give. This posed a new challenge! I had to think hard and deep what it could be that I still had to offer.

Following a life of serving others, one can easily reach a point where we feel that it is time to take a break.

Before long, I came to realise that in this season of many losses there is ONE very profound gain... we have more time available! I realised that the worth of older people is based on the time they have to invest. I started expanding my prayer list. I realised how much prayer is needed for parents, children, schools, safety officers and the like, who are so busy that they seldom have the time to stand still and reflect. I realised that there are people who need an ear and I have the time to take the call!

I also saw the opportunity of sharing many years of counselling experience with a younger counsellor. Another benefit of working together is that all the responsibility is not only on my old, painful shoulders.



The challenges of old age

This season brings along a whole new list of things that we need to sort out or make peace with:

- **Self-esteem** can be a lifelong struggle. When older people's circumstances change, self-esteem gets under pressure again.
- **Challenges** include physical changes, loss of strength and energy and shorter memory.
- **Rejection:** Older people often question if they still have a purpose and if society still needs them: “The doctor told me that I am an older patient and that I must come to terms with my physical condition – this makes me feel less valued, although my money is still good enough”. This is also a form of rejection.
- **Purpose:** Older people may have to move to old age homes. One loss is to have to say goodbye to beloved pets. Furthermore, they are forced to “fit in” and accept their new circumstances, often with feelings of rejection and lower value of their worth, uniqueness and

talents. For the older person this can be very traumatic, and their loved ones do not always understand what they are going through.

These emotional issues are very real and deserve to be treated emphatically and with due respect. Always remember the verse:

Even to your old age I am HE, and even to your advanced old age I will carry you. I have made you and I will carry you. Be assured I will carry you and I will save you. – Isaiah 46:4

Older people should be constructively busy, living life at a pace that suits them. Many of their talents and skills can be offered to children in the community. They can even use their talents to present a concert. Life is “10% how you make it and 90% how you take it” – Barbara Johnson. The theologian Barend de Vos says that some older people have a fear for the dusky land of old age and are angry at God. Older people should remind themselves that they are not the only ones struggling with emotional issues!

Counselling the aged

In the counselling room, my goal is to get the older client to accept reality, to find out what their worth and purposes really are, regardless of the season, as well as setting new goals, dreaming new dreams, and living life to the fullest. This is a



change of mindset that includes the following:

- Old age is a time of rest – rest as much as you like but get a reason to get up for every day.
- Society may view you as an “old model”, but nothing can replace experience! Do not underestimate your advice and be willing to share your knowledge.
- Society doesn’t owe you anything; do not cultivate an attitude of being needy. Enjoy the benefits of pensioner’s discount!
- In old age, the numbers on our birth certificates might be comparable but in the older age groups we are all very different.
- We have lived different lives, sometimes in different cities, provinces or even countries. We have toured, we have learned, and we have worked hard in building a career. Some of us have stood at open graves; some of us have suffered many losses.

Dealing with hurtful memories

In old age, we find the whole spectrum of the cynical, the bitter, the hurt, and all of these make us a unique group with so much left to share and give.

Aged clients have a whole lifetime of memories stored up. These are not all positive memories that contribute to their well-being. On the contrary, there may be actively hurtful memories.

Clients must be guided to make peace with their past mistakes and acknowledge that no-one is perfect. They must

take care to not change into a cynical, criticizing, and negative person. This will only isolate them from people, especially younger people that still want to live and can learn so much from an older, positive person.

It is very important to be patient, to listen intensely, to be just as concerned for the well-being of the aged as you would be when counselling a suicidal teenager.

Living for the future

What do we do with what is left of our precious time? Rather than spending hours passively in front of a television set, we can learn about the important things in life, still to be passed on to the younger generation.

- Dr Caroline Leaf teaches us that we must spend time and energy to create new healthy memories (*Maak ‘n Kopskuif*, Eng: Switch On Your Brain).
- It is never too late to make better choices. The choices we make determine our future, says Dr James Dobson in his book *Reik na Môre* (Eng: Life on the Edge). Although we may *feel* that life is over, it is not yet.
- Barbara Johnson writes in her book *Steek ‘n Malva in Jou Hoed en Lag* (Eng: *Stick a Geranium in Your Hat and Be Happy*) that there is no chance for a dress rehearsal in life. Aged clients will be able to identify with this statement. We have all lived life, made choices and mistakes, and thoroughly understand the reality of life where every moment is the real show and not a dress rehearsal.

Some advice

Some of the advice to older people include:

- A sound Biblical answer on their worth.
- Guidance to self-acceptance.
- Guidance to work through the disappointments, failures, losses, and pain of the past.
- Practical advice on things that they can still do, and contributions that they can still make to society.
- Supporting the emotional process of re-evaluating, re-directing and the motivation to start the process of positive change by listening and being a sounding board.

Despite being of an older age, and having fragile frameworks and shorter memories, the elderly can become whole when they submit their lives to God. When we can say at the end of our days: “*For me life is Christ and to die is gain*” (Phil 1:21). *And even when I am old and grey-headed, o God, do not abandon me, until I declare Your (mighty) strength to this generation, Your power to all who are to come.* – Psalm 71:18 ■

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Dr James Dobson – Reik na môre

The use of play in pastoral counselling with children after the death of a parent or caregiver

By Dr Linda Grobler

If we are honest, the unknown of death is a concern or sometimes even a fear for all of us. It was not always this way. In the early 1900's people mostly died at home, surrounded by loved ones - death was a part of life. According to Elizabeth Kübler-Ross (Kübler-Ross & Kessler, 2005:205) "*Illness moved into hospitals and death moved into funeral parlours in the 1940s*".

In Biblical times death looked a lot different than today. Emotions were rarely kept in check: tears, crying and wailing were acceptable. The Western way of dealing with grief is with as little emotion as possible. The African way more closely resembles the Biblical way.

So how do we help a child?



The most important thing that you need to keep in mind "is that children experience the same feelings as adults, but do not have the language skills to verbalize them, nor the cognitive ability to understand, identify and express their feelings", according to Ferreira

& Read (2006:183).

Often adults try to avoid dealing with emotions by not letting children attend funerals. They don't acknowledge that children also grieve, mainly because children tend to move in and out of grief. They will be crying one minute, just to be playing the next.

What needs to be done?

Healing takes place in a relationship. This relationship is now the responsibility of the counsellor.

How do you break the news

- Start with the facts.
- Be as honest as possible.
- Explain to the child in language that he can understand – use simple words.
- Be aware that the child may ask a lot of questions or may ask you to explain again and again.

Be careful of misconceptions

- Young children are still in the phase where life revolves around them.



- They may feel that the parent died because they were naughty.
- They may also feel guilty about something they did.

Prepare the child that there will be emotions and changes

- Explain that God gave us emotions and it's therefore acceptable to feel happy, angry, sad, or afraid. Use the example of Jesus crying at the grave of His friend, Lazarus (Joh. 11).

- Explain that the emotions that will be felt will probably be different for each person.
- Also explain that a lot of changes are in store after the death of a loved one: they might have to move, they might have to go to aftercare, etc.

Allow the child to take part in the funeral

- If children are prepared about what to expect during a trauma (like going to hospital, going to a funeral, etc.), it is easier for them to handle it. It is therefore important to prepare them for what will happen during the service, at the cemetery or in cremation.
- An easy way to explain death is that the person's body stopped working and that there are different ways to take care of the body:
 - Sometimes a person's body is placed in the ground (that is called burial) and then turns to dust.
 - Sometimes a person's body is placed in a hot container (that is called cremation) and then turns to ash.
- Include the child in the planning of the funeral.
- Ask if he would like to view the body and allow him to do so after explaining to him what to expect: the person may be pale, it may look as if the person is sleeping, the person may feel cold.
- Ask him if he would like to draw a picture, say something in church, let a balloon go, etc.

Know that children need to keep the deceased person "alive"

- They are afraid that they may forget the person.
- They want to keep their bond with the deceased alive by writing a letter, drawing pictures, talking to the deceased, recalling special times in the past, etc.
- An excellent way to help the child to keep the "bond" is by making a memory box.

- Any box, like a shoe box, ice cream container, can be used.
- The child is asked to decorate the box in any way he wants – a few crafting items like glitter glue, stickers etc. will help, but he can colour, paint, draw or write on the box.
- Special items that belonged to the deceased can be chosen by the child and placed in the box (like a Bible, watch, hat etc.).
- The box is placed in the child's cupboard or next to his bed and he can open the box and place letters or drawings inside when he misses the deceased.

Build a foundation of faith into the child's life

- Please don't use clichés like "God needed an angel in heaven" or "God came to pick the most beautiful flower", as this may anger the children as they feel "why did He choose my loved one?"
- Remind the child that faith does not guarantee that we will never suffer. Faith is knowing that God is with us in our suffering and will help us through hard or difficult times.
- It is normal for a child to be angry at God.
- How do you explain why God allowed the person to die?
 - Everybody dies at some time.
 - Only God knows when someone will die.
 - We don't know why God allows certain people to die in certain ways.
 - There are a lot of things about our faith that we do not understand or know. Only God knows everything.

Give the child hope

- In The Message, Eugene Peterson (2002:1479-1480) repeat Jesus's words: "Don't let this throw you. You trust God, don't you? Trust Me. There is plenty of room for you in My Father's home. If this weren't so, would I have told you the I'm on My way to get a room ready for you? And if I'm on My way to get to your room ready, I'll come back and get you so you can live where I live" (John 14:1-3)
- Remember that it is a privilege to help a child through grief. Randolph reminds us: "What meant most to the

grieving person were not the words I said, but the fact of my presence with them in their sorrow".

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* * *

Dr. Linda Grobler specializes in traumatized children. She has had a private practice in Rustenburg for 20 years. She is fortunate to share her practice with a multi-disciplinary team including an educational psychologist, a psychologist and psychometrist, a speech therapist, a reading specialist and another pastoral play therapist.

Her Masters was completed in the Theology Department and her PhD in the Theology and Social Work Departments at Northwest University. Her passion has always been the use of play in pastoral care with children. She currently presents 7 courses on the use of play in the pastoral care of children.



Notes from the Finance Office

2024 Annual renewal notices: first week of October 2023

Dear CPSC Affiliate

I can hardly believe that it is already August which marks Ilse's being with us for two years. What an invaluable asset and beautiful person she is!

I also cannot believe that I am writing about the annual renewal of the CPSC subscription, it feels like only weeks ago that I previously compiled this same "document" and it was actually 11 months ago!

I trust that this message from me will find you well.

As we have a really cold winter, I trust you are indeed enjoying a lovely fire in the fireplace and bowls of steaming soup and snacks as anticipated in my previous message.

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

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

Payment of the 2023 annual CPSC fee was due on 31 December 2022.

NB This paragraph only applies to you if you have not paid the 2023 affiliation and have been receiving invoice after invoice regarding this.

Unfortunately, a number of affiliates have still not yet paid the 2023 annual CPSC fee and have not terminated the affiliation in writing either.

Please contact me if your fee is still outstanding to enable me to know how to manage the registration. Some of you have been registered with CPSC (even still with SAAP) for many years and I am uncomfortable and hesitant to terminate the registration if no contact was made with me. The renewal notices were sent 5 times and WhatsApp messages were also sent where possible.

2024 CPSC Annuals Renewal notices

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



The 2024 Annual renewal notices for affiliation until 31 December 2024, are to be issued during the first week of October 2023 for **payment before/on 31 December 2023.**

You will receive an email from admin@pastors4africa.com sent to your registered email address with us, with the renewal notice attached.

If you are a newly registered CPSC affiliate whose application was sent during the 3rd quarter of 2023 (July, August, and September), you might feel that you have just recently made a payment for the annual fee.

Please note that the fee you paid with registration was a **50% pro-rata annual fee for 2023**, calculated for the last two quarters of 2023, so this payment was a pro-rata fee for **affiliation only until 31 December 2023.**

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

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

Annual renewal of affiliation

I repeat the information I sent before as there are very important facts/realities to remember regarding the annual renewal of affiliation:

- The current CPSC certificate that you received during 2023 **expires on 31 December 2023**
- The actual renewal date for all CPSC affiliates who receive renewal notices is 31 December 2023. This is when the annual subscription is due because this is when the current certificate expires
- SAQA requires a status of being in good standing of all CPSC affiliates and if the annual fee is more than 3 months overdue, you are no longer in good standing
- To be in good standing, the **affiliation fee** must be paid in full **before 31 March 2024 at the latest**, the compulsory **20 CPSC CPD points** must be amassed or in the process of being amassed and the affiliate's **personal details on the CPSC system should always be kept updated**
- Any changes in personal details should immediately be shared by the affiliate with Ilse at the admin office on the **"Update personal details"** form
- At CPSC we make CPSC CPD points easily accessible and affordable



- Please see the important information Ise regularly shares on the **CPSC zoom conferences and the CPSC CPD points** awarded to it
- The added benefit is that the CPSC Conference recordings can be obtained if you could not attend the conference and the same number of CPSC CPD points can be earned by sending in the required questionnaire
- All outstanding annual fees need to be settled by 31 March 2024 to remain in good standing but keep in mind that the certificate already expires on 31 December 2023
- Affiliates with outstanding fees on **30 June 2024 take the risk of being suspended** as SAQA requires that affiliation fees may never be overdue for more than six months
- Only cat 5, 6 and 7 affiliates **in good standing** can advertise on the website and **will be removed from the website** if the annual fees are not up to date by **31 March 2024 as they are then not in good standing**

The fee payments routine

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

- An **EFT is the recommended method** to do the payment and we request **all affiliates to use this route if possible**. We however do understand that it is not always possible
- Please send a **proof of payment only** to finance@cpsc.org.za
- I can only allocate payments once they **reflect in the Nedbank account**
- **The reference used is vitally important** as I receive at least 3 to 5 payment per year without any usable reference and this delays allocation of the payment and activation of the certificate
- Please take great care with the reference to beneficiary, please **ADD YOUR NAME AND SURNAME** to the P-number and please make sure that it is in the correct field and that it can help me to identify the affiliate and allocate the payment correctly.
- Please remember that I have only this reference to identify your payment
- A **Proof of payment** is extremely helpful in the allocation of payments with an incomplete reference used, as I can then find additional information on the POP or see who the sender of the POP is
- I endeavour to allocate payments **as soon as possible** after receipt
- You will receive an **allocation of payment notification email** from admin@pastors4africa.com



- After allocation of the payment, I **immediately activate the new year's CPSC certificate** on the Pastors4Africa system
- I always activate the certificate **twice** to improve the chance of your receiving it and you will therefore receive two additional emails from admin@pastors4africa.com with the attached 2024 certificate
- The **subject** of this email from Pastors4Africa is **"Re ACRP Certificate"**
- The CPSC certificates are no longer sent by an automated process and each one is **individually activated by hand** by me
- The **certificate should follow shortly** after the allocation of payment notification email as I do the allocation and activation together
- If your certificate doesn't reach you **within 24 hours after your allocation of payment email it is not coming** and then you must please let me know.
- We have a contract with Pastors4Africa and the central database transactions are being paid for so I **really need feedback if the system doesn't deliver**
- You will therefore receive a **total of 3 emails** from admin@pastors4africa.com
- **Affiliates sometimes miss this** as they expect an email from my email address with the attached certificate after allocation of the payment
- All three emails will have cover letters from me but **please do not send new emails to the admin@pastors4africa.com email address as it won't reach me.**
- If you should reply to the email received, the reply is automatically forwarded to me

CERTIFICATES GOING TO SPAM IS ONE OF OUR BIGGEST PROBLEMS

- Please always check your spam folder after you have received your allocation of payment notification email, as the antivirus protection on people's computers unfortunately often blocks emails with attachments and they then end up in spam.

There are ways to prevent your emails 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 help me by making the following changes to your email system:

1. Gmail addresses

Unmark an email received 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 Gmail 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 as explained on <https://support.google.com/mail/answer/6579>.

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:

1. Right click on any unopened email in your inbox.
2. Hover over the Junk button. Different options will be available.
3. Click on "Junk E-mail Options", at the bottom. A new window will open.
4. Click on the second tab "Safe Senders".
5. Click on "Add" and add the admin@pastors4africa.com E-mail address as well as the @pastors4africa.com domain name.
6. 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.
7. 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.**

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

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

You know that I always have your best interest at heart. Even more important than keeping the finance office running smoothly, is the fact that adherence to these requests is instrumental to keep you as CPSC and ACRP affiliate, in good standing and in compliance with SAQA regulations.

As always warmest regards and blessings

Anita

Renewal fee scam

Some of our CPSC affiliates have received an email from a third-party intermediary claiming that you should pay the renewal fee for your CPSC subscription to them.

This is the ACRP CEO Dr Gerhard Botha's official reply to this matter:

24 April 2023

Dear CPSC affiliate

We have received enquiries regarding renewal payments to CPSC to 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 CPSC CPD 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 – CEO



Notes from the Admin Office

Dear CPSC Affiliate

My office while writing this message, is the patio of a holiday flat. Every few minutes I can just lift my head to enjoy the vastness of the sky and of the Indian Ocean. Sometimes I am fortunate enough to catch a glimpse of the dolphins frolicking in the water. I often catch myself contemplating all the wonders and the yet unexplored enormity of the depths of the oceans and cannot help but think "How great Thou art..."

I very recently read an article based on the "67 Minutes Initiative" for Mandela Day regarding ways we can give back to show appreciation for all we have. It was written by [Ashleigh Nefdt](#) and distributed by Brent Lindeque of Facebook's "Good Things Guy". I have adapted it here and there.

If SA's literacy levels upset you, help them rise!

You don't have to be a teacher to share the skills you've learnt. If you're reading this, you're already eons ahead of the thousands in SA who aren't able to. The significant part about an act like teaching someone else how to read, is that you could be laying the foundations for the next teacher or volunteer in the making. Contact schools in your area to find out if they have any programmes you can help with.



If you love feeding your friends and family, consider strangers

There are so many good people who dedicate days, weekends, and weeks to making sure others have warm meals. Whether you opt to contribute goods on a consistent or regular basis, or give your time by volunteering, this is one



simple way to make someone's day less stressful because they know where their next meal is coming from.

If you want to adopt but can't, become a virtual adopter

If you have the financial means, a consistent sponsorship basis is one sure way to change a world. Dedicate time as often as you can to the child, animal, or organisation

you're supporting. This could mean interaction, visits or, for creatures like Rhinos, raising awareness about the plights they face.



If you want to become a hero in the most literal way, become a lifesaver

You can always make a difference by donating blood regularly or by signing up to become an organ donor. These are incredibly impactful ways to make a lasting difference if you do not have a lot of time or rands to spare.



If you love mingling moments, make them community-focused

Beach or park clean-ups are great ways to get to know people, or to bond with others. Regular acts toward the environment are the real goal here, so if you get a group going, keep on by marking a clean-up of the area on your social calendars.



Make animal shelter visits a consistent hangout!

Especially if you're part of a school; that way more of the younger generation can learn about the importance of animal care. Consider interesting ways to raise funds and awareness in aid of, e.g., the SPCA in your area. Or invest in a clothing donation box and donate the items to an animal organisation to raise funds. Collect blankets and food and drop it off

at your nearest shelter, or go and walk the dogs, clean up stalls, etc.

Being an Everyday Hero means using the powers accessible to you every day, like self-less action, positive decision-making, or active citizenship. Look for one space, one organisation, or one person you interact with (or even pass by) often and think about how you can leave any of the above better than you found them and then -- keep showing up!

Something light:

A priest and a pastor are standing by the side of a road holding up a sign that reads: “*THE END IS NEAR! TURN AROUND NOW!*” A passing driver yells: “You guys are nuts!” and speeds past the clergymen. From around the

curve, the two men hear screeching tires, and then a big splash... The priest turns to the pastor and asks: “Do you think we should put up a sign that says: “*BRIDGE OUT*” instead?”

Warmest regards

Ilse



<p>CPSC Administrative Office <i>Ilse Grünewald</i> Cell: 072 705 1183 (am)</p> <ul style="list-style-type: none">▪ Email for administrative matters: admin@cpsc.org.za▪ Email specifically for matters regarding CPSC CPD points: cpd@cpsc.org.za <p>CPSC Finance Office <i>Anita Snyders</i></p> <ul style="list-style-type: none">▪ Email for all financial matters: finance@cpsc.org.za	<p>BANKING DETAILS CPSC (The Council for Pastoral and Spiritual Counsellors) Nedbank Branch: Woodlands Branch code: 136-305 Account no: 1020501553 <i>E-mail proof of payment to the CPSC Finance Office at finance@cpsc.org.za.</i> <i>Please state your initials and last name as reference for any deposit made.</i></p>	<p>DISCLAIMER</p> <p>While CPSC supports initiatives for equipping pastoral and spiritual counsellors, statements and opinions expressed in this newsletter do not necessarily reflect the views and/or opinions of CPSC. CPSC does not make any warranty regarding the information supplied. CPSC shall in no event be liable for any decision or action taken in reliance on this information.</p>
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