



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 28 – May 2024

Setting smart spiritual goals

Dear Affiliates,

“But grow in the grace and knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18).

In this verse, Peter encourages believers to grow in grace and knowledge of the Lord Jesus. **Spiritual growth is an important part of our Christian faith journey.** How do we grow? How can we evaluate our growth? What can we do to ensure that we are growing in grace and knowledge? There are several ways to focus on spiritual growth, for example, studying the scriptures, prayer, Christian meditation and edification.

Most Christian counsellors are familiar with coming alongside a client in their crisis and viewing it as an opportunity for the client to be transformed and grow spiritually. Goals are an integral part of Christian counselling, Christian therapy, and pastoral therapy.

One of the counselling goals in dealing with a crisis is to help a client shift their disaster mindset to a mindset of hope – an opportunity for spiritual growth. Everyone in a crisis should learn to focus on Romans 8:28 *“And we know that God works for the good of those who love him, who have been called according to his purpose.”*

How do we turn a crisis into growth? A Christian counsellor or pastoral counsellor is a symbolic representation of Christian beliefs and tradition. A crisis should be placed in the context of the suffering of Jesus the One who understands suffering. If the crisis is placed only in the context of human pain and understanding, frustration will set in.

Counsellors should be cognizant of the different life stages and how it may affect spiritual growth goals. For example, adolescents will describe their spiritual goals differently from elderly people, or a terminally sick person. Assessment of the crisis and life stage should be incorporated in setting SMART spiritual goals. SMART goals are specific, measurable, achievable, relevant and time based.

A Biblical paradigm for a crisis that should guide these goals, is the life and work of Jesus Christ. Jesus made his



calling known on earth when he affirmed that he is the Son of God and came to save the world and set the captives free.

However, he suffered at the hands of humans and died on a cross. This would have caused a crisis for his followers and those who hoped in him. Disappointment, confusion and loss dominated their lives for three days, till Jesus arose from the grave.

New hope was sparked and his victory over suffering and death was a sure sign for everyone who believes in him, that victory is

possible. However, this does not keep humans and believers from suffering, as we live in a fallen world, which has been evident throughout human history. But we have an example to follow to ensure we are suffering well.

We can be assured that in every crisis, God is present and active in meeting us in the depth of our experience. And he is inviting us to grow in the grace and knowledge of our Lord Jesus Christ. Reflecting on his presence in the depth of our experiences and seeking God’s plan and purpose will guide the choices we make.

These choices are part of our becoming more like Jesus or turning away from his suffering and victory to indulge in our own pain. The victory of Jesus over sin and death became the foundation for the Great Commission, that is, to spread the good news of his victory and what it means

for everyone that suffers.

In a crisis, the focus should be on this paradigm and victory in Christ. This should

be a moment for a deeper connection with the Triune God and hope to arise from experiencing his love and grace.

I pray for you, and those that you minister to, to experience the grace of Jesus in a crisis and to grow in the knowledge of his love and victory.

Prof Nicolene Joubert

Chairperson: CPSC ■

SMART goals are specific, measurable, achievable, relevant and time based.

Important: See the approved **2024 CPSC Supervision Policies and Criteria** on page 22.

Perspectives on the relationship between childhood well-being and emotional problems

Dr Marianne Viljoen

Introduction

During my many years of studying psychology and working as a researcher and supervisor for Master's and PhD studies, I learned a lot about human behaviour. **I learned how emotionally healthy people interact with life and how people that have been hurt, interact with life.**

Being emotionally healthy means, among other factors, being *"a well-adjusted person possessing a sense of self-esteem, of self-worth, of security"* (Suin, 1975, P. 49).

I have also learned that a critical time in our development from infant to adult are our childhood years. Problems during those formative years have a big impact on our lives which may last into adulthood and even into old age.

The childhood years

Studies and research, as well as personal experiences, have shaped my perception of the vital role of parents in raising a child with self-worth. I became aware of recurring theme: people with emotional problems such as low self-esteem, insecurities, anxiety and depression have a history of unhappy and difficult childhoods.

They have a wide range of psychological problems; they struggle to study and live with chronic negative thoughts of unhappy events in their past.

There are three aspects that have been prominent in my reflections. Adults who are prone to anxiety, depression, insecurity and low self-esteem, have one or all of these factors in common:

- Their emotional needs as children were not met
- They come from families with a range of psychosocial problems
- They have recurring sad memories from childhood

These are the people facing problems in their sense of self-esteem, of self-worth and of security (Suin, 1975) originating from their childhood years. People with this frame of mind have a range of problems in their relationship with the important others in their lives. Marital relationships, relationships with family and friends as well as relationships with work colleagues are often compromised. Also, I have noticed that we are inclined to raise children as we were raised. These persons live with deep insecurity of who they are.

Jesus reminded his disciples of how fragile children are:



Mark 10: 14 Let the children come to me and do not stop them, because the kingdom of God belongs to such as these".

The emotional needs of children

In 1943, a psychologist named Abraham Maslow published his theory of a five-tier model of needs that should be satisfied from childhood onwards, in order for us to develop into well-adjusted adults. From birth to adulthood the hierarchy of needs are physiological needs, safety, love and belonging, esteem needs, and self-actualisation or self-fulfilment needs. The most important psychological needs of childhood are discussed:

Safety, love and belonging

To grow up as healthy adults with confidence and able to weather the storms of life, children need to be raised within the love and security of a good family. They need protection, security, order and stability and freedom from fear. They also need emotional support and reasonable socio-economic safety. Unhappy parents, continued



conflict in the family, illness of a parent or family member and the loss of a parent or sibling are events which may disrupt a child's sense of safety. These children are especially prone to anxiety disorders.

Esteem needs

Children need unconditional love. As they grow and develop, they need to feel that their mastery and skill in performing tasks are recognised and respected. Learning new things as they venture into life ought to be encouraged and supported.

I have seen that one of the most prominent causes of low self-esteem and inferiority in adults relate to parents who were constantly disappointed in their child because they themselves had felt insecure. The damage to the

people who were raised in such homes may be long-lasting. These individuals have low self-confidence and related problems.

The fulfilment of the child's esteem needs is also affected by the socioeconomic status of the family. It is unfortunate that money should be so important. I have perceived that people who come from poor backgrounds have much anxiety. Money problems affect the family's sense of safety and security. It causes stress which leads to arguments and conflict between the parents.

A lack of money will affect a child's esteem needs when not being able to have the things that the peer group has, and this leads to feelings of humiliation. Research indicates that low socio-economic status causes emotional problems and psychopathology, while severe socio-economic problems cause escalated behaviour problems in children as well as depression (Peverrill et al., 2021).

But love trumps all: On the bright side, I have heard people say: "we didn't have money, but we had love".

Unfortunately, we live in a very materialistic society, obsessed with money, achievement and prestige. Sometimes children are under constant pressure to perform and excel in many fields for the sake of the parents' standing in society.

Psychosocial wellness

In 2012 a reliable and valid scale, according to statistical indicators, for measuring psycho-social well-being during the childhood years of university students was developed: the Psychosocial Well-Being Scale (Viljoen,

Psychosocial wellness tries to explain the way we think, feel, communicate, behave and how we find purpose in life. What are our driving forces to think and feel? Are we driven chemically, genetically, environmentally or by our cumulative experiences growing up? How can our psychosocial wellness help us or hurt us?

2012). The scale asked questions about the childhood years of the students. The term well-being relates to the absence of life stressors and the absence of childhood experiences that cause stress. The dimensions of childhood well-being which were measured by the scale were the following:

- Emotional support
- Socio economic status of the family or care givers
- Presence of depression in the family
- Environment conducive to learning

These aspects relate to the psychological needs for safety and security, as well as encouragement and support of the child, which fulfil esteem needs enabling him/her to learn and develop their full potential.

Being emotionally healthy means, among other factors, being "a well-adjusted person possessing a sense of self-esteem, of self-worth, of security."

This scale was used as part of research studies into academic proficiency of first year students (Joubert 2011; Keyser, 2014). Results of both studies indicated a significant correlation between having had a stressful childhood and low academic proficiency. It is reasonable to assume that other life proficiencies would be affected as well. How these factors interact, was researched further with the

scale discussed below.

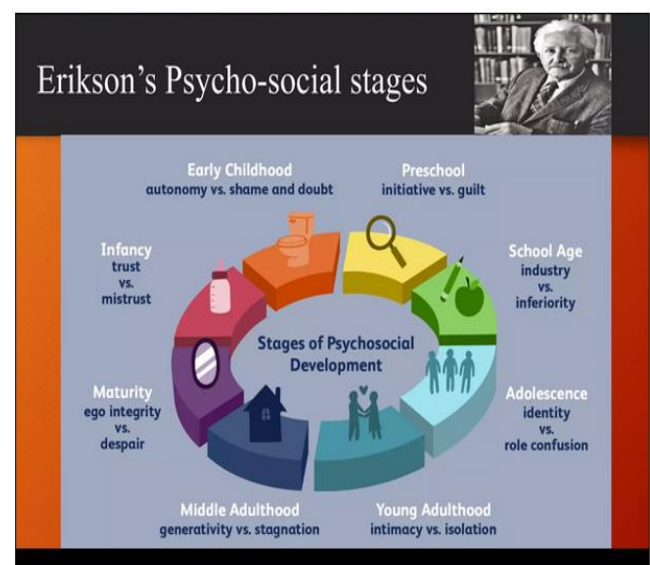
A past-negative time perspective

In 1999 Zimbardo and Boyd published a questionnaire which determined whether a person's thoughts were mostly directed towards the present, past or future. They called it a person's time perspective. Of interest here is that people with a prevailing past and also negative time perspective, are people who had unhappy childhoods.

This is called having a past-negative time perspective and students with this time perspective have lower academic performance (Joubert, 2013; Keyser 2014; Nuttal 2013). These students also had psycho-social background problems as measured with the above-mentioned scale. They will be more prone to depression and anxiety. Our time perspective influences how we experience life, our motivation, and other aspects of our behaviour. I need to mention that people who suffered emotional physical or sexual abuse as children, or other forms of trauma, are deeply affected and need extra professional care.

Application

Helping someone with childhood trauma is difficult. I have some pointers from my personal struggles and those of people I have counselled.



- Help them to see how their experience of parents and events during childhood are connected to how they experience people and events now. This brings insightful awareness and has strong healing power.
- Guide them towards forgiveness of those who hurt them. If they struggle, be patient
- The problem of insecurity and low self esteem I address, among other techniques, from the scriptures.

God's love is both universal and specific. Sometimes we feel lost for being one of many of His people, or one of the crowd. However, I need to know that *He loves me specifically*. As he loves all of His creation, so he loves me specifically.

Luke 15:3-7: Jesus tells the parable about the man who leaves his 99 sheep in the pasture to look for the *one* sheep that has wandered off.

Matthew 10:26-31. You are so important to God that even the *hairs of your* head are all numbered.

John 1:43-50. In these passages the Bible tells us about the calling of the disciples Phillip and Nathanael. As Nathanael approaches Jesus, He says: *"Here is a real Israelite; there is nothing false in him"* upon which Nathanael asks Jesus *"How do you know me?"* and Jesus answers *"I saw you under the fig tree before Phillip called you"*. **God sees you, specifically.**

Conclusion

Raising a child is difficult and some children are more difficult to raise than others. However, when we love our children unconditionally, many of the problems in our family setting are remedied naturally. As God's love for us confirms us and our children, our love for our children will sustain them through life.

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Biographical notes

I matriculated at Sentraal High School. I studied psychology at the University of South Africa, and University of the Free State. I completed my PhD in Psychology at the University of Port Elizabeth. I researched the effect of Type 1 Allergies on the emotional wellbeing of children. During this time, I

had three children and helped raise three of my husband's children. In 2002, I began working at the School of Nursing (UFS), accompanying forensic nurses who worked at the Tsepong Rape Crises Centre. In 2007, I was appointed Senior Lecturer Researcher at the Faculty of Education where I was supervisor and promotor of Master's and PhD studies, did research on various topics relating to the

influence of psychological problems on academic achievement. After retirement I began a practice as emotional counsellor.



Ancient and modern history - Psychopathology and Spirituality

By Philip Coetzee

I hereby acknowledge the South African Theology Seminary for the inspirational Wellness Counselling course I could attend and addressing the subject of "Ancient and Modern History-Psychopathology and Spirituality."

It is interesting how ancient and modern history contradict or repeat each other in many ways. However, different approaches have different perspectives on a subject due to bias and how one person's worldview on a specific subject can influence an interpretation. Prehistoric societies were unable to distinguish between mental and physical disorders and attributed illness and abnormal behaviour to sorcery, demonic passion, and offended ancestral spirits. But this phenomenon still exists in our society and world, perhaps not as obvious and to this extent, but it is a reality. It is used or practiced to achieve specific goals, usually self-enrichment or control.

Consequently, these practices are used in cults, specific cultures, and societies to gain control over people or communities. In South Africa this phenomenon is a general practice, primarily through gangs, some questionable church organizations and traditional healers. Thus, the characteristics of "cult" leadership can be identified as follows:

- **Narcissistic personality:** Dangerous "cult" leaders typically hold grandiose notions of their place in the world.
- **Ability to read others:** Someone like Charles Manson could identify potential "victims" by establishing their weaknesses. It just seems to be in his personality. Thus, "cult" leaders will focus on their potential prey's shortcomings and know which buttons to press.



- **Claims of remarkable powers:** If a leader claims he's wiser, holier, and purer than everyone else, think twice about signing up.

- **Charisma meets anger:** Dangerous "cult" leaders can be extremely loving, charming, and affectionate but often turn angry and abusive without warning. This mercurial presentation keeps members off balance.

Therefore, like the early Greeks, Chinese, Hebrews, and Egyptians, cults are identified by the practice of exorcism, starvation, and other harmful means to control their followers. It is a known fact that these victims have been identified as abnormal people whose mind and the body was dysfunctional due to brain abnormalities caused by evil spirits.

These factors strongly resemble the Dark Ages (AD 400-900), where illnesses were identified as sinful behaviour or the result of supernatural forces, but not only then. In our modern society, these practices exist within our communities and even, unknowingly, in the households of friends and family where people, usually the wife or kids, are made to believe they have a mental disorder of some kind. Sometimes, not intentionally, but through a dominating behaviour towards the weaker person or

persons in a relationship. The problem is that a "mental illness" can be developed through a placebo effect created by a "superior force," a father, teacher, husband, and even an unqualified pastoral counsellor. This phenomenon lends itself through presentations by misguided or ill-informed pastoral counsellors not trusting or believing in psychology as an integrated part of Christian counselling, a human error founded on unrealistic diagnoses.

What is psychopathology?

- "Psycho" refers to "mind"
- "Pathology" refers to "disease"
- It is the field of study that deals with **mental, emotional** and **behavioural** problems.
- It involves research into the **classification, diagnosis, causation, prevention** and **treatment** of psychological disorders.



What Is Spirituality?

- **Involves a person's connection to self, others, and the world.**
- **Involves a belief system or value system, which gives meaning and purpose to life.**
- **May include a belief in a higher power or being, expressed through various ways.**
- **May provide a feeling of belonging and sense of community or unity with nature and the universe.**

Furthermore, in Wellness Counselling, we identify with the significance of good relationships throughout life, from infancy to old age, and the importance of honesty and respect.

Therefore, we as Christian counsellors must be able to apply our newly found knowledge to evaluate and refer people according to their symptoms. Thus, we do not forget that we are only the counsellor, an instrument of the Holy Spirit guiding people towards spiritual healing, not the professional healer (medical or mental), but the person who can refer a patient to a professional with sufficient information concerning the brain and its functioning.

Furthermore, the same phenomenon manifests itself in many African cultures through ancestral worshipping. I met a young woman from the Eastern Cape some time ago. She had symptoms of severe stomach cramps, vomiting, and dizziness, and she refused to go to a medical doctor (GP). But as her condition worsened, she told us that it started after her family had insisted that she sees a witch doctor or traditional healer for a specific problem she had encountered.

The witch doctor concluded that an evil spirit was taking control of her body, and after consulting with an ancestral spirit, medicine was presented to drive out the evil spirit. After convincing her to see a medical physician (GP), she was diagnosed with severely damaged intestines due to the medicine given to her to drive out the evil spirit in her body. Still, the doctor also diagnosed her with a potential mental disorder due to the trauma of visiting the witch doctor and the after-treatment.

Therefore, spirituality can be a detrimental factor in post-modernity, primarily when we evaluate the influence of Eastern spirituality, not only Eastern spirituality but liberalism in contemporary society or the church. Liberalism, in a Christian context, is to normalize passages in the Bible through contemporary secular thought. Consequently, a collective view and rational thought should be the norm when discrepancies or different viewpoints arise.

In other words, a person can decide how to interpret Scripture, but this way of thinking will also influence the church when evaluating a person physically and spiritually, a split within the church. Fortunately, I do not anticipate the mentioned phenomenon as a problematic factor when well-thought evaluations can be concluded.

Still, the problem is that innocent people are subjected to incorrect evaluation and treated by unreliable or unqualified sources.

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Philip Coetzee resides in Strand, Western Cape, father of three. He is a theologian and apologist, Christian Counsellor, and facilitator at Veritas International Bible College. As head of Good Hope Ministry, a non-profitable organization, for the Helderberg region, they predominantly, but not exclusively, are engaged with Muslim outreach. ■

The Christian counsellor is an instrument of the Holy Spirit who guides people towards spiritual healing.

Boundaries (Part 26)

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

Thinking about guidelines to parents regarding boundaries for children, is simplified by highlighting certain practical yet Word-based and Scientifically sound principles. These could provide parents with questions they can ask themselves when they need to decide on age relevant boundaries for their children, or when their children push back hard against the boundaries – as could be expected and should happen in healthy households!



This also aids typical pleasing parents in their battle against the ever present need to keep the peace at all costs and please everybody. As a matter of fact, these principles can assist all of us in general life when we must make difficult decisions in friendships or work-situations.

Townsend and Cloud (2002) lists ten such principles. They refer to principles five and six as “the laws of Motivation and Evaluation”. Let us dive into these two “laws”.

The law of motivation

Townsend and Cloud define motivation as:

“The desire to do the right things and avoid the wrong ones because of empathic concern for others and because of a healthy respect for the demands of God’s reality (2002, p85).

Motives drive our behaviour. Motives are the internal ‘because’ behind the external actions we perform” (2002. P86).

Threats and imposing guilt on our children are not agents of developing healthy internal drives. These only lead to fear of rejection and fear of failure (as we discussed in earlier articles). It also encourages dishonesty, as the child may learn to avoid being caught by acting out behind the parent’s back. This may be partly out of frustration and feelings of powerlessness and partly due to disrespect.

We must always return to Jesus and the way in which He acted. The foundation He laid in the Gospels is that of love. It is a constant challenge to learn to love the person and communicate this love, while we respond to the behaviour that needs validation or reprimand.

We can only achieve this goal if we are founded securely in the love of God. If we as parents live in fear of

punishment or rejection, we battle to tolerate the struggles our children go through in the development of their own set of values that will drive their motives.

Without spending time with our children and communicating our own values and resulting motives to them through attitudes, deeds, and explanations, we do not stand a good chance to help our children develop their own set of values. We need to ask our children why they do certain things when they can communi-

cate with us.

They need to learn to ask these “why” questions so that they can learn to link motives to behaviour to consequences. Without understanding “why” they choose certain attitudes and behaviours, neither they, nor we as parents, will be able to address the underlying motives and guide the development of healthy motives and behaviour as a result of these motives. In the Sermon on the Mount Jesus emphasises this examination of motives when He warns the audience about their motives for doing good, praying in public and fasting (Matt. 6:1–18).

Grounding our children in our love and in the love of Father God as He manifested it in Jesus, is the Biblical route to develop the desire to do good in our children. Ephesians 3: 17 – 19 teaches us that by being grounded in this everlasting love, Christ can, through the Holy Spirit, indwell our innermost being and personality. This is what we want for our children. The driving force of the Holy Spirit is the sure foundation for healthy development.

But we know this does not happen overnight. Neither can we enforce it. However, we have the promise that Holy Spirit will transfigure us into the image of Jesus – in which we have been created – as we constantly “*behold in the Word as in a mirror the glory of the Lord*” (2Cor. 3:18). This should encourage us as parents!

What follows, are a few concrete steps parents can follow to encourage the development of their child’s soul, which is the seat of healthy motives:

1. Fear of consequences

The moment a parent starts setting limits and enforce consequences, the child will test, protest and even express hatred. The parent who is grounded in the love of God, will find it easier to withstand these and stick to the boundaries she has set. Fairness and consistency are extremely important – these aspects have been discussed in previous articles. The parent needs to empathise with the child’s emotional response to the boundaries yet stick to these. The consequences should be hurtful enough so that the child will “feel” them.

2. An immature conscience

No child is born with a conscience. **A conscience needs to develop through internalising the results of unloving, uncaring attitudes and behaviour on the meaningful relationships in the child's life.** What does it do to those who love and care for me if I did this or that and what would be the unpleasant results for me in the process?

We need to remember that hurt because of unloving or selfish behaviour, can only be experienced in the practical results between people. Inasmuch as we hurt other people, do we hurt Jesus. It is not viable to teach your child that she hurts Jesus - this will only lead to unhealthy fear of Him and not to obedience.

As parents we need to understand the wisdom underneath the laws set forth in the Old Testament and the heart of God in these. Citizens of God's Kingdom on earth act in certain ways towards one another and this reveals the heart of God. Jesus embodied these laws through His life and teachings (this is what it means that He came to fulfil the Law!). Our children learn this from our example in our healthy interactions with one another in the house and with other people. This is a process that asks wisdom and lots of prayer and patience.

3. Values and ethics

At this stage we want our children to ask value-laden questions like "Is this a bad word?" or "Is it wrong to keep something I have picked up on the playground?"

Even in the development of this stage, our children will need guidance – we might need to ask these questions of ourselves in their presence first and then teach them to ask these questions. It is also wise to pray prayers for guidance in their presence and then on their behalf and then with them about decisions they must make themselves.

When guidance has been received, celebrating the results with them, will strengthen the habit of asking Holy

Spirit to guide them. This is where knowledge of the role of dopamine comes in: when we do something to relieve discomfort or solve a problem and experience **and celebrate** relief or a solution, dopamine is released. The dopamine is a motivator.

The important thing to remember is that it will be released even if we did something **unhealthy but helpful to relieve the discomfort**. So even self-castigation will cause the release of dopamine. We do not want to strengthen this habit. Therefore, **we want to guide our children to choose healthy activities/behaviour and then teach them to actively celebrate the positive results.**

"Why" questions should not be answered with "Because I say so". By giving this easy answer, **we forfeit the opportunity to help the child develop a healthy set of values.** The child should constantly be brought back to the reality consequences that his/her behaviour/attitude goes against our deeper beliefs and ethics.

4. Mature love, mature guilt

At this stage the child is ready to move beyond the ethical questions of right and wrong to the underlying fundamental motive of love. Criticising their person or making assumptions about their motives, does not help them. Love should again underpin the parents' responses. **The parents' role is to help the child freely choose who and how to love and to love freely.** The hurt incurred when attitudes and behaviour are unloving towards **self and others, need to be experienced.**

Healthy mature guilt is not based on vague threats or feelings, but on specific practical results which lead to feelings of dissatisfaction with one's chosen behaviour, not one's personality or being.

In our next article we can explore the principle of pain and how to evaluate the pain boundaries cause.■



Unlocking the Narrative: A Comprehensive Guide for Therapists

By Crystal Meletiou

Unlocking the Narrative: A Comprehensive Guide for Therapists: Crystal Meletiou

"Unlocking the Narrative: A Comprehensive Guide for Therapists" is a valuable introduction to the narrative paradigm.

Emeritus Professor Julian Müller, Department of Practical Theology and Mission Studies, University of Pretoria, has the following to report regarding this relevant to all counsellors, book:

"The author succeeds in opening the philosophical background of narrative thinking, while explaining the relationship between the paradigm and the extensive narrative methods, making it an essential tool for Narrative Therapists. Delving into every dimension of Narrative Therapy, this captivating guide is a treasure trove of knowledge and techniques."

Professor Jan-Albert van den Berg, Department of Practical and Missional Theology, Faculty of Theology and Religion, University of the Free State, agrees:

"In her new book Dr Meletiou provides valuable perspectives on the value and implementation of Narrative Therapy. The book is modelled on solid academic principles and is written in such a way that it is accessible to a wide audience."

Using creative metaphors, the author exploits and develops the key concepts related to Narrative Therapy. I wholeheartedly recommend this book to academics, students of Narrative Therapy, therapists as well as those who wish to discover the specific significance and value of individual stories."

Extraordinary Professor Malan Nel, Department of Practical Theology and Mission Studies, University of Pretoria, has this to add:

"Narrative Therapy has become a well-known concept. Unfortunately, it is not always easily accessible, let alone easy to manage. In this publication, the author made it intelligible, yet still in an academic manner. I am confident that this book will greatly benefit a wide range of readers."

About the author:

Crystal Meletiou is an accomplished and respected Narrative Therapist based in Nelspruit, South Africa. In 2010, she completed a course in Advanced Pastoral Care through the Centre of Contextual Studies at the Faculty of Theology, University of Pretoria. This course sparked her deep interest in the power of narrative and storytelling in the healing process.



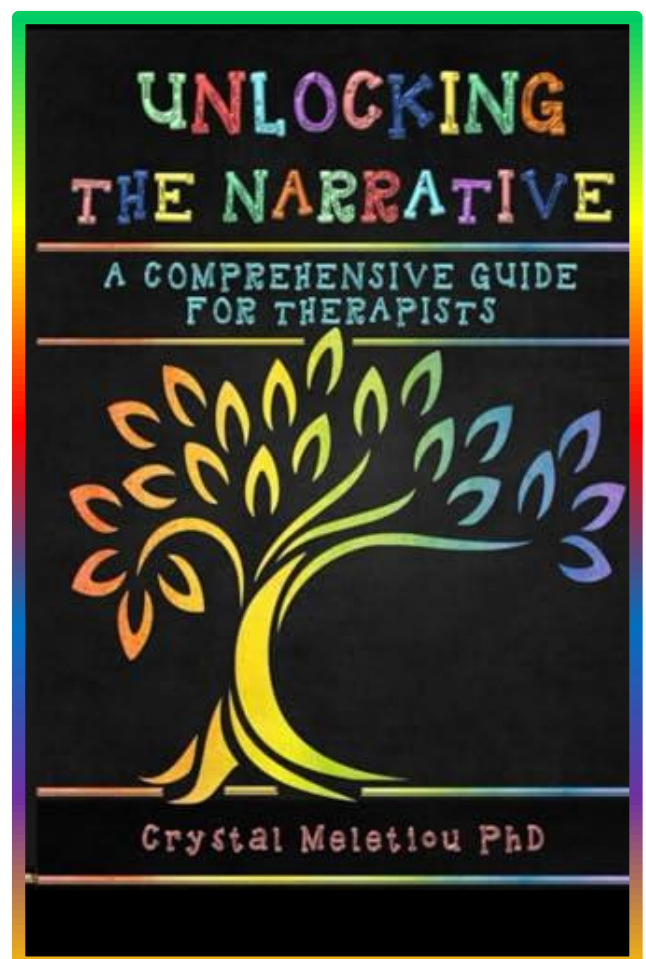
Driven to further develop her expertise, Meletiou continued her postgraduate studies at the University of Pretoria's Faculty of Theology.

By 2016, she had obtained an MPhil, MA, and PhD in Practical Theology, with a focus on Narrative Therapy. Her doctoral research delved into the transformative potential of narrative approaches in therapeutic settings.

Today, Meletiou maintains a thriving private practice as a Narrative Therapist in Nelspruit. Her unique and empowering approach has earned her a reputation as

a leading expert in the field. Recently, Meletiou published her first academic book, "Unlocking the Narrative: A Comprehensive Guide for Therapists," which has received high praise from renowned professors specializing in Narrative Therapy.

Through her clinical work and research, Meletiou continues to make significant contributions to the understanding and application of Narrative Therapy in South Africa and beyond. ■



Book review: Taryn Little-Viglino

And God said...

By Taryn Little-Viglino

Reviewer: Ilse Grünewald

Grief is universal, but also so very personal. The longer I sit in this chair, the more I learn that none of us is exempt from the pain of losing people we love and that every loss will impact one's life significantly.

And God said... by Taryn Little-Viglino is a very intimate, honest, and raw account of a life impacted by immense losses, at times wrong decisions, difficult choices, and many eventful happenings very few of us have experienced. But the book is also a portrayal of having faith and trust in God, of listening to God and of adhering to His commands, of accepting God's graces, of overcoming many challenges and of triumph over adversities.

The reader is introduced to Taryn Little-Viglino, age 9 (who knew from a young age that she wanted to write), who had asked for a typewriter for Christmas. This was going to be a very special Christmas!

But then, tragedy struck...

Taryn struggled with life after having had endured several distressing events. As an adult, Taryn moved abroad and enjoyed an exciting and very successful life as a singer/entertainer. However, even while being adored by many, she often felt alone; even in the most wonderful of places, she yearned for something that could not be quenched by any activity.

The reader gets to share in the many intimate conversations the author had with God. The reader gets to know Taryn and experiences her growth as an individual and as a Christian right alongside her. Taryn does not shy away from sharing her vulnerability.

She doesn't sugar-coat the pain she had experienced in her interpersonal relationships; she doesn't pretend that she didn't make mistakes; she never says that choosing to lead a God-driven life is easy.



I immersed myself so much into Taryn's life story, that I shed tears, but also celebrated her achievements and victories, and delighted in the successes in her career and personal life.

I can recommend this book to anyone who is involved in pastoral counselling and to those who also enjoy a success story.

– Ilse Grünewald

About the author

Taryn holds a Bachelor of Theology in Community Leadership: Psychology, as well as a Bachelor of Arts (Honours): Psychology

These qualifications integrate her love for Psychology, Theology, and the Arts.

She has been accepted into the Masters programme at the University of Stellenbosch where her thesis will be in Practical Theology: Clinical Pastorate.

Taryn spends her days lecturing, supervising fieldwork psychology students, presenting personal development workshops, writing, engaging in mental health Christian counselling and inspirational speaking. She includes her performing Arts talents as a teaching tool.

Taryn believes that individuals and organizations need to engage in personal transformation in order to reach their fullest potential and that this transformation needs to focus on the unlearning of thoughts, emotions and behaviours that hurt the self and others.

Taryn's mission is to help her fellow human beings make sense of their own pain, so that they may thrive -- and not merely survive.

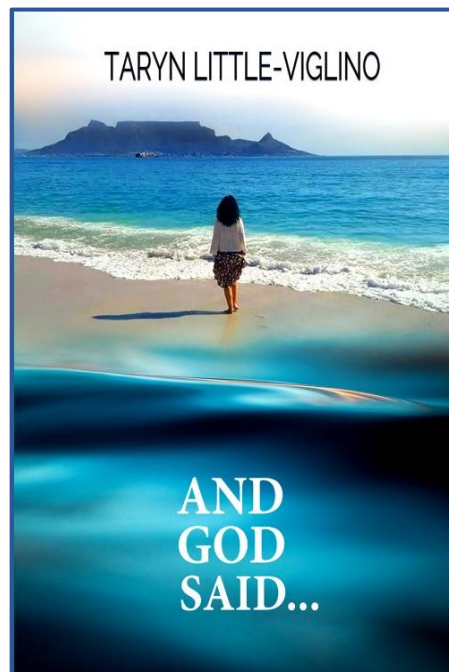
Her desire is to see individuals access and live out all of the gifts and talents.

Her dream is to be used as a vessel of transformation in the world.

Taryn lives in the Western Cape, is happily married to Roberto, and has a son and 2 stepdaughters.

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Geriatric loneliness

By Dr Heinrich Lottering SC

Having made the big step myself a few months ago to move to a retirement village, I very quickly realised that the greatest challenges facing the elderly are isolation and loneliness. Most people, when asked about the elderly, will think health problems, mobility and still finding purpose in getting up in the mornings are of greatest importance.

Yet undoubtedly being lonely and socially isolated strongly contributes to health deterioration, both physically and emotionally, that reduces the motivation to get out of bed and to be active. With the advancement of medical science, retirees are growing older and older, with increasing solitude.

Older adults are at higher risk for social isolation and loneliness due to changes in health and social connections that can come with growing older, hearing, vision, and memory loss, disability, trouble getting around, and/or the loss of family and friends.

In the post-modern age with its social media obsession that the latter can compensate for in person contact with family and friends – sadly it is not a replacement for quality time with loved ones. I was astonished by the number of retirement institutions that are NOT pet friendly. For so many elderly, their lapdog or cat can be their only companion for the greater part of the week.

Today many families have children and grandchildren that have move abroad. Often, many grandparents have not seen their grandchildren face-to-face for many years.

For the elderly the circle of friends may reduce constantly, as many friends pass away. In a retirement facility the death of acquaintances become a far too often occurrence.

The final blow is that many geriatrics tend to feel useless. After decades of study and a productive work life, they are deemed of no value to society.

Many medical research studies have shown that isolation and loneliness also lead to physical health issues. For example, social solitude increases the risk for early onset dementia by nearly 50%.

Social isolation also contributes to an individual's increased risk of premature death that can rival causes like smoking, obesity and physical inactivity. Poor social relationships were associated with a 29 -32% increase in heart attack and stroke.



A study done among heart failure patients showed that social isolation and loneliness had a four-fold increased risk in death, and a 68% increase in repeated hospitalisation.

Signs of loneliness

Eight guidelines to help identify loneliness in the elderly are:

- Unusual social withdrawal
- Changes in eating habits
- Lack of interest in social activities
- Being overwhelmed with basic tasks
- Difficulty communicating in a social setting
- Chronic unexplainable fatigue
- Shifts in moods without understanding their own behaviour
- Substance abuse.



Positive steps to assist isolated geriatric individuals

- Cultivate a positive attitude. This might sound like a trivial attempt to place a positive spin on sad circumstances. Yet until the individual can acknowledge that there is scope for improvement and all hope is not lost regarding the improvement of their social famine, they will not engage with the following steps. Help them realise there is hope left!!
- Practise gratitude! Although the individual is socially isolated and definite steps must be made to remedy this – they must not neglect to acknowledge the blessings they do have like a home, food, cloths, health care, transport etc. This feeds positively back to re-establishing a sense of hope.
- Encourage the individual to research for and reach out to social clubs with reference to their own interests like bowling, golf and book clubs.

- One of the most powerful motivators and sources of strength for any person is their faith. It is crucial for such individuals to become part of a local church or faith organisation – which usually has their own outreach programmes as well.
- Volunteer to the local library or tuck shop or frail care to be a friendly face and support for others. Small gestures like this can have a massive impact on feelings of being of no value for anyone. Taking one's focus off of your own problems, and being there for others, has power remedy value for your own struggles.
- Enrol for classes – you are never too old to learn or pursue a passion.
- Consider a roommate -- great friendships and mutual help can be ensured this way.
- Adopt a pet – having the companionship and love of a four-footed friend can make a massive difference. Another option is to volunteer at a shelter.
- Invest in family relationships, make an effort reaching out to long lost siblings and cousins. Even if you had little in common with a family member in your youth – with age you



might be surprised that you have much in common now.

Social isolation and emotional neglect are serious and rampant problems in our geriatric population. It is crucial for therapists, clergy, social workers and families to face up to the crises and their responsibilities.

It is time to for us as Christian communities to step up to those responsibilities and treat the elderly as precious part of our communities.

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Burning light

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

Keywords: needful, cumbered, faith, candle

Luke 10:38-42 (KJV)

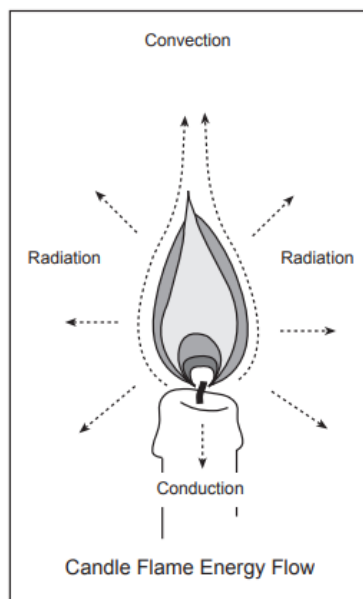
"40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

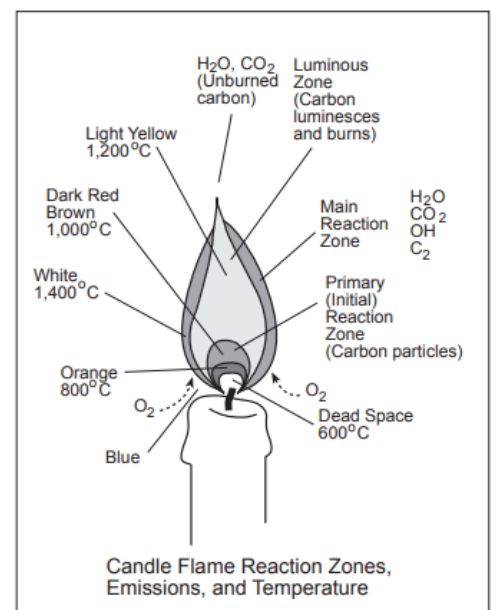
42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

2 Corinthians 4:16-18 (KJV)

"16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.



https://www.nasa.gov/wp-content/uploads/2009/07/315952main_microgravity_candle_flames.pdf



17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. “

INTRODUCTION

“Candles are useful for illustrating the complicated physical and chemical processes that take place during combustion. The candle flame surface itself is the place where fuel (wax vapor) and oxygen mix and burn at high temperatures, radiating heat and light. Heat from the flame is conducted down the wick and melts the wax at the wick base. The liquid wax rises up the wick because of capillary action. As the liquid wax nears the flame, the flame’s heat causes it to vaporize. The vapours are drawn into the flame where they ignite.”

If we see ourselves as a burning candle of life, God will be the full process:

- The Father (Conduction) - This is a flow of heat by direct contact. Heat travels from a warmer object toward a colder object.
- The Son (Convection) - This is a transfer of heat by mixing a fluid, such as a gas or liquid.
- The Holy Spirit (Radiation) - Radiation is the transfer of energy in waves by electromagnetic radiation.

Combustion is the chemical process in which a substance (the individual) reacts rapidly with oxygen (first breath taken at birth) and gives off heat (God’s grace and light for us).

In Proverbs 20: 27 it says that the spirit of man is the candle of the Lord, searching all the inward parts of the belly. God is willing to be our burning light of hope and guidance, to ignite our inner flame if we are willing to listen through The Holy Spirit. If we become so overwhelmed with the focus of the outer being instead of the inner spirit; it can lead to the feeling of burnout: combustion.

CONTENT

Revelation 21:23

“²³And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.²⁴And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. ²⁵And the gates of it shall not be shut at all by day: for there shall be no night there. ²⁶And they shall bring the glory and honour of the nations into it”.

We travel light years as light travels exactly 9,460,730, 472, 580.8 km in one year. How great is God’s wonderful love and guidance, as He created the light and shines it.

Elijah was a prophet sent by God into troubled times, when combustion was at the rise: corruption and suffering.

There is more to feeling burnout than what meets the eye. It is a build up multi faceted variables: environment, economic, financial, political, familial, personality, temperament, biological, neurological, cognitive, emotional and cultural facets.



Nations have risen against God and still do in modern times. God was displeased with the people. God sends a drought to the people of Israel; where after Elijah is instructed to go to a town of Zarephath where he sees and asks a very widow for some water and bread. Her son passed away and became troubled, as well as blamed Elijah.

“The widow was very troubled, believing that Elijah was the reason for this tragedy. Though Elijah was blamed by the widow, he attempted to bring the boy back to life by praying to God. In a miraculous event, God heard Elijah and answered his prayers, and brought the boy back to life. When Elijah returned the boy to his mother, the woman could recognize that Elijah was a man of God and was amazed.”

(<https://www.biblestudytools.com/bible-stories/the-bible-story-of-elijah.html>).

Why do people and society as a whole only trust in The Father (Conduction), The Son (Convection) and The Holy Spirit (Radiation) when a miracle is shown... or through God sending a prophet or the crucifixion of His only Son? God so loved the world; thus, He will send us as many prophets until we faithfully and earnestly start to believe and really whole heartedly believe in His omnipotent Grace through supplication.

How to guide someone who is cumbered and needful... such as Martha became when Jesus came to visit: “But her fault was that she grew ‘cumbered with much serving’, so that she forgot Him and only remembered the service. She overrode her union with Christ by her service of Christ and herein was the mischief” (C.H.Surgeon, 1866).

Walking on this earthly realm, most of us are at error. We become so overwhelmed by the rush of life and the despair that we never see the good, thus His Light, during an emotional state of burnout.

When one takes note of Erikson’s Psychosocial Developmental stages; there is the “Integrity versus despair” which is the eighth and final stage of Erik Erikson’s stage theory of psychosocial development. (Orenstein & Lewis: 2022)

This stage begins at approximately age 65 and ends at death. Yet, it is not just during this stage or age group one could become cumbered by life. During each stage we face different challenges as we grow and develop. Some can easily deal with these challenges and has a strong inner connection with God and self-actualised.

However, some do not know how to cope with all the demands placed by life, and they overload or become encumbered. God asks us to see Him first. He still wants us to do our best, yet to truly make time to be with Him in a serene way.

The first step to radiate in God's Light, is to show mindfulness and self-compassion: "The practice of self-compassion calls for a mindful awareness of emotions, and painful emotions are met with a sense of understanding, connection to our common humanity, and self-kindness (Neff, 2003).

Neff and Costigan (2014) described self-compassion's relationship with pain thusly: "Self-compassion does not avoid pain, but rather embraces it with kindness and goodwill that is rooted in the experience of being fully human" (S. C. Coaston, 2017).

E. Gillon (2007) mentions the following: "What really mattered was the relationship a therapist had with his or her client, with psychological change guaranteed if this relationship met the following conditions (Rogers, 1957):

1. Two persons are in psychological contact.
2. The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious.
3. The second person, whom we shall term the therapist, is congruent or integrated in the relationship.
4. The therapist experiences unconditional positive regard for the client.
5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavours to communicate this experience to the client.
6. The communication to the client of the therapists empathic understanding and unconditional positive regard is to a minimal degree achieved."

In Matthew 5:14; John 11:9; 1:4; 8:12; and Revelations 21:23-24 there are references to the word 'light':

"The light of the sun is natural; that of a lamp, artificial; that of the Word and its believers, spiritual. The "light of the world" often denotes the sun, which renders objects visible, showing their form, nature, beauty, and sometimes, deformities.

The phrase is pre-eminently applied to Jesus, because He is to the moral world what the sun is to the natural world. The apostles, ministers, and all Christians are lights of the world, because they, by their witness, show what God requires, what man's condition is, and what way leads to the Kingdom of God" (M.G. Collins, 2002)."

Furthermore, as mentors to our clients; let's start by being true to ourselves: self-kindness. Let's display empathy, be present in the moment by providing emotional support and reassurance (mindful), avoid being alone (seek support), do something to uplift your mood (creative, sing, dance, smile etcetera), praise and give thanks, as well as confide in God.

CONCLUSION

John 8:12 says: **"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life".**

When one feels overburdened by the difficulties in life, let's place the cumbered feeling into God's Hand; be needful of His Grace. He will be the Burning Light, thus the conduction unto the everlasting greatness of His Will for us. Let's face the combustion within life through self-kindness.

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Nurturing life resilience in children

By Elize Le Roux, CPSC Affiliate

The pastoral and spiritual counselling landscape in South Africa necessitates a nuanced approach that addresses the unique challenges faced by children.

FH Havinga presented a seminar through ASERAC (CARE-SA) that sheds light on cultivating resilience in children, following a biblical systemic integrative approach in drawing from Biblical principles as well as psychological research.

The course provided practical knowledge that is both enriching and applicable to the pastoral counselling practice. By offering insights grounded in both Biblical principles and psychological research, the course equips counsellors with valuable tools to nurture resilience in children and address their diverse needs effectively.

This article aims to explore the practical application and relevance of these insights within pastoral counselling practice in South Africa.

Resilience

Wong (2012) underscores the multi-dimensional nature of resilience, aligning with the holistic approach embraced by pastoral counsellors. Resilience encompasses the cognitive, emotional, behavioural, motivational, relational, existential, physical and cultural dimensions.

Through integrating these dimensions, counsellors can provide comprehensive support to children facing adversity.

Sutton (2019) gives a comprehensive overview of resilience and underscores the importance of the ability to bounce back in order to survive and thrive.

The course highlights ten essential resilience skills crucial for children's development, as discussed by Duckworth (2016) and Pemberton (2015). These skills, including problem-solving, goal-setting, and effective communication, resonate deeply with the principles of pastoral counselling. By integrating these skills,



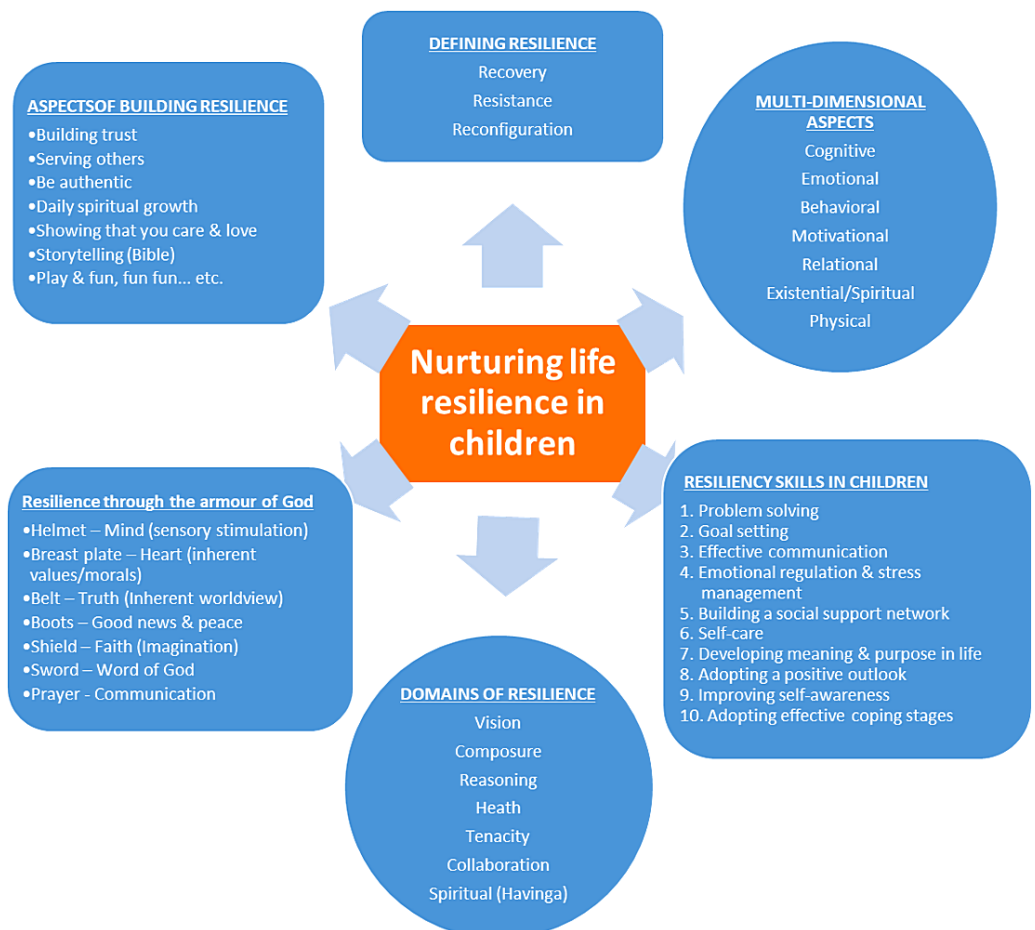
counsellors can empower children to navigate life's challenges with resilience and adaptability.

Moreover, the course emphasizes the importance of cultural sensitivity in resilience-building efforts. Nortje & Van Der Merwe (2016) and Mata-McMahon (2017) highlight the significance of cultural context in shaping children's resilience. In South Africa's diverse cultural landscape, pastoral counsellors must tailor their interventions to align with the values and beliefs of the communities they serve.

FH Havinga described the domains of resilience as vision, composure, reasoning, health, tenacity, collaboration and spiritual domains.

Application

In pastoral counselling practice in South Africa, the insights from the course hold significant relevance. **By incorporating resilience-building strategies grounded in both Biblical wisdom and psychological evidence-based principles, counsellors can provide holistic support to children.** For example, incorporating storytelling and



prayer into counselling sessions, as suggested by Hart (2011), can promote spiritual growth and emotional resilience.

Furthermore, leveraging the metaphor of the Armour of God, as outlined in Ephesians 6:13-18, offers a tangible framework for teaching resilience.

By drawing parallels between the components of the armour of God and resilience-building concepts, counsellors can provide children with practical tools for navigating challenges.

For instance, the helmet of salvation can symbolize cognitive resilience and the breastplate of righteousness can represent moral resilience and emotional regulation - protecting your "heart" as the core of your emotions.

Conclusion

By integrating these insights into their counselling practice, counsellors can empower children to overcome adversity and thrive in diverse cultural contexts. Through a holistic approach grounded in both Biblical and psychological principles, pastoral counsellors can make a meaningful impact on the well-being of children and communities across South Africa.

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More about ASERAC

ASERAC (CARE-SA), registered as a training and counselling-related non-profit organisation

ASERAC serves as a leading organization in South Africa dedicated to promoting excellence and a balanced approach to spiritual, ethical, and Christian counselling. Committed to fostering collaboration and professional development among pastoral counsellors, ASERAC provides training, resources, and networking opportunities to enhance the skills and effectiveness of its members.

About the presenter

FH Havinga has a diverse background and qualifications encompassing theology - having been a pastor and psychologist - currently registered with the Health Professions Council of South Africa (Board of psychology) and has been qualified in the paramedical field.

Havinga's unique blend of skills equips him to address the complex needs of those facing adversity. He obtained his degree in Professional Christian Psychological Counselling from the Institute of Christian Psychology in 2005.

His extensive involvement as a trauma therapist for the emergency services, metropolitan police, and the South African police service, including hostage negotiation teams, underscores his dedication to serving those in crisis. He is also the founder and CEO of ASERAC.

* * *

Elize is an accountant by day. She completed a Diploma in Theology from Teamwork Bible College International in 2006 and a qualification in Peer Drug Counselling from Drug Wise in 2004. She did three-year training as a paraprofessional Christian counsellor with ASERAC in 2021. She serves at BCC (Benoni Care Centre) that offers counselling services for Word and Life Benoni.

Referrals and Termination of Christian Counselling

By Dr Karen Hayward

Christian counsellors are faced with multiple scenarios when new clients approach them for their services. The exact nature of their requirements and challenges might be clear in the initial approach before a session is scheduled, it might become clear in the first session, or it might become clear after some sessions, that they have other challenges requiring a referral. They might not have disclosed information or their challenges may come up and loom larger in the course of their work.

This article will explore practical guidelines around referrals and termination of counselling, framed in the wider ethical guidelines of both the Association of Christian Religious Practitioners (ACRP) and the wider counselling and therapeutic community. After discussing some guidelines of Barnett (2016), I will conclude with some brief thoughts on personal projections that may affect the process.

Ethical guidelines

As counsellors we carry a 'fiduciary responsibility' with our clients, say Barnett & Coffman (2015). While they address psychotherapists, it is a matter of ethics and also pertinent to Christian pastoral counsellors. I could argue that Christian counsellors carry a higher burden of ethics, both as image bearers of Christ and because of clients' tendency to view our actions as representative of God's heart (rightly or wrongly so) toward them.

Barnett & Coffman (2015) draws this definition of the fiduciary relationship and responsibility from Hirsch and Wahl:

"... a fiduciary relationship exists when one party, the fiduciary, accepts the trust and confidence of another party, the entrustor, and agrees to act only in the entrustor's best interest.

The professional, by virtue of his or her status as a fiduciary, has both the power and opportunity to exert undue influence over the client. It is because of the potential for undue influence that the professional is charged with acting only in the best interest of the client."

Corb (2023) cites Barnette, speaking of the need for positive ethics for specialist wellness counsellors, as a constant effort by counsellors to achieve 'the best possible ethical standards': providing maximum benefit to the client; avoiding exploitation and harm; meeting obligations faithfully; promoting independence rather than dependence; providing fair and equal treatment; access to counselling; and self-care. The ethical core values and



standards of the Association of Christian Religious Practitioners (ACRP) involve: respect for persons; acting in the best interest or well-being (of clients); respecting human rights; autonomy; integrity; truthfulness; compassion; tolerance; justice; professional competence and self-improvement; and community (professional).

The American Psychological Association's Ethical Principles have the following enforceable ethical standards relevant to termination and abandonment: the therapeutic relationship is 'to be ended when the client is not benefiting from treatment, not likely to benefit from it, or likely to be harmed for it' (Barnett & Coffman, 2015).

The therapist's competence as well as the potential for a multiple relationship developing in context of ongoing needs are considered. There is a termination process and abrupt termination is only allowable when the therapist has been threatened or endangered by either the client or someone the client is in relationship with.



In South Africa Professional Competence these ethical guidelines in the psychological field are described in Annexure 12 (2006) as it appeared in the Government Gazette. Appropriate arrangements need to be made for other professionals to assist clients and work may not end abruptly, to avoid abandonment (Annexure 12, 2006:9).

The client's safety needs to be ensured through planning for the following events: unavailability, retirement, illness, disability and even death (Barnett & Coffman, 2015). A part of the therapist's responsibility is also for self-care, managing personal stress and monitoring their own personal wellness to avoid decreased competence.

From these guidelines, it also becomes clear that counsellors who work with clients that belong in the same faith community, need to be especially mindful and careful in negotiating their counselling versus faith community relationships and boundaries. Issues relating to termination and referrals will be addressed next.

Referrals and termination of Christian counselling

Referrals are inevitable when clients' presenting problems fall outside of your scope of practice (reflecting your training and skill set) (DeAngelis, 2018).

Ongoing supervision is also essential as we may be out of our depth, and miss things, without realizing that it's happening. As a counsellor, I've encountered clients who present with personality or other psychological disorders in a very clear manner, in the first session.

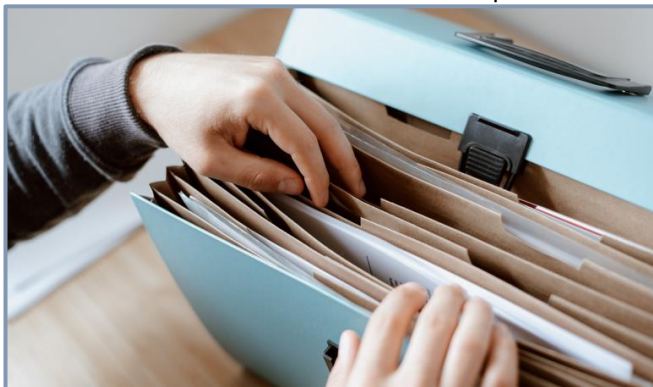
While some can report on their history and diagnoses', others are not aware of this and would not have reported it. Then I've also worked with some clients that supervisors who are psychologists have seen signs of such disorders in when we discussed the cases, when I did not. Or we started work dealing with the presenting problem, and as we do the work, I become aware of dynamics that was not clear early on.

Planning for referrals and termination, is part of managing and minimizing risk to both the client and the counsellor. Fisher (in Korb, 2023) refers to 'defensive practice' as actions aimed at direct protection of the therapist / counsellor "which entails decision-making based on minimizing the risk of negative results for the counsellor."

This includes refusing to counsel those with active suicidal ideation, suicidal behaviour and those with significant personality problems (Fisher in Corb, 2023). Corb (2023) adds that in South African context, it also entails practicing only in the cultural context of which the counsellor has sufficient understanding of.

Documentation

It is very important that the termination of any counselling processes is planned for and managed from the start – when you are setting the stage (before seeing clients) and in the first session. It is planned for in the **intake documentation** and **counselling agreement** in which you outline your skills and competencies, together with your scope of practice and wherein you can explain the difference between various professionals.



Talking about scope of practice, clients often refer to counsellors as their "psychologists" or they may affectionately refer to you as their "shrink." It is very

important to both outline and clarify differences in your counselling agreements and to continually be watchful to address that over the course of time.

To them it "feels" the same – they come to a professional or helper with a problem, share problems in a deep and vulnerable fashion, and talk through ways to resolve the problem. But unchecked, this could easily lead to you mistakenly being accused of falsely presenting yourself as a psychologist when you're not.

Indeed – it can be helpful to have discussions at the start that elicit the client's understanding of the process. Be aware that while some may say what they can see you want them to say, it might not align with their personal (perhaps hidden from themselves) expectations.

It is useful to design your **goal setting and evaluation of goals being met**, with **formal documentation** that can be signed – which will not just keep you on track and help to evaluate, fine-tune and adjust goals as need be, but provide a way to document decisions and ongoing agreements.

The need to refer



As discussed earlier, it is at times very clear that a person has deep personality or other problems before or in the very first session, and your task will be to support and encourage the client in his/her resolution-seeking, while explaining your area of expertise and explaining the need for a referral to someone with more expertise in the area of the client's need. In this process you may also say that you sense that such and such type of help may be more useful to them.

Avoid 'diagnosing' clients and avoid their pressure for you to do so, as it falls under the training and scope of practice of psychologists and psychiatrists. If in a session, you may need to support them in the moment by talking about the disappointment of making the appointment and receiving a referral, and to help them reframe it (if and as needed) as the positive first step in a journey.

At other times as we've seen, deeper issues may only become clear later on, and it is more difficult to refer. Clients may easily perceive this as abandonment and their (perhaps hidden) expectations will come to light more. We can prepare for the possibility from the start by including the possibility in the discussion of the agreement. We explain that counselling will continue for x number of

sessions and how the meeting of the set goals will be evaluated jointly over the course of sessions; the need for reporting of abuse; actions in the case of self-harm and harm to others should that come up; and the need for referrals should your mutual work in the course of counselling indicate that another professional may be better suited to meet the individual's needs.

From time to time, you may see clients who have an aversion to psychologists and who want to undertake a spiritual journey. Or you may have clients who reject psychology because of their religious beliefs. Be aware that this could indicate that you are walking into a minefield. Be very sure of what problems you address and the goals that you set and its evaluation.

Be aware that the Health Professions Council of South Africa (HPCSA) deems people with severe psychological difficulties, such as personality disorders, as incapable of making these decisions and believe that they should be refused counselling in these situations.

It might be that you help a client explore options in terms of different psychological therapists and therapies and their benefits. It's especially hard when you share your clients' beliefs that God is the true Counsellor and Healer and want to follow a journey with Him to deal with core issues.

Be aware that there are clients with certain psychological struggles that we don't have a quick or certain answer and solution for from a spiritual point, who will benefit greatly from certain psychological interventions – unless a therapist is using techniques deeply entrenched in other religions and disrespectful towards Christians. We cannot underestimate His ability to work all things together for our good (Rom. 8:28).

Be aware that what a client shares with you and how they relate to you, may be totally different to how they relate to others in their lives. They may or may not be honest about that, and you're fooling yourself if you don't think they can also turn on you.

Clients who come from a generational Satanic Ritual Abuse background, have very complex realities that are beyond the scope of this article.

Clients with psychological disorders may be encouraged to utilize needed services while engaging in certain church related or Christian processes alongside, where they may interpret and reframe their journey in spiritual terms that would further their spiritual growth.

Abandonment

In psychological literature this term refers to a psychotherapist that ends a psychotherapeutic process in an inappropriate matter while 'not adequately addressing the client's ongoing treatment needs' or not making 'necessary arrangements' in the course of treatment to help the client as best possible, for example not planning for your

holidays when you're not available. (Younggren & Gottlieb in Barnett, 2016).

With **appropriate termination**, the counselees have a space to reflect on the goals while describing changes that they

have been able to make. They also have a space to work through any feelings of loss related to the ending of the process. (Vasquez, Bingham, Barnett in Barnett, 2016) Abandonment occurs when this process does not occur, leaving clients with sadness, loss, confusion, anxiety or self-blame, which may undermine their growth (Penn in Barnett, 2016).



Strategies for ethical termination and avoiding abandonment

Six strategies for ethical termination and for avoiding abandonment, discussed by Barnett (2016), are:

- Address termination issues from the outset. Include them in the Informed Consent discussions and agreements.
- Reach agreement on the goals of treatment and the criteria for successfully reaching them.
- Consider and prepare for possible interruptions from your end. This includes illness, when you discover you 'no longer possess the competence necessary to meet the client's treatment needs' (Barnett, 2016). You also need a professional will, through which a designated colleague is identified who will have access to client contact information and records in order to assist them moving forward.
- Be mindful of client and other-initiated interruptions to the counselling process: these may include financial difficulties, dissatisfaction with the counselling, moving, etc. You are still obligated to 'ensure a reasonably good faith effort to help address any ongoing needs' – which here may include assistance in connecting with alternative treatment resources (Barnett, 2016). Barnett (2016) advises that whatever the reason for the client's withdrawal, they "be contacted (either verbally or in writing) to make recommendations for addressing ongoing treatment needs, offering options and alternatives and offering assistance in procuring them."
- Be clear on what abandonment is and what it is not. In this regard, discuss what would be reasonable in terms of contact between sessions at the outset, for example. As Christian counsellors we should also be aware of the general literature such as writings of John and Paula Sandford and the deep-seated desire of some clients to be re-parented. Whatever we believe about the feasibility of such an endeavour, a counselling relationship is not set up for this, and if there is a hint of such an expectation, it should be addressed.

- Have ongoing discussions with clients about progress in treatment toward termination. Termination shouldn't be a surprise – it's a process rather than an event (Barnett, 2016). It's a new phase in which they can take the gains from counselling and move forward positively.

Many people who seek pastoral or Christian counselling, have expectations around acceptance, grace and care from the Christian counsellor as representative of God. These may come into play irrespective of the length or duration of a counselling process and form part of the hidden expectations around the counselling relationship. They may feel rejected and/or abandoned, no matter how early on they receive a referral or understand that sessions may need to be terminated.

Personal projections in the mix

As Christian counsellors we need to first of all understand our own patterns of relating, which often may require our own counselling journeys aside from supervision. Do you know your attachment style and how you react to people with different attachment styles? Do you understand yourself and your family and significant relationships in the grid of Karpman's drama triangle? In short: Do you have a habit or need to rescue others?

There are many more subtle beliefs and personal expectations we bring into the counselling from our own experiences – such as reacting to a personal experience of being abandoned by a therapist/counsellor or other significant person, with an over-commitment to not abandon the client which may lead to missing the red flags that indicate that someone has to be referred.

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Biographical notes

Karen grew up in Pretoria and did her Honours in Psychology after studying teaching at the University of Pretoria. Years later, she updated her qualifications with a bridging course and completed the B.Psych through the Institute of Christian Psychology, towards a registration as Registered Counsellor.

After that she proceeded with an Honours in Biblical Studies (Unisa) and Masters in Pastoral Studies (North West University). She was one of the last registered counsellors completing the course work for the Masters in Gestalt Play Therapy with social workers through the North West University, before the course was changed. She completed this work as part of a PhD in Pastoral Studies.

Being passionate about growth and healing change, Karen has pursued her own healing while also searching through many modalities towards healing through Christian modalities, such as Theophostic Prayer, Ministry to the human spirit (and other principles described) by Arthur Burk. Recently she has been studying the matter of crossing spiritual thresholds through the works of Anne Hamilton.

In practice, she has worked with clients from many different backgrounds - mostly in the area of relationship skills and trauma. After 12 years in private practice - as lay Christian Counsellor, Registered Counsellor and increasingly as Christian Pastoral Counsellor - she temporarily moved to Taiwan where

she has been teaching English in public schools at the end of 2016. It's been longer than anticipated. She hopes to return to South Africa and resume her counselling practice.



The power of wisdom: Adding value to your life and others

By Pastor Charlotte Meintjes

In today's fast-paced world, the pursuit of success often revolves around status, position, and qualifications.

However, true wisdom goes beyond these external markers. It lies in the application of knowledge for the benefit of those around us, in our communities, and in our workplaces.

Wisdom is not merely having information or understanding; it is the ability to accurately apply what we know and positively impact others.

Wisdom is not confined to book knowledge or theoretical understanding. It encompasses the practical lessons and experiences of life, the skills we acquire, and the know-how we develop.

A wise person is not just someone who knows, but someone who can effectively apply their knowledge to benefit themselves and those around them.

David. Recorded in his psalms in the Book of Psalms as one of the songs Moses sung. He said: *Help me to count the number of my days.*" Help me to number my days so I can apply my heart unto wisdom. In the Book of Psalms, David, one of the great Biblical figures, asked for guidance in counting the number of his days. This request was not merely to keep track of time, but to remind himself to apply his heart to wisdom. David understood the importance of adding value to each day, week, month, year, and decade of his life. He recognized



that wisdom is not passive knowledge, but an active pursuit of making a positive difference.

As we reflect on David's words, let us ask ourselves: What value am I adding to each day of my life? Am I actively seeking wisdom and applying it for the benefit of myself and others? Let us strive to go beyond mere knowledge and understanding and embrace wisdom as a transformative force in our lives.

By embracing wisdom and actively applying it, we can make a meaningful impact

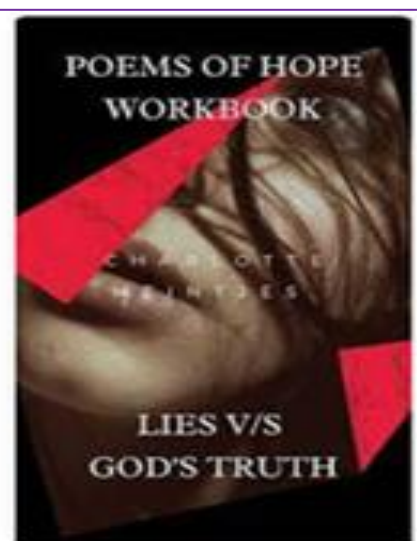
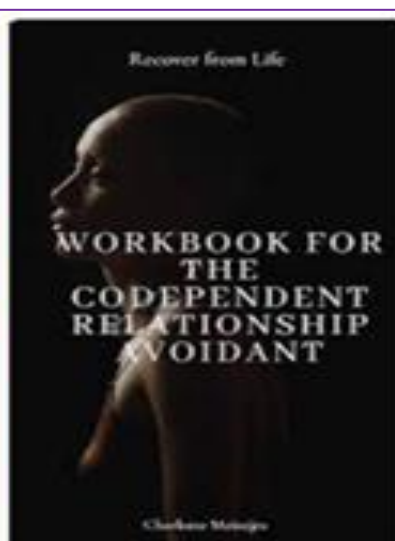
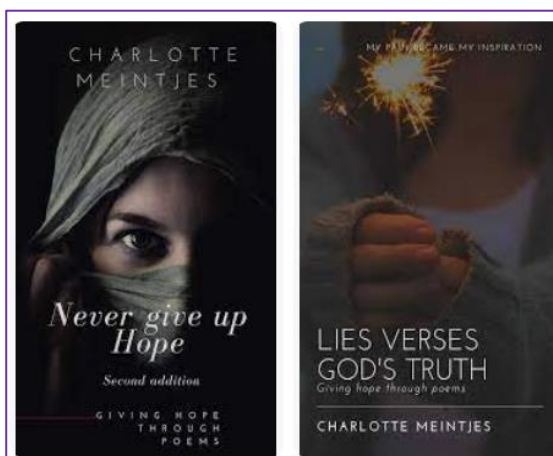
on the lives of those around us, creating a ripple effect of positive change that extends far beyond ourselves. Let us embark on a journey of wisdom, where each day becomes an opportunity to learn, grow, and add value to the world.

Pastor Charlotte Meintjes

Poems of Hope

Charlotte is the founder and CEO of Poems of Hope and The 4th of October International Prayer Day of Hope. She is a devoted child of God, whose soul submits daily to the Spirit. Charlotte is a lifelong student of life, the Spirit, and scripture, following her divine ordinance.

Registered DHA RSA Marriage officer DB57118
ACRP/CPSC 2023P04054 as professional body and Council for Pastoral and Spiritual Counsellors, Professional Certified Life Coach, Team Impact Ministries registered TIM1272



2024 CPSC Supervision Policies and Criteria

What is supervision?

Bernard & Goodyear define supervision as *a relationship between senior and junior member(s) of a profession that:*

- (a) is evaluative,
- (b) extends over time,
- (c) serves to enhance the skills of the junior person,
- (d) monitors the quality of the services offered by the junior person, and
- (e) acts as gatekeeping to the profession¹

Furthermore:

- Supervision is essential to how practitioners sustain good practice throughout their working life.
- Supervision provides practitioners with regular and ongoing opportunities to reflect in depth about all aspects of their practice in order to work as effectively, safely, and ethically as possible.
- Supervision also sustains the personal resourcefulness required to undertake the work.



Adhere to your Scope of Practice

Counselling can never truly be an isolated profession; therefore, some form of supervision will always be an integral part thereof. Supervision keeps one accountable, but also protected.

We trust that our affiliates:

- will not work independently,
- will follow our guidelines as set out below and
- will adhere to their specific **Scope of Practice** as set out in the CPSC Designation Scope of Practice table, available from [https://www.cpsc.org.za/Documents/CPSC Designation Scope Table.pdf](https://www.cpsc.org.za/Documents/CPSC%20Designation%20Scope%20Table.pdf)
- It is extremely important to adhere to the SAQA directive that you should only work within your Scope of Practice.

Supervisors

A supervisor, who is an affiliate of CPSC:

- should preferably always be further educated/on a higher CPSC category than that of the supervisee (a person being supervised), AND
- should preferably have at least 3 years' experience in pastoral counselling.

A supervisor, who is not an affiliate of CPSC:

- May be a psychologist, social worker, doctor, counsellor, or pastor, AND:
- Should preferably be educated and be experienced in pastoral counselling or a similar field (e.g., Christian psychology or Christian counselling), OR
- Should preferably be educated and have extensive knowledge in pastoral counselling or a similar field (e.g., Christian psychology/Christian counselling), OR
- Should preferably have had additional training in above-mentioned fields (e.g., a psychologist/social worker who has a degree in Theology/who has completed courses in pastoral counselling).

Responsibilities of the supervisor

- The most important aspect of being a supervisor is to ensure that the individuals you supervise are counselling within their specific **Scope of Practice**.
- The supervisor should also see to it that the supervisee spends the required and prescribed hours receiving supervision.
- Both parties need to discuss and decide about the fees payable to the supervisor before mentoring sessions begin.
- Supervisors need to be available/make time for their supervisees — whether in person, via video, WhatsApp call, Zoom, etc.
- Please keep a detailed record of your supervision sessions: date, time spent, theme/subject of discussion, recommendations made, etc.

Categories 1 – 5 affiliates

PLEASE note that working under supervision is **compulsory** for affiliates from categories 1 to 5. More supervision will be needed, as the counsellor's accompanying "Scope of Practice" is smaller.

Category 6 and 7 affiliates

Category 6 and 7 affiliates must have a mentor/supervisor/colleague who can act as an advisor or meet as a group of like-minded individuals to discuss cases. Supervision is less formal and can take the form of:

- regular discussions with a colleague of similar or higher standing, and
- multi-disciplinary groups that get together regularly to discuss case studies.

¹ Bernard, J. M. & Goodyear, R. K. (2004). Fundamentals of

Clinical Supervision. Boston, MA: Pearson Education.

CPSC designated affiliation sub-categories of accreditation and supervision requirements:

Note that CPSC Categories 1 to 5 may not have an own practice.

CPSC Category	NQF level	Supervision requirements
1 Religious Practitioner in Christian Pastoral Caregiving	4	Must practise under the supervision of a suitable supervisor with an applicable professional qualification on NQF level 7, 8, 9 or 10.
2 Advanced Religious Practitioner in Christian Pastoral Caregiving	4	Must practise under the supervision of a suitable supervisor with an applicable professional qualification on NQF level 7, 8, 9 or 10.
3 Basic Religious Professional in Christian Pastoral Counselling	5 & 6	Must practise under the supervision of a suitable supervisor with an applicable professional qualification on NQF level 7, 8, 9 or 10.
4 Intermediate Religious Professional in Christian Pastoral Counselling	7	Must practise under the supervision of a suitable supervisor with an applicable professional qualification on NQF level 8, 9 or 10.
5 Advanced Religious Professional in Christian Pastoral Counselling	8	Must practise under the supervision of a suitable supervisor with an applicable professional qualification on NQF level 9 or 10.
6 Religious Specialist in Christian Pastoral Counselling	9	May run a private practice with supervision of a person with an applicable professional qualification on NQF level 10.
7 Advanced Religious Specialist in Christian Pastoral Counselling	10	May run a private practice. Supervision entails more informal discussions between colleagues who share the same vocation. While supervision is still important, it can take the form of regular discussions with a colleague of similar/higher standing. Some higher standing counsellors often form multi-disciplinary groups that get together regularly to discuss case studies.

PLEASE refer to the "2024 Greyscale CPSC Designation **Scope of Practice Table**" document for detail.

Allocation of CPSC CPD points for Supervision

Volunteers:

At most counselling centres for volunteers there are regular multidisciplinary feedback/debriefing with sessions professionals for all the disciplines present e.g., a counsellor, a psychologist, a social worker, a pastor, or a minister, and even sometimes a psychiatrist.

An additional request is that ethics, human rights, and legislative matters should also be brought into these sessions.

A CPSC Executive decision was made that one CPSC CPD point per session of an hour or longer may be awarded to the CPSC affiliates attending the group sessions. This is valid for the Supervisor as well.

There are a few conditions to be met:

- A CPSC CPD point may be awarded to the affiliate for any supervision session with the duration of at least one hour or longer.
- A maximum of 5 CPSC CPD points may be earned this way per year, even if more sessions were attended.

Supervision can be a place where a living profession breathes and learns.

Hawkins and Shoheit

- There should be a dedicated person keeping a formal register of attendance, signed by all the CPSC attendees as well as the record keeper.
- A summary of the earned/awarded CPSC CPD points must be sent to the CPSC office annually in November, using the feedback forms.
- Any CPSC CPD points earned will be valid for 2 years until 31 December, this means all points earned during 2024 will expire on the 31st of December 2026.

Earning CPSC CPD points:

Both the supervisor and the supervisee can earn CPD points by hours spent on supervision:

- One hour of supervision received equals one CPSC CPD point.
- **A maximum of 5 CPSC CPD points per annum can be received for supervision hours.**
- This is the case for both supervisor and supervisee, as well as for individual and/or group supervision sessions.

Keeping your own records:


While we do not expect of you to regularly inform us of the amount of time spent being supervised, we are allowed to ask for your records at any given time.

CPSC Executives and/or admin personnel may at any given time ask for the detail and CV of an affiliate's supervisor and/or request an affiliate's record of hours spent receiving supervision.

CPSC certification to state the professional status of the affiliate, reflecting the level of education:

ACRP designation	CPSC Category		NQF level	Required qualification of affiliate
Religious Practitioner	1	Religious Practitioner in Christian Pastoral Caregiving	1 – 3	High School, with a basic course in the field of Pastoral and Spiritual Caregiving
Advanced Religious Practitioner	2	Advanced Religious Practitioner in Christian Pastoral Caregiving	4	Qualification in the field of Pastoral and Spiritual Caregiving
Religious Professional	3	Basic Religious Professional in Christian Pastoral Counselling	5 & 6	Higher Certificate or Diploma in the field of Pastoral and Spiritual Counselling
	4	Intermediate Religious Professional in Christian Pastoral Counselling	7	Bachelor's degree in Religious Studies/Theology, Pastoral Counselling focused
	5	Advanced Religious Professional in Christian Pastoral Counselling	8	Honours degree in Religious Studies/ Theology, Pastoral Counselling focused
Religious Specialist	6	Religious Specialist in Christian Pastoral Counselling	9	Master's degree in the field of Pastoral and Spiritual Counselling
	7	Advanced Religious Specialist in Christian Pastoral Counselling	10	Doctoral degree in the field of Pastoral and Spiritual Counselling

Record keeping for CPD points



CPSC 2024 Weekly/regular Group Feedback sessions timetable

1 CPSC CPD point per session of at least 1 hour, max 5 CPSC CPD (25%) points/year

If the supervisor is a CPSC Affiliate, the points apply to both parties

All 2024 CPSC CPD points will expire on 31 December 2026

Name and surname of supervisor: _____ CPSC: Y/N: _____

Name and surname of CPSC Affiliate: _____

	Date	Duration: Hours/Minutes	Place	Topic/Activity	Supervisor signature
1					
2					
3					
4					
5					
6					
7					
8					


Total amount of HOURS spent on group Supervision/Feedback: _____

Total amount of CPSC CPD points achieved: _____

Maximum allowed number of CPSC CPD points: 5 p/a

Signature CPSC Affiliate: _____ Date: _____

Please submit completed feedback form to Maria at cpd@acrpfrica.co.za



Two feedback forms for this purpose can be requested from cpd@cpsc.org.za to keep accurate supervision records:

- CPSC 2024 Weekly/Regular Group Feedback sessions timetable.
 - CPSC 2024 Supervision/Mentoring Timesheet.
- The feedback forms should be sent to us annually in November, so that the amount of earned CPSC CPD points for supervision can be updated.

Supervision Time-sheet:

The CPSC Supervisor/Mentor is responsible for keeping their own timesheet in case information is requested concerning supervision/mentoring activities.



Supervision Log Book

Supervisee Name: _____ Date: _____

Next Session: _____ Start Time: _____ End Time: _____

Discussion: _____

Professional Development Plans: _____

Safeguarding Concerns: _____

Actions: _____ Date Taken: _____

Comments: _____

Supervisor Name: _____ Signature: _____

It is important that every CPSC affiliate will keep sufficient record of CPSC CPD points amassed. Both supervisor and supervisee should keep record of hours spent on supervision.

Feedback Forms:

In order to accumulate the 5 CPSC CPD points you have acquired for receiving or giving supervision, a formal record must be handed in.

List of supervisors

See the list of CPSC Category 6 and 7 Designated Affiliates willing to act as supervisors at <https://www.cpsc.org.za/counsellors/cpsc-supervisors>.

FEEDBACK IS THE BREAKFAST OF CHAMPIONS.

Ken Blanchard

CPSC Spring Zoom Conference 2024

CPSC Spring Zoom Conference 2024

The CPSC Spring Zoom Conference: Friday 6 September 2024

Theme: Christian/Pastoral Counselling

The final day to submit completed Registration forms to conference@cpsc.org.za AND Proof of Payment to finance@cpsc.org.za is **30 AUGUST 2024**

NOTE: No late registrations will be accepted

FEES: Affiliates: R260 | Non-affiliates: R520

Roundtable Discussion

The topic of the Roundtable Discussion is "Do no harm". This includes:

- Creating boundaries between counsellor and client
- How do we speak to clients
- Showing respect to the client
- The things that make our field unprofessional
- The things that make models of Christian Counselling praxis unethical

Please submit the questions you have and the topics you want to have addressed during this discussion on the registration form!

Direct any enquiries regarding the 2024 CPSC Spring Zoom Conference to Ilse at admin@cpsc.org.za.

CPSC Notes interviewed 2024 Spring Conference Committee member, Ilse Grünewald.

How was the reception of the online conference in 2023?

We had a record number of attendees for the 2023 CPSC Spring Conference, and we are still receiving requests for the live recordings of the presenters. The presentations were of an exceptionally high standard.

What are some of the comments received?

The overall feedback was very positive. We have taken notice of all the recommendations offered. It is very

heartening to see such an expression of interest. The online format has the benefit that all ACRP affiliates can attend as no travel to a specific location is required, no expenses need to be made, etc.

Where do I find the Programme for the 2024 Spring Conference – times, presenters, etc?

The programme will be communicated to all ACRP affiliates as soon as the presenters have been selected.

What are the minimum requirements for the computer used and the internet connection to attend the online presentation?

Affiliates can follow the conference on any electronic device that has the Zoom app installed. The participant's relevant email address must of course be supplied on the registration form!

Will there be presenters' notes to follow on the screen? Will the notes be available after the conference?

We share the documents beforehand with the registered attendees and they will also be available to those who register after the conference. The presenters usually also share their documents during their presentations.

Can affiliates apply to present at the conference?

Yes! We have already sent out an e-mail invitation for submissions.

Do we earn CPD points for attending?

8 CPSC CPD points (applicable to all ACRP affiliates) are available – of which 3 are for Ethics – to those attendees who were present the whole day. The rest will have to complete a questionnaire to receive the points.

Where do we get the links to the conference?

The links will be distributed a day or 2 before the conference to registered attendees.

Do we get a certificate of attendance?

Everyone who had indicated on the registration form that they would like to receive a certificate, will receive it ASAP after the conference.

Where do I get the registration form?

Please contact Ilse at admin@cpsc.org.za for any conference information. ■

Notes from the Finance Office

Dear CPSC Affiliate

I trust that this message from me will find you well. I hope the lovely, mild, sunny Autumn days fill you with content and that you are also looking forward to all the enjoyable pastimes of the cozy winter months to follow.

Due to my position as Finance Officer all my messages are always pertaining to financial matters. I have one central vitally important theme namely the annual renewal of the CPSC subscription. Payment of the annual CPSC fee was due on 31 December 2023.



- **Thank you** to the **78,96%** affiliates in good standing who have already paid the 2024 subscription up to 22 May 2024.
- **If you are one of these affiliates in good standing and have received your 2024 CPSC certificate, you can relax as the rest of this message doesn't apply to you at all. Only a thank you applies to you!**
- **Please note that student affiliates have no annual fee obligation until they apply for designated affiliation.**
- **If you have paid your full annual fee, but have not received your 2024 CPSC Certificate, please send me an email to finance@cpsc.org.za and I will immediately activate the certificate again.**
- Please remember to check the spam folders where the certificate might be hiding. It will remain there for 30 days after allocation of payment.
- **I still have the two unidentifiable unallocated payments previously received, with no reference whatsoever and which I could not identify or allocate.**
- **Please let me know at finance@cpsc.org.za if you have perhaps paid and not received any notification of "allocation of payment" or your certificate. The unidentified payment may then be yours.**

The flipside of the received payments is unfortunately that nearly 21% of our CPSC affiliates have outstanding 2024 subscriptions, do not have a 2024 CPSC certificates and are not in good standing.

Please contact me urgently at finance@cpsc.org.za if you have any questions regarding your 2024 renewal or if you need a copy of the 2024 renewal notice.

A few stark realities

- The 2024 annual subscription was already due on 31 December 2023 and is nearing the 6 months overdue deadline.
- Your 2023 CPSC certificate has already expired on 31 December 2023.
- Fact: If you have not paid the 2024 annual fee, you do no longer have a valid CPSC certificate.
- 31 March 2024 was the final date for payment for affiliates with unpaid subscriptions to retain their good standing status.

- ACRP as our Professional Body has a 3-month grace period policy on being in good standing.
- Any affiliate with an outstanding 2024 annual subscription is no longer in good standing if the annual subscription is more than 3 months in arrears.
- On 31 March 2024 your good standing status lapsed if you still have an outstanding 2024 subscription and no valid current 2024 CPSC certificate.
- You may not work under the auspices of CPSC if you are not in good standing.
- Another reality is that if your CPSC annual fee is still outstanding and you are registered with CPSC on levels 5, 6 and 7, your contact details need to be removed from the CPSC website as we cannot advertise affiliates who are not in good standing.
- 30 June 2024 is looming only a few weeks ahead.
- A very serious reality is that if your annual fee is still outstanding, you may be suspended on 30 June 2024 if still unpaid. The ACRP policy on affiliation stipulates that affiliates need to be suspended if the annual subscription is six months in arrears.
- This is the final date for payment after which I will have to suspend affiliates with outstanding 2024 subscriptions.
- Immediate payment of the annual fee is imperative to restore your good standing status again and to prevent suspension.
- Being in good standing at any given time is a specific ACRP and SAQA requirement.

Renewal notices and SPAM

- The 2024 renewal notices were first dispatched on 25 October 2023 and two further reminders were sent after that. The reality that many of the emails with the renewal notice or certificate attached still end in spam, due to the multitude of antivirus software used, is very troublesome, (although it seemed a little better this year).
- There are ways to prevent your emails going to spam and I have been communicating it from the office on numerous occasions.
- We have a costly automated system, and I am trying my level best to utilise it optimally.
- Please help me by making these changes to your email system.

Domain linked email addresses

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

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

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

Email addresses

Unmark an email as spam in Gmail: On your computer, open Gmail. On the left, click **More**. Click **Spam**. Open the email. At the top, click **Not spam**.

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

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

Intermediaries

- Some of our CPSC affiliates still received an email from a third-party intermediary claiming that you should pay your 2024 CPSC annual fee to them.
- This is ACRP CEO, Dr Gerhard Botha’s official reply to this matter:

24 April 2023

Dear CPSC affiliate

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

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

No organisations or institution is, 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 (am).

Thank you.

Kind regards

Dr GP (Gerhard) Botha – CEO

Payment correspondence to expect

- After receipt of the annual payment in our Nedbank account, I allocate the payment on the ACRP central accounting system and activate the 2024 CPSC Certificate to be sent by the system.
- You will receive an “**allocation of payment**” email from the central system from admin@pastors4africa.com confirming receipt and allocation of the payment and **another email from the same email address** with the attached **2024 CPSC Certificate**.

Very important

- Please note that these two emails will both come from admin@pastors4africa.com but with cover letters from me. If you **reply** to this email address, the reply will be rerouted to me at finance@cpsc.org.za
- **NB Please do not send new emails to the admin@pastors4africa.com email address as only replies are rerouted to me, but not any new emails sent to this email address. This is not a manned email address.**
- Please also note that after the “allocation of payment” notification, the **2024 CPSC certificate** should follow **within a few minutes or at least within the next hour**.
- If you have not received the certificate within 24 hours in either your spam or inbox, please contact me because I must then activate it again.
- Unfortunately, the **email with the certificate attached is overlooked easily**, as it **often goes to spam due to the attachment and the various anti-virus programs** used by our affiliates, please see the additional information above.
- The subject of the second email is “**Re: ACRP Certificate**”.

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

If unpaid, thank you in advance for attending to payment of the annual renewal of your CPSC subscription at your earliest convenience.

Your most urgent attention is of the utmost importance as we need to restore your good standing status as soon as possible.

Please help me not to suspend you, we have waited for being part of a Professional Body and having professional recognition as pastoral counsellors too long to let it lapse now!

As always, the warmest regards and best wishes

Anita ■



Notes from the Admin Office

Dear CPSC Affiliate

We are already in the second half of 2024!

As you are all leaders and advisors, and we have just survived a national election, I thought the following is apt:

Good leaders share a level of brilliance that enables them to inspire the masses toward new ideas and innovations. Influential leaders have existed since the dawn of recorded history.



While certain qualities underlie all effective leaders, leadership styles and personalities vary. Individual leaders displayed/display sharp leadership skills and the best of leadership styles. Studying these leaders is beneficial as it allows us to:

- learn about their positive traits and from their mistakes;
- to emulate their behaviours where applicable;
- develop our own methods by exploring and adjusting the styles and approaches they apply/applied;
- be inspired by their commitment and steadfastness.

Leadership, both as a research area and as a practical skill, encompasses the ability of an individual, group, or organization to "lead", influence, or guide other individuals, teams, or entire organizations.

Here are 4 of the world's greatest leaders and the qualities that made them so outstanding:

1. Mahatma Gandhi

Gandhi rose to prominence as a renowned freedom activist. He was nominated 5 times to receive the Nobel Peace Prize.



At only 24 years old, Gandhi's promising legal career in India sent him to South Africa. Here he personally experienced the country's deep-rooted racial segregation and prejudice.

Gandhi also battled for Indian rights in the United States before returning to his native land to fight for Indian independence from Britain.

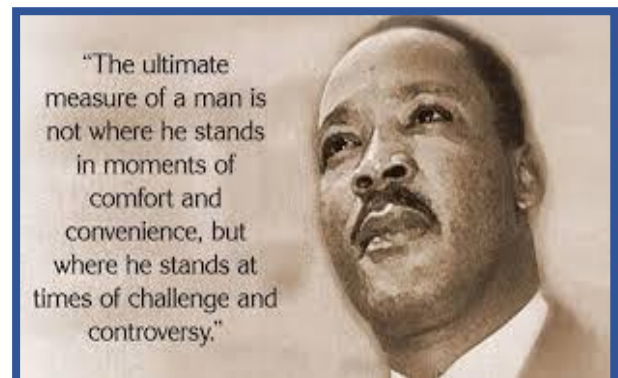
As India's independence movement leader, Gandhi accomplished extraordinary feats with nonviolent civil disobedience.

His spiritual identity was as deep as his role in India's independence, and it has inspired world leaders, scientists, philosophers, and even individuals in business.

Today, Gandhi is best known for his dedication to nonviolence, nonviolent resistance, and a simple way of life. His message of love, tolerance, and self-sacrifice still inspires millions worldwide.

2. Martin Luther King Jr

It is hard to imagine a more respected citizen of the United States than preacher and social crusader Martin Luther King Jr.



MLK employed a wide range of techniques in his leadership, such as influence, motivation, consideration, and stimulation.

As a servant leader, MLK had a tremendous impact. He served as a mentor and a coach. His visit to Mahatma Gandhi's birthplace in India inspired him to continue his nonviolent crusade. Like Gandhi, MLK showed that nonviolent demonstrations might significantly impact social transformation.

He served as the leader of the Civil Rights Movement from 1954 until his death in 1968.

During the *March on Washington for Jobs and Freedom* on August 28, 1963, Martin Luther King, Jr. imprinted on American history by delivering his iconic "I Have a Dream" speech.

Martin Luther King Jr is famous for his quote, *“I have a dream that my four children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.”*

He received the Nobel Peace Prize in 1964.

3. Nelson Mandela

Like Martin Luther King, Mandela was a famous civil rights leader of the twentieth century and historians revere him as one of the best examples of a good leader.



Good leaders, like Mandela, established their leadership styles with a vision and inspired other people to follow their directions to achieve goals.

Mandela got active in the civil rights struggle, and he spent years spearheading a resistance against the apartheid regime. His efforts led to the end of apartheid in South Africa, and he went on to become the first democratically elected president and adopted the democratic leadership style.

As a leader, Nelson Mandela demonstrated remarkable leadership qualities and he devoted himself to improving the lives of his people and spreading the same philosophy of freedom and equality to other countries.

He received the Nobel Peace Prize in 1993.

4. St. Teresa of Calcutta (Mother Teresa)

Mother Teresa is a role model for leaders worldwide because of her unyielding commitment to end human suffering.



She demonstrated a remarkable ability to transcend conflicts and enemy lines. Mother Teresa, e.g., successfully mediated a cease-fire between the Israeli military and Palestinian rebels to evacuate 37 children stranded in a front-line hospital right through the combat zone.

A “calling inside a calling” led her to leave her post as the headmistress of a convent after many years of teaching and found herself living in the slums, struggling with hunger and poverty. Mother Teresa’s name soon became well-known and drew people from all over India to her hospices, hospitals, and orphanages. The mission quickly spread around the globe.

Mother Teresa is an excellent example of a leader who took it upon herself to help make a difference in the world through spreading compassion. At the time of her death Mother Teresa's charity had over 1 million volunteers in 123 countries helping people with HIV/AIDS, leprosy, tuberculosis, hungry children, poor families, orphanages, and schools.

Mother Teresa received the Nobel Peace Prize in 1979.

Wishing you all a wonderful second half of 2024!

Warmest regards

Ilse ■

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