



# CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 31 – February 2025

## *Supervision and our responsibility*

Dear Affiliates,

The recent supervision workshop emphasized the importance of oversight as well as working together as a team to develop the field of professional Christian Counselling. All Christian counsellors are part of the field and have the responsibility to protect the integrity of the field. It can only be done when we are accountable to each other and the Triune God that we serve.

The biblical concept of oversight embodies a multifaceted and profound understanding of leadership, accountability and responsibility. Supervisors in the field of Christian Counselling are leaders and should act responsibly in their relationship with supervisees. The relationship does not only represent horizontal connections with supervisee and counselee, but a vertical connection with God the Father, Jesus Christ the Son and the Holy Spirit.

It is a rich and deep spiritual connection which provides access to God's Throne of Grace and Wisdom. In every supervision session, the pertinent questions are: "What would Jesus do?" and "What would Jesus want me (the supervisor) to do?" Supervisors should be sensitive to the voice of the Holy Spirit when they lead the conversation about the presenting problem of the counselee and how to approach it. The multiparty context provides a beautiful space for interaction, deepened connections, relational and cultural learning, professional learning, and personal and spiritual growth.

The Apostle Paul offers valuable insight into oversight. In 1 Timothy 3, Paul outlines the qualifications for overseers, emphasizing the importance of moral character, self-control, and hospitality. Supervision (oversight) is not only about authority, but it is intertwined with the ethical disposition and personal integrity of the supervisor and the supervision environment should be nurturing and protective. Supervisors are called to protect clients because they are vulnerable, and counsellors because they may be vulnerable too, and they should grow in wisdom and knowledge. Biblical oversight further highlights seeking guidance beyond oneself, thus listening to other voices in the community. Engaging with



community leaders and knowledgeable mental health caregivers would enrich and expand options for interventions and guidance to clients.

The main guiding principle for behaviour in a Christian community is Agape love. It is also the foundational principle in Christian Counselling. 1 Corinthians 13 describes love as patient, kind, and not self-serving. It exemplifies how God interacts with us. Counsellors should model this behaviour, teaching and living the principles of for-

giveness, grace and acceptance to counselees. Unconditional love is a required condition in a counselling environment to ensure that counselees feel safe and able to explore their inner struggles, emotional pain and spiritual questions. Supervisors should provide the same environment to supervisees and encourage them to explore their own inner struggles and areas that they need to grow in. To achieve this goal, healthy boundaries should be in place. Trust should be built by being open and honest in the counselling relationship.

Agape love is a transformative force in Christian counselling and is conducive for healing. Supervisors should demonstrate to supervisees how to express agape love within the boundaries and goals of a counselling relationship. Any model supervisors/overseers follow should be based in agape love. Supervisors should strive to model Christ-like behaviour and empower supervisees to grow in their understanding of agape love, while practicing in an ethical and competent manner.

I pray that supervisors and supervisees alike will be filled with wisdom and passion for their role in establishing a professional Christian counselling community.

Celebrating Easter is around the corner, and I pray that it will be a blessed time for all. I pray for deepened spiritual insight into the profound meaning of the death and resurrection of Christ and how it impacts you and your community. May you be able to walk on water.

Prof Nicolene Joubert

Chairperson ■

See Ilse Grünwald's comprehensive article on the 2025 CPSC Supervision Workshop on page 15.

## The Anger Iceberg

By Liza Borstlap, CPSC affiliate

This year has begun with many clients experiencing significant anger and anxiety. I trust that this article will assist in identifying the reasons behind anger and the underlying emotions that contribute to it.

### Understanding the anger iceberg: Unveiling hidden emotions

Anger is a powerful and often misunderstood emotion. It is frequently seen as more acceptable than other emotions, especially those that make us feel vulnerable. This perception can lead individuals to express anger as a way to mask deeper, more uncomfortable feelings. The concept of the "Anger Iceberg" is a useful metaphor to understand this phenomenon.

#### The anger iceberg metaphor

The Anger Iceberg metaphor illustrates that anger is just the visible tip of a much larger emotional structure. Like an iceberg, where only a small portion is visible above the waterline, anger is the emotion we readily see and observe in ourselves and others. However, beneath the surface lies a multitude of hidden emotions that fuel this anger.

#### Anger as a mask for vulnerability

In many cultures and families, anger is considered a more acceptable emotion compared to others like sadness, fear, or shame. This societal norm can lead individuals to use anger as a protective mask to hide these more vulnerable emotions. For instance, a person might express anger when they are actually feeling hurt, insecure, or threatened. This masking behaviour is a defence mechanism to avoid the discomfort and perceived weakness associated with these underlying emotions.

#### The hidden emotions beneath anger

The hidden emotions beneath anger can vary widely and may include:

- **Hurt:** Feelings of pain or injury, whether physical or emotional.
- **Fear:** Anxiety or apprehension about potential threats or dangers.
- **Shame:** A sense of humiliation or distress caused by the consciousness of wrong or foolish behaviour.
- **Guilt:** Regret or remorse for actions taken or not taken.
- **Sadness:** Deep sorrow or unhappiness.



- **Frustration:** Feeling thwarted or blocked in achieving goals.
- **Insecurity:** Lack of confidence or assurance.
- **Jealousy:** Envy of others' advantages or possessions.
- **Loneliness:** Feeling isolated or disconnected from others.

### Recognizing and addressing hidden emotions

Understanding that anger is often a secondary emotion can help individuals and therapists address the root causes of anger more effectively. By exploring the emotions hidden beneath the surface, individuals can gain insight into their anger and develop healthier ways to cope with their feelings.

For example, a person who realizes their anger is fuelled by jealousy may benefit from improving their communication skills and addressing their feelings of envy directly. Similarly, someone whose anger stems from stress might find relief through stress management techniques and self-care practices.

### Coping strategies for anger and underlying emotions

Understanding and managing anger involves recognizing the underlying emotions that fuel it. Here are some coping strategies for both anger and the hidden emotions beneath it:

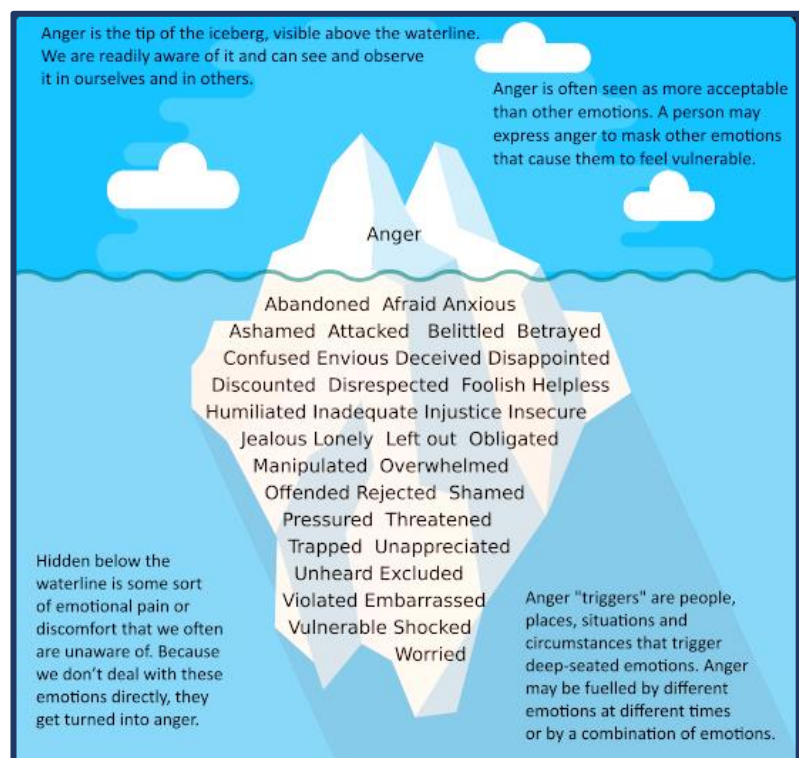


Diagram: Claire Newton

### Coping strategies for anger

- **Deep breathing:** Practice slow, deep breaths to calm your nervous system.
- **Physical activity:** Engage in exercise or physical activities to release pent-up energy.
- **Time-out:** Take a break from the situation to cool down and gain perspective.
- **Mindfulness and meditation:** Use mindfulness techniques to stay present and reduce stress.
- **Express yourself:** Communicate your feelings calmly and assertively without being confrontational.
- **Problem-solving:** Identify the source of your anger and work on finding solutions.
- **Humour:** Use humour to diffuse tension and shift your perspective.
- **Seek professional help:** Consider therapy or counselling to explore and manage your anger.

*Understanding that anger is often a secondary emotion can help individuals and counsellors address the root causes of anger more effectively.*

### Coping strategies for underlying emotions

#### Hurt:

- **Acknowledge your pain:** Accept and validate your feelings.
- **Talk about it:** Share your feelings with a trusted friend or therapist.
- **Self-Compassion:** Practice self-kindness and understanding.

#### Fear:

- **Identify triggers:** Recognize what causes your fear.
- **Gradual exposure:** Face your fears gradually to build confidence.
- **Relaxation techniques:** Use techniques like progressive muscle relaxation.

#### Shame:

- **Challenge negative thoughts:** Replace self-critical thoughts with positive affirmations.
- **Connect with others:** Share your experiences with supportive people.
- **Self-acceptance:** Embrace your imperfections and practice self-love.

#### Guilt:

- **Make amends:** Apologize and take responsibility for your actions.
- **Learn from mistakes:** Use guilt as a learning opportunity.
- **Forgive yourself:** Practice self-forgiveness and move forward.

#### Sadness:

- **Allow yourself to grieve:** Give yourself permission to feel sad.
- **Engage in enjoyable activities:** Do things that bring you joy and comfort.
- **Seek support:** Talk to friends, family, or a therapist.

#### Frustration:

- **Set realistic goals:** Break tasks into manageable steps.
- **Practice patience:** Remind yourself that progress takes time.
- **Find healthy outlets:** Channel your frustration into creative or physical activities.

#### Insecurity:

- **Build self-esteem:** Focus on your strengths and achievements.
- **Positive self-talk:** Replace negative thoughts with positive affirmations.
- **Seek validation:** Surround yourself with supportive and affirming people.

#### Jealousy:

- **Reflect on your feelings:** Understand the root cause of your jealousy.
- **Communicate openly:** Discuss your feelings with the person involved.
- **Focus on self-improvement:** Work on your own goals and aspirations.

#### Loneliness:

- **Reach Out:** Connect with friends, family, or support groups.
- **Engage in social activities:** Join clubs or groups with similar interests.
- **Volunteer:** Helping others can create a sense of connection and purpose.

By addressing these underlying emotions, individuals can better manage their anger and improve their overall emotional well-being. If you need further assistance or have any questions, feel free to ask!

### Identifying your underlying emotions

Identifying your underlying emotions can be a crucial step in understanding and managing your anger. Here are some strategies to help you uncover these hidden feelings:

#### Self-reflection

- **Journaling:** Write about your experiences and feelings. This can help you identify patterns and underlying emotions.

- **Mindfulness:** Practice being present and observing your thoughts and feelings without judgment. This can help you become more aware of your emotional state.

#### Ask yourself questions

- **What am I really feeling?** When you feel angry, pause and ask yourself what other emotions you might be experiencing.
- **Why am I feeling this way?** Consider the events or situations that triggered your anger and explore what deeper emotions they might have stirred up.
- **What do I need right now?** Identifying your needs can help you understand the emotions driving your anger.

*By acknowledging that anger frequently hides more vulnerable feelings, individuals can focus on addressing these underlying emotions and cultivating healthier emotional responses.*

#### Body awareness

- **Physical sensations:** Pay attention to how your body feels when you're angry. Different emotions can manifest as physical sensations (e.g., tightness in the chest for anxiety, heaviness for sadness).
- **Relaxation techniques:** Practice techniques like deep breathing or progressive muscle relaxation to calm your body and mind, making it easier to identify underlying emotions.

#### Emotional vocabulary

- **Expand your emotional vocabulary:** Learn and use a wide range of emotion words to describe your feelings more accurately. This can help you pinpoint specific emotions.
- **Emotion lists:** Use lists of emotions (like the one in the Anger Iceberg) to help identify what you might be feeling beneath the anger.

#### Therapeutic techniques

Therapy can help you identify and challenge negative thought patterns that contribute to your anger, providing you with tools to manage and reduce these feelings. Additionally, therapy can help you explore and understand your emotions more deeply, uncovering the underlying causes of your anger and fostering healthier emotional responses.

#### Seek Feedback

- **Talk to trusted individuals:** Share your feelings with friends, family, or a therapist. They can provide insights and help you identify emotions you might not have recognized.
- **Therapy:** A professional therapist can guide you through the process of exploring and understanding your emotions.

#### Practice self-compassion

- **Be kind to yourself:** Recognize that it's okay to feel a range of emotions and that understanding them is a process.
- **Self-acceptance:** Accept your emotions without judgment. This can make it easier to explore and understand them.

By using these strategies, you can gain a better understanding of the emotions underlying your anger and work towards healthier emotional responses. If you need further assistance or have any questions, feel free to ask!

#### Conclusion

The Anger Iceberg metaphor is an effective tool for grasping the intricate nature of anger and the concealed emotions beneath it. By acknowledging that anger frequently hides more vulnerable feelings, individuals can focus on addressing these underlying emotions and cultivating healthier emotional responses. This method not only aids in managing anger but also enhances overall emotional well-being.

Utilizing these strategies can help you better understand the emotions driving your anger and foster healthier emotional responses. If you need further assistance or have any questions, feel free to ask!

#### Resources

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Psychology Today. (2008). What Your Anger May Be Hiding.

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Liza Borstlap Pastoral Counsellor - CPSC 2018P016  
Ecometrists<sup>1</sup>



Art Life Coach [www.heartprints.co.za](http://www.heartprints.co.za)  
[help@heartprints.co.za](mailto:help@heartprints.co.za)

<sup>1</sup> The aim of an ecometric assessment is to scientifically measure a person's current functioning within a problem situation. The

purpose is to lead the client to optimal functioning, by better adapting to their environment and to establish whether help is needed through referrals.



# The Benefits of Counselling: A Path to Holistic Well-being

By Liza Borstlap, CPSC affiliate

**Counselling is a powerful tool that can significantly enhance various aspects of our lives.** Whether you're dealing with mental health challenges, seeking personal growth, or aiming to improve your relationships, counselling offers numerous benefits. Let's explore how counselling can positively impact different areas of your life.

## Mental health: Less anxiety and depression, better coping skills

**One of the most well-known benefits of counselling is its positive impact on mental health.** Regular sessions with a counsellor can help reduce symptoms of anxiety and depression. Through various therapeutic techniques, individuals learn to manage their thoughts and emotions more effectively. Counselling provides a safe space to explore underlying issues, develop healthier thought patterns, and build resilience. As a result, individuals often experience a significant reduction in anxiety and depression, along with improved coping skills to handle life's challenges.



## Physical health: Less stress and better sleep

**The mind-body connection is powerful, and counselling can lead to tangible improvements in physical health.**

By addressing and managing stress through counselling, individuals often notice a decrease in physical symptoms associated with stress, such as headaches, muscle tension, and fatigue. Additionally, counselling can improve sleep patterns. When mental stress is alleviated, it becomes easier to relax and achieve

restful sleep, leading to better overall physical health and well-being.

## Personal growth: Self-discovery and achieving goals

Counselling is not just about addressing problems; **it's also a journey of self-discovery and personal growth.** Through counselling, individuals gain deeper insights into their values, beliefs, and motivations. This self-awareness can be incredibly empowering, helping individuals

set and achieve personal goals. Whether it's pursuing a new career, developing a new skill, or making significant life changes, counselling provides the support and guidance needed to navigate these transitions successfully.

## Emotional health: Higher self-esteem and better emotion control

Emotional health is another area where counselling can make a profound difference. Many people struggle with

low self-esteem and difficulty managing their emotions. **Counselling helps individuals build a stronger sense of self-worth and confidence.** Through therapeutic techniques, individuals learn to recognize and regulate their emotions, leading to better emotional control. This improved emotional health contributes to a more balanced and fulfilling life.

## Relationships: Better communication and healthy boundaries

Healthy relationships are crucial for overall well-being, and counselling can play a vital role in improving them.

**Counselling provides tools and strategies for better communication,** helping individuals express their needs and feelings more effectively. It also teaches the importance of setting and maintaining healthy boundaries, which is essential for respectful and supportive relationships.

Whether it's with family, friends, or romantic partners, counselling can enhance the quality of your interactions and strengthen your connections.

## Conclusion

**Counselling offers a holistic approach to well-being, addressing mental, physical, emotional, and relational aspects of life.**

By reducing anxiety and depression, improving coping skills, decreasing stress, enhancing sleep, fostering personal

growth, boosting self-esteem, and promoting better communication and boundaries, counselling can lead to a more balanced and fulfilling life. If you're considering counselling, remember that seeking help is a sign of strength and a step towards a healthier, happier you.

**Liza Borstlap**

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Art Life Coach



**Holistic well-being is a multi-dimensional approach to health and wellness that considers the mind, body, emotions, spirit, and social life.**

## Loving abuse

By Heinrich Lottering

**In this post-modern time, we find the increasing notion to concentrate on an individual's personal viewpoint, subjective facts and personal emotions.** Reflecting on the latter, the average person is basing their worldview more and more on what soothes them emotionally. To add insult to injury, very often any individual, experience or life philosophy that brings a form of joy or comfort, is promptly crowned with "I love it/them". On the flip side of this coin objective right and wrong, self restraint, sense of discernment, and Christian morality, are falling by the wayside labelled as unloving.

**In my regular interaction with Christians in a church setting or in pastoral therapy,** I encounter stubbornness and resistance to valuable and healthy interventions regarding toxic relationships or poor life choices under the auspice of how much it or they are loved. I often perceive what people see as LOVE, is usually very loosely and liberally applied as a magic wand or incantation that excuses and justifies everything and all behaviour.

"There is a wrong kind of love, and there is a right kind of love. My dear, I hope you find the wisdom to accept what is right, and the courage to let go of what's not. And I hope you have the patience to know the difference"

Even more sad and shocking is that holy scripture is employed in defence of the above, quoted completely out of context (bad eisegesis) and spiritually twisted and abused. For example:

"But now abide faith, hope, love, these three; and the greatest of these is love." 1 Corinthians 13:13

"Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4:7-8

**Let us look first at children and the crucial aspect of loving discipline.** Although times have changed and a soft hand on discipline very much has become the norm in the western world today – it is an indisputable fact that lack of parental teaching and admonishment have led to severe discipline problems in schools and universities. Teaching a child right from wrong and the consequences of the latter is one of the greatest gifts parents can bestow on a child.

Rules give structure and a sense of security to young children, it encourages personal character growth and a reference framework of responsibility. A rebellious child grows up to be a very discontented and confused adult,



yet so many parents today passionately defend their parental lack of discipline, renaming it "enlightened" and "progressive parental LOVE".

"Foolishness is bound up in the heart of a child; But the rod of correction shall drive it far from him." Proverbs 22:15

**Often individuals will engage in various irresponsible romantic encounters or relationships** with the purpose of escaping unpleasantness in their life via hyped-up emotions that are brought about by these

romantic escapades. It is very appropriately referred to as "LOVE Escapism". This behavioural pattern very quickly becomes a vicious cycle.

The disappointments and rejections of failed relationships or encounters become a stronger drive to dive head first into new risky encounters to escape the negative emotions. In general the temptations for physical lust are a big enough challenge for Christians (especially single ones), the quicksand of emotional lust very quickly becomes a futile battle for many. This occurs when individuals attempt to fill the emotional emptiness or hurt in their lives with sexual encounters. Sadly enough, the regular justification that is presented in counselling is that it is merely a search for LOVE.

**It is not unusual to deal with a client in therapy whose life has been an emotional roller coaster of disappointment and remorse** stemming from a relationship with an individual who has brought nothing but sorrow into his/her life. Yet the client will defend their toxic limerence with LOVE as the shield. The notion is that true LOVE should and could not objectively analyse and critique a relationship, whether good or bad.

**Indulgence in a toxic hedonistic worldview is often seen in the younger generation** (under 30 years old) although it also occurs in older clients. I often engage with clients who get off one disastrous life experience simply to jump onto the next ill-fated adventure with very little (if any) sense of self restraint or introspective wisdom. When a counsellor then points out the folly of their continuous bad choices – the dismissive defence simply is that they are living life to the fullest without hesitation or restraint, or as it is being labelled: experiencing "youthful self-LOVE" and "having fun".

**Another huge and very prevalent problem we deal with today is the neglect of the elderly by their adult children.** In a combined counselling session, it often emerges that the adult children's perspective of their right to focus on their own lives and happiness is at the



heart of this neglect. I find it sad and unsettling that this self-LOVE is at the core of parental neglect.

LOVE is today often used as a shield for selfishness, abuse, bad decisions, neglect of others and disastrous encounters.

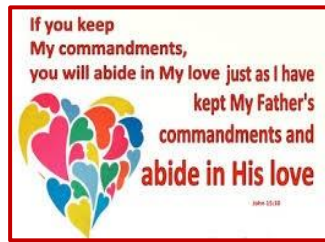
LOVE is used as a tool to dismiss Biblical truths and Godly commandments in lure of post-modern cultural acceptance of sin.

Heartbreakingly, worldly LOVE has become a magic wand that simply makes everything acceptable and holy.

It has become fashionable to open Christian dogma and teaching to any new notion or reinterpretation, as long as the purpose is LOVE.

**It is crucial that God-fearing believers stand strong on the fact that Godly LOVE and the parameters of His LOVE is defined and described in holy text.**

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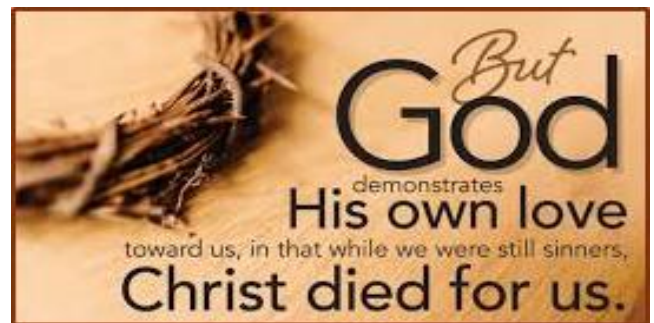
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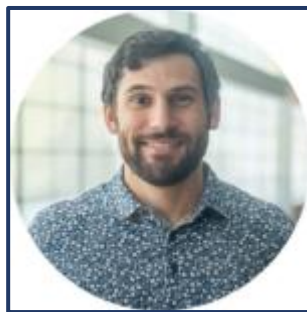
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## ***Counsellor, don't grow weary***

By Mark Vowels II

**I**t's late. I should have been asleep by now, but my mind is racing. My heart feels broken over what I heard in the counselling room today. As I try to process my emotions, I cry out to God for help. I want to provide just the right words, and the precise counsel needed to heal the brokenness I saw.



My wife rolls over to ask me what is wrong, and we talk briefly. Even though I can't share the details of what I know, she can tell my heart is hurting. She gently reminds me that my job as a counsellor isn't to carry someone else's burden. My responsibility is to point them to the cross of Christ, where all our burdens are laid down, and we find rest in His grace.

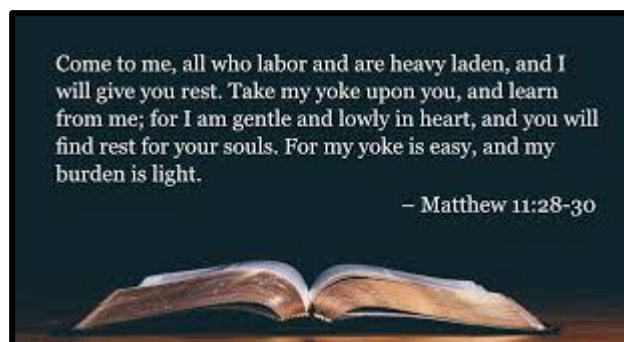
If you are at all like me, you have had nights like this. The reality is that the empathy and love we feel for people hurting is the very reason many of us became counsellors. It is a God-given strength that helps us enter a hurting person's world to administer loving gospel care.

A wise mentor recently reminded me that sometimes our strengths can become a double weakness when they cause us to lose sight of Christ. So how do we overcome this? How do we as counsellors continually fix our own

eyes on Christ as we also seek to help others do the same?

### **Give it to Christ**

**Many of us have likely used Matthew 11:28-30 to encourage our counselees to look to Christ amid their struggles.** These verses wash over a weary soul like a spring of cool water refreshing the heart. Sometimes as counsellors though, we forget to dive into the beauty of this text for ourselves. How beautiful it is to pause and remember that these verses are for us too. As we grow weary and feel heavily laden in our labour, remember we aren't meant to carry that ourselves. We are meant to give it to Christ even as we admonish others to do the same.



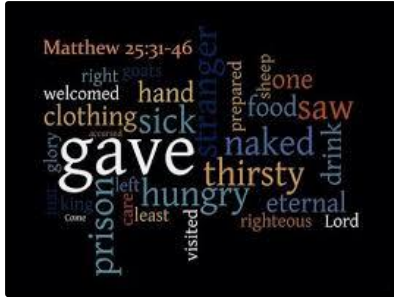
There is a clear irony in this. We often become so focused on the needs and burdens of others that we forget that we are just as needy. That our own burdens are too heavy for us to bear, let alone the burdens of others. Sometimes assisting others to find hope in the gospel distracts us from our need for rest in the grace

of Christ. In these moments, it is so helpful to meditate on the truth of these verses. To remember that we aren't responsible for carrying these burdens, because we have a Saviour who bore them already.



## Remember our High Priest

As counsellors, sometimes we may feel like we are the only ones who see the hurt and pain taking place in a person's life. We meet behind closed doors where people show us their hearts and their true emotions. Once they leave, to the rest of the world, everything likely seems fine. This can make it feel like we are their only advocates, that we must fight or no one else will. While we are gospel bound to be there for those in need (Matthew 25:34-40), this line of thinking does great disservice to our true advocate and High Priest, Jesus Christ.



Hebrews 4:14-16 reminds us of this glorious truth when it says, “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

**These verses offer incredible hope for us as believers, but also as counsellors.** When we counsel other Christians, we both have this truth to cling to. Jesus sees them. He knows of their struggles and can sympathize with them in a way that we can't. Not only can he sympathize with them, but Jesus also knows what it is like to be in their position, to be literally broken by the ravages of this world's sin. Who better for us to look to than our gracious High Priest? As we do, verse 16 reminds us that we find the grace we need to help in time of need, for both counsellors and counsellee.

## Trust the Holy Spirit

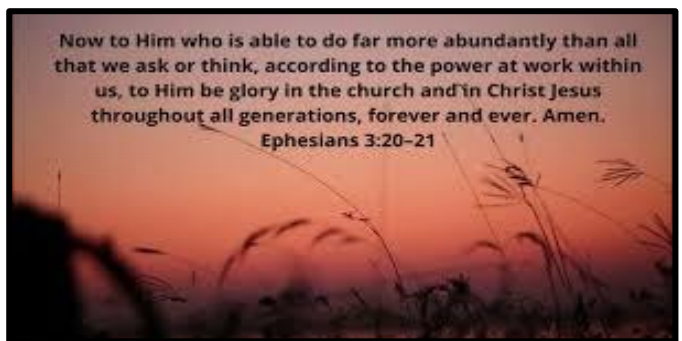
**Sometimes it feels that we don't even have the words to say, or that we are insufficient to answer our counselees' questions or to give them the hope they need.** The truth is we are, but this is a gracious thing because it forces us to stop looking to ourselves and instead trust in the Holy Spirit. Jesus encouraged his



them the words they needed. **While this reassurance was offered in the context of spreading the gospel, it still applies today in the counselling room.**

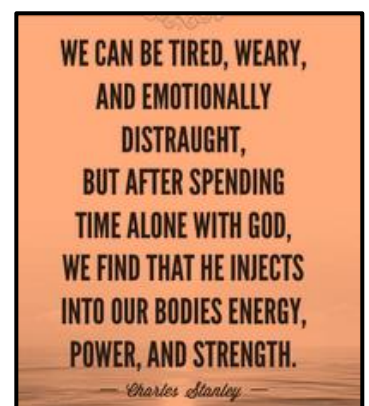
As counsellors, we shouldn't grow anxious over providing the exact right counsel, because our counsel shouldn't come from us. Our counsel should come from God's Word alone. The beauty is, we are aided by the perfect Helper in discovering what that truth is. In John 16:13, Jesus reminds his followers that the Holy Spirit will guide them in truth. As we counsel, we have the privilege of prayerfully diving into God's Word, asking the Holy Spirit to illuminate what counsel He would have us give to our counselees. While we may not get it perfect, we can rest in the fact that God is sovereign and in His perfect plan He has allowed us to be serving this person sitting in front of us.

What I find to be deeply encouraging is that I am not the perfect helper. It doesn't ultimately rely on me. My words can't heal the brokenness my heart is grieving over, but we know the great Physician. We know the Comforter and the mighty Helper. And because we know Him, we can trust that He has the power to help our counsellor (Ephesians 3:20-21).



## Do not lose heart

**Friends, do not lose heart. When your heart feels heavy  
under the burdens of those you care for, cast them at the  
feet of Jesus.** When you feel like the rest of the world is  
oblivious to the need your counsellee has, remember  
that you share a Great High Priest. When you  
fear that you may not have the words to say,  
trust in the Holy Spirit to guide you as you  
prayerfully dive into God's Word. You are  
not alone but are dearly loved by God  
who provides endless grace in our times of  
need, and your counselees are perfectly cared for by  
Him who did not spare His Son for their redemption  
(Romans 8:31-39).



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## Boundaries (Part 29)

By Dr Hanlie Meyer, Counselling  
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**T**he previous article was concluded with this advice from Cloud and Townsend (2002, p 92): “When your child is injured or in need, run to their rescue. However, when they are protesting reality’s demands for maturing to the next level, empathize with that struggle, manage it well, but let them go through it to the end”.

**The authors state that problems come from the tendency to avoid the pain of the momentary struggle, the pain of self-discipline and delaying gratification.** To mature well, implies that we need to learn to keep more healthy long-term results in mind, we need to let go of what we want in the moment and learn not to be mad about it, but only sad for losing the immediate gratification.

*It asks a lot of development on the side of parents as we tend to avoid discomfort or lack of gratification ourselves!*

To achieve this goal, we need to be able to teach our children to remain mindfully present without getting the immediate gratification. To work towards goals that will have better results later, without escaping into day-dreams or avoiding the reality of the discomfort. This needs patience and presence from parents as our children will push back against this. It asks a lot of development on the side of parents themselves as we tend to avoid discomfort or lack of gratification ourselves!

In an interesting You Tube interview with Justin Brierley (presenter of Premier Unbelievable), Rod Dreher (senior editor of The American Conservative) called the present culture a therapeutic culture. According to him, discomfort and suffering are too easily “diagnosed” as anxiety that must be treated, healed and avoided. This leads to an increase in emphasis on immediate gratification and relief from distress.

To this, Louise Perry (journalist and campaigner against sexual violence) added that the introduction of the birth-control pill also contributed to it being unnecessary to learn self-control. This might even have increased violence against women as possible pregnancy was no longer a deterrent.<sup>2</sup>

**What we learn from the current research about culture, is that as parents we are under enormous pressure to**

**succumb to the demands our children have derived from their own environment.** Those parents who resist these demands and pressures, are often in danger of losing credibility in their children’s eyes, and thus their loyalty. They may often choose to leave their parental homes and go to friends’ houses where the demands are apparently met.

This does not only occur in the home, but also in the job environment, political environment and church environment. Fear of losing one’s job, of being “cancelled”, excluded or even prosecuted for remarks that are not in line with the current culture, has become a significant motivation for parents to follow the way of least resistance – sometimes even betraying their own principles.

In the above-mentioned conversation, Rod Dreher suggested that as the body of Christ, we will have to stand together and create smaller units where we can protect and support one another! Smaller groups where young people and young parents can be educated and accompanied in their struggles more than just hearing “We pray for you”!

Parents need so much inner strength not to react immediately with self-defence, withdrawal, or attacking behaviour when their children act out and use blaming as a tactic to get their own way or express their underlying hurts.

It is a well-known fact that children sometimes misbehave because of hurts that they either do not want to share or cannot verbalise.

**To discern when the behaviour is the result of these hurts, or of madness about not getting immediate gratification, is a never-ending challenge to parents.**

Time, loving attention, involvement in the child’s life, opportunities to express feelings and hurts are some of the things parents can do to make it easier for their children to feel safe enough to express what lies under the surface.

*Refusing to listen to their children's problems and give them emotional support*

**Cloud and Townsend (2002, p96) list a few points parents can use to ascertain whether they have been responsible for their child’s hurt:**

<sup>2</sup> [https://youtu.be/MYf7aHe\\_GT0?si=bxl0sz2ltEiNX1bU](https://youtu.be/MYf7aHe_GT0?si=bxl0sz2ltEiNX1bU)

- **Exercising too much control** over the children's lives so that they have no power over or choice in their lives. Some of this control sprouts from the desire to prevent hurt or failure, but has the opposite effect on children.
- **Disciplining with anger and guilt** instead of empathy and consequences. We have dealt with these in previous articles in this series.
- **Not meeting their needs for love**, attention, and time. It is so difficult to juggle the little available time in the morning and during the evening. Some young parents are still studying, often there is a younger child or a baby as well, community involvement, expectations to be involved in church activities, responsibilities towards the broader families and the necessity to exercise. No parent should feel judged for not getting it "right"!
- **Not affirming their successes** but only commenting on their failures or mistakes. We need to create a foundation on which our children can stand and not set a ceiling of performance that they cannot reach at their specific developmental age. Your Grade R child cannot do twenty repetitions of the letters she has learnt in the nursery school that day and keep her concentration and make perfect letters – to

**Saying things like:**  
"I feed you, house you  
and pay for your bills,  
and this is how you  
repay me?"

Constantly **comparing**  
their children with  
friends, cousins,  
neighbours and with  
each other

Handing their own  
**unachieved dreams**  
onto their children,  
expecting them to  
fulfill it

**Favoritism among**  
siblings

Endless **criticism** and  
judgment of their  
children

**Ignoring their children's**  
achievements, refusing  
to give **praise**

Spending very little  
time with their children  
or being **distant** with  
their love

- then "mark" them all wrong would be an example of setting an unreachable ceiling instead of a strong foundation.
- **Being too perfectionistic about their performance** instead of being pleased with their effort and with the general direction in which they are going. The above example would be applicable here as well: instead of pointing out the imperfections and insisting that the child practice until she gets it done perfectly, the effort should be affirmed – provided that the expectation was realistic.

We are mostly not able to assess our own behaviour towards our children objectively, as we rarely if ever come into parenthood without our own childhood hurts and perceptions and expectations.

Therefore, it is wise to have at least one or two people whom we trust and who are wise, to consult when they have observed our behaviour. But it asks courage to be vulnerable!

Parents cannot be perfect – we will cause pain. Real maturity is reflected in the willingness to acknowledge our mistakes and ask forgiveness and then endeavour through developmental efforts and Spiritual formation to overcome these.

Our children respect us more when they witness our humility and development, than when we try to be perfect and cannot deal with our failures. ■

#### References

Cloud, H. & Townsend, J. S., Boundaries with Kids, 2002



## My experience with Christian Counselling

A personal account

by Jenni Marie

**S**ocietal stigmas (or maybe just my own prejudice) left me perpetually wary of people who meet weekly with a therapist.

I assumed they were shirking responsibility for their lives by paying someone else to tell them how to live, act, and think. Whoever painted that picture for me, I chose to believe it.

Several years ago, I faced a wounding experience that left me in a wrenching cycle of pain, cynicism, and anger. I was scarred. Very scarred.

Life (more precisely: a person in that life of mine) had dealt me a jarring blow. No matter how hard I tried, it continued even several years later to affect my outlook on reality. I was ashamed of my wound: ashamed to admit the hurt, ashamed to still be hurting, ashamed to ask for help.

**But that was just it: I needed help.**

I lived the easy Christian life. Christian home, amazing church, home school, Christian college, Bible studies, godly friends, blah, blah, etc. I do not minimize any of this, of course; I know full well that I am blessed beyond words. But by the time I was in my early twenties and living on my own, I had the Christianity thing down pat. I had learned what to say, when to say it, how to say it.

I could talk the talk and walk the walk. When the rubber met the road, though, I had lost the *why*. Or, more accurately, I had recreated the “why”. My perfect little facade was not because I was applying Truth from Scripture and living for Jesus. Instead, I had created a persona of perfection based strictly on my own pride and desire to appear perfect.

Enter my Christian counsellor. (Emphasis on Christian: a godly woman with extensive training in Biblical counselling.)

**Before Christian counselling could change my life, I had to acknowledge my need for help.** I had spent several years hiding my scars but reached a point where I knew something had to change; I could not do it alone. The pain was too big, the brokenness too vast. During a break at work, I confided in a caring co-worker, telling her of my dilemma and hopelessness.

My pride had been replaced with pieces of humility. Somewhere along the way, my brokenness had chipped away at my pride and facade of perfection enough to let me admit that I couldn’t move forward on my own. I was still full of pride — don’t get me wrong, I still am — but it wasn’t getting in the way of help. I wanted help, and I wanted someone to be that help.



I had to let God provide the right person. I had tried to find a counsellor once before, but her clichés — though valuable and true — were band-aids on my open wound.

After telling my co-worker-friend of my continued helplessness, she had given me a name of a wise pastor’s wife with counselling training and a heart of gold who might be taking counselees. Minutes later, that

same pastor’s wife called our office to speak with my co-worker-friend, I answered the phone, and the rest was God. The timing could not have been planned better if we had tried.

**After many tears, a lot of painfully honest truth, and carefully aimed Scripture, I was surprised at what God did.** I went to a Christian counsellor wanting help sorting through the emotional pain that had defined my last few years, but God had other lessons in mind. I never expected to be sorting through pride and perfectionism, bitterness and unforgiveness. But God did. As my counsellor/mentor/friend (she became far more than “just” a counsellor — although God knew I needed that, too), she gave me truth in love with wisdom and then helped me apply Scripture like I had never done before.

See, when I thought of “Bible” and “Church” and “God,” I thought of something you read because you’re supposed to, somewhere you go because you’re expected to, and someone you pray to because you can. Somehow, I had become calloused to the truth that the Words of God are found in the Bible.

After nine months of Christian counselling and a year later, I am no closer to being perfect. Instead, I am far more aware of the chaos sin has left on the world and — while being aware — I can stand firm on the Truth that is in His Word and the comfort He brings.

**Christian counselling didn’t heal me of my wounds — but it showed me the tools I can use to live victorious despite the scars.** And surprisingly, those tools were in my hands all along. The Bible isn’t merely for reading three and a half minutes every morning or quoting at opportune moments. The Bible is filled with Truth ready to be read, memorized, applied, lived, claimed.

**Clarification:** there is a difference between a counsellor who is a Christian and a Christian counsellor who uses the Bible as the source for their counselling. My experience was with the latter. The distinction may be minute, but it is worth making.

*Jennifer is a photographer, a storyteller, an adventurer living in Canada's beautiful British Columbia. ■*



## Legal information that every practitioner working with children should be aware of

By Anri van den Berg

19 August 2020

**T**he therapeutic relationship between a counsellor, social worker, therapist or psychologist and their child-client; can be such a mutually rewarding experience. Facilitating positive change and growth in a child's life is one of the highest privileges bestowed on us in the helping profession, yet it is not without its challenges.

In this article, we answer some pressing questions with regards to what the law says about various child-related issues that may pop up in your practice. We also, very briefly touch on how to safeguard yourself when it comes to payments of your sessions.



### The question of parental consent

**As professionals working with children, we are often confronted with the question as to whether or not parents need to give consent for therapy, counselling or evaluations, either within a school setting or in the private sector.** The fact is that there is no specific Act stating when children can give consent to psychological/emotional assistance. People are often under the impression that children above the age of 12 can give consent to therapy or counselling and that they can personally decide where they want to stay in the case of separated or divorced parents. This is not true. This common misconception is related to the fact that, from the age of 12; children can give consent to medical procedures, but it's important to understand that this does not apply to counselling or therapy.

This issue has sparked quite a debate amongst professionals. Some reason that; if a child can give permission to medical procedures (such as abortions) at the age of 12, then surely, they can give consent to therapy, or counselling?! The question of "best interest of the child" often pops up, as parents not wanting to consent to counselling or therapy, while the child has a very definite need for it; also raises many questions!

Unfortunately, as things stand at the moment – regardless of the good intentions of many professionals; if a child receives therapy from a professional without the consent of the parents, that professional might be at risk

for unethical behaviour, with the exception of a court order. If a court orders that a child should receive therapeutic assistance or should be involved in an emotional evaluation, parental consent is not needed. Another exception is that a social worker or professional working at a designated child protection organisation has the statutory powers to see a child without the parents' consent, if allegations of abuse or neglect is being investigated.

### What about therapy within a school setting?

Parental consent is also known as the *in loco parentis* principle ("in the place of the parent").

**The responsibility known as the 'in loco parentis' principle, tasks teachers to act in the place of a parent** by carrying out legal responsibilities and functions in line with the Fundamental Rights of children in the Constitution of the Republic of South Africa (CRSA) of 1996.

*In loco parentis* fundamentally transforms the way teachers should understand and practice their rights and responsibilities. It has raised awareness of teachers' educational tasks that are compounded by the *in loco parentis* principle. Despite various laws put in place to protect both learners and teacher, physical and psychological threat to both teacher and learner, is still a possibility.

In light of the teacher acting in his/her role as "parent", the possibility exists that a teacher could do harm to a learner through wrongful actions; such as for example physical, psychological and or sexual abuse, neglecting to act in cases where the child needs help and or referring to wrong/incapable therapists. Possible harm could come to the teacher, seeing as not all parents would necessarily accept the *in loco parentis* principle and might act out towards the teacher in a variety of manners. In other words, although there are laws in place to protect both teachers and learners, it does not rule out any immediate risks to either party.



Parental consent is still required up until the age of majority, which means 18 years of age. When therapy takes place during school hours, both parents' consent, where possible would still be required, regardless of the *in loco parentis* principle.

It is important to note that every school has their own governing body with their own code of conduct, therefore schools may differ on this view. Some schools request the consent of parents in the application form by requesting the parents' consent beforehand while other schools only ask the parents' consent once there is a need for therapy.

### **Do both parents need to give consent, especially in the instances of a divorced couple?**

**Both parents need to give consent for therapy, regardless of whether they are divorced or not; as divorced parents still have full rights and responsibilities with regards to a child.** It is important to know that being the parent with primary residence does not imply that the other parent does not have rights towards the child.

### **What are the limits of confidentiality when working with children?**

**Confidentiality is extremely important when working with any person of any age in a counselling setting.** Uncertainty with regards to confidentiality, could lead to clients being too afraid to open up and share completely with the counsellor and this may hinder the progress and success of the process. However, confidentiality has its limitations and it is of the utmost importance to discuss these limitations with your client before the counselling process starts, as well as to gently remind your client of the limitations on a regular basis.

### **Mandatory reporting of child abuse in South Africa**

**Section 110 of the Children's Amendment Act provides details of the right to protection that children are afforded in terms of Section 28 of the Constitution.** This Section compels certain professional sectors and in specific teachers, therapists, counsellors, social workers and psychologists to report any child abuse, neglect or maltreatment that is suspected on reasonable grounds to a designated child protection organisation, the provincial department of social development or a police official. Cases are investigated by organisations that operate within the physical areas where the child resides. Therefore, the person who is reporting the suspected abuse, should contact the organisation or police station closest to where the child physically lives.

In addition, Section 54 of the Sexual Offences and Related Matters Amendment Act 32 of 2007 obliges a person who knows or who has a 'reasonable belief or suspicion' that a sexual offence has been committed against a child or mentally disabled individual, to immediately report it to a police official. If such reporting is done in good faith, the person reporting cannot be held liable in criminal or civil proceedings.

A person who fails to report such knowledge, reasonable belief or suspicion is guilty of an offence and may be convicted.

In dealing with confidentiality in the context of children (i.e. persons under the age of 18 years) one must bear in mind Section 54 of the Sexual Offences and Related Matters Amendment Act 32 of 2007, which obliges a person who has knowledge that a sexual offence has been committed against a child to report such knowledge immediately. If a child thus makes a disclosure of abuse to a teacher or any other person, that person is not allowed to keep the suspected abuse confidential. The advice we always give teachers or counsellors is to never promise a child that what they tell you is confidential. When a child thus approaches you and asks you if they can tell you something; but you are not allowed to tell anyone, do not promise them that. That will only result in breaking their trust in you.

### **When to appoint a legal representative for a child**

**In terms of legislation a legal representative should be appointed for a child in instances such as where there are allegations of physical, sexual or psychological abuse.** This right will not be constrained by a need to obtain the consent of the parents or guardian of such child. The court, usually the Children's court; will appoint a lawyer for the respective children.

### **In closing**

**Working with children can be an extremely rewarding job, but it also has its challenges.** It is advisable to have a written agreement with the parents; firstly, with regards to parental consent, but also with regards to who is responsible for the payment of the services. In order to safeguard payment for services rendered, it would be advised that the therapist obtain a written mandate from specifically the person/parent liable for payment regardless of whether the parents are divorced or not. The person who signed the agreement is then liable for the payments.

**We would also advise that you add a specific section to your agreement form, where you state very clearly what the limitations of confidentiality are when it comes to you working with their child/children. Also remember to discuss these limitations with your child-client as well.**

*A very special thank you to DU PREEZ STRYDOM INC. who so graciously assisted us with all these questions. For any family law related issues, please don't hesitate to contact them. They are situated in the Brooklyn Bridge Office Park; Fehrsen Str, Building 2 on Floor 3, in Pretoria and you can contact them on 012 433 6515.*

Source: <https://www.vitanova.co.za/legal-information-that-every-practitioner-working-with-children-should-be-aware-of> ■



## Book review: “Towards the sustainable well-being of communities”

Compiled by Ilse Grünewald

**T**owards the sustainable well-being of communities: Africa, the modern empire and Christianity (2024) is an open-access book published by AOSIS.

This book offers a transdisciplinary exploration of the southern African context, examining the dynamic interactions between traditional African beliefs, Christianity, and the modern global empire, all in close relation to the African landscape and ecology.

Drawing on original research, the book delves into the ways these powerful forces have shaped contemporary households and communities, emphasizing the importance of community agency and sustainable, indigenous solutions for everyday challenges.

It highlights the intersection of cultural, religious, and ecological systems, offering a holistic approach to building resilient and sustainable communities. While centered on southern Africa, the book's insights are valuable to global researchers and those invested in creating a dignified, liveable, and sustainable future for Africa.

**Prof. Marius Nel, North-West University, writes:**

*“The research in this book is based on the work of the Nova Institute. This non-profit company aims to contribute to the development of low-income households within the context of sustainability, and its strategies focus on solving energy use, pollution and food security problems.*

*The traditional African household has been disrupted by alienation from the land, economic exploitation and wars because of Western involvement in southern Africa. African people also find it challenging to reconcile Western values with traditional ones. This book attempts to understand how African thought patterns, the church and theology interact. Additionally, it seeks meaningful solutions to problems faced by Africans to build sustainable communities. It argues that as long as the church focuses exclusively on the salvation of the individual soul, without considering the existential problems faced by vulnerable African people, it will never be effective and relevant in reaching them.*

*The descriptive analysis of the complex southern African situation within the book, marked by extreme social and economic inequality and its prescriptive analysis of*



Dr Attie van Niekerk

*possible solutions, which serve as elements of a strategy to build sustainable communities based on traditional African values, makes it a timely contribution to the possible involvement of the church in southern Africa's most pressing challenges.”*

Access the book at <https://aosis.co.za/portfolio/towards-the-sustainable-well-being-of-communities-africa-the-modern-empire-and-christianity/> or <https://books.aosis.co.za/index.php/ob/catalog/book/284>

A physical copy can also be ordered.

### About the author

**Dr Attie van Niekerk studied theology at the University of Pretoria.** He was a minister of the (black) Dutch Reformed Church in Venda, SA, from 1978-1984, and professor at the Theology Department of the University of the North from 1984-1993.

In 1994, when theological training at the University of the North closed, Dr Van Niekerk became a founding member, only employee and managing director (until 2014) of Nova.

In 1997 he became a part-time lecturer and in 2004 director of the Institute for Missiological and Ecumenical Research at the Faculty of Theology, University of Pretoria.

Because of his many years of experience in Nova he was made the Chief Experience Officer (CXO) and the manager of the Business Unit Incubation of Nova

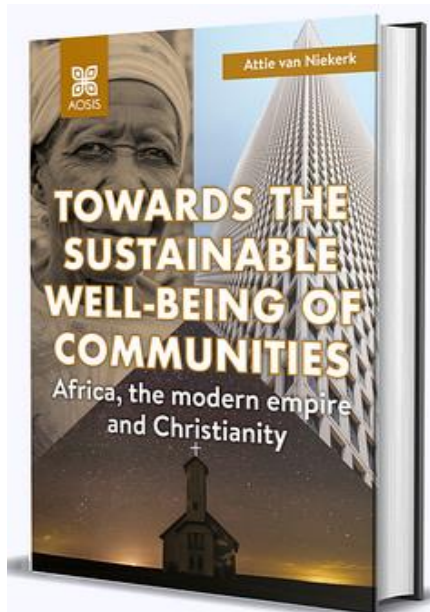
in 2016. The CXO is responsible for the strategy and user interface design of the organisation's products and services particularly in the early phases of solution development. Dr Van Niekerk attends to the user experience, and impacts and effects on low-income households, of Nova projects.

### Other works

Dr Attie van Niekerk has written many research and scientific articles. His book (written about four poets from Soweto and Alexandra in the 1970's) *Dominee, are you listening to the drums?* was co-winner of the Sunday Times Literary Award for Political Writing in 1984.

Other publications of Dr Van Niekerk are *Sáám in Afrika*, 1992 (English translation – *One Destiny: Our common future in Africa*), *Anderkant die Reënboog*, 1996, and *We cannot continue like this - Facing Modernity in Africa and the West* (Ed).

**All these publications deal with the interfaces between different cultures. ■**





## 2025 CPSC Supervision Workshop

Compiled by Ilse Grünewald

**T**he first annual CPSC Supervision Workshop for both supervisees and supervisors took place on the 21<sup>st</sup> of February 2025.

We were honoured that Prof Christo Thesnaar and Rev Jurie Gouws could spend the morning with us and share their valuable insights, experiences and accumulated knowledge regarding supervision with us.

CPSC's Chairperson, Prof Nicolene Joubert, also delivered an excellent presentation focused on the supervisor.

Affiliates who attended the conference will receive 1, 2, or 3 CPSC CPD points depending upon the number of minutes attended.

Affiliates who could not attend the whole event can also complete the questionnaire to receive 3 CPSC CPD points. If you are uncertain if you need to complete the questionnaire, please contact Maria at [conference@cpsc.org.za](mailto:conference@cpsc.org.za)

### Get the data

Herewith the **Dropbox** link to the **2025 CPSC Online Supervision Workshop** information. *The recordings of the event, the presentations of the presenters, the questionnaire and the answering sheet are available for free to all CPSC affiliates:*



<https://www.dropbox.com/scl/fo/kk0244foi8q7rg2gp1p3v/AlGkfwA46eFsiZvtAeMj2sg?rlkey=oifptk6led7cs3m6z5boy483x&dl=0>

Please note that the presenters' documents may NOT be shared.

***A document with the FAQs that could not be addressed on the day was compiled (see below). Please use this with the documents that were distributed before the conference regarding supervision and supervisors.***

Please contact me at [admin@cpsc.org.za](mailto:admin@cpsc.org.za) for more information.

Warmest regards  
Ilse

## Questions regularly asked by CPSC designated affiliates regarding supervision

### What is supervision?

Compiled by Ilse Grünewald

**Supervision in the counselling setting is a collaborative relationship between the counsellor (supervisee) and a more experienced practitioner (supervisor).**

It is a formal process where a counsellor regularly discusses his/her work with the supervisor to receive guidance, feedback, and support - thereby ensuring that ethical standards are maintained and professional skills developed while still prioritizing client welfare. The task is to work together to ensure and develop the efficacy of the counsellor/client relationship.

**Essentially, supervision is “a specialised form of mentoring provided for practitioners responsible for undertaking challenging work with people. Supervision is provided to ensure standards, enhance quality, advance**

**learning, stimulate creativity, and support the sustainability and resilience of the work being undertaken.”**

Supervision is a formative process that will inform the counsellor about his strengths and weaknesses as a counsellor. It's a structured way to reflect on, and improve, one's counselling practice by discussing client cases with a qualified supervisor.

Supervision offers a reflective space for the supervisee in which to develop his/her practice and as a result it ensures the safety of both counsellor and client.

***“As practitioners, we can never know all that we might like to know, nor can we attain all the skills required to effectively intervene with all client populations or all types of problems”.***

***All aspects of a counsellor's practice should be open to supervision.***

The purpose of supervision in counselling is to enhance the counsellor's skills, to identify potential issues with client cases, to maintain ethical practice and to promote professional development.

Client case details, interventions used, ethical considerations, legal issues, personal reactions to cases, areas for improvement, etc., are all topics to discuss during supervision.

**The outcomes for successful supervision are improved client care, increased confidence in practice, better decision-making, and more awareness of personal limitations.**

#### Supervision falls into three main areas:

1. **Formative** (i.e. growth-based): the supervisor shares experiences to teach the counsellor.
2. **Normative** (i.e. monitoring-based): the supervisor asks the counsellor to account for and justify his/her work.
3. **Restorative** (i.e. support-based): the supervisor offers support if the counsellor is struggling with an ethical issue or any aspect of their practice.

Supervision is an ongoing process through which counsellors and their supervisors share a supportive and affirming space. Supervision plays a huge role in the supervisee's professional and personal growth.

#### **Why is supervision necessary?**

**Supervision is a compulsory requirement for all counsellors – even for those acting as supervisors!**

**Supervision plays a critical role in ensuring that counsellors deliver safe, ethical, and competent services:**

- The counsellor supervisee can reflect on his/her own work and gain insight into their performance by discussing counselling sessions with a supervisor and getting feedback. It provides an opportunity to learn and develop new skills to find better ways to help clients.
- Supervision allows the supervisee to develop a sense of professional identity and to examine his/her own beliefs and attitudes regarding clients and counselling.
- When a counsellor might get overwhelmed due to sensitive issues of clients, a supervisor will be able to take control of the situation before it turns out to be problematic.
- Counsellors can also often be challenged by many ethical dilemmas, and they might be perplexed regarding the appropriate steps to be taken. Discussing these issues with a supervisor will ensure that professional ethical standards are maintained.
- The supervisor provides guidance, support, and feedback, ensuring that the counsellor maintains ethical standards and effective practices.
- Supervision assists in helping to guarantee that the counsellor keeps his/her professional development and skills up to date, and that he/she operates in a safe

and ethical manner within his/her relevant Scope of Practice.

- Supervision ensures that counsellors stay within professional and ethical limits, which protects both the client and the counsellor.
- Through regular supervision, counsellors can develop their knowledge, deepen their theoretical understanding and improve their practical skills.
- Counselling can be emotionally demanding, and supervision provides a space where counsellors can talk through their own feelings and experiences, preventing burnout and promoting self-care.
- Counsellors benefit from the expertise of their supervisors, who guide them in handling complex cases.
- Supervisors ensure that counsellors remain accountable for their actions and decisions, which is crucial for maintaining client trust and upholding the standards of the profession.
- Supervisors also provide clear guidelines on what steps to take during crises or emergencies.
- **Counselling makes considerable demands upon counsellors who may become over-involved, ignore some important point, become confused as to what is taking place within a particular client, or have undermining doubts about their own usefulness. It is difficult, if not sometimes impossible, to be objective about one's counselling and the opportunity to discuss it in confidence with a suitable person is invaluable.**
- Good counselling requires the counsellor to relate practice to theory and vice versa.
- Supervision can help the counsellor to evolve practice and in this sense is one aspect of continued training.
- The supervisor can ensure that the counsellor is addressing the needs of the client, can monitor the relationship between the counsellor and client to maximise the effectiveness of the relationship and to ensure that ethical standards are adhered to throughout the counselling process.
- Supervisors will encourage and facilitate the ongoing self-development, continued learning and self-monitoring of the counsellor.

#### **How does supervision help the client?**

***Supervision allows counsellors to reflect in detail on all elements of their profession on a frequent and continuous basis, allowing them to operate as effectively, securely, and ethically as possible.***

#### **Why must I undergo supervision if I am a qualified counsellor?**

**Even as a qualified counsellor, you must undergo supervision to maintain ethical practice, continuously improve your skills, gain insights into your own practice, receive support for challenging cases, and ensure you are delivering safe and competent client care within**

**your relevant Scope of Practice, all while protecting both yourself and your client from potential issues that may arise during counselling sessions.**

### Skills and professional development:

- By discussing cases with a supervisor, counsellors can gain insight into different counselling approaches, improve their techniques, and stay updated on current best practices.
- Supervision is one of the most important components in the development of a competent counsellor. It is within the context of supervision that the supervisee begins to develop a sense of his/her professional identity and to examine his/her own beliefs and attitudes regarding clients and counselling.
- Supervision encourages ongoing learning and personal growth, enabling counsellors to develop their professional identity and refine their counselling approach.
- Discussing counselling sessions with a supervisor and getting feedback enables practising counsellors to gain an objective insight into their own performance and skills.
- Supervision provides an opportunity to learn and practise new skills and to find better ways to help clients.
- **As in all professions the counsellor needs to be constantly upgrading their knowledge and skills: there constantly is ongoing development of counselling techniques, strategies and models and it is incumbent upon the counsellor to keep up to date. If the counsellor neglects to pursue this continuing learning process, he/she is short-changing his/her clients.**

*“...professional competence is not attained once and for all. Being a competent professional demands not only continuing education, but also a willingness to obtain periodic supervision when faced with ethical or clinical dilemmas”.*

*(Corey, Corey, & Callanan, 2007, p.360)*

### Emotional support:

- Counselling can be emotionally draining, and supervision provides a safe space for counsellors to process their feelings and address potential burnout.
- Debriefing is also an important element of the supervisory relationship, enabling the counsellor to look objectively at the issues raised in the counselling session and his/her response to them.

### Case reflection:

- Regular reviews of client cases with a supervisor allow for deeper analysis, identifying potential blind spots and opportunities for improved interventions.

### Accountability:

- Essentially, supervision acts as a quality control mechanism for your professional practice.
- Supervision helps counsellors navigate complex ethical dilemmas and maintain appropriate boundaries with clients, preventing potential issues from escalating.

- Having a supervisor to discuss your practice with promotes accountability and ensures that you as a Christian/pastoral counsellor are adhering to professional standards.
- A good counsellor will be fully aware of his or her own values, beliefs, attitudes and biases; being aware of them lessens the danger of them impacting negatively on the counselling relationship. The Christian counsellor needs to remember to always work with a client in a way that is consistent with the client's values, not his/her own.
- Good professional supervision is a necessity for all counsellors - for learning, for debriefing, for self-development.
- It is also vital that all practising counsellors develop an ability to 'supervise' themselves: to constantly observe, assess and evaluate their work with their clients objectively and truthfully.

- Clients have a right to expect that counsellors undertake ongoing professional development at all levels, remaining up to date with and aware of new trends.

### **How do I choose a suitable supervisor?**

**The supervisor of a CPSC Designated Affiliate should be a qualified counsellor with extra academical training and extensive practice experience as he/she serves as mentor who must help the supervisee counsellor to always find direction in their careers and to counsel responsibly and ethically within their relevant Scope of Practice.**

The supervisor of a CPSC Designated Affiliate should be able to create a positive atmosphere where the supervisee can feel understood, supported and challenged, as well as instructed and assisted in their counselling work.

It is the responsibility of the supervisor of a CPSC Designated Affiliate to help the supervisee consider his/her experiences as subjects for reflection, clarification and for generating sources of knowledge.

A good relationship with your supervisor can be the key to your success. **The less experience you as the counsellor has, the more experience your supervisor should have.** Your supervisor should be sufficiently experienced and qualified in counselling, or in a closely related field, so that you can have confidence in their professional skills and abilities. Your supervisor's skills in counselling and his/her rapport with you as his/her supervisee is of the utmost importance for successful professional development.

**You, as counsellor supervisee, need to honestly assess your own skills and competencies on a scale from newly**



**qualified to very experienced to choose a skilled supervisor. Therefore, when choosing your supervisor, consider the following:**

- The supervisor's theoretical background and professional training
- How long the supervisor had been practising, i.e., their experience in the relevant field
- How supportive he/she is and what their supervision is like.

**Ideally, your supervisor should already have had some training in supervision.**

As counsellors work from different philosophical backgrounds, it is important that you as the supervisee have an initial interview with your potential supervisor to discover whether he/she is someone with whom it will be possible to work with and to learn from. You should therefore beforehand establish the training methods and theoretical orientation of the proposed supervisor.

Since it is your responsibility, as the counsellor supervisee, to ascertain the qualifications and experience of your potential supervisor, you should enquire about this before agreeing to a formal contract.

Finally, it is essential to bear in mind that ultimately your supervisor should place responsibility to your client over and above responsibility to you as the counsellor.

**These are the requirements for a CPSC Supervisor, who is an affiliate of CPSC:**

- The supervisor needs to be a CPSC Category 6 or 7 Designated Affiliate
- The supervisor should preferably be further educated/on a higher CPSC category than that of the supervisee and
- The supervisor should preferably have at least 3 years' experience in pastoral counselling.

**These are the requirements for a CPSC Supervisor, who is NOT an affiliate of CPSC:**

- The supervisor (who is not a CPSC Affiliate) of a CPSC Designated Affiliate can 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).

#### **Criteria**

- **One of the most important responsibilities of being a Supervisor for a CPSC Designated Affiliate, is to ensure that the individuals you supervise, are counselling within their specific Scopes of Practice.**
- The supervisor should also see to it that the supervisee receives the required amount of supervision.
- Both parties need to discuss and decide about the fees payable to the supervisor before mentoring sessions start.
- 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.
- CPSC Designated Affiliates who act as supervisors, can have their contact details placed on our webpage: <https://www.cpsc.org.za/counsellors/cpsc-supervisors>

**Every supervisor of a CPSC designated affiliate (whether a CPSC affiliate or not themselves) must submit:**

1. An application form
2. A copy of his/her ID
3. A copy of his/her CV.

**Get the application form from [admin@cpsc.org.za](mailto:admin@cpsc.org.za).**

#### **How Much Supervision Do I Need?**

**How much supervision you need depends on your supervision needs. You should have supervision at a frequency and duration that allows you to discuss all aspects of your counselling with your supervisor.**

CPSC Designated Affiliates must receive a minimum of 5 Supervision hours per annum. However, the number of hours an affiliate needs to spend on receiving supervision, will depend upon:

- the amount of counselling the affiliate undertakes and the contexts or settings
- the affiliate's experience and training
- the affiliate's developmental needs and aims
- the complexity of the counsellor's work
- any specific issues and difficulties

We don't prescribe a specific number of hours as different affiliates will have different requirements. This should be discussed with your supervisor and adjusted accordingly. A CPSC Category 3 affiliate will need to receive substantially more supervision than a CPSC Category 6 affiliate.

You as counsellor must take responsibility for your own supervision needs. You should have supervision at a frequency and duration that allows you to discuss all aspects of your work in all work contexts, when necessary, and enables you to develop a constructive supervisory

relationship. You should review your supervisory arrangements regularly.

### What About Client Confidentiality?

**One aspect of the supervisory relationship which is extremely important and sometimes difficult to deal with, is the issue of client confidentiality and informed consent.**

Many personal details are provided by clients in the counselling practice. It will be necessary to share some of the information with your supervisor. Even if the counsellor carefully maintains the client's anonymity (which may be difficult in a small community) it can result in the client feeling betrayed. The best practice is to always inform the client that you as counsellor might/will be discussing the case with your supervisor. Overall client confidentiality should still be safeguarded by not revealing any individually identifying information of the client.

Some clients may refuse to give their consent, but you as counsellor can improve the chances of its acceptance by the client by presenting the issue in a confident and professional manner. It is obviously essential that all aspects of the issue are clearly explained to the client and correctly understood by both parties before seeking a formal and signed agreement.

Information shared during supervision should also be protected with a contract of confidentiality between supervisee and supervisor. This means that the information cannot be traced back to the individual that it relates to, and that the particular information will not go beyond the supervision relationship.

### What is Group Supervision in Counselling?

**Group supervision in counselling is when a supervisor/other professional mentors a group of (CPSC) counsellors.**

It is a reciprocal arrangement that involves counsellors connecting themselves in a working relationship to help each other with learning and personal development.

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

Areas of discussion might include case studies, consent and confidentiality, the counsellors' approach to counselling sessions, etc.

Ethics, human rights, and legislative matters should also be brought into these sessions.

**Counselling can be a very stressful occupation.**

**A supervisor who is looking on will notice symptoms of undue stress which could lead to burnout. Burnout is an ever-present danger, particularly for beginning counsellors and those with large caseloads.**

***Supervision ensures ethical practice among counselling professionals by providing guidance on ethical dilemmas, promoting adherence to ethical standards, and monitoring ethical conduct in counselling sessions (Bernard & Luke, 2015; Bledsoe et al 2019).***

***Effective supervision enhances the delivery of counselling services by promoting the development of counsellor competencies, knowledge, and skills. Supervisees receive guidance on evidence-based practices, client-centred approaches, and culturally responsive interventions, ultimately improving client outcomes (Tang, 2020; Wilder et al)***

***"There are many reasons to be proactive in getting supervision for ourselves.***

***First, supervision is a central form of support, where we can focus on our own difficulties as a worker as well as have our supervisor share some of the responsibility for our work with the clients.***

***Second, supervision forms part of our continual learning and development as workers, including eventually helping us to learn how to be supervisors."***

***(Peter Hawkins and Robin Shohet: "Supervision in the Helping Profession")***

### **As an ACRP CPSC Designated Affiliate, what are my responsibilities regarding supervision?**

#### **As a registered CPSC affiliate, you must:**

- Understand the role and value of supervision and ensure you have appropriate supervision in place
- Keep an up-to-date record of your supervision
- Be able to demonstrate the impact of supervision on your practice
- Submit your supervision records for audit on request
- Submit details of your supervisor and give authority for them to disclose audit information
- **You should have a contract with your supervisor to cover practical arrangements such as fees and the length and frequency of sessions. The supervisor's role and responsibility should be clearly discussed and included in the contract.**
- Be proactive in the supervision relationship. Take responsibility for your part in the learning process.

#### **As a counselling supervisee, your primary responsibilities include:**

##### **Preparing for supervision sessions:**

- Thoroughly review client cases
- identify key issues to discuss
- formulate questions that you can ask your supervisor

**Open and honest communication:**

Share relevant information about your clients, e.g.:

- presenting the challenges you are facing
- presenting case details openly
- communicating your concerns
- sharing the positive aspects of your counselling sessions

**Actively listen and reflect:**

- Pay close attention to your supervisor's feedback
- Consider different perspectives
- Reflect on your own practice.

**Actively engaging in supervision sessions by:**

- Asking questions
- Seeking clarification:
  - ask questions to fully understand concepts
  - discuss ethical considerations
  - examine interventions discussed
- Sharing the positive aspects of your own progress as a counsellor

**Being receptive to feedback:**

Accept constructive criticism and use it to

- expand your counselling skills
- improve your decision-making processes

**Taking ownership of learning:**

Be proactive in your professional development by:

- seeking additional resources
- attending workshops
- staying updated on current practices
- taking responsibility for your professional growth

**Maintaining confidentiality:**

Protect client privacy by:

- adhering to confidentiality guidelines (see the CPSC Ethical Values and Standards document)
- only discussing relevant information during supervision

**Demonstrating self-awareness:**

- Identify your strengths and areas for growth
- actively work on developing necessary skills

**Adhering to ethical standards:**

Comply with professional codes of ethics, including:

- boundaries
- adhering to CPSC ethical guidelines
- dual relationships
- reporting requirements

- always practicing within your competency level and Scope of Practice

**Communicating concerns promptly:**

Immediately raise any concerns you have about your clients or your own practice with your supervisor.

*While you are helping clients, it is essential that you as counsellor are taking good care of yourself as well.*

***"Coming together is a beginning; keeping together is progress; working together is success." – Henry Ford***

**What are the responsibilities of a supervisor?**

**"Supervisory relationships are a complex blend of professional, education and therapeutic aspects." (Geldard, & Geldard, 2001, p.377)**

Through regular supervision, counsellors can deepen their theoretical understanding and improve their practical skills. It is widely accepted that all counsellors, whether experienced or just starting out, will benefit from having regular professional supervision.

**Maintaining Ethical Boundaries:**

- The supervisor ensures that the counsellor supervisee stays within professional and ethical limits, which protects both the client and the counsellor.

**Being a guide:**

- *"The supervisor serves as a mentor, guiding and supporting supervisees throughout their professional journey." (Miserentino & Hannon, 2022)*

**Being a mentor:**

- A supervisor acts in a mentoring role, providing emotional support as well as information and guidance.

**Providing direction:**

- Supervisors offer insights, share experiences, and provide direction to help supervisees navigate challenges and make informed decisions (Terrell & Osborne, 2020).

**Acting as gatekeeper of the profession:**

- Supervisors serve as gatekeepers to the counselling profession, by ensuring that competent and ethical individuals work in the counselling field.
- They assess the supervisee's competence, monitor the supervisee's performance, evaluate professional development, provide constructive feedback, identify the strengths and areas for growth in their supervisees. (Borders, 2006).

**Cultivating Reflective Practice:**

- The supervisor fosters a culture of reflection and self-awareness among supervisees (Borders, 2006).



- They encourage supervisees to examine their counselling practices critically, to explore personal biases, and to continuously strive for professional growth (Fajriani et al., 2020)

#### Providing a sounding board:

- As well as providing a sounding board for the counsellor's concerns, a supervisor is in a good position to spot the onset of any symptoms of burnout and to assist the counsellor in dealing with them.
- Geldard and Geldard in their book "Basic Personal Counselling" (2001) state that all counsellors need supervision to help them resolve their own issues and to avoid burnout in what is an emotionally draining occupation.
- A supervisor can help the counsellor put prevention strategies in place.

#### Debriefing:

- Debriefing is an important element of the supervisory relationship.
- Debriefing enables the counsellor supervisee to look objectively at the issues raised in his/her counselling sessions and his/her responses to them.
- Discussing counselling sessions with a supervisor enables practicing counsellors to gain objective insights into their own performances and skills.
- Debriefing provides an opportunity to learn and practice new skills and to find better ways to help clients.

#### Correcting damaging practices:

A good supervisor can also help the supervisee to:

- use his/her own resources better
- manage his/her workload effectively
- challenge the counsellor's inappropriately patterned ways of coping

#### Supporting Personal and Professional Well-being:

The professional supervisor provides a supportive environment for his/her supervisees to:

- explore personal and professional challenges
- seek guidance on self-care practices
- receive validation for their experiences

***Supervisors promote supervisee well-being, resilience, and self-awareness, contributing to long-term professional success (Fajriani et al., 2023).***

***Good supervisors can take you to incredible heights. They help you learn to fly, providing the wind beneath you, and providing a net for when you fall.***

***In response to evolving educational standards and societal shifts, it's crucial to ensure that supervisory practices in counselling are contemporary, culturally responsive, and justice oriented.***

#### Possible topics for supervision sessions

- Case reviews
- Ethical issues, including subjects like boundaries
- Legal issues, including subjects like mandated reporting
- Countertransference
- Interventions
- How to write case notes
- Cultural competence
- Work-related stressors
- Career goals
- Developing self-confidence
- Self-care

#### Supervisor involvement

**How involved must my supervisor be in the counselling process between myself and my client, and what are the implications regarding the recording of sessions, confidentiality and client consent?** The three main groups of supervision models are:

- the supervisor is present during the session
- the session is recorded
- the counsellor reports on the session

***The safest practice is to have your client's consent for any of the three models. It is absolutely essential for the first two.***

**Direct observation of the session by the supervisor can occur in three ways:**

- the supervisor is present in the room for the counselling session
- the supervisor watches the session through a one-way mirror
- the supervisor watches the session via closed circuit television (CCTV)

While the second and third methods are much less intrusive than having the supervisor physically present in the

room, it is likely that all three will change the nature of the session.

Both counsellor and client may be nervous with a third-party present, also the client may choose to withhold some information or details which otherwise may have been presented.

These variables will impact on the effectiveness of the counselling relationship to a greater or lesser extent.

#### Session recordings:

These may be video or audio recordings which may pose some of the same problems, but possibly to a lesser extent as the participants may find it easier to forget about the supervisor observer if he/she is not visible.

When using video or audio taped sessions for supervision it is recommended that the supervisor make the time to study them prior to the supervisory session to maximise their usefulness.

An alternative approach would be for the counsellor to select and present only specific parts of the recording that they want to discuss with the supervisor, but this does introduce an element of subjectivity.

- **Audio-recordings** of a session will also no doubt affect it in some way, but the counsellor can help to minimise this by themselves being relaxed about the process.
- **Video recordings** obviously provide more information as the non-verbal cues are clear, but they also are likely to make the participants more nervous than an audio recording which is less intrusive.

#### Self-reporting:

Self-reporting by the counsellor is an often-used method due to its convenience. It does, however, suffer due to the subjectivity of the counsellor which may lead to inaccuracies -- the counsellor's perception and/or memory of the session after the event may be unreliable or biased in some way.

On the other hand, the resulting dialogue between supervisor and counsellor may bring about greater awareness and understanding for both parties. Process notes, which relate to case notes taken during the session, may be used. These notes will allow the supervisor to gain an insight into how the counsellor was feeling during the session but are still subject to the counsellor's own interpretation of the events.

Some supervisors believe that they cannot adequately work with the counsellor without either an audio or video recording of the session; others, however, consider

that the self-reporting model offers them a better opportunity to understand the way the counsellor is working.

*Every person under your supervision is different. They're all different. They're identical in most ways, but not in all ways. You have to study and analyse every individual under your supervision and try to work with them in a way that will be most productive. - John Weeden*

The supervision model used will be a matter of choice and agreement between the supervisor and supervisee.

#### What about client confidentiality when reporting

##### to the supervisor?

One aspect of the supervisory relationship which is extremely important and sometimes difficult to deal with is the issue of client confidentiality and informed consent. Many personal details are provided by clients in the counselling session that may be shared with people other than the counsellor concerned, e.g. the supervisor.

It is the best practice to get the client's consent from the beginning. Ask for the client to consent to either, or all, of the following:

- the presence of the supervisor in the session
- the supervisor watching through a one-way mirror or closed-circuit television (CCTV)
- the supervisor listening to the audio or watching the video recording of the session
- the counsellor's self-reporting to the supervisor.

If the counsellor seems flustered or nervous the client will certainly pick up on this and probably decline to participate. Some clients may refuse this consent, but the counsellor can improve the

chances of its acceptance by the client by presenting the issue in a confident and professional manner. It is obviously essential that all aspects of the issue are clearly explained to the client and correctly understood by both parties before seeking a formal agreement.

Overall client confidentiality can be safeguarded by not revealing individually identifying information. Information shared in supervision is protected under a contract of confidentiality and normally may not be shared outside of the supervision relationship. This means that the information cannot be traced back to the individual that it relates to, and that information will not go beyond the supervision relationship.

*Any supervisor worth his salt would rather deal with people who attempt too much than with those who try too little.*  
- Lee Iacocca

## How should I keep record of my supervision sessions?

It is advisable for counsellors to maintain an up-to-date record of their supervision hours. This documentation may be required during SAQA-audits, when applying for a category upgrade, or when seeking counselling placements or jobs.

You may record your supervision in any way you like. Contact CPSC Administrative Office for examples of record-keeping and feedback forms.

**It is important to keep a list of your supervision sessions – remember to include:**

- details of your supervisor
- date and duration of every supervision session
- the format of every session (Video/Audio/In-person)
- the context to which the specific supervision session relates

Please refer to the CPSC Supervision Information documents distributed to all affiliates in January every year for more detail:

- 2025 CPSC Supervisor Information Document with Application.pdf
- 2025 CPSC Supervision Complete Information Document.pdf

## Other supervision questions

### Must the sessions with my supervisor take place in person?

No, the best method would be the one that suits you and your supervisor best. Supervision can also take place via Zoom, Teams or Whatsapp video, email or phone calls. However, in-person or via some sort of online video, is preferable, as the supervisor can observe the counsellor.

### May I have more than one supervisor?

You may but will then lose the opportunity for the supervisor to get to know you and your counselling methods. Also, continuity will be lost.

### May I change my supervisor during the year if I am unhappy with the supervision received/if I cannot afford the supervisor?

Yes, you may. The above will be true in this case as well.

### Are supervisors allowed to ask a fee? If yes, is there a standard fee that they are allowed to charge?

Yes, they should be compensated for their time and expertise. There is no standard fee. When setting a fee, the supervisor should consider:

- the counsellor's level of training and counselling experience
- the counsellor's ACRP CPSC awarded category
- his/her own level of training and counselling experience
- his/her ACRP CPSC awarded category (if applicable)

### Why am I only allowed 5 CPSC CPD points for supervision if I receive individual supervision and regularly attend group supervision/discussions?

Only 20% of required CPSC CPD points may be awarded to supervision, so that the counsellor can receive training, expand his/her knowledge, improve his/her skills, etc. through more than one medium.

### Am I allowed to apply for an upgrade after I have received a certain number of hours of supervision?

Applying for a CPSC Category upgrade is only possible after having obtained a qualification with a higher NQF-level than the one you previously had. ■

## Supervision Best Practice Guidelines

### Establishing Collaborative Relationships:

- Foster open communication and trust.
- Encourage mutual respect between supervisors and supervisees.

### Providing Structured Feedback:

- Offer constructive feedback on clinical work.
- Focus on strengths and areas for growth.

### Promoting Ethical Awareness:

- Emphasize adherence to professional standards.
- Discuss ethical dilemmas and confidentiality.

### Integrating Multicultural Competence:

- Explore cultural biases and enhance sensitivity.
- Apply culturally responsive approaches in counseling.

### Encouraging Reflective Practice:

- Promote self-awareness and critical thinking.
- Support ongoing professional development through reflection.

### Supporting Supervisee Well-being:

- Provide resources for stress management and self-care.
- Address burnout and vicarious trauma.

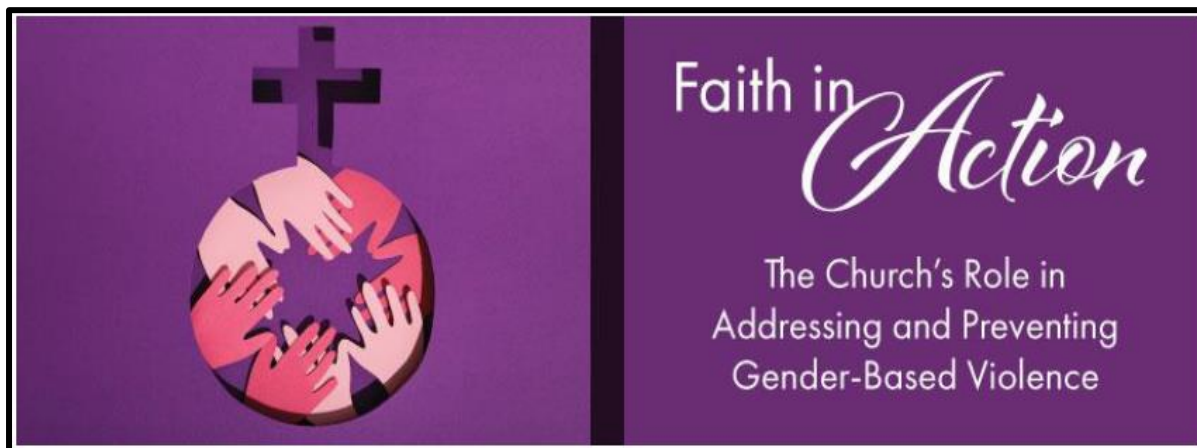


## 2025 ACRP Autumn Conference

Dear ACRP Affiliate

**W**e wish you all the best for 2025! We trust that you had a blessed festive season and are looking forward to this year with renewed energy.

Registrations for the 2025 Council for General Ministry Practitioners (CGMP) Online Autumn Conference are open!



### Online Autumn Conference:

DATE: Thursday, 10 April 2025

FINAL DAY FOR REGISTRATION: 28 MARCH 2025!

### Cost of the conference

- **R260** for registered GM affiliates in good standing. *This includes affiliates of all three Councils within ACRP.*
- **R520** for non-affiliates

### \*ACRP Banking details

Bank:	ABSA
Account name:	ACRP
Account Number:	4085403421
Branch Code:	632005
Account Type:	Cheque
Beneficiary Reference:	Please use your Surname-initialsCONF25

**To be able to link the payment to you, please ensure that you use the correct Bank name, account number and reference!**

### CPD points awarded

**8 CGMP CPD points are available** (3 of those are for ethics) that will be awarded to those attendees who attended the CGMP Autumn Conference for a substantial number of minutes. The CGMP CPD points will be valid for CPSC and CMTP affiliates as well.

### Registration form

This year's Conference registration uses Google forms.

Register at <https://forms.gle/oKP4sNesP8xxsijx8> and remember to "submit" once you have completed the form online.

**If you are unable to use the Google Registration form, request a registration form in Word format to complete from [acrp@acrpafrica.co.za](mailto:acrp@acrpafrica.co.za)**

### The Proof of Payment (POP)

Your proof of payment for the conference must be sent to Andrea at [acrp@acrpafrica.co.za](mailto:acrp@acrpafrica.co.za) by no later than **28 March 2025**.

**Please submit your registration AND Proof of Payment (POP) to us by Friday, 28 March 2025 and we will add you to the Conference register and WhatsApp group.**

### Late registrations

Late registrations will not receive the Zoom login details for the Conference and will have to wait for the recordings.

The **Zoom meeting ID and password** for the conference will be sent out on **8 April 2025** to those who have registered on time and who have sent us their proof of payment in time. You will also receive detailed instructions for signing in to the conference.

ACRP office personnel will not be available from 7 - 10 April 2025 to assist with login or other conference administration issues.

Kind regards

Ms Andrea Leipoldt  
ACRP Chief of Operations

073 557 4716

[acrp@acrpafrica.co.za](mailto:acrp@acrpafrica.co.za)

Mon-Thurs: 08:00 – 16:30

Friday: 08:00 – 15:00



ACRP is a professional body recognised in South Africa by SAQA in terms of the section 13 (1)(i)(ii) of the National Qualifications Framework Act 67 of 2008 - SAQA Reg No.: PB 0000110

### Presenters:

- **Dr Nontando Hadebe:**  
*GBV and Conflict of the 3 'C's: Constitution, Christianity and Culture*
- **Dr Basilius Kasera:**  
*Created in the Image of God" – A Theological Moral Vision Against GBV*
- **Mr Shane Leyong:**  
*Youth and Education: Programs aimed at educating younger generations about healthy relationships and consent.*
- **Dr Caswell Ntseno:**  
*Erased Voices: GBV and the Gaps Left by Silence*
- **Mrs Charmaine Slade:**  
*Best Practices for Churches in Providing Resources and Safe Spaces for GBV Survivors.*

## NOTES FROM THE ACRP (CPSC & CGMP) CONFERENCE OFFICE

By Maria Jansen,  
Administrative Officer of CPD Solutions

**W**ith 2025 already into March, I am happy to report that we are already busy with the registrations for the CGMP Autumn Conference!

This year we are using Google forms for registration for both the CGMP Autumn and CPSC Spring conferences. It is a much easier and more efficient way to register, and for us to process the registration. Please just remember to click on "Submit" after you have completed your form!

### 2025 ACRP CGMP Autumn Conference

Allow me to highlight a few pointers in connection with the upcoming online 2025 CGMP Autumn Conference that will take place on the **10<sup>th</sup> of April 2025**:

**THEME: FAITH IN ACTION: THE CHURCH'S ROLE IN ADDRESSING AND PREVENTING GENDER-BASE VIOLENCE**

**Fees:** R260 For ACRP Affiliates (in good standing)  
R520 For non-Affiliates

#### Correct Banking Details for the CGMP Conference:

Bank: **ABSA**  
Account Name: **ACRP**  
Account Number: **4085403421**  
Branch code: **632005**  
Account type: **Cheque**  
Reference: **Please use:**  
**SurnamentalsConf25**

As mentioned, before, we are using **Google forms for registrations**. You can use this link to register (remember to "submit" once you have completed the form online): <https://forms.gle/oKP4sNesP8xxsijx8>.

**Please submit your registration and POP no later than Friday, the 28<sup>th</sup> of March 2025!** Late registrations will not receive the Zoom link details for the Conference but will have to wait for the recordings and questionnaires.

**It is very important to remember that there are different Banking Accounts for each of the conferences:**

#### CGMP Autumn Conference

(Absa Bank - Account Name: ACRP - Account Number: 4085403421)

#### CPSC Spring Conference

(Nedbank Bank - Account name: CPSC - Account Number: 1020501553)

*Please make sure that you are using the correct Banking details before making your payment towards the conference of your choice.*

**Hope to see you all at the online CGMP Autumn Conference!**



Further information regarding the upcoming **2025 CPSC Online Spring Conference** that will be taking place on the **5<sup>th</sup> of September 2025** will be sent to you soon after the CGMP Autumn Conference. It promises to be another awesome conference. Keep an eye out for the relevant information!

Those who missed out to register in time for the **2023 and 2024 CPSC online Spring Conferences**, can still register to receive the recordings and questionnaires. There

are 8 CPSC CPD points still available for each of these conferences! All you need to do, is to complete the relevant registration form and to deposit the relevant fee. On receiving your payment and completed registration form, the link to the recordings and questionnaire will be sent to you.

**To obtain your certificate and CPSC CPD points**, you need to submit the completed and relevant questionnaire. Your CPSC Spring Conference certificate displaying the ACRPCPSC CPD points achieved will be sent to you after you had successfully completed and submitted the specific conference questionnaire. Please submit your filled out questionnaire to Maria at [conference@cpsc.org.za](mailto:conference@cpsc.org.za)

CPSC affiliates will have their points automatically recorded on the CPD register. This is a very affordable way to earn highly applicable Pastoral Counselling focused CPD points. You can obtain the registration forms from Maria at [conference@cpsc.org.za](mailto:conference@cpsc.org.za).

### **Fees for the 2022/2023 & 2024 CPSC Conferences:**

2023 -- The fee for active CPSC Affiliates and registered Student Affiliates is **R250**, and for non-affiliates the fee is **R500**.

2024 -- The fee for active CPSC Affiliates and registered Student Affiliates is **R260**, and for non-affiliates the fee is **R520**.

**For your convenience herewith the CPSC banking details:**

Bank: **NEDBANK**  
Account name: **CPSC**  
Account number: **1020501553**  
Branch code: **136305**

**Please send your proof of payment to Anita at [finance@cpsc.org.za](mailto:finance@cpsc.org.za)**

Wishing you all the best.

Conference Greetings

Maria

**"Autumn carries more gold in its pocket than all the other seasons" Jim Bishop**■



## Notes from the Finance Office: 31 March 2025 and being in good standing

By Anita Snyders  
Financial Officer of CPSC

Dear CPSC Affiliate

**I trust that this fast-galloping year is treating you kindly.**

The days are shrinking already and there is a nip in the night air warning us that autumn is around the corner.

I want to thank 75% of all CPSC affiliates who paid their annual fees up to 28 February 2025.

If you have paid and checked your spam folders but **did not receive your certificate**, please contact me at [finance@cpsc.org.za](mailto:finance@cpsc.org.za) or send me a WhatsApp to 066 3456 842

The email with the certificate will be from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) (a non-reply email address). The subject of the email is "Re: ACRP Certificate" and you might have missed it.

### 2025 Annual renewal notices

The 2025 Annual fee for CPSC affiliation until 31 December 2025, was due on 31 December 2024.

**First notice sent: 1 November 2024**

**First reminder sent: 11 February 2025**

You received two emails from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) with the 2025 renewal notice attached.

With 75% of the annual fees already paid, 25% of the annual fees is unfortunately still outstanding.

**If your fees are still fully or partially outstanding, I urge you to pay the outstanding subscription as soon as possible. This is imperative to remain in good standing.**

Autumn not only brings shorter days, cooler weather and a beautiful display of autumn colours, but also takes our CPSC Affiliates to a very important date in our renewal cycle, namely 31 March.

It is a SAQA and ACRP requirement that all affiliates should **always be in good standing** and one of the requirements to be in good standing is that **the annual fees may not be more than 3 months overdue**.

Additional to the annual fee, good standing requirements also entail that the compulsory **20 CPSC CPD points** must be amassed or be in the process of being amassed and the affiliate's **personal details on the CPSC system should always be kept updated**. See the general remarks a little further down.



I am sharing the information from the financial office regarding the "2025 annual renewals and good standing" in this February issue of the Notes, as the cut-off date to remain in good standing is 90 days after 31 December, namely 31 March 2025.

**Please note: Your 2024 CPSC certificate expired on 31 December 2024 and your subscription needs to be renewed to obtain your active CPSC certificate.**

4<sup>th</sup> quarter 2024 applicants (October, November and December) already paid until 31 December 2025 on registration.

**Student affiliates don't have an annual fee until full designated affiliation registration.**

### General remarks

- **Any changes in personal details** should immediately be shared by the affiliate with Ilse at the admin office on the "Update personal details" form.
- Ilse will in due time start sharing information on the online **2025 CPSC Spring conference** to be held on **Friday 5 September 2025** and the **CPSC CPD points awarded to it**.  
The added benefit is that the recordings of two previous CPSC online conferences can also be obtained if you could not attend the conference or if you have not yet joined CPSC at that stage. The same number of CPSC CPD points awarded to the conference can be earned by listening to the recordings and submitting the required questionnaire.
- There is also an online **CGMP/ACRP Autumn Conference on 10 April 2025**. The information was already shared with you and Ilse will keep you updated.

### Important dates

- All fees need to be settled by **31 March 2025** to remain in good standing
- Fees longer than three months overdue seriously impact on the good standing status of an affiliate, as ACRP rules state that such affiliates are no longer in good standing
- Affiliates with outstanding fees on **30 June 2025** take the serious risk of being suspended as the ACRP Rules state that affiliation fees may not be overdue for more than six months and need to be suspended
- Affiliates who may advertise on the website (Cat 5, 6 and 7) **will unfortunately be removed from the website** if the annual fees are not up to date **by 31 March 2025**, as they are then not in good standing

## Routine

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

- An **EFT is the recommended method** to do the payment, and we request all affiliates to use this route if possible. We do understand that it is not always possible, but please do try
- NB Please always send a **proof of payment (POP)** to only [finance@cpsc.org.za](mailto:finance@cpsc.org.za), as **I am the only person working with the finances**
- **All financial queries should be directed to me and not to the admin office**
- I can only allocate payments once they **reflect in the Nedbank account**

### IMPORTANT!

Please take great care with the **reference to beneficiary**, please make sure that **your name and surname and reference number are in the correct Reference to Beneficiary field** so that it can help me to identify the affiliate and allocate the payment correctly

Only the **information supplied on the reference to beneficiary field, appears on the banking statement**

- A **Proof of payment** is extremely helpful in the allocation of payments with an incomplete or incorrect reference used, because I can then sometimes find additional information on the POP or see who the sender of the POP is
- A proof of payment also helps when an incorrect registration number is used as reference and then serves as cross reference for me who allocates the payments
- I endeavour to allocate payments **as soon as possible** after receipt
- You will receive an **allocation of payment notification email** from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) with a cover letter from me
- The Pastors4Africa central system automatically issues a 2025 certificate when the account has a zero balance
- To be sure from my side that the affiliate will indeed receive a certificate, I also **activate the new year's CPSC certificate** on the Pastors4Africa system after allocation of payment



- You will therefore receive **two emails** from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) with the attached 2025 certificate
- The **certificate should follow shortly** after the allocation of payment notification email as I do the two actions together
- The subject of the certificate emails from Pastors4Africa is **"re ACRP certificate"**
- You will receive a **total of 3 emails** from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) namely the allocation of payment email, as well as the two emails with the attached certificate
- I am just trying to **ensure that you do indeed receive your certificate**
- **Affiliates sometimes miss the certificate** as they expect an email from my finance email address with the attached certificate after allocation of the payment
- All three emails will have cover letters from me but please **do not send new emails to the [admin@pastors4africa.com](mailto:admin@pastors4africa.com) email address as it won't reach me**
- If you should **reply to the email received, the reply is automatically forwarded to me**
- Please remember to **always check your spam folder after you have received your allocation of payment notification email**, as the antivirus protection on people's computers unfortunately often **blocks emails with attachments and they then end up in the spam folder**
- Please also add the [admin@pastors4africa.com](mailto:admin@pastors4africa.com) email address to your **dedicated email sender list**
- Please let **me (Anita)** know if you didn't receive or don't see the CPSC certificate anywhere, but **please remember to check your spam folder first as that is usually where it will be found**

**Ilse can't help you** with certificates, renewal notices and any finance related matters, so please remember to direct any renewal queries only to me:

**Email:** [finance@cpsc.org.za](mailto:finance@cpsc.org.za) or send a  
**WhatsApp:** 066 3456 842

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

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

As always warmest regards and blessings

Anita ■

## Notes from the CPSC Administrative Office

Dear ACRP CPSC affiliate

2025 is speeding ahead and taking no prisoners!

We have already had a very successful CPSC Workshop! This CPSC Supervision Workshop will from here on forward be an annual event.

Important dates to mark on your calendars are 10 April 2025 when the 2025 ACRP CGMP Autumn Conference will be held and 5 September 2025 when the 2025 ACRP CPSC Spring Conference will take place!

It feels as if I wrote my Christmas message just yesterday, and here we are just weeks away from Easter.

For most Christians Easter is synonymous with spiritual rebirth, renewal, and new hope.

However, as during other festive times, Easter can be a challenging time for individuals who have mental health issues. This is a period that can cause emotional distress. It is therefore important that Christian



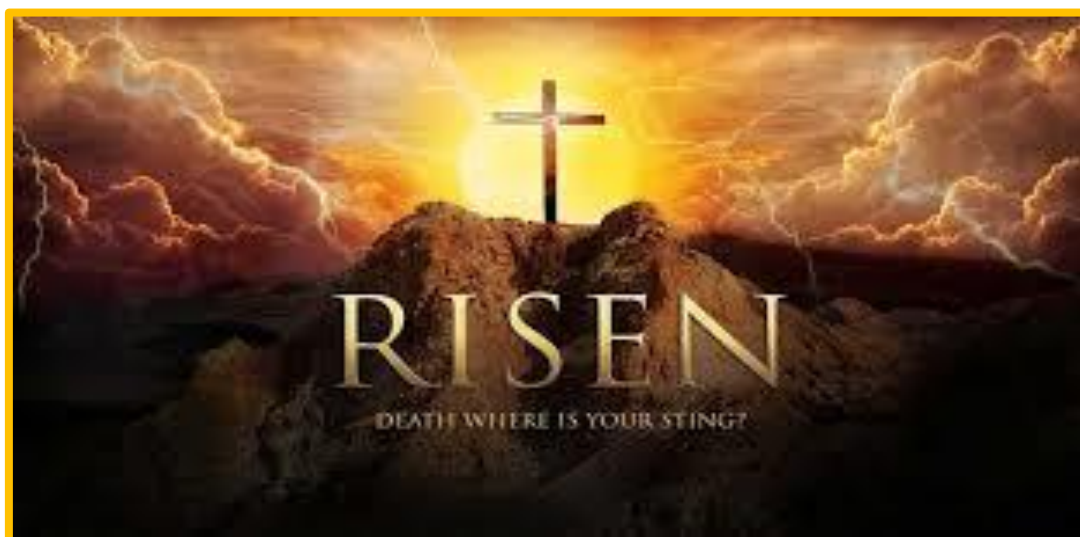
counsellors recognize and address the unique impact that Easter may have on those struggling with mental illness/es.

It is the responsibility of Christian counsellors to provide compassionate and affirming support, acknowledging the complexities of clients' experiences and guiding them toward resilience, hope, and wholeness in Christ.

By embracing the transformative message of Easter, the Christian counsellor can journey alongside the struggling individuals with empathy, grace, and unwavering faith while reminding them that Easter serves as a reminder of the transformative power of hope and the promise of new beginnings.

Wishing you all a blessed Easter! If you are going to be travelling, please take care!

Warmest regards  
Ilse



### CPSC Administrative Office:

*Ilse Grünwald* Cell: 072 705 1183

- Email for administrative matters: [admin@cpsc.org.za](mailto:admin@cpsc.org.za) or [cpsc@acrpafrica.co.za](mailto:cpsc@acrpafrica.co.za)
- Email specifically for matters regarding CPSC CPD points: [cpd@cpsc.org.za](mailto:cpd@cpsc.org.za)

### CPSC Finance Office:

*Anita Snyders* 066 3456 842

- Email for all financial matters: [finance@cpsc.org.za](mailto:finance@cpsc.org.za)

### CPSC Conference Office:

*Maria Jansen*

- Email for ACRP and CPSC Conference registrations, questionnaires and certificates: [conference@cpsc.org.za](mailto:conference@cpsc.org.za)

### BANKING DETAILS

CPSC (The Council for Pastoral and Spiritual Counsellors)

Nedbank

Branch: Woodlands

Branch code: 136-305

Account no: 1020501553

*E-mail proof of payment to the CPSC Finance Office at [finance@cpsc.org.za](mailto:finance@cpsc.org.za).*

*Please state your initials and last name as reference for any deposit made.*

### DISCLAIMER

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