



# CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

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## The role of music in trauma counselling

Dear Affiliates,  
**John 4: 24 states: “God is spirit and those who worships him must worship him in spirit and in truth.”**

Jesus made this profound statement in his conversation with the Samaritan woman at the well (John 4: 1-26). During this conversation, Jesus told the woman he is the Living Water, addressed her sin, and revealed himself as the Messiah – she was aware of who was coming. In a few sentences He ministered to her and counselled her. He emphasized that true worshippers would worship the Father in the Spirit and in truth. True worship is not about where you are, but about worshipping in sincerity and in alignment with God’s truth. Jesus demonstrated that true worship leads to inner restoration and healing.

**The application of this truth in trauma counselling could be a powerful intervention to facilitate a connection with the Spirit of God and restore inner peace.**

**Various psychological, emotional, and spiritual factors are integrated in music, and especially music that worships the Triune God.**

On a psychological level, the lyrics and themes in worship music contain words of hope, love, compassion, redemption and healing. Listening to these words instils hope and calmness in a person’s heart and mind that could help to reduce the anxiety and fear of a traumatized person.

In addition, broken people can identify with the lyrics and the expressions of sorrow, and it becomes a way of expressing their own sorrow. This leads to an emotional catharsis of complex feelings. Worship music in a community of believers help to connect people and brokenness and emotional pain is shared.

On a spiritual level worship music could fill the person’s spirit in such a way that it brings new insights and a stronger connection with God. Words of praise that focus the mind and spirit on the greatness and goodness of God serve to strengthen faith and deepen a spiritual connection with God. The melody and harmony in worship music generally has a soothing effect, and the use of various musical instruments and rhythms, can evoke deep emotional responses.



Utilizing worship music in trauma counselling should be done with the consent of the client, and a clear explanation of the purpose of the music. Worship means respectful devotion of God; it means to acknowledge his power and perfection in gratitude. It includes an understanding of his greatness, goodness and holiness. Seeking the presence of the Holy One through worship music opens the soul of a broken person to receive deeper inner healing in the protective presence of God.

Romans 12: 1 points out that worship is our “reasonable” service to God in gratitude. It cultivates obedience and reverence to the one True God according to Deuteronomy 6: 4-5: “The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength.” Cultivating an attitude of faith, love and gratitude that focuses away from emotional pain is a strong psychological and spiritual intervention that counters depression and morbidity.

♪ Worship music does not only facilitate healing of emotional pain and gratitude but instils joy.

♪ Music stimulates the release of neurotransmitters such as dopamine which are associated with feelings of pleasure.

♪ Music encourages mindfulness and engaging with feelings rather than being overwhelmed by them.

♪ Worship music serves as a powerful spiritual intervention to provide a safe space for depression, connection and reflection.

♪ It can help people who are grappling with the effects of trauma to heal.

Let us sing to and with our clients: Ps: 84: 4: “Happy are those who live in your house, ever singing your praise. Happy are those whose strength is in you, in whose heart are the high-ways to Zion.”

Many blessings,  
Prof Nicolene Joubert  
Chairperson ■



## Boundaries (Part 30)

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

**T**oday we are going to consider the seventh principle of teaching children set boundaries, according to Cloud and Townsend (2002), namely the law of proactivity.

The authors distinguish between reactive boundaries and proactive boundaries. According to them, reactive boundaries signals that something needs to be dealt with.

In other words, reactive boundaries are the child's reaction to something that has happened and merely identifies the problem. Contrary to this, proactive boundaries go beyond merely indicating what is wrong, to solving the problem. This implies proactive planning of future behaviour to resolve the present unwanted/uncomfortable/unacceptable situation created by someone else's behaviour.

**Even as adults we struggle to choose proactivity above reactivity, especially those of us who have not been taught to set boundaries proactively as children.**

We tend to hope that the problem will go away. Sometimes we might withdraw, while at other times we may give the other person a cold shoulder or even worse, lash out. These behaviours are intended to give the other person a warning to back off and not repeat the behaviour. What we most probably have not been taught -- or tend to forget -- is that we cannot change another person's habitual behaviour by our reactive behaviour.

How often do we use one or more of these phrases: "I am writing him/her off"; "Enough is enough"; "If she does not ask forgiveness, I will not interact with her again"; "I just want him out of my space"; "What can I do to change her behaviour towards me?"

These statements merely indicate that there are existing problems, but do not solve them. Young children cannot verbalize their frustrations, dislikes or fears. They can only protest reactively through different unwise and unhelpful behaviours. We as parents need to help them to develop the ability to set appropriate boundaries instead of exploding, withdrawing, or being impulsive – even abusive.

**When children are very young, their reactive boundaries are necessary for their protection, survival and growth.** Children are not born with the ability to set proactive boundaries, yet they must be able to protest what they do not like (i.e. being tickled endlessly or being ex-



### Reactive vs Proactive

posed to loud noises), or what they fear (being abandoned or hurt). However, they cannot get stuck in expressing what they hate after it has happened into adulthood. They need to be taught to grow up defined by more than what they hate.

I suspect that some parents reading this can recognise some of their own adult struggles resulting from not being allowed to protest as very young children or not having been taught how to set boundaries proactively. Counsellors

can also identify many of their clients' inability to set boundaries from what is

discussed here!

**When children do not grow beyond reactive boundaries, they develop a victim identity.** They view their struggles to be caused by circumstances or people around them, not from inside them. They would typically say "You hurt me"; "You make me angry"; "If only he/she would..." The dilemma is that no problem originating from outside of us, is solvable by us.

Let us consider a few reactive boundaries in our children:

- **Tantrums.** Is there any parent who is unfamiliar with this one? Tantrums are most effective in public, or when you are in a hurry, when you are sick or very tired. The easiest way is then to give in to the demand. Even we as adults do not want our desires and demands unfulfilled! We can also "throw a tantrum" – usually against a spouse, an adult child, a friend or of course: against God. In adults, tantrums could take the form of emotional withdrawal, a cold shoulder, financial "punishment", or withholding sexual intimacy in reaction to unwanted behaviour from the partner.
- **Oppositionalism:** the child showing this behaviour opposes whatever the parent says, asks or requires of the child. The child will refuse to pick up her clothes behind her, clean her room, clear the table or do homework.
- **Whining:** When the parent dares to restrict the child's behaviour (limits time spent on a game, refuses to buy a toy or chocolate) plaintive complaining immediately follows. This normally outlasts the parent's nerves! No argument or promise can satisfy the child.
- **Impulsivity:** When the child is denied something, she immediately says something hurtful ("You are stupid", "You don't love me"), runs away – even hiding sometimes, breaks or hides something the parent values or acts out in one or other way.
- **Fighting and violence:** This happens when the child's protest takes on physical dimensions. He might throw things, break things, get involved in school-fights and even hit the parent or a sibling.

Cloud and Townsend (2002) remind us that our children's responses are reactions to some external influences and are not determined by internal values or thoughts. Their reactions are against what they don't like and are not determined by what they value. Reactive boundaries are thus not value driven, but driven by discomfort, dislike, fear, or frustration of desires.

**What are the dynamics underlying these reactive boundaries and how can the child be guided and helped to grow into developing proactive boundaries?**

The point of departure we need to bear in mind, is that the child needs to have reactive boundaries to start off with and needs to be allowed to voice these. The child is born into fear and helplessness. She is afraid of being hurt, losing love, or dying and does not have the ability to take care of herself or protect herself.

If the child does not experience the love, care and protection that she needs and is not allowed to voice her needs or dislikes, she becomes compliant out of fear. Fearing the effects of resisting, she allows unwanted things, such as not having her needs met, frustration, her parents' absence – even abuse.

When she experiences enough love to feel safe with her feelings, she feels the safety to experience her rage at what she does not like or want. Then she can start setting the necessary reactive boundaries and protests with tears, tantrums, or acting out.

This is just the beginning of the process of learning to define herself and identify the problems that need to be solved. Now there is freedom to say both yes and no.

Parents who are supportive and have developed the skills of setting proactive boundaries themselves, can now help the child to understand and structure proactive boundaries. These boundaries are learnt by developing higher and higher levels of healthy motivation (defining self in terms of values) until they are based on truly loving God and others. The example and experience of this Godly love from parents and caregivers, are the foundation stones of the learning process.

Cloud and Townsend (2002) define proactive boundaries in the following way:

**Proactive boundaries**

- go beyond problem identification to problem solving
- encompass both what the child is for and against
- mean others can't control the child

• **Proactive boundaries go beyond problem identification to problem solving.** The mature caring parent can help the child to consider more constructive expressions of her personal desires, likes and dislikes. The underlying principle here is again to guide the child to take ownership of her feelings by allowing the feelings and guiding the child to expressions of these feelings instead of expecting the circumstances to change by her reactions to them.

**Proactive boundaries encompass both what the child is for and against.** The mature parent can help the child to learn to take a stand based on healthy and positive values to protect herself and learn to live from the heart of God. For example: if she can learn that God loves her body and she is allowed to love her body, she can take a stand against abuse out of love for her body and not merely out of fear of getting hurt and thus reacting to being hurt. This helps the child to learn principles for setting proactive boundaries, instead of needing to be work out rules for every situation.

**Proactive boundaries mean others can't control the child.** To guide the child to understand that a boundary is set based on internal values in line with who God is and how He sees her as made in His image, sets the child free from guilt feelings when she sets her boundaries and the other person protests them.

Reactive boundaries imply that the child can only be safe, happy, or have the right to dislike something when the other person understands and accepts the child's boundaries and changes their behaviour without the child needing to take a positive stand for herself based on internalised values. This approach makes the child a victim. The process of learning to be different, allowing oneself to be different and embracing one's otherness, can only be taught in a loving and supportive environment.

Children need to learn that they do not only have the right to like or dislike something when someone else endorses it and change their own behaviour accordingly. We do not have power over other peoples' behaviour – but we can take a stand for our own values despite their protests.

**Proactive boundaries are not about revenge and fairness, but about responsibility and ownership of feelings and values.** Our children need to learn that peoples' behaviour does not change when they take revenge on the other person or insist that the other person changes for them to have the freedom to take a stand.

They need to learn to take ownership of their feelings and bring these feelings in line with values from which they live whether the other person likes it or not. In this way we learn to form healthy friendships and relationships, instead of becoming pleasers while we resent others and blame them for taking advantage of us and not respecting our boundaries.

As we learn to allow the Holy Spirit to guide us into a life on God's terms, we are set free from the fear of other peoples' reactions, because we can accept and embrace the fact that God wants our lives to be enlarged to become more and more like He is, instead of wanting us to be diminished into pleasers who always need the approval of others



## When boredom becomes a reason for drug abuse

By Dr Marianne Viljoen

Recently I had the opportunity to engage with recovering drug addicted adults during a lecture regarding the causes of drug addiction. **Research indicates that there are three prime motivations for taking or experimenting with drugs and alcohol:**

- i. Curiosity about the effects of drugs, especially when friends are using.
- ii. Needing excessive energy (wanting to be high) and craving euphoria.
- iii. Relief from of emotional pain such as depression and anxiety (Zuckerman, 2007).

However, during the lecture, the group was asked what their personal reasons for drug use had been.

**Surprisingly, two thirds of the residents said that their prime reason for using drugs had been boredom.**

The euphoria brought on by taking drugs such as crystal meth, cocaine, and CAT increases dopamine levels in the brain. These substances lead to feelings of euphoria, excitement and being "high". But the downward spiral with devastating effect on health and life soon follows.

Being bored with life, runs much deeper than the mere absence of excitement. Nabilla, Christa and Dannisworo (2018) state in their research that the term boredom describes feelings of *worthlessness, dissatisfaction, fretfulness and hopelessness*. **Bored people who resort to drug use, have not found meaning in life.**

These individuals find everyday life dull. They are described as sensation seekers and like to call themselves adrenaline junkies. The dangers they take include reckless driving while under the influence, partaking in dangerous misdemeanours and petty crime. They will steal or commit burglary to find money for their drug of choice. Interacting with drug dealers is dangerous and having these substances in their possession is a felony, but they find the danger invigorating.

Drugs such as methamphetamine (tik, crystal-meth) produce a long-lasting dopamine high which may last for up to three days, with

euphoria, increased energy and hyperactivity. This is a health hazard with unfortunate consequences for the body and mind.

Sensation-seeking behaviour is made worse, because we currently live in a stimulus seeking society constantly drawn to new trends, sensations and thrills as the technology of the internet draws us to social media and entertainment. **We are part of a dopamine-driven society with people conditioned to seek instant gratification and new experiences.**



People who constantly crave excitement have not found peace and are searching for meaning and a sense of purpose in their lives. They feel worthless and hopeless. They need God in their lives. It is only in the presence of God that we will find peace, and in having loving and compassionate relationships with others, we will find a sense of purpose.

**Research indicates that there is a high success rate of Christian spiritual driven rehabilitation programs for drug abusers.**

(Baraldo et.al. 2019.; Chitwood, Mc Bride, and Comerford, 2008).

Finding God and relying on Him and His redeeming love brings meaning and purpose to our lives. Proverbs 3:5-6 says: *"Trust in the Lord with all thine heart; and lean not unto thine own understanding"*.

**The second factor that supports successful rehabilitation is our relationships and bonding with family, friends and loved ones.**

Literature regarding drug rehabilitation puts much emphasis on the role of engaging with supportive relationships in overcoming addiction. Johan Hari (2019). explains how we may rebuild our lives through bonding and involvement with other people.

These research findings are supported by scripture: in Mathew 22:37-39 Jesus says that the greatest commandment is: *"Love the Lord your God with all your heart, with all your soul and all your mind"* and following this He instructed us: *"Love your neighbour as you love yourself"*.

**It is amazing to know that true healing from feelings of worthlessness and hopelessness and the need for drugs and alcohol are found in our relationship with God.**

*Dr Marianne Viljoen (D.Phil) Psychology is a psychotherapist with a practice in Pretoria. She counsels people with addiction, depression and anxiety and explores how unhappy childhoods influence lives.*

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**"We live in a dopamine-driven society. But the real dopamine - the lasting kind - exists within us."**

Anisha Sinchawla

## Navigating "The Grand Question": What to do?

By Liza Borstlap, CPSC affiliate

**L**ife often presents us with challenging choices, which we can refer to as "The Grand Question."

These decisions can range from career changes to personal relationships, and they often come with a multitude of voices offering guidance. While external advice from best friends, pastors, spouses, and society (including social media and group thinking) can be valuable, it can also leave us feeling uncertain and stuck in a cycle of procrastination.

### The Pitfalls of External Guidance

Listening to external guides can sometimes lead to confusion. Each voice brings its own perspective, influenced by their experiences and beliefs. Society's advice, amplified by social media, can create a cacophony of opinions that make it difficult to discern the best path forward. This overwhelming influx of advice can leave us in limbo, delaying action and decision-making.

### Embracing Your Internal Compass

A healthier approach to "The Grand Question" is to follow your internal compass. This inner guide can be referred to as a gut feeling, intuition, or the prompting of the Holy Spirit. By setting aside time to reflect on your personal convictions and incorporating your unique life experiences, you can find clarity amidst the uncertainty. While you may still feel unsure, living authentically allows you to create meaning in the ambiguity.

### Creating Meaning in Uncertainty

Living an authentic life means listening to your own unique voice. It involves thinking for yourself and making decisions based on your values and experiences, rather than succumbing to the constant judgment and criticism from others. This process can be empowering, helping you to navigate difficult decisions with confidence.

**The Role of Counselling**  
Counselling can play a crucial role in this journey.



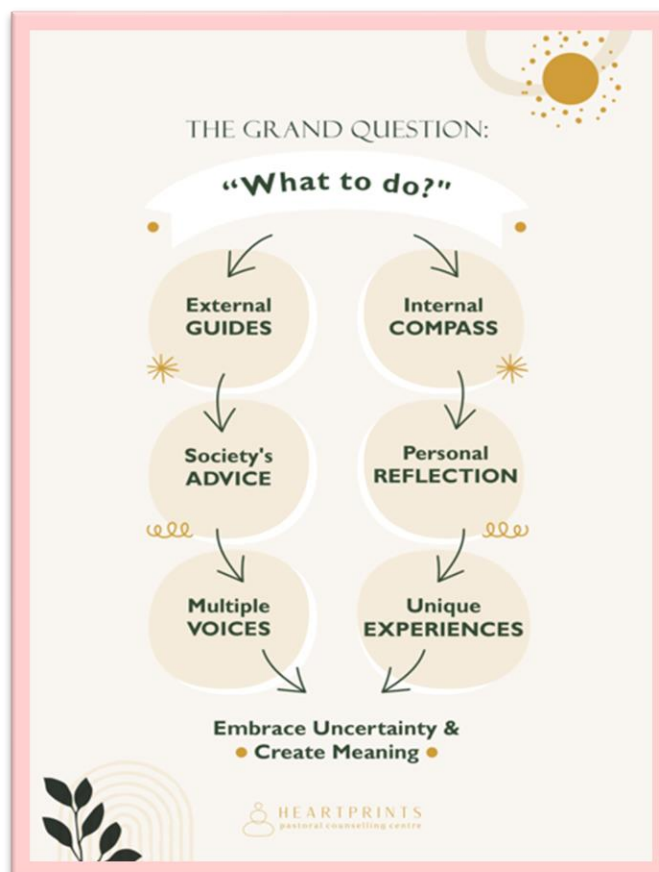
A skilled counsellor can help you find your own voice and develop a framework for interpreting your difficult questions. Through counselling, you can learn to trust your internal compass and create meaning in uncertainty. This support can enable you to make decisions that align with your true self, fostering personal growth and resilience.

### Real-Life Example: Sarah's Career Change

Sarah had been working in a corporate job for over a decade. She felt unfulfilled and yearned for a career that aligned with her passion for helping others. When she started contemplating a career change to become a therapist, she faced "The Grand Question." Friends and family offered varied advice, some encouraging her to stay in her stable job, while others supported her dream. Social media added to the confusion with mixed messages about career changes. Feeling overwhelmed, Sarah decided to follow her internal compass. She spent time reflecting on her personal convictions and experiences. Her gut feeling, coupled with a sense of calling, guided her towards pursuing her passion. Despite the uncertainty, Sarah chose to live authentically and enrolled in a counselling program.

**Counselling helped Sarah navigate her decision. Her counsellor provided support and helped her trust her inner voice.** Today, Sarah is a successful therapist, finding fulfilment in her work and creating meaning in the uncertainty she once faced.

"The Grand Question" is a part of life that we all face. By choosing to follow your internal compass and seeking counselling support, you can navigate these difficult decisions with greater clarity and confidence. Embrace your unique voice, live authentically, and create meaning in the uncertainty. Your journey is yours to shape, and every decision you make is a step towards a more fulfilling life. ■



## Freedom Fantasy

By Heinrich Lottering

**I**n the post-modern era, personal choice and individuality have become the mantra for many individuals who feel themselves enlightened and progressive in thought. Yet are we really living in such an unprecedented time where we truly have the freedom to do and think what we want. However, I suspect the notion of limitless freedom is simply a smokescreen for personal rebellion and selfishness.

In adolescence, as it is described in child development psychology, one of the most prominent aspects of the still immature emotional state of the teenager is a fanatic yearning for freedom which leads to risky behaviour and a constant challenging of authority.

Since the Western world has experienced unprecedented prosperity in the last generation or two, with peace and technological and medical progress, many individuals in society are at liberty to be emotionally less mature. The well-known saying that good times produce soft people is quite apt here.

Let us reflect on a few life scenarios where freedom is not an option. To have quality of life, **health** is important to us all. People exercise their *freedom* of choice with their daily nutrition intake and meals, their decision to exercise or not, and whether to use supplements / prescribed medication or not. Of course, they will reap the fruit of these choices, as the consequences of their decisions may eventually curb their freedom.

Another important component of a successful life is money and **finances**. Again, most individuals would argue that there is extensive freedom of choice when it comes to financial abilities and paths. Is that true, though? Without proper education and study, as well as hard work and career dedication, the vast majority of society is anything but financially free. E.g., look at the small percentage of people who really achieve financial excellence -- if those resources are not properly and responsibly governed and utilised, the long-term prospects are also anything but bright. For all of us the financial world around us runs on very definite regulations and principles – leaving the individual with very little true freedom.

Human **relationships** are truly one of the crucial aspects of a life filled with quality. Love and support between spouses, siblings & friends “make the world go round”. Yet, as anyone with the slightest knowledge and insight in human interaction will acknowledge, those relationships run on very distinct relationship norms and rules - like trains run on tracks. No-one is free to do as



they wish with family and friends, nor to realistically expect stable and lasting relationship bonds. Where is the idolised freedom?

As a final example we can reflect on **laws** and statutes of governance we all must abide by. There is no escaping the internal revenue department and its yearly requirements with tax returns and payments! Buckled up behind your car's steering wheel you had better abide by traffic ordinances to prevent fines or arrest. It's needless to discuss theft or assault as an outflowing of

freedom with regards to greed and irritation with others – there is simply no freedom for these acts; quite the opposite as these acts will cost you your freedom.

**This brings me back to my original question:**

**Why are we as a post-modern society so obsessed with personal freedom and non-conformity?**

Or are we living in a time where personal rebellion is simply praised and placed on top of a pedestal?

I have found it more and more over the years in the counselling therapy sessions I do, but also in dealing on a spiritual level with Christians – this over-inflated notion of complete freedom is nothing more than rebellion against norms, standards and Biblical ethics.

The perpetual problem that ensues for people believing in and living with unbridled freedom in their refusal to conform to any expected norm or rule, is constant conflict -- at school, university and work, as well as in their social circles with both family members and friends.

Secondly, and even more serious, is the rebellion in their spirituality that leads them down wrong pathways of

their own understanding and design whilst completely convinced that they are saved and living within God's will.

To summarize: We in the West are living in an era where personal choice is celebrated and traditional norms and conformity are villainised. As someone with years of counselling therapy experience, it is an undeniable fact that those individuals living a life of doing everything differently as a standard for their distinct individuality, are often the most miserable, unfulfilled and ill-adapted people one will encounter.

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0837302887

[www.glitterforchrist.co.za](http://www.glitterforchrist.co.za)



# Applying the power of Pastoral Counselling in South African schools: Introduction

By Andrew Mosebo

The news media regularly reports on the [high drop-out rate in South African schools](#).

Many learners experience challenges in multiple areas in their lives that severely affect their performance in evaluations and exams.

The [Zero Dropout Campaign report](#) found that learners dropped out of school because of a combination of factors, such as failing grades and disruptions in their lives.

Christians have a social responsibility to make a difference. Pastoral Counsellors are in a position to provide specialized support to teachers and School-Based Support Teams (SBST) in South African schools, towards supporting learners with social challenges they come across.

## Learner challenges

Learners spend their early years in schools mastering the curriculum and learning to function within a social group. They deserve to always be supported so that they can focus and be free from hindrances in their academic pursuits.

After nine years of teaching elementary school classes, I

know that social challenges can be huge stumbling blocks for some learners towards achieving academic excellence and completing their basic education.

During the [24th Teachers Awards](#) on 5 October 2024, President Ramaphosa gave a speech in which he highlighted the importance of having teachers who are devoted, tender gardeners and teachers who are nurturing the nation through their devotion.

A key aspect of the speech was about the diligence of teachers knowing the special needs of each learner.

Every learner is unique in his or her own way, needing special support within their own challenges.

Teachers are tasked with the guidance and encouragement of these learners. The sentiments echoed above form much of what can be termed "specialised support" to which the Department of Basic Education is committed.

Through the [Education White Paper 6](#), under Inclusive Education, the Department of Basic Education wants to move towards a new approach of supporting learners



within the basic education sector who are deemed vulnerable and are regarded as marginalised and excluded due to their social challenges and backgrounds.

## Article series

In a series of articles on the role of Pastoral Counsellors in our schools, I will address how these counsellors apply their expertise in the form of Christian counselling, bereavement counselling, emotional conditions, cultural counselling, relationship counselling, abuse and bullying, as well as secondary behaviour to emotional conditions.

The series will be guided by a theory of Osmer (2008) in which the four tasks for practical theology will unfold the contribution of Pastoral and Spiritual Counsellors in the education sector through the following set of questions:

1. *What is going on?* – the descriptive-empirical task.
2. *Why is this going on?* – the interpretive task.
3. *What ought to be going on?* – the normative task.
4. *How might we respond?* This is where the key role of Pastoral Counsellors will be highlighted regarding the support of learners experiencing challenges.



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## BIOGRAPHY

I was born in Johannesburg and currently reside in Brandfort in the Free State Province. I am a teacher by profession with the following qualifications from UFS:

B.Ed. (Senior and FET); PGDip in Education (Curriculum Studies); Advanced Diploma in Theology and a M.Th. Masters in Practical Theology.

After nine years in teaching, I came to realise that many of the learners in public schools are overwhelmed, not performing well academically and dropping out of school before they could complete their basic schooling. If a school employs a Pastoral Counsellor full-time, learners can have guidance and counselling on a regular basis.

I have a huge passion for seeing learners from predominantly disadvantaged backgrounds defying the odds and being successful in life through the motto "Future through Education".

I trained and registered as a Pastoral Counsellor to be qualified to better assist the South African learners.

My Master's degree dissertation entitled "*Christianity and social responsibility of youth ministry and Pastoral Care as a support structure for school learners*" provide more detailed information on this issue of pastoral counselling in public schools. ■

## Pathway of Life

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

### 2 Corinthians 12:9-10 (KJV)

9 "And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."



### 1 Peter 5:10 (KJV)

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." This verse promises that after a period of suffering, God will perfect, strengthen, and firmly establish His people.

**Keywords:** serialism, infirmities, cuckoo clock, pathway of life, grace, strengthen.

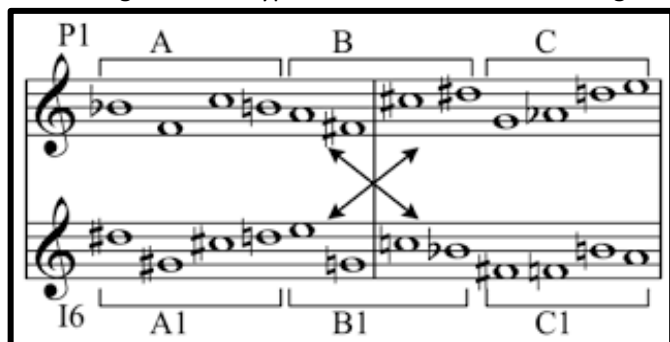
### Introduction

#### A deep search for meaning:

It feels like time stood still. Almost as though the cuckoo clocks pendulum-driven motion towards movement decided to skip each note or beat ... a heart which stopped for only a short while.

The human brain can only survive for 3-4 minutes if the heart does not start again. In an instant something can transcend into an unreal overwhelming feeling of a dream-like stage.

It feels like "Serialism" which refers to the ordering of things aired in a specific order to tell a continuous story. In music it involves putting musical elements in some kind of order, whether they are pitches, durations, dynamics, or something else. This type of twelve – note structuring was



commonly associated with composers of the 2<sup>nd</sup> Viennese School – e.g., Arnold Schoenberg, Anton Webern and Alban Berg.

My world as a 'normal' human being skipped a beat: it felt like the 'twelve-note' composition drastically changed its rhythm. Normal human being... I didn't feel like a counsellor at that moment in time, as 2 times I drove with my mom in ambulances. The journeys felt exceedingly long: with an unexplainable emotional state; since it felt non-existing each time when the pendulum changed its direction.

#### Content

Can a life be called 'normal' with all the tribulations endured?

Each human being faces a life with its own hurts. The Bible mentions the word 'infirmity'. This could be a spiritual weakness, physical weakness or ailment. According to the **International Standard Bible Encyclopaedia**, "infirmity" is used either in the singular or plural (the latter only in the New Testament) and with somewhat different meanings:

(1) As sickness or bodily disease. In the last instance, the affections seem to have been dyspeptic, the discomfort of which might be relieved by alcohol, although the disease would not be cured thereby. It is probable that this condition of body produced a certain slackness in Timothy's work against which Paul several times cautions him. In **Luke 7:21** the Revised Version (British and American) "diseases," is used here -- a better rendering of the Greek noun than the King James Version "infirmities."

(2) Imperfections or weaknesses of the body (**Romans 6:19**; **2 Corinthians 11:30** the King James Version; **Galatians 4:13**).

(3) Moral or spiritual weaknesses and defects. In this sense it is often used by the classic English writers, e.g. Milton's "*the last infirmity of noble minds*": compare Caesar, IV, iii, 86. The infirmity which a man of resolution can keep under his will (**Proverbs 18:14**) may be either moral or physical. In **Luke 13:11** the woman's physical infirmity is ascribed to the influence of an evil spirit.

This infirmity within this counsellor's holistic being is drenched with emotional pain; realising that one's hurts are just one spec in the scope of life and others endure more. One starts to come to the serialism of the order of life.

My daughter drew such a beautiful image depicting this: Starting the journey by the palm entering the pinkie, exiting into the ring finger, further journeying into the middle finger, making one's way to the index finger and entering the thumb, she gave such a miraculous description:



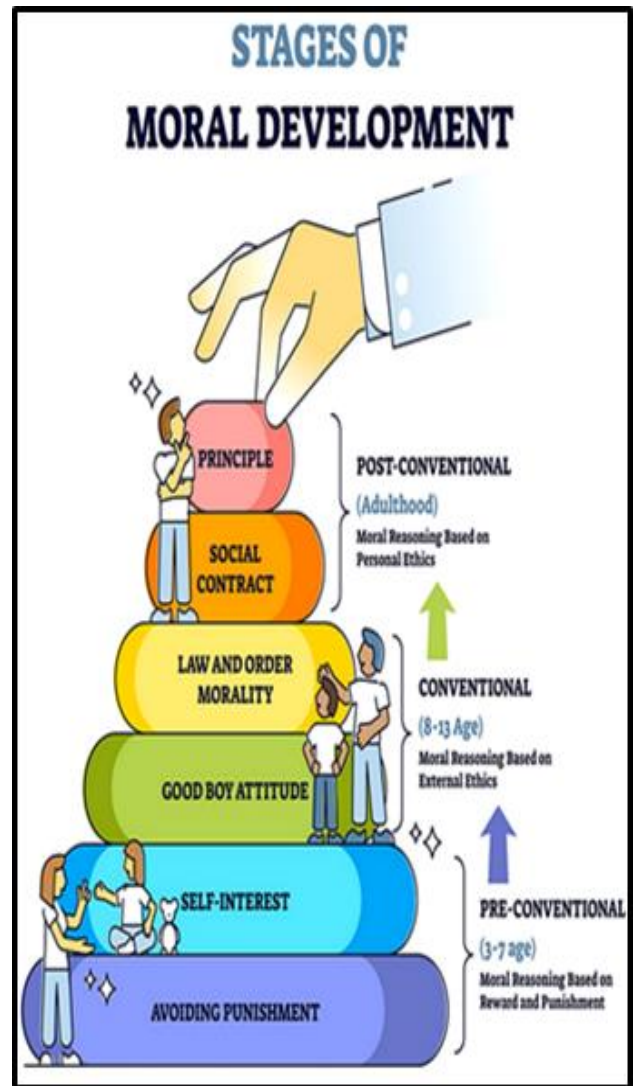
You start as a fragile, pure and bold infant / toddler and then start to grow and journey into the pre-teen stage: where she currently finds herself. However, in this vast spectrum she mentioned: "Mom, you are within the middle finger and grandfather is within the thumb."



My daughter stated that there always are unique hurdles and things to learn from an emotional, physical and mental perspective. Each one of life's pathways will not necessarily be easy. "Mamma, Ouma is nou in die hart, want sy het reeds die pad voltooi." This beautiful description from my daughter made one realise that the infirmities on each one's pathway in life can be guided through His Grace.

A few guidelines to support the counsellor, and to consider during counselling to understand someone's infirmity on the pathway of life are:

### 1. Kohlberg's Three Levels of Moral Development

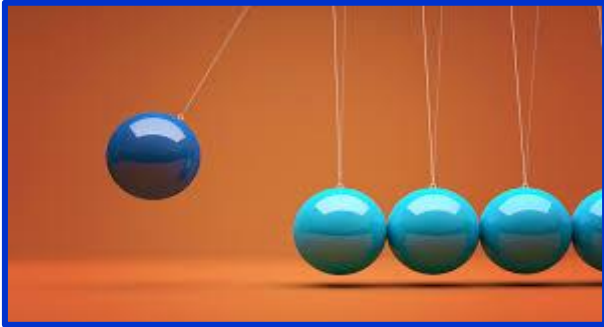


### 2. The Barrett Seven Stages of Psychological Development Model



### 3. Erikson's 8 Stages of Psychosocial Development

The spiritual perspective provides the ultimate guidance to re-establish the significance of the heartbeat or the swing of the pendulum: here everyone is unique in their infirmities and spiritual growth. Infirmities on our life pathway can either let us grow emotionally, let us rethink, our moral reaction and foremost guide us to God's Grace.



### 4. Fowler's seven primary stages of faith

According to J.W. Fowler (2020) there are seven primary stages of faith:

Stage 0 – Primal Undifferentiated Faith (Ages Birth-2)- This stage is very much like Erik Erikson's first stage of trust versus mistrust.

Stage 1 – "Intuitive-Projective" Faith (Ages 3-7). Children at this stage have acquired language and the ability to work with symbols to express thoughts.

Stage 2 – Mythic-Literal Faith (Ages 7-12). Children at this stage have a belief in justice and fairness in religious matters, a sense of reciprocity in the workings of the universe.

Stage 3 – "Synthetic-Conventional" Faith (Ages 12 to Adult). This stage is characterized by the identification of the adolescent/adult with a religious institution, belief system, or authority, and the growth of a personal religious or spiritual identity.

Stage 4 – "Individuative-Reflective Faith" (Ages Mid-Twenties to Late Thirties). This stage is often characterized by angst and struggle as the individual takes personal responsibility for her beliefs or feelings.

Stage 5 – "Conjunctive" Faith (Mid-Life Crisis). A person at this stage acknowledges paradoxes and the mysteries attendant on transcendent values.

Stage 6 – "Universalizing" Faith, or "Enlightenment". (Later Adulthood).

This stage is only rarely achieved by individuals. A person at this stage is not hemmed in by differences in religious or spiritual beliefs among people in the world but regards all beings as worthy of compassion and deep understanding.

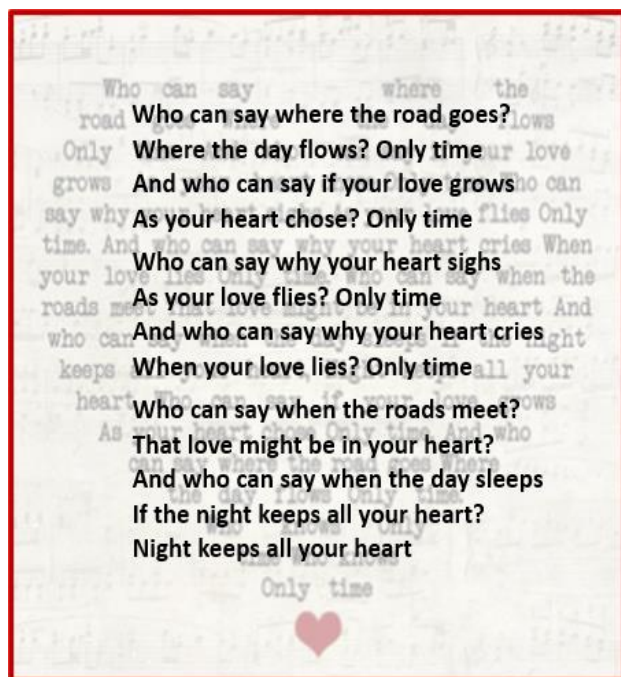


## Conclusion

When a cuckoo clock breaks, it stops working -- the clock runs too slow or too fast, or the pendulum does not swing properly. As I felt my world stop, when my mom and friend passed away last year September 2024, my pendulum started to slow down. My weights, my chains and pendulum, as well as the positioning on my life's pathway started to shift. Even though I have knowledge of many theories and even though I have guided many clients through trauma, this trauma was too close to home: my own clock (called life) needed repositioning on the wall- my pathway. It was not that one needed repair but needed to focus on entrusting one's whole self into God's Mercy and Hand, since one felt in total emotional disarray.

Slowly, yet surely, God (as the pendulum) started providing unconditional and sufficient Grace. God knew what was needed: calmness through the unbearable pain (chains) and He knows how to bring the uncertainties (weights) back into the serialism to strengthen His child.

Reading these lyrics from the song "Only Time" by Enya (2002), one realises His Grace for us:



The cuckoo clock will move precisely in the correct time or serialism when one realise that where the road flows or meet is God's Heart, thus His Hand and His Heavenly Kingdom. All of us, as depicted by the drawing by my daughter, needs to move towards His unfailing Heart; no matter the infirmities faced.

Nonetheless, this is not easy and takes faith and accepting support. Just like the story "The Cuckoo Clock" by Molesworth (1839-1921) where Griselda learned a lesson: "She dreamt that the cuckoo came once more; this time, he told her, to say 'good-bye.' "For you will not need me now," he said. "I leave you in good hands, Griselda. You have friends now who will understand you—friends who will help you

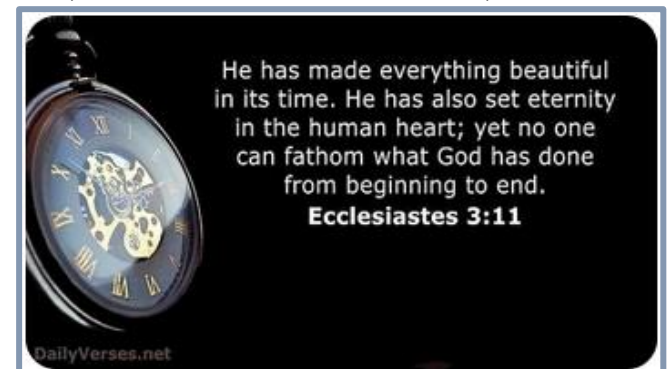
both to work and to play. Better friends than the mandarins, or the butterflies, or even than your faithful old cuckoo. And when Griselda tried to speak to him, to thank him for his goodness, to beg him still sometimes to come to see her, he gently fluttered away. "Cuckoo, cuckoo, cuckoo," he warbled; but somehow the last "cuckoo" sounded like "good-bye."



There will still be days of tribulations, yet we can always know that all is in God's Hand and that He will never leave us. His 'cuckoo' will never be a final good-bye. His 'cuckoo' always guides us on His pathway with unfailing hope.

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Saul McLeod, PhD  
Editor-in-Chief for Simply Psychology BSc (Hons) Psychology, MRes, PhD, University of Manchester Molesworth (1839-1921). The Cuckoo Clock. Illustrated by Walter Crane, 1845-1915. London: Macmillan and Co., 1893. ■



## From Police Captain and Detective to Trauma Counsellor

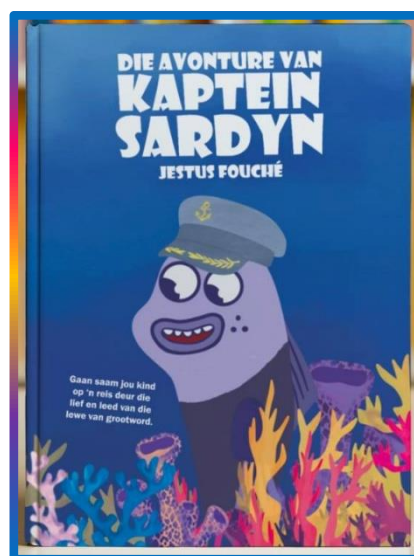
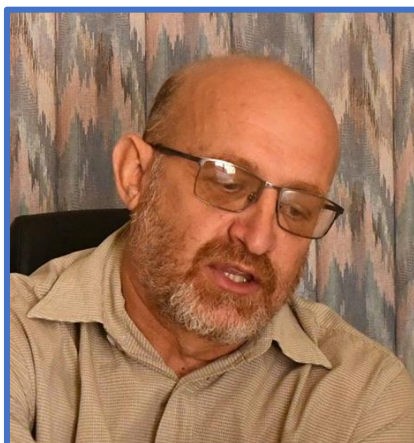
Compiled by Ilse Grünewald

At the age of 55 Jestus Fouché decided to leave his job as captain and detective in the SAPS to become a full-time trauma counsellor.

Jestus spent 35 years in the Police Service, 21 as a detective. He saw and experienced events very few of us can even begin to imagine. He was actively involved in police investigations (homicides, rapes, house and business break-ins, serial murders and rapes) and crime scenes. Many perpetrators who had committed some of the most atrocious crimes were successfully arrested and sentenced because of his diligence and commitment.

Despite having experienced the worst sides of humanity, Jestus has always had a soft spot for people. That is what drove him to study while serving as a dedicated police officer. He obtained degrees in Psychology (Honours and Masters), Criminology (Honours), and Education and Theology. In 1993 he officially started his new vocation as a Trauma Counsellor.

Jestus' first-hand knowledge of the criminal justice system and of the trauma experienced by victims of crime brings a new



Writing poems provides Jestus with a safe space where he can contemplate life. His experiences as SAPS Child Protection Investigative Officer, Police Captain and Detective form the basis of his poetry collection "Monsters: My Stories Deur Gedigte". The poems contained in this collection are based on true stories. There are plans in the pipeline to adapt the book into a stage production that will be brought to art festivals, like *Aardklop*.

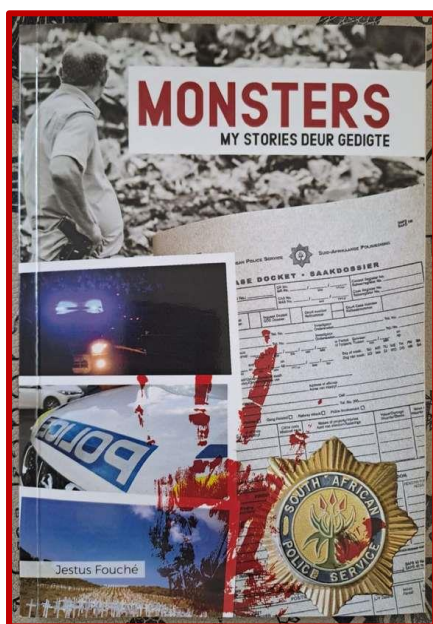
The colourfully illustrated (by Karleine van Wyk) and educational Afrikaans storybook "Die Avonture van Kaptein Sardyn" was written by Jestus specifically for 7- to 10-year-olds. The stories should be read with a parent or other adult so that meaningful conversations can naturally follow from the matters and life lessons that are addressed in every story.

I ordered one of these books for my 19-month-old grandson and will definitely make use of this book to teach him about the challenges and joys of growing up when he is a little older. I like that every story is con-

cluded with practical advice. My grandchild is already enjoying paging through the thick pages with the vibrant drawings and playing with the Kaptein Sardyn soft toy that accompanied the book.

Jestus' plans for the future include writing a book about his experiences in the SAPS.

You can order Jestus' books by writing to him at [jestusfouche20@gmail.com](mailto:jestusfouche20@gmail.com) or by calling/whatsapp-ing him on 083 439 0697.



dimension to his counselling. As trauma counsellor he assists individuals who had experienced traumatic events, or a series of traumatic incidents.

His goal is to help every victim to process whatever he or she had gone through so that he or she can continue with their lives in a healthy and productive manner.

Jestus was diagnosed with a brain tumour in 2020 and writing poems was one way of dealing with this health crisis. His first poem "Ongenooid Gas" is about this brain tumour. Jestus has since completely recovered.



## Unlocking locked doors through prayer and fasting

By Dr L.J Rambau

**M**any people do not receive positive answers for their prayers due to a lack of knowledge. Therefore, they wonder as to why they do not see what they have prayed for and just keep on praying in vain. It's not necessarily about how long you pray. However, it's about knowing how to touch God's heart. Bear in mind that God is not impressed by your emotional display or prolonged prayer and fasting. However, He examines our hearts first. If your motive for praying and fasting is to impress people or to receive the answers for your prayers from God to oppress other people, then God won't answer such prayers. It's important to know and to adhere to proven methods before praying and fasting.

The following is a useful procedure you may follow before embarking on a protracted time of prayer and fasting:

- Ask God to guide you regarding the place where you must have intimate fellowship with Him.
- Drink lots of water to prepare your body for prayer and fasting.
- Forgive those who hurt you knowingly and unknowingly.
- Forgive yourself for your past mistakes.
- Let your immediate family members and those who are close to you know about your intention to embark on protracted prayer and fasting so that they may encourage you and intercede in your wilderness.
- Ask God to forgive you of your sins so that He can pay attention to your prayers and thank Him for having forgiven you your sins.
- Finally, declare your dependence on the shed blood of Jesus of Nazareth and on the power of the Holy Spirit.

If you're ageing, it is advisable to seek medical advice before embarking on a protracted prayer and fasting. For your prayers to become effective, ensure that you have a list of the things you want to pray to God for. Develop a prayer schedule and stick to it to avoid babbling and repeating yourself repeatedly. After following the above-mentioned procedure, rest assured that God will answer your prayers. All you may need to do is to patiently wait for His perfect time while thanking and praising Him.

### Reasons for prayer

- To have an intimate relationship with God.
- To renew their bodies.
- To seek God's guidance.
- To seek God's guidance concerning assignments on earth.
- To stand in the gap and intercede for loved ones who are bound by the evil one.



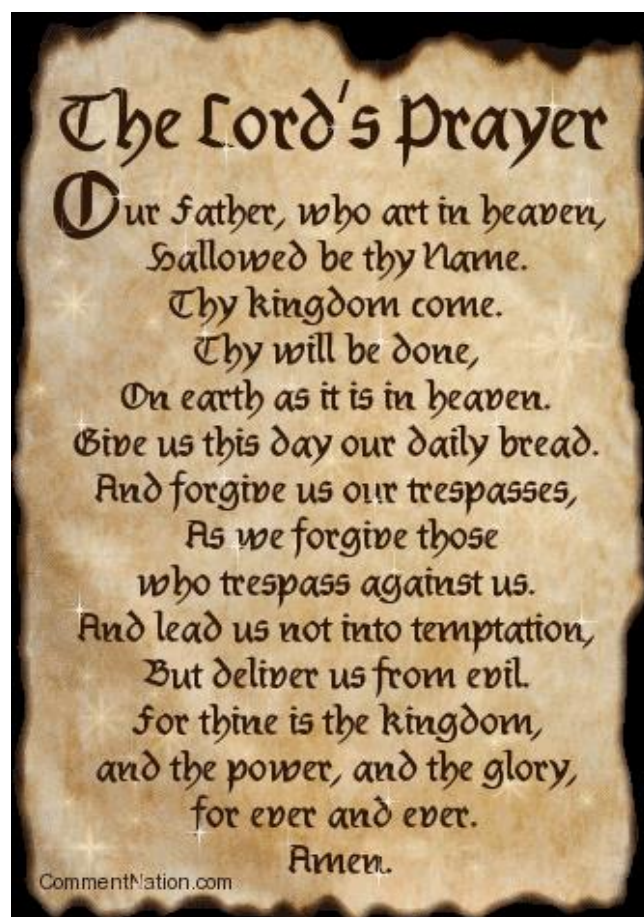
### How to approach God in fasting and praying

There are scriptural procedures to follow when approaching God in prayer and fasting. You can't approach God unplanned.

The following passages display how to approach God so that He can pay attention to our prayers: Ps 100:1-5; Psalm 95:2; Revelation 22:14; John 4:24; Jeremiah 33:11; Psalm 145:21; 2 Jude 1:24 -25

### Things to consider in fasting and praying

#### The Lord's Prayer, Mathew: 6:5-8



#### Giving thanks to God

We must commit ourselves to giving thanks to God as King David did in Psalm 9:1. When you give thanks to God, you are:

- Casting all your challenges to Him and acknowledging His presence.
- Grateful for all the things He is doing in your life.
- You are surrendering to God.

I discovered that when I am traumatized and overwhelmed and in need of God's hands to touch me, when I pray earnestly, He listens to me, and I become grateful.

When I worship in the spirit and give thanks to Him, He grants me the desires of my heart.

Adopting the above-mentioned approach will cause you to experience His presence in a unique way. In addition, you will flow in the spirit and experience more revelations from God.

### Praying a balanced prayer

Praying a balanced prayer means including all forms of prayer formats during prayer and fasting. During prayer and fasting, we must yield to the guidance of the Holy Spirit because He is the one who will guide us to the appropriate prayer format which will produce the desired results. Being emotional during prayer is counter-productive because God is moved by faith and not by human emotions. The following are some of the useful prayer formats:

#### Supplication or Petition

The passage hereinafter encourages us to ask God whatever we want. Since God is faithful, He will grant us what we pray for and ask in the Name of Jesus as long as our motives are not based on greed or selfishness (Luke 11:9-11).

#### Confession of sins

It is pivotal to acknowledge our sins or iniquities whenever we miss God's standard of holiness. During the dispensation of the Mosaic Law by the inspiration of the Holy Spirit, King David committed himself to confessing his sins by saying, "... *"I will confess my transgressions to the LORD," and you forgave the iniquity of my sin.*" (Psalm 32:5).

#### Meditating on God's word

Meditating on God's Word will lead us to a deeper relationship with Him. It also helps us to understand the



word of God and to apply its truth. Through meditation, God's Word can be committed to our memories

with relative ease. Moreover, when you meditate on the Word of God, you get more revelations. As the prophet Jeremiah, once proclaimed (Jeremiah 15:16).

It is advisable to base our faith on an appropriate scripture during prayer. For example, when we face hardships and are anxious, Psalm 46:10 may be relevant: *"Be still and know that I am God"*.

Meditating on God's word makes it possible for us to be peaceful during a furious storm because you will rest in

God's ability to calm the storm. It will cause us to experience peace that surpasses all understanding. It will reveal to us that all things work together for the good of those who love God and called according to His purpose (Romans 8:28).

### Three types of fasting and praying

#### Absolute fast

Absolute prayer is a prayer without drinking water for almost three days. It is a prayer of communion with God the Father. It is not advisable to engage in absolute fast unless one is led by the Holy Spirit. Continual Bible study, meditation, praying softly in the Spirit and boldly declaring God's promises should be prioritized. At this juncture,

God's priorities become our priorities based on the following passage: John 5:19 *"Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise"* (John 14:10-14).

Inspired by the Holy Spirit and congruent to the abovementioned attitude of Jesus of Nazareth, the Apostle Paul proclaimed, *"I can do all things through him who strengthens me."* (Philippians 4:13).

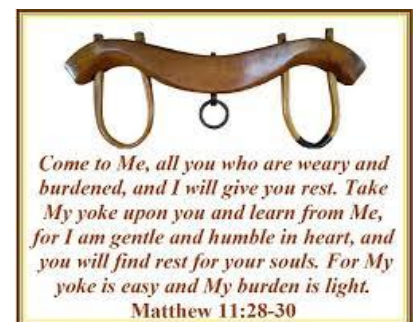
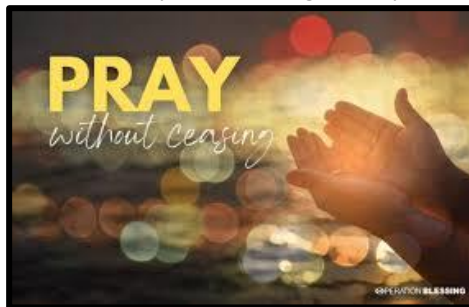
Since prayer and fasting is a spiritual warfare, fear must not be entertained. No one can win any spiritual battle in a state of fear, hence the following exhortation from the Father: Whenever we feel lonely and weak, we need to know that the Holy Spirit is always available to uphold. He will always provide us with the strength and courage we need. So that we can face our challenges without fear of unknown. Because He loves us (Isaiah 41:10).

We can find solace and comfort in the abovementioned promise as we transverse tough spiritual terrains.

The abovementioned passage highlights God's mercies and faithfulness. Each morning brings a fresh dose of His love reminding us that no matter how dry we may feel; His love and His mercies are renewed daily. We have all the reasons to praise Him and to worship Him always because of His steadfast love, mercies and His faithfulness. If we are faithless, he remains faithful— for he cannot deny himself (2 Timothy 2:13).

Even when we struggle with our faith, God's faithfulness remains intact. He cannot go against His nature. His nature (faithfulness) should assure us that God

holds us close to Himself even in our weakest moments.



We can lean on His faithfulness, knowing that He understands our struggles. Whether you are in the spiritual wilderness or simply lost, Christ has a standing invitation for you in Matthew 11:28-30.



### Normal fast

A normal fast is a period of separating yourself from all activities, including food, as led by the Holy Spirit for a period of forty days and forty nights having intimate fellowship with God and seeking guidance and direction during difficult times. Bear in mind that when you are in the wilderness, the devil may come and deceive or tempt you. Therefore, if you are not led by the Spirit, you may not be able to complete your fast. However, if you are led by the Spirit of God, you will as Jesus of Nazareth did in Mathew 4:1-11.

### Partial fast

Although contemporary Christians use the Daniel fast as a type of a fast, Daniel and his three friends ate only vegetables for ten days as a diet to look healthy and handsome. Regardless of the prayer and fasting type you have been led by the Holy Spirit, pray for the items highlighted in the following chapters. (Daniel 1:12-13) Pray for people in hospital – the sick



Spirit guides faithful intercessors to intercede for the sick. Before you intercede for the sick, it is advisable to

When you are in a state of weakness, especially in hospital, you need someone to intercede for you for your healing and deliverance. Therefore, the Holy

meditate on the following scriptures to boost your faith: Exodus 15:26; Isaiah 53:4-5; Psalm 103:2-3; Matthew 8:17; Acts 10:38; 1Peter 2:24

### 1. A Prayer for Healing and recovery

If you need healing and recovery from the Lord, meditate on the abovementioned passages from the Holy Bible. You may also find encouragement and comfort in the following passages: Isaiah 41:10; Psalm 147:3; Proverbs 17:22; Hebrews 4:16; Philipians 4:13.

You may also meditate on the abovementioned passages to boost your faith before you intercede for the sick in hospitals. Declare the abovementioned passages during intercession as the Spirit leads. Empathy is very important when you are interceding for the sick. When you put yourself in someone's shoes, you will pray for that person as if you were praying for your child or yourself. Conclude your intercession by declaring that they are healed, in Jesus' Name. Thereafter you may intercede in tongues for about 15 minutes, declaring the blood of Jesus over them. Note that the abovementioned passages from the Bible are not exhaustive. There are other related passages which you may find useful for the abovementioned group of people.

If you know the people you are interceding for, it is advisable to give them the abovementioned healing scriptures and to encourage them to confess all them or their selected scriptures daily regardless of how they may be feeling.

### A Prayer for the Terminally ill

If you must physically pray for the terminally ill in hospital, you may need to be tactful because they usually feel hopeless. It is advisable to infuse them with hope first or the desire to live before laying hands on them and praying for them. The following passages can assist you to achieve the above-mentioned objective: Psalm 139:13-14; Psalm 139:16; Matthew 6:27.

### Pray for all Christian workers

#### Pray for the workers to love each other

Often people hate or kill one another at work due to selfishness and competition. It is our responsibility as intercessors to prevent the abovementioned more especially in the workplaces by:

- Confessing the Word of God which is the sword of the Spirit.
- Praying continually in the Spirit. Pray for the workers to love each other. We need to love one another based on the following passages: John 13:34-35; 1John 4:11; 1Peter 4:8; Romans 12:10



Pray quoting the above-mentioned scriptures, it is going to have a spiritual impact on those people. God's love will affect them supernaturally. 1 Cor 13:1-13 portrays the significance of love.

### Pray for unity Among Christian Workers

The following are some of the passages from the Holy Bible, which displays that God delights in the unity of His people: Ps 133:1-3; 26 2Chronicles; 30:12 John 17:22-23.

The following passages showcase that God also wants His children to live in peace with each other and with everyone else, regardless of their cultures, social status and standard of education: Romans 14:19; Rom 12:18

### Pray for leaders

Lord, bless the leaders of our world. Grant them wisdom and compassion as they make decisions. May they seek justice, peace, and the well-being of all people, guided by your principles of love and mercy.  
In Jesus' Name, Amen.

Often our leaders, Christians or circular are traumatized and overwhelmed due to the challenging nature of their jobs. The following passages would be useful in interceding for them: 1Tim 2:1-2.

It is very important to pray for our leaders, including government officials, rulers, and those in positions of authority so that God may guide them to make the right decisions. When our leaders make God's inspired decisions, there shall always be peace and stability in our country.

When we pray for our leaders to work as a team, God will enable them to work together for our common good. When you pray for others, you demonstrate that you are unselfish and for that God will bless you. God pays attention to unselfish prayers. On the other hand, He ignores prayers which are inspired by greed and wicked motives.

### Pray for a team spirit among the leaders

If we pray for our leaders to work as a team, nothing will be difficult for them (Ecclesiastes 4:9-10).

When we pray for our leaders to work as a team, God will enable them to work together for our common good. When you pray for others, you demonstrate that you are unselfish and for that God will bless you. God pays attention to unselfish prayers. On the other hand, He ignores prayers which are inspired by greed and wicked motives.

### Remember the youth

Remember to encourage the youth. Our youths are facing enormous social ills such as high unemployment rate, drug and alcohol abuse, and teenage pregnancies. Christian leaders and parents must prioritize the ministry of encouraging the youth, more especially at schools where the most of them converge, weekly. The following are some of the passages that can be useful in encouraging

the youth: Joshua 1:9; 1Timothy 4:12; Psalm 119:9; Proverbs 1:7; Proverbs 9:10; Proverbs 4:7 (HCSB); Proverbs 13:20

- Remember to train the youth: Christian leaders and parents in general have a God-given responsibility to train the youth on how to conduct themselves according to the Word of God. The best way to do this is through modelling as per the passage hereunder: Philippians 4:8.

If you want your children to pray, let them first see and hear you pray.



The same applies to Christian leaders, if we sit down during praise and worship, the youth may conclude that praise and worship is not so important. If we want the youth to tithe and to give offerings cheerfully, let them first see you as a leader or parent doing it cheerfully. "Pushing the Word of God down their throats", while doing the opposite will not work.

- Remember to pray for the youth.

It is important to intercede for everyone, but interceding for the youth is crucial because they are the future of any nation. The following passages display biblical examples of servants of God who interceded for the youth: Job 1:4-5; Colossians 4:12; 1Timothy 2:1

### Some symptoms of prolonged prayer and fasting

Change in blood pressure, diarrhoea, difficulty in concentrating, dizziness, dry mouth and unpleasant breath, forgetfulness, headache, migraine, hypertension, insomnia, no appetite, general body malaise, blurred vision, fatigue, weakness.

Over and above the abovementioned difficulties, some people will cooperate with the devil to fight you, especially those who are close to you. For example, your spouse, your children and your close friends may start to mistreat you. The reason why people fight you during fasting and prayer is because the devil sees the light at the end of the tunnel. He uses people to distract you from receiving your reward from your Father who is in Heaven.

Often when you are about to receive something big, the devil will shift your focus and make you feel unwanted. The moment you feel unwanted, the possibility of losing your temper and bearing grudges is very high. If you lose



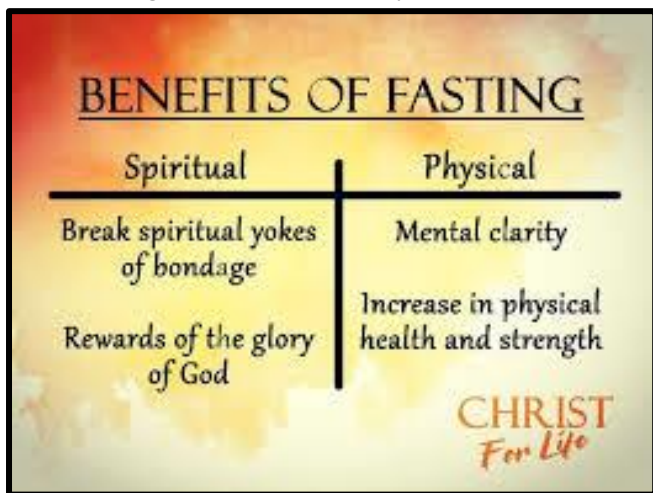
your temper and become angry, the devil will take advantage of your emotional state and distract your focus on God’s love and faithfulness so that you may not receive answers for your prayers and intercessions.

It is evidently costly to embark on prolonged prayer and fasting. Therefore, you need to have heard God before you embark on a prolonged period of prayer and fasting as Jesus of Nazareth did. Only then will the Holy Spirit carry you through it all.

**The benefits of praying and fasting**

Although the forgoing chapter highlighted some of the negative consequences of prolonged prayer and fasting, the following are the benefits:

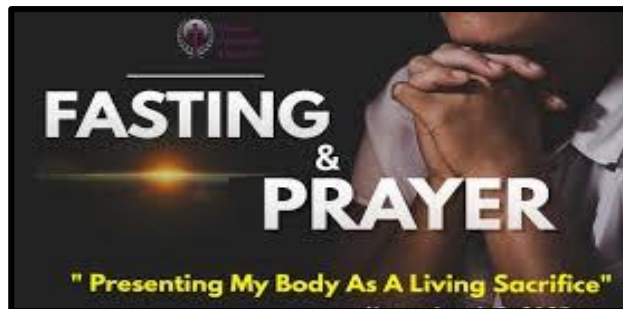
- Blood sugar regulation.
- Delay the aging cells.
- Help lose weight.
- Helps with muscles development.
- Attracts favour with men and connects us with our destiny helpers.
- Makes obedience to God’s instructions easier.
- Subjects our bodies to our spirits.
- Makes us sensitive to the will of God.
- Provides breakthroughs and results in a successful life.
- Enables us to yield to the anointing and to flow in the anointing when ministering to those who need deliverance and healing.
- Helps us to prioritize the plan of God for our lives.
- Helps us to sustain peace with God.
- Invites God’s presence in our lives.
- Opens doors of blessings in abundance.
- Regulates blood pressure and Cholesterol.
- Strengthens our relationship with God.



*This is an abridged version of the article. Request the full article from Dr Rambau at [julietrambau@gmail.com](mailto:julietrambau@gmail.com)*

It has been shown to help the immune system function better by lowering inflammation and reducing oxidative stress. It has been shown to help the immune system

function better by lowering inflammation and reducing oxidative stress.



**Conclusion**

As already alluded to, prayer and fasting is not something you can wake up in the morning and say that I want to pray and fast for forty days, as it is very challenging. When the Holy Spirit leads you to a protracted prayer and fasting, you must understand that you are waging a spiritual war against the kingdom of darkness and its agents. Therefore, you must make sure that you wear the full Armour of God according to Ephesians 6:10-17.

The full armour of God will help you to resist in the evil day and to stand firm amidst all the challenges you may encounter in the future. When you wear the Armor of God, you can safely minister healing and deliverance. To have successful prayer and fasting, it is advisable (add to) write down your prayer items, scriptures which are relevant to your prayer items, your daily declarations. It would also be beneficial to develop a prayer timetable.

**AUTHOR’S PERSONAL TESTIMONY**

Dr. Julia Rambau started her prayer and fasting over a period of forty days and forty nights from the year 2014 to the year 2015, in succession, seeking God’s face. Thereafter, prayer and fasting became part and parcel of her prayer life. According to Dr. Rambau, prayer and fasting are inseparable. Initially, Dr. Rambau was led by the Spirit of God to the wilderness to pray and fast for the abovementioned period to spiritually deal with the enormous challenges she was facing. During the abovementioned period, she had an encounter with God, which inspired her to frequently engage in prayer and fasting from 2016 to date.

**ABOUT THE AUTHOR**

Dr. Julia is grounded and rooted to the word of God and nothing else. God called her in 2003 after she lost her husband. Her husband passed on in a road accident in the year 2001. Before her husband’s death, she experienced a near death experience in the year 1999 while in hospital. Her detailed testimony is in her book titled, “The Global Outbreak of Covid-19”.

Stay focused even if the storm is raging right now because God will see you through.

To have successful fasting and praying, you must write down your Goals, schedule, and type of prayers.

## Building Children's Identity on the Rock

By Jozine Botha

**P***Prism Kids: Building Children's Identity on the Rock* invites parents and caregivers to embark on the important journey of helping children discover their God-given identity.

Through practical guidelines and the Pastoral Parenting Plan, you will learn how to nurture and support a child's sense of self, affirming their worth and guiding them to embrace who they are in Christ. Children who experience dysfunctional parenting often develop false perceptions about themselves. These misconceptions can prevent them from seeing their true value in God's eyes.

By building their identity on God's truth, we help free them from the prison of false perceptions and guide them toward becoming the people they were always meant to be. Just as a prism takes light and reflects it in vibrant colours, so too are children-prism kids – designed to reflect the beauty of God's light in their lives. With love, support, and intentional guidance, we can help them discover the strength, dignity, and potential already within them.

This book will show you how to nurture your child's God-given identity — one that is rooted in Christ and resilient for life.

### Here's what you'll learn:

- How important your role is as a parent — not just in your child's development, but in God's plan for their life.
- How to use stories to grow your child's self-esteem, resilience, and sense of purpose.
- How to nurture your child's relationship with God so they can build their self-worth and purpose on a secure foundation.
- How to recognize and break cycles of dysfunction, like over-criticism, neglect, or inflicting emotional wounds, that might be shaping your child's self-image.
- Why respecting your child's voice, agency and autonomy matters, and how to build mutual respect in your relationship.
- How to guide your child toward healthy gender identity, body confidence, and spiritual maturity in line with biblical truth.
- How emotional regulation, predictable routines, and safe spaces help your child heal and grow.
- Why it's powerful to model humility, repentance, and vulnerability — and how doing this helps build trust.
- Practical ways you can help your child discover their spiritual gifts, live with purpose, and stay connected to God's calling for their life.

**Inside *Prism Kids*, you'll find a powerful set of tools to guide your parenting journey.**

**These include practical, easy-to-use tests such as the:**

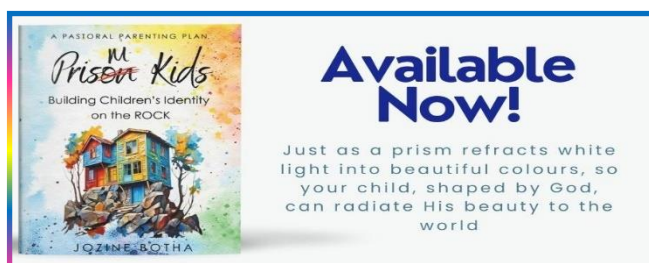
- Age-Based Bias & Adulthood Test for Parents: Reflect on how adulthood may affect your parenting style.



- Parent-Child Relationship Status Assessment: Check the emotional health and connection in your relationship with your child.
- Embodied Identity Health Check: Assess your child's view of their own bodies and self worth.
- Spiritual Gifts Test for Kids: Discover how God uniquely empowers your child.
- Rock Solid Identity Builder: A step-by-step guide to strengthen every layer of your child's identity in Christ.

### Who will benefit from reading this book:

This book is for parents, foster parents, and anyone who takes on a pastoral role in a child's life, especially a child who was exposed to dysfunctional parenting. Whether you are a caregiver, teacher, or mentor, if you are looking for ways to help children heal and build a healthy, Christ-centred identity, this book is for you.



*Prism Kids* is not only a valuable resource for parents, but also for counsellors who guide parents in their parenting journey. As a counsellor, I personally use the Pastoral Parenting Plan outlined in this book when providing parenting guidance. It offers a practical, Christ-centered framework that helps parents build their children's identity on a solid foundation.

*Prism Kids: Building Children's Identity on the Rock* is also not just another parenting book, it's a blueprint for building your child's identity on Christ.

Now available @

<https://willowtrading.zohocommerce.com/products/d662074c59/374425000008615064>

Also available on Amazon @ <https://a.co/d/OMtVfPQ>

*Prism kids* is also available at your local bookshop.

### About the author:

Jozine Botha serves as a pastor and counsellor at Prisma Church in Wonderboom, Pretoria. She has been happily married for seventeen years and is the proud mother of four children. Her family is her greatest blessing and daily inspiration. As a mother, she understands the profound impact of love, guidance, and affirmation in shaping a child's identity. This has fuelled her deep passion for helping children grow into who God created them to be—secure in their worth, confident in their purpose, and rooted in His truth. Jozine is especially devoted to walking alongside parents and caregivers, equipping them to nurture children's faith and self-worth in a world that often challenges their identity.

**CPSC CPD event:****Pastorale Evaluering van dr. Daniel Amen se 'The End of Mental Illness'****Kursusaanbieder: Prof Wentzel Coetzer****Prof Wentzel Coetzer holds**

- a DTh degree in New Testament
- a MA in Greek
- a PhD in Practical Theology
- 1977 to 1984: Lecturer at UNISA in New Testament
- 1985 to 2002: Full-time minister at the Dutch Reformed Church Garsfontein in Pretoria
- 2003 - : Extraordinary Professor in Practical Theology at the North-West University

**Prof Coetzer has published:**

- 22 articles in academic journals
- 35 books
- 6 e-books

**Prof Coetzer has compiled:**

- 63 manuals on Pastoral Counseling

**AGTERGROND VAN OUTEUR:**

**Dr Daniel G. Amen, bekende Christen-psigiater, spesialiseer op die gebied van breinskanderings.**

- Hy staan aan die hoof van die bekende Amen Klinieke in die VSA waar 'n multidissiplinêre benadering met die fokus op die mens in totaliteit gevolg word.
- In sy boek, *The End of Mental Illness*, beskryf hy die 4 areas wat deel uitmaak van hul holistiese benadering: die biologiese, psigologiese, sosiale en geestelike (pastorale) dimensies.
- Hy beklemtoon dat die fokus in behandeling veel meer op *brein-gesondheid* moet wees as op *geestesgesondheid*.
- Waar emosionele- en gedragsprobleme vroeër grootliks toegeskryf is aan psigologiese probleme, toon sy navorsing dat dit dikwels eerder verband hou met die fisiologie van die brein: iemand met 'n gesonde brein sal dus 'n veel kleiner risiko hê om met tipiese geestesgesondheidsprobleme gediagnoseer te word (bv. abnormale vrees, angs, woede, geweld, depressie, ens).

**KURSUS-INFORMASIE:****Datum:**

Dinsdag, 10 Junie 2025 om 09.00 – 13.00  
 Enigeen wat nie op 10 Junie die kursus kan bywoon nie, kan nogtans registreer om 'n skakel van die kursus op 'n later datum te ontvang.

**Koste:**

R275 pp (insluitend die aanbieding met sleutelnotas)

**Akkreditering:**

4x CPSC CPD-punte

**Formaat:**

Aanlyn via Zoom

**Volledige kursushandleiding te koop (opsioneel):**

R370 (R250 plus R120 vir koerier)

**Navrae:**

083 6600 409

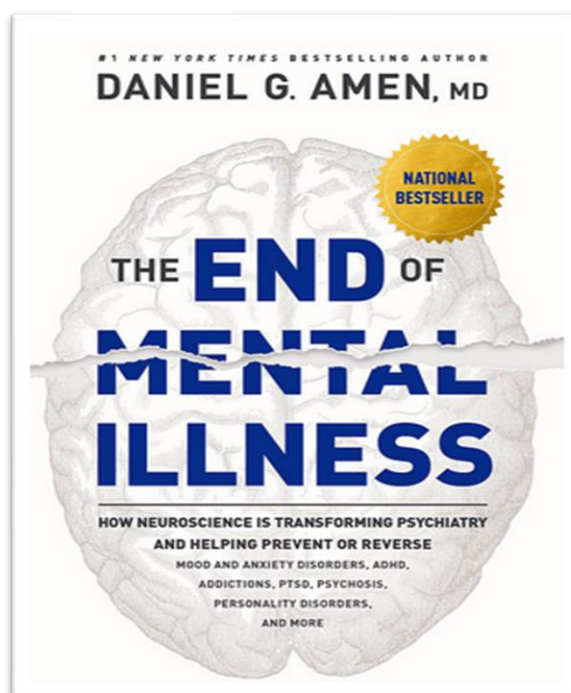
e-pos: [wentzelc@gmail.com](mailto:wentzelc@gmail.com)

**Bespreking:**

[https://docs.google.com/forms/d/e/1FAIpQLSc6Z\\_W0pXYWGKTVQE0P3bpcPziOCNQozLuusxQsp1gNOILGBwg/viewform](https://docs.google.com/forms/d/e/1FAIpQLSc6Z_W0pXYWGKTVQE0P3bpcPziOCNQozLuusxQsp1gNOILGBwg/viewform)

- Amen werk ten nouste saam met pastorale beraders -- die resultate van sy werk hou belangrike implikasies in t.o.v. die pastoraat in die breë.

**In hierdie kursus is die fokus op praktiese gevalle waar daar fenomenale deurbrake was rakende geestesiektes waarvoor daar vantevore geen antwoorde was nie.**



## ***Caring for perpetrators of sexual violence: A pastoral theological perspective***

### ***Defining sexual violence, possible causes, its impact, and risk factors***

**B**y Nkosiyezwe Muzothule Makhanya (MTh)

#### **Identification of Key Terms**

Sexual Violence, Sexual Violence Victims, Sexual Violence Perpetrators, Pastoral Care, Pastoral Counsellors.

#### **Introduction and Background**

As a church pastor, I have often observed that many worshippers seek counselling due to their challenges in their various walks of life. These challenges vary widely, ranging from difficulties with children coping with schoolwork to financial and marital problems, which can lead to harmful coping mechanisms such as substance abuse (Miranda & Van Nes 2020:np). Upon closer examination through narrative therapy, it frequently becomes evident that sexual violence is the underlying cause of many of these issues.

#### **The Impact of the Study**

Non-pastoral counselling disciplines, which contribute to efforts combating sexual violence, define it as follows: **Sexual violence is a form of sexual conduct that is considered a crime because it involves actions against a person without their consent, thereby violating their human rights** (Jelin 2012:343-345; Blandino et al. 2021:1-12). These non-consensual sexual acts include criminal offences such as rape, sexual abuse, sexual assault, and sexual harassment (Augustyn et al. 2024:1-32; Ferragut 2022:757-775; Quick & McFadyen 2017:286).

**The primary aim of this paper is to explore the church's understanding of sexual violence perpetration, its potential causes, impacts, and risk factors.**

This understanding will inform the church's role in contributing to combating sexual violence. Given the increasing prevalence of sexual violence in South Africa (Ajayi et al. 2021:7; Devries & Meinck 2018:367-368; Isilow: 2021:np), an examination of related literature indicates that considerable efforts have been made to empower counselling and pastoral care practices for victims of sexual violence (Rudolfsson & Tidefors 2015:453,463-467; Dlamini 2022:238-249; Kloti 2021:108-110).

**However, I identified a gap in empowering the pastoral care discipline to care for perpetrators of sexual violence.**



**I contend that if the church could offer pastoral care to perpetrators, it would significantly contribute to addressing the increasing rate of sexual violence.**

To address this gap, I conducted an empirical study to determine whether the church is willing and capable of contributing to the fight against sexual violence perpetration, particularly by providing pastoral care to perpetrators, in addition to its prophetic responsibility.

#### **Research Methodology**

This article is derived from the main research paper, which is part of a larger dissertation grounded in an interpretive research paradigm based on Osmer's (2008) theological interpretation theory. Osmer's (2008:4-175) theory comprises four tasks:

- the descriptive-empirical task (what is happening),
- the interpretive task (why is it happening),
- the normative task (what should happen), and
- the pragmatic task (how should we respond)

**This paper engages explicitly with the first two tasks: the descriptive-empirical and interpretive tasks.** The other two tasks will be discussed in separate publications.

The research design was qualitative, utilising data collected through observations, interviews, and literature review. Four pastors participated in interviews for this study, two from Protestant (mainline) churches and two from Pentecostal churches. The participants responded to a central question:

***"How do faith communities respond to known and unknown perpetrators of sexual abuse or violence?"***

Probing questions were posed to assess the church's understanding of sexual violence, identify perpetrators, and examine the behavioural causes behind such violence.

#### **Results**

The study revealed that, in its efforts to combat sexual violence, the church has not sufficiently invested in formulating teachings and prophetic messages that encourage perpetrators to voluntarily come forward for counselling after receiving such teachings. Furthermore, it became evident that the church is uncertain whether perpetrators are fully aware of the consequences of their actions. **This lack of awareness results in limiting the church's ability to help perpetrators of sexual violence**

**By focusing on both the victims and perpetrators of sexual violence, the church can contribute more effectively to combating sexual violence and fostering a more just and healing society.**

who may be present within the congregation or the surrounding society.

The research further highlighted that the church has focused primarily on providing care for victims of sexual violence, with minimal efforts dedicated to helping perpetrators restore their character and behaviour. **There is a clear gap in pastoral practice regarding the development of non-judgmental prophetic messages that encourage perpetrators to seek counselling and receive care when they come forward.** This gap in the church's ministry undermines the church's potential to address sexual violence holistically.

### Recommendations

**Based on the findings of this study, I recommend the following steps to help the church address this issue:**

#### **Firstly, Development of Training Programs and Research Initiatives:**

Churches should develop training programs and research initiatives to help local churches better understand what sexual violence perpetration is. This understanding will assist the church in formulating teachings and prophetic messages that will make it easier for a perpetrator to voluntarily come forward and request pastoral counselling to combat this behaviour.

#### **Secondly, Dissemination of Research Findings:**

Church researchers or pastoral counselling experts in the field of sexual violence should share the results of their findings on public platforms such as community radio stations and local newspapers. This would increase awareness and encourage wider community involvement in addressing sexual violence.

#### **Thirdly, empowerment of Local Churches:**

Local churches should be empowered with knowledge and skills to assist perpetrators of sexual violence. They should also be guided in screening care seekers to refer them to trained professionals for expert pastoral care. This care will aid in the restoration of the perpetrator's character, promote personal accountability, encourage repentance, and facilitate reintegration into society and family structures without compromising community safety.

**By focusing on both the victims and perpetrators of sexual violence, the church can contribute more effectively to combating sexual violence and fostering a more just and healing society.**

### Conclusion

The church is one of the institutions that play a vital role in addressing the issue of sexual violence in society. While much attention has been given to the care of victims, **there is an urgent need to develop programs that offer restorative care to perpetrators.**

### Orcid reference

<https://orcid.org/0000-0002-2436-9318>

**By providing pastoral care that emphasises transformation, accountability, and reintegration, the church can actively contribute to combating sexual violence and promote healing within the church community and society at large.**

### NOTE:

This article is an extract from Mr Makhanya's main article:

*Caring for perpetrators of sexual violence: A pastoral theological perspective, defining sexual violence, possible causes, its impact, and risk factors, which in the process of being published.*

A further extract will follow in the next issue of CPSC Notes.

\* In 1995 **Rev. Nkosiyezwe M Makhanya (Nkosi)** qualified as an Engineering Surveyor. (National Diploma: Survey).

\* In 2010 he further qualified as a Town Planner. (Bachelor of Spatial Planning; Honores).

\* From 1995 to 2012 he worked for Electricity distribution and various Telecommunication companies as a Land Use Specialist and Manager.

\* In 2008 he started as a Church coordinator which led to church pastorate. He received various in-house pastoral training from the church where he practiced.

\* In 2021 he started an academic journey in Theology at the University of the Free State.

Rev. Makhanya holds the following Theology qualifications:

- Advanced Diploma (Theology) (Cum Laude)
- Bachelor of Practical Theology (Honores)
- Master's Degree in Practical Theology (Cum Laude)

Presently, Rev. Makhanya is pursuing a PhD in Practical Theology at the University of The Free State.

Rev. Makhanya leads a Ministry (International Worship Centre), based in Bloemfontein where he practices as a pastor, counsellor and marriage officer.

Nkosi Makhanya is 51 years old and has been married to Pastor Kgomotso Makhanya for 27 years. They have been blessed with 3 children – one son and two daughters.

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## SAQA's Verification of National Qualifications

**The South African Qualifications Authority (SAQA) is responsible for safeguarding the quality and integrity of the nation's qualifications.**

SAQA is the custodian of the National Qualifications Framework (NQF) and oversees its further development and implementation.

The NQF is a comprehensive system approved by the Minister of Higher Education and Training for the classification, registration, publication and articulation of quality-assured national qualifications and part qualifications.

The objectives of the NQF are designed to contribute to the full personal development of each learner and the social and economic development of the nation at large.

### The importance of SAQA's Verification of National Qualifications

SAQA's sole legal mandate, derived from the National Qualifications Framework Act 67 of 2008 (as amended), empowers it to authenticate and compare qualifications.

SAQA's verification services empower employers and institutions to confidently engage with authentic qualifications. By proactively verifying qualifications, employers and institutions send a clear message that fraudulent qualifications will not be tolerated.

SAQA encourages employers and institutions to verify every qualification presented to them. Checking with SAQA before hiring or enrolling a student is essential to confirm the candidate's credentials and ensure they are being truthful and have integrity.

- Enrolling at a registered institution guarantees students a quality education that prepares them for career advancement and mobility within education, training, and employment.
- A qualification from an unrecognised or fraudulent institution, or worse, a fabricated claim of education, offers no such assurance. Instead of representing genuine knowledge and skills, such a "qualification" is worthless.

### SAQA performs evidence-based verification, adhering to the definition of authenticity, by verifying qualifications using factual evidence from reliable sources.

SAQA is mandated to establish and maintain separate registers of misrepresented or fraudulent qualifications and part-qualifications. These registers allow us to systematically record and report instances of qualification misrepresentation.

SAQA implements minimum criteria from the NQF. The qualification or part-qualification presented for verification must be authentic in that it is:

- registered on the NQF,
- offered by a registered, established, declared or merged and accredited education institution or skills development provider in terms of this Act or any other applicable law, and
- lawfully obtained.

Source: SAQA National Verification booklet, dated 25 March 2025.

## Continuing Professional Development (CPD)

Professional counsellors may only offer services (within their specific scope of practice) for which they have been adequately educated and trained, as well as sufficiently experienced. **The CPSC Greyscale Scope of Practice table** fully describes the level and range of services a person may offer per designation.

The UK National Counselling Society defines CPD as a range of learning activities through which professional counsellors grow and develop throughout their careers to ensure that they retain their ability to practise safely, ethically, and legally within their evolving scope of practice.

Continuing professional development is an ethical imperative for CPSC Designated Affiliates for meeting the standards of the professional body ACRP, and the South African Qualifications Authority (SAQA).

The systematic improvement and broadening of competence, knowledge and skills will help ensure that CPSC Designated Affiliates have the necessary skills and capacity to practise.

Every counsellor should be taking responsibility for his/her own skills development by identifying his/her own needs/limitations, by attending training, and by committing to lifelong learning.

Successful professional development requires an understanding of your scope of practice, identifying your learning needs, and then completing the learning and development activities. The pastoral counsellor should also be open to sharing the learning experience within the wider community of practitioners.

It is important that all CPSC Designated Affiliates and “affiliates working towards a designation”, should stay in good standing with CPSC by earning 20 CPSC CPD points – of which three must be for Ethics, applicable Laws and Human Rights – annually.



CPSC CPD points can only be awarded if an affiliates' annual subscription is paid in full.



### Earning CPSC applicable CPD points

Earn the annual 20 CPSC CPD points as follows:

- \* Attending CPSC CPD registered activities (courses, workshops, webinars, seminars, conferences, etc.).
- \* Writing articles for the quarterly newsletter, the CPSC Notes. Published articles are worth 5 CPSC CPD points.
- \* Doing book reviews for the quarterly newsletter CPSC Notes.
- \* Being enrolled for further study in pastoral counselling at an accredited training institution.
- \* Presenters and developers of courses, conferences, webinars, workshops, etc. can also earn CPSC CPD points if the courses had been evaluated by the CPSC CPD Evaluation Committee.
- \* Regular supervision/feedback sessions at counselling centres can be listed to earn CPSC CPD points, provided the session is longer than an hour.
- \* Every 5 hours or more spent with a mentor or supervisor, with a maximum of 5 CPSC CPD points (25% of the annual points) can be earned per year. ■

Please contact Ilse at [admin@cpsc.org.za](mailto:admin@cpsc.org.za) for the specific guidelines for the above.

### Notification of CPD events

The CPSC Executive approved the placement of applicable CPD event advertisements in the CPSC Notes newsletter. This is indicated by the heading

***CPSC CPD Event***

## Advanced debriefing – a holistic approach

By Claus Dittmer

**Psychological debriefing is broadly defined as a set of procedures, including counselling and the giving of information, aimed at preventing psychological morbidity and aiding recovery after a traumatic event.**

Debriefing is generally applied within the first few days after a traumatic event, lasts one to three hours, and usually includes procedures that encourage and normalize emotional expression.

Some evidence about the ineffectiveness of debriefing has come from randomized trials that have used broad definitions of debriefing; thus, it might be that these findings have arisen because an inappropriate form of debriefing was used. There is little evidence to support current debriefing practices, and little is known about why debriefing might adversely affect recovery.



mainly on the areas in our lives that are affected by the trauma and try and address those areas specifically.

**The end goal is to have a unique goal for each client we see where their life is the focus and trying to get some kind of control back after a traumatic event.**

### Physical

**Everything starts on a physical level. Before we even react, there are chemical reactions happening in our bodies.**

When we experience trauma, this is the first area we are affected by. We might experience a lot of emotions and thoughts in this time, but that is not actually where it started. Trauma is one of the most exhausting things that we can put our bodies through, not just emotionally, but especially physically! Even more so,

**Trauma is an emotional response to witnessing or living through a psychologically overwhelming event that often alters an individual's ability to cope and function. Any situation that leaves you struggling with upsetting emotions and shatters your sense of security can result in traumatic stress.**

**Ahmed Zayed**

There is, however, a great need for an early intervention that is demonstrably effective after a trauma.

The author's approach to the debriefing process considers different areas in the person's life and allows them to guide the process with what they feel comfortable in sharing and taking on. The counsellor's role is to guide this process and make sure that all the areas are covered, but also to make sure that the process is not forced beyond what the client is comfortable with or what might further- or re-traumatize them.

### Trauma

#### What is trauma?

The American Psychological Association defines trauma as:

*"..an emotional response to a terrible event like an accident, crime, natural disaster, physical or emotional abuse, neglect, experiencing or witnessing violence, death of a loved one, war, and more. Immediately after the event, shock and denial are typical. Longer term reactions include unpredictable emotions, flashbacks, strained relationships, and even physical symptoms like headaches or nausea."*

Trauma in its most basic form can be seen as chaos and affects every part of our lives. Although there are different types and forms of trauma, we are going to focus

when our lives are in danger, whether directly or indirectly, survival becomes our focus. You can just think about the fight or flight responses (freeze, fawn and flop also) that we experience. This, however, does not mean that we don't experience emotions. Trauma survivors know first-hand that it can trigger a cascade of emotions, many of which can feel unpredictable and beyond our control.

**Studies has suggested that engaging in physical activity is associated with significant improvements in both physical and mental health, highlighting the positive relationship between physical activity and overall wellness.** This creates a positive cycle: improved physical and mental health fosters increased physical activity, which in turn reinforces better mental and physical health.

In order to effectively start working on our emotions and other areas, we need to improve our physical wellbeing until we are physically strong and well enough to be able to deal with the rest.

**Some debriefings might be provided directly after a traumatic event and others as a delayed debriefing (after 48 hours).** However, it is usually ideal to wait with emotional debriefing and not start within the first 48 hours. Where in this process would give the time and space for someone to rest and heal physically first. This means that a client needs to take the time to rest as much as they can, eat healthy foods and drink enough water. As we have seen, trauma causes structure to break, and



this is the first and most important thing to focus on getting control back.

## Emotional

**There are various forms of emotional processing, and they can vary significantly based on the model or approach we as counsellors prefer.** But emotional processing at the minimum involves 3 things, especially:

- What happened in the event?
- What is the event making me think of or feel?
- Do I want to feel this way?

**What happened in the event?**



As simple as this question might sound, it's an important place to start. A lot of times we are affected by a series of events that lead to something and only once we can pinpoint where the trauma is coming from can we start processing that event.

This question might also change significantly in the first couple of days after the trauma and it is therefore good to recap on this to see what the client places their focus on. A lot of times this focus also influences the rest of the emotional processing.

### What is the event making me think of, or feel?

This is the part where a lot of times we spend the most of our time with clients. It is also the part where we need to take the most caution as we can cause further harm.

It is not always necessary to dig but rather get a quick summary of what the trauma is doing to the client. We don't want them to be retraumatized, we simply want them to acknowledge their feelings. When someone can acknowledge their feelings, they can decide if they want to keep feeling that way or if they really feel that they can't deal with those emotions.

When someone is not ready to deal with the emotions, it is sometimes important to take a step back and make sure that physically they are coping, or even sometimes take a step forward and make sure the other areas of their lives are functional. There will be ample time to come back to this step and recap on feelings going forward.

### Do I want to feel this way?

I'm sure most of you are already thinking -- why would anyone want to feel any kind of negative feelings? And

the simple answer is that our emotions prepare us for behaviour. Our emotions guide us into action and help us to make certain decisions. These decisions are not always good though, and therefore this is an important question to ask.

*If we look at the example of someone that has lost a loved one. They feel sad about it. Do they want to feel happy about it? Probably not! They might prefer having the person they have lost with them, but the emotion of feeling sad is very valid and needed. Through this process our emotions guide us into a certain behaviour.*

Sometimes there really is a time where we don't want to feel certain feelings and we can therefore only do something about it or try and change it if we know how we have been feeling.

*An example can be of someone being harmed by someone else and they are feeling angry about the event. It's important to acknowledge this emotion, as ignoring it might lead to frustration later. A person without anger issues would attempt to find an outlet for those emotions.*

If we can recap on emotions preparing us for behaviour: it might be more important to accept a time and place for anger in ourselves and being able to do something about it later, rather than ignoring that emotion and it causing frustration where a lot of times we don't even know the source of it.

## Social

When we talk about social wellbeing in this context, we talk about our social setting and environment, rather than socialising.

Our social setting is extremely important when we process trauma as we usually find ourselves in some kind of social setting while processing trauma. All our previous traumas we were probably in one of our social settings. Whether it was at work, school, with family or friends or alone at home. The thing about trauma is that a lot of times things in our social settings do change as a direct result of the trauma. And sometimes that is OK. What we want to prevent, however, is that good things in our social settings change as an unrelated result of the chaos.

If the trauma is for instance caused by a specific person in our social setting, it makes sense that the relationship with that person will be affected by this event and therefore that part of our social setting will be compromised. But we don't want our other relationships to be influenced in the same way because of a possible bias created by the trauma.

It may be necessary for the client to set a goal for themselves in the near future where they make a time and effort to maintain their social setting. The goal is to ensure they still have access to the good social structures that are not directly related to the traumatic event. It may also be necessary to re-evaluate the social setting that has

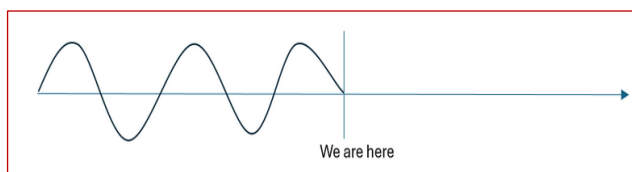


been directly affected by the traumatic event to ensure they are safe and are able to make necessary changes in this setting. This however would only be done at a later stage when the physical and emotional setting has been evaluated through some processing.

### Spiritual

Spirituality is one of the most unique settings that we can discuss as it will differ significantly for each person. Spirituality in trauma can almost be seen as the glue to the physical, emotional and social settings.

Spirituality is about what defines us and what gives our lives meaning. Although religion makes out the biggest part of our spirituality, we need to understand a bit about the wider context of finding meaning in our trauma. The easiest way is to envision this is on a timeline:



In the timeline we can see the ups and downs in the past. We can't go back and change these events, but we find ourselves in a certain place and time now all because of, and in spite of, these events happening. Therefore, these events have shaped us in a way; things might've been very different if even a small event would've had a different outcome.

We are who we are all because of certain events. Now that timeline goes on until it ends, the day we die. We can try and predict that time, but we have no certainty of it. The only certainty we have is the moment we find ourselves in right at this moment. When we look at the future we try and prepare ourselves and even plan for certain events. Looking at trauma we have that same plan, sometimes unknowingly, of how we want to see ourselves in light of the trauma.

Maybe even thinking that we want to think and feel differently about the trauma within a specific period of time. But the only way we can process it is by looking at the exact moment we find ourselves and looking at our specific needs in these areas.

- **Physically** – do I need to take time to rest before I take a further step

- Emotionally – do I need to talk to someone about my emotions and the effects of it
- Socially – am I spending enough time on my social setting and enjoying life with family and friends

### Religion

We need to understand the importance of processing trauma in each and every sector of our lives, including religion as a part of our spirituality. Let's take a look at some of the examples given in the Bible:

- The Lord is near the broken-hearted; he saves those crushed in spirit. -- Psalm 34:18 (CSB)
- This is my comfort in my affliction: Your promise has given me life. -- Psalm 119:50 (CSB)
- Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort. 4 He comforts us in all our affliction, so that we may be able to comfort those who are in any kind of affliction, through the comfort we ourselves receive from God. 5 For just as the sufferings of Christ overflow to us, so also through Christ our comfort overflows. -- 2 Corinthians 1:3-5 (CSB)
- Who can separate us from the love of Christ? Can affliction or distress or persecution or famine or nakedness or danger or sword? 36 As it is written: Because of you we are being put to death all day long; we are counted as sheep to be slaughtered. 37 No, in all these things we are more than conquerors through him who loved us. 38 For I am persuaded that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord. -- Romans 8:35-39 (CSB)



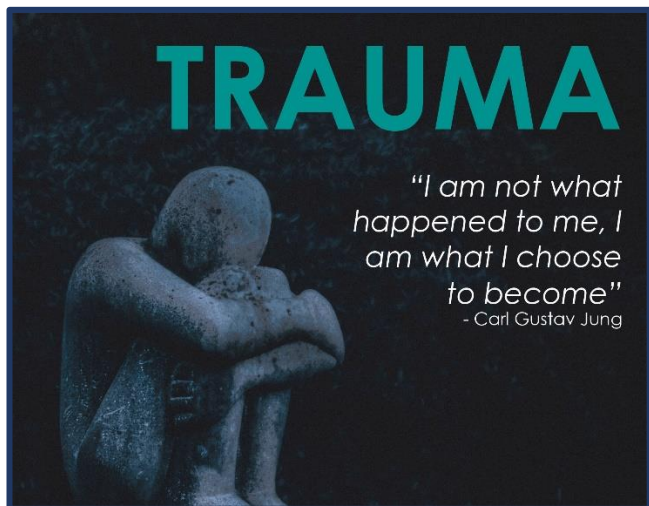
- keeping our eyes on Jesus, the pioneer and perfecter of our faith. For the joy that lay before him, he endured the cross, despising the shame, and sat down at the right hand of the throne of God. 3 For consider him who endured such hostility from sinners against himself, so

that you won't grow weary and give up. -- Hebrews 12:2-3 (CSB)

These are but a few examples of what we learn about trauma in the Bible. Although there are many examples of how we can overcome trauma (and other afflictions) physically, emotionally, socially and spiritually, there is a message that echoes: **this is not the end**. Through our faith we can endure, we can keep on hoping and we can trust that He will triumph.

**Conclusions**

Clients won't always be with their counsellor when processing these areas and they need to understand what and how to work on those areas. Discuss these areas with clients in depth, so they can understand the function of it and how each area is affected by the trauma. The client needs to look out for any changes in these areas. Unwanted physical, emotional or social changes that are completely out of control require some work. Remember in trauma we are not trying to go back, we can never go back, we are trying to take back control.



**References**

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**The author:**

Claus is a trauma support specialist providing trauma-informed care and counselling.

His professional experience includes that of academy director, consultant counsellor at Netcare hospitals, counsellor at Rant en Dal Community Church, conference organizer and community service.

His education:





Master of Arts in Pastoral Studies, Hon.


BA Theology

Bachelor of Arts in Pastoral Counselling and Psychology

His skills include:

Crisis management, counselling, trauma-informed care, family support and mental health awareness.

 INTEGRITY	 HEALING
 COMPASSION	 PEACE



**The Leading Provider for Trauma Support**

Our team is a dedicated group of professionals passionate about providing compassionate and expert care to individuals affected by trauma. We function in the Gauteng area at various Netcare Hospitals. Our team consists of experienced counsellors, therapists, and social workers who work collaboratively with hospital staff to support patients, families, and healthcare providers in navigating the emotional and psychological impact of traumatic experiences.

Our mission is to provide accessible, trauma-informed, and evidence-based counselling services to promote healing, resilience, and recovery for individuals affected by trauma. We strive to create a safe, supportive, and non-judgmental environment that acknowledges the unique needs and experiences of each individual.

CPSC CPD event

## Advanced Debriefing: A Holistic Approach

Presented by Jaron Academy



### The Leading Provider for Trauma Support

**Date:** Saturday 7 June 09:00-11:00

**Faculty:** Tobie Snyman (presenter)

**Developer:** Claus Dittmer

**Fee:** R650

**Format:** Online, via Google Meet

**CPD points:** 2

**Registration:** [academy@jaronconsultants.com](mailto:academy@jaronconsultants.com)

**The key points are as follows:**

Trauma is a complex and multifaceted experience that affects every aspect of a person's life. Debriefing is a holistic process that promotes deeper healing and recovery by considering:

Physical wellbeing is crucial in the aftermath of trauma, and clients should prioritize rest, healthy eating, and hydration.

Emotional processing is essential but should be done in a way that avoids re-traumatization.

Social support is vital, and clients should make an effort to maintain social connections and relationships.

Spirituality plays a critical role in trauma recovery, and clients should be encouraged to explore their spiritual beliefs and practices.

**The holistic approach can be applied in pastoral counselling settings to provide comprehensive care and support to individuals affected by trauma. The emphasis on spirituality and emotional processing can also be integrated into pastoral counselling practices to promote deeper healing and recovery.**

## ADVANCED DEBRIEFING: A HOLISTIC APPROACH

SATURDAY 7 JUNE 9:00-11:00

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**FACULTY: TOBIE SNYMAN (PRESENTER)  
CLAUS DITTMER (DEVELOPER)**

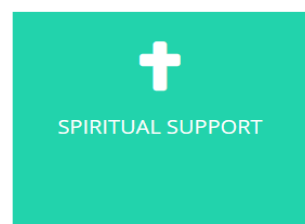
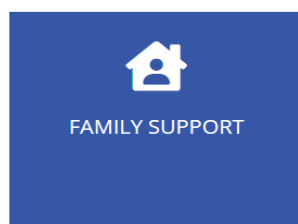
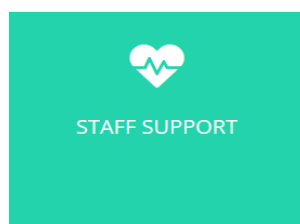
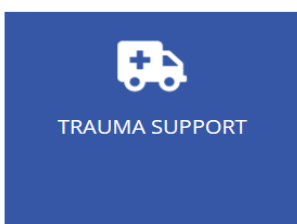
FEE: R650

PLEASE EMAIL [ACADEMY@JARONCONSULTANTS.COM](mailto:academy@jaronconsultants.com) FOR  
REGISTRATION FORM

ONLINE VIA GOOGLE MEET – LINK TO BE SHARED ON  
REGISTRATION

**\*\*CPSC CPD POINTS: 2\*\***

### WE PROVIDE ALL KINDS OF SUPPORT



CPSC CPD event

# Traumatic Incident Reduction



**Healing emotional scars, setting you free**

Rev Louis Hough: Pastoral and Trauma Counsellor  
*Registered with TIRA and CCSA*

**Presenter:** Rev Louis Hough

**Format:** Four-day Online (Zoom) workshops  
09h00 to 17h00

**2025 dates:** 17-20 July (weekend)  
20-23 October  
11-14 December (weekend)

**CPD points:** CPSC: 8(5E)

**Workshop cost:** R5,800 -- includes a workbook and 3 months' supervision.  
Discount of R300 if paid in full more than 14 days before the workshop.  
Instalments can be arranged.

**Organisations and groups of 8 or more can arrange to have their own workshop presented in person or on Zoom and at a discount.**

Here is the opportunity you have been waiting for – to learn effective counselling techniques that will make your counselling much easier and more effective! Although initially developed for trauma counselling, you can use it in many other counselling situations to free clients from the negative influence of bad experiences that continue to influence them.

**Traumatic Incident Reduction (TIR)** is a very effective method to lessen the impact of trauma and help the traumatised individual to function at a more normal level.

**TIR** is recognised by the NREPP of the USA as an evidence-based method of treating the negative symptoms of trauma. The counsellor helps the traumatised person to work through the particular incident to a point of resolution.

**TIR** gives relatively (compared to other methods) quick and permanent results, often in just one session. The technique can also be applied to a wide array of other problem areas, e.g., phobias, anxiety attacks, life difficulties, etc.

**4 follow-up workshops** and internship that leads to higher recognition is also available.

The technique can be mastered in a four-day workshop to such an extent that the learner can then use it effectively immediately after the workshop.

After successful completion of the workshop the learner can join TIRA and be listed on the Traumatic Incident Reduction Association website.

The workshop is presented by Rev Louis Hough. He has been using TIR since 2008 with excellent results and is internationally accredited by TIRA as a TIR & LSR Facilitator and Senior Trainer (one of only two Senior Trainers in SA).

See more about TIR at [www.tira.org](http://www.tira.org) or about Louis Hough at [www.traumahelpsa.weebly.com](http://www.traumahelpsa.weebly.com)

## Trauma Counselling

By Rev. Louis Hough

**Trauma is an extremely subjective experience. What may be traumatic for one person may barely affect another.**

The trauma is not really in what happened, but whether it was traumatic to you. In a general sense though, trauma results when you experience excessive stress that overwhelms your emotional or physical ability to cope. While emotional trauma can result in the absence of any physical trauma, many times the two go hand-in-hand. For instance, the wounds from physical trauma like the loss of a limb or a gunshot wound, while an obvious shock to the body, will eventually heal. What the person is then left with, however, are the emotional wounds and repercussions of the actual traumatic event.

**Psychological trauma can last for many years, and if unresolved, can even become more devastating than the original traumatic event.**

### Critical incidents: When we are traumatized

Every day more than 30 people in South Africa die in car accidents and many times more are injured. Thousands are victims of crime every year with a significant portion of that being violent crime. This of course, does not account for the many thousands more that are affected each year by any number of traumas like natural disasters, fires, rape or even those that have no physical component such as the death of a friend or a loved one, or an acrimonious divorce or break up.

Physical wounds heal, but the majority of people are still left to deal with the psychological aftermath of these traumatic experiences. If left unchecked, these emotional wounds can fester into serious lasting psychological issues. Through counselling and therapy however, you can learn to release these emotional binds, and the psychological scars can heal.

Using the techniques of Traumatic Incident Reduction (TIR) can mostly achieve this in only one session, and only sometimes two or more sessions are needed.

### What causes psychological trauma?

**As horrific as the traumatic event may seem, it's not actually the event itself that causes someone to become traumatized. It's that person's internal reaction to the event that determines the degree and intensity of their trauma.**

This is why two people can be in the same plane crash for example, and one person can go on with life as usual after the event but the other almost immediately falls to pieces. Both people experienced the same event but their reactions to that event have very different psycho-

logical implications. Much of how someone reacts is directly related to their history, coping skills, and emotional stability at the time.

**We also now know that when you experience a traumatic event, the structure and functioning capabilities of your brain are physically affected.**

There are a great number of traumatic events, but generally, they are categorized as either one-time or single-incident events, or repeated, long-term traumas.

One-time traumas include things like hurricanes, plane crashes, rape, robbery, or the death of an employee. These types of traumas can result from natural causes or be deliberately inflicted by another person.

Long-term trauma is the result of a prolonged horrific experience such as an individual held captive or one who is repeatedly abused. Post Traumatic Stress Disorder (PTSD) is a frequent result of long-term trauma.

### Symptoms of a traumatised person

Traumatic experiences can produce emotional, cognitive, and physical repercussions:

- \*Emotionally, trauma victims can become anxious, depressed, fearful, and withdrawn. They can have recurring panic attacks.
- \*Mentally, if you have experienced a trauma, you will likely also experience concentration problems; you could have problems remembering things and feel distracted much of the time. In extreme cases, people experience flashbacks of the event, nightmares, amnesia, and intense feelings of guilt.
- \*Physically, many people have eating and sleeping problems. They are regularly exhausted and often, they develop unexplained chronic pain.

### How do I know when to get help?

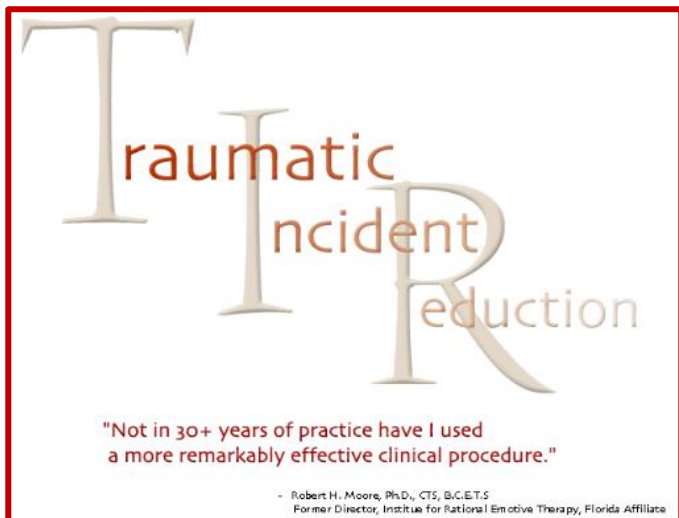
Trauma can affect anyone at any age. The effects can be mild or severe, creating extreme psychological issues.

Any symptoms of trauma should be taken seriously. In some cases, however, the effects of trauma can manifest months and even years after the event, so in actuality, it can be difficult to recognize the symptoms, or to relate them to the original traumatic event. The sooner you deal with the symptoms of trauma, the better chance you have for a full recovery. If left unresolved, emotional trauma can affect your daily choices and functioning and ultimately, it can manifest into serious psychological disorders with lasting effects.

**Just as we need help to heal the physical effects of trauma, we also need help to heal the emotional wounds.**

### Counselling for the resolution of trauma

Going to a counsellor to address the effects of a trauma can be a confusing and frightening task to begin. Often, the thought of going through the events again and seemingly reliving the tragedy may appear more than we can bear. A counsellor who has been professionally trained in the resolution for trauma and who applies Traumatic Incident Reduction (TIR) will understand this apprehension and is committed to keeping you safe while you are working through these issues at whatever pace is comfortable and safe for you.



We can cope with the symptoms of trauma by calming ourselves or by seeking solace in our friends' company when we experience depression or sadness over the effects of the trauma. If individuals have a lack of safety or security because of an event that left them exposed, vulnerable, or violated, trauma counselling helps to re-establish a sense of safety for the individual.

### The importance of trauma counselling

The trauma counsellor utilizes specialized techniques to identify and work through the emotions that have been

internalized from the event. Efforts at protection can leave the individual feeling anxious rather than safe, or sad about past events. When coping skills fail, it may result in an emotional and psychological breakdown and crisis counselling.

TIR is a very effective technique for resolving the effects of any trauma. In only a few, and often just one, session the client experiences a huge sense of relieve and resolution, and even sometimes the total resolution of their trauma. See more on TIR at [www.tira.org](http://www.tira.org)

(Adapted from <https://traumahelpsa.weebly.com/trauma-counselling.html> by Rev. Louis Hough ■)

### CPSC CPD event

#### Critical Incident Stress Integration & Support (CRISIS) workshop

*Become equipped to help traumatized people.*

**Critical Incident Stress Integration & Support (CRISIS)** is a psychosocial, systematic and integrative system for supporting those who have been adversely affected or overwhelmed by a "critical incident".

This workshop was developed by fire fighters in the UK, who help traumatized people and each other on a daily basis.

In this workshop you will be equipped to facilitate a person soon after the critical incident to release emotional charge due to the incident. The workshop will provide a handy tool for any first responders – police, paramedics, fire fighters, rescuers, chaplains, pastors and counsellors and many more. It is also helpful for peers to assist each other as colleagues after they have responded to a critical incident. See more on CRISIS at [www.tira.org](http://www.tira.org)

## Notes from the Finance Office

Dear CPSC Affiliate

I trust that this message from me will find you well. The lovely, mild, sunny Autumn days seems to be over, and I trust you are looking forward to unique enjoyable pastimes of the cozy winter months to follow.

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

**About Registration Renewal Fees**



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

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

- Thank you to the 84 % affiliates in good standing who have already paid the 2025 subscription up to 26 May 2025.
- If you are one of these affiliates in good standing and have received your 2025 CPSC certificate, you can relax as the rest of this message doesn't apply to you at all. Only a thank you applies to you!



- Please note that student affiliates have no annual fee obligation until they apply for designated affiliation.
- If you have paid your full annual fee, **but have not received your 2025 CPSC Certificate, please send me an email to [finance@cpsc.org.za](mailto:finance@cpsc.org.za) and I will immediately activate the certificate again.**
- Please remember to check the spam folders where the certificate might be hiding. It will remain there for 30 days after allocation of payment.
- **I still have unidentifiable unallocated payments previously received, with no reference whatsoever and which I could not identify or allocate.** Please let me know at [finance@cpsc.org.za](mailto:finance@cpsc.org.za) if you have perhaps paid and not received any notification of “allocation of payment” or your certificate. The unidentified payment may then be yours.

**The flipside of the received payments is unfortunately that 16% of our CPSC affiliates have outstanding 2025 subscriptions, do not have a 2025 CPSC certificates and are not in good standing.**

Please contact me urgently at [finance@cpsc.org.za](mailto:finance@cpsc.org.za) if you have any questions regarding your 2025 renewal or if you need a copy of the 2025 renewal notice.

#### A few stark realities:

- The 2025 annual subscription was already due on **31 December 2024** and is nearing the 6 months overdue deadline.
- Your 2024 CPSC certificate has already expired on **31 December 2024**.
- Fact: If you have not yet paid the 2025 annual fee, you do no longer have a valid CPSC certificate.
- **31 March 2025 was the final date for payment for affiliates with unpaid subscriptions to retain their good standing status.**
- ACRP as our Professional Body has a 3-month grace period policy on being in good standing.
- Any affiliate with an outstanding 2025 annual subscription is no longer in good standing if the annual subscription is more than 3 months in arrears.

- **On 31 March 2025 your good standing status lapsed if you still have an outstanding 2025 subscription and no valid current 2025 CPSC certificate.**
- **You may not work under the auspices of CPSC if you are not in good standing.**
- Another reality is that if your CPSC annual fee is still outstanding and you are registered with CPSC on levels 5, 6 and 7, your contact details need to be removed from the CPSC website as we cannot advertise affiliates who are not in good standing.
- 30 June 2025 is looming only a few weeks ahead.
- A very serious reality is that if your annual fee is still outstanding, you may be suspended on 30 June 2025 if still unpaid. The ACRP policy on affiliation stipulates that affiliates need to be suspended if the annual subscription is six months in arrears.
- **This is the final date for payment after which I will have to suspend affiliates with outstanding 2025 subscriptions.**
- **Immediate payment of the annual fee is imperative to restore your good standing status again and to prevent suspension.**
- **Being in good standing at any given time is a specific ACRP and SAQA requirement.**

#### Renewal notices and SPAM

**The 2025 renewal notices were first dispatched on 1 November 2024 and further reminders were sent on 11 February 2025.**

The reality that many of the emails with the renewal notice or certificate attached still end up in spam, due to the multitude of antivirus software used, is very troublesome, (although it seemed a little better this year).

If I let you know that the renewal notices were sent again, please remember that they could be hiding in your Spam folder.

We have a costly automated system, and I am trying my level best to utilise it optimally.



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

- Add the sender [admin@pastors4africa.com](mailto:admin@pastors4africa.com) to your Contact list.
- Also add [finance@cpsc.org.za](mailto:finance@cpsc.org.za) (my email address) to your contact list.

#### Payment correspondence to expect:

- After receipt of the annual payment in our Nedbank account, I allocate the payment on the ACRP central accounting system and activate the 2025 CPSC Certificate to be sent by the system.



- You will receive an “allocation of payment” email from the central system from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) confirming receipt and allocation of the payment and **another email from the same email address** with the attached **2025 CPSC Certificate**.

**Very important:**

- Please note that these two emails will both come from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) but with cover letters from me. If you **reply** to this email address, the reply will be rerouted to me at [finance@cpsc.org.za](mailto:finance@cpsc.org.za)
- **NB Please do not send new emails to the [admin@pastors4africa.com](mailto:admin@pastors4africa.com) email address as only replies are rerouted to me, but not any new emails sent to this email address. This is not a manned email address.**
- Please also note that after the “allocation of payment” notification, the **2025 CPSC certificate** should follow **within a few minutes or at least within the next hour**.
- If you have not received the certificate within 24 hours **in either your spam or inbox**, please contact me because I must then activate it again.

- Unfortunately, the **email with the certificate attached is overlooked easily**, as it **often goes to spam due to the attachment and the various anti-virus programs** used by our affiliates, please see the additional information above.

- The subject of the second email is “**Re: ACRP Certificate**”.

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

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

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

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

**Please contact me if you need to make an arrangement regarding your payment.**

As always, the warmest regards and best wishes

Anita ■

## Recordings: 2025 ACRP CGMP Autumn Online Conference: 10 April 2025

Dear CPSC affiliate

I trust that you are well.

The **2025 CGMP Autumn Zoom Conference** took place on **Thursday, 10 April 2025**.

The conference presentations were of an exceptionally high standard and the activities and discussions were very informative.

**For those of you who missed the 2025 CGMP Autumn Conference, we have good news:**

- Recordings of the Conference were made, and you can still register to obtain the recordings of the presentations and roundtable discussions, as well as the documents and notes of the presenters.
- We know that you will enjoy watching the recordings and that you will find them all informative and insightful!

**FEEES FOR CGMP CONFERENCE RECORDINGS:**

**All ACRP Affiliates: R260**  
**Non-Affiliates: R520**



Presenter:	Theme:
Dr Basilius Kasera	<i>“Created in the Image of God” – A Theological Moral Vision Against GBV</i>
Dr Nontando Hadebe	<i>GBV and Conflict of the 3 ‘Cs’: Constitution, Christianity and Culture</i>
Dr Caswell Ntseno	<i>Erased Voices: GBV and the Gaps Left by Silence</i>
Mrs Charmaine Slade	<i>Best Practices for Churches in Providing Resources and Safe Spaces for GBV Survivors.</i>

**IMPORTANT:**

*Please use the following link to register for the conference recordings:*

<https://forms.gle/oKP4sNesP8xxsijx8>

*Remember to “submit” once you have completed the online form!*

If you struggle to use Google forms to submit your registration, please contact **Andrea** at the **ACRP Office** ([acrp@acrpafrica.co.za](mailto:acrp@acrpafrica.co.za)) so that you can be provided with the registration form in *Word* format.

Once we have received your registration and POP, you will be sent a link to the recordings, notes and Summary form.

*Please ensure that you use the correct banking details and beneficiary reference!*

**ACRP BANKING DETAILS:**

Bank: **ABSA**  
Account name: **ACRP**  
Account number: **4085403421**  
Branch code: **632005**  
Account type: **Cheque**  
Beneficiary Reference:

*Please use your **SurnameInitialsConf25** as reference for us to be able to allocate your payment!*

**The Proof of Payment (POP) must be sent to **Andrea** at [acrp@acrpafrica.co.za](mailto:acrp@acrpafrica.co.za)**



*“Winter is the time for comfort,  
for good food and warmth,  
for the touch of a friendly hand  
and for a talk beside the fire:  
it is time for home”*

*Edith Sitwell*

Stay safe and warm!

Warm regards

Maria

# 2025 ACRP CPSC Spring Online Conference

## Call For Papers / Proposals / Abstracts



**THEME:** **A Journey of Healing for those Broken by Abuse:**

**Restoring Lives & Strengthening Communities**

**WHERE:** **Online Zoom Event**

**WHEN:** **Thursday, 4 September 2025, at 08:15**

By Ilse Grünewald

This conference aims to explore the challenges faced today by the individual, community, minister and pastoral counsellor, particularly regarding:

- physical, emotional and spiritual abuse and the impact these traumas have on the victim
- the role of the Christian counsellor in the healing process
- the broader social issues affecting communities across South Africa.

With the focus remaining on the pastoral counsellor's role in healing trauma, we also encourage submissions that will integrate theoretical insights and strategies to foster dialogue on how we can collectively support the healing, resilience, and well-being of the individual and the community to ensure restoration of the current generation and the well-being of future generations.

Selected presenters must present the topics of their submitted proposals.

### Key dates

- Friday, 27 June 2025: Final day to submit conference proposal: [admin@cpsc.org.za](mailto:admin@cpsc.org.za)
- Friday, 11 July 2025: Selected presenters will be contacted by CPSC Administrator

Please keep your proposal as brief as possible!

### Important information for conference presenters

Please ensure that you will be able to comply with all the requirements listed here:

**You need to be present the whole day of Thursday 4 September 2025** for an in-person (*Zoom*) presentation with a slide show. Please clear your calendar for the

day! We may need to adjust the program for some or other reason, attendees may have questions for you specifically, or you may be requested to take part in the Roundtable discussions.

Kindly keep your presentations on a level that will be clear and understandable to all.

Presentations must last for 30 minutes. After the 30-minute presentation, there will be a 10 to 15-minute Q & A session.

It is compulsory to have enough data and a strong Internet connection with a back-up plan in case of loadshedding or other dilemmas.

- **Presenters must have a Zoom account** and must use their own Zoom password to join the conference. They need to familiarise themselves with the Zoom and log-in processes before the conference.
- Presenters do not need to pay the registration fee to take part in the Conference but do **need to fill out the Registration form** to receive conference information.
- Presenters will receive an honorarium.

Presenters selected to deliver their presentations will be informed from the 11 of July 2025. The names of these presenters, as well as the titles of their presentations, will be communicated with all ACRP affiliates ASAP thereafter. ■

**The full 8-page 2025 Spring Conference information brochure will be distributed to all CPSC members soon.**

Full information is available from the CPSC Admin Office:

Ilse Grünewald at [admin@cpsc.org.za](mailto:admin@cpsc.org.za).

# Notes from the Admin Office

By Ilse Grünewald

Dear ACRP CPSC affiliate

I trust that you are all well!

Autumn has arrived in the Southern Hemisphere. I personally enjoy colder weather, and I love breathing in the crisp autumn air. After having had to rely on machines to provide me with enough air to live during a particularly bad encounter with Covid 19, I have so much more appreciation for oxygen!

A deep breath can restore a sense of calm and balance by activating the body's relaxation response, thereby reducing stress and anxiety, and improving overall well-being. It can also help to restore proper breathing patterns and increase lung capacity. Deep breathing exercises stimulate the vagus nerve, which plays a key role in the parasympathetic nervous system, responsible for the relaxation response. This helps to calm the nervous system and reduce the production of stress hormones like cortisol. By slowing down the heart rate and calming the mind, deep breathing can help to alleviate anxiety symptoms. Deep breathing can also help to reduce pain and discomfort by promoting relaxation and reducing muscle tension.



I also love the autumn hues. Leaves seemingly change into the loveliest colours overnight! It really is remarkable how the seasons change year after year -- on time

every time, without any human intervention. It is somehow reassuring that the whole Creation has an order and a rhythm to it.

I came across the following that just reaffirmed the wonder of the Creation for me:

## Patterns in nature

The logic of math is found in many beautiful living things, e.g., the spiral of a nautilus shell, the bloom of an artichoke, the seeds and petals of a sunflower.

These patterns are nature's way of optimizing structure, strength, and function, and they show us that the natural world, for all its apparent randomness and chaos, contains logic and order.

There are many examples of patterns that nature has perfected and that also have a solid basis in mathematics. One such an example is the Nautilus shell spiral, which has proportions that are tied to the Fibonacci sequence (a series of numbers in which each number is the sum of the



two before it). As the numbers get bigger, the ratio between each pair of adjacent numbers approaches the "golden ratio" of 1.618.

## The golden angle

When you factor in some circular geometry, another special number emerges: the "golden angle," which is 137.5 degrees. The golden angle is found in many places in the natural world, especially in plants, such as in the complex spiral arrangement of petals, leaves, and seeds.

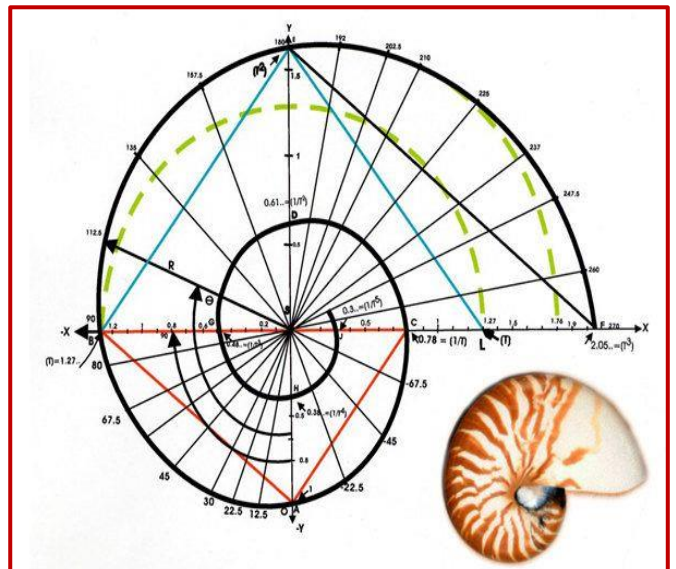
This specific angle helps to optimize space and sunlight exposure for plants and ensures that each leaf or seed is positioned at a precise angle that minimizes overlap with its neighbours, allowing each to receive optimal light and nutrients. The Sunflower is one of the best examples of this activity.

At the U.S. Department of Energy's (DOE) Brookhaven National Laboratory, another amazing example of how beauty,

math, and biomechanics are brought together in nature was discovered by a team of researchers who



found that the "golden angle" exists in the vein patterns on a dragonfly's wings!



The team applied mathematics principles to describe the geometrical patterns, and to explain how they optimize the biomechanics of the wings for flight. The researchers observed and described how the “golden angle was used in areas of the wings where it was most needed, while still providing the necessary biomechanical and aerodynamic functions.”

Dragonflies are often seen as symbols of transformation, rebirth, and renewal, representing positive changes and new beginnings. They symbolize adaptability, spiritual messages, and finding balance in life's uncertainties. In some cultures, they are associated with health, wellbeing, and good luck.

The delicate dragonfly spends the first years of its life living in the water. Then one day, when it is ready to change, the dragonfly climbs up a reed. **And then, it miraculously begins to breathe air!**

The insect crawls out of its old skin and unfolds the colourful and majestic wings which were there within its body all along.



The dragonfly's intense transformation and transition is a

reminder of the beauty held within a spiritual rebirth



and that a new and stronger self emerges from the pain and discomfort of growth.

The challenges we face in life will leave us forever changed. But after a difficult transformation, the survivor can also gain new insight and strength. Overcoming challenges can allow an individual to rise from the depths of despair, to breathe in deeply and to spread his/her majestic wings. Ilse

### References

<https://parade.com/living/dragonfly-spiritual-meaning>

<https://gleneagles.com.my/health-digest/relieving-stress-anxiety-breathing-techniques>

<https://www.bnl.gov/newsroom/news.php?a=221551>

<https://www.google.com/search?q=golden+angle+in+nature>

Take care!

Warmest regards ■

Ilse

#### CPSC Administrative Office:

Ilse Grünewald | Cell: 072 705 1183 (am)

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

#### CPSC Finance Office:

Anita Snyders

- 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.*

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