



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 4 – May 2018

An opportunity to learn and grow

In His gracious care, God create opportunities to love, to care, to heal and to bless. In His core nature He wants to sacrifice Himself to the benefit of others. For Him, no price is too big to pay and no burden is too heavy to carry. He is totally committed to the crown of His creation, towards us!

We need not ask why – it is because of the abundance of His love - it is part of His character. The loving care of God is there for us, whether we deserve it or not. Nobody needs to urge Him to do good, it is part of who He is. Our unending, self-sacrificial, unconditional caring God – that is the ultimate professional!

Sometimes I wish we had the same urge to be self-less and loving, just to care more about each other. In a world where people are constantly living only for themselves, it is wonderful to have so many God-loving Christians who devote their lives for the benefit of others. By this I mean all our CPSC affiliates. You are the salt of the earth, the light of the world!

Here I must mention our Admin Officer, Anita, who is doing so much more than her part – thank you so much! Thank you also for our executive whose guidance and support make CPSC a leading Religious Council!

After Jesus preached His first sermon, He spent three years to train His disciples. They had to see the Master in action, to learn and to practise. The whole idea of supervision and Continuing Professional Development (CPD) stem from true discipleship.



To do something for God, and in the Name of God, requires focus, proper attention and knowledge.

As caregivers, we are God's extended arm in this world. We are here to do His work, on His behalf. That is why we need to be excellent, well trained and totally dedicated! We need to be professional – only the best for God, only the best on behalf of God! Accept that we are never fully trained and always need to learn from

one another.

That is why our recent Open Day was so special. We had the opportunity to learn, discuss and be enriched. Thank you to every participant!

We also heard of the need for professional and personal liability insurance. The risk exists that a pastoral counsellor's well-meant advice may have an unforeseen outcome, such as divorce or even suicide. The client or family may start a civil case for negligence against the caregiver. The legal cost can be immense, something the ordinary caregiver can ill afford.

While this indemnity cover is not compulsory by law, it is strongly recommended, providing the peace of mind of the availability of the necessary legal support for the counsellor at work.

May our Lord be visible through us and guide His lost people towards His presence and give them peace.

– Dr Tertius Erasmus, Chairperson of CPSC and vice-chairperson of ACRP ■



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Our new website is live!

We launched a new web site as a part of the new dispensation for the professionalisation of pastoral and spiritual counselling in South Africa. Find the website at <http://www.cpsc.org.za>.




The website design draws its vivid colours from the CPSC slogan "healing through caring" as embodied in the CPSC logo. Blue signifies faith, calmness, serenity and spirituality, while green is a symbol of growth, life, health and compassion. The site provides the following information:

HOME	The start of your journey
ABOUT	Information on the background and functioning of the CPSC
AFFILIATION	Information for new applicants, the forms to be used, as well as CPSC documents
COUNSELLORS	A list of registered counsellors for each of the 9 provinces of South Africa
CPSC NOTES	All the published copies of the CPSC Notes, our quarterly newsletter
NEWS & EVENTS	News on the latest developments within our community and CPD events to attend
CONTACT US	Contact detail for the CPSC office

CPSC functions as a specialist council of ACRP – the Association of Christian Religious Practitioners - that is the professional body within South Africa. The website home page will give detail on upcoming events, such as the Open Days, as well as CPSC and ACRP Conferences. It also has links to the CPSC associate organisations.

Some of the information on the previous (SAAP) website will remain for the time being for information purposes.



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An exciting first CPSC Open Day

The first CPSC Open Day took place on Saturday 12 May 2018 in Pretoria.

The full programme attracted more than a hundred of our affiliates who thoroughly enjoyed the community and the valuable presentations.

We could also share the wonderful news with our attendees after lunch that our new CPSC website had been activated and they were part of the first viewing. We wish to thank our webmaster, Hugo Willers, for the many hours of dedicated work and we also thank Marieke and her husband Cilliers for their input. Please visit our new website at www.cpsc.org.za.

We received 55 feedback forms (a full 50% of the attendance) with questions and suggestions. See this month's "Notes from the Office" for a discussion of one of the issues raised. More questions will be addressed in future editions of CPSC Notes.

The feedback received had been overwhelmingly and heartwarming positive and the comments and constructive criticism received will be evaluated and matters will be addressed where necessary and possible.

We wish to thank each and everyone for attending and for the positivity displayed when actively participating in group discussions and question and answer sessions. We also wish to thank all our speakers for well prepared informative presentations, of which four are included in this edition of the CPSC Notes One more will follow in the August edition.

Our affiliates who attended the full event will receive 8 CPSC CPD points of which 2 will be for Ethics. Please see the "Notes from the Office" for more regarding this important matter.

Last but not least, I wish to thank my three friends who were helping me with registration on the day and keeping my arms strong. Marieke also helped me the previous day to prepare the folders and I was deeply touched by the positive attitude all of you displayed.

This was the first of many CPSC future events and we believe this will grow into a very important annual event on our CPSC Calendar in years to come.

Anita ■



Dr Vincent Mazibuko, chairperson of ACRP, and vice-chairperson of CPSC, welcoming the attendees

The necessity of anger management in the pastoral counselling environment

Dr Dorothy du Plessis, an Educational Specialist and Relationship Counsellor, presented at the CPSC Open Day on 12 May 2018 in Pretoria. The following is a summary of her presentation.

Defining anger and aggression

Aggression is behaviour aimed at physically or emotionally hurting or injuring other persons and damaging or destroying their property. The intention to hurt or do damage can include physical, emotional, social and economic damage. Anger can mostly be divided into two groups, being:

instrumental	emotional
physical	mental
hard	soft
concrete	abstract

Anger and aggression, however, also have positive and constructive value in our lives. We need aggression in the form of assertiveness, motivation, energy and drive to

- survive;
- be motivated;
- insist on fairness;
- focus on certain values or aspects;
- stop negative behaviour;
- defend ourselves against being vulnerable;
- face opposition; and
- enter into power struggles.

Anger is a source of interpersonal power and influence. Anger and aggression are sometimes appropriate and sometimes necessary.

Possible causes of aggression

The theories on aggression and related aspects refer to the anatomy of the brain, the physiology of the body and social aspects, in terms of the following:

- Brain - centre of control and the effect of for example alcohol and certain medications;
- Effect of testosterone and female hormones;
- Frustration theory, e.g. road rage – if a goal is obstructed we feel frustrated;



Dr Dorothy du Plessis (right) with two other Open Day speakers, Prof Nicolene Joubert (centre) and Dr Janvier Rugira (left)

- Cognitive aspects, e.g. stimulus-response (we may learn that anger works in certain situations and will then repeat it, leading to habitual aggressive behaviour);
- Social learning, such as role models and parenting styles;
- Morality, that includes values and norms, mostly originating from our religious development;
- Social control such as rules, regulations, laws, and authority;
- Self concept, through which we perceive and experience everything;
- Interpersonal communication skills and conflict management styles; and
- Stressors that include sarcasm, judgement, interrupting, ignoring, blaming or accusing, insulting, rudeness (bad manners), being unfair, perception of time, etc.

Clearly people can be angered by many different things.

Research findings

In a doctoral research study done in 2010 on the topic “Correlation between aggression of parents and that of the adolescent” aggression levels of parents were compared to that of their children. Five scales of **variables** were employed, namely:

- Self concept;
- Value attached to the family unit;
- Moral development;

- Communication and conflict management skills; and
- Education and socialisation within the family context, that include role models and parenting style.

Significant findings of the research were that:

- aggression correlated negatively with all five variables (if these variables increased, aggression decreased, and vice versa);
- mothers and adolescents correlated on all five variables; and
- fathers correlated with adolescents on four variables, but not on moral development.

The top predictors of aggression were:

- education and socialisation;
- communication and conflict management; and
- moral development.

With regard to frustration theory, aggression is said to develop through the following phases:

- frustration phase – the feeling of discomfort;
- defensive phase – feeling threatened, scared or insecure;
- aggressive phase – physical reaction; and
- self control phase – a lack of self control may lead to violence.

Anger management strategies

Anger management includes the awareness and recognition of the first three phases, as well as learning and practising the skill of self control. In terms of communication, two conflict management strategies are to reach a *goal* and to work on the *relationship*.

The following personality types and strategies exist:

- Turtle: avoidance, withdrawal – bad for goal and relationship;
- Shark: force and competition – good for goal; bad for relationship;
- Teddy Bear: smoothing and accommodating – bad for goal; good for relationship;
- Fox: compromise – bad for goal and relationship; and
- Owl: problem solving and integration – good for goal and relationship.

To address abovementioned issues, a psycho-educational programme was developed to facilitate anger management. The programme consists of four sessions. Session 1 starts with an aggression questionnaire to measure the participant's aggression

level. This questionnaire is kept and repeated at the end of Session 4 to determine improvement.

Session 1: Values – self esteem – aggression

Session 2: Communication – conflict management

Session 3: Communication – conflict – relationships

Session 4: Practical ways & strategies to manage anger

Repeat of the questionnaire.

In summary

- Every person is aggressive.
- Anger and aggression is mostly a social phenomenon.
- Relationships deal with anger.
- Anger and aggression can only be observed in communication (behaviour).

Anger and aggression usually comes with feelings of unfairness, hurt and insecurity.

Anger is a control issue that may result in depression and aggression.

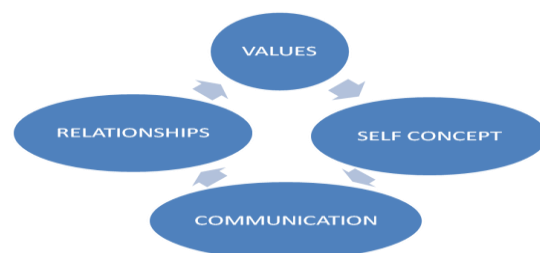
Pastoral counselling teaches self management (control), with instruction from the Lord.

“In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the devil a foothold” (Ephesians 4).

God created us with anger as one of the basic or primary emotions, but we may not sin because of our anger. Sin is described as follows in the ten commandments in terms of our relationships:

The first 4 defines our relationship with God, while the last 6 defines our relationship with people.

A model for anger counselling



Counselling focuses on values (morality), which are accommodated in the self-concept. The self-concept is exposed in our communication and behaviour. The latter determines our relationships and, in turn, our relationships affect our self-concepts.

All forms of counselling include anger management. Pastoral counselling is anger management PLUS MORE.

Reference: David Johnson: *Reaching Out*

(Contact Dr du Plessis through the CPSC office.) ■

Annual professional liability insurance for Christian religious practitioners

Mr Andries Preis is an authorised representative in short-term insurance. He presented on the topic of the need for pastoral counselling practitioner indemnity insurance at the CPSC Open Day on 12 May 2018 in Pretoria.



Liability claims and the magnitude of awards are on the increase.

These ever-increasing liability claims represent a threat to an organisation, as well as to the individual in his/her personal capacity as a Christian pastoral counselling professional.

Professional liability

Professional liability insurance is a form of liability insurance, which helps to protect professional advice- and service-providing individuals from bearing the full cost of defending a claim made by an individual against compensation awarded.

The professional liability cover focuses on providing indemnity to **insured professionals** from any loss arising during the **policy period** as a result of any **actual or alleged** breach of a **covered error, omission or negligent act** or **alleged failure to perform a professional service** which caused the client to suffer harm due to mistakes on the counsellor's part (**errors**) or because he/she failed to perform some service (**omissions**).

Professional people also make mistakes. Even if the counsellor was not in error, a client may still bring a lawsuit against him/her. Professional liability insurance is especially important as lawsuits may amount to significant amounts.

A professional person is regarded as a person with expertise in a certain field by training and having completed a required course of studies and whose competence can usually be measured against an established set of standards and certified by a professional body. In this way pastoral counsellors are affiliates of the Association of Christian Religious Practitioners.

Professional liability policy

The professional liability policy is offered on a group scheme basis and the indemnity limit provided is a maximum of R5 000 000 per incident and in the

annual aggregate per person with a deductible of R5 000 on any one claim. The policy is extended to include public liability cover for R5 000 000.

The premium for this cover is R500.00 per person per annum.

1. Main extensions

The extensions are the following:

1.1 Breach of confidentiality

1.2 Defamation

These extensions cover **damages** arising out of any defamatory words or statements (written or verbal).

1.3 Documents

Cover is provided for third party documents entrusted to the insured and for which they are legally responsible, being destroyed, damaged or lost.

1.4 Run-off cover

In the event of death, permanent retirement or ceasing of practice as an insured **pastoral counsellor**, an additional period of 36 months will be granted during which **circumstances** can be identified that may give rise to a claim.

2. Exclusions

Some exclusions are the following:

2.1 Contractual liability

Any professional services provided outside the scope and training of a pastoral counsellor e.g. psychiatric treatment or any other professional service, are excluded from a claim.

2.1 Deliberate/intentional act

Deliberate, conscious or intentional disregard to take all reasonable precautions to prevent loss, harm or injury are excluded.

2.3 Sexual misconduct

Proven or admitted sexual harassment, physical advances or verbal or non-verbal conduct of a sexual nature are excluded.

3. Conditions

Some conditions are the following:

3.1 Compliance

It is precedent to cover that the insured shall, at all times, comply with all laws and regulations, including any licences or regulatory authorisations, as may pertain to the professional services rendered.

3.2 Limit of indemnity

The total maximum liability for any one or total of all claims and/or loss during any one annual period of insurance shall be R5 000 000, including defence costs.

4. More information

Insurer: New National Assurance Company Ltd. FSP no. 2603

Underwriting managers: AC&E and PI and Liability Underwriters (Pty) Ltd. FSP no. 45553

Broker: Indemnus Insurance Brokers (Pty) Limited. FSP no. 8755

Period of insurance: The period beginning with the common inception date of cover and ending 12 months later

Contact:

Andries Preis (FIISA)

Indemnus Insurance Brokers (Pty) Ltd

Email andriesp@indemnus.co.za

Tel 011 391-2118

Cell 082 491 5218

Questions and answers

Is professional liability insurance for Christian religious practitioners compulsory?

It is highly recommended that all Christian practitioners that are officially involved in pastoral counselling work, thereby giving advice within

his/her professional capacity, take out insurance against potential professional liability claims.

Which CPSC categories require professional liability insurance?

All pastoral and spiritual counsellors are exposed to claims that cannot be insured in any other way, regardless of the category they are registered in.

What are the benefits offered?

The professional liability policy covers a maximum of R5 000 000 per incident in the annual aggregate per person with a deductible of R5 000 on any one claim. The policy further includes public liability cover for R5 000 000.

What is the premium payable?

The premium for this cover is R500 per person per annum.

What is the minimum size of the group?

The minimum premium for this group scheme requires 300 CPSC affiliates to take up the insurance at R500 per annum.

Is this the only offer available?

This is currently the only such offer available in South Africa for providing indemnity to CPSC affiliates.

Contact the CPSC admin officer for the latest on this matter. ■

The role of forgiveness in pastoral counselling

Dr. Janvier Rugira presented at the CPSC Open Day on 12 May 2018 in Pretoria. He is a Psychologist and Wellness Consultant with international non-government organisations.

The concept of forgiveness as an aspect of psychology and therapeutic treatment is still fairly recent. As recent as the 1990s, multiple studies on forgiveness have been published suggesting “forgiveness” as an integral part of the process of therapy.

Prior to the recent focus, forgiveness was generally seen as a theological concept and human virtue that



mainstream psychology did not want to associate with.

Unlike methods of guilt reduction conceived at a secular level, the Christian counselling perspective looks at forgiveness as an attempt to put things right by either correcting the wrong done or by operating a mechanism of compensation.

The relevance of forgiveness and its relationship to healing is even more significant for clients who believe in God as the source of

ultimate forgiveness and as such makes it possible for the client to participate in the process.

In psychology however, you get concepts associated with forgiveness such as trauma, anger, guilt, shame,

and the need for punishment. Instead of forgiveness, secular psychology uses terms like “interpersonal difficulties”, coming to terms with the past, letting go of hurt or self-acceptance.

The term “forgiveness” is well articulated in the positive psychology where forgiveness is conceptualised as a human virtue. Revenge seeking and grudge holding (the opposite of forgiveness) are pathological, regardless of the nature of the event or the social context.

In the Greek New Testament, the word, *aphesis* is a combination of two words: *apo* meaning separation or putting some distance between, and *hiemi* which means to put in motion; to send. *Aphesis*, translated “to forgive”, is a sending away, a letting go, a release, a pardon of wrongdoing; an action that causes separation of a person from his or her guilt.

Self-forgiveness

Being able to understand that forgiveness does not only involve others, is my favourite. Throughout one's life, it is always important to forgive oneself for an act of wrongdoing, either real or perceived. Some people who have made choices in life that they later regretted may have a difficult time forgiving themselves for making those choices.

Research shows that those who do forgive themselves readily after making mistakes may experience a reduction in empathy, and they may be less inclined to make amends to the victim.

Self-forgiveness may be most effective and beneficial when it includes careful reflection on one's mistake, admission of one's mistake, empathy for the victim and some kind of reparation for one's offence.

Because holding onto feelings of anger or other negative emotions, even those directed toward one's self, can lead to a decrease in emotional, mental and physical well-being. Forgiving oneself is an important process, although it may take time.

Difficulty with self-forgiveness may result in issues such as anxiety, depression and stress. These conditions may cause physical symptoms such as high blood pressure, pain and fatigue or lead to self-harm. An individual who maintains a grudge against the self may also be more likely to engage in risky and dangerous behaviour such as substance and alcohol abuse.

Benefits of forgiveness for self and in Christian counselling

Forgiveness generally does not only benefit the person being forgiven. Those who are able to forgive someone who wronged them may see significant positive results from doing so. Studies show that an inability or unwillingness to forgive can have a negative impact on one's mental health and well-being, often contributing to conditions such as depression and anxiety. The personal benefits of forgiveness have been shown to be great. These may include increased happiness, better health and stronger relationships.

Four truths about forgiveness in the Bible

1. God describes himself as forgiving

Exodus 34:7a describes God as forgiving wickedness. Psalm 103:12 describes God removing our transgressions from us an infinite distance. Micah 7:18 declares that God enjoys showing mercy (withholding just punishment), figuratively removing sin from us into the depths of the sea.

2. God forgives human sin through Jesus

God offers forgiveness to any who desires it in Christ Jesus. The God who forgives, cancels the moral debt owed of anyone who cries out to Him for His forgiveness, which Jesus provided through his death (Acts 5:30-31; 10:43; 13:38).

3. Christians are called to forgive

The command to forgive others their sin against us is based on God's own choice to forgive our sins against Him. In Matthew 18:21-35, Jesus told a story of an unmerciful servant whose debts were initially forgiven, but he did not extend forgiveness to one of his debtors. This was a warning to us to forgive from the heart, as evidence that one has experienced God's grace and forgiveness.

4. Forgiveness is key to the healing and restoring of broken relationships

In 2 Corinthians 2:5-11, Paul's exhortation to the church in Corinth reminds Jesus' followers of God's desire for restoration and unity among those who have hurt one another. To withhold forgiveness is to participate in the strategy of the devil to divide and destroy God's spiritual community. ■

The pastoral counsellor and South African law

By Dr Tommie Jooste

Dr Jooste, Minister of Religion in a Congregation and Trauma Counsellor, presented at the CPSC Open Day on 12 May 2018 in Pretoria.



The need for Biblical counselling is based on the fact that South Africans suffer from spiritual wounds and multiple stresses within our society.

The SAQA recognition of CPSC acknowledges the need for trained caregivers to actively become part of the healing process. The Bible provides counsel to people on how to come into the right relationship with God and with one another. Romans 15:14 reminds us to counsel one another as brothers in Christ.

Biblical counselling is based on a Biblical point of view. The counsellor does not enforce his own values, but admonishes, cautions, reproves gently and warns the counsellee to adhere to the Biblical instruction to what is good.

Apart from the Bible, pastoral counsellors must adhere to the ministry ethics, organisational discipline and disciplinary action of the CPSC. This includes the Ethical Values and Standards, Rules of Conduct, Disciplinary Code and Scope of Practice.

Legal framework

The Health Professions Act 56 of 1974 states that no person shall practice for gain within the Republic in any health profession unless he or she is registered.

The counsellor's moral and ethical duties are in keeping with the principles of the South African Constitution and the obligations imposed by the CPSC Scope of Practice, Rules of Conduct, Ethical Values and Standards, and the Disciplinary Code.

Counsellors - not psychologists

- We must be qualified and registered according to the requirements of CPSC.
- We may not take down psychological tests.
- We may not make a diagnosis.
- We are not allowed to give pharmaceutical prescriptions.

- We may not interfere with medication taken under supervision of a medical doctor.
- We need to build good relationships with other professionals for future referral of clients.

Informed consent

Clients (rather than "patients") must be informed about:

- the type of program that they are going to be subjected to;
- the intended period of counselling (typically 3 weeks);
- the need for homework assignments;
- their agreement to stay focused;
- the need to cancel sessions at least 24 hours in advance; and
- the fees that will be applicable.

Counsellors should set up an agreement in writing with clients, preferably using the CPSC Consent and Indemnity Agreement Pro Forma.

Privilege and confidentiality

Privilege refers to clients' right to confidentiality. The two concepts are closely related, but while confidentiality is more applicable to pastoral counsellors, privilege has more application to attorneys within common law. It requires that no client information will be disclosed to anyone else.

There are boundaries to confidentiality, however, when:

- a person wants to harm himself;
- the client wants to harm others;
- children are sexually assaulted, and there is proof;
- the elderly are assaulted and mistreated; and
- mentally disturbed people are threatened and in danger.

Retention of documents

It is highly recommended to keep all notes and records, as it may be useful in future referrals and for possible litigation.

All records must be kept in a locked enclosure for at least five years. These records include receipts and invoices, as well as medical, banking and tax-related

information. Counselling session outcomes must also be kept for future reference.

Use a document that informs the client that there will be privilege, but that it is limited when there is reasonable suspected child abuse, abuse of the elderly, or an intention to harm oneself, other human beings or the State.

Tape recordings

Recordings may be used for training purposes with prior consent and permission of the client. A counsellor may use tape recordings in a court case, but never in the case of a third party, where privilege is at stake.

How to obtain a protection order

In the case of domestic violence, the following is applicable:

- Step 1: Gather information and documentation;
- Step 2: Seek assistance - any member of the SAPS must assist you in every way necessary;
- Step 3: Apply for the interim protection order at any magistrate's court or High Court;
- Step 4: Serve the interim protection order; and
- Step 5: Make the order final.

References

- Ethical Values and Standards, CPSC, 2018 at <http://www.cpsc.org.za/affiliation/documents>
- Consent and Indemnity Agreement Pro Forma, CPSC, 2018
- Domestic Violence Act 116 of 1998
- Harassment Act 17 of 2011
- Jalex Counselling, Protection orders - how to obtain a protection order, <http://www.jalex.co.za>.■

Minnie Mouse or Mighty Mouse - that's the question...

By Mimi

Gotsha! I'm quite sure that you assumed the wrong placement of this article in our Notes! And maybe rightly so, but please read on!

A few years ago my husband and I were serving in a congregation and I learnt, by accident, that my nickname was Minnie Mouse! Of course I found it absolutely funny but also very true as I am of small stature! This memory came to mind when I thought about an incident not long ago where I was employed as a social worker in an Old Age Home.

I was asked by our manager to handle a very big and difficult man who, by his foul language and even worse, his habit of misusing the Lord's Name, caused great unhappiness to many inmates. They were scared of confronting him, as he was a known bully - especially to weaker men and women. He would have to be expelled from the residence permanently, but a professional report and disciplinary measures were needed, and I had to comply.

Maybe I should say that I have very good relationships with most people and a good sense of humour. I have dealt with him a few times before, so he wasn't a stranger. I confronted him directly and honestly and spelt out the implications of his bad behaviour, mentioning that I am sure that his mom should have given him a well earned hiding when he was a young boy. He was bragging about his swear-

ing since childhood and even demonstrated his worst language in my office!

I drew the lines telling him that in my office, where I was in charge, I will NOT allow him blaspheming the Lord! I told him that I could still tolerate swearing, but NOT blasphemy! Getting up and standing to his full length peering down on me, he mocked me by saying "You and who else would chuck me out of here?"

I felt a calm but fiery, holy anger in my heart and with a soft smile, took him by his forearm and asked him quietly to come with me. Miraculously, he followed... As we stepped into the hall, I turned away from the baffled man, closed my office door and before he could recover, locked it! I told him in no uncertain terms NEVER to return to my office if he could not repent to the Lord and people he had hurt!

Needless to say, I was scared out of my wits when I realised what implications it could have had... but I just KNEW how Jesus felt when HE threw out the vendors and turned over tables in OUR FATHER'S temple! So, sometimes Minnie Mouse has to be Mighty Mouse in the Lord's Name...

In another incident I was in a lift with about six people going up a few floors. We were laughing and chatting as we always do. Abruptly a man in the corner of the lift, intervened, by making very dirty and degrading comments about women - maybe trying to be funny! Everyone grew very quiet, not knowing what to say and we all felt very embarrassed!

Without thinking, I opened my handbag which was over my shoulder, and said aloud: "Now I wonder WHAT happened to the Pepper Pot that I had in here..." The lift reached my floor, I got out waving goodbye and the others responded. I forgot about the incident until I had to bring a Biblical message to the inmates in the dining room. When I finished, I saw an outstretched hand and that same man apologised in front of everyone for his foul language... Of course he was immediately forgiven!

But I learned something! We should NOT let our Lord be blasphemed by ANYONE, we should NOT keep quiet but stand up for HIM as HE stood up for us by dying on the cross!

Thus, even Minnie Mouse can become Mighty Mouse by the power of the Holy Spirit, WHO abides in us as HE promised! Do not worry beforehand about how you should handle a situation, just follow HIS promptings, because HE promised to help and guide us! Love you all! ■

Notes from the CPSC office

Dear CPSC Affiliate/SAAP Member

I trust this email will find you well. As I am counting the days to 31 May 2018 when I will be going on leave for 12 days, I certainly have a feeling of elation! It is however also paired with anxiety and a huge urge to get everything done before we leave!

At CPSC we are still basking in the aftermath of our first exciting official CPSC event, namely our Open Day held on 12 May 2018.



CPSC CPD points

Feedback from the CPSC Open Day included information on which guidelines are applied for awarding CPSC Continuing Professional Development (CPD) points.

A specific question was whether the CPD points earned for another body can count as CPSC CPD points, e.g. those from HPCSA, psychology and social work.

The South African Qualifications Authority (SAQA) places a high premium on affiliates constantly improving themselves

and increasing their knowledge in their field of practice through the process of Continuing Professional Development. SAQA's requirement for our affiliates to remain in good standing is 20 CPSC CPD points per year. Of these 20 CPSC CPD points, 3 should be for Ethics, Applicable Legislation or Human Rights. The points earned are valid for a period of 2 years.

The CPD points awarded by other professional bodies apply to the specialist field of those particular bodies. The rule therefore applies that one CPSC CPD point is awarded for one hour attendance of pastoral counselling content in specific, including courses, workshops, or seminars.

Similarities may exist between the content presented in different disciplines and some content may apply to more than one discipline. The CPSC evaluation committee therefore evaluates each course offered for pastoral counselling content in specific. Irrespective of any points awarded by any other council or professional body, CPSC CPD points will be awarded for the course.

Evaluation of courses

Presenters can have any course evaluated by our committee, two months in advance of the course

2018 subscriptions

I am also still hard at work reregistering our SAAP members as CPSC affiliates. I have received a record number of 78 new applications up to 26 May 2018. In addition to this we have had 13 SAAP members without former accredited membership who now applied for CPSC designated affiliation and who have since received their new designations. In total I have registered/reregistered 438 CPSC affiliates with more still being processed. We have had 30 resignations this far.

We still miss 95 SAAP members who need to pay their 2018 subscription that will enable me to reregister them as CPSC affiliates. I urge you to please do so or else write me a letter of resignation as your membership is unfortunately no longer in good standing. Unfortunately there are also still 23 outstanding 2017 subscriptions. These members will now be removed from the database.

As I am on leave from 31 May to 12 June 2018 this gives all 118 of you one final period to make a payment on your account as I am not physically here to remove you from the database before 13 June 2018! I can then rather process the payments and send your certificates once I am back.

date. No course can be evaluated retrospectively for possible points allocation.

The following information is needed for evaluation of courses. It should be sent to the CPSC admin officer as five attachments in a single email, one email per evaluation request and only one presentation/event per email:

- A comprehensive summary representing the academic content and foundation of the presentation.
- The CV(s) of the presenter(s).
- The proposed advertisement with the dates of the planned event.
- The hourly program clearly showing tea- and lunchbreaks to determine the amount of time spent on pastoral counselling content.
- Proof of payment of the R300 evaluation fee.

Note that this fee is payable by both affiliates and non-affiliates. The fee is separate from the advertising fee for non-affiliates. (Advertisements are free for affiliates.)

Final conclusion: Without specific evaluation in advance, courses attended by another discipline (or professional body) will not automatically also earn CPSC CPD points and no points will be awarded retrospectively.

CPSC documents

The following CPSC documents are now available on the Affiliation page of the CPSC website (<http://www.cpsc.org.za/affiliation/documents>):

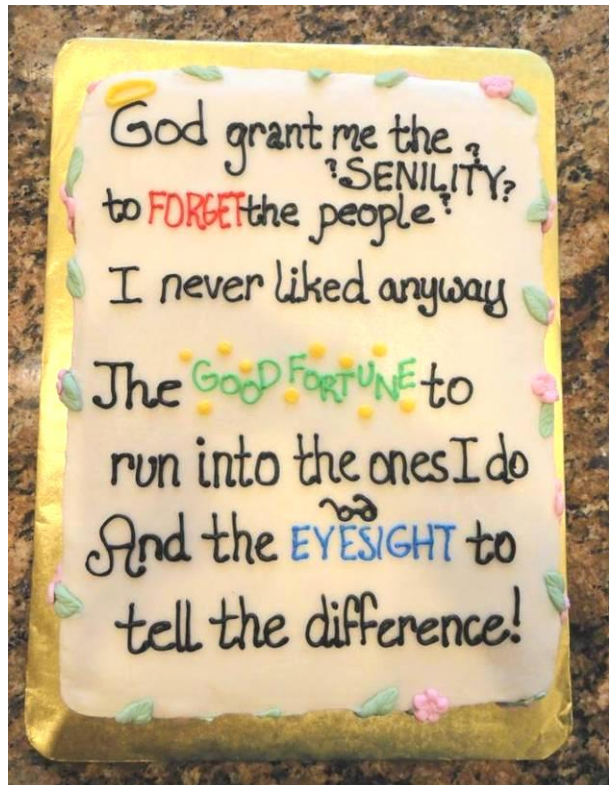
- CPSC Consent and Indemnity Agreement Pro Forma

- CPSC Designation Scope Table
- CPSC Ethical Values and Standards
- CPSC Terms of Reference
- ACRP Company Rules
- ACRP Rules of Conduct
- ACRP Disciplinary Policy and Procedures

Warmest regards and best wishes!

Anita ■

Please note that the CPSC admin officer is on leave from 31 May 2018 and will be back in the office on 14 June 2018.



CPSC CONTACT DETAILS			
<p>CPSC Admin Officer: Anita Snyders E-mail: admin@cpsc.org.za Postal address: PO Box 704, Newlands, Pretoria, 0049 Cell phone: 082 600 6578 (am) Fax: 0865105840</p>	<p>BANKING DETAILS Nedbank Branch: Woodlands Account no: 1020501553 Branch code: 136-305</p>	<p>PLEASE NOTE Cheques must still be made payable to "The Southern African Association for Pastoral Work". Fax or e-mail proof of payment to the CPSC Admin Officer. Please state your initials & last name as reference for any deposit made.</p>	<p>DISCLAIMER While CPSC supports initiatives for equipping pastoral and spiritual counselors, statements and opinions expressed in this newsletter do not necessarily reflect the views and/or opinions of CPSC. CPSC does not make any warranty regarding the information supplied. CPSC shall in no event be liable for any decision or action taken in reliance on this information.</p>