



# CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 35 – February 2026

## ***Caring well: safe and supportive counselling within the church community***

Dear Affiliates,

**C**hristian counselling within the church and the community is a sacred ministry of care that seeks to restore, heal, guide, and strengthen individuals and families according to the will of God. Our practice is rooted in compassion, truth, and the responsibility to protect the vulnerable by providing care, journeying alongside those in need of help to prevent harm. In this ministry, *caring* and *prevention of harm* cannot be separated, and genuine Christian care must never overlook the need for safety, wisdom, boundaries, and ethical practice.

The church is called not only to comfort the wounded but also to ensure that counselling does not become a space where spiritual manipulation, emotional damage, or abuse can occur. The church of God is established to be a place of safety where people should feel free and safe to fellowship, to serve and to find help in times of need.

Christian counselling goes along with the biblical mandate of love and compassion as modelled by the Lord Jesus who showed deep care for people in distress. He touched the untouchable, listened to the broken-hearted, and restored the rejected. Scripture reveals God's heart for those wounded, spiritually and mentally: *"The Lord is close to the broken-hearted and saves those who are crushed in spirit"* (Psalm 34:18).

In Christian counselling, caring involves offering emotional support, prayer, guidance through Scripture, and spiritual companionship. Counsellors are called to bear one another's burdens as part of the Body of Christ: *"Carry each other's burdens, and in this way you will fulfil the law of Christ"* (Galatians 6:2). This care-giving role must be expressed with gentleness, patience, and humility, reflecting the character of Christ.

However, caring without safeguarding may unintentionally expose counselees to harm. The church community consists of diverse people—some with trauma histories, abuse experiences, mental health struggles, and deep



**Christian counselling is a vital ministry of restoration that must reflect Christ's compassion and holiness.**

vulnerability. Therefore, Christian counsellors must operate with discernment and integrity. Scripture teaches that love must be guided by wisdom: *"The prudent see danger and take refuge, but the simple keep going and pay the penalty"* (Proverbs 22:3). **Prevention of harm includes recognising limits, understanding risk, and ensuring that counselling practices do not cause spiritual, psychological, or physical injury.**

Harm can occur when counsellors impose personal opinions as God's voice, blame suffering individuals, break confidentiality, or engage in inappropriate dependency or boundary violations.

One critical aspect of harm prevention is confidentiality and trust. Counselling requires a safe environment where people can speak honestly without fear. *"Whoever is trustworthy in spirit keeps a thing covered."* (Proverbs 11:13). Yet Christian counselling also requires responsible accountability. When individuals are at risk of harming

themselves or others, or when abuse is disclosed, the church must respond with wisdom, reporting structures, and referrals to professional support where necessary. Scripture clearly emphasises protection of the vulnerable: *"Defend the weak and the fatherless; uphold the cause of the poor and the oppressed"* (Psalm 82:3). This reflects the church's duty to intervene and prevent further harm.

**Further, Christian counsellors must counsel in truth and love, ensuring spiritual guidance is not used to control.**

The Bible warns against abusive leadership and exploitation: *"Not lording it over those entrusted to you but being examples to the flock"* (1 Peter 5:2–3). Prevention of harm includes maintaining clear boundaries, avoiding emotional dependency, and refusing any form of sexual misconduct or exploitation.

Counselling must honour dignity, humility, and the image of God in every person: *"So God created mankind in his*



own image” (Genesis 1:27). Where other professional competence is needed for cases such as trauma, severe depression, psychosis, addiction, suicide risk and other psychological issues beyond the counsellor’s scope and competence, a counsellor should refer to and collaborate with qualified practitioners, acknowledging that wisdom includes seeking help: *“Plans fail for lack of counsel, but with many advisers they succeed”* (Proverbs 15:22).

In conclusion, Christian counselling is a vital ministry of restoration that must reflect Christ’s compassion and holiness. Caring involves empathy, prayer, biblical truth, and

supportive presence, but it also demands ethical responsibility and harm prevention. The church must become a safe healing community—one that protects the vulnerable, promotes accountability, and ensures counselling is conducted with love, wisdom, and integrity. Ultimately, Christian counselling should lead people towards hope, healing, and spiritual growth in Christ, fulfilling the calling of the church to nurture and safeguard the flock of God.

God bless you.

– Dr Jack Mashapata, CPSC Chairperson ■

**ACRP**  
Association of Christian Religious Practitioners

**ACRP Value Proposition 2025**

Recognised by SAQA as the professional body for Christian Religious Practitioners in South Africa.

**Who We Are**

The Association of Christian Religious Practitioners (ACRP) is the **only** SAQA-accredited professional body mandated to uphold professional standards for Christian ministry in South Africa. We exist to strengthen the credibility and integrity of Christian leadership through accountability, ethics, and professional growth.

**Our Mandate**

ACRP exists to professionalise Christian ministry through guidance, ethical standards, and collaboration. We serve affiliates through three councils:

- CGMP (General Ministry)
- CMTF (Training Practitioners)
- CPSC (Pastoral & Spiritual Counsellors)

**How We Work**

- We support, equip, and designate affiliates through strategic partnerships.
- We work with churches, government, and private sector to support ministry excellence.
- We advocate nationally for ministry workers and uphold lifelong learning and ethical standards.

**ACRP is the only SAQA-accredited professional body mandated to manage South Africa's national database of Christian ministry professionals.**

**What The Affiliation Offers You**

**Learning & Training**

- Promotes & supports training
- Continuous Professional Development (CPD)
- Growth through formal learning
- Designation certificates to reflect level & skills

**Ethical Professionalism**

- Clear code of conduct & disciplinary process
- Career pathways through structured designations
- Recognition as a qualified professional
- Elevated credibility in your community

**Connections & Belonging**

- Affiliate-only events & discounted conference access
- Exclusive forums & council-specific content
- Updates on ministry issues & policy changes
- Access to professional indemnity and liability cover

Together, we uphold excellence, protect the integrity of the Church, and empower every practitioner to serve with both calling and credibility.

Join the Network of Recognised Ministry Professionals.

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# Career Advice for Christian Counsellors

By Dr Nadine Dunn

## Terminology

**Definition:** Christian counselling is a therapeutic approach that integrates psychological principles with biblical teachings and spiritual insights. It is characterized by the following key elements:

- **Faith-Based Framework:** Counselling is conducted within the context of Christian beliefs and values, utilizing scripture and spiritual principles as foundational elements in the therapeutic process.
- **Holistic Approach:** It addresses the individual as a whole— mind, body, and spirit—recognizing the interplay between psychological well-being and spiritual health.
- **Therapeutic Relationship:** The relationship between the counsellor and the client is central, characterized by empathy, trust, and a Christian commitment to confidentiality and respect.
- **Biblical Perspective:** Issues and challenges faced by clients are explored through a biblical lens, providing insights that are grounded in Christian doctrine and encouraging personal spiritual growth.
- **Guidance of the Holy Spirit:** Christian counselling emphasizes sensitivity to the work of the Holy Spirit, inviting divine guidance throughout the counselling process.
- **Moral and Ethical Standards:** Counsellors adhere to a Christian ethical code that informs their practice, ensuring that counselling methods align with Christian values.
- **Support for Spiritual Growth:** It aims to support clients in their spiritual journeys, helping them to deepen their faith and develop a closer relationship with God.
- **Diverse Clientele:** While focused on Christian principles, the approach is applicable to a diverse range of clients, including individuals, couples, families, and groups seeking spiritual and emotional support.
- **Integration with Mental Health Care:** Christian counselling complements traditional psychological therapies, offering a unique perspective that enhances overall mental health care.

**By combining psychological insights with spiritual guidance, Christian counselling aims to foster healing,**



**personal growth, and a deeper understanding of one's faith in the context of life's challenges.**

## Scope of Practice

The CPSC Scope of Practice table describes the level and range of services a person may and may not offer for the seven designations. See [https://www.cpsc.org.za/Documents/CPSC\\_Designation\\_Scope\\_Table.pdf](https://www.cpsc.org.za/Documents/CPSC_Designation_Scope_Table.pdf)

### 1. Religious Practitioner in Christian Pastoral Caregiving

#### Minimum requirements

Individuals with an NQF Level 4 qualification (e.g. Senior Certificate), which is not a ministry/counselling qualification, but with at least three (3) years of proven ministry/counselling experience on standards set by the professional body, may apply. The application must be accompanied by a portfolio of evidence in accordance with requirements set by the professional body. A competence test will be conducted by the professional body.

Individuals without any NQF Level 4 qualification, but with at least five (5) years of proven ministry/counselling experience may also apply. The application must be accompanied by a portfolio of evidence in accordance with requirements set by the professional body. A competence test will be conducted by the professional body.

#### Competencies

This is the most basic level of care provided when members of a faith community care for each other. This usually takes place within an informal network of communities (e.g. friendships, small prayer groups, telephone conversations & spontaneous reactions to crises).

Generic guidance and counselling skills such as compassionate, active and responsive listening and conversational techniques to offer support, care, guidance, life-skills facilitation and empowerment in a safe confidential environment are essential.

#### Scope of practice

The Religious Practitioner in Christian Pastoral Caregiving:

- practices under supervision of a person with an applicable professional qualification on NQF level 7, 8, 9 or 10 and not in his own private practice.
- seeks the spiritual well-being of the individual with the purpose of healing, to sustain, guide and reconcile.

#### What is a "Scope of Practice"?

- The range of activities that a qualified practitioner of an occupation may perform.
- Establishes the boundaries of an occupation.

- assists people to develop, grow and mature spiritually despite the difficulties of life. Helps individuals to be connected to God. The worshipping community primarily enables this to occur.
- adheres to the ethical code and code of conduct for Pastoral Caregivers

## 2. Advanced Religious Practitioner in Christian Pastoral Caregiving

### Minimum requirement

Basic Ministry course (NQF level 4) in the field of Christian Pastoral Caregiving offered by a South African accredited training institution or a SAQA evaluated foreign qualification.

Ten (10) hours of practical pastoral work and five (5) hours of supervision.

### Competencies

This is a more advanced level of ministry/counselling care, provided when members of a faith community are supported to take care of each other, but where the practitioner also plays a key role in providing care.

This usually takes place within an informal network of care communities (e.g. friendships, small prayer groups, telephone conversations and spontaneous reactions to crises).

Generic guidance and care skills on a basic level such as compassionate, active, and responsive listening and conversational techniques to offer support, care, guidance, life-skills facilitation and empowerment in a safe confidential environment are required. In addition, the ability to nurture some basic skills in others is expected.

### Scope of practice

The Advanced Religious Practitioner in Christian Pastoral Caregiving:

- practices under supervision of a person with an applicable professional qualification on NQF level 7, 8, 9 or 10, and not in his own private practice.
- seeks the spiritual well-being of the individual with the purpose of healing, to sustain, guide and reconcile.
- assists people to develop, grow and mature spiritually despite the difficulties of life. Helps individuals to be connected to God. The worshipping community primarily enables this to occur.
- adheres to the ethical code and code of conduct for Pastoral Caregivers.

## 3. Basic Religious Professional in Christian Pastoral Counselling

### Minimum requirements

Higher Certificate (NQF level 5) or Diploma (NQF level 6) in the field of Christian Pastoral Counselling offered by a

South African accredited training institution or a SAQA evaluated foreign qualification.

Fifteen (15) hours of practical pastoral work during a minimum of one (1) month and ten (10) hours of supervision.

### Competencies

The Basic Religious Professional in Christian Pastoral Counselling should have the ability to:

- differentiate between the different perspectives of Christian Pastoral Counselling
- converse through talk therapy, humane communication and relationship building with an appropriate pastoral and spiritual sensitivity to different life issues and problems
- understand the dynamics of HIV and AIDS and the impact of the epidemic on humans' spiritual needs
- function within a team approach to a holistic perspective of the bio-, psycho- and social dimensions of humanity towards helping and healing
- apply the principles and the philosophical underpinnings of both holistic and wholistic Christian Pastoral and Spiritual Counselling
- apply the principle of interdisciplinarity within the field of Christian Pastoral and Spiritual Counselling.
- apply the basic principles for professional ethics and code of conduct within the field of counselling.

### Scope of practice

The Basic Religious Professional in Christian Pastoral Counselling:

- practices under supervision of a person with an applicable professional qualification on NQF level 7, 8, 9 or 10, and not in his own private practice.
- comforts and supports people and helps them to understand the meaning and purpose of life.
- engages in basic Christian pastoral and spiritual counselling within the pastoral encounter regarding the multi-dimensional human needs of people in different contexts of human suffering and distress such as HIV/aids, hospital caregiving, home-based caregiving, crisis caregiving and community caregiving.
- identifies basic symptoms of suffering and distress of a client and refers to an appropriate professional within primary, secondary, and tertiary health care systems (e.g. more advanced pastoral and spiritual care practitioners, medical practitioners, psychologists, social workers, or other appropriate professionals) and cooperates with other professions in the field of helping and healing.
- sets boundaries to different forms of pastoral engagements within his/her scope of practice.

- keeps to an ethical code of conduct that reflects the unique contribution of counselling and caregiving to helping and healing.

#### 4. Intermediate Religious Professional in Christian Pastoral Counselling

##### Minimum requirements

Bachelor's degree in religious studies/theology (NQF level 7) in the field of Christian Pastoral Counselling offered by a South African accredited training institution or a SAQA evaluated foreign qualification.

Forty (40) hours practical pastoral work during a minimum of six (6) months and twenty (20) hours of supervision.

##### Competencies

In addition to the competencies of the Basic Religious Professional, the Intermediate Religious Professional in Christian Pastoral Counselling should also have the abilities to:

- facilitate relationship building and group dynamics within the pastoral encounter
- apply the interplay between different models of spiritual counselling on healing and helping and the human quest for dignity and meaning within the context of human suffering and within different cultural settings
- apply the principle of interculturality in Christian Pastoral and Spiritual Counselling
- apply the psychology, sociology, and philosophy of religion
- differentiate between theological ethics and general ethics (the philosophical underpinnings of moral behaviour) to deal with moral issues in the pastoral encounter

##### Scope of practice

The Intermediate Religious Professional in Christian Pastoral Counselling:

- practises under supervision of a person with an applicable professional qualification on NQF level 8, 9 or 10, and not in his own private practice
- comforts people in different contexts of human suffering and distress on a short to medium term basis and helps them in processes of decision-making regarding the meaning and purpose of life
- interprets pastoral and spiritual dynamics and dysfunction of a client and refers to an appropriate professional within primary, secondary, and tertiary health care systems and cooperates with other professions in the field of helping and healing.
- provides basic and short-term Christian pastoral and spiritual counselling within the pastoral encounter regarding the multi-dimensional human needs of people in different contexts of human suffering and distress

such as HIV/aids, hospital counselling, home-based counselling, substance dependency, crisis counselling and community counselling

- supports and facilitate transformation, promote spiritual well-being regarding people's quest for help and meaning in suffering within an interdisciplinary approach

#### 5. Advanced Religious Professional in Christian Pastoral Counselling

##### Minimum requirements

Honours degree in Religious Studies/Theology/Counselling (NQF level 8) in the field of Christian Pastoral Counselling offered by a South African accredited training institution or a SAQA evaluated foreign qualification.

Seventy-five (75) hours of practical pastoral work during a minimum of twelve (12) months and thirty (30) hours of supervision.

##### Competencies

In addition to the competencies of the Basic & Intermediate Religious Professional in Christian Pastoral Counselling, the Advanced Religious Professional in Christian Pastoral Counselling should also have the ability to:

- recognise mental disorders to deal with the principle of sound reference within a team approach
- identify addiction and substance dependency and its impact on identity and human behaviour
- understand the interplay between different forms of ailments and diseases within different clinical contexts
- provide Christian Pastoral and Spiritual Counselling to the sick within community, home, hospital and other clinical settings
- deal with grief and the dynamics of death and dying in terminal care and provide crisis and trauma counselling within different settings of loss and bereavement
- practise family and marriage counselling with emphasis on prevention care
- understand the spiritual needs of children and young people within different developmental stages (child and youth counselling) and educational settings
- provide spiritual counselling to elderly people (gerontology)
- provide Christian pastoral and spiritual care in the workplace (e.g. of people suffering from stress)
- acknowledge human rights and pastoral ethics concerning the human quest for meaning and dignity
- apply the different models on healing and helping within a professional environment
- understand the basic principles of research methodology

## Scope of practice

The Advanced Religious Professional in Christian Pastoral Counselling:

- practises under supervision of a person with an applicable professional qualification on NQF level 9 or 10, and not in his own private practice
- comforts people in different contexts of human suffering and distress on a long-term basis and helps them in processes of decision-making regarding the meaning and purpose of life
- makes basic diagnosis of pastoral and spiritual dynamics and dysfunction within an individual, a faith community and/or a social system and refers to an appropriate professional within primary, secondary, and tertiary health care systems and cooperates with other professions in the field of helping and healing
- applies accepted pastoral and spiritual assessment techniques, procedures, and instruments to support the client's challenges and problems in life
- provides basic support and guidance regarding traumatic events in life like unexpected loss and how to deal with the spiritual demands and challenges of meaning-giving to settings of suffering, sickness (such as HIV/aids, substance dependency), death and dying
- engages in basic pastoral and spiritual education and training
- engages in research projects of a limited scope



- make a pastoral diagnosis/assessment regarding the impact of spiritual needs on human health
- provide advanced Christian Pastoral Counselling to those suffering from chronic illness, terminal illness, addiction, and substance dependency within a clinical context
- develop or apply marriage and family enrichment programs within different cultures
- understand the impact of power abuse and oppression of people to understand the interplay between resilience and spiritual wellbeing in hope care
- differentiate the theoretical, philosophical, and theological implications of the human quest for meaning in suffering and life
- apply the theoretical basis for community care and the predicament of poverty within the dynamics of civil society
- explain the interplay between human rights, pastoral/theological ethics, the moral dimensions in life and religious thinking and their impact on medical ethics

- write a thesis adhering to basic academic and scientific standards, norms and criteria

## Scope of practice

The Religious Specialist in Christian Pastoral Counselling:

- may run a private practice with supervision of a person with an applicable professional qualification

on NQF level 10

## 6. Religious Specialist in Christian Pastoral Counselling

### Minimum requirements

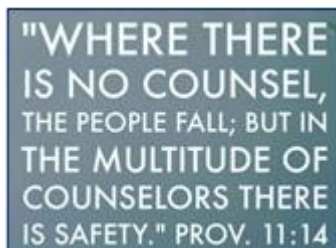
Master's degree in religious studies/theology (NQF level 9) with specialization in Christian Pastoral Counselling offered by a South African accredited training institution or a SAQA evaluated foreign qualification.

Hundred and sixty (160) hours practical pastoral work during a minimum of eighteen (18) months and fifty (50) hours of supervision.

### Competencies

In addition to the competencies of the designation Religious Professional in Christian Pastoral Counselling, the Religious Specialist in Christian Pastoral Counselling should also have the ability to:

- understand the basics of psychiatric ailments and mental disorders within the diagnostic framework of DSM V to create insight and pastoral sensitivity



- comforts people in different clinical settings and assists them to develop life skills to promote wholistic and holistic healing of not only individual people, but life as a whole
- makes in-depth diagnosis of spiritual and religious pathology to deal with demands of spiritual healing/therapy within an individual, faith community and/or social system and refers to an appropriate professional within primary, secondary, and tertiary health care systems and cooperates with other professions in the field of helping and healing
- provides Christian pastoral and spiritual counselling to very specific, specialised fields of helping and healing, such as HIV/aids, hospital counselling, home-based counselling, substance dependency, crisis counselling and community counselling
- develops different enriching programmes to apply the principle of prevention in life care (cura vitae) and community development
- applies the principle of a team and holistic approach in multi-disciplinarity

- does academic and scientific research and contributes articles on different topics in the field of Christian pastoral and spiritual counselling and healing for publication in accredited journals

## 7. Advanced Religious Specialist in Christian Pastoral Counselling

### Minimum requirement

Doctoral degree in Religious Studies /Theology (NQF level 10) with specialization in Christian Pastoral Counselling focused on different clinical settings of human suffering and challenges regarding life skills and the human quest for meaning and dignity in life offered by a South African accredited training institution or a SAQA evaluated foreign qualification.

Two hundred (200) hours practical pastoral work during a minimum of twenty-four (24) months and seventy five (75) hours of supervision.

### Competencies

In addition to the competencies of the Religious Specialist in Christian Pastoral Counselling, the Advanced Religious Specialist in Christian Pastoral Counselling should also have the ability to:

- apply systematic reflection in Practical Theology regarding the interplay between the transcendent and religious realm of life (God-images) and basic existential needs
- understand theory formation in anthropology and psychology (personality, behavioural and developmental theories) within different interreligious discourses and cultural contexts
- apply scientific knowledge regarding epistemology in theory formation within an academic environment
- provide supervision to lower levels of Christian Pastoral Counsellors and Christian Pastoral Care Practitioners
- apply research methodology specifically in hermeneutics and critical source analysis and the ability to write

- a thesis adhering to academic and scientific standards, norms and criteria.
- write a scientific document on the level of research for obtaining a doctoral degree that adheres to international criteria
- do advanced research in an academic and scientific environment to communicate and liaise with peer researchers within the field of spiritual caregiving, practical theology and other theological disciplines
- design, manage and execute research projects/programs which contribute to the science of Christian Pastoral and Spiritual Care and Counselling

### Scope of practice

The Advanced Religious Specialist in Christian Pastoral Counselling:

- may run a private practice
- makes in-depth diagnosis of spiritual and religious pathology to deal with demands of spiritual healing/therapy.
- applies specialised accepted pastoral and spiritual assessment techniques, procedures and instruments and diagnostic methodology
- provides advanced, complex and specialised long term supportive and reconstructive Christian pastoral and spiritual counselling
- offers advanced pastoral and spiritual education and training
- refers to an appropriate professional within primary, secondary, and tertiary health care systems and cooperates with other professions in the field of helping and healing
- conducts and supervises research projects that adhere to basic criteria of academic and scientific research and contributes articles on different topics in the field of spiritual caregiving and healing for publication in accredited journals
- will be available to provide expert advice and opinion when requested.

*In summary, the table below indicates the ACRP designation and relevant CPSC subcategories. A registered person can work towards a higher level of recognition, through further training and through longer professional involvement.*

ACRP Designations and CPSC Subcategories			
ACRP designation	CPSC subcategory		NQF level
1. Religious Practitioner	1	Religious Practitioner in Christian Pastoral Caregiving	-
2. Advanced Religious Practitioner	2	Advanced Religious Practitioner in Christian Pastoral Caregiving	4
3. Religious Professional	3	Basic Religious Professional in Christian Pastoral Counselling	5 or 6
	4	Intermediate Religious Professional in Christian Pastoral Counselling	7
	5	Advanced Religious Professional in Christian Pastoral Counselling	8
4. Religious Specialist	6	Religious Specialist in Christian Pastoral Counselling	9
	7	Advanced Religious Specialist in Christian Pastoral Counselling	10

## Values and Benefits of Belonging to CPSC & ACRP

Benefits of Belonging to the Council for Pastoral and Spiritual Counsellors (CPSC) include:

- **Professional Recognition:** Registration with the professional council, CPSC, provides formal recognition as a qualified practitioner in the field of Christian Pastoral Counselling, enhancing credibility and trust among clients and peers.
- **Access to Resources:** Registered affiliates gain access to a wealth of resources, including research materials, publications, and training workshops that can enhance their practice and knowledge.
- **Networking Opportunities:** CPSC organizes annual national conferences and events that allow registered affiliates/members to connect, share experiences, and collaborate with other professionals in the field.
- **Continuing Professional Development (CPD):** Registered affiliates are encouraged to engage in ongoing education through CPD programs, ensuring they stay current with best practices and emerging trends in pastoral counselling.
- **Ethical Framework:** The CPSC provides a comprehensive ethical code and guidelines for practice, helping affiliates to navigate complex situations and maintain high standards of integrity.
- **Support and Mentorship:** Experienced affiliates can offer mentorship to newer members, providing guidance on professional conduct and personal development within the field.
- **Insurance Benefits:** Access to specially negotiated indemnity and public accountability insurance helps protect members in their professional practice.



### Career Development Pathways

The structured career path offered by the CPSC allows members to advance their careers through clearly defined designations and recognition of prior learning.

- **Public Accountability:** Affiliation signifies commitment to public accountability and professional standards, which can enhance the reputation of individual practitioners within their communities.
- **Inter-Professional Collaboration:** The CPSC promotes inter-professional liaison, enabling members to work alongside other health and wellness professionals to provide holistic care.
  - **Advocacy and Representation:** Being part of a recognized professional body (ACRP – *Association of Christian Religious Practitioners*) allows registered affiliates to benefit from advocacy efforts aimed at improving the profession and addressing societal needs.
- **Contribution to the Field:** Registered affiliates have the opportunity to contribute to research and publications, furthering the field of pastoral counselling and its recognition within mental health care.
- **Enhanced Services:** Affiliation helps ensure that pastoral counselling services are aligned with national standards, making them more effective and accessible to the community.



By being part of the CPSC, affiliates not only enhance their professional standing, but also contribute to the growth and integrity of the field of Christian Pastoral Counselling in South Africa.

### Career Opportunities for Christian Counsellors

Christian counsellors can pursue a variety of career paths that leverage their training and faith-based approach to therapy. Possibilities will depend on your level of training and experience. Here are some potential opportunities:

- **Church-Based Counselling:** Serving as a counsellor within a church or religious organization, providing guidance and support to congregants facing personal, marital, or spiritual issues.
- **Family and Marriage Counselling:** Specializing in helping families and couples navigate challenges, improve communication, and strengthen relationships, often using biblical principles as a framework.
- **Pastoral Counselling:** Providing counselling services that integrate pastoral care with psychological

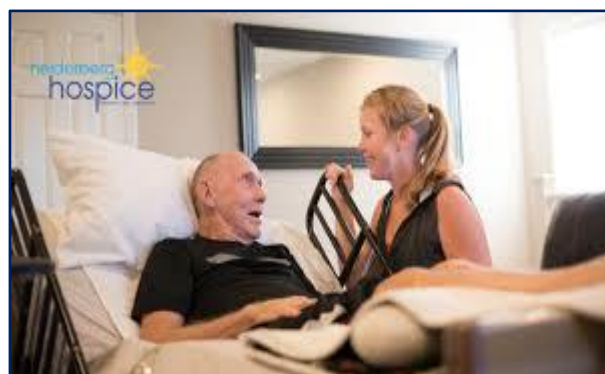
counselling, focusing on spiritual growth alongside emotional and mental well-being.

- **Crisis Counselling:** Working in settings that require immediate support, such as shelters, hospitals, or disaster relief organizations, helping individuals cope with trauma and loss.
- **Youth and Adolescent Counselling:** Focusing on the unique challenges faced by young people, including issues related to identity, faith, and peer pressure, often in school or church settings.



- **Grief Counsellor:** Help individuals cope with loss and bereavement, integrating biblical perspective to support healing.
- **Addiction counsellor:** Specializing in treating individuals struggling with substance abuse or behavioural addictions, using faith-based approaches to recovery.
- **Crisis intervention specialist:** Provide immediate support to individuals facing crises, such as trauma, natural disasters, or personal emergencies.
- **Chaplaincy:** Serving as a chaplain in institutions such as hospitals, prisons, or the military, providing spiritual guidance and emotional support to individuals in crisis.
- **Community Mental Health Services:** Working with community organizations or mental health clinics to provide counselling services that address broader social issues, including poverty and addiction.

- **Academic and Educational Roles:** Teaching or training future counsellors in academic institutions, offering courses on Christian counselling theories, ethics, and practices.
- **Consulting:** Providing expert advice to organizations on integrating faith-based practices into mental health services or developing programs that support spiritual and emotional well-being.
- **Research and Writing:** Engaging in research to contribute to the field of Christian counselling, publishing articles or books that explore the intersection of faith and mental health.
- **Private Practice:** Establishing a private counselling practice, allowing for personalized care and the ability to integrate faith-based approaches tailored to individual client needs.
- **Support Groups and Workshops:** Facilitating support groups or workshops focused on specific issues such as grief, addiction, or marital enrichment, often using a Christian perspective.
- **Mediators:** Act as neutral parties in conflict resolution, helping individuals and groups find common ground through Christian principles.



**By pursuing these career opportunities, Christian counsellors can make meaningful contributions to their communities while integrating their faith with their professional practice. ■**

## *The spiritual impact of decluttering your office space*

By Pastor Charlotte Meintjes

**D** decluttering your office space is not merely a physical act; it is a spiritual journey that enriches your body, mind, and soul.

In our busy lives, creating an organized workspace can lead to a sense of peace, clarity, and alignment with God’s purpose for us.

**Body:** A cluttered environment can lead to increased stress, manifesting itself



physically through tension and fatigue. By decluttering your office, you can create a sanctuary that promotes better posture and health. As we maintain our physical bodies, we honour the temple of the Holy Spirit (1 Corinthians 6:19-20, NIV). An organized space allows us to move freely and prevents the physical strain that can hinder our service to others.

**Mind:** Mentally, decluttering offers clarity and focus. Proverbs 4:25 (NIV) reminds us

to “Let your eyes look straight ahead; fix your gaze directly before you.”

A tidy workspace allows us to concentrate on our tasks without the distraction of chaos surrounding us. Research, such as a study from the Princeton University Neuroscience Institute, reveals that clutter negatively impacts our



cognitive processes, making it harder to focus on what truly matters. By removing unnecessary

items and organizing essential documents, we create an environment that fosters creativity and problem-solving, allowing us to fulfil our calling more effectively.

**Soul:** Spiritually, a decluttered space cultivates a sense of calm and tranquillity, allowing us to connect with God and reflect on His blessings. When surrounded by disorder, it’s easy to feel disconnected from our values and purpose. A tidy office can serve as a sacred space for prayer, meditation, and contemplation, where we can listen to God’s guidance and recharge our spirits (Philippians 4:6-7, NIV) .

### Ideas to Begin and Maintain Decluttering Throughout the Year

- 1. Seek God’s Wisdom:** Begin by praying for guidance. Reflect on the frustrations you face in your office, such as disorganized filing systems that require you to move unnecessarily. Ask God to reveal areas that need change.
- 2. Set Intentional Goals:** Define what you wish to achieve through decluttering. A clear vision will guide your efforts and align them with God’s purpose for your work.
- 3. Schedule Regular Reflections:** Dedicate time weekly or monthly to assess and organize your space. Consistency is key, as Proverbs 12:11 (NIV) says, “Those who

work their land will have abundant food, but those who chase fantasies have no sense.”

**4. Utilize the Five-Box Method:** Label five boxes as “Keep,” “Donate,” “Trash,” “Relocate,” and “To Do.” This method helps you discern what is essential and what can be released, fostering a spirit of generosity and stewardship.

**5. Digitize for Clarity:** Reduce paper clutter by scanning important documents and storing them electronically. This not only frees up physical space but also makes it easier to access what you need, allowing you to focus on your work and ministry.

**6. Create a Maintenance Plan:** After decluttering, establish a routine to keep your space organized. A quick daily tidy-up can prevent clutter from returning, aligning with Paul’s encouragement in 1 Corinthians 14:40 (NIV) to do all things in an orderly manner.

### 7. Incorporate Scripture and Inspiration:

Surround yourself with verses and images that uplift your spirit



and remind you of God’s promises. This can serve as a continual reminder of your commitment to maintaining an organized space in service to Him.

**In conclusion, decluttering your office space profoundly impacts your body, mind, and soul. By creating a serene environment, you enhance your productivity, mental clarity, and emotional well-being while deepening your relationship with God.**

Embrace the journey of decluttering as a spiritual practice that nurtures your overall health and aligns with His divine purpose for your life.

Pastor Charlotte Meintjes ■

### DECLUTTERING ACTION PLAN:

1. Remove obvious and easily accessible items that don’t belong in the office.
2. Pull everything out – and that means everything.
3. If the job will take too much time and you have limited space, you can tackle one area at a time, e.g. the top of the desk, one drawer at a time, the bookshelf and so on.
4. Put all the items into categories as part of the declutter your office process.
5. As you sort, immediately place trash, recycling and donation items into labelled boxes or bags.
6. Within the categories, put like items with like items.
7. Wipe down all furniture and surfaces. Clean behind and under furniture.
8. Be ruthless as you determine which items to declutter.
9. If the job is too large, you can place items into labelled boxes for you to sort through later. This is a last resort hack to declutter your office. And the key is that you will sort through it soon.
10. Make every single item earn its spot in your newly organized office.
11. Consider going digital as much as you can.

<https://organized31.thrivecart.com/simple-decluttering-checklists/>

# Fostering resilience through Pastoral and Care in South African schools towards navigating bullying

By Andrew Mosebo

## Introduction

This is another chapter in a series of articles focusing on the role of Pastoral Counsellors in schools, a follow-up will be on how these counsellors can help learners build resilience to navigate social challenges.



*where they are supposed to be safe and protected the most".*

**The District-Based Support Team (DBST), School-Based Support Team (SBST), churches, teachers, parents, learners and society, have a collective responsibility to ensure that learners are afforded an academic development infused with support structures.** This will help learners complete their basic schooling while navigating social issues. Schools as educational institutions must do everything in their power to ensure, with the help of SIAS (*Screening Identification Assessment Support*) policy, that learners are supported in realizing their full potential (Adu, 2022: g541).

Looking towards the future in South African schools, it is important to find a balance between learners' academic achievements and the behavioural aspects of their lives (Zimoha, 2023: 1). In behavioural aspects, one must look at social, emotional, spiritual, and moral aspects.

Pastoral care is an essential program that helps schools support learners achieve holistic balance by building resilience. Pastoral counsellors are in a better position to help both learners and

teachers lay the foundations for the holistic development of learners. There is a need for urgent and effective counselling to increase learners' resilience, enabling them to cope with various psychosocial problems affecting them (Susanti and Syukur, 2021:1).

Osmer's (2008) theory, with the application of four practical theology tasks, is similar to the Screening Identification Assessment Support (SIAS) policy, which serves as a guiding tool for support structures in the Basic Education department in South Africa as outlined in White Paper 6. The distinct features highlight how Christianity can contribute to the counselling of learners in South African schools.

The recent video of bullying at Milnerton High School has highlighted just the tip of the iceberg of some of the significant problems within South African schools (BBC NEWS, 2025:np). Human rights organizations have also weighed in on this matter: "**no child should ever endure brutality, violence, assault, and shaming in any space**

A question that should be answered by everyone involved in the education sector, based on the statement made by Joy Maimela, a parliament member on the education committee, is: *What form of support is urgently needed in South African schools?* Answering Joy Maimela will require urgent and decisive action from everyone involved in support structures within the Basic Education Department. With the incident at Milnerton High School being evidence that bullying can be embedded everywhere, recent statistics highlight that 3.2 million learners in South African schools are victims of bullying (Johnson-Wands, 2025: np), with more than 67% of victims not reporting these incidents due to not having faith and trust that the situation will be addressed appropriately and yield positive results. This has led to one in 10 learners dropping out of school because of bullying. At the same time, 160,000 high-school learners end up bunking school out of fear of bullying.

This means that bullying contributes to a high percentage of learners bunking school and dropping out of school.

Through Osmer's (2008) theory, using four key practical theological tasks, we can briefly highlight the effects of bullying and the integration of resilience theory in school settings.

- The first task is the descriptive-empirical task: **What is going on?**

Moreover, the issue of bullying has been highlighted in the article as being a problem that affects schools, and which leads to many learners either bunking school or eventually dropping out of school.

- The second, interpretive task: **Why is this going on?** After identifying that bullying is a massive contributor to learners dropping out of school, it is important to establish why learners who are victims of bullying end up dropping out of school.
- Third, the normative task: **What ought to be going on?** The question is what should be happening in our school to eradicate bullying while also helping the victims of bullying.
- The fourth, pragmatic task: **How might we respond?** This article attempts to answer the fourth task in which resilience theory is part of the support structure for how we might respond to the deployment of pastoral

**Bullying in South African schools is a severe, widespread crisis affecting over 3.2 million learners annually, with 67% of victims not reporting it due to fear or lack of trust in intervention.**

**It includes physical, verbal, relational, and, increasingly, cyberbullying, often leading to school absenteeism, a 10% dropout rate, and severe mental health issues, including suicide.**

counsellors in our schools, specifically in helping learners foster resilience through pastoral care.

### Resilience theory in the school context

**Resilience theory is a key component of pastoral care, which can be incorporated to help learners build resilience as an additional form of support.** Greene et al. (2004) emphasized that resilience should be viewed from a biopsychosocial/spiritual perspective, with a focus on the life context.

In a school context, it is evident that learners who receive support within a school are more resilient. Within the school context, resilience will enable learners to foster their well-being. This will help learners to realize their potential in academics (Greene, 2004:78). Due to the struggles and challenges learners, who are faced with bullying, go through, they end up developing depression. When not properly handled it negatively impacts their academic performance and their psychological development which leads to some of them becoming lost in the system (Suranata et al., 2017:102).

Studies have shown that anyone can manage obstacles and challenges, which include handling bullying, and that process of managing life challenges is called resilience. A fitting theory to be applied in the educational scope is clearly stated in this definition of resilience, which is a positive capability of learners to succeed academically despite life challenges they encounter (Suranata et al., 2017, p. 102). Moreover, because learners are encouraged to develop resilience, which is associated with good academic performance, this can serve as a motivator for them to remain in the system until they complete their schooling.

### Implementation

To fully support learners in fostering resilience and psychological development, it is essential to have good school guidance and counselling. For resilience theory to be functional and implemented, it lies firstly on the examination of the theory and the strategies of its implementation in school settings. The intervention of counselling or psychological therapies which focus on cognitive-behavioural aspects, is what will determine the impact of resilience theory in schools.

Resilience theory is also dependent upon educational programs or extracurricular activities within a particular school, where cognitive-behavioural therapy will be used

as a counselling model, focusing more on addressing psychosocial challenges. Bear in mind that the focus of support and intervention within school settings was generally more focused on helping learners to deal with panic attacks and depression, which in most cases did not yield the desired outcomes.

In the 21<sup>st</sup>-century era, **school guidance and counselling play a crucial role in helping learners develop the skills and knowledge necessary to empower them academically, while also fostering resilience to navigate life's challenges** (Suranata et al., 2017, p. 102). Pastoral counsellors are in a position where they will be able to link resilience theory in school settings based on the definition given by La Mothe (2022). This theory highlights pastoral care as a process which offers an activity where faith society performs a theological activity by a recog-

nized or professionally skilled individual. The goal is working towards manifesting the Good News through healing, guiding, sustaining, supporting, reconciling and sanctifying individuals.

The definition of resilience theory aligns with the principles advocated by SIAS policy, providing an additional layer of support for our learners. The theory also aligns well with school settings, as learners who have developed resilience will be better equipped to cope with psychosocial problems. Resilience will then stem from pastoral care as one of

the support structures for learners in schools.

### Conclusion

The article is the second in a series examining the role pastoral care can play in our schools. Resilience theory has been highlighted as an important support structure that can be added to the existing layers of support structures available to our learners in schools. The follow-up series will examine resilience theory in depth and explore how it can be effectively developed and implemented in South African schools.

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# Council for General Ministry Practitioners (CGMP) Autumn Online Conference



**Date:** Thursday, 16 April 2026, online, (login starts 08:15)

**Theme:** *The Church's Edge: Preaching, Leading, Caring, and Thriving in a Digital Age*

Presenters and their presentations will be communicated soon.

## Fees

ACRP Affiliates (in good standing): R270; Non-Affiliates: R540

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

- Struggling with Google forms? Please contact our office (andrea.leipoldt@acrp.org.za) for the registration form in Word format.
- Submission of both Registration AND Proof of Payment is important to ensure we have your correct contact details, and to add you to our Conference register and WhatsApp group.

Please submit your registrations and POP by Friday, 27 March 2026. Late registrations will not receive the Zoom login details for the Conference but will have to wait for the recordings.

## Important information for the 16 April 2026 CGMP Autumn Conference Attendees

- The Conference Zoom Meeting ID and Password will be distributed 14 April 2026, ONLY to attendees whose registrations were received, and whose payments already reflect in the bank by 27 March 2026
- Attendees must open their own personal Zoom account before the CGMP Conference and should familiarise themselves with the login processes before the morning of the Conference.
- Attendees should use the same email address to register for the CGMP Conference as the email address that was used to open their Zoom account.
- On the 16th of April 2026, attendees should join early enough (Zoom link opens from 08:15) to allow themselves sufficient time for the login process.
- Attendees should join by logging into their own Zoom account (using their own login details).
- Once attendees have logged into their own Zoom account, they can then join the CGMP Conference by opting to "join a meeting" and using the Meeting ID and Password that were provided by the office for registered attendees.



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- Register online (remember to "submit"): <https://forms.gle/LMD8BgxCj1a4FdXT7>
- Send your Proof of Payment to: [andrea.leipoldt@acrp.org.za](mailto:andrea.leipoldt@acrp.org.za)
- **Last date for registrations and payments: 27 March 2026!**

## The Church's Edge: Preaching, Leading, Caring and Thriving in a Digital Age

- Make sure your name and surname is displayed, otherwise we will not be able to identify you or allocate your attendance minutes after the conference.

- Attendees will be expected to join the compulsory breakout rooms to be awarded CGMP CPD points. The Zoom system will keep track of attendance times as well as participation in the breakout rooms.

- 8 CGMP CPD points are available (3 of those are for ethics) and will be awarded to those attendees who attended the CGMP Autumn Conference for a substantial number of minutes. These attendees will receive a CGMP CPD certificate of attendance reflecting the CPD points.

- After the Conference, non-attendees (who registered and paid), late registrations and those who did not attend the conference for a long enough period, will receive links to the Conference recordings and presenters' notes, as well as a compulsory Summary form that must be completed and submitted to be awarded the 8 CGMP CPD points.

## Other

- ACRP office personnel will not be available from the 13th of April 2026 up to the day of the Conference (16 April 2026) to assist with login/other conference administration issues.

- Information will be updated regularly and shared via email and the WhatsApp group. Please do not remove yourself from the WhatsApp group once you have been added, as this group will be the main source of information!

- Please do not wait until the last minute to register for the CGMP Autumn Conference. No late registrations will be accepted!

- Roundtable discussion: Please remember to submit a short question for the Roundtable Discussion when you register for the Conference (as specified in the registration form)

- **Conference Registration link to Google form:** <https://forms.gle/LMD8BgxCj1a4FdXT7>

- **Send Proof of Payment to:** [andrea.leipoldt@acrp.org.za](mailto:andrea.leipoldt@acrp.org.za) ■

## Finding the words to say it - the counselling conversation

By Marianne Viljoen

**H**aving a conversation with your client is the first step in getting to know your client's life story and understanding his or her problems. The client will recall facts which are important, as well as the feelings or emotions that are part of a particular life event. These emotions are the important tools that a counsellor works with. It centres the counsellor's empathy towards the client and deepens perception of a client's reality.

And surprisingly, it has been determined that putting feelings into words causes a positive reaction in the brain (Lieberman et al. 2007).

**Finding the words to describe emotions or feelings is called affect labelling.**

The result of a functional magnetic imaging study, regarding affect labelling, has indicated that an important change in the core brain mechanism takes place. When a client searches for words to describe an emotional experience, the language-related and regulatory regions in the prefrontal cortex are activated. Simultaneously the emotion in the amygdala, which is the emotional centre for threat related emotions, also called the brain's emotional alarm system, is downregulated. The result is that the emotion then becomes less overwhelming (Lieberman et al., 2007).

Roger (1961) states the following: **"The process of symbolization – putting felt experience into words – is central to the therapeutic process"** (p.115).

Language helps the client to categorise and make sense of their emotions. It brings a form of understanding of themselves (Barret, Lindquist and Gendron, 2007).

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The counsellor plays an important role in the client's efforts to name the emotions of an experience, because the healing role of the counsellor lies in the understanding and empathy the counsellor has for the lived world of the client. The counsellor may help the client pinpoint that exact feeling with the right words. As the client and counsellor search together to find the right words for the emotion, the client feels that the counsellor truly understands. Understanding is a basic form of empathy.

Empathic listening enables clients to clarify experiences. The counsellor grasps the inner world of the client and then communicates this understanding, encouraging the client to further explore the experience (Elliott, et al. 2011).

The process of talking and finding the correct words therefore supports the interactive process between counsellor and client, which is co-constructed through dialogue.

Clients gain insight and construct new meaning about themselves and their experiences, because speech integrates emotion, cognition and memory (Kazdin, 2007). In this way, talking is more than the release of emotion.

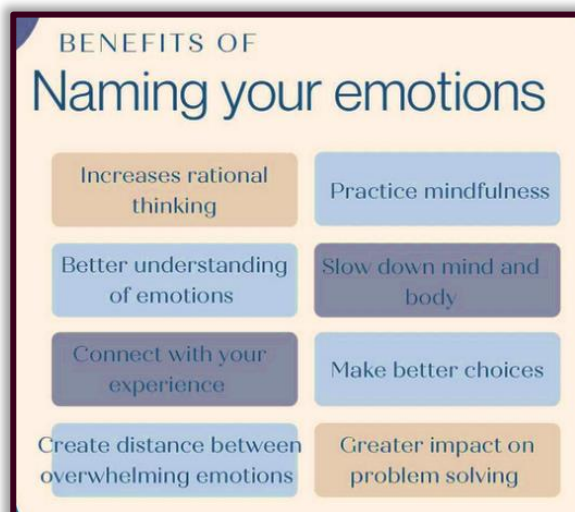
Empathy causes emotional differentiation and insight.

**"Empathy helps clients tolerate and symbolize previously unarticulated emotional experience"** (Watson, Steckly and McMullan, 2014. p.287).

In 1957 Rogers stated: "When experience is accurately symbolized in awareness, the individual becomes more congruent and psychologically integrated." (p. 99).

**Affect labelling or talk therapy is an interactive rewarding achievement for both counsellor and client.**

Affect labeling is the act of putting feelings into words - by doing so, the impact of negative emotions is reduced.



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## Boundaries (Part 33)

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

The final law we want to explore, is the law of exposure, as explained by Cloud and Townsend (2002, p 130).

**From the beginning of God's revelation of His intentions with His created reality, humanity has been placed in an environment suitable for life and fellowship with God and one another. God has made it clear that He wants to be loved as He loves us and wants us to love one another in the same way.**

He always communicated clearly and unequivocally what He wants. Never has He used any unclear communication techniques, expecting from His people to deduce or guess what He wanted or intended. The clearest ever message, was given through Jesus's life, death, resurrection, ascension and the outpouring of the Holy Spirit!

By the power of the Holy Spirit, we are empowered to live this life of love which God desires and embodies. We have been created for relationships and have the opportunity (if we so choose) to access God's willingness and ability to love – even when it is difficult! Yet in our brokenness and often stubbornness and rebellion against His will, we pervert the purpose for our being. Instead of leaning in and learning from God through dedicated study and prayer, we choose the shortsighted way out: to manipulate one another to get our own way or overcome our insecurities. How often do we not use adverse communication techniques because we do not have (or are not willing) to invest time or energy to do it God's way!

Cloud and Townsend (2002, p 130) discuss three of the most common, indirect & unhealthy communication techniques we tend to employ:

### 1. Avoidance

Avoidance means ignoring the person or the problem. When we ignore the person, the latter will experience discomfort which will grow over time into anxiety and fear of rejection. The discomfort/anxiety forces the person to either do the same or try to find out what they did wrong. The typical answer would be: "Nothing!", although the attitude would remain. The incongruence is unbearable. When we have been exposed to this type of behaviour from childhood, we learn to project it



onto God and learn to live in unhealthy fear of Him as a Father. We think that He will also use indirect techniques to get His way with us.

Ignoring the person also fills the person with shame. The message is clear: "I am not worthy to be addressed – my transgression is inexcusable – if only I knew what I did wrong." This might lead to passivity and fear of failure of rejection, withdrawal, aggression, or constant efforts to please others without boundaries. Perfectionism and

Obsessive-Compulsive tendencies are some of the most extreme forms of trying to prove worthiness or avoid failures and further shaming.

So often children do not want to take risks or venture into the unknown, because they have been ignored and interpreted it as being unworthy. As a result they want to remain in control as far as possible and want to avoid mistakes and failures.

Ask yourself honestly whether you tend to handle your child – or any other person - like this. Is it perhaps because of your having been treated like this as a child? The shame resulting from a feeling of invisibility, being too faulty to even be acknowledged as a person, being a burden or in the way of the parent, is excruciating! Many hours of therapy go into the effort to overcome the shame.

I often hear the expression from adolescents: "Who cares!?" When one explores the deeper motivations for this statement, instead of just getting angry at the apparent lack of motivation,



having been ignored as a child is often the underlying motive. If my parent(s) did not care enough to see, hear or acknowledge me, why should I? The burning question in the heart of such a person is: "How do I, who am so useless, fix my uselessness? I am too useless to fix myself!"

Only when this person can accept the unconditional love of God expressed in Jesus through the holy Spirit, can this deep hidden shame be overcome.

The second aspect of avoidance is avoiding the problem. To sweep things under the carpet or pretend that it was unimportant or did not happen at all, undermines authenticity and transparency. It will only lead to resentment and avoidance of the person in the long run. It does

not teach our children how to resolve conflicts or the process of problem solving. It is critical for their development to be able to admit something is wrong and that they might have caused it or contributed to it without creating a shame and guilt-based narrative. It is also critical that they learn to distinguish when it has been their fault, or somebody else's fault. Direct communication is so important to develop the freedom to transcend the discomfort when someone else has been responsible for the problem without the need to take the responsibility to mend the emotional or physical harm caused by someone else.

Our children need to be taught that they are not so broken that it is impossible to be "fixed" – to develop into beautiful images of God! Nowhere in Scripture is there any indication that anybody who turns to God, is not good enough or a misfit. Nowhere in Scripture is perfection set as a prerequisite of being worthy or as a goal of spiritual formation. No amount of failure or falling can separate us from the love of God (Rom. 8: 31–39)!

## 2. Triangulation

Cloud and Townsend (2002) do not provide a clear description of what they want us to understand, but we can deduct from the tone of their writing that they do not refer to narcissistic triangulation (although it might not be excluded in some homes), but to the tendency many people have to involve a third person in a discussion. So what does triangulation look like in the average home and what are the dangers involved in this type of behaviour?

**Triangulation** is often applied to avoid direct conflict, shift blame, gain validation, or control the narrative, creating an unhealthy "triangle" instead of resolving issues between the original two.



It can take place when a parent pulls in another child in the discussion between themselves and a child, or pulls in the other parent, a friend, a grandparent or even a caregiver or teacher.

This tactic is used to manage anxiety or power by involving an outsider, turning a two-person problem into a three-person situation to manipulate communication or avoid accountability.

The child is in the unfortunate position of being exposed and cannot defend herself. It may lead to deep shame, feelings of abandonment, rejection powerlessness and will probably create suppressed or overt anger and/or resentment.

This will cause the original situation to escalate and does not encourage transparency or the willingness to disclose feelings.

### How it Works

**Conflict Avoidance:** Instead of talking to their child, the parent might complain to a friend, another child, or the other parent about the child, using the third party as an intermediary. This leaves both the third party and the child in an unbearable dilemma.

**Validation Seeking:** A parent might involve a third party to take their side and validate their behaviour and opinion – in fact to validate them as a person by validating their behaviour. The child and third party is again in an unbearable dilemma.

**Control & Manipulation:** By controlling communication through a third person, the parent can twist information and ensure all communication flows through them. The third party will not have the privilege of the perspective from the child's point of view and any reaction the child may have, will just confirm the parent's opinion as the child most probably will not have sufficient communication skills or insight to deal with this.

**Shifting Blame:** Bringing in a third party can deflect responsibility for one's own actions or words.

### Why it's Harmful:

- It prevents direct, honest communication.
- It creates anxiety and instability in the relationship between the parent and the child.
- It fosters resentment and isolation for the child being triangulated.

Instead of resolving the conflict with the child, the doors are now closed, and both the parent and the child are isolated. But the suspicion and distrust also spill over to the third party – what are they supposed to think or do? This is not in the heart of Jesus! It points to the importance of intentional parenting – parents really need to save energy from their overloaded schedules to invest time in acquiring healthy communication skills and the willingness to apply these skills consistently. The responsibilities of parenthood are sometimes overwhelming! Please be patient with yourselves, but very mindful of what you are doing.

## 3. Overlooking

An article from [Raising Champion Families](#) defines overlooking as a deliberate parenting choice to acknowledge a minor frustration or behaviour, but consciously deciding to "look beyond it" without taking disciplinary action (April 11, 2022 by [Janis](#)).

According to the author, it is distinct from "ignoring," which involves acting as if a behaviour never happened, potentially leaving frustrations unresolved.

The angle from which Cloud and Townsend (2002) approach it, is more in the sense of ignoring behaviour.

The author of the *Raising Champion Families* article (April 11, 2022, by [Janis](#)), makes it easier to understand the difference:

**To ignore** means to refuse to pay attention to something. You basically act like it never happened. When you ignore it, you bury it and it is added to the pile of unresolved frustrations or hurts. Those hidden irritants will intensify and possibly erupt at a future point. This explosion of hurts may be inwardly silent, or it may be outward, resulting in the parent having an embarrassing outburst. Remember this important truth: hurt people hurt people. Ignoring is never the answer to a frustration or hurt.

If your child's behaviour is truly irritating or hurting you, ignoring it is not the answer. It will only build a wall between you and your child.

**To overlook** means to look over a frustration or to rise above it. When you overlook something, you are not ignoring it or pretending that it did not happen. You acknowledge that it took place and make a choice to look beyond it. This rising above and looking beyond the offense removes the incident from becoming a stumbling block.

If you would like to be less stressed in your [parenting](#), it is important that you look overlook minor offenses from your children. Each day your kids will say and do things that irritate you. If you ignore the behaviour, but silently seethe with frustration, that is not healthy for you or for them. If you feel like it's not a battle worth fighting and decide to overlook it, that's giving grace. We always need to choose our battles wisely. Would Jesus make an issue of the behaviour?

Janis also suggests four questions to ask in order to decide whether to overlook an offense by your child:

**Does this behaviour cause you to feel differently about your child for any length of time?**

If, after a few hours or a day, you feel that this is a wall between you and your child or that you are still silently frustrated with them and cannot get over it, then it is likely that you cannot simply extend grace and overlook it. To be sure there is no wall, you must talk it out with them to clear the air.

**Does this incident cause harm to you, others, or to your child?**

When serious harm has happened or is going to happen, you should not overlook the incident.

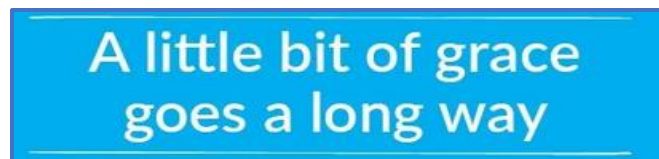
**Is this behaviour intentional or unintentional?**

If your child is trying to aggravate you or looks you in the eye and defies you or chooses not to listen or do what you ask, then it should not be overlooked. But if they are

forgetful or messy simply because they are kids, grace, along with some consequential reminders can help them remember. No need to necessarily overlook that behaviour, but it can be handled with more grace.

**Is this behaviour a pattern or a rare issue?**

If your child has a habit of lying or hitting or biting or talking back, it must not be overlooked. You must talk about it, let them know the boundaries and the consequences and then stick to them. If it's more of a one-time thing, it's up to you to either show grace or not. Showing grace does not mean ignoring or overlooking it, it means that you talk about it and be sure your child understands what was wrong with their behaviour. From there, you must decide whether or not to discipline them further.



It is wise for a parent to withdraw from an irritating or aggravating situation to think their response through. This should be done with clear communication to the child that the parent will just needs a moment to gather themselves – the child should not be left with uncertainty about the parent's behaviour.

**Key Characteristics of Overlooking**

- **Conscious Choice:** Unlike unintentional neglect, overlooking is a strategic decision to prioritize the parent-child relationship over correcting every minor infraction.
- **Focus on the Minor:** It is typically reserved for behaviours that are non-harmful, unintentional (such as messiness or forgetfulness), or rare "one-time" occurrences.
- **Relationship Preservation:** By not nitpicking every small behaviour, parents can reduce power struggles and maintain a more positive emotional connection.

The article from *Raising Champion Families*, suggests helpful tips for when to overlook and when to intervene:

Overlook (Show Grace)	Intervene (Set/Hold Boundary)
<b>Unintentional:</b> Forgetfulness or being "messy" just because they are kids.	<b>Intentional Defiance:</b> Looking you in the eye and refusing a direct instruction.
<b>Rare Issues:</b> A one-time mistake or "off" day.	<b>Patterns:</b> Repeated habits like lying, hitting, or talking back.
<b>Non-Harmful:</b> Annoying but safe behaviours (e.g., making up words, mild whining).	<b>Harmful/Dangerous:</b> Any behaviour that causes harm to themselves, others, or property.

To not intervene in every behaviour that might be irritating, or causing discomfort, has advantages:

- **Reduces "Boundary Fatigue":** Children may become overwhelmed or demoralized if they face constant consequences for every minor act. Overlooking allows them to focus on the most critical rules.
- **Models Emotional Regulation:** When a parent "rises above" a minor irritation, they model the self-control they want their child to learn.
- **Saves Energy for Big Battles:** It prevents parents from becoming "enmeshed" or overly controlling, ensuring that when they *do* set a firm boundary, it carries more weight.



We have now dealt with all the communication skills to avoid when we want to be mindful parents, living from the heart of Jesus. It may sound like an impossible endeavour and may dishearten you as a parent. But if you think back on your own childhood, you will most probably recognise the things you wish your own parents avoided or applied in raising you!

In our next article we will turn our attention to those skills that Cloud and Townsend(2002) deem necessary to enhance the development of transparency and authenticity in our relationships with our children.

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## What is in a Name?

By Heinrich Lottering

*"A rose by any other name will still smell as sweet"* - Juliet in William Shakespeare's *Romeo & Juliet*

We all know the beautiful quote spoken by Juliet in the world renowned play. She is saying that the quality and beauty of an object will not change when it is given a new name.

Sadly, when something harmful or foreign to Christian beliefs and worldview is described in a new and different way or word, it may not be harmless or benevolent any more.

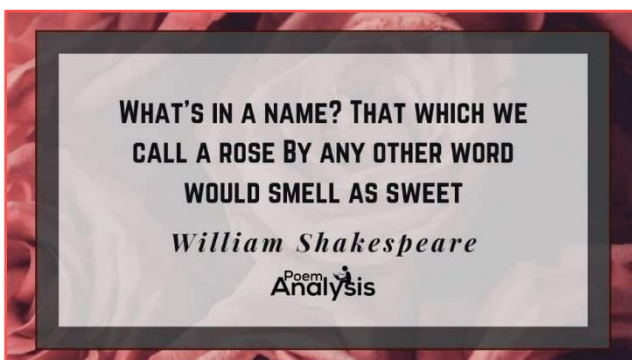
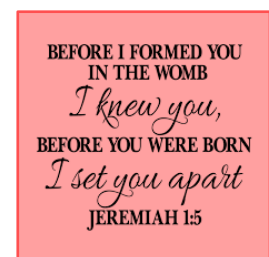


Let us look at a few examples. These are very sensitive topics in our post-modern society. Concepts excluded or frowned upon in Christian communities a generation or two ago are now completely accepted and even defended with the new words and expressions used.

Firstly, let us look at abortion. While 50 years ago it was completely unacceptable and illegal, abortions are now universally accepted and globally practised.

It is estimated that in the past year 73 million foetuses were aborted worldwide. Christian communities used to believe that from conception the unborn baby or foetus was a living soul known by God, as described in Jeremiah 1:5. Yet today this practise is passionately defended by many confessing Christians and the blanket term thrown over it is simply Female Health Care.

Secondly we can turn our attention to sexuality. Again we find that two generations ago these topics or practices



were taboo and non-negotiable. Homosexuality was considered sinful practice and preached against, unlawful in most countries. The idea of gay marriages was not even on the radar. Transgenderism was an unknown and a never discussed issue for the average Christian.



The more shocking practice of paedophilia (romantic or sexual interaction between an adult and a minor) was deemed unacceptable and was a criminal offence (still is in many countries). Yet sadly there is a post-modern tendency to replace this term with a less derogatory term of paedo-sexuality, to be less judgemental and condemning. Blanket terms like “Christian Tolerance” & “Love-is-Love” are substantially moving away from traditional Christian norms and values drawn from scripture.

Thirdly we can look at divorce. Saying that being divorced has become the norm, is an understatement. In South Africa on average of 40% of marriages end in divorce within the first 10 years of marriage. Two generations ago, divorce was very rare. I recall my late mother who was born in 1931 telling me her mother (my granny) told her as a teenage girl she should avoid being in the presence of, and never speak to, a divorced man if she ever encountered one. Although living in an unhappy marriage is dreadful, I truly believe the choice to divorce is often taken too quickly and without much effort to resolve problems and build a stronger bond. Today's culture simply approves divorce with blanket statements like “Personal Happiness” & “Individual Freedom”.

#### **Blanket term:**

(idiomatic) A word or phrase that is used to describe multiple groups of related things. The degree of relation may vary.

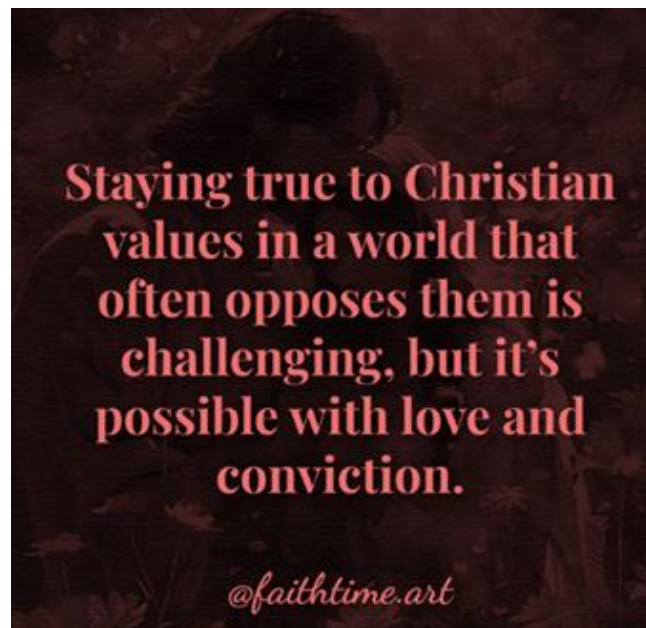
Blanket terms often trade specificity for ease-of-use; in other words, a blanket term by itself gives little detail about the things that it describes or the relationships between them, but is easy to say and remember.

Blanket terms often originate as slang, and eventually become integrated into the general vocabulary.

cares whether a child has one or two parents, and whether a child has the support of grandparents. Even discussing whether a child was born in or out of wedlock or has two present parents in today's society causes a backlash and frowns. Yet the incidence of emotional and behavioural challenges is definitely higher in children in single parent homes. Even in our Christian societies we do not live with the notions of procreating within the stable and loving bond of Christian marriage. Quite frankly, nowadays it is seen as an honorary title to be a parent and single, to recall the catchy phrase “Parents-without-Partners”.

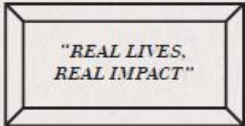
To summarise: **As Christians we must be aware that much of our traditional Christian societal values and norms based on Biblical principles are being drastically changed and altered without us even taking notice of it.** One of the strongest tools used in this process is renaming and re-branding ideas and beliefs that previously were foreign to our worldview by simply giving it catchy or benevolent name.

Phone: WhatsApp 0837302887



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# FEATURE STORY

EDITOR'S EDITION

This release contains information from RDARA NPC. For more details, visit [www.rianidreyer.com](http://www.rianidreyer.com) or contact [helo@rianidreyer.com](mailto:helo@rianidreyer.com).

RDARA COUNSELLING & COMMUNITY CARE NPC



RIANIDREYER.COM



JANUARY 2026



## HIGHVELD-READY YOUTH PROJECT: RAISING A GENERATION FOR PURPOSE

ESTABLISHING A NATIONAL STANDARD FOR YOUTH DEVELOPMENT ACROSS SOUTH AFRICA AND BEYOND

Across the country, **young people face rapid change**, mounting pressure, and deep uncertainty. More than **80% feel unprepared** for their future, and most make critical subject choices without professional guidance. With youth unemployment soaring between 58–62% and 41% of teens experiencing symptoms of depression, **the need for hope and direction has never been greater**. The Highveld-Ready Youth Project (HRYP) is here to change that.

Launching in 2026, **the Highveld-Ready Youth Project (HRYP)** is RDARA's bold response to the needs of our youth. This flagship initiative **equips Grade 9 and 11 learners with identity clarity, career direction, emotional intelligence, and the skills they need to thrive in a changing world**. Our mission: to raise a generation rooted in purpose, confident in their calling, and empowered to seize real opportunities.

HRYP uses **Career Direct® assessments, interactive workshops, and mentoring** to guide each learner in discovering



their unique strengths and God-given purpose. We go **beyond academics, addressing emotional, social, and spiritual needs to restore confidence, resilience, and hope** for the future.

*"Now I know what I'm working towards. I feel excited about school again."*  
— Grade 9 learner

*"For the first time I feel seen and understood. I know God has a plan for me, and I have steps to follow."*  
— Grade 11 learner

### INVEST IN A GENERATION

- **Seed Partner (R100–R499/month):** Fund workshop materials for under-resourced learners.
- **Root Partner (R600–R1,599/month):** Sponsor one learner's Career Direct® assessment annually.
- **Grow Partner (R1,500–R4,999/month):** Sponsor a group workshop for Grade 9 or 11.
- **Harvest Partner (R60,000/year):** Sponsor a school's participation in HRYP or named scholarships.

*Section 18A tax-deductible receipts available.*

*Every gift creates real change!*

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# HIGHVELD-READY YOUTH PROJECT: RAISING A GENERATION FOR PURPOSE

## A VISION FOR TRANSFORMATION

### Why HRYP is Different

- **Integrated, Faith-Aligned Approach:**

HRYP uses Career Direct® assessments, interactive workshops, and mentoring to help every learner discover their God-given design and make wise, purpose-driven choices.

- **Whole-Person Transformation:**

We go beyond academics, addressing emotional, social, and spiritual needs to restore confidence, resilience, and hope for the future.

- **Community and Family Engagement:**

By partnering with schools, parents, and local organizations, we create a supportive ecosystem that empowers learners and strengthens families.



**TO LEARN MORE OR GET INVOLVED, VISIT**

**WWW.RIANIDREYER.COM OR EMAIL HELLO@RIANIDREYER.COM.**

*Be part of this journey. Your support helps us equip more young people for purpose, leadership, and opportunity.*

### The Highveld Challenge

Teens across our country are under pressure like never before. Many face high stress, identity confusion, and limited access to professional guidance, while juggling academic demands, social media comparison, and unstable home environments.

Most must make major subject and career decisions with little structured support, even as the world of work changes faster than ever. HRYP bridges these gaps with a holistic, Christ-centered program that connects school, home, and the future workplace, empowering young people to find clarity and hope.



### Join the Movement

#### 2026 Rollout:

- **Phase 0 (Feb–May):** 3–5 pilot schools, 50–75 learners
- **Scaling (Nov):** 12+ schools, 300+ learners
- **Long-term vision:** A national standard for youth development across South Africa and beyond

We invite the CPSC community, and all who care about the next generation to join us:

- **Partner as a Donor:** Every contribution helps fund workshops, sponsor assessments, and expand our reach. Section 18A tax-deductible receipts are available.
- **Connect Us:** Introduce us to schools, funders, or organizations who share our vision for youth transformation.
- **Share the Story:** Spread awareness by sharing this article and following our journey.

Together, we can raise a generation equipped for purpose, leadership, and opportunity, one learner, one family, one community at a time.

*“Our vision is bold: to establish a national standard for youth development across South Africa.”*

–Riani Dreyer, Executive Director, RDARA Counselling & Community Care NPC



## Configuration

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

Keywords: configuration, time, shape, unformed, self-continuity

*"Your perversity! As if {potter} shall be regarded as [the] clay! That [the] product of its maker [says], "He did not make me", and [the] thing made into shape says of its {potter}, "He has no understanding". Isaiah 29:16*

*"Your eyes have seen my unformed substance; And in Your book ere all written The days that were appointed for me, When as yet there was not one of them [even taking shape]". Psalm 139:16 KJV*

### INTRODUCTION

Unformed substances, that is what we all were before God instilled His Light, His Holy Spirit, thus the soul into each one of us when we took our first breath at birth. We become blemished by this world. For we are within this world and so we become less in pure spiritual form. Yet, when nearing death, we become as children again in our purist of form if only all would choose God when He bestows upon us His unconventional yet unfailing true love. Matthew 5:8 says, " *Blessed are the pure in heart: for they shall see God*".

God has written our pages in our book called life: "*Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be*" (Psalm 139:16). The journey is not always a planned journey by man. The destination is not always clear and understood. There might be days where we feel everything crushing in. There will be a storm and then the calm after the storm. Everyone's configuration by God takes its own shape and form.

My miscarriage at 3 months, my daughter's sadness and longing for a sister, my husband's motorcycle accident, my mother's passing, my father's end-life liver cirrhosis and the re-starting of my practice on a different premise and area after twenty-three years is my unique configuration. Everyone has quite a different life configuration. All our clients' life journeys are differently configured

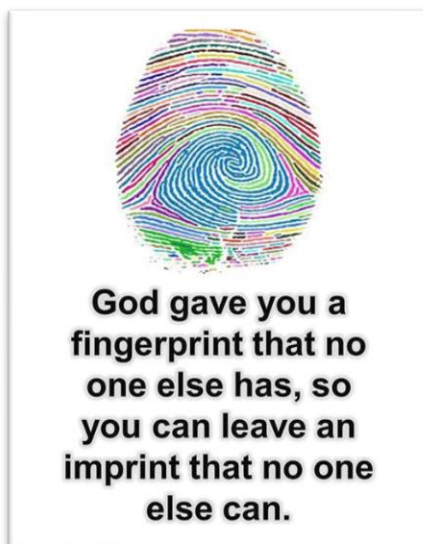


by God. According to Ephesians 1:11: "*God works all things after the counsel of His will*". Mearns (1999) originally coined the theory sometimes known as "*the dialogical self*". However, the configuration of self is developed in the person-centred approach by Carl Rogers. Be true and be bold for God holds each person's unique configuration in the palm of His Hands.

### CONTENT

The Cambridge dictionary states that "configuration is the arrangement or pattern of a group of related things". Which parts can one denote when there are so many parts and not just two sides of a coin.

When thinking of the configuration in a system, there are so many components to the hardware and software and the managing thereof to make the network. Furthermore, there will be the devices, connections and communication pathways. Does our birth certificate or identification number already depict who we really are? It indicates that we are male or female and shows an image of us at a specific age, but this is not the true configuration of who we are. It does not indicate our strengths, weaknesses, interests, personality, temperament, emotions, feelings, cognition, behaviours, culture, friends, family, tradition, values, or hurts and happiness. The human has a network of aspects, yet not always linked, each arranged in a specific pattern or group that is none like anyone else's. No one has the same fingerprint or configuration of lines on the palm of their hands. The only network configuration that is the constant in the link of the individual on earth, is the Father-Son-Holy Spirit configuration. Furthermore, we each enter life with a unique code, no soul is alike. Shaped to be shaped or already shaped or a combination of configuration...



and tribulations were ‘uncertainty’ and ‘fear’ of the unknown.

Can one’s configuration and conundrum be healed, even if one might feel like a lost cause or beyond repair? God says yes, through His Son Jesus Christ: *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”* (Acts 4:12).

Besides, recent neuroscientific and psychological evidence have shown that our conscious perception happens as a series of discrete or bounded instants — it emerges in temporally scattered, gappy, and discrete forms. But, if it is so, how does the brain persevere our self-continuity (or continuity of identity) in this gappy setting? How is it possible that despite moment-to-moment changes in my appearance and mind, I am still feeling that I am that person? (M. Izadifar, 2022). According to N. Strohminger and S. Nichols (2013), morality, personality, preferences, experiences, and memories appear to be the building blocks of self-continuity. Our human configuration lies within the soul God gave us, and through His Holy Spirit He guides us.

The word configuration is not always as easy and that is where a mentor / counsellor, or even a friend or family member can provide guidance to figure out the conundrum. God places people, in His way and time; to ease the journeys of many: who might find themselves in need or might feel trivial or small or even feel unseen.

According to Locke, there are four relevantly different kinds of things: atoms, complex bodies, living organisms, and persons. He introduced the concept of tabula rasa which is the belief that the mind is a ‘blank slate’ at birth, and we are formed and develop from our own experiences with the environment. As much as we are born as a ‘blank slate’, we have a soul given by God. Although, we might show self-continuity – past, present and future; we are a continuity of ‘configuration’ by His Grace. Each configuration goes through unique

life phases – not just on a physiological level, but also on a psychological (emotional, cognitive and behavioural) level, as well as on a spiritual level.

In counselling, no theory is set in stone, and one might use different methods linked to each unique individual’s experience in their configuration of the self. Yet, one may use the following during theory, as a foundation, towards a client who needs guidance to understand their configuration- at that point in their life.

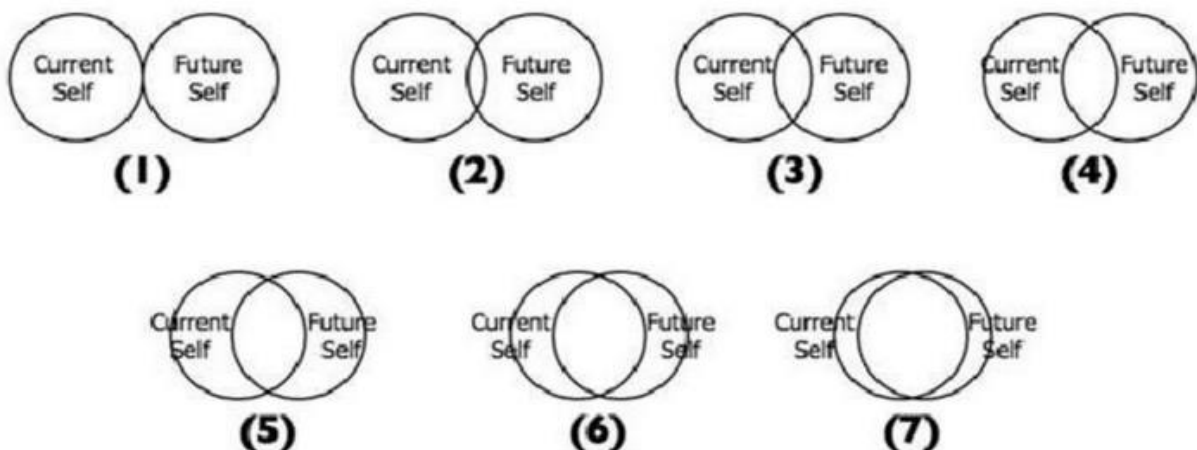
#### Future self-continuity measure

Ersner-Hershfield (2009) used his future self-continuity measure to depict the degree to which individuals perceive their present self and future self as the same person. According to Ersner-Hershfield (2009), people often view their future selves as distinct individuals, rather than extensions of their current selves, particularly when considering a future further out. It was said that this perception can influence decision-making, with those feeling more connected to their future selves more likely to make choices that benefit that future self, such as saving for retirement or making healthier choices.

This future self-continuity measure was, just like all other theories, coined and developed by brilliant, minded individuals during a specific era, to be used as foundational aspects during a counsellor’s session. This may be helpful when a client needs configuration of the self.

However, always consider the specific client and counsel from a mindful holistic perspective with God as anchor.

**The following pairs of circles represent varying degrees of overlap between your current self and your future self.**



## CONCLUSION

The following framework is based on the fundamental principles of the person-centred approach and are explained as follows:

1. The chosen action is self-directed. Rogers (1959) highlighted that a characteristic of the actualising tendency was the individual 'moving towards autonomy away from heteronomy, or control by external'.
2. Within the individual's perceptual field, the action can be viewed as constructive:
  - a. The action maintains or enhances the organism (up to the point of death if appropriate)
  - b. The action may have a positive overall evolutionary impact
  - c. The action could be viewed as problem solving in nature.

God wants us to be mindful in the moment; just like in the person-centred theory - where one starts to have a more constructive perceptual field through His Eyes. Isaiah 45:9 in the King James Version (KJV) reads: "*Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?*"- (A. McGarry, 2020)

Lorenz (1935) investigated the mechanisms of imprinting and found that geese follow the first moving object they see - "this process is known as imprinting and suggests that attachment is innate and programmed genetically." However, unlike geese we as humans have a soul and God can change our imprint, thus configuration, if we just earnestly pray and ask Him in supplication to guide and mould us.

We can be resilient, and God can help anyone, however big or small our trials may be. When God is in control each client can shed, thus undergo a process called moulting. We do not totally shed the old, rather take note that we cannot change the events of the past; yet we can shed that which keeps us from becoming His greatness: He planned for us in becoming. He wants our spirit to get renewed if we are willing. It takes courage to speak out about our hurts to family or friends, let alone to a stranger during the counselling practice.

It takes incredible willingness and inner strength to reach out to God Almighty to open a great path for each and everyone.

This path does not always mean earthly wealth, but richness of the spirit. Romans 12:2 says, "*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*" Mearns and Thorne (2000) suggest that each person has multiple configurations of self, made up of 'elements which form a coherent pattern generally reflective of a dimension of existence within the Self'.

Nonetheless, if we give God the chance to renew, thus, to configurate your whole being - which may take time; but if you start step by step just like moulding clay -- your final product (His greatness of who He sees you in

becoming), will be revealed. James 1:22 exclaims the following: "*But be ye doers of the word, and not hearers only, deceiving your own selves.*"

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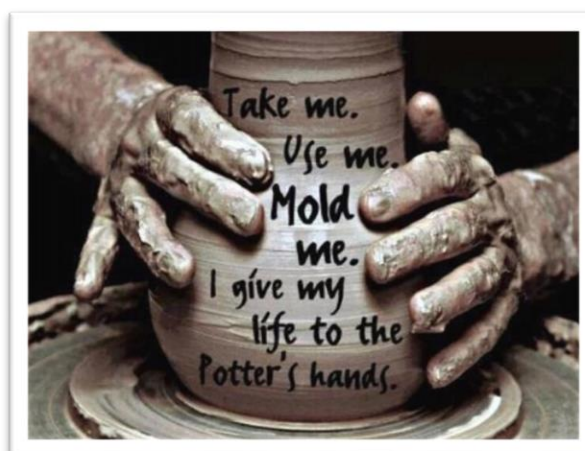
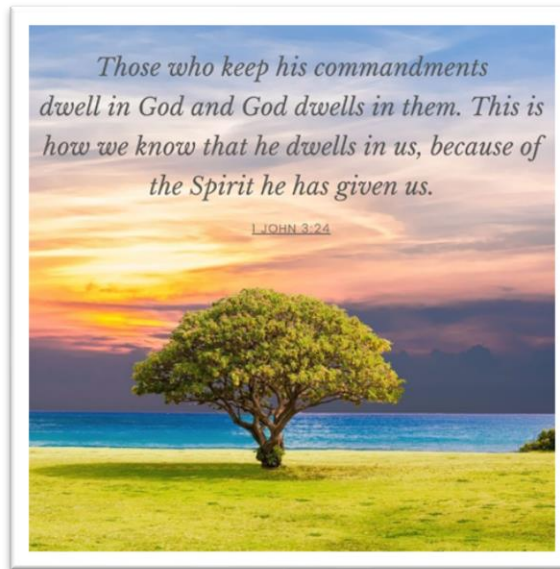
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## Communicating your needs without blame, shame or guilt

By Liza Borstlap, CPSC affiliate

**I**t is brave to want to name your needs without blame or guilt. Clear, kind communication strengthens connection and preserves your integrity - even when the other person responds imperfectly.

### A simple framework to follow

- State the fact: briefly describe what happened using neutral language.
- Name your feeling: use an "I" feeling word (I feel ...).
- Share the need: say the underlying need or value (I need ... / I care about ...).
- Make a clear request: ask for one specific, doable action.
- Invite collaboration: open space for their perspective without taking responsibility for it.

### Quick scripts you can adapt

- Partner: "When evenings end without us checking in, I feel disconnected. I need to feel seen at the end of my day. Would you be willing to text me a short check-in before bed?"
- Friend: "When plans change last minute, I feel disappointed. I value reliability. Could we agree to give 24 hours' notice when possible?"
- Work: "When deadlines shift without a heads-up, I feel stressed. I need clearer timelines to plan my work. Can we set a regular check-in each Monday to confirm priorities?"
- Family: "When conversations move quickly to advice, I feel unheard. I need space to be listened to. Could you ask me one question before offering suggestions?"



### Phrases to avoid and why

- Avoid blame: "You always..." or "You never..." because they invite defensiveness.
- Avoid apologizing for the need: "I'm sorry to ask, but..." – your needs are valid; saying sorry minimizes them.
- Avoid vague demands: "Be more supportive" - make requests specific and measurable.

### Gentle practices to keep it sustainable

- Practice neutral tone: breathe, slow your pace, keep voice even.
- Own the need: use "I" statements; they keep the responsibility with you.
- Accept any answer: the goal is clarity, not control. If the other person can't meet it, you can negotiate or protect your boundaries.
- Reflect and refine: after the conversation, note what landed well and what to change next time.



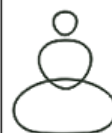
Speak your needs

clearly and kindly - it is an act of care for yourself and for the relationship.

Liza Borstlap  
help@heartprints.co.za  
079 043 1646

### Liza Borstlap

Pastoral and Wellness Counsellor | CPSC 2018P016  
Ecometrist | BA Theology (Hons)  
Art Life Coach



HEARTPRINTS  
pastoral counselling centre

## Trauma and the Brain: Grief & Grieving

### CPSC CPD EVENT

A transformative, research-based workshop on understanding loss, healing, and resilience.

*Grief changes us — emotionally, physically, and neurologically. When we understand how grief affects the brain, we are better equipped to heal ourselves and compassionately support others.*

**Trauma and the Brain: Grief and Grieving** is an in-depth, *live* workshop designed to bridge neuroscience, trauma-informed practice, and real-world application. Whether you are navigating personal loss or walking alongside others in theirs, this learning experience offers clarity, insight, and practical tools grounded in current research and clinical wisdom.

### What You Will Learn

- **Understanding Grief:** Grief is not only emotional — it reshapes our nervous system. Explore different types of grief, how they present, and why no two grief journeys look the same.
- **The Neuroscience of Trauma:** Understand how trauma and loss impact brain regions responsible for memory, emotional regulation, and stress responses — and why this knowledge is essential for recovery.
- **Healthy Coping & Emotional Regulation:** Learn evidence-based coping strategies that promote resilience, reduce overwhelm, and prevent maladaptive responses.
- **Supporting Self & Others:** Develop skills to hold safe, non-judgmental spaces that honour each person's unique grief process.
- **Navigating Life Transitions:** Gain tools to accompany individuals through major life changes with greater emotional clarity and confidence.

### Bonus Learning Experiences

- **Theory Meets Practice** – powerful metaphors that translate neuroscience into lived experience.
- **Three Structured Grieving Modules** – deepen insight and application.
- **The CUBE Model** – a clear, compassionate framework for grief and life-transition counselling.
- **Step-by-Step Counselling Guide** – practical guidance for ethically and empathetically supporting clients through loss.

### Why This Workshop Matters

- Ideal for counsellors, pastors, caregivers, coaches, and anyone affected by grief.
- Grounded in current neuroscience and trauma-informed research.

- Deeply practical, reflective, and clinically relevant
- CPD Accredited – earn **9 CPD**



### points (1 Ethical)

- Includes **mentoring and debriefing support** with Dr. Michele (CPSC registered supervisor)

### Course Details

- **Duration:** 1 full-day session (9 hours)
- **Format:** Live online (Microsoft Teams)
- **Fee:** R900
- **CPD Points:** 9 (1 Ethical)
- **Certificate:** Issued upon completion of two evaluations

### Who Is This For?

- Counsellors and helping professionals.
- Faith-based caregivers and pastoral workers.
- Anyone wanting a deeper, brain-based understanding of loss and healing.

**Grief does not have to remain confusing or isolating. With understanding comes compassion, and with compassion comes healing.**

Join us and deepen your capacity to heal — yourself and others.

*Dr Michele Rossouw*

Doctoral of Theology with Pastoral Studies (NWU)

[www.you-turn.ca.za](http://www.you-turn.ca.za)

[michele@you-turn.co.za](mailto:michele@you-turn.co.za)

I am affiliated with ACRP (Association of Christian Religious Practitioners) and registered with CPSC (Council for Pastoral and Spiritual Counsellors) with registration number 2022p903

I have been awarded the registration ACRP Designation of Advanced Religious Specialist in Christian Counselling Level 7.

*"To help our clients navigate through difficult life transitions it is important to know what the brain is doing, because familiarity with the orchestration of internal states as well as reactions to the external is to be mindful of the essentiality of nourishing of the brain" (Wolkin, 2016).*

# Life Stress Reduction (LSR) techniques & case planning workshop

**CPSC CPD EVENT**

## Three day workshop via Zoom

2026 Two workshops: 10-12 March and 18-20 Aug

Duration: 3 days

CPD POINTS: CPSC 18 (2 ethics); SACSSP 16; DRC Pastors 20; VBOs ASCH 16

Prerequisite: The TIR Workshop or Introduction to the Basics of Applied Metapsychology (Visit [www.tir.org/training](http://www.tir.org/training) for more information)

Now including some basics of transactional analysis.

### Traumatic Incident Reduction Expanded Application Workshop (4 days) via Zoom

20-24 April | 13-16 June | 8-11 Sep | 13-16 Nov

Dear Friends and Colleagues,

The Traumatic Incident Reduction (TIR) Expanded Applications Workshop is the sequel to TIR.

This workshop teaches you how to use TIR in more advanced situations, e.g. long-term trauma, future TIR for fearful situations that is expected in future, and some other short techniques.

This method empowers the client so that he will be able to handle a situation much better if it should happen, and it relieves him of the anxiety around it.

I have had very good results using these techniques!

Learn more about TIR Expanded Applications at [www.tira.org](http://www.tira.org)

CPD points: SACSSP 20|VBO 30|CPSC 18 (5 Ethics)

To register, or for more information, contact Louis Hough at [houghlouis@gmail.com](mailto:houghlouis@gmail.com)

You have already experienced the powerful techniques presented at the Traumatic Incident Reduction (TIR) Workshops. These are the parallel techniques developed

by the same people, the Traumatic Incident Reduction Association (TIRA) that, while still using the same basic principles of TIR, was developed to handle stressful but lighter difficulties that people experience in their everyday life. These are short, easy and effective techniques that can bring remarkable relief from troublesome stress areas of life.

These techniques can be mastered in this workshop to such an extent that the learner can then use it effectively. After successful completion of the workshop, the learner can register internationally with the TIRA and TIRA-SA.

From 2026 Transactional Analysis will also be included. This will be a very shortened version, mainly the practical application of it to build up a client who's development was negatively impacted during the early years.

This workshop will be presented by Rev Louis Hough. Louis is one of only two certified Senior trainers of TIR and LSR in South Africa. At this stage only TWO workshop will be presented per year.

The cost of the three-day workshop is R5,300 (including all study material.) Discount of R300 if paid more than 14 days before workshop.

For more information and to register contact **Louis Hough** at 082 772 5559 or [houghlouis@gmail.com](mailto:houghlouis@gmail.com).

Learn more about LSR at [www.tira.org](http://www.tira.org)

### Framework of Life Stress Reduction Workshop as presented by Louis Hough

Participants are equipped with knowledge regarding:

- Description of Life Stress Reduction
- Case Planning
- Some basics of Facilitation
- Applied Metapsychology life stress reduction methods
- Collection of techniques
- Case Planning Examples

#### BACKGROUND:

The Life Stress Reduction (LSR) Techniques and Case Planning Workshop is part of the larger subject of Applied Metapsychology. LSR addresses emotionally charged issues that are currently distressing the client. This workshop complements the basic TIR Workshop and the Expanded Applications of TIR Workshop in that it provides many more techniques for addressing the wide of distressing issues a client brings forth.

This workshop also includes developing customized case plans for clients. It is appropriate for all levels of practicing social workers, psychologists, therapists, counsellors, clergy, and critical incident stress debriefers.

LSR is appropriate for use by Employee Assistance Personnel, Practitioners who work with clients who are traumatized but not yet able to face the trauma directly, and Practitioners who work with clients who are interested in addressing other life issues.

#### Objectives:

As demonstrated through supervised activities and examination, the student will be able to:

- Explain the theory of Life Stress Reduction
- Assess a client's readiness for Life Stress Reduction
- Practice Life Stress Reduction in dyads
- Demonstrate the use of directive repetitive techniques
- Create a Life Stress Reduction case plan

# Loss and Grief in 2026

**CPSC CPD EVENT**

*Compassionate care begins with understanding*

By Elmarie Spingies

**W**e live in a grief-illiterate society. Most people are never taught how to grieve — or how to support someone in loss. As a result, grief is often rushed, minimised, or misunderstood, leaving people feeling unseen and alone.

This course invites you to slow down and learn a healthier, more compassionate way to understand grief. Inspired by leading grief thinkers such as David Kessler, it focuses on building grief literacy — the ability to recognise, understand, and respond to grief with empathy and confidence. Grief is not something to fix. It is something to be witnessed.



- Recognise different types of loss (death, relationship, health, identity, life transitions)
- Identify common myths & societal pressures around grief
- Respond to grieving individuals with empathy rather than advice or platitudes
- Use language that validates and honours grief
- Support others without rushing, minimising, or avoiding their pain

- **Accreditation:** 6 CPSC CPD points (including 1 Ethics)
- **Cost:** R2100 per person for all 4 sessions)
- Make sure you attend all sessions to receive your certificate

### Who Should Attend:

- Wellness counsellors & helping professionals
- Caregivers, educators & faith leaders
- Anyone wanting to better understand grief — personally or professionally
- Make sure you attend all sessions to receive your certificate



Pastoral counsellors will be equipped with practical insight and tools to walk compassionately and confidently alongside those experiencing loss and grief. Participants will explore the difference between loss and grief, the phases of grief, and key considerations in pastoral

counselling.

The course introduces effective therapeutic and faith-sensitive interventions, addresses common challenges in grief work, and provides practical tools that can be applied immediately in pastoral settings.

### Dates & Topics (18:00 – 20:00)

**28 July 2026**

*The difference between loss and grief*

**11 August 2026**

*Phases of grief and counselling considerations*

**25 August 2026**

*Therapeutic approaches and interventions*

**8 September 2026**

*Challenges in loss and grief counselling & practical tools*

### Format:

*Hybrid (In-person & Online)*

### Venue:

*Therapeia, Pretoria Oosterlig Church, 469 Lea Street, Waterkloof Glen, Pretoria (Caritas 1 or 2)*

### Language:

*Presentation in Afrikaans  
English manual provided*

### By the end of the course, participants will:

- Understand grief as a natural response to loss, not a problem to be solved

### RESERVE YOUR SEAT:

[https://paserocounselling.co.za/?page\\_id=40](https://paserocounselling.co.za/?page_id=40)

### ENQUIRIES:

Elmarie – 067 887 9892 or [elmarie@paserocounselling.co.za](mailto:elmarie@paserocounselling.co.za)

### BIOGRAPHY

Elmarie Spingies is a South African Wellness Counsellor specialising in loss and grief, dedicated to supporting individuals and families as they navigate bereavement, life transitions, and profound change. With a compassionate, person-centred approach, she creates a safe and respectful space where clients can process their pain, rebuild resilience, and rediscover meaning after loss.

Deeply committed to addressing what she describes as a “grief-illiterate” society, Elmarie works to raise awareness about how to respond to grieving loved ones in ways that are sensitive, appropriate, and genuinely supportive. In addition to her counselling work, she equips fellow mental health and helping professionals with practical tools and insight to better support clients experiencing loss.

Elmarie is also a Certified Practitioner of Neuro-Linguistic Programming (NLP) and a Certified Life Coach (ABNLP), integrating evidence-informed coaching techniques with compassionate counselling to support holistic wellbeing. She is registered with the Association for Supportive Counsellors and Holistic Practitioners (ASCHP) and affiliated with the Council for Professional Counsellors South Africa (CPSC).

Guided by the belief that grief is not something to be “fixed” but something to be witnessed, honoured, and integrated, Elmarie is passionate about helping people move forward with hope while carrying their loss in a healthy and meaningful way.



# Notes from the Finance Office

Dear CPSC Affiliate

I trust that this very busy year is treating you kindly.

The sudden nip in the night air as well as the rapidly shrinking days warn us that autumn is really approaching and at CPSC the approaching autumn is synonymous with action to maintain your good standing status.

## Thank you!

I want to thank the nearly 75% of all CPSC affiliates who paid their annual fees up to 28 February 2026 and who therefore are all in good standing.

**Thank you  
For your  
Payment**

If you have paid your fees in full and checked your spam folders but did not receive your certificate, please contact me at [anita.snyders@acrp.org.za](mailto:anita.snyders@acrp.org.za) or send me a WhatsApp on 066 3456 842.

The email with the certificate will be from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) (a non-reply email address).

The subject of the email is "Re: ACRP Certificate" and you might have missed it if you expected it from one of my email addresses.



## 2026 Annual renewal notices

The 2026 Annual fee for CPSC affiliation until 31 December 2026 was due on 31 December 2025.

If you keep on receiving your renewal notice from Pastors4Africa, it is because you are part of the 25% of affiliates (excluding students) with outstanding or partly paid 2026 annual fees.

- First notice sent: 8 October 2025
- First reminder sent: 21 November 2025
- Second reminder sent: 24 December 2025
- Third reminder sent: 17 February 2026

You have by now received 4 emails from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) with the 2026 renewal notice attached.

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



## Your good standing status

Just like autumn returns every year with shorter days, cooler weather and a beautiful display of autumn colours, this season also includes 31



March, a very important cut-off date for CPSC Affiliates, the date that you lose your Good standing status if your annual fees are still outstanding.

I am sharing the information from the Finance Office regarding the "2026 annual renewals and Good Standing" in the February issue of the Notes, as the cut-off date will be reached before the next CPSC Notes will be issued.

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



The annual fees were due on 31 December 2025 and therefore the 90 days cut-off date to remain in good standing is 31 March 2026. 31. Being in Good Standing is not a "nice to have" but an ACRP requirement.

Please note: Your 2025 CPSC certificate expired on 31 December 2025, and your subscription needs to be renewed to obtain your active CPSC certificate.

3<sup>rd</sup> term applicants (September, October, November and December) have already paid until 31 December 2026 on registration.

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



Additional to the annual fee, Good Standing requirements also entail that the compulsory 20 CPSC CPD points (including 5 supervision points) must be amassed or be in the process of being amassed and the affiliate's personal details on the CPSC system should always be kept updated, see general remarks a little further down.

## General remarks

- Any changes in personal details should immediately be shared by the affiliate with Ilse at the Admin Office on the **“Update personal details”** form.
- She also has a new email address: [ilse.grunewald@acrp.org.za](mailto:ilse.grunewald@acrp.org.za)



- Ilse will in due time start sharing information on the online **CPSC Spring conference to be held on Thursday 3 September 2026 and the CPSC CPD points awarded to it.**
- The added benefit is that the recordings of this conference, as well as of the two previous CPSC online conferences (2024 and 2025), can also be obtained if you could not attend the conferences at the time or if you have not yet joined CPSC at that stage.
- The same number of CPSC CPD points awarded to the conference can be earned by listening to the recordings and submitting the required questionnaire.
- There is also an online **CGMP/ACRP Autumn Conference on 16 April 2026**, the information was already shared with you, and Ilse will keep you updated.

## Important dates

- All fees need to be settled by **31 March 2026** to remain in good standing
- Fees longer than 3 months overdue seriously impact on the good standing status of an affiliate as ACRP Rules state that affiliates with overdue fees of more than three months are no longer in good standing
- Affiliates with outstanding fees on **30 June 2026** run

the serious risk of being suspended as the ACRP Rules state that affiliation fees may not be overdue for more than six months and non-paying affiliates then need to be suspended

- Affiliates who may advertise on the website (Cat 5, 6 and 7) will unfortunately be removed from the website if the

annual fees are not up to date by **31 March 2026** as they are then not in good standing, and we can only have affiliates who are in good standing listed on the CPSC website



## Annual fee payments

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

- An **EFT is the recommended method** to do the payment, and we request all affiliates to use this route if possible. We do understand that it is not always possible, but please do try NB Please always send a **proof of payment (POP)** to only [anita.snyders@acrp.org.za](mailto:anita.snyders@acrp.org.za) as I am the only person working with the finances



- **All financial queries should be directed to me and not to the Admin Office**
- I can only allocate payments once they **reflect in the Nedbank account**

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

Account Name:	CPSC (The Council for Pastoral and Spiritual Counsellors)
Bank:	Nedbank
Branch:	Woodlands
Code:	136-305
Account number:	1020501553

**to beneficiary field, appears on the banking statement**

- A **Proof of payment** is extremely helpful in the allocation of payments with an incomplete or incorrect reference used, because I can then sometimes find additional information on the POP or see who the sender of the POP email is
- A proof of payment also helps when an incorrect registration number due to a finger error is used as reference, and this serves as cross reference for me who allocates the payments
- I endeavour to allocate payments **as soon as possible** after receipt



- You will receive an **allocation of payment notification email** from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) with a cover letter from me
- The Pastors4Africa central system automatically issues a 2026 certificate when the account has a zero balance.
- To be sure from my side that the affiliate will indeed receive a certificate I also **activate the new year's CPSC certificate** on the Pastors4Africa system after allocation of payment
- You will therefore receive two emails from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) with the attached 2026 certificate
- The **certificate should follow shortly** after the allocation of payment notification email as I do the two actions together
- The subject of the certificate emails from Pastors4Africa is **"Re ACRP certificate"**
- You will receive a **total of 3 emails** from [admin@pastors4africa.com](mailto:admin@pastors4africa.com) namely the allocation of payment email as well as the two emails with the attached certificate
- I am just trying to **ensure that you do indeed receive your certificate**
- **Affiliates sometimes miss the certificate** as they expect an email from my finance email address with the attached certificate after allocation of the payment
- All three emails will have cover letters from me but please **do not send new emails to the [admin@pastors4africa.com](mailto:admin@pastors4africa.com) email address as it won't reach me**

- If you should **reply to the email received, the reply is automatically forwarded to me**
- Please remember to **always check your spam folder after you have received your allocation of payment notification email**, as the antivirus protection on people's computers unfortunately often **blocks emails with attachments and they then end up in spam**
- Please also add the [admin@pastors4africa.com](mailto:admin@pastors4africa.com) email address to your **dedicated email sender list**
- Please let **me (Anita)** know if you didn't receive or don't see the CPSC certificate anywhere but **please remember to check your spam folder first as that is usually where it will be found**
- **Ise can't help you with certificates, renewal notices and any finance related matters, so please remember to direct any renewal queries only to me**



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

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

As always warmest regards and blessings  
Anita

## *Notes from the ACRP Conference Office*

### 2026 CPSC Supervision Conference

**The 2026 CPSC Supervision Conference took place on the 5<sup>th</sup> of February 2026.**

Thanks to all of you who registered and attended the Supervision Conference! A special word of thanks to all our presenters and the organisers of the 2026 CPSC Supervision Conference!



All the certificates have already been sent to those who had attended the conference and the CPSC CPD

points (3E) have also already been awarded and recorded.

Those affiliates who registered but did not or could not attend, or who attended for a too short a time need to listen to the recordings, complete the questionnaire (link was already sent) and submit their correctly completed questionnaire to Maria at [maria.jansen@acrp.org.za](mailto:maria.jansen@acrp.org.za) to receive their CPSC CPD certificate and points.

If you could not register in time for the conference, all is not lost, you may still register to receive the recordings and questionnaire! As soon as we have received your correctly completed questionnaire, you will receive your CPD points and certificate.

Here is the link to register for the recordings with the google registration form:  
[https://docs.google.com/forms/d/e/1FAIpQLSe6OCCfy\\_k-ceT-tnK5PQZRHuYIImMxyxmRvp8Rd6ZNvRvq6A/viewform](https://docs.google.com/forms/d/e/1FAIpQLSe6OCCfy_k-ceT-tnK5PQZRHuYIImMxyxmRvp8Rd6ZNvRvq6A/viewform)

If you struggle with Google forms, please contact Maria at [maria.jansen@acrp.org.za](mailto:maria.jansen@acrp.org.za) and the Word registration form will be sent to you.

## 2026 CGMP Autumn Conference

**We are already busy with the registrations for the 2026 CGMP Autumn Conference!**

### Important info to remember:

**Date:** Thursday 16 April 2026, online, (login starts 08:15)

**Theme:** The Church's Edge: Preaching, Leading, Caring, and Thriving in a Digital Age

### Fees:

ACRP Affiliates (In good standing): R270

Non-Affiliates: R540

### ACRP Banking details:

Bank: ABSA

Account name: ACRP

Account number: 4085403421

Branch code: 632005

Account type: Cheque

Beneficiary Reference: Please use your

[Surname InitialsConf26G](#) as reference for us to allocate your payment.

Send your Proof of Payment to:

[andrea.leipoldt@acrp.org.za](mailto:andrea.leipoldt@acrp.org.za)

Last date for registrations and payments: 27 March 2026!

The link to register online for the 2026 CGMP Autumn Conference is: <https://forms.gle/LMD8BgxCj1a4FdXT7> (\*Please remember to submit your registration)

\*Struggling with the Google forms? Please contact Andrea at [andrea.leipoldt@acrp.org.za](mailto:andrea.leipoldt@acrp.org.za) for the registration form in Word format.

**Thoughtful Quote: "God has a plan for every season of your life" –Barbara J. Doll**

By Maria Jansen,  
Administrative Officer of CPD Solutions ■



# Notes from the Admin Office

By Ilse Grünewald

Dear CPSC affiliate

Those of you who attended the 2026 CPSC Supervision Conference, or who have since listened to the recordings, will know that Dr Michele Rossouw spoke about the advantages of “**collaborative learning communities**”, or as we have previously called them, “group supervision”.

**Learning communities, whether residential, academic, or professional, encourage shared responsibility and continuous learning.**

They offer a collaborative, relational, and structured approach to professional development. They focus on peer-to-peer learning, reflective practice, and building a supportive environment that reduces professional isolation.

Knowledge is constructed together through discussion and shared inquiry, leading to a deeper understanding. Professional learning communities allow counsellors to share best practices, stay updated on research, and enhance practice quality.

Learning communities foster enhanced performance and deeper engagement. Connecting counsellors with peers and instructors, or supervisors, increases motivation. Participants frequently improve their communication, leadership, and other counselling skills.

Participants in learning communities also often show higher levels of engagement, leading to deeper insight through collaborative problem-solving.

Interacting with peers from diverse backgrounds encourages the analysis of different viewpoints, thereby improving reasoning and decision-making skills.

**Learning communities** create comfortable spaces for asking questions, receiving feedback, and navigating academic or personal challenges. They reduce isolation,



tion, promote critical thinking through diverse viewpoints, and bridge the gap between academic theory and real-world application.

By building supportive and valuable networks, **professional learning communities** boost confidence, develop crucial soft skills like teamwork, and offer a holistic, interactive educational experience.

They promote personal and social development, thereby boosting self-esteem.

They foster a sense of belonging and offer a support system that acts as a buffer against professional stress and burnout.

We know of two very successful learning communities consisting of CPSC affiliates:



- If you would like to get advice from the supervisors or leaders of these groups, please contact Ilse for their contact detail at [ilse.grunewald@acrp.org.za](mailto:ilse.grunewald@acrp.org.za).
- If you are already involved in another successful professional learning community/supervision group, please inform Ilse.
- Please also contact Ilse if you are available to act as the convener/organiser/supervisor of such a learning group/community.

### Some more reading material

<https://www.humanlearning.systems/uploads/The-Learning-Communities-Handbook.pdf>

<https://we devs.com/blog/496480/what-are-learning-communities>

Warm regards

Ilse ■

<p>■ <b>ADMINISTRATION OFFICE:</b>  <b>Ilse Grünewald</b>   Cell: 072 705 1183 (am)                  Email: <a href="mailto:ilse.grunewald@acrp.org.za">ilse.grunewald@acrp.org.za</a>                  Mon to Wed 09:00–17:00   Thu 09:00–15:00</p> <p>■ <b>FINANCES OFFICE:</b>  <b>Anita Snyders</b>   Cell: 066 345 6842 (am)                  Email: <a href="mailto:anita.snyders@acrp.org.za">anita.snyders@acrp.org.za</a>                  Working hours: Mon to Fri: 09:00–13:00</p>	<p>■ <b>ACRP CONFERENCE &amp; CPD OFFICE:</b>  <b>Maria Jansen</b>                  Email for ACRP (CPSC &amp; CGMP) conference registrations, questionnaires, certificates, and CPD points: <a href="mailto:maria.jansen@acrp.org.za">maria.jansen@acrp.org.za</a>                  Working hours: Mon to Fri: 08:00–13:00</p>	<p><b>BANKING DETAILS</b>                  CPSC (The Council for Pastoral and Spiritual Counsellors)                  Nedbank                  Branch: Woodlands                  Branch code: 136-305                  Account no: 1020501553  <i>E-mail proof of payment to the Finance Office at <a href="mailto:anita.snyders@acrp.org.za">anita.snyders@acrp.org.za</a>. Please state your initials and last name as reference for any deposit made.</i></p>
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**Disclaimer**

While CPSC supports initiatives for equipping pastoral and spiritual counsellors, statements and opinions expressed in this newsletter do not necessarily reflect the views and/or opinions of CPSC. CPSC does not make any warranty regarding the information supplied. CPSC shall in no event be liable for any decision or action taken in reliance on this information.



I am sad to share with you that Marieke Willers--- the administrative officer before Anita, the wife of our CPSC Notes Editor Cilliers Willers, and the mom of our webmaster and IT guru, Hugo Willers -- passed away on the evening of the 21<sup>st</sup> of February 2026.

Marieke served in the SAAP Admin Office (SAAP evolved into CPSC just before she resigned) for 10 years. She was passionate about her work and about people. The SAAP members were very near to her heart.

Our deepest condolences to Cilliers, Hugo, Hanno, their family members and friends with this huge loss.

Ilse



### **Eulogy – Marieke Willers by Anita Snyders**

A eulogy to Marieke Willers is simultaneously the most difficult request to honour, but also the easiest and most special privilege in a very long time.

Marieke, my dear friend, mentor, role model and confidant is no longer with us.

Marieke has been struggling with progressively failing health over the past few years, and a diagnosis was finally made less than six months ago. She was diagnosed with end stage idiopathic liver failure in September 2025 which quickly took its unrelenting debilitating toll with enormous challenges for her and her family.

Her journey on earth ended peacefully on 21 February 2026 at 21:00 at the age of 75 years. Our most heartfelt condolences to her husband Cilliers and her two sons Hugo and Hanno.

With her family we deeply mourn losing this remarkable wife, mother, woman and dear friend, but we are thankful that she now finally rests, no longer ill and broken and is living a new life in eternal heavenly peace.

It feels like yesterday when I wrote the following in the February 2017 edition of the then SAAP Notes: “I am the brave person with the audacity to try and fill the shoes of Marieke Willers after so many years of serving SAAP.

I will give my all and try my level best to do her and you proud and to continue within her guidelines and high standards, which is truly a hard act to follow!”

SAAP was the Southern African Association for Pastoral Work, from which CPSC evolved.

Marieke was indeed a hard act to follow at work, but the bonus is that I gained a wonderful, very loyal friend for life.

She always gave her all, in life, in work and in friendship. Her exceptional ethics, meticulous work, precision and attention to detail set the standard very high and provided the guidelines I have been endeavouring to follow for 9 years going.



One beautiful thing I will always remember (and learned from her) is that she started every reply to any SAAP email with a few appropriate kind words and after that she would address the question at hand. Nothing was ever too much trouble for her; she always walked the extra mile and would do anything in her power to assist a SAAP member.

She was instrumental in the process when SAAP joined hands with AMTP (*The Association of Ministry Training Practitioners*) to form ACRP, our Professional Body. Many hours/weeks were spent with Dr Tertius Erasmus, the then Chairperson of SAAP, on all the policies needed to meet the requirements for the SAQA application. SAQA recognised ACRP as Professional Body in early October 2017.

Marieke also had a fine-tuned sense of humour, and this was still visible when Tertius and I saw her the last time, a mere 5 days before she passed. She was a shadow of her former self, but the spark was still there. She was exceptionally peaceful during that visit.

Dear Marieke, I salute you!

Your presence on earth will be sorely missed but your longstanding legacy will live on!

Anita