



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 8 – May 2019

Achieving the miracle

Dear fellow Pastoral Caregivers!

When I reflect on my life as pastor and spiritual caregiver, I remember the joys and hardships of many relationships and the desperate need for finding a new identity. People expect a miracle, but saw little need to work hard in achieving that miracle.

People are nowadays so accustomed to getting everything easily and instantaneously - as with buying take-away "fast" food. Are they so used to being spoon-fed, that they do not take responsibility for their own lives?

Instead of teaching and lecturing my clients, I had to change my practice and give them homework. In the way they complete their assignments, I could see their commitment to a better life or relationship.

We can't live our clients' lives, but we can encourage them to work hard and help them see the realities *and* the possibilities of their own futures. Still, we have a most rewarding job, helping people find the lives God intended them to live.

I am often amazed at how people in distress and in utter hopelessness find new meaning and direction. In this process I was just a spectator, seeing God recreating people's circumstances. In these transformations I found my task and role as caregiver rewarding, by just helping people to reconnect with God and find their true purpose in life and in relationships.

There are times that spiritual caregivers can lose their own rhythm and purpose, because it seems that they cannot help other people. But is it really



possible to achieve a 100% success rate? Can we expect to be perfect in every way?

We are just ordinary people, but we should live the counsel we give. If we are honest in our own lives, we will become trustworthy and people will be open to our guidance.

Success depends on the relationships we have with our clients, the willingness to share our wisdom and their willingness to put it into practice.

We cannot know everything, but we can try to walk patiently with our clients, encouraging them to break with their bad habits and visualising a new future and a new life. If you can see it in your mind, you can live it!

If we can help our clients to dream again, play again, pray again and work responsibly, we will see miracles happen and families and individuals will grow and prosper.

Paul constantly encouraged Timothy to keep up the good work. Never lose courage, direction and your calling as pastor or spiritual caregiver. Remember, Christ is with you and in you, giving you everlasting strength. We are the salt and the light – not representing ourselves, but the living God. By His merciful grace and kindness, we can have new lives through forgiveness. God is constantly busy recreating people, and we are privileged to be His instruments!

Live your calling as caregiver and may the grace, love and presence of God be with you, now and forever.

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



The CPSC Conference 2019

The CPSC Conference on 11 May 2019 in Pretoria had the theme of Ethical Counselling Ministry



With the Chairperson of CPSC, Dr Tertius Erasmus (left), are the speakers at the 2019 CPSC conference: Liné Rudolph, Dr Matome Jack Mashipata, Nadine de Lange, Rev Wynand Louw, Dr Gloria Marsay, Dr Daniel Louw and Dr Barbara Louw, with CPSC Vice Chairperson, Dr Vincent Mazibuko, on the right.



An ethical business approach to Pastoral Counselling

By Rev Wynand Louw

Rev Louw is a board member of CPSC and ACRP. He presented at the recent CPSC conference on an ethical business approach to pastoral counselling.

We are living in a tough environment where people expect instant results and solutions. We are challenged by legislative and compliance challenges like never before.

As Christian ministers and counsellors, we are responsible for the management of the ethical challenges and implementation of the legislative requirements in our churches, ministries and practices.

The requirements that we have to comply with is applicable to various forms of business entities, such as Sole Proprietor, Voluntary Associations, Professional Bodies, Private and listed companies, Universities and State Own Enterprises.

What is business ethics?

Business ethics, also known as corporate ethics, is the process that examines ethical principles and moral or ethical problems experienced in the business environment.

Ethical business practice is the process of upholding certain values and moral principles, important to the success and longevity of your business. Ethical behaviour mitigates having poor or no ethical values that may hurt your practice or business.

Complying with governance requirements

Part of good governance and managing an ethical practice or church is to comply with the country's laws.

The primary governing document in South Africa is the constitution. All other laws are subject to the constitution. If you have never read our country's constitution, I want to encourage you to do so.¹

As a pastor or counsellor, you should have copies of the relevant legislation in your office.



Your boards and employees should understand the implications of their actions or inactions and the impact thereof, on your business, community and the country. The specific and relevant up-to-date legislation you have to conform to will depend on the nature of your practice and nature of the clientele.

Following is some of the applicable legislation.

1. The Companies Act

As churches and ministries, it is worth noting that both the King IV Code and the Companies Act 71 of 2008, require that certain types of

companies and their boards must comply to its pre-scripts:

“The Minister may by regulation prescribe that a company or category of companies must have a social and ethics committee, if it is desirable in public interest, having regard to (a) its annual turnover; (b) the size of its workforce; or (c) the nature and extent of its activities” (section 72(4)).

What originally started as a single sentence in the companies act, have grown over time to a substantial guide through the Companies Amendment Act and the Companies Regulations.

2. Impact of King IV Code™

The King IV Report on Corporate Governance for South Africa, 2016 contains the principles and practices that articulate the benefits of good corporate governance.

All types of business entities have to adopt and implement this code. It can be downloaded from <https://www.iodsa.co.za/page/AboutKingIV>.

Also, see the Ethics Institute Handbook 2017 for more guidelines. Download a copy from https://www.iodsa.co.za/resource/resmgr/ccg_docs/SEC_Handbook_2nd_Final_for_u.pdf.

The King Code IV now includes a number of recommended changes about the composition, responsibilities and roles of the ethics committees and a number of other roles and responsibilities.

The entities who must comply and who are required to have Social and Ethics Committees are defined as “all organisations”, not just listed companies and

¹ <http://www.justice.gov.za/legislation/constitution/SACConstitution-web-eng.pdf> (English)
https://www.polity.org.za/attachment.php?aa_id=67519 (Afrikaans)

state-owned enterprises, irrespective their size. This includes companies with a Public Interest Score (PIS) above 500 in any two of the preceding five years.

Clearly the King IV Code is now universally applicable to public or private companies, for-profit and non-profit organisations, as well as small or large entities.

3. Promotion of Access to Information Act

Other general legislation that you have to implement is Promotion of Access to Information Act (PAIA). Familiarise yourself with the PAIA section on private bodies of the South African Human Rights Commission website at <https://www.sahrc.org.za>.

4. Protection of Personal Information Act

You also need to familiarise yourself with the Protection of Personal Information Act (POPIA). This act's purpose is to ensure the all South African Institutions conduct themselves in a responsible manner when they collect, process, store, or share another entity's personal information. You and your organisation will be held accountable should you abuse or compromise this personal information in any way.

To run an ethical practice means that I comply with all the requirements expected by South African legislation. You must ascertain from your local municipal council what the rules and regulations are about the premises etc. you are utilising for your service you deliver.

Ensure that you work within the scope of practice that you have been registered for at the professional body, and/or the job specifications issued by your organisation.

5. Labour legislation

You will have to adhere to labour legislation if you employ staff, irrespective of the number of staff members. This includes the Basic Conditions of Employment Act that requires you to provide your staff with a contract of employment, a job description, hours of work, as well as a payslip with a description of any deductions.

6. South African Revenue Service (SARS)

Irrespective of your registration status of your practice, you have to register with SARS for income tax, as an individual, company or association. If you employ one or more persons, you also have to register with SARS for tax deductions, Unemployment Insurance Fund (UIF) deductions and Compensation for Occupational Injuries and Diseases (COID) deductions. If your turnover exceeds R1 million, you will have to register

for Value-Added Tax (VAT). Speak to your accountants or auditors in this regard.

7. Consumer Protection Act

This act serves to protect consumers from unfair trade practices. Note that it applies to goods as well as the services rendered such as counselling services, as well as harm that may result from counselling services.

May I charge fees for my services?

That will depend on your employment status and or type of business that you run, as well as the agreement with the referrer of clients and the clients themselves. For example, if your employer pays you a salary as counsellor, you may not charge the client an additional fee for your service.

If you provide a professional service aligned with your professional registration, level of education and scope of practice, you can charge a fee. You must then also understand and comply with all the legislation relating to your practice.

You have to let clients know up front what your fees are. We found it best to send the client the necessary forms and contractual agreement, including the fees payable beforehand.

Not comfortable to charge people money?

Charging a client for counselling is a difficult topic for many counsellors. A workshop of Inter Trauma Nexus that is presented as skills development for Continuing Professional Development (CPD), addresses this issue. It may assist you on how to calculate your fees and how to get comfortable in communicating your value. (<https://aquilla.co.za/index.php/workshops/ethics-and-governance/business-management-for-counselling-practice>)

In short, you have studied over many years in order to be able to do what you do. It takes the same effort, time and resources to provide a free service and a paid service. 'Free' is never free, it just means someone else, in this case you, are paying for it!

Would I need an ethical code and policies?

The short answer is yes. The difficult one is which code to use. There are numerous ethical codes doing the rounds, and you need to determine which code is most relevant to your practice. If you are part of a professional body, you will be subscribing to their code of ethics when you agreed to join. The same would apply when you are in a denomination or church environment. You also need various policies, of which some are:

- Money Laundering
- Sexual violations

- Child offences
- Various company employee policies

ACRP and CPSC rules and policies

ACRP and CPSC rules and policies are available at <https://www.cpsc.org.za/affiliation/documents>:

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

The compromise trap

There are many examples of pastors and counsellors who made a compromise once and they have lost their integrity, name, ministry and family. There are also examples of pastors and counsellors who found themselves in compromising situations, being falsely accused of things they have not done. Make sure that

you do not place yourself in situations that can be interpreted as compromising.

No one is above the compromise trap. One small mistake or discrepancy can cause you a lifetime of pain. Beware of the person who only wants to speak to you and no one else, because “you are the only one that understands them”. Immediately terminate the relationship, as flattering as it might be, and refer the person to someone else.

Recommended book: *The Compromise Trap: How to thrive at work without selling your soul* by Elizabeth Doty. ■

Templates for some of the practice documents are available at

<https://www.cpsc.org.za/affiliation/documents>.

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Betrayal Trauma Blindness and Ethical Counselling Practice

By Dr Barbara Louw

Dr Louw is CEO of Inter Trauma Nexus and a board member of CPSC and ACRP. She presented on this topic at the recent CPSC conference.

The South African community is reeling in the face of the unethical practices committed by pastors. Although the media has more than enough material to report on, numerous victims still fell prey whilst other community members and professionals turned a blind eye.

The reality is that for there to be betrayal, there would have to be trust first. Trust is a well-founded belief in the reliability, truth, or ability of someone or something.

Most relationships are built on trust. In this context trust can also be defined as confidence, belief, faith and freedom from suspicion or doubt. When a relationship built on mutual trust and respect that implies a certain level of openness to risk and thus vulnerability. This vulnerability makes betrayal possible.



Betrayal doesn't really occur between strangers with no affiliations. Betrayal can take place in the inner circle of a marriage, a close relationship, workplace and faith community. The saddest thing about betrayal is that it never comes from your enemies. In Mathew 7:15 we find the warning: "... Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves."

The phrase "betrayal trauma" can be used to refer to a kind of trauma independent of the normal reaction to a trauma. Betrayal trauma occurs

when the people or institutions on which a person depends for survival, significantly violates that person's trust or well-being (Freyd 2008).

Counselling is building up the body of Christ. This principle is the opposite of betrayal. Betrayal leaves people wounded and hurt. This wounding makes the word 'trauma' appropriate in this discussion.

Betrayal Trauma Theory predicts that the degree to which a negative event represents a betrayal by a trusted, needed other, will influence the way in which

those events are processed and remembered. Such betrayal events diminish the professional standing of an entire vocation.

The reality is that betrayal is not a new phenomenon, because in Acts 20:28-30 Luke already warns: “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. **I know that after my departure fierce wolves will come in among you, not sparing the flock;** and from among your own selves will arise men speaking twisted things, to draw away the disciples after them”.

Betrayal trauma in the Church, as an institution, committed by trusted people, such as familial rape, childhood abuse perpetrated by a caregiver and domestic violence, are especially toxic. These practices injured people in the care the Church.

When we think about the damage and harm cause by betrayal trauma, it is important to acknowledge the impact of trauma on the victim. The brain appears to remember and process betrayal trauma differently than other traumas. Likely the impact on the heart and soul is different as well. **A victim is dependent upon a perpetrator for survival and sustenance, the foundation of their very existence is at stake”.**

“Everything they believe about themselves, other people and the world can be unreliable, distorted and harmful, like a carnival fun-house mirror. **Except there is no walking away, no easy escape and no validation that the images are warped.”** (The Conversation).

Posttraumatic reactions are seriously deep-seated, because the victim has no defence. These institutional

betrayals lay an extra thick, sticky coating of shame, disgust, alienation and loss.

The people around the victim enforce that trauma, by no reinforcing victim-blaming, guilt, doubt and underlying fear.

The most important question in the conference discussion was how to recognize the wolf in sheep’s clothing? There was general consensus that they rarely demonstrate the fruit of the Spirit (Galatians 5:22-23); they are lacking love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control.

These toxic leaders are the distinct minority of Christian leaders, but they do harm to the cause of Christ disproportionate to their numbers. Sadly, they can get away with their behaviour for years because they often have a charismatic and charming personality.

This presentation emphasized the enhancement of ethical counselling practices at grass roots level, protecting trusting clients and re-emphasizing the trustworthiness of the pastoral vocation.

By understanding the damage caused by such vocational betrayals, be it intentional or unintentional, the counsellors will be in a more empowered position to assist clients who suffer from betrayal trauma.

Click to [download](#) the presentation:

<https://www.slideshare.net/BarbaraLouw/betrayal-trauma-blindness-and-ethical-counselling-practice>

Reference

Freyd, J.J. (2008) Betrayal trauma. In G. Reyes, J.D. Elhai, & J.D. Ford (Eds) Encyclopedia of Psychological Trauma. (p. 76). New York: John Wiley & Sons. ■

The counsellor in the centre – ethical dilemmas

By Dr Matome Jack Mashipata

Dr Mashipata is Acting Executive Director: Tuition Support and Facilitation of Learning – DTSFL at UNISA and he presented at the recent CPSC conference regarding potential ethical dilemmas of the counsellor.



contact are essential, that inappropriate entanglement may occur (Leesment, 2000).

Some difficult areas are:

- Sometimes ethical principles and legal requirements are in conflict with one another
- Often, situations involve competing ethical principles
- Ethical standards may be unclear and ambiguous
- Working in a public institution may make one vulnerable to ethical dilemmas.

The practice of counselling can be highly rewarding, yet quite challenging. Despite their extensive training and best efforts, counsellors often find themselves ill-prepared for the wide range of ethical dilemmas that face them (Barnett, 2008). Some of these are the private practice versus public practice matters, the introduction of technology and online interventions and the varying profile of the clients or people seeking help.

Ethics are the standards that members of a profession must follow. As an example, the American Psychological Association (APA) Ethical Principles of Psychologists and Code of Conduct lays out such standards and identifies behaviour that deserve punishment.¹

Counselling context in public institutions such as the church

Counselling involves interventions aimed at maximizing and empowering clients so that they are able to succeed in their life's endeavours. Counselling services at a church, counselling centre or an office provide support activities geared at providing members of the organisation, members of the church, or members of the community with support to attain success.

These interventions are wide-ranging, based on applicable specialisation of the practitioners available, as well as the assistance for the community in areas of need.

The ministry - preaching versus counselling

In a church context, a minister must continually exercise the greatest care in pastoral counselling situations to consistently relate in the most ethical way.

The public nature of the preaching ministry provides a natural protection of "personal space and distance" but in a personal or family counselling situation, that protective distance does not exist. It is often in the counselling environment where privacy and personal

Some of the ethical dilemmas that the counsellors are confronted with are the following;

- Who is the client?
- Conflict of interest
- Multiple relationships
- The use of technology and online media
- Multiculturality and diversity
- Relationship with other professionals / staff at the institution
- Scope of practice and competencies
- Job performance
- Personal circumstances
- Inappropriate workspace
- Gifts and gratitude from clients
- Duplication of interventions
- Institutional structures.

Competence is key

Ambiguity in differentiating right and wrong can be problematic when dealing with ethical decisions, even for the most competent pastor or pastoral counsellor. Ethical dilemmas may be hard to recognise because they are on a continuum between right and wrong; they are on a slippery slope.

Some of the limitations the counsellor may experience are personal prejudices, beliefs and stereotypes.

It is an ethical standard to remain competent throughout one's counselling career and it is through competency that one can make sound ethical decisions. Every practicing counsellor will encounter situations in which their competency and/or ethical foundations will be called into question. By being aware of potential conflicts in ethics beforehand,

counsellors can take preventive measures to avoid having to face an ethical dilemma. In this, competence is the key.

Smith (2003) states that by looking out for foreseeable conflicts and discussing them frankly with colleagues and clients, practitioners can evade the misunderstandings, hurt feelings and sticky situations that lead to hearings before ethics boards, lawsuits, loss of licence or professional membership, or even more dire consequences.

Being vigilant does not mean counsellors should spend their time worrying about where the next pitfall could be. Instead of worrying about the ways they can get in trouble, counsellors should think about ethics as a way of asking "How can I be even better in my practice?"

Good professional practice

Robert Kinscherff, former chair of APA's Ethics Committee, stated that good ethical practice is good professional practice, which is good risk management practice. When counsellors do end up in ethical quandaries, it is often because they unwittingly slid too far down a slippery slope, as a result of ignorance about their ethical obligations or thinking they could handle a situation that spiralled out of control.

Anne Hess says many problems are "stealth" dilemmas: situations that develop gradually, moving step by step beyond once-firm professional boundaries. Although each step seemed harmless at the time, many practitioners later realise that they have landed themselves in deep trouble.

These ethical dilemmas are not new and their resolutions will never have clear-cut answers. Therefore, practitioners must remain competent in their field to be able to practice ethically.

By staying up-to-date on current research, literature, and practices, counsellors can guarantee they are providing the best possible services to their clients.

Keeping good records through proper documentation can be the counsellor's best ally when facing ethical charges. However, lack of documentation, or the wrong kind of documentation, can be detrimental.

To avoid pitfalls of ethical dilemmas:

- Acquaint yourself with the ethical code and guidelines
- Consult with a colleague - attend supervision
- Read literature and articles
- Do self-reflection

- Do not take anything for granted
- Think beyond the present situation
- Practise what you have learnt – recognise your limitations
- Be open with the clients
- Apply your mind to the matters.

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Footnotes

1. CPSC affiliates should be aware of the CPSC Company Rules, Rules of Conduct, Disciplinary Policy and Procedures, Ethical Values and Standards, Terms of Reference and the Consent and Indemnity Agreement. These documents are published on <https://www.cpsc.org.za/affiliation/documents>. ■

The full conference presentation is available from the CPSC office.

Morality in revelation: A foundational perspective for an ethical counselling ministry

By Dr Daniel Louw, CPSC affiliate

At the recent CPSC conference, dr Louw presented on the topic of a foundational perspective on morality as found in the Book of Revelation, as basis for an ethical counselling ministry.



The terms

The Oxford SA Concise Dictionary gives the following definitions:

Morality: A system of values and moral principles and/or principles concerning the distinction between right and wrong or good and bad behaviour.

Identity: The fact of being who a person is or the fact what an entity is.

Ethos: The characteristic spirit of a culture or community as manifested in its attitudes and aspirations (Greek: custom or habit).

Ethic: A set of moral principles.

Ethics: The moral principles governing or influencing conduct.

Ethical: Morally good behaviour.

Unethical: Morally disorderly behaviour.

Counselling: Giving professional help and advice to resolve personal, emotional, relational, economic or socially related problems.

Ministry: Any kind of serving or caring act; in this context: doing pastoral counselling from a Biblical founded morality approach.

Moral character

In morality, Aristotle distinguishes between natural justice, purity and virtue and complete happiness. This is the basis of realistic ethics to the present day: "the good, the right and the virtuous".

In Revelation man is depicted as a being created in relationship with God, with other human beings and with all created things.

The three analytical categories in Biblical Christian ethics in terms of the New Testament are identity, ethos and ethics.

Moral character is defined by the following:

- Human is form through reason (Identity);

- the pursuing of what is good (Ethos); and
- orderly behaviour (Ethics and the ethical).

Formation of morality takes place on two levels, namely at the level of the individual and at the level of various people groups in society.

Identity

In the Revelation narrative the well-known characteristics of the church are:

- The *one church* of Jesus Christ as a unifying force – Unity.
- The *universal church* of Jesus Christ as reconciling force – Catholicism.
- The *sending church* of Jesus Christ as a proclaiming force – Apostolicism.
- The *holy church* of Jesus Christ as a sanctifying force – Holiness.

More metaphors within Revelation that contribute to a clearer defining and understanding of the identity of the church are:

- Kingdom of God and Priests of God
- Twenty-four elders worshipping God
- Nation and peoples
- The Redeemed 144 000
- The Offspring
- The servants who washed their clothes and whitened it in the blood of the Lamb
- Bride and wife of the Lamb.

Ethos

Ethos is the ideas and rules that determine a group's behaviour. It involves the formation and structuring of beliefs about right and wrong or good and evil, on which a particular group of people understand their social public relations with one another and agree on how to deal with one other.

The way in which the church or any particular group of people lives their beliefs about right and wrong, good and evil, is called the ethos of the group.

The ethos of Revelation is closely linked to the confession of the church, in that there is:

- The sole Creator and Ruler who holds the Book of everything that must happen, in the past, now and forever after.
- A throne in heaven - someone is seated on the throne and is worshiped by the whole creation, because He lives and created everything for all eternity.
- A Lamb that was slain and is worthy to open the Book.
- Seven Spirits of God around the throne, sent out into all the earth.

The confession from this is the Lord God Almighty as Creator, Jesus Christ as the faithful witness and the Spirit who sent Himself all over the world with the prophecy to the prophets and the message to the church.

An ethos for the church is that God's salvation comes to His creation through judgement; justice is conquering evil, life is passive suffering through self-sacrifice and not justification; and good works.

Ethics

Ethics in the New Testament research studies means:

- A historical description of the ethical teaching of the New Testament Scriptures.
- An ethnographic description of the social world of the early Christians.
- Extraction of basic principles.
- Cultural critique of ideologies in the New Testament.
- Character formation and the ethics of reading.
- Metaphorical embodiment or narrative paradigms.

Ethics involves the conscious reflection on the ethos and deliberate conduct as accountable for the judgement, whether something is good or evil and taking actual action in the light of the judgement.

Making moral choices requires the decision if something is good or evil.

In Revelation members of the church (Identity) responded (Ethos) and acted (Ethics) with their own

public Identity within their own socio-historical context within an eschatological framework Ethos while "they are without fault before the throne of God".

The morality of the church becomes visible in the spiritual warfare that entails a confession and life-style, that takes a stand against the practices of the world and its rulers.

Victory will be achieved by acting ethically correct according to the accepted confessions and constitutions of the church by proclaiming and spreading it in every sphere of life.

The dualistic polar opposite of those in the throne vision are those whose fate is the lake of fire and brimstone – the cowardly, non-believers, murderers, sexually immoral, sorcerers, idolaters and liars (doing falsehood).

Perseverance

The life of victory must be demonstrated with perseverance through ethical behaviour in every sphere of life until Jesus comes.

In Revelation, a perspective of ethical and un-ethical behaviour is found in the seven letters to the seven churches – *see the table on the next page.*

Conclusion

To him who overcomes, the Lord will give:

- The right to eat from the tree of life which is in the paradise of God.
- Not being hurt at all by the second death.
- A white stone with a new name written on it, known only to him who receives it.
- Authority over the nations and also the morning star.
- To be dressed in white. "He will acknowledge his name and never blot out his name before my father and his angels."
- Make him a pillar in the temple of my God, will write on him the name of my God and the name of the city of my God and I will also write on him my new name.
- The right to sit with Me on my throne. ■

The full conference presentation is available from the CPSC office.

Assisting South Africans towards earning a sustainable livelihood using a hope-based approach

By Dr Gloria Marsay

Dr Marsay, an Educational Psychologist, is a Research Fellow at the Department of Practical and Missional Theology at the University of the Free State. Dr Marsay presented at the CPSC conference on an ethical approach to assist young people trying to enter the world of work in the South African context.

South Africa's poor economic growth is further exacerbating an unemployment rate of 25.6%, rising to 38.4% when discouraged work seekers are included.

Excluded from the world of work

Young people entering the job market have been most affected. Lacking options for establishing a meaningful work life, many youths are left with a great sense of hopelessness and helplessness.

There is an urgent need for a more flexible and ethical approach to address the unemployment crisis. We should find ways of instilling and restoring hope, and empowering people with skills to earn a living.

"Sustainable livelihood planning" refers to a holistic approach to prepare young people for their future in the world of work. A livelihood is deemed sustainable when it can cope with, and recover from, stresses and shocks, and when it can maintain or enhance its capabilities, assets and activities, both now and in the future, while not undermining the natural resource base.

Young people need to be counselled in terms of their future orientation (beliefs, values, social and emotional skills, etc.), as well as the acquisition of market related skills using the theory and constructs of hope as foundation.

The hermeneutics of hope

"For I know the plans I have for you, declares the LORD, plans to prosper you and not to harm you,



The economic crunch has changed the world and left it in shatters. People are unemployed, because they don't have relevant marketable skills, and have not adapted well to the changed techno-economy. Jobs are scarce; needs have changed.

It is imperative to empower young people with personal agency (self-determination) so that they are able to self-navigate their way into the world of work.

plans to give you hope and a future" (Jeremiah 29:11).

Hope is a key concept in most of the world's major religions, and can be described as a combination of aspirations (the desire for something) and expectations (anticipation of receiving something). Hope is rooted in the past, but looks to the future. Hope is one of the three theological virtues of Christian religion - faith, hope and love.

Hope may be a starting point for motivating personal agency towards doing meaningful and purposeful work, and at the same time earning a sustainable livelihood. In a future that is open and uncertain, hope should be grounded in reality, and be reasonable.

Self-determination

Fundamental hope is lacking among many South Africans.

The fact that hope as a skill can be learned is empowering and liberating. Strengthening hope can be likened to nurturing a psycho-social-spiritual immune system.

Self-determination is an essential personality trait in circumventing adversity. I found in my research that people had all the constructs needed to be hopeful (Marsay 2014):

- People acquire personal competencies and marketable skills (mastery);
- They have the ability to use creative ways to circumvent and overcome adverse conditions (survival);
- They make good use of social support structures (attachment); and
- They have a sense of purpose and mission for their lives (spirituality).

As they navigate their way through a new revolution in the world of work, it may be fitting for young people to shift their mindset towards attachment, mastery, survival and spirituality.

Fundamental hope

Being hopeful about one's ability and one's future is essential to success. Without hope, there is little meaning to making decisions and being committed to the future. Scioli and Biller (2009) distinguish *ultimate hope* from *fundamental hope* and describe fundamental hope as a stable character-strength that can be further defined as a future-directed, four-channel emotion network, constructed from biological, psychological and social resources.

These resources are channelled into four constructs: attachment, mastery, survival and spirituality. Furthermore, Scioli and Biller (2009) suggest that hope, characterised as a strength or skill, can be learned. This is an important and liberating insight, because hope is often diminished by the challenges and barriers that confront South African youth.

Social, emotional, relational and spiritual underpinnings are fundamental to hope. Stated differently, family, culture and spiritual beliefs all play a vital role in the development of mastery, attachment, survival and spiritual-based hope.

A hope-based approach

Many approaches to counselling have in the past focused on specific attributes of a person and how they envision their future lives developing successfully. These approaches can be limiting and idealistic. In contrast, the Hope-Infused Future Orientated Approach offers an approach for cultivating hope and exploring options for a sustainable livelihood.

The approach is reality based, grounded not in "dreams and expectations" which may not be possible, but in the reality of the cultural and traditional context.

The approach aims to provide a safe space in which character strength, social support and innovative

possibilities can be explored realistically, so that plans can be made for an emancipated future. The structure of the approach involves conversations based on four constructs of hope.

There is a major challenge facing South Africa presently, to provide hope to young people who, without intervention, are predestined to a life of continued exclusion and abject poverty.

The Hope-Based Approach is worthy of consideration as a more ethical approach to counselling in the South African context. The approach is culturally appropriate, allows the possibility for personal reflection, and is a relatively cost and time effective way of assisting young people towards making useful decisions regarding their future livelihood by establishing fundamental hope.

Young people preparing for their future in the world of work should develop a positive hopeful attitude towards him/herself, his/her environment and confidence in her/his ability to achieve success.

As prominent members of the community, pastoral counsellors should become providers of hope. Adolescents often do not have appropriate role models.

It behoves those who work with adolescents to take up the ethical responsibility for encouraging them to make responsible decisions regarding sustainable livelihood practices.

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The full conference presentation is available from the CPSC office.



Removing the stigmatisation of HIV/AIDS within counselling practice - a Biblical response

By Nadine de Lange, CPSC
affiliate

Nadine presented at the CPSC conference on an ethical approach to of HIV/AIDS counselling.

HIV/AIDS is a medical condition that also affects the emotional and spiritual wellbeing of sufferers. It can have dire effects on an entire community, leaving child-headed households, untilled land, and reduced resources, stunting social and economic growth.



As God's vessels of love and hope, it is the pastoral counsellor's ethical responsibility to assist each patient with the best care possible.

We should assist their family members and guide them through the ramifications of stigmatisation that often touches the whole family. This requires a neutral, unbiased approach. However, every person's world view affects their beliefs and moral conduct in dealing with this illness.

"HIV" refers to the Human Immuno-Deficiency Virus, causing Acquired Immune Deficiency Syndrome (AIDS). The virus destroys the human immune system, making the body vulnerable to other infections. Eventually the body becomes too weak to defend itself against infections.

"Stigmatise" is to treat someone or something unfairly by disapproving of him, her, or it. An example is to judge them that they must have performed some unrighteous sexual practice to have become HIV infected.

The dilemma at hand

In Biblical times those suffering from leprosy faced severe stigmatisation. Jesus brought restoration as He healed them. He even touched a leper's body (Mark 1:40-41). As His ambassadors we should also address the stigmatisation of HIV/AIDS within our counselling practices.

Many people are simply uninformed about this illness, fearing that they will get infected, shying away from physical contact or refusing to share eating utensils. Infected individuals may also shy away from

any human contact due to the fear of contaminating others.

The stigmatisation of HIV/AIDS directly challenges the identity of a child of God through the impact on their individual sense of self-worth.

Having HIV/AIDS does not take away a person's authority in Christ, the personal calling or the anointing on his/her life. The stigmatisation associated with HIV/AIDS is a tactic orchestrated by the enemy, to discourage and limit the momentum of a Christian suffering

from HIV/AIDS, which the counsellor needs to be sensitive to.

Family members are confronted with shame and with society's concerns that they, too, will be "carriers" of the disease. They may also behave differently toward one another, affecting the family bonds negatively.

It is the responsibility of the children of God to break this cycle of stigmatisation and ostracization, by sharing the truth regarding the epidemic, how it is contracted and how children of God are called to assist. Therefore, it is our responsibility to re-establish compassion and the love of Christ during our counselling sessions, and at every opportunity of care we get (for example: hospital visitations and community outreach projects).

" 'Love your neighbour as yourself.' There is no commandment greater than these." (Mark 12:31)

Solutions

Respond with compassion

"Finally, all of you be of one mind, having compassion for one another; love as brothers, be tender-hearted, be courteous" (1 Peter 3.8, NKJV).

The account of the "Good Samaritan" is a powerful parable, because this man truly represented a heart of compassion. He reached out to someone who was in great need (Luke 10.33-34).

A counselee suffering from HIV/AIDS needs support, understanding and direction. It is therefore impera-

tive to follow the approach of the Good Samaritan, who identified a need and responded in selfless love, in humility, in service, in compassion and in goodness, without an ulterior motive.

Christian counsellors should respond to HIV/AIDS in love, compassion, goodness, and service by displaying the fruit of the spirit (Galatians 5:22-23) through:

- sharing the good news that Jesus Christ came to die for all sin and bring His healing;
- promoting sexual purity and healthy practices within marriage;
- supporting the practical needs of both those that suffer from HIV/AIDS and their families;
- offering Christian education regarding HIV/AIDS; and
- dealing directly with any trauma, shock, and victimisation issues.

Address myths and reinstate the truth

Typical examples of myths, false teaching and misconceptions are:

- You get HIV/AIDS from hugging or touching a person (handshakes, etc.).
- If you have sexual intercourse with a virgin, you will be healed.
- Eating garlic or herb mixes protects you from HIV/AIDS.
- You catch HIV/AIDS if bitten by a mosquito (they do not have human T-cells).
- Male/female circumcision prevents HIV/AIDS.

Counter these false beliefs, by reinstating and teaching the truth within counselling practice.

The truth is that you can contract HIV/AIDS through:

- A blood transfusion.
- Sexual intercourse/contact.
- Receiving an organ transplant.
- Sharing a contaminated needle (like in drug addiction) or being wounded by an infected object (like a scalpel during medical surgery).
- Child-birth or even breast-feeding.

Secure an identity in God

An HIV/AIDS counselee often feels an outcast who can no longer be God's witness or in a Christian community.

With the guidance of the Holy Spirit, focus on their value in Christ and their status as a son or daughter

of God the Father so as to establish a secure identity in God. Bring restoration by focusing on the counselee's strengths within the Body of Christ. Discuss active steps to continue walking in his/her calling.

Hope through eternal life

The reality is that no matter what terminal sickness or burden of disease a person faces, there is the wonderful gift of eternal life that God gave through his Son Jesus Christ. When a person gives their life to Christ, they can be assured of the eternal hope of salvation. The counsellor should focus on the importance of actively engaging in a relationship with the Lord on a daily basis.

Equip the counselee practically, by having key discussions during counselling sessions or by referring him or her to either experts in the field or informative programmes

Topics to be discussed include the following:

- Knowing and understanding your HIV/AIDS status (This may include pretesting counselling. If you are practicing at a centre or via your church, link with a local clinic).
- The facts about HIV/AIDS.
- Dealing with the trauma and shock of my status.
- Forgiveness.
- The road to acceptance.
- How to deal with HIV/AIDS within the family.
- How to seek the spiritual support that you need and an analysis of your support system.
- The importance of nutrition.
- How to minimise stress and maximise peace in God.
- How to plan for the future, because God has good plans for you.

Conclusion

Counsellors play a pivotal role in assisting the restoration of broken lives. This includes breaking down the barriers of stigmatisation. We are required to build up those affected by HIV/AIDS, by equipping them with truth; truth about God, his perspective of the disease and also with practical knowledge on living a life to the glory of God. ■

The full conference presentation is available from the CPSC office.

Occupational Authenticity

By EC Rudolph (Liné)

Liné Rudolph is from the Department of Human Resource Management at UNISA and presented at the CPSC Conference on the topic of occupational authenticity.

As counsellors in Africa we need to espouse self-leadership to take control over our own well-being. Occupational authenticity leads to rediscovering the joy of life to flourish in a pastoral counselling role in the midst of many challenges and to remain true to your calling.

“The best moments in our lives are not the passive, receptive, relaxing times ... The best moments usually occur if a person’s body or mind is stretched to its limits in a voluntary effort to accomplish something difficult and worthwhile”.

- Mihaly Csikszentmihalyi

Counselling on the continent of Africa

Africa is often depicted as a continent with wide open plains and wildlife to be enjoyed on safari.

Yet, the cost of discipleship within the ministry or pastoral counselling in Africa requires “wisdom in the dirt in Africa”. This is borne out in the work of Dietrich Bonhoeffer, prof Malan Nel, prof Christina Landman and prof Nelius Niemandt.

The dirt of Africa is linked with ubiquitous moral crises and unethical behaviour. In a complex world, pastors and pastoral counsellors in Africa are confronted by ethical decisions on a daily basis. Their spiritual wellness is affected by fraud, murder, political factors, economic pressure, high unemployment rates, xenophobia, and technological development.

This broken society is further manifested in high unemployment, political unrest, tribal conflict, racism, gender violence, high crime rates and HIV/AIDS encountered across all age and cultural groups.

The call from the World Council of Churches in its mission affirmation resounds: *Together towards life - mission and evangelism in changing landscapes*. This call challenges us to continue

Healing through Caring



communicating the good news with persuasion, inspiration and conviction.

Issues that define ethics

As pastoral counsellors we could learn from Luke 10 on how to be a disciple in which Jesus taught them the importance of prayer, to meditate, to bring peace to your client, to be

mentored, to enhance *koinonia* but most importantly to know when you as a pastoral counsellor are not invited or welcomed to share the love of Jesus Christ.

Also, to know what to do in such circumstances that we view as the dirt in Africa by warning those that do not listen that even the dust you wipe from your feet to those that reject that ‘The kingdom of God has come near’.

The choice to know when to be ethically assertive and when to withdraw from those that are still blind to the love of Jesus also link with the quote by C. K. Chesterton: “How much larger your life would be if your self could become smaller in it.”

Moral blindness

Reflecting on the Marikana scenario, it was speculated that a 38-year-old man was killed one afternoon while



walking home because he was willing to take a leap of faith by being ethically assertive. Why, then, do good people turn a blind eye?

Moral blindness is a function of moral distancing and moral disengagement. Some people rationalise by shifting the blame, deceiving the self, fantasizing, denying, or by displaying prejudice, selfishness, self-righteousness, or polarising thinking.

The ontology of ethics is well captured by De Klerk in saying one “cannot do anything wrong with a good outcome” (De Klerk, 2014, SIOPSA; HRM4801 Study School slides, UNISA).

Hence, pastoral counsellors can flourish in Africa by better understanding the various ethical choices, including the care for the self so as to better care for others.

Ethical choices for pastoral counsellors

Wambugu (2013) quotes the National Association of Evangelicals’ Code of ethics for pastors. The five ethical choices are:

- Quietist compliance with unethical acts
- Being neutral
- Tolerance of unethical acts
- Being ethical reactive
- Ethical assertive orientation

The challenge in ethical discernment in pastoral care is how to link ethics and the spiritual dimension of care and Christian theology.

Ethical decision-making in the midst of the dirt in Africa therefore calls for:

- Creativity
- Openness to resources
- Involvement of the client as a collaborator in the decision-making process
- Pursuing integrity
- Being trustworthy
- Seeking purity
- Embracing accountability and authenticity
- Facilitating fairness, social justice, human dignity, respect and due diligence
- Ethics of referral and boundary issues
- Self-leadership



Enhancing occupational authenticity

To deal with the crises and conflict management that result from the “dirt in Africa”, pastors and counsellors often rely on:

- Their calling that is linked with characteristics of servant leadership (i.e. discipleship);
- Continuous professional development that enhances their personal and occupational authenticity as pastors;
- Congregations for family building (*koinonia*) to take hands as disciples of Jesus Christ;
- Caregiving - for oneself and others - one cannot care for others if you do not care for yourself.

Note

This presentation drew from provisional results from my study entitled *A coaching model to care for the well-being of pastors: A multidisciplinary perspective*, submitted in accordance with the requirements towards a PhD (Psychology) at the Department of Industrial and Organisational Psychology, the University of South Africa during 2019.

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The full conference presentation is available from the CPSC office.

Couples therapy: “My partner is the dragon!”

By Dr Francois Hanekom, CPSC affiliate

Couples are struggling! Couples are experiencing lots of pain in their relationships. Not because they are bad, mean or evil people. No - couples are struggling just because they are human!

Couplehood is complex and demanding. And society does not prepare us for the lifelong couplehood that we commit ourselves to when we marry. Society teaches us to read, write and do mathematics - but not how to maintain our love relationships.

At the Ottawa University in Canada, this painful struggle of couples fascinated Dr Susan Johnson as a psychologist for more than 30 years as she observed couples in her couples therapy sessions.

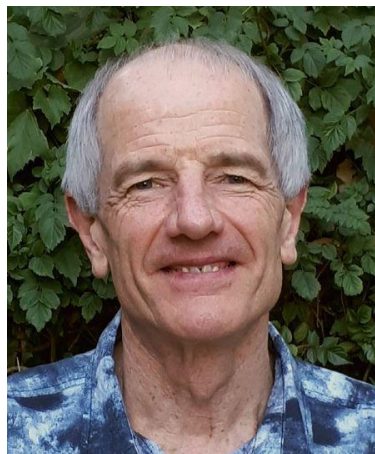
Understanding the dance

Dr Johnson designed a metaphor to diagnose what happens between partners. The couple is on the dancing floor, where they are constantly interacting with each other. The couple is in a permanent interactive cycle, triggering mutual reactions.

In dancing, the music adds another dimension to the experience and the interaction between the partners.

In the couple's interactive cycle, the music is their emotions. The partners are experiencing different and unique emotions. Their behaviour also triggers certain emotions.

Dr Johnson teaches that it is important for a couples therapist and the couple to develop a meta-



perspective to better understand the complex interaction between the partners. The Greek word *meta* refers to the “helicopter view” – to see their interaction cycle from above.

This view on their cycle helps the couple to understand why each one of them is experiencing certain emotions - their “music”.

This metaphor helps the couple and the therapist to make an important paradigm shift. A couple with relationship struggles can easily view the partner as the dragon i.e. “my partner, is causing the pain and disappointment in our dance.”

The paradigm shift is the following: Rather than “my partner is the dragon” we should realise that our pattern of behaviour is the dragon - our interaction cycle is the problem. We do have a common enemy - the way that we dance.

If we as partners do change our dance, our emotions will also change accordingly. That is why Dr Johnson has named her theory and intervention in couples therapy as: Emotionally Focused Therapy (EFT) for couples.

This important meta perspective and intervention in couples therapy is also emphasised in a wonderful way by the wisdom of the Word:

“As iron sharpens iron, so one person sharpens another” Proverbs 27:17 (NIV).

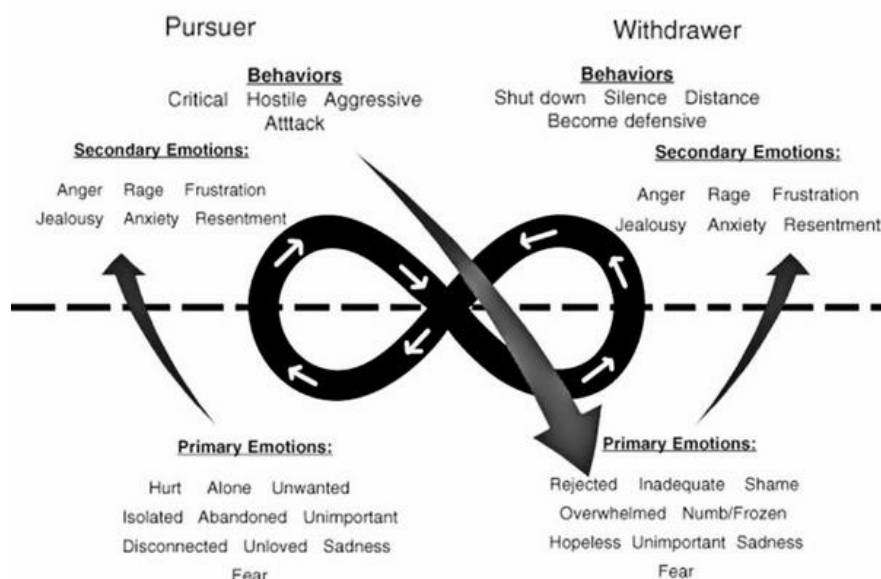
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Dr Hanekom is a Certified Emotionally Focused Couples Therapist (EFT), a Certified Imago Couples Therapist, a Gottman Couples Therapist (Level 3), and a Life Coach and Therapist for Individuals.

Website: www.coupletherapy.co.za ■



Perseverance

By Roxanne Bailey, Career Guidance Counsellor, Independent Psychometrist and Pastoral Counsellor and CPSC affiliate

“For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, mutual affection; and to mutual affection, love” - 2 Peter 1:5-7.

Perseverance ... would it be proactive or reactive? Its syllables are per-se-ver-ance. The prepositional prefix ‘per’ means: thoroughness and walk a mile, without giving up. Take the approach to life, with everything (good or bad) in it, with self-control, but knowledgeable, mutual affection of goodness and most of all *love*.

Helen Keller stated: “I am only one, but still I am one. I cannot do everything, but still I can do something; and because I cannot do everything, I will not refuse to do something that I can do.”

Life takes one on a never-ending flight. There might be times when one carefully plans, but after the thorough planning the results or actions end up somewhat different to our desired and expected human outcomes. The prepositional prefix ‘per’ breathes in life to the word perseverance - it is almost as if, without this aliveness from this prefix, the word positional would be given more of a voiceless, stagnant, harsh and fixed facade.

Proactive resilience

“Good actions give strength to ourselves and inspire good actions in others.” (Plato)

I have been working with children for many years and experienced many hurdles with them - learning difficulties as well as other emotional difficulties through the loss of a parent at a young age, or divorce. From where does a young child gain strength – not yet understanding the broader meaning of enduring a ‘loss’?

How can this child of only seven or eight display or get inspired to display good actions? Could it be the richness of their pure-heartedness and soul that gives rise to strength through a sort of resilience?

Each individual, whether young or old, gets shaped by many tribulations and some may lack proactive



resilience. Those though who learn personal self-control to reach a state of inner goodness or peacefulness, might gain mutual affection to reach the real knowledge of what is meant by the word ‘perseverance’. This is the purest link to attain meaning, to what God might have meant by the deeper form of love.

Piper (2002) elaborates on the root of endurance which leads to the deeper appreciation of the action of persever-

ance and ultimately greater love, where he uses the phrase: “Have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises” (Hebrews 6:11-12).

How wonderful to know that through all the changes and uncertainties, God gives us the following guarantee: “full assurance of hope until the end”. All we have to do then, is to endure and persevere, which will bring forth deeper faith and ultimately greater love.

Let your true self emerge

Rosenstand (2000) refers to the French philosopher Henri Bergson, who stated that humans live most of their lives subject to the demands of circumstances and customs, as well as the internalized opinions of others. Only once in a while the true self might break through.

According to Bergson, when the almost unconscious true self emerges, it tries to get the person’s attention to become a more self-authentic true self. This is not always as easy and as many a philosopher or theorist or normal individual has experienced over time there are so many diverse beliefs and criticism. However, the demands of circumstances – whether death, learning difficulty, depression, divorce, finances or lack of self-esteem, etc – may impact an individual to persevere, thus to love the self and become proactive in thought processes and life, instead of being reactive.

An interesting article by J. Brody in the New York Times (1992), discussed the ecologists’ magnificent discoveries of dead trees that provide new life to the cycle of other living things. The article provides a detailed description of the stages of growth in a tree, which shows us nature’s hidden act of perseverance and endurance. The intact bark of the tree serves not just as a habitat, but also as a nutritional element for

beetles, centipedes, salamanders, mites, shrews and voles, before it returns during stage five to: “Ashes to ashes, dust to dust, soil to soil.”

We might be small specs of light or feel insignificant at times. We might sometimes feel “different” and “alone”, but He wants us to persevere – He has an everlasting and never-failing true love for us. Each and every one has a purpose just like the dead bark of a tree that brings forth new life. God is all-powerful and can turn reactivity into pro-activeness of thoughts and faith.

Conclusion

The fable of the Tortoise and the Hare leads us to the moral lesson of persistence, but also to self-motivation, self-discipline and kindness, as well as to less egocentrism. We have the choice to have faith like that of the hare which is reactive and then changes into doubt and self-blame, or like that of the tortoise which is filled with real perseverance and pro-activeness. Imagine an individual standing on the edge of a mesa called the cliff, metaphorical for life, addressed by a sudden voice asking “what do you see when looking down?” An individual may have many different thoughts.

- The first thought might be that of being afraid and in fear, replying: “Only the end of existence and nothingness.”
- The second thought might be that of uncertainty with the response: “A valley on the one side and dark edge on the far side, not sure if everything will work out.”

- The third thought might be that of inner peace and faithfulness with the response: “there lies beauty beneath in its vastness and hope of new life.”

We are constantly facing many thoughts within ourselves, but to overcome the more pessimistic thoughts, we need to endure, persevere, trust, and be faithful. This will lead us to a much-needed self-efficacy to really obtain God’s ultimate goal for us to grow into His love.

The real aim for myself as a holistic mentor, especially when providing guidance to children within an educational setting, is then to attain what is stated by Pajares and Schunk (2002): “Have the added responsibility of preparing self-assured and fully-functioning individuals capable of pursuing their hopes and their ambitions.

Nel Noddings (1992) observed with the ultimate aim is ... to nurture the ethical self, that is, “to produce competent, caring, loving, and lovable people.”

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Attendees at the CPSC Conference on 11 May 2019 in Pretoria

Notes from the CPSC office

Dear CPSC affiliate

What can I add at the end of this bumper issue of the CPSC Notes but to start with a huge thank you?

I firstly want to thank Cilliers and Marieke Willers from the bottom of my heart on behalf of the CPSC Executive for the many hours of editing and proof-reading of this bulky May edition of the CPSC Notes. If this is not a labour of love, what is? Not a single complaint came from their side, only endless support and unconditional help beyond all limits.



A heartfelt thank you also goes to our very knowledgeable 2019 CPSC Conference presenters. All seven of them are registered CPSC affiliates and they enlightened us with a varied programme on ethics and then made their presentations available to us to distribute to our affiliates. I want to thank our regular contributing CPSC affiliates as well for their articles received to complete this 8th edition of the CPSC Notes. Thank you to Steyn Venter for making his conference photos available to us to enhance this edition.

Lastly, I want to thank the 110 people who attended our CPSC conference on 11 May 2019. Without you there wouldn't be a conference. Thank you for every kind word and gesture, for every smile and hug. This was a memorable event where we delved deeper into the important topic of "Ethical Counselling Ministry" and no one left the conference without increased knowledge on this crucial matter.

CPD event advertisements

You may have noticed a change in the way in which we distribute CPD event advertisements. You now receive only one advertisement email from the CPSC office on a Monday with comprehensive, weekly up-

dated tables on all the coming events evaluated for CPSC CPD points. You can easily check this email to determine the relevance of an advertisement and have all the necessary information in a nutshell. The feedback was overwhelmingly positive and I am happy that you also feel that this is a more practical way to share the much-needed information.

To further preserve your data and time, we no longer send all the advertisements for coming events as attachments, but only provide the links to the contact email

addresses and websites in a table, viewable at <https://www.cpsc.org.za/news-and-events/cpd-events>.

Presenters sometimes provide annual programmes for training events. These advertisements will remain on the CPSC website for the full duration of the presentation dates.

ACRP conference

The ACRP conference planned for November 2019 has been postponed to early 2020. As soon as the date is available, I will add it to the weekly advertisement table.

All that is left is to wish each and every one of our CPSC affiliates a lovely winter recess. Keep warm, keep safe, enjoy the break and if you are travelling, drive safely!

I will also be on leave and the CPSC Office will be closed from 10 to 14 June 2019. As I won't be at the office on the Monday, the advertisement email with the following week's tables will be sent to you on the previous Friday.

As always, warm regards and kind wishes.

Anita ■

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PLEASE NOTE

Cheques must still be made payable to "The Southern African Association for Pastoral Work". Fax or e-mail proof of payment to the CPSC Admin Officer.

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

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