



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 1 - October 2017

The breakthrough has finally come!

Welcome to our new look – we are now officially the Council for Pastoral and Spiritual Counsellors (CPSC)! Late on 6 October 2017 SAQA informed us that they have approved the application of the Association of Christian Religious Practitioners (ACRP) to be recognised as a professional body. Glory to God!

Martin Luther King had a dream... and even the whole, mighty USA changed. We even felt the shock waves reverberate here in South Africa!

We all have dreams too. Some will come true, some will stay just a dream.

When the founders of SAAP dreamt about formal recognition for pastoral workers in 1991, they started a process, without knowing how big it would eventually become.

What started as a quest for acknowledgement for pastoral workers in the hospital sector, became the professional recognition of Pastoral and Spiritual Counsellors throughout all sectors of life.

This professional recognition now also involves ministry training for pastors through many accredited training institutions throughout South Africa.

The need has arisen for counsellors, ministers and ministry trainers to also become part of a formal new dispensation.

When SAQA opened the door for professional recognition through governing bodies, the from 26 years ago came to life. There was even an “arranged marriage” between SAAP and the Association of Minis-

try Training Practitioners (AMTP) more than two years ago.

Many hours of hard work, discussions, meetings and prayers have resulted in the dream come true. Excellent news indeed!

However, this dream also brings a lot of very hard work. All our existing members, who will now be called affiliates, have to be formally transferred to the new professional body and our specialist ministry council.

In this newsletter, you will see a detailed explanation of the process. Please read it carefully and be fully informed!

When God’s glory is at stake, we have to be excellent in our practice. Therefore, continuing professional development will be compulsory for every affiliate active in the pastoral counselling field. We are privileged to engage in relationships with many training institutions who will act as training providers for all our affiliates. I pray that we will use all opportunities coming our way!

Today we honour the pioneers who envisaged the possibilities of acknowledgement and struggled to keep the dream alive – a hearty “thank you” to each and every one. We also pray that God will bless us all in such abundance, that His grace will overflow towards all the people crossing our lives.

– Dr Tertius Erasmus, Chairperson, ACRP and CPSC ■





The Council for Pastoral and Spiritual Counsellors (CPSC) logo

With the introduction of the new organisation comes a new symbol. Colour is a powerful tool for communicating a specific message. It indicates action, affects the mood and causes emotional reaction.

In terms of the mission of CPSC, the colour green is significant as a symbol of growth, life, health and compassion. Blue is a symbol of faith, calmness, serenity and spirituality. Purple implies wisdom, nobility and spiritual fulfilment.

The open hand symbolises “caring” and the circle represents “wholeness”. In this setting, the blue circle turning into purple, symbolises “wholeness” leading to “spiritual freedom”.

The purple flying dove symbolises “the healed spirit set free”.

The befitting slogan “Healing through Caring” confirms the message portrayed by the logo.



Feedback on the first annual ACRP conference

By Anita Snyders, Secretary: CPSC

The first annual conference of the Association of Christian Religious Practitioners (ACRP) was held in Pretoria on 24-26 August 2017.

Day 1: Meetings from dawn to dusk!

After months of planning the long-awaited first ACRP annual conference finally arrived.

There were in the vicinity of 170 registrations, a fact that warmed our hearts and filled us with extreme joy. The air was filled with expectation and the conference venue was packed.

We are so thankful for every person who made the effort to attend. We had also received a number of apologies and we know many more of you actually wanted to be there. We promised proper feedback to those who could not attend.



For the ACRP Board, CPSC Executive and the Board Committees the conference started on 24 August, with back to-back-meetings.

This first full day of meetings commenced with the CPSC Executive Meeting where our first task was the finalisation of all the documents required for the formal recommissioning of SAAP as CPSC.

A full set of ACRP and CPSC documents had been revised and adapted by the Executive in the weeks before the conference.

This included the CPSC Terms of Reference, Ethical Values and Standards, Disciplinary Policy and Procedures, Rules of Conduct, Continuing Professional Development

(CPD) Policy and Protocol, Recognition of Prior Learning (RPL) Policy, Scope of Practice and Designation Scope Table, as well as the ACRP Memorandum of Incorporation (MOI).

New applicants will in future receive the full set of documents with registration. Existing members will also receive these documents when certificates are issued with re-registration as CPSC affiliates.

A proposal for the 2018 fees, implementation of the ACRP affiliation fees and a standardised generic fee structure for the three specialist councils were prepared by the CPSC Executive beforehand and discussed at their meeting. The proposal was approved and later presented at the ACRP Board meeting.

The next meeting was held by the Registration Standing Committee of ACRP, where Prof Nicolene Joubert (SAAP/CPSC Executive member and Registration Committee convener) gave feedback on a concept document that included the following registration process for new applicants:

An application for registration with ACRP starts online on the central ACRP database. The applicant is registered on the database and channelled by the system to the correct specialist council for the applicable application forms and eventual affiliation.

Current paid-up SAAP members will be reregistered by the CPSC administration as CPSC affiliates. They therefore need not register online on the ACRP database.

In the ACRP Board meeting, the secretary, Dr Hannes van der Walt, emphasised that the vision of the conference working group was that the conference should serve as the opportunity to commission ACRP as professional body.

The CPSC fees proposal, as discussed above, was presented to the ACRP Board by Dr Tertius Erasmus. It was accepted and will be implemented by all three specialist councils.

The date for future annual ACRP conferences was set as the first weekend in August of each year, from the Thursday to the Saturday. This set date will help affiliates to plan in advance to attend this important annual event. ■



Day 2 : A treasure trove of information

Unlike any regular conference, the focus of this conference was to provide detailed information regarding the process of being recognised as a professional body, where ACRP comes from, who the roleplayers are and what ACRP offers to its affiliates. The conference programme therefore focused on the founding history and future functioning of ACRP.

In the first session of Day 2, the history of the joint venture to form ACRP was shared by Dr Pieter Fourie (AMTP), Dr Tertius Erasmus (SAAP) and Prof Nicolene Joubert of the Association for Christian Counsellors in South Africa (ACCinSA).

Dr Hannes van der Walt gave an overview of ACRP and also covered the processes that led to the joint structure and functions. The three specialist councils, namely CGMP (Council for General Ministry Practitioners), CPSC (Council for Pastoral and Spiritual Counsellors) and CMTP (Council for Ministry Training Practitioners) were introduced by their chairpersons/managers.

The three ACRP Board Standing Committees were also introduced namely the Registration Committee

(Convener Prof Nicolene Joubert), the Ethics and Disciplinary Committee (Convener Dr Vincent Mazibuko) and the Training Quality Committee (Convener Dr Willem Semmelink).

A further session was dedicated to the three Board Standing Committees. The three committee conveners highlighted the principles, functions and services for each. Ample time was allowed for questions and discussion.

Recognition of prior learning

Within the CGMP application process, it was found that many pastors that are already in ministry lack formal training. This gives ACRP the opportunity to introduce an RPL process.

The RPL policy of the South African Qualifications Authority (SAQA) differentiates between:

- RPL for **qualifications** that are administered by accredited training institutions, and
- RPL for **designations** (occupational categories) that are administered by professional bodies.

As a professional body, ACRP has the opportunity and duty to apply RPL for awarding the

relevant designations. To accomplish this, the need may arise for bridging courses and structured Continuing Professional Development (CPD) programmes.

ACRP can thus enter into agreements with training institutions and approve their programmes as bridging courses and as part of structured CPD programmes.

This will create interesting new opportunities for training providers within the wider regulated environment. Providers will be invited to participate via the ACRP website.

Registration

During the Registration Committee session Prof Joubert explained the application and registration process. She explained that in the case of individual application a distinction is to be made between the processes of “affiliation” and “designated affiliation”.

The process for both of these commences with an online application with ACRP as professional body via the central database. The application is channelled to one of the three specialist councils for completion of the registration. An applicant may apply for either “affiliation” or “designated affiliation”.

Refer to the table on page 9 of this document.

For CGMP affiliation without a designation, the minimum requirement is a letter or testimonial confirming involvement in a ministry. The other Councils may have other requirements, eg CPSC requires two testimonials rather than a ministry letter.

The affiliate will have to subscribe to the ACRP and applicable specialist council’s Ethical and Disciplinary Codes, etc. A CPD programme will be compulsory for applicants registered as affiliates who are already active in the specialist field of the council, but lack the necessary qualifications for a designation.

To be awarded a designation, relevant qualifications and other specific criteria and standards set by the specialist council need to be met, followed by an evaluation process. Designation could also be achieved via an RPL process, as referred to earlier.

ACRP Annual General Meeting

The other very important item on Day 2 was the ACRP Annual General Meeting (AGM). Dr Tertius Erasmus and Dr Pieter Fourie presented their chairpersons’ reports.

The term of the current ACRP Board came to an end in August 2017 and, according to the ACRP Memorandum of Incorporation and Company Rules, nominations for a new Board had to be made by affiliates attending the AGM.

The outgoing Board elected the members of the new Board from the nominated names following the ACRP AGM. The newly elected ACRP Board members are as follows:

Dr Tertius Erasmus (Chairperson)
 Prof Marilyn Naidoo (Vice Chairperson)
 Dr Vincent Mazibuko (Co Vice Chairperson)
 Dr Hannes van der Walt (Secretary)
 Prof Nicolene Joubert
 Prof Elijah Baloyi
 Bishop Nyane Phomane
 Adv Joel Baloyi
 Dr Philip Wandawa
 Dr Willem Semmelink
 Ms Mantoa Nzeku
 Rev Hermy Damons
 Dr Elijah Mahlangu
 Dr Nthando Hadebe
 Dr Danie Mouton

The agenda of the ACRP AGM also included sessions to facilitate a deeper understanding of a variety of matters related to the forming and functioning of a professional body for religious (church, ministry and pastoral care related) practitioners.

Day 2 concluded with a highly informative session that addressed the report of the government Cultural, Religious and Linguistic (CRL) Communities Rights Commission, presented by Dr Pieter Fourie, Adv Nadene Badenhorst and Rev Hermy Damons. ■



Day 3: “Knowledge speaks but Wisdom listens!” (Jimi Hendrix)

The various papers that were read by experts in the field, highlighted a variety of aspects.

First session - ministry

The following papers were presented:

- Prof Graham Duncan: The benefits and dangers for churches and ministry institutions to work in a regulated environment with reference to professionalising religious practice via SAQA and the National Qualifications Framework (NQF) Act.
- Prof Marilyn Naidoo: Ministerial formation: Theological principles and guidelines to maintain while working in a regulated environment.
- Dr Philip Wandawa: Working towards a responsive model for delivering pastoral and ministerial training in the contemporary African context: A case study based on the Ugandan Context.
- Rev David Bulger: Research findings on pastoral training needs in South Africa.

Second session - pastoral counselling

The following papers were presented:

- Prof Nicolene Joubert: The professionalisation of Christian religious professionals with specific reference to pastoral counselling practice.
- Prof Elijah Baloyi: The challenge of pastoral practice in the African context.
- Dr Barbara Louw: Post traumatic embitterment in the South African context.
- Dr Mpho Ratshikana-Moloko: The National Policy Framework and Strategy for Palliative Care 2017-2022, the role of Spiritual and Pastoral Care.

Notes on the abovementioned presentations will be distributed to CPSC affiliates in due course.

Closing ceremony

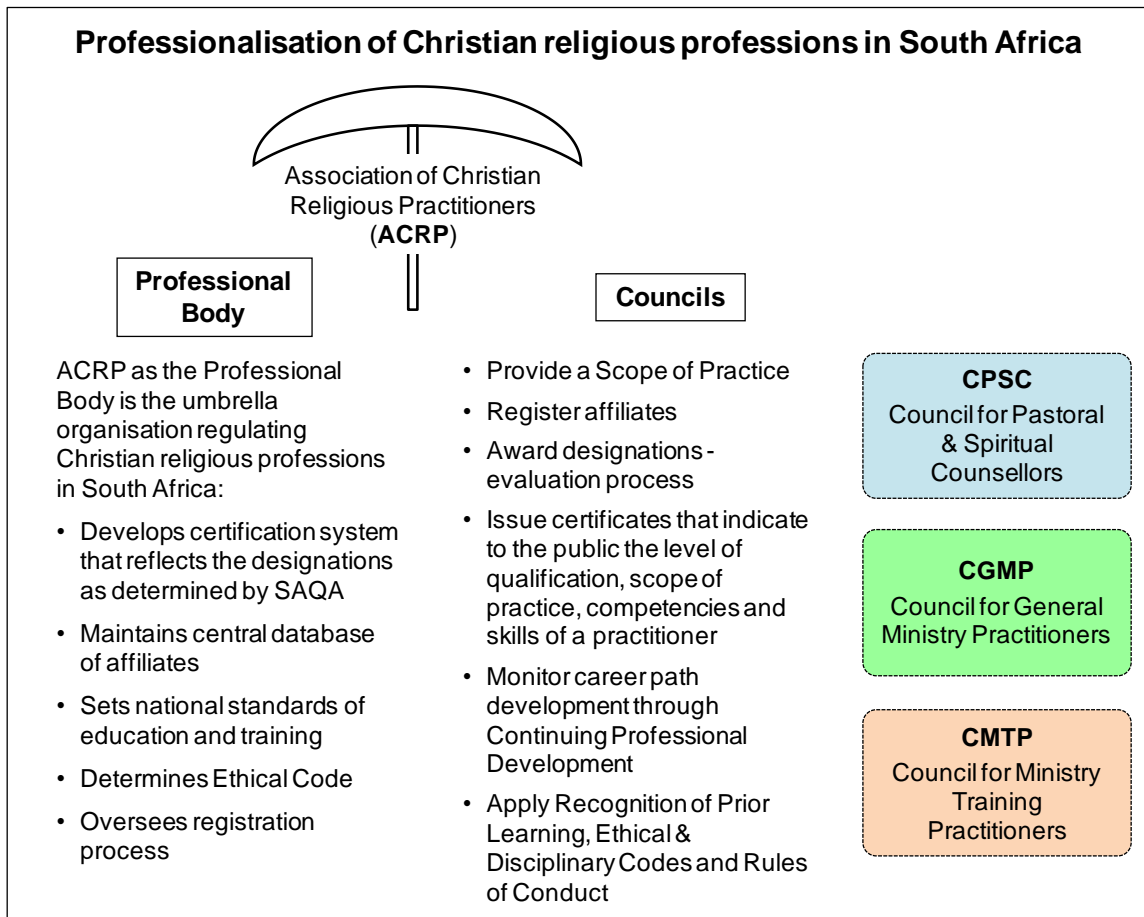
All attendees wrote their names on leaves and attached it to a printed tree, symbolising new growth, a new season, personal commitment, life, unity in diversity and hope for the future.

Resolutions of the ACRP Annual Conference 2017

The following resolutions were approved on Saturday 26 August 2017:

1. Regarding the application to establish ACRP as a professional body in terms of the NQF Act (67 of 2008) and SAQA policies, it was resolved:
 - a. That progress made with the application process be noted with appreciation.
 - b. That the benefits but also the risks for an institution of faith working in a regulated environment be considered. (This resolution was formulated in view of the discussions during the conference of the Rights of Cultural, Religious and Linguistic (CRL) Communities Commission's report on "commercialisation of religion and abuse of people's belief systems".)
 - c. That ACRP management be requested -
 - (i) To continue engaging with SAQA to support the earliest possible finalisation of the professional body application process;
 - (ii) In the meantime, to extend the professional body services that are already provided by the ACRP Council for Pastoral and Spiritual Counsellors (CPSC) to the other ACRP councils, namely the Council for General Ministry Practitioners (CGMP) and the Council for Ministry Training Practitioners (CMTP);
 - (iii) While continuing with the professional body process, to attend to risks for faith institutions working in a regulated environment as identified during the conference.
2. Regarding the development of a training dispensation that will provide formally recognised training to church leaders and ministry practitioners who did not have this opportunity in the past, it was resolved:
 - a. That progress with the process to register Quality Council for Trades and Occupations (QCTO) and SAQA accredited ministry qualifications on NQF Levels 2 and 5 be noted with appreciation;
 - b. That the appointment of ACRP as QCTO's Assessment Quality Partner (AQP) for the Level 2 and 5 qualifications also be noted;
 - c. That comprehensiveness in teaching and training programmes be pursued by ACRP in partnership with training institutions (skills development providers), with particular attention to issues highlighted during the conference including –
 - (i) Personal spiritual formation and character development;
 - (ii) Contextuality;

- (iii) The need for mentoring;
- (iv) Integration of theory and practice.
- d. That ACRP management be requested -
 - (i) To continue engaging with SAQA and the QCTO to support the earliest possible registration of the qualifications;
 - (ii) In the meantime, to support ministry training providers in preparing for formally recognised training to this group. Formally recognised training includes the relevant qualifications as well as Continuing Professional Development (CPD) and bridging programmes;
 - (iii) That a process to recognise prior learning (including informal, non-formal and non-accredited formal learning) of church leaders who did not have the opportunity of accredited training in the past, be introduced as part of the process towards the awarding of professional designations.
- 3. Regarding the reports of the CRL Communities Rights Commission and their attempts to introduce a system to regulate religions in South Africa, it was resolved -
 - a. That the problems in the church and ministry environment identified by the Commission be noted with concern.
 - b. That ACRP management be requested to determine the appropriate way for ACRP to respond to these problems, with an emphasis on positive steps such as support to intensified training, while also applying disciplinary measures that fall within ACRP's scope as professional body service provider.
 - c. That the CRL Communities Rights Commission be informed that ACRP is strongly opposed to the idea of any institution of government being placed in the position to regulate religion in the country; that solutions to the identified problems should be sought within the framework of existing legislation and policies; and that ACRP is willing to play its part to help solving problems within the existing framework.
- 4. A word of thanks goes to the outgoing directors, former chairperson Dr Pieter Fourie, former vice-chairperson Dr Sello Maboea, and board member Rev Phaphile Celesi. Be assured of our deepest appreciation for your leadership and dedication to the process to establish ACRP and prepare the organisation for its role as professional body and in the field of religious professions. May our God bless you and keep you.



The professionalisation of Christian religious professionals

– with specific reference to pastoral counselling practice. *Notes from Prof Nicolene Joubert's address at the recent ACRP conference.*

John Calvin, one of the great Reformers, stated that we are called by God to serve Him in every sphere of life including vocations. Thus we are called to work for His glory. This perspective gives dignity and purpose to any type of work in all spheres of life. A calling by God implies a commitment to serve God and others with integrity and excellence. While professionalisation does not add more dignity, meaning or purpose to a vocation, the umbrella organisation could enhance spiritual growth, personal development and professionalism.

→ Professions

A perspective on professions

Some definitions:

Profession - refers to vocations, occupations, line of work, careers and jobs

Profession - a body of qualified persons in an occupation that adheres to certain criteria

Professional - a skilled, knowledgeable practitioner

Professionalism - good judgment, character and skill

Professionalisation - the process of transforming occupations into professions.

Professions, in contrast to other occupations, have specific characteristics such as:

- A professional association,
- A cognitive base,
- A Code of Ethics,
- Specific standards for training and tertiary education,
- Work autonomy, and
- High standards of professional excellence.

The four essential **characteristics** of professions are:

- “A high level of generalised and systematic knowledge;
- An orientation to serve the community rather than self interest;
- A high degree of self control; and
- A voluntary shared code of ethics and a system of rewards.”

- Barber, B. (1963) “Some problems in the Sociology of the Professions” *Daedalus* 92(4): 670-83.

The **criteria** most often cited in the literature to describe a profession include:

- “that the status and role of a profession is founded on intellectual activity;
- that a profession has definite and practical purposes;
- that its techniques can be communicated;
- that it is effectively self-organising;
- that it has a highly developed code of ethics; and
- that its members engage in lifelong learning.”

- Schein, E.A. (1972) *Professional Education*. New York: McGraw-Hill.

→ The professionalisation of Christian religious professions

The field of Christian religious professions has long functioned without an overarching structure to guide the profession and protect the public.

Guidance for the profession and protection of the public is, however, required. Some practices in this field of work could be damaging to the public, as evidenced in the CRL Communities Rights Commission's Report on the Commercialisation of Religion and Abuse of People's Belief Systems.

The professionalisation of Christian religious professions therefore provides benefits for society, as well as for Christian religious practitioners.

The extent of Christian religious professions

Christian religious professions involve a wide variety of vocations, occupations, jobs, voluntary services and practices. The list includes:

- Church services (ministers, pastors, elders, worship leaders, ushers, priests, deacons, altar boys, choirs, etc.);
- Missionaries (short- and long term missions, church planters);
- Christian faith-based organisations (management, fund-raising, ministering to the sick, HIV counsellors, youth workers, helping the poor, etc.);
- Christian education (teachers, counsellors, etc.);
- Christian social work (social services, social reform);
- Christian psychology and Christian psychiatry (mental health); and
- Christian pastoral counselling (lay counsellors, pastoral counsellors, etc.).

Christian Pastoral Counselling

This involves a helping relationship between a Christian religious affiliated counsellor (trained in Biblical knowledge and counselling methods) and an individual, family, couple or group. It is characterised by:

- Being sensitive to the spiritual and faith dimensions of existence;
- Showing respect for religious beliefs and values;
- Shedding light on problems from a Biblical perspective;
- Being sensitive to the work of the Holy Spirit in the counselling process; and
- Providing a valuable contribution to the field of mental health care.

→ ACRP and its councils

The Association of Christian Religious Practitioners (ACRP)

The three professional councils of the ACRP make provision for a wide variety of Christian religious occupations:

- CGMP - Council for General Ministry Practitioners
- CPSC - Council for Pastoral & Spiritual Counsellors
- CMTP - Council for Ministry Training Practitioners

Council for Pastoral and Spiritual Counsellors (CPSC)

- The professionalisation process of SAAP (Southern African Association for Pastoral Work) led to SAAP becoming CPSC, one of the three councils of ACRP;
- The Association for Christian Counsellors in South Africa (ACCinSA) amalgamated with SAAP to become part of CPSC during the professionalisation process;
- Christian pastoral and spiritual counsellors, although often highly trained and competent, are not always recognised as professionals; and
- The professionalisation process for this particular social group, that provides valuable services in many areas of need, is extremely welcome.

Professional Body for Christian Religious Professions

The professional body serves as an umbrella organisation that guides and regulates Christian religious professions in terms of the key components of a Christian profession. i.e.

- vocation as a calling,
- an Ethical Code of Practice,

- national standards of training,
- service to the community, and
- lifelong learning.

→ Benefits of professionalisation

Professionalisation is the social process by which a group transforms itself into a true profession. A comprehensive demarcation of the profession consists of a full description of the scope of practice of clearly specified designations.

The consistent structure of designations enables a concrete career path for practitioners. Furthermore, career path development can be based on a formal Continuing Professional Development (CPD) programme.

Being part of an acknowledged profession elevates a practitioner to a higher social status in the community. Other benefits include:

- A certificate that indicates to the public the level of qualification, scope of practice, competencies and skills of a counsellor;
- An ethical code to guide a counselling practice;
- Annual national conferences to keep counsellors abreast of developments in their field; and
- A set of norms for the group that regulates conduct. Experienced affiliates/members can assist others to conform to the norms of the group.

→ The process

The process entails developmental phases to transform an occupation into a profession that meets certain key criteria:

- ACRP represents a group of people in the field of Christian religious professions that initiated the process to register a professional body for Christian religious practitioners.
- Three standing committees were formed as part of this body to implement professionalisation:
 - the Registration Committee
 - Training Quality Committee
 - Ethics and Disciplinary Committee.
- Affiliates are registered according to the policies of the Registration Committee as approved by the Board of ACRP.
- The certification system reflects the designations as determined by SAQA.

→ The implications of professionalisation

The professional body has the mandate to guide the profession and to protect the public by means of

implementing a certification system of its affiliates/ members that reflects:

- specified national standards of education and training,
- required competencies and skills,
- a good standing with the professional body,
- adherence to an ethical code,
- accountability,
- experience and legacy,
- ability to render service to the community,
- autonomy in decision-making, and
- a path for career development.

→ **The objectives of CPSC**

Main objectives of CPSC

- Guiding the profession and protecting the public;
- Setting and maintaining standards of pastoral and spiritual counselling;
- Maintaining and enhancing the dignity of the profession; and
- Developing strategic policy frameworks for effective coordination and guidance of the Pastoral and Spiritual Counselling Profession.

Secondary objectives of CPSC

- Aligning the profession with the changing landscape of the South African socio-political needs;
- Providing a scope of practice that makes pastoral and spiritual practice more accessible to all people;
- Moving pastoral and spiritual counselling into

contexts where it can serve society in an optimal manner (including hospitals, correctional services, schools, etc);

- Promoting inter-professional liaison and promoting spiritual health and wellness;
- Encouraging study, research and publications on pastoral and spiritual counselling;
- Monitoring Continuing Professional Development (CPD) in pastoral and spiritual counselling; and
- Obtaining statutory recognition of the profession.

CPSC registration

Registration with this specialist council entails:

- an entry level registration with ACRP (anyone interested and supportive of the work of ACRP and CPSC) as an **affiliate**;
- application for a **designation**; and
- being issued with a certificate on completion of registration.

The table below lists the designations.

→ **Conclusion**

The services rendered by pastoral and spiritual counsellors are essential for any society faced by challenges such as serious illnesses, poverty and psycho-social problems. The professionalisation of these services will lead to adherence to national standards of training, ethical practices and continuous professional development. Pastoral and spiritual counsellors will be able to serve the community held to a high standard as true professionals. ■

Certification to state the professional status of the affiliate reflecting level of education

ACRP designation	CPSC subcategory		NQF level and qualification
Religious Practitioner	1	Religious Practitioner in Christian Pastoral Caregiving	Basic course in the field of Pastoral and Spiritual Caregiving
Advanced Religious Practitioner	2	Advanced Religious Practitioner in Christian Pastoral Caregiving	4 – Qualification in the field of Pastoral and Spiritual Caregiving
Religious Professional	3	Basic Religious Professional in Christian Pastoral Counselling	5 and 6 - Higher Certificate or Diploma in the field of Pastoral and Spiritual Counselling
	4	Intermediate Religious Professional in Christian Pastoral Counselling	7 - Bachelors degree in Religious Studies/ Theology, Pastoral Counselling focussed
	5	Advanced Religious Professional in Christian Pastoral Counselling	8 - Honours degree in Religious Studies/ Theology, Pastoral Counselling focussed
Religious Specialist	6	Religious Specialist in Christian Pastoral Counselling	9 - Masters degree in the field of Pastoral and Spiritual Counselling
	7	Advanced Religious Specialist in Christian Pastoral Counselling	10 - Doctoral degree in the field of Pastoral and Spiritual Counselling

Functions and responsibilities of the professional body

In response to the many questions regarding the recognition of ACRP as professional body, an extract is provided below from a document of Dr Hannes van der Walt that explains the functions and responsibilities of the professional body.

ACRP mission

ACRP's mission and strategic focuses are:

- To pursue the establishment of a professional body for "religious professionals" in terms of the NQF Act 2008 and recognised by SAQA.
- Through the professional body's processes, to support the professionalisation of religious (church, ministry) practice within the Christian tradition, with a particular focus on the needs of the independent / informal church environment.
- As a special case, through the professional body, to pursue the professionalisation of pastoral counselling within the South African regulatory framework.
- Through the professional body, to develop a training dispensation that will guarantee access to affordable, formal ministry training to current and prospective ministry leaders across the continent, irrespective of challenges implied by their levels of prior learning, financial status, geographic location, etc.
- To pursue the coordination (development of a joint vision and strategy) among a wide range of ministry training institutions in South, Southern and sub-Saharan Africa and through this to strengthen the role churches and Christian ministries can play in the healing of communities in Africa.
- To support efforts of other institutions related to the above, over the continent and internationally.

The nature of professional body functions to be fulfilled by ACRP

In terms of the NQF Act of 2008, SAQA's professional body policies and the ACRP Rules, the functions to be fulfilled by ACRP as professional body are as follows:

- Defining generic "professional designations" on various levels of the ministry and pastoring professions, in accordance with the SAQA professionalisation guidelines.
- Setting and applying training standards and requirements for the different designations.
- Registering persons in ministry on the professional database (referred to as "affiliation") and awarding designations to the qualifying practitioners / professionals.

- Setting ethical standards and standards of professional conduct and applying the related disciplinary practices in respect of the affiliates (registered persons).
- Identifying and listing the existing SAQA accredited ministry qualifications that are recognised as the required learning programmes for the respective designations.
- Where accredited qualifications for categories of practitioners or professionals do not exist, the role of the professional body is to facilitate and support the development of new SAQA accredited ministry qualifications on the appropriate levels. ACRP does this with a particular focus on the development of the qualifications that are geared to overcome the former situation where appropriate training was not accessible and/or affordable to many pastors and ministry leaders.
- Developing a formalised CPD process, which includes setting CPD standards and requirements, accrediting CPD providers and CPD programmes, providing a system to record CPD points earned by practitioners and monitoring the achievement of CPD points by practitioners.
- Developing a SAQA recognised Recognition of Prior Learning (RPL) process, with related bridging courses and structured CPD programmes, to formally recognise learning and skills development achieved through work experience, former informal and non-formal learning of pastors - towards the awarding of professional designations.

Management and administrative structure

To fulfil its role as professional body, ACRP is structured with the following main components:

- ACRP is managed by a Board of Directors, with a central Executive Committee.
- The professional body functions of ACRP are taken care of by three professional Councils, namely the Council for General Ministry Practitioners (CGMP), the Council for Ministry Training Practitioners (CMTP) and the Council for Pastoral and Spiritual Counsellors (CPSC).
- Policies and standards are developed and the execution of professional body functions are overseen by three committees of the Board, namely the Registration Committee, the Ethical and Disciplinary Committee and the Training Quality Committee.
- ACRP was appointed by the Quality Council for Trades and Occupations (QCTO) as their partner to manage aspects of the implementation of the new QCTO based ministry qualifications. In this role ACRP is referred to as QCTO's Assessment Quality Partner (AQP).

- An important requirement for the fulfilling of the professional body function is an accessible administrative office. The administrative office function is situated in Pretoria, with Ms Doreen Sibiya and Mrs Anita Snyders as administrative officers.
- A new database function to provide the relevant information management functions ACRP has to take care of, is being developed in conjunction with the Shepherd Centre at the University of the Free State in Bloemfontein. ■

The challenge of pastoral care in African context

By Prof Elijah Baloyi

Prof. Baloyi worked as a reformed pastor since 1999, first in the rural areas of Malamulele and Giyani, and then Pretoria. There are different dynamics between rural and urban Christians as far as pastoral work is concerned. His address at the 2017 ACRP conference discussed some of these aspects.

Africa is a heterogeneous group of countries with diverse groups of people. Pastoral care in Africa has a relatively short history compared to Europe and North America (Magezi, 2016).

Pastoral care is defined in different ways (Patton, 2013;103). Despite this diversity, Masamba ma Mpolo (2013) rightly argued that there are clearly discernible elements that are common and can be found in the different forms of Homo africanus. These are sanctity of life; relation between illness, misfortune and sin; spirits and ancestors in the life of the community; and life experienced as a whole.

The African worldview

“When life’s challenges arise, people believe in the existence of diverse divinities, witches, wizards, the ancestral spirits and other innumerable spirit-beings that are capable of interfering in the affairs of human beings. Hence, one has to be in complete harmony with spiritual and physical forces.” (Vhumani Magezi, 2016).

Language dynamics play a role in pastoral caregiving in African context. It can be a challenge that in African humanism, everyone is a brother, sister or child. There is no African historical vocabulary of “client and counsellor.” Patients need healing and counselling from their own brothers and sisters.

African people are known for their generosity and giving out of the heart. There is always an extra plate for the unforeseen visitor. We could not sell food or services to the brother. Pastoral services are provided free as an act of generosity. A neighbouring pastor is expected to bury the dead neighbour or take sick people to hospital in the deep of the night free of charge.

Gender disparities

Patriarchy is still strong amongst most African tribes. Even the churches which have already adopted the ordination of women are still having challenges of women in the leadership. In Africa, a man must have the final say in all matters. It might also be strange for a male to report his problems to a female.

Communalism

In African context no person can be defined in isolation, but as Mbiti said: “I am because we are” and in Zulu they say “Umuntu ngumuntu nga vantu.” In Tsonga we say “Munhu I unhu hi van’wana vanhu.” There is no individual challenge in Africa. My challenge is my family and clan’s challenge.

When one person is sick, the whole community is sick too. Pastoral caregivers need to understand that it will not be easy to isolate these people - you need to be accommodative to work with the family.

The pastor must be ready to work with the collective. An example is widowhood. Before the burial, the widow is not allowed to be alone and must be accompanied everywhere by another experienced widow.

The late Dr Phaswana wrote about the role of tribal courts and local elders in pastoral care. Elderly people like uncles and aunts are rated as experienced people whose suggestions are close to perfection and their advice is accepted over that of a church pastor.

Counselling and liberation

The concept of “liberation” cannot be ignored in African pastoral care, where the concept of healing is defined differently for a person with no roof over his head that wonders where his next meal will come from. This is pivotal in addressing Africans on health issues.

When visiting informal settlements like Moshongville, Marikana and elsewhere, I realised that for these people pastoral care and counselling must be liberative. Where homes and jobs are needed, pastors are first and foremost seen as liberators.

Pastoral ministry in Africa

In Africa pastoral ministry is practiced in at least seven discernible ways that organically arose as response to the context of people's pastoral needs. These approaches are distinct but integrated and are often practiced eclectically.

The application of these approaches is influenced, among other things, by church background, intensity of problems, position in family, distance of an individual from the traditional extended family, level of education and age. It resembles Landman's outline of Township Spiritualities and Counselling (2009), but it is much broader.

Mixing practices

The first approach entails mixing African traditional practices and Christian pastoral care practices. When problems arise, the leaders, who are the prophets, perform rituals to exorcise and cast away the misfortune. These prophets operate just like traditional diviners. They perform healing functions using substances such as water and oil. These practices are prevalent in churches in South Africa that are commonly called African Independent Churches (AIC) (Lartey, 2013), white garment churches or Zionists. Pastoral care is concerned with addressing the spiritual causes of misfortune and restores the person to full health.

Syncretism

The second approach draws a dichotomy between Christian values and practical life. In this approach, people tend to adhere to Christian values when there are no problems or threats. In times of problems, in addition to prayers and Bible reading, people seek extra help from diviners and magicians and revert to traditional healing practices. This is done in secret (usually at night) in order to maintain one's position in the church community. This is usually called syncretism. Pastoral caregivers therefore focus on guiding people to maintain faith in Jesus and trust him as capable in providing solutions to their situations. However, people under threat of spiritual forces find the message of pastoral caregivers unconvincing and unpractical in view of the spiritual challenges they experience.

Other approaches

- Church community members who remain trusting in the Christian caring message of Jesus without wavering, may result in ridicule and blame by family members and community. Pastoral care to these people entails supporting, sustaining and empowerment by the caregivers.

- Church community leaders help establish alternative family support structures to provide an emotional net for people ostracised by relatives due to their stance in dealing with problems.
- In family group enrichment, pastoral caregivers are establishing youth, family, male and female groups to discuss and explore solutions to the challenges of life. The focus of this approach is to address contemporary challenges experienced on the frontline of life.
- With exorcism and healing, life challenges are attributed to curses and evil attacks. Pastoral care entails conducting healing sessions and exorcism. The pastors pray over protective items such as water, oils, pieces of cloth and arm bands to ensure protection at all times. This approach is prevalent among new emerging Pentecostal and charismatic churches.
- Facing severe problems, some individuals abandon the Christian faith and adopt a traditional African approach. Pastoral care to these people entails persuading them to return to the Christian faith and trust Jesus during their circumstances.

Conclusion

The different worldviews in which people find themselves, play a determining role as to how to apply the pastoral services. In giving pastoral services, Africans' worldview needs to be considered. Not only good and high qualifications matter when providing pastoral care and counselling. This talks to our anthropological survey about our clients which brings the dimension of allowing anthropology to be our partner in this game. ■

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Notes from the CPSC office

Feedback on the ACRP application to SAQA: To God be the glory!

Dear SAAP Members, for the last time - from now on I will call you CPSC affiliates.

What an exciting day! How amazing it is to be part of the 26 year old SAAP dream being realised, to be part of the completion of a “five year preparation” process, to be part of the outcome of the current “one year since submitting this SAQA application” process! What an incredible privilege to be able to share this wonderful positive news with you as SAAP co-passengers on this long and tedious journey!

Even though I have joined SAAP only recently and I do not know the full extent of all the struggles, frustrations and masses of administrative work involved, I do know enough to realise that we are indeed living the miracle today!

We are experiencing the successful application for the recognition of ACRP as professional body and the registration of our four designations. We are filled with awe and wonder on this very special and memorable day for Pastoral and Spiritual Counsellors, General Ministry Practitioners and Ministry Training Practitioners, all united under the ACRP umbrella! We are truly experiencing history in the making.

The reregistration process

With the very exciting news that our application was successful, we can now actively engage in the process of formal reregistration of SAAP members as CPSC/ACRP affiliates.

The renewal of SAAP membership on 1 January 2018 will be combined with the reregistration process from SAAP to CPSC with no pro-rata calculations necessary as the 2018 subscriptions are so nearly due.

No additional administrative fee will apply for our current SAAP members, as it is merely a transfer from SAAP to CPSC in a similar capacity.

The information in our database will be communicated to the central database in Bloemfontein. There is therefore no need for you to register online.

Reregistration will only be available for SAAP members with fully paid 2017 subscriptions. The 65 outstanding 2017 invoices will therefore be re-issued finally.

Should you wish **not to be reregistered with CPSC, please inform me in writing.** This will result in your pastoral counselling no longer being practised under the auspices of CPSC and without the security and continued support and protection provided by the CPSC Ethical and Disciplinary Code.

Phased reregistration

The renewal date of SAAP membership is 1 January 2018. Reregistration of the current 500 SAAP members as CPSC affiliates will be phased, starting in November 2017 with final payment date 31 March 2018 to remain within the limits set by SAQA that membership at no stage may be more than 3 months in arrears.

ACCinSA members with fully paid 2017 membership fees joining CPSC, have until 31 May 2018 to submit application forms and remain in good standing. The renewal date for their ACC membership is 1 March 2018 and the same 3 month SAQA regulation applies to them to obtain affiliation with CPSC.

Invoicing

The process of SAAP member reregistration involves individual re-evaluation in order to award the correct ACRP designation and CPSC subcategory. Only after this evaluation the applicable 2018 invoice can be issued. October 2017 is scheduled for the start of this evaluation process.

In order to keep this process manageable, I will as soon as possible start issuing the 2018 invoices alphabetically in batches of 100. From there on I will literally process the reregistration of SAAP members as CPSC affiliates in the order that their payments appear on our bank statement.

The moment that I receive this payment in full, the process will begin to transfer the SAAP Member to the CPSC database as a CPSC affiliate. The new CPSC certificate as well as the new CPSC registration number will be issued at this stage. This CPSC certificate will be valid for a period of 12 months and will have to be renewed annually, by payment of the annual subscription.

I will attempt to do 100-150 reregistrations per working month. Please bear with me as this process is an individual hands-on process with many necessary and detailed steps involved.

Fee structure for 2018

An additional ACRP affiliation fee payable to the Professional Body, calculated as 25% of the CPSC subscription will be introduced with the issue of the 2018 invoices. It is due annually with renewal of affiliation and will be transferred to the central ACRP account by CPSC. For new applicants joining CPSC, an additional application fee of R170 will be applicable.

Type of registration	Annual subscription for 2018
Affiliation (formerly called membership)	R230 (was R215) + ACRP affiliation fee of R58 = R288 total
Designated affiliation CPSC subcategory 1-4	R340 (was R320) + ACRP affiliation fee of R85 = R425 total
Designated affiliation CPSC subcategory 5-7	R510 (was R480) + ACRP affiliation fee of R128 = R638 total

The ACRP designations and CPSC subcategories

The table below indicates the ACRP designations, the CPSC subcategories and how they relate to the former SAAP categories of accreditation. SAAP members will be re-evaluated individually in order to award an ACRP designation and the correct CPSC subcategory.

For new applications, please visit www.saap.za.net for the new CPSC application forms, with full information regarding the necessary requirements for designations and subcategories.

SAAP membership and CPSC affiliation

SAAP members were people interested in, but not necessarily qualified in pastoral counselling, nor actively involved in the pastoral counselling field. This is replaced with “**CPSC/ACRP affiliation**”. No SAAP CPD points were required for membership.

The term **affiliation** within CPSC will distinguish between the above definition of membership and a second understanding of affiliation to accommodate people already actively involved in pastoral counselling but without the necessary qualifications.

This also applies to people who in the past preferred not to apply for accredited membership even though they hold the necessary qualifications to apply for accreditation and are actively working in the pastoral counselling field.

This second understanding of affiliation will be classified as “**affiliation towards a designation**” and the moment that anyone is involved in pastoral counselling in any manner or way, requirements regarding compulsory participation in a structured CPSC CPD program should be met. This is necessary to empower the applicant and to assist them in the process of CPD towards acquiring a designation. If a person becomes a designated affiliate, the CPSC CPD points needed can be collected as the affiliate prefers and no longer needs to be part of a structured CPD program. It is therefore really important to rather apply for designated affiliation if you already hold the required qualifications. The requirements for the lower designations are easily met - these categories provide for pastoral caregivers.

ACRP designation	CPSC subcategory		NQF level	Former SAAP accreditation
Religious Practitioner	1	Religious Practitioner in Christian Pastoral Caregiving	-	-
Advanced Religious Practitioner	2	Advanced Religious Practitioner in Christian Pastoral Caregiving	4	-
Religious Professional	3	Basic Religious Professional in Christian Pastoral Counselling	5 or 6	Category 1 or 2
	4	Intermediate Religious Professional in Christian Pastoral Counselling	7	Category 3
	5	Advanced Religious Professional in Christian Pastoral Counselling	8	Category 4
Religious Specialist	6	Religious Specialist in Christian Pastoral Counselling	9	Category 5
	7	Advanced Religious Specialist in Christian Pastoral Counselling	10	

SAAP accredited membership and CPSC designated affiliation

The term “SAAP accreditation” will be replaced with “CPSC/ACRP designated affiliation”.

Designated affiliation would imply that the required qualifications are met and the applicant is adhering the appropriate Scope of Practice.

Staying in good standing

- Fully paid subscriptions are essential to be in good standing. Affiliation status (registration) will be suspended for accounts more than 3 months in arrears. The suspension will only be lifted on full payment of the fees due.
- If payment is in arrears for 6 months, affiliation shall be terminated. The subscription for that year is, however, still due and must still be paid.
- To be re-instated, all outstanding fees must be paid, as well as the application fee.
- A total of 20 CPSC CPD points needs to be earned each year by all designated affiliates and “affiliates towards a designation” of which 3 points should be for Ethics, applicable Laws and Human Rights. Please also note that CPSC CPD points can only be awarded if the annual subscription is paid in full.
- Personal detail need to be kept updated.
- An additional benefit is that advertisements for courses and workshops to be presented will be distributed free of charge for affiliates in good

standing.

- Special tariffs will apply for CPSC and ACRP events for affiliates in good standing.

Resignation

Notification of resignation should be submitted in writing before the following year’s invoices are issued. Please note that affiliates will remain responsible for the subscription for the year of resignation.

After resignation, the affiliation or designated status can be restored by:

- submitting a new application, with the application fee and being re-evaluation; or
- payment of all outstanding fees since resignation, as well as the application fee, in which case no re-evaluation will be required.

And that’s it!

I realise that this bumper edition of CPSC Notes contains a lot of detailed information, but this is really a very involved process as the start of a completely new dispensation.

I will therefore do all I can to help make this transition as smooth and seamless as possible. Please feel free to ask if there are any further questions.

Warmest regards and kind wishes.

Anita



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