



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 13 – September 2020

Our challenge as caregivers

Dear affiliate

The past months were extremely difficult for us all and I know that many have suffered and faced so many challenges. But I also know that we can look back and witness God's care and providing in so many situations, guarding and leading us through these difficult times.

I also know that many of us faced financial constraints, and some were even on the brink of feeling totally hopeless and lost. We do pray that our Lord and Saviour will give you all the courage and strength to face your circumstances and conquer it through His power, guidance, love, and wisdom.

I want to thank Anita for her dedication and hard work during these extremely challenging times. You will see the result of her passion and commitment in her Notes from the Office. Our office is in good hands!

Our challenge as caregivers is to focus so completely on Christ that we reflect His presence in our consulting sessions. In Jesus' first sermon He was handing out His blessings to different kinds of people – every one unique, with unique needs and opportunities.

He used two metaphors, explaining that the receivers of the blessings should pass it on and should actually be the salt and light.

We cannot see salt in food, but do taste the difference it makes. Salt preserves food and is also the symbol of wisdom. As counsellors, it is important to be healed ourselves and let God be the salt in our lives, before we try to be salt and light for others.

We are called to make a difference in peoples' lives and pass on what God gave us - our salt (wisdom) and our light (guidance), spreading the insight and knowledge that God gave us through experiencing His grace, love, etc. When Jesus said we are the light, He meant that we should reflect His light in such a way



that our clients can see and feel the presence of God in every situation. We represent a God who cares for, comfort, and console everyone who seeks His presence, and we should help people to learn to follow God's way. The better our reflection of God, the easier and more truthfully we can be the conveyers of God's grace and kindness.

The light of God that should shine through us can be dimmed by our own shortcomings, desires, impotence, and loss of vision and purpose.

We should therefore strive to be pure salt and light to ensure that wherever we are and through whatever we do, God's Kingdom will be honoured and exalted. May we be the bearers of God's wisdom and peace, His love and grace, and present the Kingdom through our conversations and prayers.

May we pray the Prayer of Saint Francis every day:

Lord, make me an instrument of your peace.

Where there is hatred, let me bring love.

Where there is offence, let me bring pardon.

Where there is discord, let me bring union.

Where there is error, let me bring truth.

Where there is doubt, let me bring faith.

Where there is despair, let me bring hope.

Where there is darkness, let me bring your light.

Where there is sadness, let me bring joy.

O Master, let me not seek as much to be consoled as to console, to be understood as to understand, to be loved as to love,

for it is in giving that one receives, it is in self-forgetting that one finds,

it is in pardoning that one is pardoned,

it is in dying that one is raised to eternal life.

Dr Tertius Erasmus

CEO: Association of Christian Religious Practitioners and Chairperson of CPSC. ■

The professionalisation of Christian Religious Practitioners

By Cilliers Willers

The Council for Pastoral and Spiritual Counsellors (CPSC) functions within the Association of Christian Religious Practitioners (ACRP), recognised as a professional body by SAQA for the professionalisation of the Christian Religious Practitioners, with the purpose to ensure:

- adherence to national standards of training,
- ethical practices, and
- continuous professional development and lifelong learning of practitioners.

Pastoral and Spiritual Counsellors involve a wide variety of vocations, occupations, jobs, voluntary services and practices, including pastoral and spiritual counsellors, ministers, pastors, priests, chaplains, family and marriage counsellors, trauma counsellors, mediators, etc. The focus is on Christian Pastoral Counselling, as CPSC is the specialist council for this field in South Africa, functioning within the ACRP.

CPSC scope of practice

The scope of practice table below indicates the ACRP designations, the CPSC subcategories and the qualification required (<https://www.cpsc.org.za/Documents>). The various designations also indicate the learning pathways through the various CPSC categories.

All CPSC Designated Affiliates on level 1 to 7 need to:

- Achieve the appropriate formal qualifications and appropriate experience, including work under supervision; and
- demonstrate their continuing professional development. He or she is committed to continuous learning and improvement – a lifelong journey.

Continuing professional development (CPD)

It is generally expected of anyone in a professional capacity to commit to learning and improving their competency. They may offer only services for which they are adequately educated, trained and sufficiently experienced. Continuing professional development is therefore an ethical imperative for CPSC Designated Affiliates, for meeting the standards of the professional body, ACRP.

The systematic improvement and broadening of competence, knowledge and skills will help ensure that the Designated Affiliates have the necessary capacity to practise. We should be taking responsibility for our own skills development by identifying our own needs, attend training, and commit to lifelong learning.

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

ACRP designations for the Council for Pastoral and Spiritual Counsellors (CPSC)

ACRP designation		CPSC subcategory	Qualification	NQF level
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	Qualification in the field of Pastoral and Spiritual Caregiving	4
Religious Professional	3	Basic Religious Professional in Christian Pastoral Counselling	Higher Certificate or Diploma in the field of Pastoral and Spiritual Counselling	5 or 6
	4	Intermediate Religious Professional in Christian Pastoral Counselling	Bachelor's degree in Religious Studies/Theology, Pastoral Counselling focussed	7
	5	Advanced Religious Professional in Christian Pastoral Counselling	Honours degree in Religious Studies/Theology, Pastoral Counselling focussed	8
Religious Specialist	6	Religious Specialist in Christian Pastoral Counselling	Master's degree in the field of Pastoral and Spiritual Counselling	9
	7	Advanced Religious Specialist in Christian Pastoral Counselling	Doctoral degree in the field of Pastoral and Spiritual Counselling	10

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

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.

The CPSC CPD points can only be awarded if an affiliates’ annual subscription is paid in full. A general guideline is the accumulation of 40 points in every 24 months window, as 20 of the earlier points will expire during that period.

Earning CPSC CPD points

Earn CPSC CPD points through the following:

- Study Pastoral Counselling at an accredited training institution.
- Attend structured weekly supervision sessions as volunteer counsellor at a counselling centre. This agreement has to be approved in advance.
- Attend registered activities, e.g. events, training courses, workshops, seminars, conferences, etc., in

full. Note that the CPSC office publish these events on <https://www.cpsc.org.za/news-and-events/cpd-events>.

- Develop and/or present a registered activity. Affiliates can earn double CPSC CPD points for developing and presenting totally new material.
- Write an article for the quarterly newsletter CPSC Notes concerning training events, books, or recent events. Note that articles published in another publication must also be published in the CPSC Notes to be considered for CPD points.
- See the article below on contributing to CPSC Notes.
- Submit a book review relevant to Pastoral Counselling to be published in the CPSC Notes.

Note that:

- specific rules apply for the approval of attending registered activities and for presenting a registered activity – contact the CPSC office for more information; and
- it is the responsibility of the affiliate to inform the CPSC admin office of points earned, for example by forwarding the certificate of attendance as proof for consideration.

Contributing to CPSC Notes

As stated above, one of the methods for earning CPSC CPD points is by contributing to the pastoral counselling body of knowledge in South Africa. This sharing of experiences builds community and lifts the standard of pastoral counselling in the country.

This is achieved through attending training events, doing research and consulting books, journals or relevant online sources. You can also contribute to publications such as CPSC Notes.

Article contribution guidelines

The purpose of articles contributed is to educate, inform and stimulate discussion among affiliates.

The typical article structure can be as follows:

- Introduction – explain the purpose of the article
- Exploration – define the issue, counselling skills, provide hints and share from experience
- Application – make clear how the topic pertains to counselling practice
- Article references – demonstrate the depth of your research by quoting the relevant references.

A series of articles in consecutive CPSC Notes on a topic will be viewed favourably. Rules for placement include:

- Articles should address specific topics concerning issues found in pastoral counselling practice in South Africa.
- General random thoughts, meditations and religious sermons may be considered for placement in CPSC Notes, but will not earn CPD points.
- Simply copying and pasting from a source without proper referencing and attribution is unethical and contravenes the CPSC Ethical Values and Standards (<https://www.cpsc.org.za/Documents>).
- Demonstrate your understanding by integrating ideas from various sources, that may include books or training courses and workshops.
- There is no specific article length, but approximately 650 words will fill a single page. Bear in mind that articles are edited for brevity and clarity.

Example topics for contributions

Pastoral and Spiritual Counsellors tend to specialise in a few related areas of interest where extensive knowledge has been built over the years.

We received excellent contributions for the CPSC Notes special edition in April 2020 that focussed on the impact of Covid-19 on the work of counsellors.

The topics below are examples of areas in which CPSC members can share their experience with the community in South Africa by contributing articles:

□ Christian counselling

The pastoral counsellor uses counselling techniques to assist clients in making sense of the experience of modern life within a spiritual and religious context with a view to restoring a client's relationships with God and significant others. The challenges may include a new understanding of salvation, forgiveness and spiritual healing in a 21st century context, currently dominated by a scientific world-view and technology. Positive outcomes include personal growth, with improved self-esteem, coping skills and physical and emotional wellbeing. Some specialist areas are occult counselling and deliverance.

□ Cultural counselling

The impact of diversity in an increasingly multi-cultural society and workplace may cause anxiety, low self-esteem and isolation. The pastoral caregiver can help clients with adjusting and coping better through understanding and accepting differences.

□ Bereavement counselling

Through grief counselling the pastoral counsellor assists clients with coping in times of loss and bereavement when a loved one dies, or disruption caused by big life changes, including relocation, relationship breakup, divorce, loss of a job, etc. Other examples are the transition to the new South Africa and the Covid-19 lockdown that may also lead to a sense of loss.

□ Counselling of the ill

Debilitating diseases can be a challenge to all of us. The counsellor may help the sick and the caregivers to understand disease within a biblical context, encourage them in their faith, partner with them in the journey and assisting them in coping with anxiety, stress and anger. Counselling the terminally ill and their loved ones and hospital visitation are prime areas where pastoral counsellors need to develop their skills. The conditions include cancer, dementia and conditions leading to chronic pain.

□ Emotional conditions

- **Anger:** Uncontrollable anger disrupts relationships. Counselling can assist the client in not suppressing anger that may manifest in many other forms, but rather determine the roots of anger, finding peace and applying forgiveness.
- **Anxiety:** Counselling helps the client with severe anxiety, panic attacks and phobias by exploring the cause of feelings and positively dealing with situations.
- **Depression:** Depression can be a devastating illness affecting the body, mood, behaviour and thoughts.

Untreated depression can prevent the client from functioning fully.

□ Relationship counselling

The purpose of counselling is to improve the way a client relates to people and allow the client to break free from old patterns of behaviour. This counselling can cover many relationship types, including:

- Marriage and couples counselling
- Family counselling
- Sexuality counselling

□ Abuse and bullying

An abusing relationship can degrade a person through emotionally or physically harmful actions. Bullying is when other people have the power to cause you pain and distress through abuse, threats and intimidation.

□ Secondary behaviour to emotional conditions

- **Addictions:** Trying to escape their problems, clients with addiction are overly dependent on alcohol, substances, gambling, sex, gaming and the internet, shopping, etc.
- **Eating disorders:** Dieting, bingeing and purging are dysfunctional ways to cope with painful emotions and an effort to take control. Counselling can help clients understand the emotional roots of the problem and help restore relationships through forgiveness, self-acceptance and love.
- **Self-harm:** Self-harm can be one of the ways an overwhelmed person tries to cope with painful feelings and distress. The pastoral caregiver may help the client discover and deal with the feelings.

□ Development as a counsellor

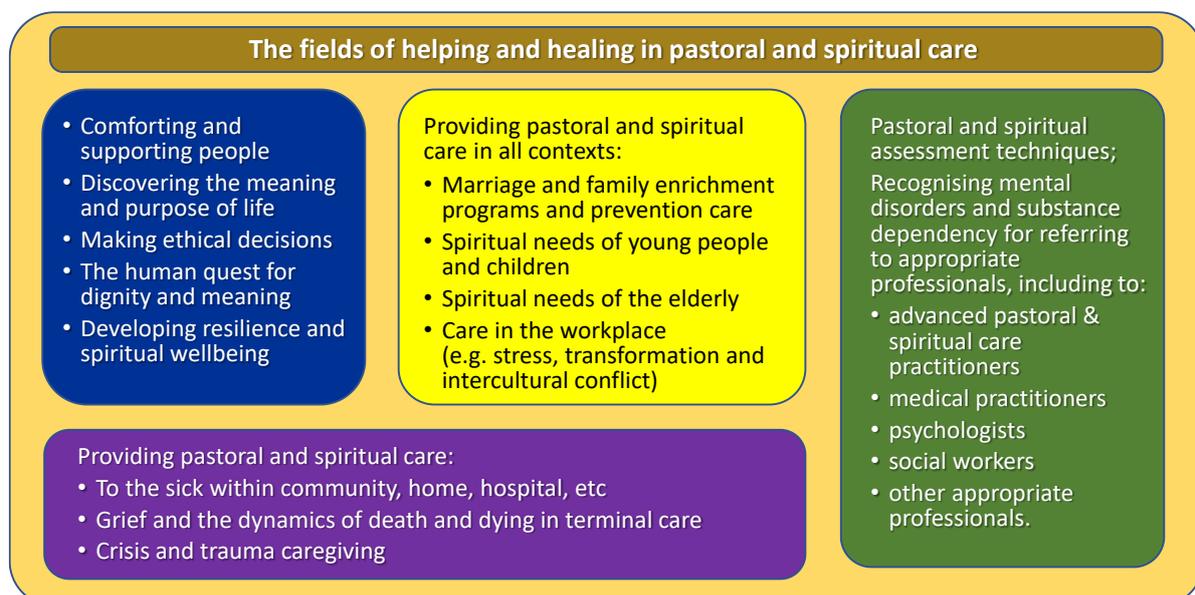
Apart from keeping professional knowledge and skills up to date, Christian Religious Practitioners require a strong set of skills and approaches for managing a practice. Experienced practitioners can share their experience in article contributions on topics such as:

- Building a relationship of mutual trust with clients
- Always acting in the best interest of clients, such as applying the principles of confidentiality and privacy in a practice
- Maintaining proper and effective communication with clients and other professionals
- Record keeping practices
- Financial management and bookkeeping
- Developing a counselling plan per client that includes the fees structure, and the client's rights and responsibilities.
- Use of Office Policies and Informed Consent forms.

Using the map to Pastoral and Spiritual Counselling

The CPSC Designation Scope Table contains the competencies and scope of practice of each of the seven CPSC subcategories. This can be used as a map to the work of Pastoral and Spiritual Counsellors. Use the extracts below to generate ideas for article contributions that address the field of spiritual caregiving and practical theology (<https://www.cpsc.org.za/Documents>):

- Functioning within a team approach with a holistic perspective of the bio-, psycho- and social dimensions of humanity towards helping and healing.
- Comforting and supporting people and helping them in discovering the meaning and purpose of life and making ethical decisions.
- Cooperating with other professions in the field of helping and healing.
- Helping and the human quest for dignity and meaning within the context of human suffering and within different cultural settings.
- Applying the psychology, sociology and philosophy of religion.
- Recognising mental disorders in order to deal with the principle of sound reference within a team approach.
- Providing Pastoral and Spiritual Caregiving to the sick within community, home, hospital and other clinical settings.
- Dealing with grief and the dynamics of death and dying in terminal care.
- Providing crisis and trauma caregiving within different settings of loss and bereavement.
- Practising family and marriage caregiving with emphasis on prevention care.
- Understanding the interplay between resilience and spiritual wellbeing in hope care.
- Understanding the spiritual needs of children and young people within different developmental stages and educational settings.
- Providing spiritual caregiving to elderly people (gerontology).
- Providing pastoral and spiritual care in the workplace (e.g. of people suffering from stress).
- Applying accepted pastoral and spiritual assessment techniques.
- Making a pastoral diagnosis/assessment regarding the impact of spiritual needs on human health.
- Identifying addiction and substance dependency and its impact on identity and human behaviour.
- Identifying basic symptoms of suffering and distress of a client; basic diagnosis and referring to professionals in primary, secondary and tertiary health care systems (e.g. advanced pastoral and spiritual care practitioner, medical practitioners, psychologists, social workers, etc).
- Developing and applying marriage and family enrichment programs within different cultures.
- Explaining the interplay between human rights, pastoral/theological ethics, the moral dimensions in life and religious thinking and their impact on medical ethics.
- Developing enriching programmes for applying the principle of prevention in life care (*cura vitae*) and community development.
- Offering advanced pastoral and spiritual education and training. ■



The power of the spoken word

By Crystal-Lee Young

As professionals in the field of pastoral counselling we are all well aware of the implications of the power of the spoken word, especially when expressed in a negative manner.

Proverbs 12:18 - "There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing." As Children of God, our tongues have a lot of power. Proverbs 18:21 confirms this by saying, "Death and life are in the power of the tongue, and those who love it will eat its fruits."

I pose this theoretical question: What if we began to simply speak God's truth and love; it would disempower an arsenal of weaponry that has threatened our families' existence for millennia, causing havoc; households to split, relationships to be ripped apart and lives to be destroyed. How can we apply this bold statement and more so what resources are readily available for a lay-person (a person without professional or specialized knowledge in a particular subject) to begin such a journey that can gap generational conversations, break family cycles and introduce communication in a healthy-healing type of way? *If we can begin with the restoration of a mother and daughter's relationship, then I believe, we can eventually reach the nation.*

In this article I will be discussing the ever-growing urgency to not only reclaim relationships specifically between a mother/guardian and her daughter but also the critical importance of developing an attachment with your children where they feel safe and secure. This will most certainly echo into their teen lives and eventually spill over into adulthood.

Centre on the Developing Child - (Harvard University)

"Science also shows that providing stable, responsive environments for children in the earliest years of life can prevent or reverse these conditions, with lifelong consequences for learning, behaviour, and health."

"The most important ingredient in positive experiences for young children is the responsive adult, or set of adults, that are in the child's life."

For some, the infancy stage of parenting may be long over, now, with a pre/teen in the house and a better footing, may mean – like many of us (mistakes have been made). There is unfortunately no 'auto correct' button to erase these mistakes in parenting but there are tools available to build bridges, create safe harbours for communicating and to restore trust, that can be introduced in a meaningful and intentional way. Or to simply deepen the bond between parent and child.

When I was your age

I have recently written and published a book for this very reason, titled **When I was your age**. Because, in

every mother there is a deep desire to know her daughter. As too a daughter has a yearning for her mother's love and approval. The book allows this process to evolve by means of the intentional activities and stories. It promotes communication, mutual understanding and respect between them.

The book '**When I was your age**' focuses on purposeful development over 13 intentional weeks, a journey of building and rediscovering the bond between mother and daughter.

It is a uniquely written, sacred journey between a mother and her daughter compiled in the form of an interactive journal. This journey covers 13 #milestones#, each chapter providing inspirational scriptures with personal insights.

This creative, 'coming of age' - mother and daughter journey journal is most suitable for girls from the age of 10 going on 13 years old and above.

I will briefly introduce the first three milestones in the book so that the pastoral counsellor/parent will have a better understanding of its nature.

1. Week one – Good Enough

Most of us grow up believing that, 'we are not good enough!' This is a generational lie and at most a curse that we speak over ourselves unintentionally. Inner vows begin to take root and without even being aware of our words we begin to carve a future born into failure. This milestone is about discovering these inner vows, for both mother and daughter on their own levels of maturity and journeying together towards healing and understanding each other's struggles. I encourage both parent and child to discuss their thoughts and feelings thereby connecting on a deeper level and building a bridge based on trust. This creates a positive experience of connection.

2. Week two – The Last Symphony

This title refers to our time on earth (our last song) and the very taboo subject of death. It may be extremely uncomfortable at first, even frightening. But if not now, then when? Tomorrow is not promised! We need to take the 'bull by the proverbial horns' and have conversations with our girls that matter the ones we promise to have when they are older, the ones we avoid each passing year. Because we assume, we will still be around. As a therapist, this topic is quite complex on its own, but when a resource makes a 'tough talk' accessible, there are diverse alternatives of reaching the final result. In the end when all is said and done... The lasting question will be; (How will our daughters remember us when we as parents are gone?) This is a fantastic gateway conversation for family counsellors to delve into when working specifically with a mother/guardian and her daughter, especially if dealing with trauma and the mother is possibly terminally ill.

(Side information on this milestone – One of my best friends died at the age of 36 from cancer. Her daughter was only 6 years old at the time.) We think we have a lifetime with our children, but all we have is today.)

3. Week Three – Sandcastles

From the third week of initiating this intentional journey, there should be a good rapport developing. On entering this next phase, the therapist will need to emphasise the importance of being truthful, thus uncovering a new level of vulnerability between mother and her daughter.

This stage begins to plough more extensively into the mother and daughter's core values and what their foundation is built on – sand or rock – the foolish versus the wise).

Are our children being influenced more by the outside world than what the Word of God says?

I would like to highly motivate the parent, mentor/coach or even therapist to take a hands-on approach during this journal entry and determine exactly how much sway outside influences (such as friends) have, compared to guidance the girl received from her mother, and then in slow, but progressive sessions, move forward towards a healthy balance. There is no quick fix solution, but rather methods provided that can change someone's world, one step at a time.

As pastoral counsellors we are bombarded with families who urgently want to know how to "fix things" or how to prevent the past from repeating itself. The Covid-19 pandemic has forced practitioners into the *new now*, which embodies a totally new concept and approach to therapy.



In this development, I would like to introduce a new and exciting resource; a tool for mothers and daughters that encourages healthy bonding, creating positive experiences, whereby present-day attachments can be formed.

Pastoral counsellors can use this book as a resource themselves or introduce it to their clients as a tool to further develop or even enrich their relationship with their daughter. It furthermore motivates different otherwise uncharted conversations pertinent to the tween/teen's developmental stages.

As a young teenage girl, there were many obstacles that I struggled severely with, including bullying, self-worth and the constant need to

be perfect.

This generation of girls, perhaps more than any other time in history – have developed voids which need to be filled with the truth that Jesus Christ formed them in His image that they may never wonder about their identity, integrity or worth. We live in a 'research frenzy' era, with more information available than ever before. Let's give our young nation 'information rich food' that will nourish the void not add to its hollow abyss. ■

When I was your age

Online retail price: R250

Buy online – www.crystalyoung.co.za

Facebook: <https://www.facebook.com/villawordsmith>

Instagram: <https://www.instagram.com/villagewordsmith>

Webinar: Towards a better understanding and treatment of the bereaved

By Marianne Breytenbach

During phase 3 and 4 of the lockdown period, I had sufficient time to study a few authoritative publications, on subjects such as emotional blackmail, emotional intelligence, gaslighting, schizophrenia and self-harm.

Just as *On Death and Dying* by Elisabeth Kübler-Ross taught us the five stages of grief when approaching death – denial, anger, bargaining, depression and acceptance – Kübler-Ross and David Kessler's landmark *On*

Grief and Grieving applies the stages to the grieving process and weaves together theory, inspiration and practical advice, including sections on sadness, hauntings, dreams, isolation and healing. This book is an appropriate and an ideal gift for a grieving friend or relative.

While reading *On Grief and Grieving*, I received an invitation from Tira-SA to attend a webinar presented by Rev Braam Klopper on better understanding and treating the bereaved.

Two years ago, I did a radio interview with Rev Klopper about grieving and can recall the positive feedback from a great number of listeners from around the world. During the interview, he explained that grief is not an illness or a condition. Grief do not need to be treated.

Grief is a process – a normal process which forms part of life.

On 4 July 2020 I attended the webinar with 67 other people which was exceptionally and punctually well organised and presented by Tira-SA (Traumatic Incident Reduction Association of South Africa). The inspiration and founder of the TIR-association in South Africa, Yvonne Retief, and chairperson Henning Mostert, particularly went to the trouble of ensuring all was in order.

Braam Klopper started an excellent presentation by referring to the normal and typical symptoms accompanying grief. He paid attention to four conditions accompanying normal grief that may need attention and treatment:

- Depression;
- Anxiety – especially when patients suffer panic attacks;
- Sleeping disorders – very common during grieving, but this could become a vicious circle; and
- Experiencing trauma, such as discovering the body of the deceased, after suicide, crime, or a motor accident.

He stated that grief has become difficult in our time, because people nowadays do not know how to grieve. Previously 75% of people died at home. This has changed to a mere 25%. During earlier times children had the opportunity of witnessing people becoming very ill, seeing them dying, and seeing their bodies after death. Death and dying were perceived as a normal and natural part of life in growing up. They observed their parents' normal grief reactions and emotions and therefore knew how to handle grief reactions and emotions in a normal fashion.

Nowadays, however, children are kept from hospitals, ICUs, funerals, etc. and have very little or no exposure to death. Because of people's lack of exposure to death, and normal grief, we have come to believe that grief is abnormal and harmful.

Rev Klopper stated that society can be described as "uneasy" and "allergic" to people who mourn. The bereaved are pressured "to feel better". People are expected to continue with life as soon as possible, usually within 3 months, as if nothing has happened.

Some of the practical advice provided was:

- In your position as supporter you have to take the pressure off yourself.
- You cannot change what has happened to the person or family.
- Your task is not to make anyone feel better.
- You do not have to give explanations for what happened.
- You do not have to answer difficult questions.

- You should rather be prepared to listen.
- You should encourage people to talk – about the events and about the person.
- You should acknowledge the enormity of the loss.

He mentioned the typical grief reactions immediately or shortly after a death has occurred and explained what lies behind the following reactions:

- Hysterical reactions;
- Aggression;
- Emotional outbursts;
- Total apathy; and
- Unnaturally calm and reserved behaviour as if everything is under control.

Rev Klopper gave practical guidelines on how to deal with the bereaved shortly after a death has occurred, as well as metaphors that are helpful in describing the transition from life to after-life. He gave advice for assisting the bereaved with "normal grief".

He also mentioned the five grief tasks, a somewhat different model from Kübler-Ross's stages mentioned earlier, when an incurable disease is diagnosed:

- Reality needs to get through;
- The emotions that accompany loss must be expressed;
- Commemoration;
- Conflicting emotions must be acknowledged and expressed; and
- Loss must be incorporated and one must live "forward".

To conclude, Rev Klopper discussed the grieving process following specific types of death:

- Grief after the death of a child;
- Grief after suicide;
- Grief after miscarriage or stillbirth; and
- Grief after a long period of illness.

Note

Rev Braam Klopper is the author of 2 publications: *Wanneer woorde ontbreek* and *Leeg*.

The following CDs are available from Rev Klopper:

- Conversations on grief – Practical advice for people who are grieving
- Conversations on grief after the death of a child
- Conversations on grief after suicide
- Conversations on grief after a miscarriage or stillbirth.

Contact Rev Klopper at info@BraamKlopper.co.za. ■

New Life comes from the Wounds

A contemplation of Spring shoots

By Ornella Maria Assunta Pasqua

The dry twig is alive, the life is hidden – Winter came; pain and suffering came, and the life it was fell off, dried, withered, died in the heat of the scorching sun of trauma; of abuse. It was a life trodden on time and time again, crushed, pulverised, made into dust; “from dust you came, into dust you shall return” (Ecclesiastes 3:20).

But like Christ, we too shall rise, not only at the end times but in our daily ‘small’ resurrections from our daily crucifixions, just as the phoenix rises from the ashes - trees grow in the Winter, new life is conceived in the silent growth of the tree whose inner central life supplied water and food to the branches and twigs and to the whole tree... and

growth happens, in the dark of night; even in and through depression and desolation, in the hiddenness of the inner life, of food and nourishment and nurture from the tree and from its roots, from the central life supply, from the central inner root life-force (Isaiah 41:17; Hosea 14:5).

Each branch, each little twig, carries that hidden inner life of God; that Life-Force. Each branch and twig appear lifeless, arid, dry in Winter, it appears to produce no life. What appear to be dead, bumpy deformations, openings, wounds on the ‘dry’ and lifeless-looking branches and twigs; these nodes, are not dead or deformed or lifeless!

No! It is these very dry-looking, lifeless openings, these wounds on the branches and twigs that are exactly the places from where new life in the tree springs forth.... and in abundance, a celebration of new life, of lush, luminous, fragile, translucent green leaves (and delicate powder-pink and other colour flowers)! Thus, new life on the majestic and firmly rooted tree comes from the very woundedness, from the very ‘imperfections’ of the branches and twigs, from these nodes, these lifeless-appearing ‘holes’ in the branches and twigs (Isaiah 58:11).

Slowly, slowly, in the dark and through the cold of Winter, in the silence of the womb of nature, new life is

conceived and grows, unseen, silent, in the warmth, safety and nurture of the womb of Mother Nature, of Mother God’s Womb, of Mother Nurture. It is new life born of all the stuff and qualities and properties of the Creator, of the Inner Life, Food and Water of God, WHO IS our Inner Life. It is new life born from these very wounds; such beautiful, fresh, lush and fragile new life, vulnerable new life that steadily grows stronger in the Light of Day, in the Light of the Sun.

The new life gets its food from within and without; the Food and Water, the Xylem and Phloem of Creator God Within, and the Sun, Jesus Christ, Without and Within, in unison with that Transforming Light of the Holy Spirit – Light transforms; photosynthesises. Photosynthesis, which is the process by which green plants and some other organisms use sunlight to synthesise nutrients

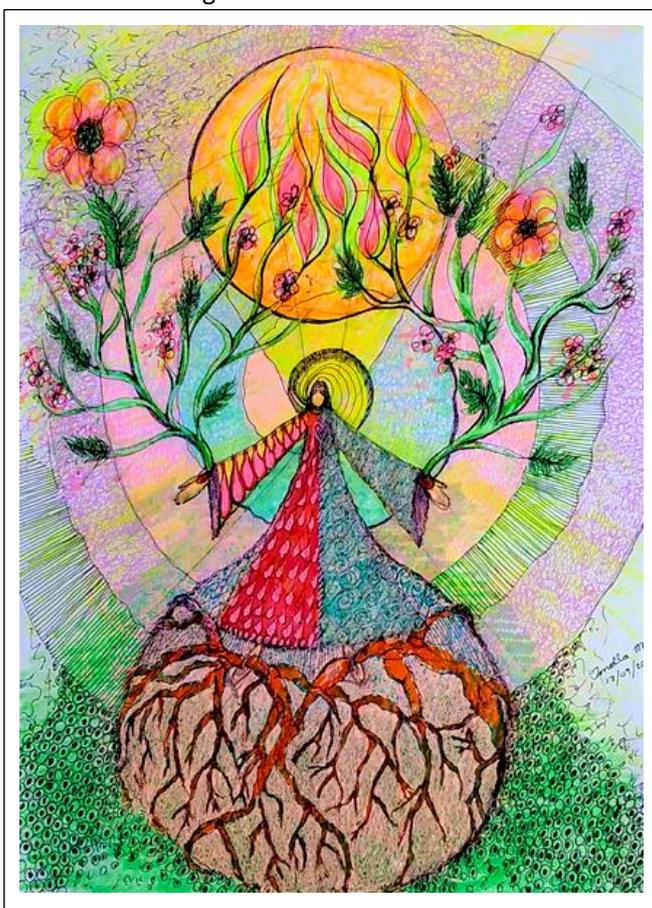
from carbon dioxide and water, and photosynthesis generates oxygen as a by-product - oxygen, without which humans could not survive, could not breathe; a vital Life-Force.

So, every green leaf that sprouts from the places of woundedness of the branches and twigs, takes in the carbon dioxide, stuff which is unhealthy for the life of humans, and transforms it into oxygen for the world; life for humans.

The branches’ and twigs’ wounds sprout new life, and it is life that gives life to, and for, others, the branches’ and twigs matured and transformed wounds, birthed into the Light of Christ’s Day, i.e. transformed by Christ’s Resurrection Light, are life for others - God uses our

wounds, our wounds are the places where God brings forth new, beautiful life for us and for others, for the world.

That’s why Christ’s Wounds remain on His Resurrected Body, because it is from those very Wounds - those ‘nodes’, those wounds on Christ’s Crucified and Resurrected Body, those deformations and dry openings in the branches and twigs in Winter; that Unjust Pain and Suffering - that Resurrected Life enters the world, which New Life absorbs the Son’s Resplendent Light in the world, and that Woundedness, that Unjust Pain and Suffering, Transformed, becomes Life, becomes Oxygen, for others who are wounded and hurting, for the



wounded and hurting world (2 Corinthians 4:10-11; Galatians 2:20).

Through Christ's Wounds, we are healed (1 Peter 2:24), His Resurrection-Light, Transformed Wounds supply us with the Oxygen of New Life on earth, an Eternal Life. And through our wounds, others are healed; our Light-of-Christ transformed wounds, our resurrected wounds, supply others with the oxygen of light, life, love, hope, faith, healing and joy in a new, resurrected life on earth, a life in a Crucified and Resurrected Christ.

The wound is the opening for new life for oneself and for others. Wounds when tenderly cared for, when given the right environment and atmosphere of compassion, love, respect and care, environments conducive to their in-depth healing, are the exact openings Christ can use to bring forth a new life for the wounded one and for the world, a new life that is flooded with transforming and hope-filling Life, with Christ's healing Light and Love, for the wounded one, and from the Light-Transformed wounds of the wounded one, new life for others who are wounded.

The wound is the opening from where new life can spring (Spring) if the environment is conducive to nurturing and safe healing for the wounded one – God works in our wounds and woundedness, silently, quietly, peacefully, non-stop (Psalm 147:3),... and, at the right time, in God's Time, new life springs forth, and in abundance, from Winter to Spring, an abundant flourishing without, from, and of, God within, a blossoming and fruit-bearing for oneself and for others, for the world.

The new shoot that springs from unjust suffering carries all the DNA and genes, all the familial genetic information from Within; from God our Mother and Father – each branch, each twig is an offshoot, and offspring of the Tree of Life, of God, we are all children of God.

We are all endowed with the same Mission of Jesus Christ; Love and do what you will (as St Augustine of Hippo said). Thus, where there is no Love, God is not there, where there is Love, there is God, for Love IS God (Ephesians 5:2). ■

The principle of selfcare in challenging times: Part 1

By Pastor Gawie J le Roux

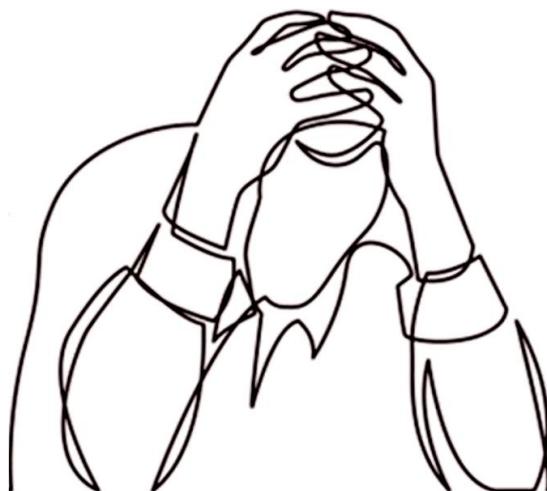
Most of us in ministry now feel the pinch of the effects that the Covid-19 pandemic has left us with. Many religious ministers are facing challenges, such as the restrictions on ministry in churches, not being allowed to do hospital visits and not being able to offer support through grief and bereavement counselling, to those who have lost family members.

This article looks at the consequences of burnout in the situations that caregivers find themselves in as well as the importance of self-care.

What is self-care

Raphailia Michael (2018) relates that the term self-care is used in the helping professions that includes social workers, psychologists, counsellors, and ministry workers. However, the needs of the counsellor assisting those in need must also be considered. It is seen as important that people in the helping professions take care of their own mental health, emotional wellbeing, and physical health.

Although self-care is not difficult as such, it is often overlooked in practice by caregivers. Assembly members are



going to ministry workers as a first contact when they are in distress. Self-care is therefore important for our ministry workers.

The Big B: Physiological Burnout

The World Health Organization (WHO) weighed in on the problem by taking the significant step of adding burnout to its International Classification of Diseases. It is defined as follows:

“Burnout syndrome results from chronic workplace stress that has not been successfully managed. It is characterised by three dimensions:

- feelings of energy depletion or exhaustion.
- increased mental distance from one's job, or feelings of negativism or cynicism related to one's job, and
- reduced professional efficacy.

Burnout refers specifically to phenomena in the occupational context and should not be applied to describe experiences in other areas of life.”

Though the WHO is the first significant health organization to legitimize burnout with this inclusion, it may not be the last. Though the American Psychiatric Association has yet to add burnout to the DSM-5 (its official manual), it is starting to assess the topic seriously through its working group on well-being and burnout. It is clearly something that's on their radar. (Borysenko, K., 2018)

Here we already see the importance of caring for the caregiver's wellbeing. (WHO:2020).

Psychology Today (2020) describes burnout as follows:

"Burnout is a state of emotional, mental, and often physical exhaustion brought on by prolonged or repeated stress. Though it is most often caused by problems at work, it can also appear in other areas of life, such as parenting, caretaking, or romantic relationships."

Burnout in ministry

Some of the signs caregivers might have are problems with love ones, persistent fatigue, frequent crying, feeling of helplessness, anger issues and regular frustration towards the person in your care.

Many workplaces are the main resource of burnout and chronic stress. Many people in the helping professions and even non-professional caregivers such as parents and partners, struggle with burnout.

Professional caregivers do not seek help for themselves, accordingly they are surprised why they suddenly feel distended from their careers. Professional caregivers should also, as human beings, understand the limits of their own capabilities.

Pastoral caregivers have a vital role in our faith communities. They may have a different field of work, but also need to be aware of their own needs and practice proper self-care principles.

According to Headly (2015) selfcare represents a personal need in ministry. The practice of self-care needs to be a part of your daily task in ministry. The neglect of selfcare can have devastating consequences.

Case study

What follows is an example of the physiological burnout of the caregiver that does not properly care for himself.

Pastor Bennie is the lead pastor of a big assembly consisting of a thousand members. He has no assistant in the pastoral job. He is married and has three children ages 10, 6 and a baby of 6 months.

He works from home and just goes with the flow - members can come by without an appointment. He did not set boundaries for his church members.

Pastor Bennie was is constantly in trouble with his family for not spending enough time with them. Eventually he became extremely irritated and experienced chronic fatigue, along with more health problems.

Following a consultation, the doctor referred him to a psychiatrist for assessment who diagnosed him with physiological burn out.

What went wrong? What can he do to overcome and prevent burnout?

It is clear that Pastor Bennie should set boundaries for his flock. He should separate his pastoral caregiving (work) from his personal contact with people that he regards as his friends (leisure). He should keep to business hours and stop working at all hours from home.

He should take breaks from his work often, develop a healthy lifestyle, exercise regularly and otherwise take charge of his health care and eating patterns. Finally, his family should come first outside of "business hours". He should schedule regular breakaway time with his family.

Conclusion

I want to encourage our care workers to look after themselves in terms of self-care and so-doing prevent career burnout with all its consequences.

Pastors and caregivers must invest in themselves by taking care of themselves through for example attending supervision group, attending regular debriefing and developing a referral network.

In the second part I will give more examples and guidelines to prevent burnout.

Resources

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The use of Multi-Level Neuro Processing (MLNP) in Christian therapy and coaching

By Dr Christo Nel

This is the introduction in a series of articles.

Most people don't really change, even after hours and hours of counselling, teaching or hundreds and hundreds of sermons. As a pastor and pastoral counsellor in ministry for 42 years, this is to me one of the most frustrating aspects of ministry.

In His Word, the Living God challenges us in, for example, Romans 12:2, to "... be transformed by the renewing of your mind, that you may prove what is good and acceptable and perfect will of God."

So, what I understand God is saying, is that the way He really wants to change (or even more radical, "transform") us, is by allowing Him to do it by "renewing" our "minds".

It was only after understanding what the neuro linguistics is teaching us about the brain, or more correctly, the "triune brain", that I started understanding what God is really teaching us about transformation change happening when we "allow" God, to change us by "renewing our minds".

We need to understand what the neuro linguistics is telling us about the three parts of the brain and how information is processed to understand the process of change happening behind the scenes in the brain.

In the Greek, in Rom. 12:2, we find God is saying the following: "...metamorfousthe te anakaninosei tou noos eis to dokimadzein humas ti to thelema toe theou..."

If translated directly from the Greek, it would communicate the following: "To be changed by the renewing of the mind in such a way that you can understand the will of God."

The real transformational change won't only be the result of what happen in the frontal cortex, but the result of processing in all three parts of the brain.

According to the newest research, only the frontal cortex, or top part of the brain, can really "understand" language such as English or Afrikaans – that which is usually expressed in top-down therapy or counselling.

The other two parts of the brain, which are called the "emotional brain" and "old brain" in the triune brain-

model, cannot "understand" when we try talking to it in ordinary languages like Afrikaans or English.

It is only by creating a "safe capsule for change" by presence, attunement, resonance and trust as an instrument of change in the hands of the Spirit of God, that I have learned how to facilitate this brain processing in all three parts of the brain as a Multi-Level Neuro practitioner.

Cautiously, but optimistically, applying MLNP and watching what is happening in the body of the client, I found MLNP to be a no-assumption, phenomenological model that works from the uncertainty principle and relies on the therapist's attuned tracking of a client's processing, to bring about transformational change that I've never thought possible!

What a privilege it is for me to stand by, and see the miracles and transformational change and trauma relief happening in a client who struggled with Posttraumatic Stress Disorder (PTSD) for many years, by the use of techniques like Bilateral music and Gazespotting.

The neuro linguistics revealed that Bilateral sounds, just like left-right eye movements used in Gazespotting, are ways of stimulating the left and right hemispheres of the brain and so achieve a bilateral effect.

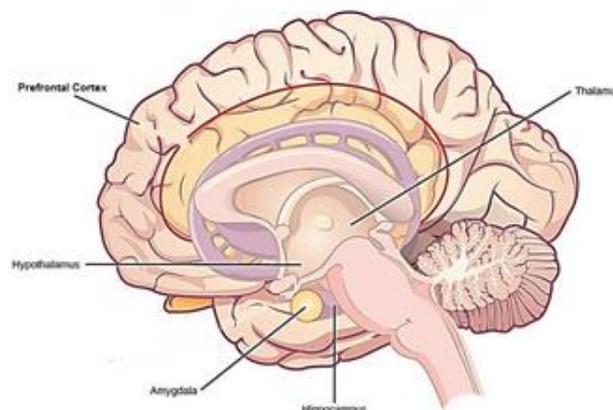
This stimulation promotes left-right brain communication, integration, and harmony. But even more important, the left-right stimulation with Bilateral Sounds is one of four ways to down-regulate the amygdala.

By down-regulating, or shutting down the amygdala, the therapist has a moment of grace because there is less arousal, and the client goes back to the trauma memory without being re-traumatized.

During this "moment of grace", the procedural memories and the survival freeze responses can surface like bubbles and be extinguished.

Right to publish: I want to thank Edgar Phillips for allowing me to use material from the manual, MULTI-LEVEL NEURO-PROCESSING™ and Trauma Relief, of Perspective Training College and the Institute for Multi-Level Neuro-Processing, in this article. ■

PTSD and the Brain



Are you winning as a father?

By T.I.M. Jooste

There is a concept that was identified by a psychiatrist from Yale University by the name of Salon Kyle: "Father Hunger" – the craving of our families, our marriage partners and society.

More than ever, real men need to step forward and enter the arena where the battle for the soul of our children is to be contested.

Ross Campbell underscores this by stating: "The most needy person in our society is the child and his greatest need is to be loved by a Dad." Ed Tandy McGlasson adds: "This world is bursting with boys and girls who is hungry for the presence of a loving father."

Fathers need to win, for if they lose, the whole family, the economy, the community, and at the end, the whole country suffer. Things have changed dramatically over the last few generations, when fathers mainly played the roles of provider and disciplinarian, and they were examples of a lives pleasing to God. Fathers are given a great privilege but also a massive responsibility in the development of their children.

It is scientifically proven since the 1970's that their presence in the life lives of their children leads to emotional, social, and cognitive growth. It is further a well-known fact that the presence or absence of a father can play a crucial role in the causality of crime.

Many criminals come from broken homes where the father is either physically or psychologically absent. Dr. Paul Meier stated that the time has come for someone to tell fathers who are not busy with that which God intends them to do as fathers that they are not executing their mandate at all. It is a devastating realization that one can be a successful businessman, sports hero, politician, manager, professor, minister of religion, or VIP, but a tragic failure as a father.

Fathers, your children are craving for you. More than for bicycles, ice-cream, cell phones, computers or cameras. They need u sir. The society needs you. Your country needs you. God needs you to make a difference.

South Africa is in a crisis – the urgent quest for fathers (who win)

Winning fathers are not only contributors financially, but most important they also contribute to

- The emotional welfare of their children
- Reduction of juvenile delinquency



- Spiritual welfare of the whole family
- Discipline and order at home
- Reduction of teen-pregnancies
- Law and order in the country as a whole.
- In South Africa nearly two thirds of the children grow up in fatherless homes
- In comparison, South Africa represents one of the highest rates of single motherhood throughout the world
- The Humans Sciences Research Council Institute (SARRI) found that in 60 percent cases of juvenile misbehaviour, it was connected to the absent father and in 40 percent of teenage pregnancies it was connected to a father not "fathering" his children
- A study by The University of Kwa-Zulu Natal confirmed that more female teenagers in compared to male teenagers commit suicide in South Africa.
 - There are 21 cases of teenage suicide in South Africa every day and that can change when fathers start playing the correct roles in their families.

Unfortunately, that is what is happening in most South African homes today. Richter and Panday found that South Africa has the greatest divorce rate on the continent of Africa.

South Africa is only second to the

absent father syndrome to Namibia.

Sadly, many young fathers in South Africa grew up without fathers and the positive role played by fathers as already been discussed. This is the result of many laws under the apartheid regime, but the good news is that things have changed drastically after 1994.

There is light on the horizon for better family life, through urbanisation and general political change. We as responsible leaders, must get involved and help to assist every effort to normalise family life in South Africa. For example – if you are in business and you control working hours, keep in mind that you are working with "family members." Therefore try to put a fair deal on the table when planning that hours that will be "family friendly."

Defining the father types

According to *Wikipedia*, the definition of a "dad" may include the following:

Biological Father refers to Paternal bonding between a father and a child with whom he is genetically related. He is the genetic father of a child.

Baby Daddy refers to a biological father who bears financial responsibility for a child, but with whom the mother has little or no contact.

Birth Father is the biological father of a child who, due to adoption or parental separation, does not raise the child or cannot take care of one.

Biological Father refers to the genetic father of a child.

Posthumous Father refers to the father died before the children were born, (or even conceived in the case of artificial insemination).

Putative Father This is an unmarried man whose legal relationship to a child has not been established but who is alleged to be or claims that he may be the biological father of a child.

Sperm Donor is an anonymous or known biological male who provides his sperm to be used in artificial insemination or in-vitro fertilization in order to father a child for a third party female. The sperm donor is also known in slang as a “baby daddy”.

Surprise Father is a man who does not know that there was a child born out of a sexual relationship that involves him, until it is legally confirmed years afterward, he is known as a “surprise father.”

Teenage / Youthful Father is a man who fathers a child while he is a teenager.

Adoptive Father refers to a father who has adopted a child.

Cuckolded Father in case of a child who becomes the product of the mother’s adulterous relationship with a man, that man is called a cuckolded father.

DI Dad refers to the social / legal father of children produced through insemination (that is, a donor’s sperm was used to impregnate the dad’s spouse).

Father-in-Law is the father of one’s spouse.

Foster Father is the man who, – as part of a married couple, - who raises a child though he is not the biological or adoptive father.

Partner Father When the current partner of the mother of the child assumes the role of the father of her children, he is known as the partner father.

Mother’s Husband- Father When the mother is married to a man who is not the father of her children, that man is seen by the civil law (like in Quebec) as the father of the women’s woman’s children.

Presumed Father is defined in terms of the presumption of paternity. It determines that a man who is presumed to be is a child’s father or not he actually is the biological father.

Social Father is a man who takes *de facto* responsibility for a child, like caring for one who has been abandoned or orphaned. According to English law, the child is known as a “child of the family” (according to English law).

Stepfather is a married man who is not the biological father of the child. The child was born from a previous relationship.

Absent Father is the father who cannot or will not spend time with his child(ren).

Second Father is a male non-parent whose contact and support is are robust enough that a near-parental bond forms. This denotation is often used for older male siblings who contributes significantly to aid in raising a child.

Stay-at-home Dad is the male equivalent of a stay-at-home mom, where his spouse is the breadwinner.

Weekend/ Holiday Father is a father who only spends time with his child(ren) during weekends or holidays, he is called the week-end-father.

Sugar Daddy is a rich, older man who lavishes gifts on a young woman in return for her company or sexual favours. He has no responsibility to be a father of children. He is only interested in the woman.



Characteristics of the winning father

- An example – Children learn from example
- Friendly – Friendliness is an invitation to communication
- Morally strong – They can’t be bought. They have inner strength to say no for
- A person of integrity – they don’t do what is nice. They do what is right
- A Positive attitude – They never utter negative remarks
- Neat – They believe in a good image
- Hardworking – They believe in the rewards for the diligent
- Spends quality time with his family – busy in the right way with his focus on his family
- Honest – “Rabbi, why are there so few Jews in jail?” “Because crime does not pay my son.”
- Fair – An important trait if a father wants to win with child-rearing
- Has good humour – Good humour is a necessity of life especially when it comes to family life

- Wise – He is wise and strives for more in everything he does and say.
- A great motivator – The real winning father sees the best and cultivates the best in his children
- Present – He is not always busy on his mobile phone or absent emotionally
- Approachable – He may be strict but always have an open door and a willing ear
- Respects his wife – The greatest favour he can do to his children is to love their mother
- Reliable – They can depend on him always, event in the event of crisis
- Responsible – He is responsible to himself therefore others can rely on him
- Sober – He is not given to much drinking, stay away from drugs and not dependent on substance
- Humble – He never brags. His success does not make him too high to come by.
- A good listener – He knows to communicate and the golden rule is to be a good listener
- His children’s greatest secret admirer – He admires his children and they know it
- Captain of the team – He knows the wisdom of teamwork



- He is dishonest – you can’t believe a word he says. People who do business with him are in danger
- He is unfair – He acts with unfairness and his family members experience it
- He doesn’t have good humour – he finds it difficult to laugh at others and himself because of his preoccupied way of life
- He is unwise – The most important way to identify this problem with him is the fact that he does not listen to any counsel. He thinks he and him alone has all the knowledge
- He is not a motivator – In fact he is busy breaking down by his criticism

- He is absent – Not only physically but also emotionally and financially
- Not approachable – He cannot be approached because of his aggression and social isolation
- He does not respect his wife – His children see it and follow his example into their own adult lives. His own wife lives with fear and uncertainty
- He is unreliable – Because of regular mood swings he is unpredictable and unreliable
- He is irresponsible – He is not trusted by himself, his family or society. He cannot provide the confidence others need from him to trust him

Characteristics of the *losing father*

- He is a bad example to his children – His example is not worth following
- He is unfriendly–Nothing is so threatening to children than to have an unfriendly father
- He is not morally strong – He is weak in his moral life and drifts into problems
- He is not person of integrity – Unlike a winning father his integrity is always at question
- He has negative attitude – His outlook on things lacks the element of positivity
- He is not neat – He is not concerned with neatness. He baths seldom, shaves once in a while and is a nuisance to himself and others
- He does not believe to be hardworking. – He lives the life of a sluggard. Even his garden, car and pets will testify it.
- He does not spend quality time with his family – He is busy with many things, except his own family

- He is not sober – He gives himself regularly to alcohol and other tranquilisers
- He is not humble – He brags about himself, his abilities and successes
- He is not a good listener – Therefore he is also not a good communicator
- He is not his children’s greatest secret admirer – He is it not for the simple reason he is not present at all. When he is present however, he is criticising rather than motivating
- He is not captain of the team – His team members challenge the lack of his leadership

5. The different roles of fathers and mothers

A father especially in Biblical perspective does not play a “passive” or “absent role in child-rearing. It is sad to say that many children were brought up with the wrong perception of Who God is, because of their father’s wrong example. Children tend to see God on the same level they see their earthly fathers. For this reason, if

their father is a dictator, they will experience God also as one.

The father and the mother's roles differ radically in the child-rearing process. Louis Weiss's research in the 1970's supports the fact that fathers are not mothers and *vice versa*. The way they care for, play, talk to and discipline their children are worlds apart from each other.

Mare Hatwell Walker's research confirms that "Children respond in a different way to fathers when it comes to discipline." According to Proverbs 1:8 (KJV) there is "the teaching of a mother" but "the discipline of a father." Their roles differ remarkably.

The cost of South Africa's losing fathers

Of what have been said above it is evident that the absence of "winning fathers" and the effect it has on our economy and society, cannot be ignored any longer.

The million-dollar question is: "Can any country in the world, especially South Africa, afford the luxury to

ignore the father factor and his need to win as a husband and father be ignored any longer?"

We as a country can't afford to see one more woman's battered face, one more tragic teenage suicide or another rape incident in the headlines of the media.

It is time for a wake-up call. I call on all fathers, real men to stand up and step forward. To take up your responsibilities as fathers. Pray at the dinner table. Come forward as examples, focused on your calling as real fathers, to lead, support and motivate your boys and girls.

To discipline where and when needed but always be positive. Be there for them at school and at their sports activities. Admire them, coach them.

And yes, fathers, don't forget to accompany them to church. Don't only send them there. Take them to the house of the Lord. Give them the assurance of your personal spiritual commitment.

Today is the best to start on the wonderful journey to become "The Winning Father" ■

Faith through trials and tribulations

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

Are you a Soul Survivor or a Sole Survivor?

"What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?" (Matthew 16:26 | NIV)

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (KJV)

Survivors

A "survivor" embodies many meanings. The following definitions can be denoted:

"A person who continues to live, despite nearly dying",

"A person who is able to continue living their life successfully despite experiencing difficulties",

"A person who continues to live, after a dangerous event" and

"A survivor is also a person who continues to live after a close relative dies" (<http://dictionary.cambridge.org>).

According to J M Cleversley (<https://www.medaille.edu>), historically the concept of the soul can be traced back as early as 8 BCE, where it further originated in Greece.



Intertwined within realism of life, we face so many uncharted and unexplained surreal difficulties, which are so unique. Does playing many virtual or real adventure games make any of us the 'sole' survivor, who can objectively exclaim that he or she has conquered life...? What does it mean to become a 'sole' survivor? Are we in control of our fate and happiness?

To become a sole survivor within life one needs to obtain soul survival skills, this can only be achieved through the self-ac-

tualisation of the opaque unfathomable love that God provides to us through His Son Jesus Christ and His Holy Spirit.

Herodotus, Plato, Aristotle and many historical philosophies sought to explain the soul-body relationship. Understanding the historical view of the soul from Herodotus as denoted by R Waterfield (1998):

Born about 485 BCE, he took interest in the people and lands, both Greek and foreign which he encountered... furthermore he exclaimed: "The destiny of man is in his own soul". Herodotus provides a history on the cultural livelihood of the Egyptians; where they ate bread, making loaves of maize which was called cyllestis.

Furthermore, Herodotus also referred to the 'hyacinth' which has the following meaning according to the dictionary of Greek and Roman Biography and Mythology:

“HYACINTHUS (Huakinthos). The youngest son of the Spartan king Amyclas and Diomedes but according to others a son of Pierus and Clio, or of Oebalus or Eurotas. He was a youth of extraordinary beauty, and beloved by Thamyris and Apollo, who unintentionally killed him during a game of discus. Some traditions relate that he was beloved also by Boreas or Zephyrus, who, from jealousy of Apollo, drove the discus of the god against the head of the youth, and thus killed him. From the blood of Hyacinthus there sprang the flower of the same name (hyacinth), on the leaves of which there appeared the exclamation of woe AI, AI, or the letter U, being the initial of Huakinthos. According to other traditions, the hyacinth (on the leaves of which, however those characters do not appear) sprang from the blood of Ajax. Hyacinthus was worshipped at Amyclae as a hero, and a great festival, Hyacinthia, was celebrated in his honour”.



According to teleflora the Hyacinthus can be described as a small genus of bulbous, fragrant flowering plants in the family Asparagaceae, subfamily Scilloideae. They are native to the eastern Mediterranean (from the south of Turkey through to northern part of the region of Palestine).

Moreover, according to Biblestudytools dictionary:

“HYACINTH - hi'-a-sinth (huakinthos): The Revised Version (British and American) uses this word in Revelation 9:17, for the King James Version "jacinth," with reference, not to stone, but to dark-purple colour. In Revelation 21:20, where stone is meant, the Revised Version (British and American) translations "sapphire."



In accordance to these definitions on hyacinth, one realizes that there has and still exists many symbols from our One True Omnipresent God. Through history God has placed His children on a quest... such as finding the true self-actualised self he has brought us into this world with... our soul guided by His unfathomable Love. We should strive to become the purest ‘sapphire’ which is a precious and pure blue gemstone. The purity of the soul that which is given to each person by God, was filled by the Holy Spirit, when He gave His only Son to us on earth.

“Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honour God with your bodies.” (1 Corinthians 6:19-20 | NIV).

At some time or other most people find themselves playing the game of survivor, as we strive not for the purity of soul, to be the lamp of the Lord, but try to make ends meet, thus to earn money. Money, as an earthly commodity, is a necessity, although God’s people on earth seems to have made it into an idol. It seems that God’s children got stuck and when faced with the fear to survive, the end goal has become money... Is this what happiness should be...? Should our soul strive for this... Proverbs 20:27- “The spirit of man is the lamp of the LORD, Searching all the inner most parts of his being”.

According to H Lorenz (2003), Aristotle (one of the greatest thinkers in the history of western science and philosophy, sees the soul and happiness as a virtue within the body: “The soul of an animate organism, in this framework, is nothing other than its system of active abilities to perform the vital functions that organisms of its kind naturally perform, so that when an organism engages in the relevant activities (e.g., nutrition, movement or thought) it does so in virtue of the system of abilities that is its soul”.

The dynamics of the soul survivor... is it then more than a set of virtues that one upholds in life?

“For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ”. (2 Peter 1:5-8)

In understanding this verse, one should have good virtues and morality, we shall find in His Commandments. Moreover, it is not just virtues that form the soul, but the unseen Holy Spirit with Jesus as the guardian of our souls, and Our Loving God as ultimate Protector to keep us living by His Will.

Our souls find some ways on earth to cope with daily struggles. We might:

- talk about our feelings,
- listen to music,
- do painting or sculpting, or
- do other recreational activities, such as: walking, jogging, yoga, cycling, etcetera.

Although these coping strategies may provide physical and emotional benefits, we need to persist in prayer, as well as to meditate on the Scriptures.

At times, one may find oneself in a temporal emptiness of time continuum. Some may seek to fill the void with

alcohol or other substance abuse or even fall into a deep depression; where the individual might commit suicide. During these uncertain times faced on earth, there is a God that understands your feelings: "For I, the Lord thy God, will hold thy" - Isaiah 41:13.

Singer Kelly Clarkson's new song has a verse: "I dare you to love." 'Love' referring to actual and unconditional care. The world today needs everyone to become a 'sole' contributor of selfless and timeless faith and purest kindness; even if it is just a smile.

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."
(Luke 22:32)

Let God be the One and Only Shepherd to lead each one in becoming confident that life is worth living for. He lit the fire in our souls to ignite and rekindle lost hope and start the journey of healing. Through Jesus, He already provides His children with the necessary tools in becoming a Soul Survivor. When one wants to make a fire, you need the following:

- A flint and steel (scraping tool if needed such as a pocket knife),
- something to catch the spark (paper, cardboard, dry grass or small twigs),
- a nest of tinder to hold that something to catch the spark with (sticks or logs), and
- a laid out fire to accept the tinder as soon as you have a fire going.

(<https://m.outdoorrevival.com>)

God wants to tinder us; we just need to accept His Love. That is all He asks - acceptance of His son Jesus, to start the fire, by being the flint and He will kindle us through His unconditional real Love and keep our souls alive. The most intimate feelings and concerns we can then lay bare in front of His feet by kneeling in sincere prayer.

Conclusion

In earlier times, as Herodotus related, the loaves of bread symbolised life and nourishment.

To me the Sole Survivor is the Word of God and by this the Lord's Prayer, from the King's James version.

Our Father which art in heaven, Hallowed be Thy name. 10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
(Matthew 6:9-13).

Furthermore, the bread is a most prevailing symbol, where it provides us with concrete and spiritual food on

our quest to become Soul Survivors as pure as sapphire, 'as a pure child he let us enter into this world':

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matthew 18:3)

"Bread is also a gift from God: when Moses fed his people in the desert with food which fell from heaven, and during the last supper, when bread became the body of Christ? When Jesus multiplied the bread to feed the crowd, bread became a sign of sharing. It also symbolised the Word of God which nourished the crowds" (<https://www.alimentarium.org/en/knowledge/bread-and-christianity>).

By noticing what God did for Moses and many more before him, we can accept His timeless and unconditional Love for us. God may not always remove our daily problems, and at times, we might struggle to ignite the flint, as well as kindle the fire or accept His control and Will.

Yet His Word (the Bible), family and friends and counselors are all tools given from above to keep the tinder nested in, when it feels that all hope is lost. God will dress us in the appropriate armour and give us guidance on that specific day or moment when the Soul Survival depends on it the most. Moreover, He provides inner peace to ease the storm and to provide help to cope on the day of distress. "In the day of my trouble I will call upon thee: for thou wilt answers me."

Your life has meaning, since God is our Bread of Life, in becoming His Soul Survivor, to enter His Heavenly Kingdom of everlasting life. He remembers all our tribulations faced and tears shed. Just as the purest 'Sapphire', you are precious to Him. ■

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Notes from the CPSC office

Dear CPSC affiliate

2020 will always be remembered as the year that the COVID-19 pandemic has stopped all of us in South Africa in our tracks with the national lockdown.

The year has now eased into a more normal routine and we have gained momentum as the end of the year is literally around the corner.

We have lived and are still living the strangest year ever with rules and regulations, economic challenges and many health issues and fears. However, I wish to highlight some of the positives rather than dwell on all the obvious negatives.



- Online events are usually cost effective and requires no travel - affiliates can earn their CPSC CPD points in the convenience of their own homes.
- Zoom events still have a personal touch and interaction.
- Self-paced online workshops can be done at any time at the affiliate's convenience.

I would like to thank all our presenters who have made the effort to make this possible and who are really filling a need.

Also, a hearty thanks to our webmaster Hugo Willers, who regularly updates these tables and the list of levels 5, 6 and 7 counsellors on the CPSC website.

Online workshops

We had numerous requests over time for online workshops and now the lockdown has resulted in a selection of online presentations being available to our affiliates. Courses which were in the past limited to set locations are no longer restricted geographically.

The "CPD events" page on the CPSC website (<https://www.cpsc.org.za/news-and-events/cpd-event>) has two tables of events:

- The first table lists the face-to face-presentations. These are still very popular and valuable for affiliates where the location is geographically accessible.
- The second table includes the newly developed online CPSC CPD events as well as many existing workshops which have been adjusted and adapted for online presentation by the presenters.

The awarded CPSC CPD points are also indicated on the tables and each event has a link to the presenter's advertisement. The benefits of these online events are clear:

- The events are readily accessible to every affiliate who has an internet connection, irrespective of location.

CPSC at three years

It is now exactly three years since SAQA recognized and registered ACRP as professional body.

CPSC, as one of its councils, has experienced steady growth in numbers of new applicants and registrations. Of the 468 registered former SAAP members, 383 were carried over as registered affiliates to CPSC by the end of 2017.

I am happy to say that we now have 736 affiliates - just 30 people shy of doubling the initial number, with 14 new applications in the process of being registered.

I wish to welcome all our new CPSC affiliates who have joined during 2020 and I trust your relationship with CPSC and ACRP will be a long and fruitful one.

We want to thank the Lord for keeping His hand over CPSC and our affiliates during the past three years and especially during 2020, with all its challenges.

Soli Deo Gloria!

Warmest regards and blessings

Anita ■

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