



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 5 – August 2018

Be a blessing for everyone on your path

Pastoral workers have a wonderful opportunity to imitate Christ in the world. Through our modeling of Christ we present His love, kindness and compassion to the world, changing people's lives. Jesus came to free His people from the slavery of wrong decisions, poor choices and painful experiences to give them peace - with Him and with one another.

Through His abundance we can be a blessing to all of mankind, regardless of our standing or our background. Once the domain of the church, care giving is now possible in all walks of life. Being professionally acknowledged by government within the SAQA framework, we can now claim our role in the process of helping people acquire the full spectrum of health.

The World Health Organisation describes health as a relative state in which one is able to function well physically, mentally, socially, and spiritually in order to express the full range of one's unique potentialities. René Dubos expressed it as: "health is primarily a measure of each person's ability to do and become what he wants to become."

Current views of health and illness recognise that health is more than the absence of disease. Realising that humans are dynamic beings whose state of health can change from day to day or even from hour to hour. Our health can be expressed on a continuum ranging from obvious dire illness, through the absence of discernible disease to a state of optimal functioning in every aspect of one's life. High-level wellness is described as a dynamic process in which the individual is actively engaged in moving toward fulfilment of his or her potential.

The religious and spiritual part of health is now professionally acknowledged alongside the medical, psychological and social services.

We also get the opportunity to get professional recognition on the National Qualifications Framework through the four approved designations of our professional body, the Association of Christian Religious Practitioners (ACRP).

We also have the opportunity to obtain professional indemnity - something that will soon be a requirement for every practitioner. Another compulsory element is Continuing Professional Development (CPD) through access to further training and personal enrichment. ACRP is constantly liaising with training institutions to ensure that such training is available in an accessible and affordable manner.

Be sure to attend the annual **ACRP Conference** in Pretoria on 12 and 13 October. Please reserve your place through our office, where we are blessed to have Anita with us.

Our next **CPSC Open Day** is set for 11 May 2019. Please diarise the occasion.

May we be an integral part of the conversation between Creator and Creation and work with imagination to assist people towards a fulfilled new life. Pastoral caregivers should disappear when client and God engage directly with each other.

May we be blessed and be a blessing for everyone on our path!

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



Life transitions, loss and growth

By Prof Nicolene Joubert,
Executive Board Member, CPSC

Ecclesiastes 3:1 states: “there is a season for everything (a time appointed) for every delight and event or purpose under the heaven.” From a Biblical perspective we know that seasons come to an end and new seasons begin – we should expect change. Change always brings challenges, emotions of loss, grieve and the opportunity for growth.



The process of change that SAAP and the Association of Christian Counsellors in South Africa (ACCinSA) have undergone during the last year is no exception. The two organisations have amalgamated to form the Council for Christian Pastoral and Spiritual Counsellors (CPSC), one of the specialist councils of the newly registered professional body, the Association of Christian Practitioners (ACRP).

The members of both organisations (SAAP and ACCinSA) were faced with uncertainty brought by change and emotions of loss. The first Open Day presented by CPSC provided an excellent opportunity to take a closer look at life transitions, loss and growth and how to deal with it effectively. It was an opportunity for the members of SAAP and ACCinSA to share their experiences of the transition phase and their hopes for the future.

Transition is defined in various ways, such as “the process or a period of changing from one state or condition to another”; “a movement, development, or evolution from one form, stage, or style to another” and “any event, or non-event that results in changed relationships, routines, assumptions, and roles.”

Key factors that should be considered when a transition looms are:

- timing (when is the most suitable time for the planned change?);
- control (who will control the transition period?);
- changed roles (what is gained or lost as a result of roles that have changed?);
- duration (how long will the transition period last?); previous experiences of change;
- other sources of stress; and
- who is responsible for the transition.

Clarity about these key factors could aid a person in dealing with the transition effectively.

Dreams, visions and objectives form part of decisions for change and inspire growth as it gives purpose and directions to the process of change. SAAP’s dream was to professionalise the occupation of Pastoral Counselling in South Africa and SAAP aimed to associate, affiliate and represent people who are interested in the study of, training in and responsible exercise of pastoral work in Southern

Africa. The dream and the purpose aligned with the **objectives** of ACCinSA that included the following:

- Involve professional, pastoral and lay counsellors;
- Represent diversity in practice and training, but share a commitment to Biblical truth and psychological excellence;
- Promote excellence in Christian counselling in South Africa;
- Disseminate information, educational resources and counselling aids;
- Encourage and facilitate international contact and interaction with other Christian counsellors;
- Stimulate interaction and mutual encouragement among counsellors;
- Encourage the integration of counselling principles with Biblical theology;
- Inspire the highest levels of counsellor training;
- Contribute to the strengthening of families; and
- Endeavour to bring honour to Jesus Christ.

It was the shared vision and objectives that steered the decision for the amalgamation of the two organisations to form CPSC as one of the councils of the ACRP as indicated in the diagram below:



The management of the new organization and its members faced various **challenges** as a result of this change, such as the following:

- letting go of previous identities and establishing a new identity;
- working through the transitional phase with its initial chaos, questions and administrative challenges such as creating a new website, evaluating and reregistering the application of SAAP members, handling new applications, establishing a new structure, assigning designations and maintain old relationships while forming new ones; and
- creating opportunities for professional continuous development, responding to feedback from previous and new members and weaving a vision for the future.

Emotional challenges triggered by change, transition and loss are inevitable and include:

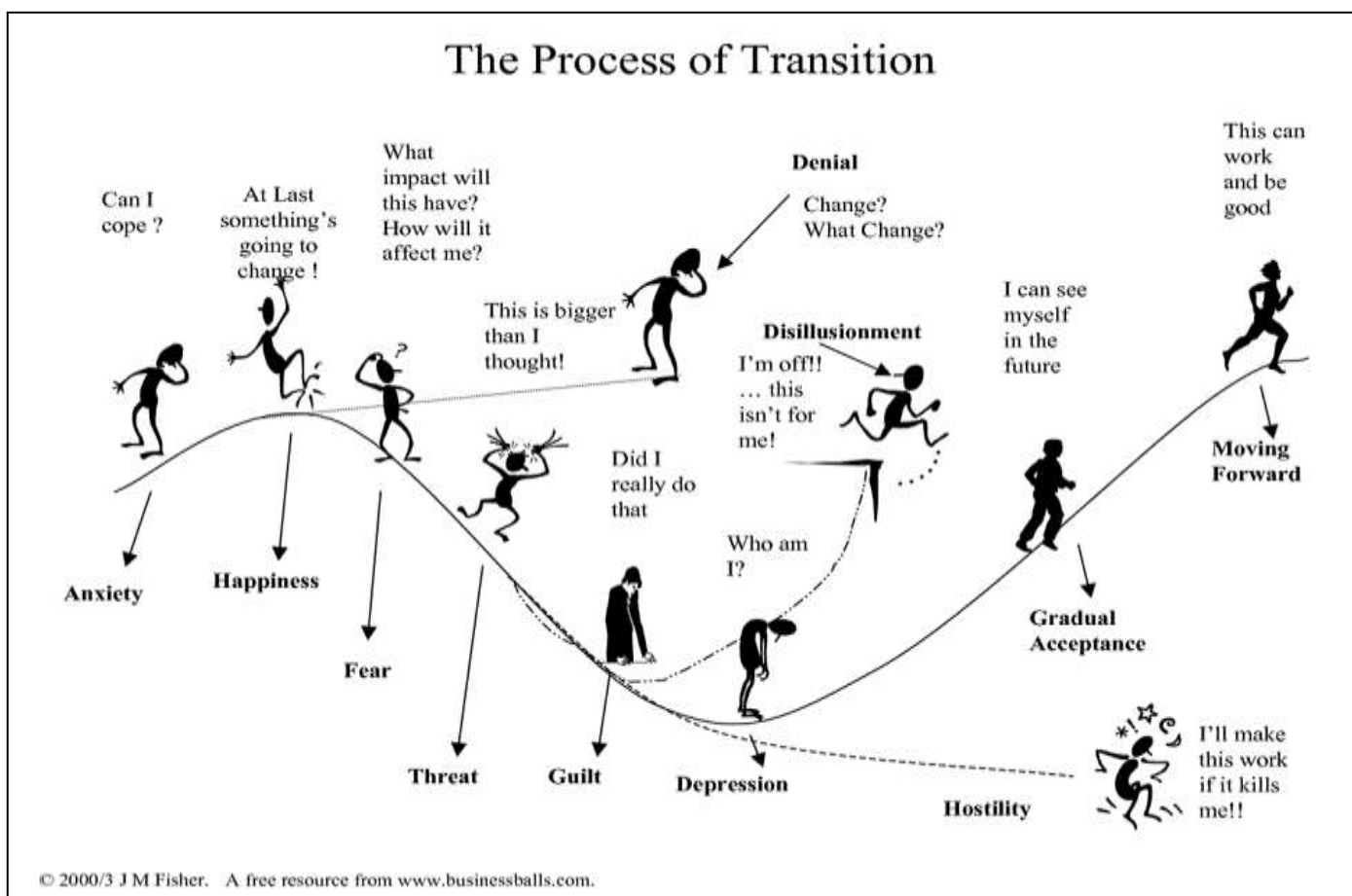
- becoming anxious about the transition phase and afraid that the umbrella organisation (ACRP in this case) could be overpowering;
- feeling insecure, uncertain, confused, depressed, angry or overwhelmed by all the new information or apprehensive about achieving the new requirements such as earning the required annual CPD credits; and
- doubting whether the transition would be successful and the goals achieved.

Understanding the purpose of loss emotions are extremely important in finding one's path to the future. It could lead to determination to make things work and motivation to set even higher goals. The diagram below illustrates peoples' response to change and how they deal with the transition phase.

A successful transition is based on dealing with loss in a constructive way, for example becoming aware of the positive aspect of loss emotions. Furthermore, to take note of adaptation to change that includes a time of chaos and uncertainty of roles before the new roles are established and certainty returns which brings stability and indicates growth.

Growth in CPSC and its members would take place when the change is accepted, new objectives clarified and communicated, and when members have a clear vision for the future that they are committed to.

Solomon's wisdom sheds important light on how to approach any change as he states in Ecclesiastes 3:11: "He has made everything beautiful in its time. He has also set eternity in the human heart..." This verse gives the perspective on the future that we should embrace, namely to view change as an opportunity for growth and to focus on a vision and objectives that have eternal value. ■



My child: More than the diagnosis

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

“You may not know me, but I know everything about you”- Psalm 139:1

“For they are young of heart: Need to be willing to learn and develop more, where we can learn a lot from them as unique individuals on their way to become great dreams of uniqueness...”

- An excerpt out of a poem written by R.A. Bailey, 2005.



“what is the difficulty?”, “how is this possible?” without always understanding the new challenges that will need to be dealt with. Psychological distress is felt, which may impact negatively on their emotional well-being, relationships and work satisfaction.

The term “my child” implies possession - a responsibility we bear to the gift received. A child is more than the diagnosis or stereotype such as “you are ADD/ADHD/Dyslexic/Autistic”.

Nature versus Nurture may be one of

the main factors that contribute to generalization or seeing a child as the diagnosis. Within the *Nature versus Nurture* issue, reference is made to the single parent family structure as a result of divorce (Wallerstein, J.S., 1989).

Furthermore, this article examines the *active versus passive* issue, as well as the *continuity versus discontinuity* issue.

1. Nature versus nurture

There has long been the controversy regarding *nature versus nurture* from a holistic perspective.

“Counsellors are often trained in both systems and attachment theory; yet lack a strong neurobiological foundation for conceptualizing both systems and attachment theory.” (Meyer, D., Wood, S., Stanley, B., 2013). So, if God placed a unique neonate with a disorder in your care, whether genetic or triggered by the environment, this child as individual should be holistically guided.

God has and will in every situation, demonstrate His love to all and is not against anyone, because He has a different way for everyone.

“For the word of God is living, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of thoughts and intents of the heart”(Hebrews 4: 12).

God wants to use you as His helper, maybe to help or show other people not to give up, but to keep on believing in and trusting Him.

A child is like a parrot. According to Martin, they are intelligent, entertaining and beautiful creatures, but also the most misunderstood and frustrating of all animals. Many individuals do not understand the

Children need holistic guidance without being recognized only by a specific label or a diagnosis.

Since working with childrens’ diverse needs (e.g. Attention Deficit Hyperactivity Disorder (ADHD), Attention Deficit Disorder (ADD), Dyslexia (Dysgraphia and Dyscalculia), Irlen Syndrome, Bipolar-Depression, Obsessive Deviancy Disorders) from 2005, I have experienced many miraculous faith-like moments.

“Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee prophet unto nations”(Jeremiah 1: 5).

An anonymous person once stated:

‘God knew you even before you were conceived:

He already chose among many angels one for you. That angel will be waiting for you and will take care of you and will protect you when God places you in her womb to be born. Then that angel will defend you on earth, teach you about God, and God will always be there to help that angel to raise you in God’s way. But God cannot tell you her name until that day when you are born - the name is not important, but you will always call her *Mommy*.

- anonymous

Introduction

Panagopoulou (2008) points out that truth telling often means conveying bad news: to confirm a serious cancer or a relapse of a disease, a metastasis or that a treatment was ineffective. Many involved in the field of the medicine, psychology and counselling, encounter difficulties in what to disclose and how to disclose to clients. Parents as caregivers especially find themselves in distress. “This is my child -where to now?”,

complexity of their behaviour. The parakeet lives longer kept alone in a cage, than kept within a large group. This relates to the child with diverse needs (smaller learning difficulties or larger in extent). Most learners that I have helped didn't fit into a large group and needed individual guidance to flourish. The uniqueness of each child is like the atoms surrounding us – every particle in the atom is irreplaceable and needed.

2. Active versus passive

Scar and McCartney, 1983 (from Shaffer, D.R., 2002) proposed that the kind of home environment parents provide for their children are influenced by the parents' own genotypes (passive). On the other hand, the active decision of a child to seek or prefer a specific environment will be most compatible towards genetic predisposition. It is also important to keep in mind the holistic emotional state of the mother, both before and after birth.

Brainerd and Reyna, 2001 (from Shaffer, D.R., 2002) proposed the 'fuzzy-trace theory', where mental life is seen as the important developmental differences between children and how they represent information to solve problems. Each child's experiences differ, how they perceive an event and how they recall it. For example, one child may be emotionally very intelligent, while another's behaviour may be more facts based.

3. Continuity versus discontinuity

Not all psychologists agree that development is a continuous process. Some believe development involves distinct and separate stages with different kinds of behaviour occurring in each stage. Some thoughts:

- Does everything (abilities, emotions, motives or behaviours) one experience, take place in developmental stages, as seen by the discontinuity theorist... or rather as quantitative changes, such as the fact that a child may run a little faster with each passing year?
- Many children experience difficulties, but even those classified as "the norm" might experience a diversity of challenges and lack a coherent pattern during their development.
- The uniqueness of an individual cannot be measured and readily placed on a scale of *continuous vs discontinuous* development.

5. Conclusion

A holistic perspective to being human should be considered before one sees any child or individual as "being the diagnosis". Before entering into any counseling or career guidance situation, I consider the ecological model of Bronfenbrenner (1979; 1989; 1993) as illustrated by Shaffer, D.R. (2002). This helps one gaining a deeper understanding of the unique inner self.

Jeremiah 29:11-14 states that God knows each plan He has for everyone and that the plans are for good and not for disaster, as well as to provide a future and a hope.

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CPSC Open Day

Remember to save the date: 11 May 2019



Boundaries (Part 9)

By Dr Hanlie Meyer, Counselling Psychologist in private practice.

Whenever I consider the boundaries God set through the Ten Commandments, I marvel at His wisdom, love and forbearance. He chose people who did not know anything but slavery with the accompanying abuse and disregard for human life. He knew what they were and what they would get up to – and yet He had already chosen them in Abraham and entered into a covenantal relationship with them at that stage. A covenant of which He alone could keep both sides! Only the perfectly loving God and Father could associate Himself on such an intimate level with those He knew would be untrustworthy and would themselves disregard the value He ascribed to human life through these commandments.

The tragedy is that to this day we choose to see these as rules and regulations limiting our freedom and making us slaves. How did we get to the place where we were able to pervert God's intentions to be exactly the opposite of what He meant it to be? This is clearly the result of the Fall: man chose to be the master of his own destiny and endeavour to work out his own salvation through performing the correct actions and avoiding the wrong ones. This choice resulted in man's inability to see the commandments as liberating words from the God who cared enough to bring them out of slavery into His presence at Sinai. The result is that the Father's heart of love is obscured and He is turned into a mean micro-manager, out to get people. All this has been covered in the previous articles.

We concluded that God showers His love on us and enables us through His Holy Spirit to love in like manner. In other words, our love for others must reflect the way in which God loves. We emphasised the fact that God revealed Himself through the ages by linking different aspects of His character to the different names by which He introduced Himself to His people. We read in Hebr. 1: 3 that all these names culminated in the Person of Jesus – that "He is the sole expression of the glory of God and He is the perfect imprint and very image of God's nature". We read that He upholds, maintains, guides and propels the whole universe by His mighty word of power! In Him and through Him the true character of God is revealed in its fullness. The name of Jesus is not merely a salutation or a footnote for our prayers – it is a disposition and a lifestyle. As we learn to live from the power of



this Name and under the authority of this Name we learn what it means to love the way God loves.

This love has boundaries which He also set forth in the Ten Commandments. These separate instructions honour human life as the image of God, summarised by Jesus Himself as love towards God and love towards the other. God is love – love is not god. Boundaryless love does not honour human life – it destroys life. Initially it might feel good to the recipient as it apparently meets all the person's selfish needs. Boundaryless love feeds on the insatiable emotional hunger of a person whose life is not founded on the love of God. It ensnares the giver as it is impossible for any human being to satisfy the hunger for love in the other. Even the deepest love between marriage partners cannot satisfy the hunger of a heart not primarily filled by the love of God. The demands on the other person become too much and undermines the person and freedom of the giver. The more the giver feels hemmed in, bogged down and drained by the demands of the other, the more the giver rebels, moves away and suffers from feelings of guilt and failure.

A relationship built on these foundationless terms is like the house built on sand. It sets a trap for both the giver and the receiver. Whenever love is made god, the individuals initially become one another's idols and when the burden becomes too heavy to bear, they become one another's slaves. This holds true for every single relationship under the sun: between marriage partners, friends, lovers, parents and children – even between colleagues!

The hungry heart is a God-given reality, but needs its fulfilment from God Himself. Our brains are wired for love. This makes sense, as we have been created in the image of the One who is love. When proper God-like love is absent, the brain will latch on to sexual satisfaction, smoking, work, alcohol, gambling, sport – even religion. God alone can fulfil all our love needs and hungers without becoming our slave. He alone is incorruptible and cannot be manipulated into satisfying all our selfish needs. He alone is strong enough in Himself to withstand our moods and dissatisfaction with His apparent no-show, when we need Him so urgently! Think about the story of Lazarus's illness and death.

In the following articles we will take a closer look at practical boundary setting from the guidelines of the Ten Commandments. ■

HIV still a very real issue

By Mantie Smith

The most recent UNAIDS-report points to South Africa as being the country in the world with the highest HIV infection rate. It is even more upsetting that the infection rate is increasing, in spite of millions of rands spent on information and other campaigns to prevent new infections.¹

Rather than being an outsider, I have been involved with the HIV testing campaigns of the University of Stellenbosch for the past ten years. In simple language, this article investigates some factors to consider when looking for reasons for this increase.

The main goal of putting the matter on the table is to open up discussion, to once again create awareness of the seriousness of this issue and the need to find workable solutions in the interest of potentially millions of people in South Africa and other parts of the world.

In general, students are well-informed and are frequently exposed to information. My question is whether all young people, in the furthest outback of the country, have access to proven scientific information. It is no secret that there are vast inequalities regarding services in medical prevention and care in different areas in South Africa, e.g. urban versus rural areas. Then there is also the matter of political leaders, whose behaviour and opinions are not setting examples worth following. Furthermore information means nothing if it is not followed by a change in sexual behaviour.

A most disconcerting fact is that the growing infection rate is most prevalent amongst adolescent girls and women in the age group 15-24 years.² Various factors play a role, among others poverty and inequality. The phenomenon of *blessers* (older, mostly married men), who reward young girls (mostly still at school) for sexual favours, with material things that they miss out on e.g. cellular phone airtime, clothes and food, contributes toward the problem.

To what extent it is a *blessing* to be left with an unplanned and unwanted pregnancy, or a sexually transferred disease, that can be lethal, is left to the reader to decide. The spouses of these *blessers* are often in an age group where infections are rife and preventative measures, e.g. the use of condoms, are not popular. Infections and re-

infections in both groups of females – young girls having sexual interactions with married men, and the latter's spouses, are often the result.

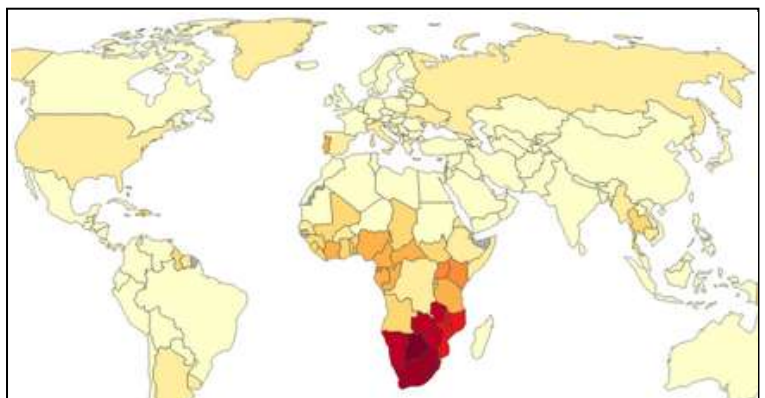
It seems that the phenomenon of patriarchy, along with other inequalities, plays a role in so far as some men resist undergoing tests for the HI virus, or taking other preventative measures e.g. the use of condoms. People who are unaware of their HIV-status can unwittingly spread the disease. By the time symptoms of the disease appear, the sufferer's immune system can already be compromised; and he/she can already have full-blown AIDS. It can also have spread to some or all sexual partners of the infected person.

Poverty is a big stumbling block in the battle to eliminate the disease, even though more people currently have access to medical services and medication than before. Treatment must be supported by a healthy lifestyle and nutrition, which is not financially within everybody's reach.

The stigma associated with the disease prevents people living with HIV from making their status known, making sexual partners more vulnerable to being infected by an HIV positive partner. Society's stance toward the phenomenon of HIV/AIDS is still very rigid, discriminating and judgmental. Ignorance is often at large.

From a Christian and Biblical point of view, the change in lifestyle e.g. sexual behaviour and morality, where people are faithful to their partners and safe sex is practiced within the confines of marriage is one of the aspects to focus on when confronting the issue of the increase in new HIV infections.

I concede that the HIV issue is much more complicated than the abovementioned few comments. I am also aware that most of the readers can add many other considerations that they have come across in their ministry. I do not claim to have covered all factors relevant to the topic. Also, some pastoral caregivers deal with the matter on a daily basis, whereas others seldom, if ever, come across the issue in their practice. ■



¹ <http://www.medwiser.org/hiv-aids/around-the-world/hiv-aids-in-south-africa/>

² <http://www.unaids.org/en/resources/documents/2018/Global-AIDS-Monitoring>

Use your opportunity - little sparrow of God!

By Mimi

In the daily walk of life we hear or do not hear; we see or do not see, depending on our state of mind. We may be pre-occupied, planning something or worrying about something we cannot change in any case. Every human has these bouts and luckily we see them in others and understand the outcomes. Maybe we should just recognise this and live our lives to the fullest extent!

Life itself is the most wonderful gift we have received! If we did not come to being, we would never have had the chance to appreciate a beautiful flower, eat a delicious fruit, walk in the sunshine, hear a bird's call, smell the rain-drenched soil, or walk barefoot on the grass - and so we can go on.

But it can happen that we become pre-occupied in our jobs or daily routine and barely manage to survive from one day to the next. Just too weary to expend energy on our family's needs, our pets, doing a bit of reading or noticing the leaves of the trees changing their colour to the beautiful autumn colours!

And maybe we might just miss the light autumn wind picking a soft, red leaf just for us, and see it spiralling downwards in the dance of time. When winter sets in, we are so hurried to get home that we do not notice the cold, but crispy-clean changes in nature... Aren't we missing something?

Have we become so detached of this beautiful earth that God created especially for us? And we do not use the spiritual energy that He created for us to energise us for the challenges He was aware of even before we existed?

I usually enjoy walking through a shopping mall, noticing people of all creeds and ages and just loving them for who they are. Of course, situations are not planned but it might just happen that a baby could be crying with a mother desperately trying to soothe it or an elderly person might have difficulty getting into a lift, trying to balance himself between a walker and some shopping.

Someone huddling in a corner may ask for a small donation or something to eat. Someone could be really mad, swearing and cursing whilst sowing darkness on everyone near... All needing a helping hand or smile... Ephesians 5:16 as well as Galatians 6:10 come to mind: "So then, while we have the opportu-

nity, let us do good to all people, for these are evil days..."

These are times when one can choose to react or not - but God knew beforehand that these people would cross your way and He also knew the exact time it would happen. Maybe he is testing us?

The other day I heard someone speak of the Lotto and say 'Tata Ma Chance'... Yes, we love surprises and even better if it could yield some good fortune. For some it can be good luck smiling, depending on our principles.

But aren't we, in our everyday lives, discarding the inexpensive beauty of life's ordinary gifting like unexpected smiles, a small child waving, someone being courteous or just a surprise-call from some long-forgotten friend?

A few days ago I was driving in the mid-city with everyone intent on "getting there" as soon as possible. Regardless of any courtesy, some were talking on their cell phones, causing havoc on the way. One's first reaction could be to stand your ground, feeling anxious, or worrying if you'll ever get to your destination safely and on time.

At a red traffic light, people hurried to cross the road, trying to avoid taxis skipping the lights... But then, in the midst of the hustle and bustle of the traffic, I saw a puddle of clean rainwater, so welcome after the severe drought in our country.

A few sparrows were happily drinking from the puddle, using the opportunity to have a good bath in all of this turmoil. When pedestrians came too near, they just hopped off a little, returning seconds later to where they left off. A homeless man on the sidewalk was feeding them with leftover crumbs and they were eagerly using the opportunity...

Suddenly it came to mind that Jesus used these same little sparrows in His teachings to evangelise people and to instruct us how to care for others. We could certainly relate to this image over the ages. I'm sure they were present in the Garden of Eden as well!

What are YOU doing with these little gifts of opportunity as you go about your everyday life - ignoring them or looking through Jesus' eyes and seeing the needs of fellow humans without any words spoken? You need not worry about the *how*. Just do as the Spirit of God tells you at that moment.

Enjoy what you have, little human Sparrow of God! ■

Programme for the 2018 ACRP Conference and AGM

The ACRP Conference of 2018 takes place in the auditorium of the Riviera Jakaranda Church, corner of Blake and Rose Streets, Riviera, Pretoria on Friday 12 and Saturday 13 October 2018.

The theme is *Professionalisation of religious practitioners in the Christian tradition: Impacting a changing Southern African society*. Note that the ACRP Annual General Meeting (AGM) takes place at 16:30 on Friday 12 October at the same venue.

Please register for the conference through the CPSC admin office by sending the registration form and proof of payment to Anita. She will compile the CPSC registration and attendance list.

The draft conference programme is as follows:

Day 1, 12 October 2018

07:30 Registration and Tea

Session 1 – Chair, Dr Vincent Mazibuko

09:00 Welcome

09:45 Ecumenical Addresses (panel): Dr John Maloma (TEASA); Rev Moss Ntlha (TEASA); Rev Gift Moerane (CAIC and SACC Gauteng); Bishop N Phomane (CAIC); Brig Gen (Rev) M. A. Jamangile (Chaplain General SANDF)

10:15 Keynote Address – SAQA, CEO Mr Joe Samuels: *A professional body as instrument of professionalisation: expectations and opportunities - with applications to the religions and ministry sphere*

10:45 Presentation 1 - QCTO CEO Mr Vijayen Naidoo: *Occupational qualifications as instruments of professionalization, with specific reference to occupational qualifications in the church and ministry environment.*

Session 2 – Chair, Dr Nonthando Hadebe

11:45 Presentation 2 - Prof Jerry Pillay (to be confirmed): *A topic related to the nature of professionalisation in the church and ministry environment, as seen from a teaching / training /ministry formation perspective.*

12:15 Presentation 3 - Prof Marilyn Naidoo: *CPD as an essential component of a professionalisation process, with specific reference to ministry formation.*

13:15 LUNCH

Session 3 – Chair, Dr Tertius Erasmus

14:00 Presentation 4 - Rev H Damons: *Update on the CRL Commission processes.*

14:30 Presentation 5 - Ms Teresa Conradie (Attorney): *Challenges and solutions related to professionalisation in the church and faith ministry environment: The way forward after the CRL reports and COGTA Committee's responses (Corporate governance session) (To be confirmed).*

15:00 Presentation 6 - Prof Daniel Louw: *Pastoral and Spiritual Counselling as a recognised profession among the healing professions; opportunities and stumbling blocks towards recognition by the Council for Medical Schemes.*

Session 4 – Chair, Dr Vincent Mazibuko

16:30 AGM led by ACRP Chairperson Dr Mazibuko

18:30 Dinner and networking

Day 2, 13 October 2018

07:30 Registration and Tea

08:30 Devotion – Church Leader

Session 5 – Chair, Bishop Nyane Phomane

09:00 Ethics Committee (Adv Joel Baloyi): *The ACRP Code of Conduct.*

09:30 Registration Committee (Bishop Nonyane Phomane): *The ACRP principles and practices of professional registration.*

10:00 Training Committee (Dr Willem Semmelink): *The outline of an updated training strategy as part of the ACRP professionalisation process.*

Session 6 – Chair, Dr Philip Wandawa

11:00 – 13:00 Council sessions / break away groups: *Council for Pastoral and Spiritual Counsellors (CPSC) - lead by Dr Tertius Erasmus.*

Presentation 7 - Dr Dorothy du Plessis: *Anger management.*

Business of CPSC - Council for General Ministry Practitioners (CGMP) and the Council for Ministry Training Practitioners (CMTP) (Lead by Dr Elijah Mahlangu)



Notes from the CPSC office

Dear CPSC Affiliates

We are in the second half of the year and I can truly feel that the steep uphill climb and struggle of the first two quarters have now evolved into a relatively easier, although very fast downhill race, taking us to the end of 2018 at an alarming speed. During the first half of the year I often had the feeling that I was "in charge" of a larger than life ship in a very stormy sea! This CPSC ship is still larger than life but it seems as if some of the storms have gradually calmed down over time or perhaps I have by now also learnt how to avoid the more stormy areas and also how to handle them if need be.



CPSC registrations

CPSC is currently 10 affiliates shy of the 500 registrations milestone. I have sent out final invoices to all our former SAAP members who are still not on board. If you haven't received a final reminder from me yet, you are one of the 500 already done. We have been very lenient during 2018 to give as many people as possible the opportunity to join CPSC. If you have not joined yet, please consider paying your 2018 subscription fee and join us in living the dream that SAAP had for 26 years! Good news is that I have already registered 107 new affiliates, with 10 more in process. We are indeed blessed with an influx of new affiliates joining on a daily basis. We have also introduced student registration for the duration of full time accredited pastoral counselling studies, at no charge. I have already registered two students.

Please note that former SAAP members involved with pastoral counselling but who didn't have accredited membership with SAAP can apply for CPSC designated affiliation until end 2018 without having to paying the normal R170 administrative fee. This would normally apply for this "upgrade of affiliation" application. This is still seen as forming part of the re-registration process from SAAP to CPSC.

Information for 2019

Due to the new central billing system which will become operational with renewal of CPSC affiliation on 31 December 2018, I will no longer be involved with invoicing in 2019. I will provide all the detail in the

November 2018 CPSC Notes, with some helpful hints regarding the reference numbers to be used and the format of the new invoice.

An important change will be the time-frame and protocol for annual payment. Note that according to SAQA regulations, affiliates are only in good standing if the annual subscription is paid in full. However, a grace period of no longer than three months is allowed.

*All 2019 subscriptions will therefore need to be paid in full by **31 March 2019***

to avoid an affiliate being removed from the system. Other requirements for being in good standing are the accrual of 20 CPSC CPD points per year and the updating of contact details at all times.

ACRP Conference

I have sent out the invitation and CPSC affiliate registration form for the ACRP Conference which will take place in Pretoria on 12 and 13 October 2018. Please do your conference registration through the CPSC admin office by sending the registration form and proof of payment to me as I need to compile the CPSC registration and attendance list.

Please note that the bank account for the conference is not the SAAP account, but an ABSA account for AMTP/ACRP. Also note that registration and EFT should be done in advance and before 28 September 2018.

Please make every possible effort to attend this first ACRP Conference after professional recognition. This invitation was also sent by the ACRP central office to everyone who had attended the 2017 ACRP Conference. After this was sent, the decision was made that CPSC member registrations should again be done by CPSC admin as in 2017.

If you had already registered with Riana, please let me know and send me the proof of payment in order for me to add you to my CPSC list. I apologize for the double work, but this will help me to handle your registration more efficiently on the day of the conference. This conference has been registered for 8 CPSC CPD points for CPSC affiliates in good standing.

Focus question for August: Earning CPSC CPD points

Some matters keep surfacing and it seems CPSC CPD points is such a topic. I therefore include information regarding CPSC CPD points for easy reference below. This concerns CPSC affiliates attending activities, as well as the presenters of these activities.

Earning CPSC CPD points

- It is a SAQA requirement that all *designated affiliates* must accrue 20 CPSC CPD points per year in order to be in good standing. At least 3 of these points should be for either Human Rights, applicable legislation or Ethics.
- As CPSC CPD points expire after 24 months, affiliates should constantly earn points at the rate of 20 CPSC CPD points per year to always retain a balance of 20 points.
- CPSC CPD points can be earned by developing and/or presenting a registered activity, or attending registered activities, e.g. events, training courses, workshops, seminars, conferences, etc., or by writing an article for the quarterly CPSC newsletter, by submitting a book review relevant to our work (to be published in the CPSC Notes), or by studying Pastoral Counselling at an accredited training institution.
- *Associated affiliates* actively involved with pastoral counselling also need 20 CPSC CPD points per year but, as they don't have a designation, they will be subject to a structured CPD programme. Clearly it is better for affiliates with training in pastoral counselling to apply for a designation, as the accrual of the CPD points can then be earned by the affiliate's own choice, rather than according to a structured programme.
- An agreement has been reached with a counselling centre with volunteer counsellors that attendance of their structured weekly supervision sessions can accrue CPSC CPD points for the affiliate. Please contact me if you run such a centre or work under similar circumstances, as this agreement has to be approved in advance.
- CPSC CPD points can only be earned by affiliates by attending the full registered activity.
- It is the responsibility of the affiliate to inform the CPSC admin office of points earned, by forwarding the certificate of attendance as proof.
- With the implementation of the central ACRP database, a new system for recording CPSC CPD points will be developed. This system will be communicated to CPSC affiliates in due course.

- Both CPSC CPD points and the payment in advance of annual subscription are essential to be in good standing. Therefore, CPSC CPD points are only credited once subscription has been paid in full. This also serves as incentive to earn the required number of CPD points.

Evaluation of events to be presented

Here are some pointers for for allocating CPSC CPD points for courses, etc:

- Affiliates can now earn double CPSC CPD points for developing and presenting totally new material. For presenting the same item again in following years, 50% of the points can be earned, once per item per year. If you present someone else's material, 50% of the points are also awarded once per item per year.
- To be able to earn CPD points for a presentation of courses, seminars, workshops, conferences, etc., it must be submitted for evaluation by the CPSC Evaluation Committee specifically for pastoral counselling content, two months in advance. No evaluation of presentations can be done retrospectively. This gives ample time for the sometimes lengthy evaluation process and allow me to distribute the course advertisement to CPSC associates in time.
- The following information is needed for the evaluation process. (It should be sent as 5 attachments in a single email, one email per evaluation request and only one presentation/event per email):
 1. A full and comprehensive summary of the academic content and foundation of the presentation used in the course, seminar, workshop, etc.
 2. The CV(s) of the presenter(s).
 3. The proposed advertisement with the planned dates - this is needed for the registration number which should appear on the attendance certificate.
 4. The hourly program of the presentation, clearly showing tea- and lunchbreaks to determine the exact amount of time spent on pastoral counselling content.
 5. Proof of payment of the R300 evaluation fee.
- As CPSC forms part of a professional body, an evaluation fee of R300 per event is charged for both affiliates and non-affiliates, for the evaluation, approval and allocation of CPSC CPD points. The approval process can proceed once the proof of payment has been received.
- The points are awarded for one year and can be renewed in a consecutive year for a fee of R200.

After two years, the event needs to be reevaluated, following the normal protocol.

- The points awarded will be valid for 12 months from first presentation. If the presentation is repeated during the year, all the presentation dates need to be registered with the CPSC admin office to obtain the date-specific registration number. It is the presenter’s responsibility to keep track of this 12 month validity period.
- The CPSC Evaluation Committee then evaluates the presentation for pastoral counselling content to allocate CPSC CPD points, using the general guideline of 1 (one) CPSC CPD point for every 1 (one) hour of applicable pastoral counselling content.
- The question is often asked whether CPD points allocated to events in the fields of psychology or social work are allowed as CPSC CPD points:
 - Provided that these events have been submitted to and evaluated by the CPSC Evaluation Committee, CPSC CPD points may be considered for these events.
 - However, as every discipline requires focussed CPD content, CPD points granted by one professional body may not be allocated equally by another professional body.
 - CPSC CPD points are profession-specific and the number of CPSC CPD points per event are allocated based on the event’s applicability to pastoral counselling.
- Following evaluation, an approved activity is registered and a registration number is issued that incorporates the date of the activity. This number must be included on the certificate of attendance by the presenter, awarded to attendees only after completing the full activity. This registration number should also appear on the advertisement.
- If the presenter or organiser is a CPSC affiliate in good standing, the advertisement is distributed by e-mail, free of charge, to the affiliates on the CPSC database. Non-affiliates are charged an advertising

fee of R220 per event. The advertisement is distributed as soon as proof of payment is received.

- The aim is to distribute advertisements at least four weeks in advance of a specific event. Please note that the CPSC office cannot be held responsible for advertisements received at the last minute, neither for the location of the presentations.
- We are currently developing online routes for CPSC CPD points, as we acknowledge the great need for this and we agree that this will hugely simplify the process and help our affiliates.

Thank you!

I would like to thank our CPSC affiliates for really holding my arms high during the first two quarters of the year, I really needed it. Thank you also for all the kind words, e-mails, and the phone calls to just say hi! Thank you for expressing concern when things got too hectic and thank you for many prayers over the past months. Thank you also for the contributions by affiliates received for the CPSC Notes, please know that this is really highly appreciated!

Warmest regards and best wishes!

Anita ■

CPSC documents

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

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

CPSC CONTACT DETAILS

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**BANKING
 DETAILS**

Nedbank
 Branch:
 Woodlands
 Account no:
 1020501553
 Branch code:
 136-305

PLEASE NOTE

Cheques must still be made payable to “The Southern African Association for Pastoral Work”. Fax or e-mail proof of payment to the CPSC Admin Officer.
 Please state your initials & last name as reference for any deposit made.

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