



# CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

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## *Demonstrate a new way of living*

Dear fellow Pastoral Caregivers!

**W**hen we reflect on this passing year, we need to take a breath and ask ourselves the difficult question: “What difference did I make in someone’s life, and what value was added to my own life because of that?”

We might be so busy working through our own agendas and tasks, that we can easily forget that we have rare and precious opportunities in other people’s lives. Jesus always made an uplifting difference in the lives of the people He met, as documented in the Bible.

Reflect on the state of mind that you have left your conversation partner in following a contact session – in person, by telephone or maybe a flurry of emails.

Always put yourself in the shoes of the other person and determine the following:

- Did I leave the stamp of God’s grace and kindness or just the stamp of my own will and way?
- Was the interaction kind, true, noble, right, pure, lovely and honourable (Philippians 4:8)?
- Did I add value or create havoc? Did I force my own ideas on others, by bullying them, or did I give guidance and wisdom to help them make informed decisions? Paul’s guidance is a filter through which we should evaluate everything we do: “Try to learn what pleases the Lord” (Ephesians 5:10).
- Do I learn from others by the way that I listen,



with understanding and with an openness to their ideas or wisdom?

Sometimes we are so engulfed by our own ideas and wisdom, that we are tempted to force it down on other. Learn from the way that Jesus told stories to help people understand the wisdom of God. He demonstrated a new way of living, allowing people to take ownership that resulted in a change in their way of living, worshiping and following God. What are we doing with the rare opportunities to impact on other people’s lives?

In our office it is buzzing and Anita is working very hard keeping all the admin up to date. We are so privileged to have her dedication and competency at our disposal. Our membership numbers are constantly growing and we are grateful for new members joining us with the idea of accountable pastoral care in a professional way.

The government is adding new legislation regarding accreditation of qualifications and training institutions. The President has just endorsed such a law in August – we hope to give you more detail about its implications in the next edition of CPSC Notes.

May we be honest and good reflections of the presence of the Holy Spirit in the way we listen, guide and encourage each other. May the God of peace be with you.

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



## ***I so wish to have a clear conscience. How do I obtain it?***

By Dr Kobus Erasmus, CPSC affiliate.

**“**Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.” (Ps 51:10,11)

The question is: How can I obtain and have a clean conscience? Every believer longs for it.

Important questions relating to the theme:

- What is a conscience?
- How does a good conscience function?
- How does a bad conscience function?
- What is a good conscience?
- How do I obtain a clean/clear conscience?

### **What is a conscience?**

If we look at the Bible’s definition of a conscience, it comes from a Greek word that means *to know together*. The conscience therefor does not stand aside from the person. A person who does not want to attach his conscience to anything is conscienceless. Our conscience is the strict and unwavering judge within us that evaluate our thoughts and deeds.

Thus, you find a good conscience (Acts 23:1; Tim 1:5) and a bad conscience (Heb 10:22). The conscience was not needed before the fall of man. There is no accusation if the person is absolutely innocent. Adam and Eve’s thoughts were in accordance with God’s will. After the fall of man, it became a necessity in the general world, but in particular for all believers.

You thus find a conscientious person with a motivation to love, or a person who is conscienceless, with a motivation to hate and fear! Pay attention to your conscience. It is the shadow that follows you.

### **How does a good conscience function?**

A good conscience functions by examining the truth with love (Eph 4:15). It implies a personal relationship with our Lord, Jesus Christ through the Holy Spirit. Filled with the Holy Spirit, a person can develop a good conscience. It goes hand in hand with maturity in faith – to grow in the image of Christ.

The natural ability to have a conscience is awoken by the Holy Spirit to judge your thoughts and deeds. The immature, innate conscience must however be developed. It implies that a child, who is still immature, must be guided into maturity. Every child reacts to a certain situation according to his/her conscience. This relates to what Calvin said about us having the seed of

religion within each of us. Thus, a conscience is built through example, preaching, catechism and discipline.

Your conscience lets you differentiate between good and bad. By wearing the glasses of the Word to view everything around us. Without the Bible as guide everything declines to arbitrariness and subjectivity. The conscience is sharpened through the Word and Spirit with the years as you grow into maturity. A believer becomes more sensitive in differentiating between right and wrong. Thus, we consult with our conscience: What is my motive? What is the means? What is the aim? And what will be the consequences?

### **How does a bad conscience function?**

David asks for a clean heart. What has he done? With a suppressed conscience he longed for someone else’s wife. He fell into the trap of temptation and the Devil drew him into a spiral of perdition. He stole another man’s wife to satisfy his own desires.

He commits adultery and deceives himself. By having the husband murdered, he tries to cover up his sin. How can a religious person be so heartless? That which he tried to cover up, is uncovered. His sin created a barrier between David and God (Isaiah 59).

God has to intervene in the life of a person who persists in sin and suppresses his conscience. Look at how God worked with David to reveal his bad conscience to him. God used the prophet Nathan (2 Sam 11–12).

We also read about the effect of David’s conscience in Psalm 32: “For day and night your hand was heavy on me; my strength was sapped as in the heat of summer.”

God breaks through the barrier so that David can reflect upon his sin and repent. His bad conscience is now replaced by a good conscience. A bad conscience allows you to overlook your mistakes. This happens when you turn your back on God and persist in sin. A heathen cannot have a good conscience. Paul says, “To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted.” (Tit 1: 15, 16)

### **What is a good conscience?**

A good conscience is directly linked to your relationship with God. A believer’s conscience will bother him if he does something wrong. Consider how David’s conscience accused him when he cut a piece of cloth from Saul’s cloak (1 Sam 24:6). Also, when he commit-

ted his sins with regard to Bathsheba and Uriah (Psalm 32 and 51).

The first question from your conscience must always be: Is this right before God? God is your witness in your heart. His Spirit reminds you of His Word. His Word lights your path and shows you the way. You then follow the way of your conscience as God's eye will be upon you and He will provide the means for a clear conscience. A clear conscience is cleansed and purified by the blood of Christ. A good conscience includes repentance and reform, but it excludes regret as portrayed by Cain (Gen 4) and Judas (Matt 27).

### How do I fulfil the need for a clear conscience?

We cannot do anything about our past, except to make peace with it and to reconcile with Christ. Live in peace with all and everyone as far as it within your power. Forgive and forget. Bury the past and reach out to the future (Phil 3:13).

Let your conscience be guided by God's will (Word and Spirit) which testifies in your heart and directs your life. In itself our conscience is tarnished, but it is purified through Christ and the Holy Spirit.

The guideline is the Word and the Ten Commandments. These are the decisive factors. Together with the love of Christ, it enables your conscience to function as a good conscience and allow your judgement to be pure. You can then listen to the voice of your conscience as it becomes the voice of God that echoes in your heart.

You now have a clear conscience. Do not allow anyone to make you feel guilty about something that you have been forgiven for. If you are guilty, allow your soul to be cleansed by the blood of Christ and let the Holy Spirit purify you. Turn your face to God and turn your back on Satan, the world and sin. Let the longing become a reality – have a clear conscience! ■

## A GPS for handling conflict

By Dr Francois Hanekom

*Dr Hanekom is a CPSC affiliate.*

“**T**he poor will always be with us”. That is what Scripture says about the broken reality of our life in this world. Similarly, we can expect conflict in marriage and other relationships.

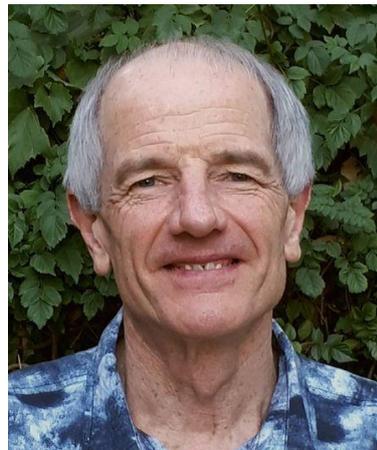
In his 40 years of research about marriage, Dr John Gottman found that even in the most fulfilling love relationships, there will still be phases of misunderstanding. The goal in a relationship is not to try and prevent all conflict, but to have the skills to resolve the conflict in a constructive way.

Using techniques from Anatol Rapoport's work that helped defuse the cold war, Gottman developed a valuable conflict resolution intervention that guides couples in handling their conflict in a constructive way. This technique can be used as a “conflict GPS” in any relationship that is experiencing a phase of conflict,

This article describes the steps in the Gottman-Rapoport Conflict Resolution Intervention.

### Goal

The goal is to be able to discuss any topic in a manner in which both participants feel understood by each other.



### Principle

The trap that is so human during conflict is that we go into the mode of emotional symbiosis. I assume that there is only one perspective on the topic under discussion, and that is **my own perspective!**

However, this intervention of Gottman teaches us the relational skill of **differentiation**. There is more than one perspective and opinion on any topic.

Therefore, before I am allowed to engage in persuasion, I first have to summarise my partner's perspective to my

partner's satisfaction.

### Rules for the speaker

Your task is to honestly talk about your feelings and beliefs about your position on the issue. Do not argue for or try to persuade your partner - just explain how you see things. Tell your partner your thoughts and feelings about your position on this issue. Some of the rules are:

- No blaming, criticism or contempt.
- Avoid “you” statements - use only “I” statements about a specific situation.
- Talk about your own feelings.

- State a positive aspect and use a gentle start-up. Within every complaint there is a longing. When that longing is expressed, a recipe for how to fulfil it may emerge.

### Rules for the listener

Building love and trust involves really listening to your partner, which is not as easy as it sounds. Do not argue for your point of view. Your task is to listen and ask questions. Below are the four steps to help you listen to your partner and gain understanding of your partner's position.

#### Step 1: Prepare yourself

- Park your own agenda on the "parking lot".
- Tune into your partner's world.
- Hear your partner's pain, even if you don't agree with all the detail.
- Try to understand your partner's world from her or his perspective, not your own.

#### Step 2: Attune

Hear the speaker's feelings and be present with your partner. Your goal is just to understand.

##### Do -

Ask open-ended questions – those that cannot be answered with a simple "yes" or "no". These questions tend to open the heart.

##### Do not -

Be critical, judgmental or defensive.  
Minimize your partner's feelings.

#### Step 3: Summarise and reflect back what you hear

A big part of listening is witnessing and being present for your partner so that your partner doesn't feel alone.

#### Step 4: Validate and communicate understanding and empathy

Validation doesn't mean that you agree, but that you can understand even a part of your partner's experience. Ask your partner if she or he feels understood. If so, switch roles.

This important intervention as a conflict resolution skill is also taught by Scripture in the following:

"My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry."  
(James 1:19 - NIV)

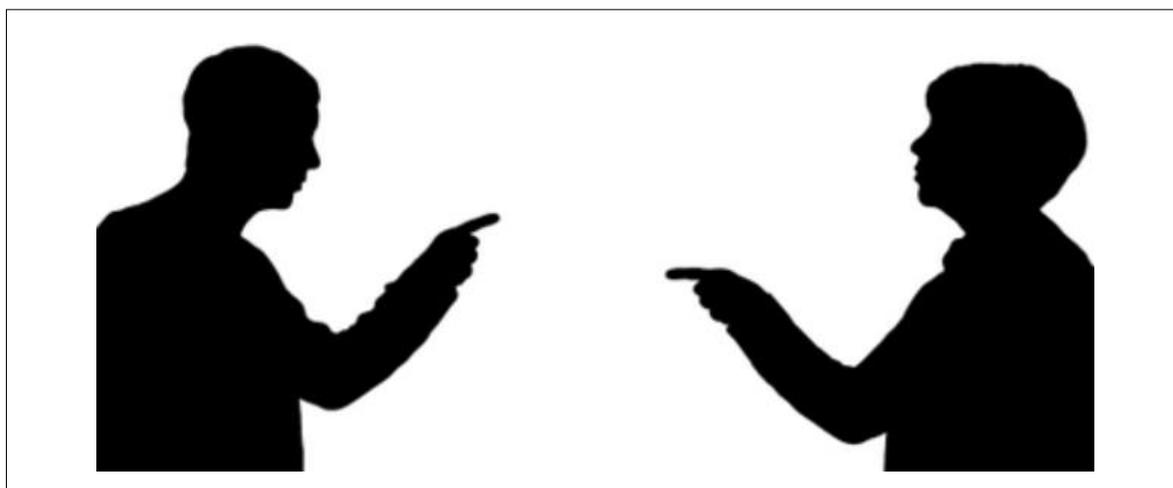
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## Boundaries (Part 12)

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

This whole series of articles has one overarching theme: to reveal the heart of the God who redeemed His people from Egypt because He remembered His covenant with His people. The challenge is to understand His covenant heart through the “Ten Words” or Commandments given to through Moses on Sinai.

How do “Laws” relate to the covenant of love that God made with His people through Abram? The way in which God structured the Ten Words help us understand something of the relationship between the “Law” and the God of the covenant.

First of all, He reveals some of His most important characteristics pertaining to His covenant by stating clearly who He is and how His people should act towards Him to have a blessed relationship with Him.

Secondly, He defines His covenant people. They were distinct from all other people. They were set apart (holy) – belonging to God. As such their attitudes and behaviour had to be distinctly different to those from all other nations. These had to reflect the character of the covenant keeping God of blessing and love. This had to be lived in such a way that Abram’s posterity for all ages would be clearly distinct from the surrounding nations.

God’s plan was to establish a new type of people reflecting not the destructive results of the Fall, but His character that is loving and eager to bless. This would then be such an outstanding example to the nations that all nations would want to follow their God.

Thirdly, God defines the attitudes and behaviours which would reflect His character. These are the boundaries within which His people would experience the blessed life as a Bride with their Divine Husband. If we were to make a study of the gods and kings of the surrounding nations of the time, we would clearly see the difference in attitude and behaviour between these rulers and the God of Israel.

There was an insatiable lust for possessions, pleasure, positions and power which caused them to be cruel and mostly at war with other nations! To obtain these, subordinates were abused, murdered,



tortured, cheated and neglected by a ruler under the influence of his evil god. In stark contrast to this stood the God of Israel who wanted an intimate relationship of love with His people - with all that love entailed!

However, His people had been in slavery and under the influence of evil rulers for so long that they could not distinguish the difference and could no longer commit as a community to the life reflecting God’s character.

In fact, the whole drive of the Pharaoh had been to kill their national spirit to discourage them to have children and to weaken them physically to the extent that they would be useless in battle and to create distrust, disbelief and disappointment in the God of their fathers! They truly left Egypt with a slave mentality and had no idea what it meant to function as a unified community taking care of one another.

In Egypt, everyone had to fend for themselves in the gathering of straw – most probably turning parents and children against one another, causing strife, disobedience, disrespect, jealousy and all negative attitudes and “behaviour problems” that you could think of. How could such a dishevelled broken bunch of people ever become a reflection of the image of their God and a Bride who could enjoy the blessed life with her Bridegroom!?

This situation clearly called for the setting of clear boundaries regarding attitudes and behaviour towards God and other people within which the blessed life of the covenant was to be enjoyed – as is true of any marriage relationship in our day!

The miracle and beauty of our covenant keeping God is that the covenant overrides the laws – even if His people did (do) not stick to these boundaries, His faithfulness to His covenant with His people never falters! Not sticking to the boundaries only robs us of the **experience** of the blessing of the love relationship – it does not rob us of the **existence** of the love relationship (Exodus 34: 6 -7)!

Against this background do we approach the next set of commandments starting with the commandment to children to honour their parents. This commandment addresses parents in as much as it addresses children! This commandment can very easily become a lever for militaristic parents, abusive parents, lazy parents and parents who have lost their authority

due to their own brokenness to force their children into submission. This of course would not lead to respect or honour or bringing glory to parents.

This would also not free children from an attitude of slavery or free them from their slave drivers as God desires! This would just cause children to remain slaves and to never overcome the brokenness and sinful patterns from which they came. If a son were to obey a father who hits his wife, belittles his children and rules his house with fear – what would this son become like?

Without redemption from this destructive pattern through rebirth and a complete renewal of the mind, he would either follow in his father's footsteps or take a vow never to become like his father – which

would then in any case lead to his becoming like his father. In various instances God prohibits inner vows (Lev. 5: 4; Matt. 5: 34 – 37, James 5: 12 – Amplified version of the Bible). An inner vow normally boomerangs on the person because in taking the vow, the person fences off an area of his life where God is excluded. This forces God to stand back from cleansing this area of the person's life and leaves the person a victim to the relational patterns or templates of his/her upbringing.

This article set the background for the second part of the Ten Commandments as boundary setting for the Bride of God. It also introduced the first commandment in this set: the commandment to honour parents. The following article will be an effort to flesh out this commandment for our context. ■

## Celebrating women responsibly and with awareness – created in God's image: Fully human with endless potential

*By Dr Nicki Spies, CPSC affiliate*

August is seen as women's month as we celebrate National Women's Day. I would like to invite you to engage in this month with great awareness in terms of gender equality. Sadly, often our communities and our churches celebrate National Women's Day with pink serviettes and glitter cupcakes, focusing on honouring women only in terms of their roles as wives and mothers. They often present the example of the Proverbs 31 woman as their role model, having to serve, be industrious and caring for others.

Of course, this is a noble example for women to follow. However, National Women's Day commemorates the 1956 march of approximately 20,000 women to the Union Buildings in Pretoria to petition against the country's unjust pass laws that required South Africans defined as "black" under The Population Registration Act to carry an internal passport, known as a pass.

National Women's Day is thus about celebrating the power within women and justice for all. I therefore believe that it is apt to highlight a Bible heroine, Deborah of Judges. She was not only a judge who passed sentence on criminals, but a leader and adviser in times of trouble - a strong woman, a wise leader and a person who had God's favour and who pursued justice.



It will serve the church as well as our communities well if we use this month to create awareness of gender inequality and to promote gender mainstreaming. Part of creating this awareness needs to be an exploration of life-denying gender discourses which operate and circulate in faith communities and to map their effects.

Take for instance the discourse that "men need to be the primary breadwinners of a family". Since gender mainstreaming has at heart the promotion of gender equality, this means that the rights, responsibilities and opportunities of individuals will not depend on whether they are born male or female (World Health Organisation: 2010).

I share Roux's (2010:2) understanding of gender equality as "all human beings being free to develop their personal abilities and make choices without the limitations set by strict gender roles and gender relations between women and men in a given socio-cultural context". Gender equality through gender mainstreaming is not about expecting women to be like men but "about allowing women to participate as women in the workplace and in life, about making their unique contribution as women" (Roux 2010:2).

Gender mainstreaming means including - rather than polarising - men and women. This is done by engaging men and women in a process that makes life bet-

ter for all. Only then will the church be accountable in terms of the collective consciousness and responsibility – thus doing ubuntu:

A person with ubuntu [sic] is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.

(Desmond Tutu cited in ubuntu: 2011)

Inclusion of all calls for practicing diversity and not ignoring or discarding diversity. The inclusion of women and gender equality does not mean filling 'quotas' but truly centralising and validating women's experiences. It means addressing inequality and creating actions to empower women:

Empowerment of women involves awareness-raising, building self-confidence, expansion of choices, increased access to and control over resources and actions to transform the structures and institutions which reinforce and perpetuate gender discrimination and inequality. (Roux 2010:2)

I believe as a people of God and responsible faith communities, it is our responsibility and calling to uplift the downtrodden as Jesus did. To seek justice for all and to facilitate life-giving change.

"Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow." (Isaiah 1:17) ■

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## Morality and time

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

**"F**or by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through Him and for Him"  
- Colossians 1:6.

#### Abstract

Goudsmit and Claiborne (1966, 1967, and 1974) found time fascinating and did some timely research to investigate more and start their mysterious journey. One has heard or even used the following phrase at times: "It will all happen according to 'God's' time". For some this is a conundrum; since in some way it needs to be scientifically proven to be fully understood. Is morality time or time morality and what would then be seen as real or sensible?

Keywords: epoch, interval, omnipresent, life, death, human rhythms, morality, time, sense and sensibility, virtue and faith.



### 1. Introduction

L.A. Jensen states that all morality is essential to the human condition and children in their younger years make distinctions between matters of right and wrong, as well as where the people and institutions around them convey many moral messages in direct and indirect ways.

Rosenstand, (2000) wrote the following: "We humans are temporal beings.

We live in the present, but we are constantly reaching back to the past and forward to the future - we are in constant state of tension between memory and anticipation. We live our own story... we seek moral lessons... the time period we experience multiplies."

The mystery of many a man throughout existence: to understand time and morality. Although these are two very different concepts, it might be considered that it is interlinked in the vastness of all God's perfections. As an explorer, we will embark on a most astounding journey of only gaining a glimpse into

God's omnipotence of what time and morality constitutes.

## 2. Time

"There are likely just 10 types of giant tortoises left in the Galápagos, down from 15 when Darwin arrived. Hunted as food by pirates, whalers, and merchantmen during the 17th, 18th, and 19th centuries, more than 100,000 tortoises are estimated to have been killed off."

- National Geographic.

Consider that the oldest Galápagos tortoise turned a hundred and fifty years old and leads an uncomplicated life and can live without eating or drinking for up to a year. Time then seems longer than just an interval or epoch, it is then vast. It also indicates the human morality and that of virtue, since the harsh reality by the words 'killed off'. "Do not be deceived: God cannot be mocked. A man reaps what he sows"- Galatians 6:7. It is a sad reality that the human nature throughout time's omnipresent existence has lacked good virtues. God provides us with gifts in nature such as the Galápagos tortoise.

A gift of protection in an epoch in a specific historical moment indicates how precious life is, with the Galápagos tortoise reaching approximately 152 years and not to take anything for granted – in 'God's' time. Unfortunately, we as human beings have been given a glance into God's creation of grandeur, towards uncomplicated longevity, but then it is misused or abused.

Researcher Archie Carr (S.A. Goudsmit and Claiborne (1966, 1967, 1974)) carried out an experiment every two or three years by fastening a helium filled balloon onto the back of green turtles' shells to find out how these turtles navigate their way back, especially during the night. The unexplained wonder is that they are near-sighted, but still found their way during the night. These are some of the things philosophers, astronomers and scientists cannot explain. The human body has biological rhythms that surge and creates tempo and cycles. Every aspect within the brilliant creation of His omnipotence in morality has some connectivity to time and cycles.

## 3. Morality

According to Rosenstand (2000), morality refers to the moral rules we follow, as well as the values we have. It is also implied that virtues differ and a sort of moral nihilism might exist in society where individuals value their own personal opinions. However, many a philosopher has debated and came across ethical relativism or as philosopher D. Hume ob-

tained to be "soft universalism"; where they believe all people may share a fellow-feeling, compassion in different ways, but it is nevertheless present in all cultures. If moral subjectivism then states that each person is right in his own way, irrespective of culture, are we nomads moving and changing our ethics and values to suit our humanistic needs according to a certain time period...?

Jane Austen completed some of her novels at the age of sixteen, such as *Pride and Prejudice*, *Sense and Sensibility* and *Northanger Abbey*. These are examples of cultural time period relativism, where different social classes existed. Austen's mother was a keen gardener, mother of eight children and proud of her aristocratic relations and heritage. Austen's mother was from a well born family. It was a time classified by the middle class finding a suitor from the wealthier class for money. Although society today is so more integrated; social classes still exist and moral ethics still differs across many cultural boarders.

Philosopher Aristotle viewed man as striving towards the virtue "happiness", pursuing good reasoning, rationality and shaping of character. However, this contradicts the Christian view of morality, to abiding God's commandments. Furthermore, Rosenstand (2000) refers to Kierkegaard's view that summarises morality within time: "Each person is an individual, but only through a process of individualisation – choosing to make one's own decisions and be responsible for them in the eyes of God – can a person achieve selfhood and become a true human individual."

Even through the cycle of many unexplained journeys that each individual undertakes here on earth where certain phenomena cannot be explained or answers never fully found; the one constant over many centuries is the parable of faith. Things that need to make sense and ought to be sensible to all humans, at times get challenged by miracles of that which is unseen. Life seems to be like a pendulum with all its hurdles and joy.

Furthermore, if the majority rules within a society with rules set by man... what is real and what is morality over time and who decides what might be moral? The only compass is the Word of God, even as time periods come and go, leading to new eras of worldly existence.

## 4. Children and morality in time

If one asks a child what time is there will be many unique replies. Furthermore, does a child understand morality or the concept of virtue or values? A child

untouched by the world's fallacies are taught and lead by parents, siblings, family, friends, teachers, church, culture etcetera, to abide to certain rules. Think of a child with no insight of what religion is or other basic concepts such as time. What then leads them to understand death or even the word life... if a sort of moral nihilism exists and nobody is sure of that which is a virtue or a vice or justice?

S. Mehta and D. Whitebread refers to Lipman's view (1991) which suggests, that "children will learn that all ethical acts must have reasons and that it is well to think of the reason before one engages in the act, because if one does not, one must face the moral censure of one's peers. This is not decision making by mere consensus. The guidance we receive is from a critical community that weighs the reasons for actions and not just the actions in isolation". A child faces many difficulties within society that is ethical and unethical. Some children are abused (physically, emotionally or verbally), depressed, bullied, alone, and the family unit structure is not nuclear but extended.

H.J. Baek (1999), have done research to understand the moral dilemma children face and made many references to Piaget's stages, as well as Kohlberg's views on morality as justice. According to Piaget's cognitive developmental stages, children as young as 4 years old are at pre-moral period, where they construct that which they might see as reality from their physical and social environments.

According to H.J. Baek (1999) Piaget states that at age four children do not abide or understand rules, but only towards the age of five years, form a sort of "heteronomous" stage of moral reasoning, beginning to respect rules. Furthermore, according to Piaget's cognitive developmental stages, children at age nine

or eleven, start experiencing autonomous morality, in accordance with their cognitive maturation and the increase of social experiences. Moreover, children begin understanding social rules, showing greater concern for equality and reciprocity in human relationships, as well as start to view these characteristics as the basis of justice.

## 5. Conclusion

God created time and so each individual move through an interval in an epoch of the time span with so many human made laws that differ in each continent, city and province. From an early age, children may experience different situations and variables, growing in moral decision making, trying to use their judgement to make sense of life. Time is omnipresent, where God is omnipotent within all morality even if there are interchangeable man-made laws. Lind, G. (2000) noted that young children depend very much on the guidance by an experienced person (usually parents and teachers), and continue to benefit from such guidance throughout their adolescence and adulthood, until they can make their own judgements.

The following verse is most prominent, since it summarises God as Time and Almighty in every moral situation a person might face: "I love you, o Lord, my strength. The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge. He is my shield and the horn of my salvation, my stronghold"- Psalm 18: 1-2. He is our great Healer and Traveller through all Time and Morality. ■

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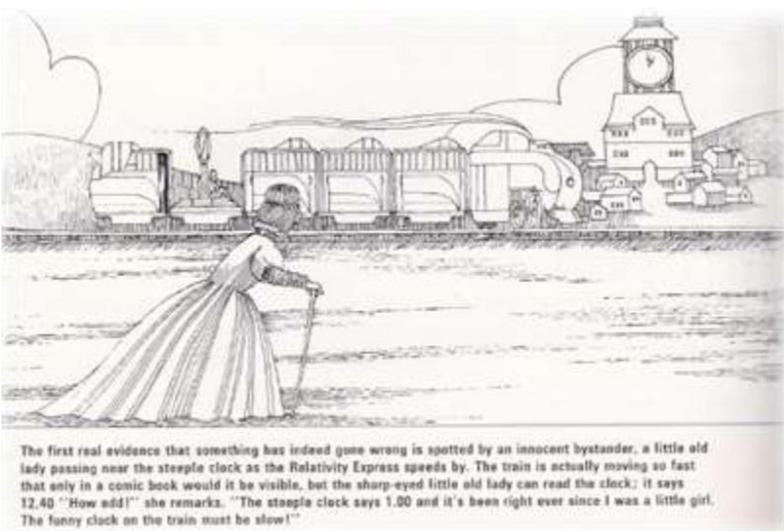
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The first real evidence that something has indeed gone wrong is spotted by an innocent bystander, a little old lady passing near the steeple clock as the Relativity Express speeds by. The train is actually moving so fast that only in a comic book would it be visible, but the sharp-eyed little old lady can read the clock: it says 12.40 "How odd!" she remarks. "The steeple clock says 1.00 and it's been right ever since I was a little girl. The funny clock on the train must be slow!"

Image taken from Goudsmit, S.A. & Claiborne, R. (1966, 1967, and 1974). Time. Time-Life International: Nederland.

## ***A narrative approach to the pastoral care of sexually abused boys who abuse other boys***

By FC Greeff

*This is the first article in a series of four by CPSC affiliate FC Greeff on the topic of sexual abuse of boys.*



### **Abstract**

**M**any boys are being sexually abused day by day. They have a lot of questions about life and why they became the victims in this world where there are a lot of other people.

Sexual abuse damages them physically, emotionally, mentally and spiritually. Sexually abused boys are sometimes confused about normal and abnormal sexuality.

Many boys that have been sexually abused also start to abuse younger boys. Some of these boys continue abusing other boys and their behaviour is almost the same as adults who abuse younger boys.

### **What is a narrative approach?**

All people live their life by means of stories. We usually think in the form of stories or narratives. There are so many stories that are happening at once in our lives. Our experiences differ and therefore we can tell different stories about the same event.

In the narrative approach, it is necessary to build a certain degree of trust between the interviewer and the interviewee. (Freedman & Combs, 1996:47)

One way of doing this is by making agreements in the form of a certificate. The therapist is thus assisted in building a wonderful relationship of trust with his subjects, leading to the externalization process.

Externalization implies that the person is not seen as the problem, the usual approach in the community at large. It is important to perceive the problem as standing on its own. It is necessary to listen for certain key words during the conversation with the interviewee, namely the “names or ways of referring to the problem.” (Morgan 2000:18)

As soon as the problem has been externalized and separated from the person, as well as given a name, it is necessary to direct some questions to the subject in order to find out the history of the problem.

It is important that people’s problems are first deconstructed before new stories can be created. New possibilities and preferred (new) stories can be created by asking deconstructive questions.

Openings to new stories are “events that seem to contradict or stand outside of that dominant problem story,” according to Morgan (2000:51).

Unique outcomes can be developed into an “alternative, non-problematic story of narrative”, according to Morgan (2000:69).

When the alternative story has been named, it should also be richly described so that the person could hold onto or stay connected to the alternative story, according to Morgan. (2000:74). ■

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## ***Notes from the CPSC office***

Dear CPSC affiliate

**T**ime never passes as swiftly as the time between two newsletters! The second half of the year moves at an alarming speed.

I want to thank every affiliate who has supported me during the busy first eight months of the year. Please know that I sincerely appreciate every friendly email (there were hundreds), every word and gesture of support, every word of concern and especially every

prayer. I honestly feel that the best fringe benefit of this varied CPSC position is to be carried and blessed by the prayers of so many loyal CPSC affiliates. Thank you for holding my arms high.

### **CPSC Conference 2020: 25 July 2020**

Please save the date 25 July 2020 for the 2020 CPSC Conference. The conference will be loaded with information and will be registered for CPSC CPD points.

As always, there will be a discounted conference fee for all CPSC affiliates, including our CPSC Student affiliates.

**Renewal of CPSC affiliation for 2020**

You will remember that I had individually added all our registered CPSC affiliates to the new ACRP/CPSC central database during 2018. The 2019 invoices were, for the first time, sent out by this automated system and we had a few teething problems. The renewal notices were only sent to you during the second week of December 2018 and there was a delay in the automated issuing of the CPSC affiliation certificates. This year we are much better prepared for the renewal of the 2020 subscriptions as every registered CPSC affiliate has already been added to the new system in the correct format. I also add all new affiliates to the system as part of the registration process. We have set September aside to identify and correct any small problems there might still be.

**The 2020 renewal notices for 31 December 2019 will all be sent out on 1 October 2019.**

**Use a payment reference**

I will again be allocating every payment on the central system. It is of the utmost importance that I can easily identify a payment in order to allocate it correctly and without delay. Please use the registration number provided on the statement as reference. You can omit the 2018 or 2019 in the number and only use the P plus the 5 digits. Please take great care that this number is correct, otherwise the payment might be allocated incorrectly. Always use the number in combination with your name and surname as further identification as confirmation of the other information supplied and as a cross reference.

Please also send me a proof of payment to [admin@cpsc.org.za](mailto:admin@cpsc.org.za) as this often provides the final information I need to allocate a difficult payment correctly. The automated system has now been



streamlined to automatically update every 10 minutes and any active account reflecting a payment combined with a zero balance or a credit will automatically receive an email confirming that the payment had been received and then a second email will be sent with the attached CPSC certificate.

**Why are the invoices issued so early?**

The early issuing of the renewal notices will enable our affiliates to plan the annual payment and not receive the notice two weeks before Christmas. This will also help me to process and allocate a large number of payments before I go on leave. My last day at the office will be 27 November. This will also enable our CPSC affiliates to start 2020 with a valid 2020 certificate. The certificate received will be valid until 31 December 2020, irrespective of when it was issued.

If you have not received your annual renewal notices by 8 October 2019, please let me know. Please remember to first check your spam folders, as emails often end up there for no specific reason.

To remain in good standing, all 2020 CPSC subscriptions need to be paid in full by 31 March 2020.

**New CPSC Affiliates**

I also want to extend a very warm and hearty welcome to all our new CPSC affiliates who have joined us during 2019. We trust that your affiliation with CPSC and ACRP will lead to a long, happy and very rewarding relationship. I have now registered a total of 620 CPSC affiliates. There were a few retirements and resignations and sadly, four of our CPSC affiliates are deceased.

Thank you to everyone who contributed to this issue of the CPSC Notes - it is highly appreciated. As always, a hearty thanks to Cilliers and Marieke Willers for their effort in this!

Warmest regards

Anita ■

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<p><b>CPSC Admin Officer:</b> Anita Snyders</p> <p><b>E-mail:</b> <a href="mailto:admin@cpsc.org.za">admin@cpsc.org.za</a></p> <p><b>Postal address:</b> PO Box 704, Newlands, Pretoria, 0049</p> <p><b>Cell phone:</b> 082 600 6578 (am)</p> <p><b>Fax:</b> 0865105840</p>	<p><b>BANKING DETAILS</b> Nedbank</p> <p>Branch: Woodlands</p> <p>Account no: 1020501553</p> <p>Branch code: 136-305</p>	<p><b>PLEASE NOTE</b> 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.</p> <p>Please state your initials &amp; last name as reference for any deposit made.</p>	<p><b>DISCLAIMER</b> While CPSC supports initiatives for equipping pastoral and spiritual counselors, statements and opinions expressed in this newsletter do not necessarily reflect the views and/or opinions of CPSC. CPSC does not make any warranty regarding the information supplied. CPSC shall in no event be liable for any decision or action taken in reliance on this information.</p>