



# CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

No 10 – November 2019

## *Immanuel – God with us*

Dear fellow Pastoral Caregivers!

I want to thank our personnel at ACRP and the executive of CPSC for an eventful year and their dedication, especially Anita who spent many hours with the CPSC administration. I treasure you all!

With Christmas just around the corner, we want to remember the prophet Isaiah's words in 9:6,7:

“For unto us a child is born, unto us a son is given: And the government shall be upon his shoulder: And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end...”

God remembered His people, and became a Man. His main purpose was to serve, to reflect the special love God has for His people and to reveal His compassion and glory.

He came to reveal true knowledge about God, more than any man had previously done.

As a good Counsellor, He came to bring everyone in a good relationship with God and help them to trust God with their past, present and future.

As our special Counsellor, Jesus gave us a better picture of God, who He really is, what He expects from His children and what He is prepared to give towards our reconciliation.

As a Father, he expects us to have a good relationship with Him and with one another.

He also wants us to spend a lot of our time with Him in order to understand our true position before Him, and to express it to others through our lives.

He came to rule. Rather than trying to rule or be the decision maker in others' lives, we should strive to be their travel partner on the journey.



Jesus did not compromise His role and place in life, but stood up for what is good and right in the eyes of God. He not only came to rule our lives and make us obedient to His will and guidance, but to fill us with His love and kindness. In His presence we will experience peace – real peace, because “Immanuel” means “God with us”.

The peace of a new meaningful relationship with God will not end, because that was the promise of the prophets, confirmed by the angels and made true in Jesus Christ.

The world cannot give peace, it can only take it away from you. In a relationship with the living God, you will experience peace, and this can only be acquired through God's Spirit in you. As counsellors, this is our speciality, our privilege – reconciling people with the Prince of Peace, helping them to live in peace with their Creator.

Christmas time is also the time to reconcile with our families who may have been neglected during the year. We need to put energy in our relationships and not spend it on our clients alone. May we walk with our Counsellor, our heavenly Father and experience the beauty of life, the strength of real love and the comfort of the presence of God Almighty.

May Christmas be so real as if Jesus is born anew in our lives, in our relationships and in our profession. May it also flow over to anyone on our path. May your blessings be so abundant that you cannot keep it for yourself, but also bless others with it! May the God of peace be with you, now and forever.

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

## Pastoral care for children and young people

By Dr Trudie Grobbelaar, CPSC affiliate.

I recently attended a workshop focused on pastoral care for children and young people. It was presented by Prof Wentzel Coetzer on 6 and 7 September, 2019. The workshop is part of a one-year accredited certificate course.

The workshop was particularly striking because of its relevance to my practice. As counsellors, we often do not always consider the unique developmental level of children and the critical role that the parents play in their children's whole life.

All the trauma and emotional pain a child experience is stored in the amygdala and hypothalamus. If not balanced with a safe and honest relationship of trust, it becomes part of the child's frame of mind and self-esteem. As a result, many people wear masks in an attempt to hide the emotional pain that forms part of their personalities since childhood.

Likewise, counsellors are responsible to build a relationship of trust with the child or young person in order to have an open discussion about all the aspects that cause emotional pain or trauma. Usually, the child is emotionally wounded and carries this unnecessary guilt or shame for all of his life. In this regard, I want to mention a few points.

Counsellors must inform the parents of the importance of an honest and open relationship with their children regarding trauma. They need to realise the tremendous impact of their attitudes and behaviours.

This applies to losses such as death, divorce, relocation, etc. Nobody should try to mitigate losses with euphemisms and untruths; especially small children can take it quite literally.



A relationship of trust between parent and child will also overcome unnecessary feelings of guilt or shame, because it will allow the child to be honest where mental abuse, rape, molestation or even incest were involved.

Children up to the age of thirteen are always innocent in the abuses mentioned, and parents should never question what the child says. Careful attention to the child's experience of it - physically and emotionally - can systematically alleviate the negative impact it has on the child.

It should be borne in mind that this trauma can impair the child's healthy sexual development and that the pain can be triggered in many ways. In every intervention the child must be treated with great compassion and according to his or her level of development.

As for self-mutilating behaviour, we must realize that it should be approached with great softness, but also firmly and with an approach of hopefulness. Self-mutilation is usually a method used by teens to move emotional pain into more "manageable physical" pain. However, it can also be the result of sheer peer pressure or severe depression.

What was particularly noteworthy is that self-mutilation is not a failed suicide attempt, a psychotic event or a phase that will blow over. On the contrary - often these efforts to injure his/her body may escalate and children may become addicted to the endorphins that temporarily relieve his/her emotional pain.

Finally, parents should especially be reminded that they must not involve their children in their own problems and thus place unnecessary burdens on the children. Children are soft and pliable and should be handled with love and care. ■



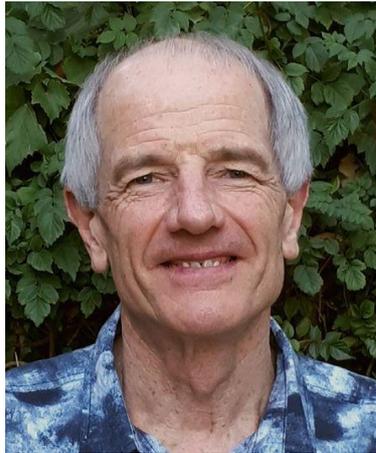
## *The stages of a love relationship - the spiral experience*

By Dr Francois Hanekom, a CPSC affiliate.

Have you ever witnessed two people “fall in love”? They are on cloud nine - ecstatic, energetic and enthusiastic. Then, a few years later, this couple “falls out of love”. They feel down in the dumps. They experience dis-connection, separation, isolation, aggression, depression, even desperation...

Why does this happen?

The designer of Imago Couples Therapy, dr Harville Hendrix, researched this phenomenon for more than 30 years. He observed that that a love relationship, as a dynamic entity, goes through six different phases.



### 1. ROMANTIC LOVE

During the Phase of Romantic Love, our brain does flood our body with “feeling-good” chemicals like endorphin, adrenaline, dopamine and oxytocin. These neuro chemicals do put us on a high. That means that when we do fall in love, we are actually like a druggie: We are on a “trip”! We are in a phase of infatuation and ecstasy.

### 2. THE POWER STRUGGLE

The euphoric effect of the neuro chemicals in my body eventually starts to fade. Gradually I start looking at my lover from a new perspective. I realise that certain behaviours of my partner are irritating me, which I then try to change. Of course, my partner resists these “make over” attempts. Then all hell breaks loose! Now we are in the Power Struggle. However, this power struggle we should see in a positive perspective. That means: Conflict is growth trying to happen.

### 3. RE-COMMITMENT

This is a decision of will, in spite of the hurt that we experienced during the Power Struggle. This re-commitment is not based on the instability of our emotions, but rather on the love that Jesus taught: *agape* love. It is a decision that we make to reach out to our partner in spite of hurt feelings. We *decide* to commit to the repair of our relationship.

### 4. DOING THE WORK

My partner and I commit to doing the work to guide our relationship from *despair* to *repair*. We have to *decide* to go for couples’ therapy and reinforce it by the constructive dialogue in our relationship.

### 5. AWAKENING

While doing the connecting dialogues with my partner, I develop a new awareness of the relational needs of my partner. This also creates excitement,

because I get to know my partner in a new way.

### 6. REAL LOVE

By investing in our relationship, our love deepens, improving our security. It also brings joy into our relationship.

### THE RELATIONSHIP SPIRAL

Living in a love relationship is dynamic and we are continuously growing, as Scripture witnesses:

“...we will grow to become in every respect the mature body of him who is the head, that is, Christ.” (Ephesians 4:15, NIV)

We do sometimes re-experience the power struggle. A relationship is like a spiral, repeating the stages of love and the experience of rupture, repair and reconnection. You enter through the doorway of romantic love, you hit the power struggle, and then you have to make the choice to re-commit.

*See the graphic depicting the relationship spiral on the next page.*

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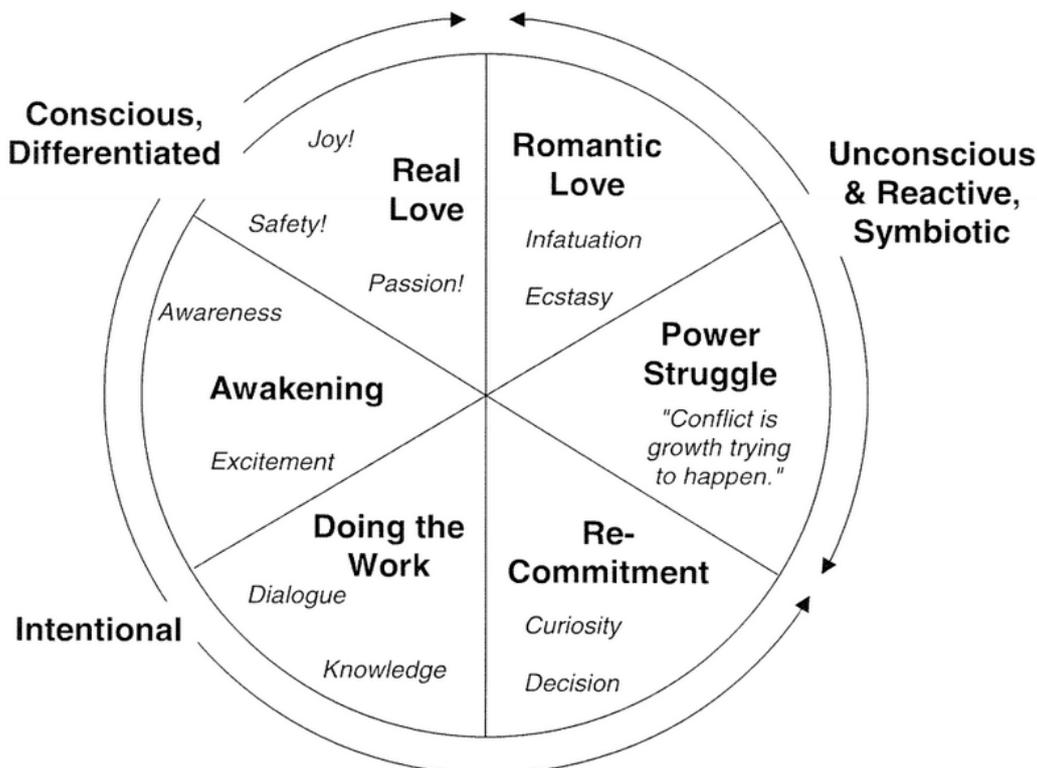
Dr Harville Hendricks: *Getting the Love You Want: A Guide for Couples*

Dr Harville Hendricks: *Keeping the love you find.*

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

His website is at [www.coupletherapy.co.za](http://www.coupletherapy.co.za) ■

## The relationship spiral



A relationship is like a spiral, repeating the stages of love and the experience of rupture, repair and connection. You enter through the doorway of romantic love, hit the power struggle, make the choice to re-commit, do the work, awaken to yourself and each other, and experience real love which throws you back into romantic love. However, each time around the rupture feels less catastrophic, the repair happens faster and the connection feels greater. Ultimately, the emotions connected with a power struggle become less toxic to the relationship as understanding, curiosity, and compassion grow.

## Boundaries (Part 13)

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

This article is the first dealing with the second set of instructions/ commandments/boundaries set forth by God in Exodus 20.

This set deals with how the people of God are to treat one another. People can only live meaningfully together if these instructions are observed on a daily basis as a constant disposition. It has to become a way of living.

There is sense in placing these instructions after the instructions about living in relationship with the one and only God: in the New Testament Jesus narrows the commandments down to two commandments first of all to love God with our whole being and secondly to love our neighbour as ourselves. He then



demonstrates this second commandment through His life and public ministry.

He makes it clear that He only does what He sees the Father doing! This presupposes a living, loving two-way communication relationship with His Father. His life and ministry clearly convey the message that only in as much as we honour God as God and love Him as our Father, can we love our neighbour steadfastly, transcending difficult times and tribulations.

Let us take note of the fact that none of these boundaries leave room for violence – in fact they are given in response to 400 years of violence against the people of God. Jesus' own life and death testifies to this. For instance, when Peter cut off the man's ear with his sword Jesus response was clear: this is not

God's way. Even though there were 80 legions of angels ready to intervene, it was not the way God chose.

When we contemplate the commandments in this second set we thus need to bear in mind what is in the heart of God as portrayed by Jesus' life and ministry. Against this backdrop, all of the commandments have to be integrated into our lives.

The first commandment – or boundary for the sake of this series of articles, is *the instruction to children to honour their parents*. The boundary contains a promise and a warning in the same sentence: "...that your days may be long in the land the Lord your God gives you" (Ex. 20:12; Amplified Version).

We need to observe again that these instructions were given to a people who have just come out of slavery. We thus have to understand the heart of this boundary instead of just interpreting the literal words. This instruction has indeed been one that through the ages have led to enormous conflicts in homes and numberless debates among parents and children, etc. It has even led to the abuse of children and even violence in families. As noted in the previous article, this instruction addresses parents in as much as it addresses children.

Let us first of all consider what responsibilities this instruction holds for parents.

The first question that comes to mind is what will honouring the parent look like if someone else has to observe the behaviour and attitudes of the children? Let us first consider the scenario of abusive parents who have never properly dealt with their own hurts and brokenness. If a violent father (please note that one gender is used for the sake of brevity – mothers are included) were to be asked what would honour him, would his answer be that his child should become like him? God forbid!

Although this is in so many instances the sad result! Once this has happened and the child lands in jail/loses his family/turns to substance abuse – would the abuser be satisfied and feel honoured? The experience is that the abusive parent then normally denies their contribution and places the blame squarely on the child's shoulders. Or would his answer be that his child should obey promptly and do as he instructs, because he is the parent and even worse: "The Bible says so"? Is such a parent aware of the

fact that this obedience could on the one hand create enormous rebellion or on the other hand prevent the child from developing his/her own value system or sense of own identity?

These children sometimes do not develop the ability to make their own decisions and take responsibility for those. Would the parent want the child to obey in this manner and still develop to his/her full potential because that result will honour the parent? Given the background regarding the neurobiological implications for emotional development (as given in the first articles), will the latter outcome even be possible without the child seeking help in later years?

What would the image of a father be that is created in a child treated in this way? What would the repercussions be for the image such a child has of Father God – given the development of relational circuits in the brain as explained in the first articles in the series?

What about parents who are not abusive but mean it well with their children and have an honest respect for the Bible and consider it to be the Word of God and as such desire the best for their children - but who do not have deeper insight into the underlying contextualized meaning portraying the Heart of God? These could become domineering parents who employ severe punishment as a tool to scare or force their children to obey them as representatives of God who have to apply the rules and regulations set forth by God in the Ten Commandments as they interpret them.

Bear in mind that God wanted His people to be free from slavery and become a people dedicated to the God whose lifestyle emphasises peace, respect for life – even that of animals and creation in general – and above all serving one another in love. By this way of life, He envisaged all the nations of the world turning to Him!

It could be argued that none of the above approaches would serve God's purpose with the instruction to honour parents! Would parents who love their children so much that they want to protect them and do not want them to "suffer as I have suffered" achieve better results? This is the question to be explored in the next article. ■

## The spirituality of ageing – towards informed pastoral care: Introductory thoughts

By W.M. van Rooyen, CPSC affiliate

*This is the first article in a four-part series on gerontology care, to be followed by the physical, mental and spiritual caring for the aged.*

One of the assurances I cherish most, is that our God is not only faithful and caring but abounds in emotions towards us. We have the privilege to share in these emotions, even if we choose not to be touched by these displayed emotions.

Old age is one of those emotive subjects that is momentarily considered and then 'swiped right' into the cloud of unknowing. The Biblical narratives on old age are varied but are mostly deeply emotional and filled with trepidation. We see this in Psalm 71:9:

"Do not cast me away when I am old;  
Do not forsake me when my strength is gone."

In ministry as a pastoral counsellor, I have been privileged to be continuously involved with gerontology wherever I was. It is my experience that for many, old age is filled with mostly sad stories.

Dennis was one of my parishioners that I called upon regularly in his well-equipped and comfortable old age suite in Grahamstown. He had been serving in the Anglican Church until he was deep in his 80s. He was touching a century when I started seeing him as a client. On the particular day that I visited him, Dennis hurriedly handed me the Cape Tabloid and there was the joyous story of a male in England that has turned 104 and was still actively involved working for a nursery. "Isn't this wonderful," I suggested, only to be met with a very stern face. "God has got it wrong if he thinks I am going to sit around till 104 years of age," Dennis made himself clear.

It was through this experience that I was brought to thinking deeper about old age – the time in our lives when we are seeking for meaning and connection.

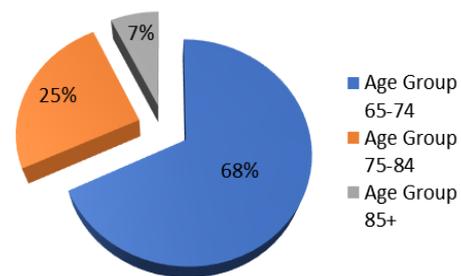
I was fortunate to meet Dorothy Linthicum in Grahamstown in 2013. Dorothy presented a four-week seminar – "The Spirituality of Aging" and I was privileged to attend. It was in these seminars that I have been "awakened" to the realities facing the aged, not only in South Africa, but throughout the world. For the purposes of this article, old age is the period 65 years and older.

Firstly, we need to be aware of the demographics of an ageing Africa and South Africa.

Africa is facing two very real pressing issues, namely:

- Africa is facing a "baby boom" resulting in our population growing from the current 16.72% (Worldometers) to reaching 40% of the total world population in 2050 (UNICEF, Generation 2030: Africa).
- As medical, spiritual, economic and social 'upliftment' interventions are implemented, the average life expectancy is going to increase.

**CURRENT SOUTH AFRICAN  
POPULATION 65+**



According to the Community Survey 2016 of Statistics South Africa, 5.3% of our population is above 65 years of age and 8.5% being above 60 years of age.

We differentiate between the two cut-off ages to ponder for a moment what the new retirement age would mean to our aged, given the current dependency on social grants and South Africa's high unemployment rate.

By 2030 there will be 1.4 billion older people worldwide and one in six people will be older than 60 (UN, 2015:1). They are the Dennises and Dawns of our lives. They have spiritual, mental and physical needs.

Come journey with me as we discover the pastoral needs of our ageing population if we want to afford effect to God's promise found in Isaiah 46:4:

"Even to your old age and grey hairs  
I am he, I am he who will sustain you.  
I have made you and I will carry you;  
I will sustain you and I will rescue you." ■

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## What is sexual abuse?

By FC Greeff

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

Many people live under the impression that children's worlds are contained and protected. Sex, the observing of sexual activities and information about sex are, however, things to which children are exposed daily.

When you look at normative sexual behaviour, it is important to consider the age of the child and what is "normal sexual behaviour" for that particular age.

When working with sexually abused boys, it is necessary to have a look at what is seen or understood under the term "sexual abuse". When a person uses tricks, power, threats, or violence to have sexual contact with another adult, it is called rape or sexual assault. When the victim is a child it is called child molesting. Incest is when a child is molested by a relative. (Hunter, 1990:3)

Sexual abuse is a sexual act and can be an "expression of power, compulsiveness, a desire for control, or an act of vengeance, which often comes masked as an act of love". (Hunter, 1990:3)

Any sexual act committed by an adult with a child could be sexual abuse. Normally no attempt is made to hide the fact that it is sexual in nature. (Hunter, 1990:5) The sexual abuse of boys is a crime, which is less often reported than the abuse of girls. Researchers speculate that it's since people view sexual activities with girls as more serious than sexual activities with boys.



Sexual abuse can be divided into different categories, which can be divided into different types of sexual abuse. Hunter (1990:5) divided sexual abuse into two categories:

- Overt sexual abuse can be described as apparent abuse which is openly sexual in nature.
- Covert abuse is a form of abuse which is more insidious and harder to identify, because the sexual nature of the actions is mostly disguised.

The different types or forms of sexual abuse are divided into two categories, namely non-contact abuse and contact abuse.

- Non-contact abuse includes voyeurism, exhibitionism, pornography, verbal abuse and coprolalia or scatologia, making fun of or ridiculing the child's sexual development, preferences, or organs. (Doyle, 1994:21-23; cf. Hunter, 1990: 9 - see Heitritter & Vought, 2006:34-35)
- Contact abuse could include: fondling, masturbation, frottage, simulated intercourse, penetration, oral sex; bondage, bestiality and fetishism, having the child touch the adult sexually, stripping to hit or spank, or getting sexual excitement out of hitting, engaging the child in prostitution, or witnessing others being sexually abused. (Doyle, 1994:23-28; cf. Hunter, 1990: 9) ■

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## Sexual abuse - working with a person that lost hope

Contributed by Leni Brand,  
CPSC associate

A description of recovery from abuse, from the book: *On the threshold of hope* by Diane Mandt Langberg.

### The Painful Truth of Sexual Abuse

Many people who has gathered the courage and were brave enough to share their stories with a therapist has contributed tremendously to counsellors to be able to assist them through the process of healing. These “untold” stories of abuse, the story that stole their hope, their missed opportunities to understand and feel love, because their body and soul died... that feeling that you have lost your soul, and that you have forgotten how to live, have provided valuable research to be able to help so many more people that has experienced and lived with the dark secret of abuse.

Dr Langberg’s book offers hope and healing to men and women who have been traumatized by sexual abuse. Her insights and the case studies from many survivors assure readers that they are not alone and that Christ, the Redeemer, can heal their deep wounds. Through stories, Scripture, questions and encouragement, Dr Langberg walks with survivors on the road to healing through Christ’s love and power.

Following is my article on the process of counselling and how to assist survivors of sexual abuse that can be applied to guide them through the process of healing, based on Dr Langberg’s book “On the threshold of Hope.”

### Understanding sexual abuse

#### What is sexual abuse?

Sexual abuse occurs whenever a person, being child or adult, is sexually exploited by an older or more powerful person for the satisfaction of the abuser’s needs.

The various forms of abuse are broad and includes:

- Verbal sexual abuse – can include sexual threats, sexual comments about that person, suggestive comments and inappropriate discussions.
- Visual sexual abuse – exposure to pornography, any sexually provocative scene, voyeurism.



- Physical sexual abuse – broader than intercourse; being forced, unforced or stimulated, this includes touching to sexually arouse.

#### How common is sexual abuse?

Research estimates suggest that by age eighteen, one in four women and one in six men will have experienced some form of sexual abuse. This is however not a true reflection, because it is such a sensitive subject and mostly kept secret. Not everyone has the opportunity or is brave enough to speak up. The majority of abusers of both male and female victims are male. And most perpetrators

are older than their victims, in some countries the age difference of five years are classified as sexual abuse. The age of the perpetrators does not determine whether the victim is harmed or not – any unwelcome sexual experience can do damage and are seen as abuse.

#### How does sexual abuse affect people?

The severity of a person’s reaction to sexual abuse depends on many factors. Each person is different. Research indicates that certain situations of abuse can cause greater damage than others. Abuse that occurred more frequently and is of longer duration is potentially more harmful. The closer the related abuser is to the victim and the wider the age difference, the greater the damage.

#### Definition of terms

**Triggers** – a trigger is anything that reminds you of the abuse. Smells are often triggering, the smell of certain cologne, sweat, semen can trigger vivid memories. However, triggers can be anything you see, hear or touch or even locations, in fact it can be anything that causes you to remember the abuse.

**Flashbacks** – Flashbacks can occur as the result of a trigger. A flashback is a kind of memory that is so powerful that it feels as if the present has faded away and you are back in the time and place of the abuse. It can be terrifying and disorienting. Flashbacks can also occur during therapy.

**Nightmares** – Many survivors of abuse have repeated nightmares. Some even avoid going to sleep. Like flashbacks, nightmares seem to decrease, when they finally are free to talk about the past, facing the past,

and having the courage to put it into words, seem to banish their hold on the survivor.

**Dissociation** – Dissociation is simply a mental and emotional way of removing oneself from the hurtful and dangerous present in various ways: You can dissociate so that you don't feel the physical sensation in your body. You can dissociate from emotions, so you don't have to feel. Or you can disconnect from reality. Most survivors use all their coping mechanisms available. Although it may have helped the victim survive over time, this can become destructive for them later in their life.

### What is trauma

"Our brains are wired for connection, but trauma re-wires them for protection. That is why healthy relationships are difficult for wounded people."  
- Ryan North

The word trauma comes from the Greek word *wound*. Many men and women who have been sexually abused suffer from Post-Traumatic Stress Disorder (PTSD). People that suffer from PTSD have had an exposure to a traumatic event that involved actual abuse or who has received threats of death or injury, during which they experience panic, horror and helplessness.

The wounds inflicted by sexual abuse are not surface wounds. They cut deep – they threaten to destroy your sense of safety, your faith and your sense of self.

### Healthy versus unhealthy families

Healthy families respect a child's individuality and development and have a concern for the child's welfare. They set reasonable, age appropriate rules and expectations within which the child is taught to operate. In other words, they nurture and protect without intrusion or suffocating the child's development.

An unhealthy family shows little respect or empathy for the growing child. The child's individuality is squashed and not respected. Rules and expectations are unreasonable and unrelated to the child's stage of development. The family is characterized by criticism and rejection. The family can be either overprotective and intrusive or neglectful and abusive.

Some characteristics of abusive families are families in which abuse occurs, often:

- have multiple problems;
- are rigid in their relational patterns;
- are confused about individuals' roles; and
- send destructive messages such as: "don't think" or "don't talk".

The gap between appearances and reality exists, not only because others didn't know or want to know what was happening to them, but also because the patients practiced *pretense*.

Human beings are easily seduced by appearances. Families look happy, so we *assume* that they are. It is then a surprise when we hear of sexual abuse or battering in a specific family.

### Telling their story

Abuse damages a person's spiritual beliefs, it shakes their core beliefs about God, it steals their ability to hope. They want to share their inner rage and fears. They want to feel and live with hope again. Researchers refer to a "disorder of hope".

Hope is the confidence that what a person desire is truly possible. Being abused tinges hope with a feeling of fear and is therefore avoided.

As God has given them the qualities to help endure this abuse, God will now show them the light in the darkness. God will give them hope and heal their lives.

### How should a counselee care for themselves during therapy?

"You will feel worse before you begin to feel better on your journey" – Diane Mandt Langberg

Dealing with the past can be overwhelming, especially if you have nurtured it for a long time. To confront the reality can be devastating and facing the monsters in the closet can be very scary.

Diane Mandt Langeberg writes in her book that it is important for the client to know how to take care of themselves during the therapy process. The best way to deal with abuse is in the context of a safe relationship. Follow a holistic approach, take care of yourself, have a healthy diet, exercise and use healthy coping mechanisms. The counsellor should pay close attention and not allow them to fall back into destructive coping mechanisms.

### A word to remember during this process

The word *survivor* should be written on the first page of their journal. It stems from the Latin *supervivere* – to live above or beyond.

We don't know the answer to this question "Why does God allow suffering?". We do know as Christians that as a survivor, you can be healed from all the traumas of the past. That you can move on, to have a productive and happy life, and to allow God to recycle your pain to make you stronger and wiser, despite the trauma that you have endured in the past. Healing is

available from God that understands suffering, pain and hopelessness.

### **Break the silence**

The survivor's voice has been crushed by the person(s) who have hurt them. The fear of rejection from the community and family is overwhelming. Sometimes this fear makes them weak and the denial of others has silenced them.

We are not created to live in silence, we are created in the image of God, using His voice. We should give the survivor a voice in our counselling sessions, the voice of truth. God is the God of truth and light. Lies are exposed when we bring the truth to the light.

It is important for them to write their thoughts down, putting their story on paper. Journal therapy helps during counselling as they struggle with their feelings and thoughts throughout the healing process.

### **What happens after a survivor tells their story?**

The experience of speaking out loud for the first-time or writing the story in a journal will generate all kinds of thoughts and fears. The past may suddenly seem like a monster, overwhelming fear will overcome them. They need to write down their responses, as they might try to push it back into the dark closet.

God wants them to share their story, in Ephesians 5:11 we read "And have no fellowship with the unfruitful works of darkness, but rather expose them." Another promise in God's word can be found in Isaiah 53:4: "Surely he has borne our grief and carried our sorrows; yet we esteemed him stricken, smitten of God, and afflicted."

### **The battle with the darkness**

- Fighting against the enemy of our souls is a daily battle, in the Bible it is written in Ephesians 6:12: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."
- This battle is about truth. This is important because the core of God is truth. Anything that is not true is not from God.
- Their trauma taught them lessons, yet some of those lessons are filled with lies, as the darkness feeds us these misconceptions of ourselves. It is therefore vital that they face these lies, work through them, lay them down in the presence of God and let God heal them.
- The battle is fierce. It is not only about facing feelings and acknowledge the destructive coping mechanisms used to survive. They need to accept

God's forgiveness and live in the redemption of His almighty grace.

### **Abuse damages people's emotions**

When a person has a secret related to sexual abuse, it can develop in the later years through symptoms of anxiety and depression. They may also experience feelings of fear, shame, worthlessness, anger, hurt and confusion. Their wounds are deep and genuine, coming from the inner core of their souls, it's a silent outcry for freedom, releasing their pain that is lurking in the back.

#### **Fear**

When a person is abused, whether sexually, physically or emotionally, they suffer from trauma. They feel helpless. They feel that they can't escape, can't fight back. The core response to helplessness is fear. When they have been traumatized, fear becomes a way of life. The "danger and terror" they suffered has driven them to protect themselves, on all levels. Trauma is the cause of the loss of the ability to feel and understand without fear.

When the feeling of fear becomes intolerable, relief from this overwhelming feeling becomes a necessity. Some find relief in alcohol or narcotics or unhealthy behaviour, for example compulsive behaviours such as cleaning or even having sex. Some can disconnect (dissociate) them from anything, especially feelings.

Emotions are part of our complexity as human beings. Emotions are given by God. They can change suddenly, and seemingly without cause. The interesting fact about emotions, is that they always need to balance each other out. You cannot feel joy without grief, and you cannot feel love without facing your fears.

#### **Guilt**

Some survivors of abuse convinced themselves that they were responsible and the cause of the abuse and may be plagued by a sense of guilt.

Guilt is a complicated emotion, especially if the abuse came from your primary caregiver. There is truth in God's Word about guilt. Any guilt that is not based on the Word of God is false. Satan is whispering these lies to you.

We are not guilty of other people's sins; we are only responsible for our own sins. No matter what our history has been or how much others have sinned against us, we must all stand before God for our actions and reactions.

There is healing for both false and true guilt. God transforms our minds by his truth. He corrects our

distorted way of thinking. If we have committed sin, Jesus has paid the price for you, on the cross. Nothing is too big or too awful for the cross, there is no sin that the blood of Jesus cannot cover.

Accept the grace of the Almighty and believe in the promises in Scripture that confirms your salvation through Christ.

### Anger

Anger can be a positive force; it helps you to fight back; but anger can also terrify you and lead you to places you don't really want to be. Anger is a normal response to abuse. However, if anger is not dealt with in a proper way, it will manifest in unhealthy and destructive behaviour. Repressed anger, feelings of hopelessness and of powerlessness just pulls them further into an endless depressive cycle.

It is common for survivors of sexual abuse to experience chronic depression. Feelings of sadness, rejection and hopelessness is part of their life. They are more prone to have a negative outlook on life. Their mindset is a turmoil of great pain, hidden away behind a wall they have built over time.

### Grief

Survivors may have worked hard to pretend nothing has happened in their past. They fear the emotion of grief and experience grief in different ways. To face the past is to face your losses.

To face your grief is to pass through the valley of the shadow of death. You can't do it alone. Don't be afraid, for God is with you. In His Word He promises "God has come to comfort all who mourn and to provide for those who grieve" (Isaiah 61:2-3).

### Abuse damages thinking patterns

Your way of thinking has either been shaped throughout your childhood through lies and deceit or it has been turned upside down by a sudden intrusion of abuse and violence. But the goal here is to know the lies from the truth. One of the major tasks in healing

damaged thinking patterns and the results of abuse, is to identify the lies and replacing them with the truth. The sad part is if you don't filter out the lies, you end up living out these lies, and they prevent you from knowing your true self.

Jesus said to us, the truth will set you free (John 8:32). Knowing Jesus gives us freedom, you will see this truth if you seek Him. He will expose all the lies and will free you from all its destructive ways.

### The areas affected by abuse

#### Doublethink

"Doublethink means the power of holding two contradicting beliefs in one's mind simultaneously and accepting both of them." – George Orwell

For example, you may think that you have no hope of try to escape your reality, while simultaneously believing that it will be better tomorrow. The mind splits so that both realities are seemingly true.

#### Memory

This is a controversial topic. But here are some guiding principles to process memories:

- No set of symptoms automatically indicate a history of abuse – symptoms indicate damage. To determine the extent of damage that has occurred, you need to study the counselee carefully and meticulously.
- Memories can be suppressed, so dig deep and proceed with care in safe manageable steps.
- According to research, traumatic events appear to be stored in the memory in vivid detail and create lasting visual images. Use old photos, drawings, etc. as these can help bring out feelings and memories and encourage the counselee to talk about their dreams and fears.
- Memories are not always accurate. While memories are important, they are not all that important, *the truth is more important.*



## A step by step therapy model for abuse

1. Journal therapy will be used throughout the sessions. This should be in daytime hours.
  2. *The patient must have a voice, a voice to the truth.* This is where prayer therapy is most valuable "When the righteous cry for help, the LORD hears and delivers them out of all their troubles. The LORD is near to the broken-hearted and saves the crushed in spirit," (Psalm 34.17-18)
  3. Triggers, flashbacks and nightmares will be discussed with the counselee, facing the memories one by one and having courage to put them into words and break their hold on the patient.
  4. Study the client carefully, as the memory is not always accurate and symptoms indicate damage. Keep to the facts.
  5. Symptoms of dissociation will be monitored. Evaluate the damage of the abuse, whether physical, emotional or spiritual damage.
  6. The trauma will be looked at with time. Emotional wounds will be explored within safe manageable steps.
  7. Discuss healthy versus unhealthy family dynamics, especially exploring the family structure.
  8. How has the abuse damaged the counselee, changed them and what can they learn from this trauma. Use positive re-enforcement.
  9. Dealing with the shame and betrayal. Shame is a deeper feeling than guilt. The feelings of shame drive the low-self-esteem. The fact that the counselee can't trust anyone or open up to a healthy relationship in any way, fuels this further, and they get stuck in the sense of deep shame for a long time.
  10. The counselee must reconnect with his/her body - they need to understand their body signals. Healthy life choices must be adapted again. Signs of addictions or self-harming must be noted. They have come to despise their own bodies. They carry a sense of guilt inside them. They can't accept themselves; they feel rejected by the world. They must learn to love and accept their body again. Use prayer therapy.
  11. Bible therapy John 8:44 and 2 Corinthians 4:2. The counselee must start to filter the lies of Satan, dealing with the fear. First, they need to put the fear, in words, such as journaling therapy.
  12. Dealing with the damaged emotions, including fear, anger and guilt. Learn what to do with the anger. Watch for signs of depression. Is destructive behaviour present? Name and deal with the feelings. Ask God for guidance (Ps 139:23-24).
- Working on the grief of the abuse. Letting go of the past.
13. Damaged thinking. Re-wiring of thoughts. Identify some of the thinking patterns, and the lies that goes hand in hand. Journal therapy: write down the lies what you believed about yourself, your relationships, about God.
  14. Finding yourself. The real journey for the counselee, to re-connect with the inner self. Building self-esteem is important because; a good view of oneself as a person is vital to a normal life, it affects every area of your life, your real happiness comes from within, however everyone that has encounter sexual abuse, struggles with low self-esteem. They believe they are ugly, worthless and will never amount to anything.
  15. Bible therapy: John 8: 12
  16. Prayer therapy: Forgiveness, and writing a letter is also helpful.
  17. Building trust in relationships. Abuse occurs in the context of relationships, that is why abuse have a profound impact on how they think about and function in relationships. Abuse affects their relationships in the area of trust, boundaries and control.
  18. Setting of boundaries. Building healthy relationships with other people. They must learn to understand the meaning of love; a survivor of abuse has never known the concept of genuine love. No matter how much their partner tires to show genuine caring, a survivor will always hold back.
  19. Reconciling with God (focus on the characteristics of God). Building a relationship with God, based on hope and healing. We can't understand everything. We don't need to understand God's unconditional love for us, we just need to accept and trust in Him. Learn through Bible therapy God's character. (1 John 4:8, Psalm 33:5, Lam 3:22, Heb 13:5)

*We are called by our precious name,  
we matter, and we are loved.*

*"For I, the LORD your God, hold your right hand;  
it is I who say to you, "Fear not, I am the one who  
helps you." Isaiah 41:13*

## Invictus

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

“But in all these things we overwhelmingly conquer through Him who loved us” (NASB: Lockman) Romans 8:37.

By Mrs R.A. D’Angelo (Bailey)

Abstract:

“The Word of God teaches, without reservation or apology, that the sacrifice of Jesus was for our sins and that he died in our place”; stated by Kevin G. Harney. Society face many challenges which might lead to the unconscious feeling of being conquered. One such challenge is that of an unmotivated child.

Keywords: conquer, invictus, faith, hope, and psychological absence, and motivation, intrinsic, extrinsic, unconquered and self-reflection.

### Introduction

“I have heard the inner cry, which calls out ‘give up’... The cry, unbearably enhances with every breath inhaled  
A mind filled with psychological absences.

stOp

Breath  
Ease  
Defence  
Innocence  
Emmerge  
Notice  
Trust

At last relief ...

Please My child do not give up, be ‘obedient’ to Me, for I can turn absences in greatness through trust in Me, with never failing faith.

My child

My child

Entrust yourself in me, for I will never falter

You are unconquered

You are Mine

For I give you Life... now... breathe!

-R.A.Bailey-

In the midst of all earthly things one finds oneself as a wellness counsellor whose passion is ‘Life’, at risk, of not being able to assist in guiding a young child on his path of greatness that is already written in his



life-book by God. A young client that literally could be metaphorically compared to the phrase ‘the living dead’. A young child so bewildered and unmotivated, tremendously lost.

That sets out the sirens to an inner deeper cry of helplessness. Being trained in so many modes of therapies and have tried so many. The ultimate mode – most powerful of all ‘Prayer’ is all that might conquer and successfully

end the battle of the ‘unmotivated child’. A real battle... how to light a candle and set alight a light of life in someone unwilling, bluntly refusing and emotional empty, to except any form of greatness.

As someone who takes pride in the true passion and intrinsic value for others; the unmotivated child, generated many questions. One such question is: ‘why doesn’t such a young child want to receive any life-line – kindness, self-motivation, praise, encouragement, positive attention or faith?’

### CASE STUDY:

Client A is the younger of two children. Living with his mother, stepfather and sister. His biological father abused the mother. It is not sure whether the children also got abused. Financially the parents struggle. However, he tries to provide in the best way. The young boy’s mother used to complete the homework for the child since he would not even try to complete his homework. Client A repeated many of his primary phase school years (three years in phase one then promoted). The following was also stated: wants everyone to do the work for him, lacks the necessary discipline to follow instructions, slower learner - working speed, reading difficulties, talkative, bullied at previous school, kept behind in a grade – did not do good, laziness, spelling difficulty, writing difficulty, lack of motivation, lack of self-discipline, struggled to cope in a bigger group and daydreaming. Furthermore, he seems:

- Playful, disruptive
- Not coping with grade 2 level work.
- Cannot complete work on time.
- Sits and do nothing through the whole period.
- “He has not met the requirements for passing but due to him having already repeated once in the phase, he was progressed by the department.”
- Plays with his own private parts.

- Requires constant one on one support and individual attention.
- “Handwriting is poor even with strengthening the muscles and practicing holding of the pencil”.
- Not able to make coherent sentences or write a good paragraph.
- Finds difficulty in reading.
- Does not apply himself within Mathematics.
- “Very difficult to get him to cooperate when it comes to Afrikaans and Life Skills”.
- Copying from the board is a difficulty.
- Write the date and heading only during the whole period.
- He only does one page the whole day, looking behind him, laughing at himself and tries to get everybody’s attention.
- He goes to toilet approximately 10 to 25 times a day, while he is in class, sometimes he just goes to toilet, he does not do anything and just stares around him...
- He messes the toilet and giving someone else the blame.
- If he cannot go to the toilet he starts blowing his nose until it bleeds so we can then send him to the toilet to clean his nose.
- Keep on sharpening his pencils the whole day. He also pages through his book the whole day so that we must pay attention and say something to him regarding what he is doing.
- He is looking around him the whole day does not do the work that is given and explained to him, and then maybe do a word or two. He does not even try to remember or pay attention to the work that is explained to him.
- Keep on scratching with his pencil under his nails.
- Sometimes he scratches on his hands with his pencil, and then asked to go and wash his hands. But when he came back his hands are still dirty.
- He is getting one on one help like all the other students, nobody is neglected, but he wants you to give him the answer.
- He will only do the work he wants to do some days, and leaves his homework book on his desk.
- He is eating like a dog, he puts his bread on his desk and then takes it with his mouth like a dog, and he also tries to eat his foil that his bread has been wrapped in.
- When it is break then he changes into another person than the one in class.

- If one talks to him he grins at you and gives you that ugly dark look, and then he laughs in your face.
- He is sitting some days for the whole day smelling is books, pencils and eraser, without noticing anybody around him.
- He wants to cut his hands and clothes with the scissors.
- We had to watch him constantly every day, for what he is trying to do next.

There are so many factors that might lead to the observed unmotivated and defeated ‘no care’ behaviours and attitudes, here are only a few:

1. Emotional immature
2. Parental disharmony or conflict
3. Parental indifference
4. Low self-esteem
5. Mental or neurological difficulties
6. Learning difficulties
7. Syndrome
8. Personality disorders
9. Inability to adjust
10. Deep-seated unresolved feelings
11. Resentment
12. Neglect or abuse
13. Excessive fear or anxiety
14. Genetic factors
15. Lack of discipline or respect

Matthew 28:20: “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” In taking the case study inconsideration of the ‘unmotivated child’: This child needed more guidance; thus, therapy was not in this case the first step.

STEP 1 The child was referred, for a medical evaluation. Why? Gain understanding if their might be something physically wrong: visiting the bathroom approximately fifteen times a day. He might be underfed, since they struggle financially.

STEP 2 Results came back clear. Thus, one needed to look at the root cause of this. The child’s mother and stepfather struggle financially, so the longer journey needed to be taken. Make an appointment, at Baragwanath Hospital.

STEP 3 A letter was provided to the parent for further referral to a Paediatric Neurologist and Paediatric Psychiatrist. The cause of the difficulties might be unresolved deep-seated feelings and a neurological

difficulty; which is still in the process to be further assessed.

STEP 4 Therapy will only help this 'unmotivated child' when the extent of the neurological difficulties is identified.

STEP 5 Child can now be assisted on the basis of the Paediatric Neurologist and Paediatric Psychiatrist report be guided by myself as the Pastoral Counsellor or Wellness Mentor. Understanding the nature and distinctness off the child's situation as seen within the mentioned case study; to be able to start on a discourse, as well as choose the correct therapeutic method that will do no harm to the child, but benefit his holistic healing process. Everything is not always clear cut. That which might benefit another type of 'unmotivated child' scenario, might not benefit all. There is not one therapeutic step and method to benefit all – 'no one shoe fits all'. One also needs to gain insight in the nature of the cultural and religious connectivity of the family, since this will also have an impact on once approach as a Mentor.

The journey is to understand what is meant by the 'unmotivated child' in order to derive at God's goal for this unique boy: to be able to reach 'invictus'; thus to life and become the living through motivation and knowing that 'For He so Loved the world'- John 3:16, that He will not let his child go astray.

### 1. Unmotivated child

The prefix 'un-', means not. Within the word unmotivated it denotes not being driven, inspired or willing to receive guidance. R. Woods (2016) mentions two types of motivations: intrinsic and extrinsic. Intrinsic motivation according to R. Woods (2016) is defined as internal factors that might give rise to fuelling ones goals in life, to gain inner happiness such as acknowledging being worthy as an individual. Extrinsic according to R. Woods (2016) is seen as outside goal driven aspects... such as being popular, wearing the best branded clothes, outer appearance etcetera. Extrinsic motivation might get stimulated by negative attention or positive attention to gain the acceptance the 'unmotivated child', might seek. As a counsellor being daily faced with such an unmotivated child; it triggered the question: 'why doesn't any lifeline – kindness, self-motivation, praise, positive attention or faith, want to be received?' The image below from Georgia's School Superintendent "Educating Georgia's Future" gadoe.org, started a journey of understanding the unmotivated child- 'conquered'. There might be a lack of no real intrinsic 'self' values instilled as a young child. Furthermore, the following psychological absences as depicted by T. Humphreys

(2002) might need to be understood, in order to gain some knowledge into the deeper meaning of motivation: conflictual home environment, parent's own level and attitude towards educational attainment, push from family to get work, lack of role models, student's poor self-esteem, problems within the student (hunger, drug-taking, fatigue), and humiliating aspect within self of having fallen so far behind other students.

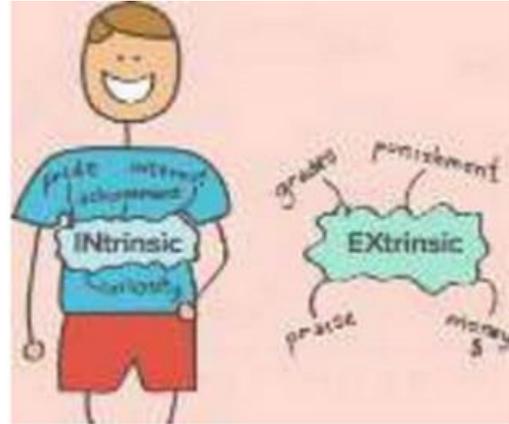


Image from Georgia's School Superintendent "Educating Georgia's Future" gadoe.org

It seems as though the unmotivated child is in a daily inner battle within themselves and thus no attention towards academic learning takes place. Since, such a child according to T. Humphreys (2002), is more occupied in their minds with the following: worries about health of a parent or family member, hunger, fatigue, preoccupied with abuse experiences, how to get attention of peers, how to get noticed by a teacher or caretaker, dislike and insecurities within the self, worries about physical appearance, planning how to get or make some money, jealousy, occupied with own interests, daydreaming, lying and planning swindles.

F. Koca (2016) states that "infants and young children appear to be mobilized by curiosity and driven by an intense need to explore, interact with, and discover their environment..."

Motivation to learn refers to a competence acquired through general experience that is predominantly stimulated through modelling, communication of expectations, and direct instruction or socialization by significant others (Brophy, 1987)." Since, there is already curiosity and exploring, from infancy state; the role of the parent becomes pertinent- in instilling a balanced intrinsic and extrinsic motivation. Each child wants to gain a feeling of 'invictus'.

## 2. Parent's valuable role

According to T. Humphreys (2002) a parent's self-knowledge is the key to unlock the greatest gift of instilling motivation in their children; to lead them to the experience of 'Invictus'- the feeling of being unconquered. T. Humphreys (2002) states that both children and parents need the following in a sort of homeostasis: unconditional love, acceptance, physical holding, nurturance, praise of effort, affirmation of uniqueness, listening, time, challenge, positive talk, kindness, support, humour, positive firmness, advice on request, compassion, belief in, emotional responsiveness, emotional expression, encouragement, fairness, and apology when wrong. However, this created intrigue... what if one provides, as a counselor, parent or guardian most of these, to the unmotivated child and still there is no interest? B. J. Miller-McLemore provides one answer to the intrigue: '...a parent knows how to increase a child's self-esteem but struggles to discuss such spiritual matters as prayer or human fallibility, a child may not have a way to talk about the desire for God or anguish over harm done.'

It is stated that more than a psychological approach is needed, to assist the unmotivated child, the instilling of prayer and the desire to get to know God is needed for healing to start; so that the intrinsic motivation can be unlocked within the self of the child.

## 3. Invictus

The poet William Ernest Henley, also went through many a tribulation. According to the Mensa for Kids (2017) W.E. Henley was diagnosed with tubercular arthritis that necessitated the amputation of one of his legs just below the knee; however, this never set him back.

W.E. Henley wrote many classical poems, but 'Invictus' according to Mensa for Kids (2017) received more positive publicity with the introduction of the Invictus Games, an international sporting event for wounded, injured, and sick service personnel. An unmotivated child seems to find difficulty in self-reflection thus such a student might not have the capability to decide how to behave obediently and responsibly, but this is no excuse for rude remarks and non-disciplined behaviour depicted by an unmotivated child. M. Scott (1992) refers to the following phrase by (Heyns, 1982:364): 'self-reflection in the light of the Word of God leads to self-knowledge, self-control and intrinsic motivation as it enables the student to interpret how much effort is to be expended to optimise performance and how failure is to be viewed'. Directing a young student to achieve

academically or to develop the proper attitudes and motives is not an easy task. Even if the student does not understand that they hold the inner key of self-motivation, as well as need to repeat, review and reinforce on a daily basis.

"And this I pray, that your love may abound still more and more in knowledge and all discernment, that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God" – Philippians 1:9-11. There is hope and Invictus is possible... one can become the 'unconquered one', if we follow the following message from God's scripture as taken from James 1:5: "If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you." God never sees one as the 'fault', but as His children of many possibilities and dreams. If only we would be honest in our attitudes with ourselves.

## 4. Conclusion

M. Scott (1992) exclaims that in order for an unmotivated child to experience 'invictus', is to acknowledge the following: 'God created man as his representative and ordered him to discover, develop and rule the earth. In the educational context God's call can be interpreted, inter alia, as an order to the student to learn. To enable the student to respond actively to his call, God equipped him with the necessary cognitive, affective and conative abilities.' We can as a wellness counsellor, as well as child of God, only assist in the best way possible to create one of the most beautiful flowers' ... Daylily (Hemerocallis 'Invictus') - real 'life' to be lived as unconquered. Just as the 'invictus' Daylily, needs full sun to partial shade and blooms during midseason to late, so is the correct guidance by parents needed to instil good values to unlock the necessary intrinsic motivation within a child into later on his / her journey to be steered towards the extrinsic motivations; which might lead to self-reflection. W.E. Henley (2012) uses the following phrase in his poem 'Invictus' – "I thank whatever gods may be for my unconquerable soul" ... there are many people doubting, giving up on life, but one's soul remains as the most intrinsic of all. In the mist of feeling worthless God will never give up on His children. Complementary, Lamentations 3:22-23 states: "The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness."

Moreover, according to R. Lavoie (2002), "each person has his or her own unique pattern of motivators. As teachers and parents, we must identify each

child's individual motivation profile and utilize this knowledge at home and in the classroom. Lee Canter has identified the eight motivators that impact upon the performance of students. They include:

- Status - the need to be important
- Inquisitiveness - the need to gain knowledge
- Affiliation - the need to associate
- Power - the need for authority
- Aggression - the need to assert
- Autonomy - the need for independence
- Achievement - the need for recognition
- Gregariousness - the need to belong”

This is the end goal not to let anyone feel that they are looked down upon and never feel worthless irrespective of the difficulty experienced. “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity” – 1 Timothy 4:12-14.

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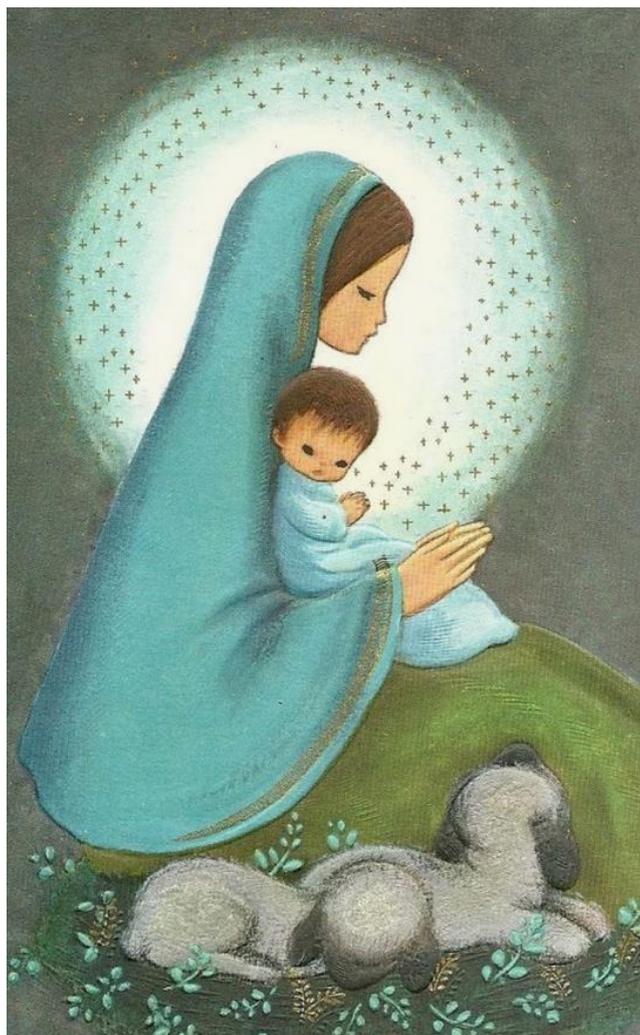
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## Notes from the CPSC office

Dear CPSC affiliate

It feels like only a few months ago that I wished you a blessed Christmas and New Year and here we are at that point again!

This was a very positive year for CPSC as pastoral counselling council, as we had another growth spurt like a 9-month-old baby! I have registered 126 new 2019 CPSC affiliates until 19 November 2019 with 5 more still pending and many more interested in joining next year. We have also welcomed back a number of old SAAP members who had previously resigned from SAAP but have now returned and joined CPSC.

We have experienced a steady increase in the number of people visiting the CPSC website at <http://www.cpsc.org.za>. In 2018 2,405 people visited the website in 8 months' time from May to December, an average of 300 per month. In 2019 the total was 6,040 for the 10 months until end October; the average is now 604 visits per month. October 2019 is the best month to date, with 845 hits in one month!

On 1 October, we issued the notices for the annual renewal of the 2020 CPSC subscription, due on 31 December. More than 42% of the CPSC affiliates already took this early opportunity to renew their affiliation and start 2020 with a new certificate already issued. I am in the office until 27 November 2019 and my undertaking is still that I will allocate every payment reflecting in the bank until I go on leave.

There was unfortunately a slight problem with the automatic issuing of the certificates and many



people did not receive their certificates via this automated process.

Please let me know if you have made the payment, but have not received the certificate within 24 to 48 hours after payment. I will then download the certificate from the central system and forward it to you.

Some processes ran smoother than the previous year and others brought new challenges. We are still in the process of streamlining all our systems and processes and I would like to thank you for your patience as well as your feedback on new ideas.

I think I mirror the general feeling that 2019 was not the easiest year, not a year that most of us would want to relive or would choose as the best year ever. Fortunately, I have experienced many small mercies daily in my work... a kind word out of the blue, a special caring email, a comforting message, an unexpected compliment or an uplifting phone call.

A sincere and heartfelt thank you for each and every CPSC affiliate who lived the love of Jesus Christ in their contact with me. I am in this position for you and in the end, I am the one benefiting as you are enriching my life.

May you have a richly blessed Christmas with the love of Jesus Christ visible to and through you every day and may the blessing of our Lord be upon you!

Warmest Christmas wishes

Anita ■

CPSC CONTACT DETAILS			
<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 Branch: Woodlands Account no: 1020501553 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>