



CPSC Notes

COUNCIL FOR PASTORAL AND SPIRITUAL COUNSELLORS

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Pastoral care on the rise

Dear fellow Pastoral Caregivers!

We are looking back on a very successful year and had a very positive half-term visit from SAQA. We have a constant trickle of new members (welcome to you all) and are busy to align all the mainstream churches with the different councils in ACRP. We are also busy to streamline the leadership and make it more operational. The detail will be presented at our conference on 25 July 2020.

As usual, we are grateful for our administrative personnel – especially Anita, who worked around the clock getting all the information in place for the SAQA visit. CPSC is still the main functional council in ACRP, but Anita is constantly assisting our other administrators, Andrea and Riana, to get them on par.

Thanks also to all our executive members sacrificing so much of their time voluntarily to steer this ship. We are also busy to get all the systems in place so that our operations will run smoothly – read more about that in Notes from the Office on page 13.

We are constantly trying to better understand and describe pastoral care as a vocation – it seems that there are as many viewpoints of it as there are pastoral caregivers working in the field.

I thought to share an older document with you, further exploring this topic.

Pastoral care as a vocation

CHRISTIAN PASTOR (lit., “shepherd”). Paul’s pastoral epistles contain the sum and substance of NT teaching on this subject. He laid down three functions: (1) The ministration in divine service includes the ordering of worship, administering the sacraments, and preaching the Word. Here the pastor is appropriately termed minister. (2) The responsibility of the pastoral care springs out of no. 1. The feeding of the flock is the instruction of its members, but it is also the vigilant distributive attention to all its interests in the



whole economy of life. The shepherds must imitate the chief shepherd, who “calls his own sheep by name.” (3) This pastoral relation passes naturally into what we have scriptural authority for calling the spiritual government of the church. Its ministers are called rulers (Gk. *hēgoumenoi*) or presidents (Gk. *proestōtes*), and all its members are bidden to obey them that have the rule. The design of the Lord’s gift of pastors and teachers, as supplementary to that of apostles and evangelists, is “the equipping of the

saints for the work of service, to the building up of the body of Christ” (Eph. 4:12). Pastors are to be watchful (Heb. 13:17; 2 Tim. 4:5), gentle and affectionate (1 Thess. 2:7–8), and should exhort, warn, and comfort (2:11; 1 Cor. 4:14–15).

Early Christian homilies were written in Greek, preached mostly in urban areas, and influenced by a preacher-specific context. Olivar argues that the main focus of a homily was “the proclamation of the mystery of God revealed in Christ Jesus”. Homilies also addressed the practical outworking of the Christian life, basic morality, repentance, faith, Jesus’ identity, the Holy Spirit and Christian holiness, doctrine, and the lives of the saints.

Homilies were a vibrant part of the early church service and a crucial part of the church’s pastoral care. They explained a scriptural text’s significance and emphasized its practical application in Christian life. Homilies were generally delivered orally, though occasionally speakers memorized a written homily that they would preach during liturgical services. In many cases, stenographers recorded the homily as it was preached.

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

My child is dead – a sentence or salvation?

By Dr. Kobus Erasmus, CPSC affiliate.

Only a parent who has experienced the death of a child will know. The Father knows that it is so. Only a parent in mourning knows the pain of a sword through the soul (Luk 2:35). It leads to empathy with Mary at the crucifixion. Her eyes stare into the broken eyes of her son. "If only I could die in your place" (2 Sam. 18:33), but Jesus had to die so that we can live (Rev 1:18). Jesus has gone before us and has prepared a place for us in heaven (Joh 14:2).

My child is dead. Flesh of my flesh lies lifeless. A part of my flesh has transcended into the grave. It is a terrible sentence I decide and yes, it is so. It is hard. My heart aches to my core. I cannot believe that it is true. How is it possible? The way in which my child died plays over and over in my thoughts. Is it really true? Has it really happened?

It is so final. I still wanted to say a last word, demonstrate a last act of love. But time has run out. The last minute and second has expired. The moment of truth has arrived. A life has come to an end as an eternal intervention has taken place. A life has been taken.

My emotions ride see-saw. It is as if time has come to a standstill. Where is my child? Perhaps just exchange one more thought, remind my child of something, perhaps we'll just talk or spend a moment of silence. Just to be together.

My emotions are like a yo-yo: it goes up and down. Sometimes anger, sometimes frustration, sometimes emotionless. Have I died myself? I pray: Why Lord? I hear God answer, but I am deaf. Well meant, but empty words are spoken to me: "Time heals all wounds", "the prettiest flowers are picked first". Who knows my grief and tears? I cry without tears. It's awful – there are no more tears, just my heart which jerks in my chest. A terrible sentence!

My child is dead. How often will I still experience this pain? For 5 years, 10 years, a lifetime ... Every time I think of you my heart tears apart. A warm glow fills me when I think of you. The unsettling clouds of depression form in my mind. It feels as if everything has come to a standstill, but mercilessly time moves on. Time flies by. Has it been so long? It feels like yesterday. That day is

engraved in my memory: the time, the place, the circumstances... Why me? The tears flow freely.

It takes a long time before I come to terms. With effort I look up from the grave to the Father in heaven. The sun-rays finally shine through the dark clouds. I see an opened heaven. In my mind's eye I see my child with the Father. I realize that it is not a sentence, but deliverance. It's God's deliverance. I realize that this world is not our home (Totius). I know that I am on a path to my child. As God-fearing parents, we need not doubt the resurrection and salvation of our children, whom were taken away by God in their youth (Act 2: 39).

God's plan will be put into action; "For the Lord himself will come down from Heaven with a shout of command, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive, who are left, will be suddenly caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord. Therefore encourage one another with these words" (1 Thess. 4:16-18). The Holy Spirit through the Word of God teaches us this - so let this help us to accept our grief.

It is no longer a sentence, but salvation because we know that our Saviour lives. None of us belong to ourselves, and neither do our children belong to us. We all belong to our Saviour. My child is God's property. Our children are only lent to us. I am on my way to my deceased child.

Parent in mourning, be consoled. You will see your child again. The sword had been pulled from the soul and was stuck in Jesus' side. The cross gives us power. The resurrection of Christ gives us the strength to remain standing in the midst of our grief.

His Spirit consoles us. Death was overthrown and has no power over us. Your child will live, even though he has died (Phil 1:21). "For now we see in a mirror indirectly, but then we will see face to face. Now I know in part, but then I will know fully, just as I have been fully known" (1 Cor 13:12). May we now accept God's decision, even if we do not understand it. One day we will come to understand it. ■

My Child's funeral

A parent should not bury a child,
a child should bury his parent.
Against the natural order, comes this order
it's a sorrowful task without border!

Can the extent of grief be assessed?
Can the size of this lesion in my heart be measured?
It is immense!
It is immeasurable!

Grief has perforated my heart.
It has left a void where it once was.
Sorrow has left me with emptiness,
nothing can fill your place.

The tears flow and dry up,
denial and admission
bargaining and acceptance.
Will I ever find peace?

Between living and survival stands Christ.
Between heaven and earth is He.
I have died, but now He lives within me
He is Life, for me and my child!

Now a parent can bury a child
Because there is hope in hopelessness
Between despair and hope stands Christ,
Nothing can separate us from His love!

- Dr. Kobus Erasmus

Relational “master/slave” talk

By Dr Francois Hanekom, a CPSC affiliate.

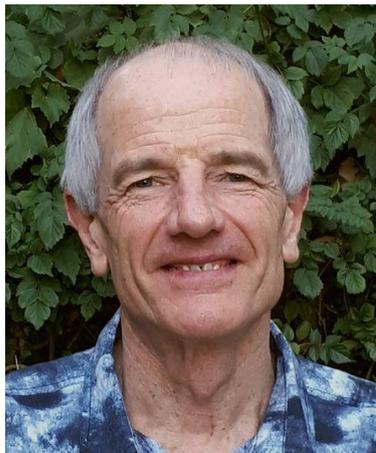
Husband: “Did you pick up my shirts at the laundry?”

Wife: “O no! I forgot to pick up your shirts”!

Husband: “You did not forget! You did not pick it up on purpose, because you want to pay me back after our fight!”

Wife: “That is not true. I did not do it on purpose.”

Husband: “Yes: You did it on purpose. I know you so well!”



The culture we live in is based upon persuasion and pre-validation. It manifests on a daily basis in so many relationships. It is the spirit of emotional symbiosis. It is the delusion that others see, feel and value things exactly the same way that we do.

Another common example of Master/Slave talk is: “You should see this new movie! You will love it!”

This is persuasion. How do I really know that the other person will like a movie that I did like?

Master/Slave Talk is the opposite of **Dialogue**. Master/Slave Talk is toxic - I do not respect the other person’s experience of his/her world. Dialogue is healthy, because I do respect that I see things very differently from the way others see things.

An example of how Scripture promotes Dialogue is Proverbs 12:18, New International Version (NIV): “The words of the reckless pierce like swords, but the tongue of the wise brings healing.”

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Al Turtle: Imago Couples Therapist, United States of America (USA), www.turtlecounseling.com

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Dr Hanekom’s website is at www.coupletherapy.co.za ■

Does this sound familiar to you?

An Imago Couples Therapist, Al Turtle, did research on this style of interaction for many years. He named this way of interaction as Master/Slave Talk.

“Master/Slave” is actually pre-invalidation. It means that I do not validate the other person’s reality. It is the posture of persuasion. It is based on the internal assumption that others don’t make sense. This is the home of “facticity”.

The attitude is: What you are saying does not make sense. Or even: What you are saying is not true.

It means that I dismiss your reality. I do not respect or honour your experience of reality. I go into the mode of: “I know talk”. I know what you are feeling and I even know your intentions. ***I know you!***

This is the mode of **persuasion**. Persuasion is built on the narcissistic belief that other people experience life exactly as I do. It is built on the assumption of the invalidity of the other. Persuasion is Master/Slave - an attempt to control.

MASTER/SLAVE TALK	DIALOGUE
Any sentence that implies a single truth	Any sentence that implies multiple truths
Dismissive of other points of view	Dialogue involves the invitation for all to fully share
The language of threat	The language of safety
The language of “Truth”	The language of connection
The language of emotional symbiosis	The language of functional diversity
The language of bullies	The language of friends and peers
In the presence of Master/Slave Talk people tend to feel “invisible”	In the presence of dialogue people tend to feel “visible”

Boundaries (Part 14)

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

The previous article started to explore the deeper meaning of the boundary God set, namely that children should honour their parents. We shifted the focus from the child's desired behaviour to the parent.

What attitudes, values and actions characterise the parent whose child will find it easier or even desirable to honour the parent? Parents have to ask the Holy Spirit to throw light on their own lives, so as to bring to the fore those aspects in their own character and behaviour that will not be conducive to bringing about respect and honour from their children.

The barriers

Most of the barriers that might prevent children from honouring their parents have been highlighted in the very first articles of this series on Boundaries. Let us refresh our memories:

- A spouse who abuses the other one and/or the children as a result of unresolved hurt and the ensuing anger from his/her own childhood confuses the child and this makes it extremely difficult for the child to honour the parent.
- Parents who have taken an inner vow never to be like their own dysfunctional parent(s) might find that it boomerangs on them and within a short period of time they resemble their parents – be it in being over critical, absent, abusive, depressed or abusing alcohol or other substances.
- The parent who suffered as a result of poverty might not want his/her children to suffer in the same way. This causes the parent to lose Spiritual discernment. When one is emotionally involved with the resolution fuelled by previous hurt or shame one loses Spiritual discernment.

The more there is emotional involvement with a resolve to act or not act in a certain way, the less openness to change is present. This leaves the door wide open to fall back on old relational templates! Many parents are unpleasantly surprised by the fact that despite their desire not to be like a certain parent they end up being a replica of the parent they did not want to emulate.



- When the two parents, who come from different backgrounds, with different and sometimes even opposite types of unresolved hurts, have to make decisions regarding the boundaries set for their children, it mostly leads to severe conflict, resulting in parents moving in opposite directions regarding the boundaries. For instance, the parent who comes from a background where physical punishment lead to shame and hurt, might decide not to punish a child at all or might be confused as to what type of discipline or punishment is applicable. The other parent, who also comes from a strict home, but did not experience the same hurt, might still want to apply strict rules and punishment. The result will obviously be disastrous!
- Parents who favour one child over the other can obviously not set consistent boundaries to all the children.
- Parents who were rejected or neglected as children and are unsure of their standing in Christ might be scared that their children will not like them or love them when they set boundaries.
- Old relational templates have to be tested against a wise interpretation of Scripture to get a proper view of the heart of God as a Father. Our own parents can never be perfect, but Father God is. Our relational templates very often prescribe how we view Him as a Father. This leads to various types of misconceptions regarding His Father heart, ranging from the absent father to the strict, domineering, unfriendly and “always ready to punish” view of God.

A very good criterion to apply to ascertain whether our view of God as a Father is in accordance with His heart as portrayed in Scripture, is to ask whether our view is reflected in the attitudes and behaviour of Jesus. Hebrews 1 portrays Him as the exact image and perfect representation of the Father. Whenever our image of Father God is not in line with whom Jesus is, we know that our interpretation is not aligned with the Old Testament and New Testament historical context.

Barriers parents experience

What are the barriers that prevent parents from honestly looking at their own lives and the influence on their children and how could these be overcome?

Fear of failure

Fear of failure and fear of rejection must certainly top the list! It is so hard to admit that we do not know how – especially to our spouses. Will my spouse still love and respect me if I shared my weaknesses? Does it give an impression of failure if I acknowledged my deep-seated fears, uncertainties and insecurities? Spouses are notorious for using acknowledged weaknesses, fears or failures against one another.

Attack still seems to be the best defence! Marriage is the one place where humility and healing of old wounds are critical. There is a saying: “The day you marry you choose your love – marriage is the process of learning to love your choice!” It is so important in marriage to provide unconditional love to one another.

In this atmosphere, spouses will be safe enough to fumble and stumble and be restored. Children will also have a real-life experience of the heart of Father God. This normally does not come about without healing of old wounds and an openness to admit a warped image of God as a Father.

Pride

Second on the list is pride – in many instances this is a front behind which people hide their insecurities. Being married and having children is a certain place for humbling experiences! The unwillingness or inability to acknowledge that we can be wrong leads to experiences of abuse.

Self-protection through emotional violence or physical violence is not the road to successful parenting. Children need to learn, especially from a father, that the parent is fallible and imperfect, so that they can relax about themselves.

It is interesting how many people would rather prolong their suffering and the suffering of their families than being honest and transparent about their own humanness and seek help to overcome their shortcomings. Learning to be the image of God as He has created us, is a journey for everybody – nobody comes into this world or a marriage ready-made!

Setting boundaries

A third possible barrier to setting boundaries in the family is the difference in personality styles between the parents and even from child to another! Different things and different ways are important for different personality styles. Different styles of discipline are effective for different personality styles.

It is meaningful to get information and guidance to enrich parents and give them tools to understand them and to form a more efficient team. It is so important that parents have the same view of what values are important and how to approach each child. Children are not stupid. They understand a lot more than parents often grant them.

A post-modern era

A fourth possible barrier to successful boundary setting is the post-modern era in which we live. Post-modernism came - amongst other things - as a reaction against the existing meta-narrative of absolute truth which was used as a power-tool in society.

In the modern era, people who claimed to have knowledge about “what is absolutely true” were seen as using this knowledge to be in a position of power over other people. This included parents and obviously Christian parents. The traditional roles of parents are in jeopardy in the post-modern era and parents now seem to be confused about what they are expected to do or even allowed to do.

Many parents still have cultural roots in modernism and even pre-modernism where the father was more the “ruler” in the house. The mother and children had to be quiet and follow him. This whole meta-narrative has been turned upside down, resulting in confusion and uncertainty.

The questions now are “How are we to give wise guidance to parents?” and “What are the boundaries to parents’ behaviour towards their children?”

This article is a plea to parents to do everything in their power to enrich themselves. Christian parents should not lose focus on who Jesus is and how His life reflects the heart of Father God. Keep in mind, however, that we often do not really know His heart and neither do we trust Him with our children. We think it is our responsibility to see to it that our children make the “right” choices – but what is defined as right and wrong?

The next article will focus on some practical ideas regarding age appropriate boundaries for children. ■

Common ways we look for affirmation, other than from God

By Rev Diane Pickford

CPSC Formal Book Review

This is the second of a four-part series on Leanne Payne's book *The Healing Presence*.

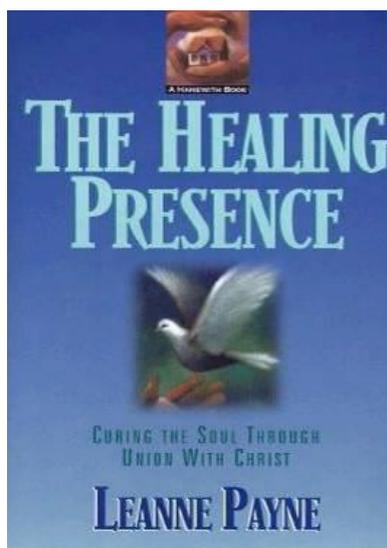
Leanne Payne examines the need for people to recognize and repent of the desire to be separate from God, from other people and from their own 'deep hearts'. She calls this the separated self. Instead of being connected to God and listening to Him in a vertical position, a separated self is a soul in the bent position. This is a person whose soul is autonomous, disconnected, denying God's presence and wanting to be God.

The "bent" position, is an idolatrous one. Here we look for our identity to be affirmed on a horizontal sphere, as opposed to the "vertical" one in union with God. In this position, we listen to misconceived feelings and attitudes, as well as the voice of the world and the devil.

Healing for all humanity comes in the same way, and that is, to recognize those persons or things in which we attempt to find affirmation and identity. Once recognized, we can straighten up spiritually, in the act of repentance. In the upright, listening position we find our identity as children of God. It is common for men and women to 'bend' into people, jobs, status from academic qualifications, wealth and possessions. They look to people or things on a horizontal level to get their identity needs met. Men and women have common ways to fill this need apart from depending on God.

As an example, a Christian man has to recognize his tendency to look for affirmation in success at work, rather than in God. His drive for dominance and power is the natural ego need of fallen man. Once he recognizes this, and straightens up under the Lordship of Christ, he can offer true headship to his wife and family.

A Christian woman has to recognize her tendency to look for affirmation and wholeness from her husband, instead of from God. This is an idolatrous act, demanding worth from a person, worth and unconditional love that only God can bestow. Instead, she



must realize that Christ is her Lord, and the only one that can bestow identity and wholeness.

Leanne Payne also explains that this bentness is apparent in gender confusion. The example she gives is one of unmet needs for bonding, with the same-sex parent. A man or a woman having intense inner pain and feelings of inferiority, can try to make up the deficit love needs in a person of the same sex. She refers to this as the bent condition having been sexualized. We can remain in the bent position through a failure to forgive others, a failure to forgive ourselves

or remaining in self-hatred. These are, what Leanne Payne calls the three blocks to gaining wholeness.

We can be Christians and yet when immature and unhealed psychologically, we live out of a complex of diseased feelings, images and symbols that have nothing to do with our new selves in Christ. In prayer, we choose to straighten up into the vertical, listening relationship with God. We overcome the three blocks to wholeness, by forgiving others, receiving forgiveness from God so that we can forgive ourselves, and overcoming the flawed inner vision of ourselves, by receiving God's words about our new identity which leads to the virtue of self-acceptance.

We then collaborate with God, as we learn to accept and grow our true selves. This continued listening relationship with God enables us to bless others and do the work we were called to do on this earth. ■

The Healing Presence. Curing the Soul through Union with Christ

By Leanne Payne

Baker Book House Company, Grand Rapids Michigan, USA, 1995, second edition.

Leanne Payne has ministered to thousands through her Pastoral Care Ministries (PCM) seminars. Her books have sold over 100,000 copies and been translated into several languages. She has had a forty-year association with Wheaton College, where she established her annual five-day healing workshops, which still run today. She holds a Bachelor of Arts degree and two Masters Degrees. Together with Agnes Sanford she pioneered in the area of healing prayer.

Teenagers who cut – self-mutilation

By Okkie Cilliers

CPSC member Okkie Cilliers attended a course presented by prof Wentzel Coetzer at FAMSA Potchefstroom on 26 February 2019.

Statistics show one out of five girls and one out of seven boys cut. (From my personal ministry I question the statistics around the boys.)

The leading contributing causes of self-mutilation

Self-mutilation becomes an outlet for pain: "I can't express my emotions with words/other ways."

Cutting brings the pain to the surface.

- Hyper-stress: The cutter feels overwhelmed and has an inability to cope and cutting becomes the way to relieve the tension - it becomes an addictive repetition with the endorphins taking the cutter on an emotional high.
- The presence of sexual- and physical abuse is always lurking in the background.
- Dis-sociation: The cutter loses contact with God, people and him/herself. "Hurting myself becomes my contact with reality." The cutter feels in control, alive (although through pain) and can then cope with her/his reality.
- Self-punishment: "I have to punish myself for what happened to my body." Especially when sexually hurt.
- Unresolved trauma: Instead of closing painful things that happened in the past, she/he keeps it alive today and carries it through into the future. Cutting and the pain keep the past, present and future alive and manageable.

In my own ministry I found that (what I call) **transferred pain** to be the most common reason for cutting: "I cannot see nor handle the pain inside me; but if I cut myself I can see the pain and I can control it."

The dynamics of relationships:

- Family-ties: The cutter's experience of the family is dysfunctional and non-supportive – she/he is not important and cutting becomes the way to speak out. If the family does

not know about the cutting, the cutter is in command and can manipulate.

- Internalized lies: Emotional honesty is unbearable. "I deserve to be punished – it is all my fault and I am nothing."
- Emotional addiction: It hides the other pain because this pain can be seen. "*She is painting a picture, but her brush is a razor and the canvas is her wrist.*" She loves the pain because it makes her forget.
- Feeling of guilt: "Relationships cannot work, and it is all my fault."

Pastoral guidelines

- Find out how it started and what the emotions were when experiencing the first cut.
- Involve the family and help them work through the denial and/or anger. Family values must be built. It is difficult because trust is broken.
- Replace impulsive acts with words that have meaning. It is hard work because new emotional foundations must be built that breaks old thought patterns. Challenge the emotions: "Is the truth (1) what I feel or (2) what I know?"
- Bring healing for unresolved sexual trauma.
- Focus on the cutter's potential and work through the lies of self-mutilation. (As a Christian therapist the sky is the limit as to what can be done!).



- Explain the role of forgiveness with God, self and others.
- The role of prayer and rituals - celebrate the healing with communion.

Turning the theory into practice: Case study

Her name is Lizelle. She is 16 years old, raped twice and both physically and emotionally abused. She cut and burned herself and began living on the fringe of society. A teacher of her school brought her to me. For the first few weeks she said nothing. (Today she trusts me with her life!) Over months her new story was written:

- With great patience I helped her to tell her story (pastoral guidelines above mentioned 4.1).
- Her reasons for cutting: together we wrote the story over and over why she cut herself. Especially the story of transferred pain (2.6) that put her in command (2.3)
- I journeyed with her to make her understand (1) what her status in Christ is and (2) that she is a princess of God. I helped her to conversion in Christ and went to great lengths to explain forgiveness (4.6): that God forgave her and how to forgive herself and others. I used the principle of “talk; talk it through and then stop talking; and never talk again.”
- I used 2 Cor 5:17 to make her understand what her status in Christ is.
- I helped her to put the unresolved trauma of sexual abuse and emotional battering behind her (4.4). *She will no longer pay the price for the misdemeanours of other people!*
- We changed her impulsive actions by breaking her old laws of thinking (4.3) by substituting it with new laws. I used a technique that Prof Louis Kroon taught me (I call it *renewing of the mind*). I use Rom 12:2 as foundation to realise and understand that ***what I feel is not the truth – what I know is the truth*** (4.3).
- I helped her to restore the family ties (3.1). She now resides with her mother and sister.
- A while ago we celebrated her healing (4.7). Except for one mark, her arms and legs healed completely. ■

The world of the sexually abused boy

By FC Greeff

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

It is difficult to describe or understand the fear that the child is experiencing while the abuse is taking place. Therefore, it is necessary to look at the experience through the eyes of the victims themselves.



There is a range of different responses to the abuse, including surprise and confusion. In many cases, no violence is used while the boy is being abused. Hunter (1990:61) mentioned that when the abuse is not violent or a form of assault, the boy could experience an enjoyable sensation, while the boy will be terrified, confused or horrified when violence is used.

There are also cases where the boy may think that the abuse is “normal”. Some people cope by dissociation, in an effort to keep a form of emotional distance, especially when the abuse takes place over a period. This enables him to achieve a high level of intimacy with others. Sometimes victims dissociate themselves while the abuse is taking place or shortly afterwards.

Emotions are powerful and have a far-reaching influence on children. The act of sexual abuse causes feelings of fear, helplessness, guilt, anger, shame, loneliness or horror in them, and these are very traumatic (Heitritter & Vought, 2006:26; cf. Hunter, 1990:79-82 - see Doyle, 1994:89) Some people

respond to sexual abuse by shutting down their awareness of their emotions.

Children’s past experience will have an influence on how they approach sexuality, and this could also be part of the reason why so many children are sexually active at a young age.

When boys are sexually abused by other males, it can sometimes lead to sexual confusion and they may even experience difficulties in maintaining relationships

with men and woman.

Children sometimes have knowledge about sex that is inappropriate for their age. Children often have a limited sexual vocabulary, and when they know words that children of their age do not usually know, there is need for concern. Another way in which children show that they have been abused is by sexual interaction. Such children show sexual aggression towards younger children which could indicate that the child is “acting out” to others as an offender has done to him. Doyle (1994:126) mentioned that this is a way to redress their feelings of powerlessness which were caused by their own victimization.

Sexual abuse may also influence the way in which and the place where the boy masturbates. Boys who have been abused may sometimes masturbate in such a way that they injure themselves, or for many times during one day with an inability to stop masturbating. They may also approach masturbation in different ways.

Hunter (1990:87) mentioned that 25 percent of males who had been abused, reported sexual dysfunctions, such as inhibited sex drive, premature ejaculation, difficulty with erection and the inability to ejaculate. He said that many sexual disorders have their roots in childhood sexual abuse, for instance premature ejaculation, erectile dysfunction, which is also known as impotence, retarded ejaculation, exhibitionism, fetishism, sexual masochism, sexual sadism and frotteurism.

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Faith through trials and tribulations

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

“ For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future” . - Jeremiah 29:11

Country songwriters C. Destefano, D Smyers and S Mooney refer to the following heart-warming words:

"From The Ground Up"

Grandma and grandpa painted a picture
Of 65 years in one little house
More than a memory, more than saying "I do"
Kiss you goodnights and "I love you's"

Me and you, baby, walk in the footsteps
Build our own family
One day at a time
Ten little toes, a painted pink room
Our beautiful baby looks just like you

And we'll build this love from the ground up
Now 'til forever it's all of me, all of you
Just take my hand
And I'll be the man your dad hoped that I'd be

And we'll build this love from the ground up



For worse or for better
And I will be all you need
Beside you I'll stand through the good
and the bad
We'll give all that we have
And we'll build this love from the
ground up

Life is a gift, but sometimes filled with many trials and tribulations... some so severe that some might start to lose faith. A kind, jovial and spirited young

student passed away during this year at the age of eighteen. Unprepared, and sudden... How many hurts are there – but it is unseen.

We do not walk amongst others by openly display or proclaim our own hurts. It might only become visible when one reads about a murder, suicide or rape on the news, magazine or radio. By then the trials by all has escalated so much. It sometimes feels as though one lives in a world of tremendous brokenness.

One’s most inner being at times just want to shout: ENOUGH! Almost like an inner most pleading.

Mother Teresa exclaimed within the Vatican Source: “By blood, I am Albanian. By citizenship, an Indian. By faith, I am a Catholic nun. As to my calling, I belong to the world. As to my heart, I belong entirely to the Heart of Jesus”.

However, as written by Dr. D. W. Ekstrand, even Mother Teresa experienced her soul to be burdened by feelings of terrible doubts and feelings of spiritual *dryness* and *loneliness* that plagued her most of her adult life.

God has a unique individual pathway for each of His earthly



children. According to Psalm 56:8, David the song-writer, shepherd boy, and king wrote: "You number my **wanderings**; Put my tears into Your bottle; Are they not in Your book?"

Many tears are shed through life, since we are human, we sometimes ask the question- 'why?' Why this young girl, with so many things ahead of her... why ... why...

To God I believe it is not to understand 'why', since He created us and only, He knows 'why'. So, for many the 'why' question could become infinite. God knows when our wanderings, thus steps to be taken on earth has been just enough for Him. However, sadly the family of the individual fetched by our Heavenly Father, whether an infant, older child, or grandparent, go through many phases of remorse.

Some heal and keep the memories as treasures; however, others find themselves stranded alone and deserted on an island- some almost die spiritually and die with the person that has passed away. This starts a path of tragedy or many more trials.

Understanding the word 'tribulation'

Tribulation might refer to trial, to suffer or sufferings. In addition, if one closely inspects the word, there lies a speck of hope, since to 'pay tribute' to someone means to praise and show respect towards the family. The Bible use 'tribute' to refer to the paying of taxes to the Romans.

KJV Dictionary Definition: tribute

tribute

TRIB'UTE, n. *L. tributum, from tribuo, to give, bestow or divide.*

1. An annual or stated sum of money or other valuable thing, paid by one prince or nation to another, either as an acknowledgment of submission, or as the price of peace and protection, or by virtue of some treaty. The Romans made all their conquered countries pay tribute, as do the Turks at this day; and in some countries the tribute is paid in children.
2. A personal contribution; as a tribute of respect.
3. Something given or contributed.

Let's pay tribute to Our Father in Heaven by acknowledging the deeper heart-felt, realness and greatness of Him through the bold words in the song 'From the Ground Up': 'And one little house', 'More than a memory', 'One day at a time', 'Just take my hand' and 'we'll give all that we have'.

His house here on earth might seem quite humble or 'little', yet when we reach His Kingdom it will be

glorious and enormous as the endless thus infinite stars in His sky. The infinite tears will turn into infinite bright stars.

God provide us with tools here on earth: keep strong and keep faith by memory, only one step at a time, he gives family, friends, church, community, counselors as the protectors thus the 'tributes' and most of all He stretches His Hand out to us; it stretches as far as the waters of the sea on earth. The promise that through all these trials and tribulations, there is infinite Hope, and no-one will need to walk alone, here on earth or in heaven. That brings one to His prayer within Matthew 6: 9-13:

Pray then like this:

"Our Father in heaven,
hallowed be your name.

**Your kingdom come,
your will be done,
on earth as it is in heaven.**

Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil.

According to Romans 8:28: "We know that in all things God works for the good of those who love Him, who have been called according to His purpose."

How tears can be dried? Since, grief is seen as a natural response to loss. It's the emotional suffering that is so enhanced when a loved one is taken away, either by death, divorce, family conflict, murderer or rapist; this may lead to the most intense grief. Humanly we acknowledge the five phases of bereavement by Elisabeth Kübler-Ross & David Kessler, revised by W M Lim (2013):

"The five stages of grief, according to Kubler-Ross (1973), include denial, anger, bargaining, depression and acceptance, or popularly known by the acronym DABDA. These stages are not meant to be complete or chronological (i.e., there are no defined sequence).

In other words, not everyone who experiences grief will feel all five of the response nor will everyone who does go through that experience do so in any particular order.

The assumption is that the **reaction to loss is as unique as the person experiencing them**". No person will experience grief in the same way. One person might get stuck in the denial phase and another

within the anger phase. There is no specific time frame; for when one should experience acceptance.

The symptoms of grief as described by Elisabeth Kubler-Ross will differ. The following is the symptoms according to her model of grief:

- **“Shock and disbelief** – Right after a loss, it can be hard to accept what happened. You may feel numb, have trouble believing that the loss really happened, or even deny the truth. If someone you love has died, you may keep expecting them to show up, even though you know they’re gone.
- **Sadness** – Profound sadness is probably the most universally experienced symptom of grief. You may have feelings of emptiness, despair, yearning, or deep loneliness. You may also cry a lot or feel emotionally unstable.
- **Guilt** – You may regret or feel guilty about things you did or didn’t say or do. You may also feel guilty about certain feelings (e.g. feeling relieved when the person died after a long, difficult illness). After a death, you may even feel guilty for not doing something to prevent the death, even if there was nothing more you could have done.
- **Anger** – Even if the loss was nobody’s fault, you may feel angry and resentful. If you lost a loved one, you may be angry at yourself, God, the doctors, or even the person who died for abandoning you. You may feel the need to blame someone for the injustice that was done to you.
- **Fear** – A significant loss can trigger a host of worries and fears. You may feel anxious, helpless, or insecure. You may even have panic attacks. The death of a loved one can trigger fears about your own mortality, of facing life without that person, or the responsibilities you now face alone.
- **Physical symptoms** – We often think of grief as a strictly emotional process, but grief often involves physical problems, including fatigue, nausea, lowered immunity, weight loss or weight gain, aches and pains, and insomnia”.

Conclusion

The spiritual way to dry tears, is by acknowledging God’s grace. The country singer, David Dunn, sings...

‘grace will lead me home’. The *Sing-Along Christmas Carols Children’s* book by Hinkler (2012) that I read to my gift in life, my five-year-old daughter, contains a story called: ‘Little Girl’s Christmas’.

It is a wonderful way to understand from a spiritual sense, the passing of someone. If one were left two magical slippers by God’s Angels to put on in search of His Grace, would we put it on... “Just as little girl had put them both on and had taken the light in her hand, along came a little breath of wind...

It was the funniest thing, but she seemed to know the way perfectly... Pretty soon the little girl noticed that there was a bright light all around her, and right away something down in her heart began to make her feel very happy indeed”.

God is the provider of this bright light, the guidance and peacefulness in our hearts, to know that on earth and in heaven He will prepare the perfect way for each one of us; even if we might experience so many trials and tribulations.

“I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

John 16:33:

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TRIBUTE - Definition from the KJV Dictionary - AV1611.COM; <https://av1611.com> › kjbpb › kjv-dictionary › tribute ■

Self-paced online workshops for pastoral caregivers

By Dr Barbara Louw

The landscape of continuous professional development (CPD) training in South Africa has changed remarkably over the past three years. Although CPD training is required for our own skills improvement, economic challenges have an adverse influence on what counsellors can afford.

Some of the challenges counsellors face are due to the financial constraint of their clients to pay for their services, while spending time away from their practices, the cost of travelling and accommodation to be able to attend workshops. As facilitators we experience additional trials due to load shedding and the damage this does to electronic equipment.

For many counsellors, pastors and educators, CPD points actually became a contentious issue, like a grudge purchase. They want to expand skills and they need the CPD points as part of their professional requirements, but the challenges become overwhelming. This led to them requesting online counselling skills workshops to assist them in acquiring the skills to serve their clients more effectively and to earn CPD points.

Rev Wynand Louw is the designer of Inter Trauma Nexus' and Aquilla Training's online training platform. Since 2018 he tested various models and acquired the necessary software to manage the online CPD workshops.

The first two workshops were based on Dr Barbara Louw's postdoctoral research on [Addressing Bullying](#) and [Dealing with Cyberbullying](#). All the glitches and teething problems were smoothed out and now we present monthly online workshop for the professional. These two workshops are still open.

The workshops are self-paced, which means that you enrol online and complete the payment on a secure payment platform. If you are uncomfortable with online payments, there is an EFT option available.

As soon as the payment is complete, you proceed to do the workshop in the comfort of your own office or home.

The online training is designed to include theory, practical applications, videos and a therapeutic tool that you can download and use in your practice. Your active participation is required in the form of self-reflections and answering a few questions.

The cost is R400 per workshop and of course there are no additional travelling or accommodation costs.

Completing the course takes 5 to 6.5 hours.

After completing the course, a certificate will be issued immediately. The certificate has a unique QR code that allows an employer or your professional body to verify who completed the course.

A workshop is awarded 5 CPD points by the South African Council for Educators (SACE), Association for Christian Religious Practitioners (ACRP) and Council for Pastoral and Spiritual Counsellors (CPSC).

The further good news is the 2020 online workshops are present in English and Afrikaans.

The current online workshops are:

- [Grieving children](#) – The focus is on helping a child understand death and dying and assisting you to understanding the important role you play in the grieving process.
- [Kinders wat rou en treur](#) is die Afrikaanse weergawe van die werkwinkel.
- [Reality of Suicide](#) – This workshop addresses dealing with various forms of and attempts to self-harm. This workshop starts on 31 March 2020.
- [Werklikheid van selfdood](#) is die Afrikaanse weergawe van die werkwinkel en dit begin ook op 31 Maart 2020.

Forthcoming online workshops

New online workshop topics are:

- The burden of infertility;
- Helping after farm attacks; and
- Helping children deal with divorce.

The plan is to present at least one English and one Afrikaans workshop every month. This should give counsellors the opportunity to select skills workshops that will benefit their practices most.

As affiliates of CPSC you are most welcome to send your requests to Dr Barbara Louw (info@itn.org.za) if there is a specific topic you would like us to highlight.

Short articles on topics appear on www.itn.org.za.

The workshop platform utilised for the online and face-to-face workshops is www.aquilla.co.za. ■

Self-paced online workshops for pastoral caregivers

In response to the demand for online CPD events, six online workshops are now available – four are in English and two in Afrikaans, with more to follow.

<http://www.aquilla.co.za/index.php/workshop-registration/online-workshops>

<https://www.itn.org.za/index.php/training/cpd>



2020
Online CPD counselling workshops
English & Afrikaans

Inter Trauma Nexus offers self-paced workshops for CPSC/ACRP affiliates

- Addressing bullying
- Dealing with cyberbullying
- Helping grieving children
- Kinders wat rou en treur
- Reality of suicide
- Werklikheid van selfdood

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Dr Louw 0837001441



Kinders rou en treur oor gebeure soos...

- Dood van 'n familielid of maatjie
- Dood van 'n troeteldier
- Ouers wat skei of 'n gesinsongelukigheid
- Verhuis na 'n nuwe huis of skool
- Verlies van 'n gunsteling speelding
- Verander onderwysers of klasse
- Verlies van 'n vriendskap of maatjie wat verhuis
- Om uit te vind dat iemand siek is
- Verlies verband hou met 'n krisis - brand, oorstroming, ongeluk

DR BARBARA LOUW
AQUILLA TRAINING

Notes from the CPSC office

Dear CPSC affiliate

I trust you have settled into a more comfortable pace as autumn approaches. The new year really started exceptionally fast this year!

CPSC CPD online workshops

I want to start on a positive note and refer you to our CPSC Website at <https://www.cpsc.org.za/news-and-events/cpd-events> for access to newly developed online CPSC CPD workshops.

This is the best news ever and I want to thank Dr Barbara Louw for the development and implementation of these workshops. There has been a huge need for this and I have over time received constant requests for the opportunity to earn CPSC CPD points online so I am truly happy to be the one to deliver the good news to you!



Please also see her article in the CPSC Notes. Her contact details are on the website as well as in the advertisement. There are already six online workshops available, four are in English and two in Afrikaans, and there are more to follow.

Please also see the CPSC website for the prospectus with information on the ongoing ICP online CPSC CPD courses I have been advertising previously. The next intake for these courses is in April.

We are looking into more ways to make CPSC CPD points more accessible to our affiliates as we realise that there are challenges regarding this. In the next issue I will focus on the writing of articles for the CPSC Notes for CPD points. We are also exploring other routes based on requests received.

2020 CPSC Conference

Please see the *save the date* for the 2020 CPSC Conference below. It is planned for Saturday 25 July 2020 from 09:00 to 16:00 in Pretoria. More detail will be shared as soon as it becomes available. The theme is “The story in Christian Counselling”. CPSC CPD points will be awarded for attending the conference.

2020 CPSC certificates

The first eight weeks of 2020 were hugely complicated by the problems experienced with the automated issuing of the 2020 CPSC certificates. I can understand that you are upset as many of these payments were already made in October 2019...

After CPSC became part of ACRP we have changed to an automated system in December 2018, managed via the central database in Bloemfontein. This was implemented with the main goal to relieve the admin burden on CPSC and the other admin offices regarding renewal notices and the issuing of the annual certificates. The only remaining duty I had regarding renewals was to individually allocate every payment I receive on the database.

This would then “automatically” trigger a notification of payment followed by an automatically generated certificate to be sent to the affiliate by email. The notifications went out via this system on 1 October 2019 and the response was incredible. I want to thank the affiliates for the prompt payment of the 2020 invoices. Please keep in mind that the final date for payment to remain in good standing is 31 March 2020.

Unfortunately, the certificates didn’t follow as automatically as promised and even though I have reported the problem numerous times and tried to manage the process, many people are still without their 2020 certificates. The system which was supposed to lift the burden, added a whole new set of problems and actions and caused a lot of tension.

I have sent weekly explanations regarding this and requested the affiliates to inform me if they are still waiting, as I have no way of knowing this, unless you let me know. I am not actually supposed to be part of this process at all, but I am trying to help as the system is clearly not delivering and I have responded to every single request regarding this and downloaded the certificate on their website. Please let me know if you are still without a certificate and I will assist you.

Thank you for your support during the first two months of 2020 and we are looking forward to seeing you at the CPSC conference!

Warm regards and best wishes

Anita ■



CPSC CONTACT DETAILS			
<p>CPSC Admin Officer: Anita Snyders</p> <p>E-mail: admin@cpsc.org.za</p> <p>Postal address: PO Box 704, Newlands, Pretoria, 0049</p> <p>Cell phone: 082 600 6578 (am)</p> <p>Fax: 0865105840</p>	<p>BANKING DETAILS Nedbank Branch: Woodlands Account no: 1020501553 Branch code: 136-305</p>	<p>PLEASE NOTE Cheques must still be made payable to “The Southern African Association for Pastoral Work”. Fax or e-mail proof of payment to the CPSC Admin Officer.</p> <p>Please state your initials & last name as reference for any deposit made.</p>	<p>DISCLAIMER While CPSC supports initiatives for equipping pastoral and spiritual counsellors, 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>