From the Chairperson’s desk

Looking back at the months that flew past us in 2014, we cannot but reflect on all that had transpired.

Many thanks to Marieke at the SAAP office and Dr Sam Eygelaar for their input and dedication towards establishing Pastoral Care and Counselling as a profession in South Africa. We have put many hours of hard work into drafting the documents required for this process. At the moment we are finalising the feedback that the South African Qualifications Authority (SAQA) has requested from us following our application.

Thank you for all the comments and remarks regarding the process of gaining recognition as Pastoral Workers. We are confident that good progress will be made as soon as the Professional Body for Pastoral Care and Counselling of South Africa (PBPC of SA) has been registered as a company.

We had an Open Day in Pretoria on 7 June, where highlights of the new governing document, including the constitution and practice framework, were presented. During July we also travelled to Stellenbosch for a wonderful workshop with the Pastoral Workers in the Western Cape as well.

We are on the verge of new beginnings, but should never forget our history and our dedication to Pastoral Caregiving – our part in presenting the risen Lord Jesus Christ in our clients’ lives.

Our objective is always to help people to come to peace with God, with themselves and with the people around them. When Jesus called us to be peacemakers, He gave us a wonderful opportunity into other peoples’ lives, to meet and experience them in their circumstances and to help them understand it better and adapt it to their full potential – their God-given lives.

Let us be responsible in our practice, honourable in our intentions and a blessing for everyone on our way. May God be with us, live through us and touch many people through our involvement.

My blessing for you is from Numbers 6:24-26: “May the Lord bless and protect you; may the Lord’s face radiate with joy because of you; may He be gracious to you, show His favour, and give you His peace.”  

Dr Tertius Erasmus
SAAP Open Day Workshop feedback

On 24 July 2014 Dr Tertius Erasmus presented the highlights of the new governing document, including the constitution and practice framework of the proposed Professional Body for Pastoral Care and Counselling of South Africa (PBPC of SA) in Stellenbosch. The following is some of the feedback received.

► I found the whole workshop amazing – I have gone through years of struggle, as a counsellor and pastoral counsellor, and this is so exciting, as it also relates to the field of addiction in which I am also a specialist, which will also need to go via the same process.
  - Anthony Coetzer-Liversage

► Baie dankie vir die baie waardevolle dag wat julle gereël het verlede Donderdag by die Fakulteit hier in Stellenbosch ter insae van die nuwe verwikkelinge. Die inisiatief, tyd, reëlings en moeite wat julle tot dusver ingesit het was indrukwekkend en word hoogs waardeer! Dit is opwindend en, ek dink, lankal nodig.
  - Adila Klomp

► Thank you for organizing the SAAP workshop on Thursday. Not only was it a wonderful opportunity to meet new people and network, but it also helped me to understand the enormous amount of work you have put in as ‘midwife’ in this process of birthing SAAP’s new non-statutory body/baby. Tertius’ careful explanation of the whole process was also enormously helpful.

I am encouraged by the possibility that pastoral counsellors will have a scope of practice that is recognised and supported by other health care providers. The fact that pastoral counsellors have not been recognised by HPCSA and are regarded as a threat by psychologists has had a profound impact on me personally and professionally.
  - Celene Hunter

► Ek het net vandag die omvang van die poging besef om te kom waar ons vandag is. Ek voel ook half skuldig omdat ek besef het dat ek baie meer vir julle moes gebid het. Nietemin, baie geluk en ek dink julle kan baie lekker voel oor wat julle alreeds alles bereik het. Wees verseker van my ondersteuning en gebede vir julle.
  - Pilot Loots

SAAP Annual General Meeting

Date: 24 October 2014 at 18:30
Venue: Oosterlig Dutch Reformed Church, Waterkloof Glen, Pretoria
Your apology or points for the agenda should reach the SAAP Office no later than 24 September 2014.

SAAP Conference

Date: 24 and 25 October 2014
Venue: Oosterlig Dutch Reformed Church, Waterkloof Glen, Pretoria
Conference theme: Needs of Pastoral Care and Counselling Practitioners.
Workshops: Caring for the Self of the Caregiver | Challenges in the Training of Pastoral Care and Counselling Practitioners | My Own Relationships as a Fountain of Rest | Practice Management

“Money can’t buy happiness, but if I had a big house, fancy car and a giant plasma TV, I wouldn’t mind being unhappy.”

“I’m ready to get serious about my goals. Can you upgrade my daydreams to high-definition or do I need to contact the cable company?”

http://www.saap.za.net
1. Introduction
Being registered with the Professional Body as a Pastoral Care or Pastoral Counselling Practitioner confers on the practitioner the right and privilege to practice his profession. Correspondingly, practitioners have moral or ethical duties to others and society. These duties are generally in keeping with the principles of the South African Constitution (Act No. 108 of 1996) and the obligations imposed on Pastoral Care and Pastoral Counselling Practitioners by the Rules of Conduct and Ethical Values and Standards for good practice.

2. Core Ethical Values and Standards for Good Practice

2.1 Everything ethically required of a professional to maintain good professional practice is grounded in core ethical values and standards – the latter are the directives that follow the core values.

2.2 The core ethical values and standards required of Pastoral Care and Pastoral Counselling Practitioners are the following –

2.2.1 **Respect for Persons**: Pastoral Care and Pastoral Counselling Practitioners should respect persons and acknowledge their intrinsic worth, dignity and sense of value.

2.2.2 **Best Interest or Well-being (Non-malfeasance)**: Pastoral Care and Pastoral Counselling Practitioners should not harm or act against the best interests of persons even when the interests of the latter conflict with their own personal self-interest.

2.2.3 **Human Rights**: Pastoral Care and Pastoral Counselling Practitioners should recognise the human rights of all individuals.

2.2.4 **Autonomy**: Pastoral Care and Pastoral Counselling Practitioners should honour the right of persons to self-determination or to make their own informed choices and to live their lives by their own beliefs, values and preferences.

2.2.5 **Integrity**: Pastoral Care and Pastoral Counselling Practitioners should incorporate these core ethical values and standards as the foundation for their character and practice as responsible professionals.

2.2.6 **Truthfulness**: Pastoral Care and Pastoral Counselling Practitioners should regard truth and truthfulness as the basis of trust in their professional relationships with persons.

2.2.7 **Confidentiality**: Pastoral Care and Pastoral Counselling Practitioners should treat personal or private information as confidential in professional relationships with persons – unless overriding reasons confer a moral or legal right to disclosure.

2.2.8 **Compassion**: Pastoral Care and Pastoral Counselling Practitioners should be sensitive to, and empathise with, the individual and social needs of persons and seek to create mechanisms for providing comfort and support where appropriate and possible.

2.2.9 **Tolerance**: Pastoral Care and Pastoral Counselling Practitioners should respect the rights of people to have different ethical beliefs as these may arise from deeply held personal, religious or cultural convictions.

2.2.10 **Justice**: Pastoral Care and Pastoral Counselling Practitioners should treat all individuals and groups in an impartial fair and just manner.

2.2.11 **Professional Competence and Self-improvement**: Pastoral Care and Pastoral Counselling Practitioners should continually endeavour to attain the highest level of knowledge and skills required within their area of practice.

2.2.12 **Community**: Pastoral Care and Pastoral Counselling Practitioners should strive to contribute to the betterment of society in accordance with their professional abilities and standing in the community.

3. How to Resolve Ethical Issues

3.1 The core values and standards referred to above are the foundation that grounds the general ethical guidelines for Pastoral Care and Pastoral Counselling Practitioners. Being general, such guidelines may be applied to many different concrete cases.

3.2 Questions arise as to whether Pastoral Care and Pastoral Counselling Practitioners may use these guidelines to make practical decisions or choices about the provision of pastoral care and counselling. For example, how does a guideline apply in a specific case? And, how do Pastoral Care and Pastoral Counselling Practitioners handle difficult situations where two (or more) principles appear to be in conflict?

3.3 Ethical reasoning is needed in general and proceeds in four steps:

3.3.1 Formulate the Problem

3.3.1.1 Determine whether the issue at hand is an ethical one.

3.3.1.2 Decide whether there is a better way of understanding it.

3.3.2 Gather Information

3.3.2.1 Collect all relevant information such as clinical, personal and social data.

3.3.2.2 Consult authoritative sources such as these guidelines, practitioner associations and respected colleagues to see how practitioners in general deal with such matters.

3.3.3 Consider Options
Consider alternative solutions in light of the principles and values they uphold.
3.3.4 Make a Moral Assessment
The ethical content of each option should be weighed by asking the following questions:

3.3.4.1 What are the likely consequences of each option?
3.3.4.2 What are the most important values, duties, and rights? Which weighs the heaviest?
3.3.4.3 What are the weaknesses of the Pastoral Care or Pastoral Counselling Practitioner’s individual view concerning the correct option?
3.3.4.4 How would the Pastoral Care or Pastoral Counselling Practitioner himself want to be treated under similar circumstances – that is, apply the Golden Rule?
3.3.4.5 How does the Pastoral Care or Pastoral Counselling Practitioner think that the person would want to be treated in the particular circumstances?

3.4 Discuss
Discuss the proposed solution with those whom it will affect.

3.5 Be Sensitive
Act on the decision with sensitivity to others affected.

3.6 Evaluate
Evaluate the decision and be prepared to act differently in the future.

4. What it Means to Have a Duty

4.1 Ethical guidelines express duties. A duty is an explanation to do or refrain from doing something.

4.2 If we have a duty to another person, it means that we are bound to that person in some respect and for some reason. We owe that person something, while he or she holds a corresponding right to claim against us.

4.3 To have a duty is to ask the question: “What do I owe others?” To have a right is to ask the question: “What do others owe me?”

4.4 Duties may be ethical, legal or both at once, and operate in the personal, social, professional or political spheres of our lives.

4.5 Pastoral Care and Pastoral Counselling Practitioners fulfil different roles. Accordingly, they have different kinds of duties:

4.5.1 Natural duties: As human beings we have “natural duties”, namely unacquired general duties simply because we are members of the human community – for example the natural duties to refrain from doing harm, to promote the good, or to be fair and just. As is the case with everyone, Pastoral Care and Pastoral Counselling Practitioners owe these duties to all other people, whether clients or not, regardless of qualifications or status.

4.5.2 General duties: As Pastoral Care and Pastoral Counselling Practitioners we have “moral obligations”, namely general duties we acquire by being qualified and licensed as professionals, that is, professionals entering into contractual relationships with clients – for example the professional duties to provide Pastoral Care and Pastoral Counselling, relieve guilt and suffering, gain informed consent, respect confidentiality and be truthful.

4.5.3 Institutional duties: Institutional duties are imposed upon Pastoral Care and Pastoral Counselling Practitioners working in specific institutions. They are specific to these practitioners’ particular institutionalised roles, for example the duties of practitioners employed by an organisation, working in a governmental environment, or engaged in private practice. These duties are contained in employment contracts, job descriptions, conventional expectations etc. Institutional duties must be consistent with the ethical and legal duties of Pastoral Care and Pastoral Counselling Practitioners.

4.5.4 Legal duties: Legal duties are duties imposed by the common law and by statute law that require Pastoral Care and Pastoral Counselling Practitioners to follow certain procedures and to use particular skills and care when dealing with clients.

4.6 No duty is absolute or holds without exception irrespective of time, place or circumstances. This is not surprising, since different duties may prescribe quite opposite decisions and actions in a specific concrete or real-life situation. For example, our duties to our clients may compete with our duties to our employer, or our duties to respect a client’s confidentiality may clash with our duty to protect innocent third parties from harm. (HIV/AIDS examples are particularly perplexing). These are instances of conflict for dual loyalties.

4.7 No list of such duties is ever complete, but the catalogue of duties below presents a fairly comprehensive picture of what it is, in general, that binds any Pastoral Care or Pastoral Counselling Practitioner as Professional to his clients, as well as to others. However, it should be noted that these duties, if not honoured without justification, may constitute the basis for sanctions being imposed on Pastoral Care and Pastoral Counselling Practitioners.

4.8 Any classification of duties is arbitrary, because specific duties may be owed to different parties simultaneously. Therefore, the classification used below should be viewed only as a rough guide. However, underlying these duties is a set of core ethical values and standards of good practice that are regarded as basic ethical principles.

5. Duties to Clients

5.1 Always regard concern for the best interests or well-being of clients as the primary duty.

5.2 Honour and trust clients.

5.3 Be mindful of the position of power over clients and avoid abusing this position.
5.4 Within the normal constraints of practice, be accessible to clients when on duty, and make arrangements when not on duty.
5.5 Make sure that personal beliefs do not prejudice clients’ spiritual health care. Personal beliefs might prejudice care related to clients’ race, culture, ethnicity, social status, lifestyle, perceived economic worth, age, gender, disability, communicable disease status, sexual orientation, religious and spiritual beliefs, or any condition of vulnerability.
5.6 If the practitioner’s belief might affect the care provided, it must be explained to the client, and he must be informed of his right to see another practitioner.
5.7 Do not refuse or delay care because it is believed that the client’s actions have contributed to his condition, or because the practitioner may be putting his own health at risk.
5.8 The practitioner must apply his mind when considering appropriate care interventions.
5.9 Act quickly to protect clients from the risk if it is believed that the practitioner or his colleagues are impaired.
5.10 Respond to criticism and complaints promptly and constructively.
5.11 Inform clients if the practitioner is in the employ of, in association with, linked to, or have an interest in any organisation or facility that could be interpreted by an average person as potentially creating a conflict of interest or dual loyalty in respect of the client care.
5.12 In emergency situations, provide Pastoral Care or Pastoral Counselling within the limits of practice, experience and competency. If unable to do so, refer the client to a colleague or an institution where the required care can be provided.

6. **Respect for Clients**
6.1 Respect the privacy and dignity of clients.
6.2 Treat clients politely and with consideration.
6.3 Listen to clients and respect their opinions.
6.4 Avoid improper relationships with clients, clients’ friends or clients’ family members (for example sexual relationships or exploitive financial arrangements).
6.5 Guard against human rights violations of clients, and do not allow, participate in or condone any actions that lead to violations of the rights of clients.

7. **Informed Consent**
7.1 Give clients the information they ask for or need about their condition, its diagnosis and treatment.
7.2 Give information to clients in the way they can best understand it. The information must be given in a language that the client understands and in a manner that takes into account the client’s level of literacy, understanding, values and belief systems.
7.3 Refrain from withholding from clients any information, investigation, treatment or procedure the Pastoral Care or Pastoral Counselling Practitioner knows would be in the client’s best interest.
7.4 Apply the principle of informed consent as an on-going process.
7.5 Allow clients access to their Pastoral Care or Pastoral Counselling records.

8. **Client Confidentiality**
8.1 Recognise the right of clients to expect that Pastoral Care and Pastoral Counselling Practitioners will not disclose any personal information they acquire in the course of their professional duties, unless they agree to such disclosure, or unless the Pastoral Care or Pastoral Counselling Practitioner has good and overriding reason for doing so (for example, if disclosure is not made, there is the likelihood of serious harm to an identifiable third party, or there is a public emergency, or any overriding and ethically justified legal requirement).
8.2 Do not breach confidentiality without sound reason and without the knowledge of the client.

9. **Client Participation in his Own Pastoral Care or Pastoral Counselling Procedures**
9.1 Respect the right of clients to be fully involved in decisions about their Pastoral Care or Counselling procedures if they are not legally competent to give the necessary consent.
9.2 Respect the right of clients to refuse Pastoral Care and Counselling or to take part in teaching or research.
9.3 Inform the clients that they have the right to seek a second opinion without prejudicing their future care.

10. **Impartiality and Justice**
Pastoral Care and Pastoral Counselling Practitioners should be aware of the rights and laws concerning unfair discrimination in the management of clients or their families on the basis of race, culture, ethnicity, social status, lifestyle, perceived economic worth, age, gender, disability, communicable disease status, sexual orientation, religious and spiritual beliefs, or any condition of vulnerability such as contained in health rights registration.

11. **Access to Pastoral Care and Counselling**
Pastoral Care and Pastoral Counselling Practitioners should promote access to Pastoral Care and Counselling. If they are unable to provide a service, they should refer the client to another Pastoral Care or Pastoral Counselling Practitioner or a Pastoral Care and Counselling Facility where the required service can be obtained, provided that in an emergency situation Pastoral Care and Pastoral Counselling Practitioners shall be obliged to provide care in order to stabilise the client and then to arrange for an appropriate referral to another practitioner or facility.
12. **Potential Conflict of Interests**

12.1 Always seek to give priority to the investigation and care of clients solely on the basis of pastoral and spiritual needs.

12.2 Avoid over-caring. Recommend or refer clients for necessary investigations and care only.

12.3 Declare to clients – verbally and by a displayed notice – any financial interest there may be in institutions, diagnostic equipment, or the like to which the practitioner makes referrals.

12.4 Refrain from coercing clients or their family members to promote Pastoral Care and Pastoral Counselling Practitioners with gifts or any other undue benefits.

13. **Duties to Colleagues and other Pastoral Care and Pastoral Counselling Practitioners**

13.1 Referrals to colleagues and potential conflicts of interest -

13.1.1 Act in the client’s best interest when making referrals and providing care. Do not ask for, or accept, an undue inducement or incentive, from colleagues to whom clients are referred because it may affect or be seen to affect the Pastoral Care or Pastoral Counselling Practitioner’s judgement.

13.1.2 Treat clients referred in the same manner in which own clients would be treated.

13.2 Working with colleagues –

13.2.1 Work with and respect other Pastoral Care and Pastoral Counselling Practitioners in pursuit of the best pastoral and spiritual care possible for all clients.

13.2.2 Do not discriminate against colleagues because of their views of their race, culture, ethnicity, social status, lifestyle, perceived economic worth, age, gender, disability, communicable disease status, sexual orientation, religious or spiritual beliefs, or any condition of vulnerability.

13.2.3 Refrain from speaking ill of colleagues or other Pastoral Care and Pastoral Counselling Practitioners.

13.2.4 Do not make a client doubt the knowledge or skills of colleagues by making comments about them that cannot be fully justified.

13.2.5 Support colleagues who uphold the core values and standards embodied in these guidelines.

13.2.6 Advise colleagues who are impaired to seek professional assistance.

14. **Duties to Clients of other Pastoral Care and Pastoral Counselling Practitioners**

14.1 Act quickly to protect clients from risk to any reason.

14.2 Report violations and seek redress in circumstances where there is a good or persuasive reason to believe that the rights of clients are being violated.

15. **Duties to the Practitioner Himself**

15.1 Maintain and improve the standard of performance by keeping professional knowledge and skills up to date. In particular, regularly take part in educational activities that would enhance provision of pastoral care and pastoral counselling services.

15.2 Acknowledge the limits of existing professional knowledge and competence. Do not pretend to know everything.

15.3 Observe and keep up to date with the laws that affect Pastoral Care and Pastoral Counselling Practitioners in general and the practice in particular.

16. **Maintaining a Professional Practice**

16.1 Keep equipment in good working order.

16.2 Maintain proper hygiene in the working environment.

16.3 Keep accurate and up-to-date client records.

16.4 Refrain from engaging in activities that may affect health and lead to impairment.

16.5 Ensure that staff members are trained to respect clients’ rights, in particular the right to confidentiality.

17. **Duties to Society**

17.1 Deal responsibly with scarce pastoral care and pastoral counselling resources.

17.2 Refrain from providing a service that is not needed, whether it is for financial gain or not.

18. **Pastoral Care and Counselling Policy**

Pastoral Care and Pastoral Counselling Practitioners should include ethical considerations, legal requirements and human rights in the development of policies.

19. **Duties to the Pastoral Care and Counselling Profession**

19.1 Report violations and seek redress in circumstances where you have good or persuasive reason to believe that the rights of clients are being violated and/or where the conduct of the practitioner is unethical.

19.2 If possible, protect people who report misconduct from victimisation or intimidation.
What life really looks like...

Sorry ....

Tired ....

Bad spelling ....

Intimacy ....

Courageous ....

"Yea, though I walk through the valley of the shadow of death, I will fear no evil" Psalm 23

"I can wait" ....

A helping hand ....

And this is what a bad mood looks like:
Join HospiVision, its partners and volunteers in celebrating 15 years of touching lives and giving hope! As part of the celebrations HospiVision and the Centre for Contextual Ministry (University of Pretoria) are presenting a conference on spirituality and health care in Pretoria.

Programme

- **Thursday 13 Nov: Pre-conference workshops** (13:00-19:30) at the HospiVision Head Office, Level 3, Out-Patients Building, Tshwane District Hospital
- **Friday 14 Nov: Main Conference** (08:00-18:00) at the Main Auditorium, Level 4, Steve Biko Academic Hospital
- **Saturday 15 Nov: Volunteer Conference** (08:30-14:00) at the Chapel in Tshwane District Hospital
- **Sunday 16 Nov:** Celebratory church service at the Riviera-Jacaranda Dutch Reformed Congregation

The conference is presented as part of the Research Programme on Spirituality and Health Care hosted at the Cluster for Healing and Counselling of the Centre for Contextual Ministry at the University of Pretoria and coordinated by HospiVision.

Stakeholders

The research programme is conducted in cooperation with the George Washington Institute for Spirituality and Health Care (GWish) at the School of Medicine and Health Sciences, George Washington University, Washington DC, USA.

Other stakeholders in the research programme include:

- University of Pretoria (Department of Social Work and Criminology, Faculty of Humanities; Department of Family Medicine, Department of Psychiatry)
- School of Nursing Science, Faculty of Health Sciences: North West University, Potchefstroom Campus
- UNISA: Department of Philosophy, Systematic and Practical Theology; Research Institute for Theology and Religion
- Steve Biko Academic Hospital
- Tshwane District Hospital
- Tshwane Rehabilitation Hospital

Enquiries and registrations

HospiVision head office: 012 329 9492 or friend@hospivision.org.za

Bookings close 4 November 2014.

<table>
<thead>
<tr>
<th>Conference fees</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Day 1 (Pre-conference)</td>
<td>R150</td>
</tr>
<tr>
<td>Day 2 (Conference)</td>
<td>R300</td>
</tr>
<tr>
<td>Day 3 (Volunteer conference)</td>
<td>R150</td>
</tr>
<tr>
<td>All three days</td>
<td>R500</td>
</tr>
</tbody>
</table>

Ten CPD points for DRC ministers/pastors have been allocated. Points for HPCSA, SANC and SACSSP are pending.

Call for proposals: pre-conference workshops

Healthcare in South Africa is in a crisis. You are invited to submit a proposal for the pre-conference programme on the 13th of November. Presentations should be in an hour long workshop-like format.

Your proposal/abstract should include the following:

- Your name, email address, contact number and the institution/organization you represent
- Theme of the workshop
- Description of the articulation with the conference theme
- A three hundred word summary
- Outcome of the workshop
- A short CV for accreditation purposes.

Please email your proposal to dr. Andre de la Porte (andred@hospivision.org.za) no later than Monday 15 September 2014.

See www.hospivision.org.za for the full programme.

HospiVision upcoming events

Faith in action: Short Learning Programmes for 2014 conducted by HospiVision in Pretoria

- **15-17 September:** Short course in memory work and life maps in counselling for loss, death and bereavement
- **13-15 October:** Advanced course in clinical spiritual care and counselling for the sick
- **27-29 October:** Short course in spiritual care and counselling for the sick

Venue: HospiVision Training Centre Head Office, Pretoria.
Western Cape activities
Structured MTh in Practical Theology with a specific focus on Pastoral Care and Counselling

2015 - 2016

The course is offered by the Discipline Group of Practical Theology & Missiology in partnership with Ecclesia, the Ecumenical Centre for Leadership Development and congregational studies, located at the Faculty of Theology, Stellenbosch University.

Key objectives
This is an excellent programme designed to create a unique learning experience for all students. Completing the structured modules enables students to develop their skills and knowledge in becoming pastoral caregivers, through academic literature, reflecting in a learning community, skills training and articulation, as well as the integration of theory by means of assignments, verbatims and a mini-thesis.

Key aspects
A key aspect of this learning experience is located within the actual ecumenical community created by the students during the course. Throughout the modules, time will be spent on spiritual and personal development to create a culture of growth.

The programme consists of three main components:
- The academic component, consisting of six academic modules.
- The practical component, consisting of skills training, practical exposure and a case presentation.
- The mini thesis component, consisting of writing a thesis that will need to be defended before the faculty.

Key topics
Among the topics that will be covered in the MTh are the following: Doctrinal Questions on Suffering, Theological Ethics, Marital & Family Pastoral Care, Theology of Pastoral Care, Applied Pastoral Care, and Community Pastoral Care.

Key units
The course is structured in 6 contact weeks (modules), which takes place over two years. It is compulsory to attend all modules. Each of the modules focuses on a specific core area of pastoral care. Students are prepared for the contact weeks by reading the prescribed material and applying the knowledge gained through an assigned task or discipline in their congregation, ministry and community.

Establishment of a Western Cape SAAP Regional Branch

Venue: Hofmeyer Lecture Room, Faculty of Theology, University of Stellenbosch
Date: Friday 17 October 2014
Time: 09h00–12h00
Please contact Lee-Anne Roux at laroux@sun.ac.za to confirm your attendance.

The classes will take place at the Faculty of Theology in Stellenbosch.

Structure of the course
This is a Structured Master's Program consisting of 180 credits. Of the six exams, four are in Practical Theology, one in Systematic Theology and one in Ecclesiology with appr. 700-800 pages per exam.

Tutors
The lecturers are members of the Faculty of Theology and accredited research fellows who are recognised as practitioners in their respective fields.

Applicants
An intake of 10 to 15 applicants, usually with an ecumenical diversity, will be selected.

Applications
- All students need to apply to Stellenbosch University via www.sun.ac.za
- Any application is subject to the admission requirements of the US Faculty of Theology for an MTh.

Accommodation
Each student is responsible for organizing their own accommodation.

Contact person
Due to the fact that only 10–15 students will be selected for this course, all students also need to submit the following by 30 October 2014 to Ms Bonita Robyn at brobyn@sun.ac.za:
- personal details and contact details
- full academic records and certificates
- full CV
- copy of ID

For information on the course, please contact:
Prof Christo Thesnaar, cht@sun.ac.za, 021 808 3257
Ms Bonita Robyn, brobyn@sun.ac.za, 021 808 3577.

http://www.saap.za.net
News from the SAAP Executive

Please be sure to save the following important dates:

SAAP Annual General Meeting

Date: 24 October 2014 at 18:30
Venue: Oosterlig Dutch Reformed Church, Waterkloof Glen, Pretoria

Your apology or points for the agenda should reach the SAAP Office no later than 24 September 2014.

SAAP Conference

Date: 24 & 25 October 2014
Venue: Oosterlig Dutch Reformed Church, Waterkloof Glen, Pretoria

Conference theme: Needs of Pastoral Care and Counselling Practitioners – Dr Leon Klein, keynote speaker

Workshops:
1. Caring for the Self of the Caregiver – Dr Gloria Marsay
2. Challenges in the Training of Pastoral Care and Counselling Practitioners – Dr Elijah Mahlangu
3. My Own Relationships as a Fountain of Rest – Dr André Botha
4. Practice Management – Dr Sam Eygelaar.

Further details regarding costs, deadline for bookings, etc. will follow soon! Watch your inbox!

Annual fees

Invoices were forwarded in Feb/March this year and three statements issued so far – with terms for payment 30 days. There are, however, still about R16,000.00 outstanding for 2014. SAAP’s only income is the subscription of its members - this is the only means to ensure a stable and reliable infrastructure for the Association. Executive understands that some of our members might be experiencing financial challenges, but we need to keep contact with you. As long as we are aware, we can try to accommodate you.

We still have two unallocated payments on our books, due to no reference provided. Please contact the SAAP Secretary urgently, should you recognize any of the following:
- R170.00 paid on 7 Feb 2014 (ref ABSA BANK SAAP)
- R200.00 paid on 20 Mar 2014 (ref SAAP).

Professionalisation process

We are currently waiting for a non-profit company registration number, before we can submit amended documents to SAQA again. We need to get this registration in advance for the purpose of our SAQA application, although SAAP is still the existing organization, with its own NPC registration. We promise to keep you updated, but in the meantime you are more than welcome to obtain information in this regard from the SAAP office.

SAAP CONTACT DETAILS

SAAP Secretary:
Marieke Willers
E-mail: admin@saap.za.net
Postal address:
PO Box 704, Newlands,
Pretoria, 0049
Cell phone: 082 600 6578
Fax: 0865105840

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

Please note
- Cheques must be made payable to “The Southern Association for Pastoral Work”
- Fax or e-mail proof of payment to the SAAP Secretary
- Please state your name or group/centre name as reference for any deposit made.

DISCLAIMER

While SAAP supports initiatives for equipping pastoral workers, statements and opinions expressed in this newsletter do not necessarily reflect the views and/or opinions of SAAP. SAAP does not make any warranty regarding the information supplied. SAAP shall in no event be liable for any decision or action taken in reliance on this information.