SAAP was founded in 1991 with the purpose of representing Pastoral and Spiritual Caregivers and to give them support in their practice. Throughout this time the need for recognition, proper regulation, practice management and a sound ethical code emerged. In spite of some dead ends, the government body the South African Qualifications Authority (SAQA) eventually opened a door in 2012 for the recognition of professional bodies.

Last year both SAAP and the Association for Ministry Training Practitioners (AMTP) intended to apply for professional recognition. SAQA then requested the two organisations to cooperate and rather create a single body as they are both church-related. This amalgamation lead to the approval for the establishment of the Association of Christian Religious Practitioners (ACRP). Many meetings and consultations took place to ensure that the identities and practices of both entities were safeguarded within the new professional body.

A Memorandum of Incorporation (MoI) and General Rules will serve as the new constitution and have been approved by both the Executives of AMTP and SAAP. As soon as the AMTP name change to ACRP has been registered with CIPC, the establishment of ACRP can be formalised.

At the SAAP AGM on 4 March 2016 it was approved that the name of SAAP will be changed to the Board for Pastoral and Spiritual Counselling (BPSC) following approval by the ACRP board during 2016.

The current conditions in our country, the political turmoil, loss of jobs and instability in various communities point to the need for people with vision, caring hearts and the urge to serve those in need.

As Pastoral and Spiritual Caregivers, we can make a difference in so many people’s lives, helping them find hope within their circumstances, creating a vision and representing God as the One who really cares.

Dr Tertius Erasmus
Welcome to a new dispensation!

At the SAAP AGM on 4 March 2016 it was approved that the name of SAAP be changed to the Board for Pastoral and Spiritual Counselling (BPSC) following the imminent approval by the Association of Christian Religious Practitioners (ACRP) board.

At the annual conference’s closing ceremony on 5 March 2016, candles symbolising SAAP and the new body BPSC were lit by the newest registered member, Marius Kotze. With somewhat mixed feelings, Marieke Willers, SAAP secretary for nine years, then extinguished the SAAP candle. Attendees were given the opportunity to express appreciation for SAAP and words of encouragement for BPSC. Some of these are shown on page three.

New logo

A new organisation needs new branding and therefore a new logo was unveiled.

The green hand symbolises “caring” and the circle represents “wholeness”. The blue colour turning into purple symbolises “wholeness” leading to spiritual freedom. The purple flying dove symbolises “the healed spirit set free”.

The befitting slogan “Healing through Caring” will be used with the new logo.

*Note that the logo may not be used yet, pending the formalities to establish the PBSC.*
<table>
<thead>
<tr>
<th>Name</th>
<th>Words of Appreciation</th>
<th>Words of Encouragement</th>
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<tr>
<td>Wintzed Grobet</td>
<td>Seengroien oederige</td>
<td>May God Bein in aried!</td>
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<td>Steyn Venter</td>
<td>Dankie vir die ondersteuning, groot sukses le mope</td>
<td>May God be an helppey!</td>
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<td>Johanna Naue</td>
<td>Thank you very much.</td>
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<td>Malebogo Mapal</td>
<td>A word of appreciation for the</td>
<td>Strength and &quot;streek&quot; is may it grow with God's guidance</td>
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<td>Sabelwana Mupula</td>
<td>So much appreciation for being part of the family.</td>
<td>The sky can only be lit and even that can be breken</td>
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<td>I have left the Conference a better person than when I came.</td>
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The landscape of pain and hurt (part 1)

Prof Wentzel Coetzer of North-West University was the keynote speaker at the SAAP Conference in March 2016. Following is the first part of a summary of his presentation.

One of the characteristics of our modern day society is its disconnectedness. Disconnected societies produce disconnected and lonely people. Due to technology we however, argue that we are today closer together than we have ever been, but as Clinton (2006:64) puts it,

"Despite our growing skills at pushing buttons and communicating through modern media, we are more isolated and alone than we’ve ever been."

As counsellors we know that lonely people are usually people with much pain and hurt. And people with lots of pain and hurt are usually people without a vision and without purpose in life. But on the other hand we also know from the Scripture all the many promises that God has in store for those who have lost all hope and became hurt and were rejected and abandoned. Just to name one:

Jer 29:11: “I will bless you with a future filled with hope - a future of success, not of suffering.”

What a tremendous obligation and calling on each one of us to get this message through!

I would like to take you with me on a short journey – a journey, I believe most of you have already travelled many times in the past. A journey where we explore some of the most prominent landmarks of the landscape of those who have been through trauma and crises and pain and hurt.

A. Exploring the landscape of pain and hurt

► Red lights flickering

Neglecting some warning signs and flickering lights can eventually have devastating results. Arterburn (2005:41) uses the example of driving a friend’s car to church one morning and then noticing that on the dash was a light shining brightly under the words: “maintenance required.” He mentioned it to her but she did not take it seriously.

A few days later she had to replace her car’s engine at an enormous cost because of a lack of oil. Then there was also some further expenses of having to rent another car while her car was being repaired. None of this would have been necessary if she had merely heeded the initial warning light. In this same sense we can say that repeating patterns of painful emotions like anger, rage, guilt, shame, fear, anxiety and grief are usually indicators that something deep down is wrong - they are God’s built-in warning system, there to protect you from future destruction.

Therefore, it is critically important that we shall pay attention to these signs and don’t use excuses to hide them or bury them or numb them. Arterburn (2005:42) adds:

"Feel them. Learn to accept them as the price of being engaged in life and a natural result of living life to the fullest."

► Deep inner wounds and rejection

Should we ask the question “What would be the results in the long-term if we do not heed the warning lights on our emotional dashboard?” the answer would be: “The accumulation of more and more pain and being emotionally wounded.” Regarding the devastating effect of an emotion such as rejection, Stephen Seamands (2003:26), uses the phrase, ‘soul wound’ as does Rogers & Rogers (2009:29).

Every soul wound contains a message and the problem really intensifies when such a person starts to ‘internalise’ these messages and believe them as general truths regarding themselves, although they are usually lies.

► For many persons their emotional pain started long ago

Especially within dysfunctional and broken homes there is often a long history of emotional pain that is eventually carried with them into adult life and into marriage life. Gaining insight and knowledge regarding this process already provides the first step in the direction of healing regarding our relationship with ourselves and with others (Burney, 2012). Wilson (1986:84) makes the statement that no period in one’s life is as important as the first two years.

Psychologists and educators agree that never again during life as a whole, will a person learn as fast or as much as he/she does in these first two years. The statement is made that, during the first three years, parents have already done more than half of all that
they will ever do for this child - patterns have already been established during this phase that will affect the rest of this person’s life.

In the Meier Clinics their basic viewpoint is that at age three, 50% of the person’s personality is already formed and at the sixth birthday, 85% of the personality is already formed (cf. Meier et al., 2005:87). Children also develop a basic sense of trust or mistrust in the first eighteen months of life. Before they thus understand what it means to trust God, they have formulated feelings and attitudes about trust as such because of what had already happened to them.

These impressions are not rationally thought through, but felt within. As such, they are inner, unseen forces which shape future concepts toward God, the Bible, the universe, self, and others (Wakefield & Clark, 1986:349).

Something of the working of these inner, unseen forces within a child, as the result of trauma, is emphasized by Perry and Hambrick (2008:42) when they describe how neurons in the brain have been uniquely designed to be able to change in response to activity. Therefore, they say, neural networks change in a ‘use-dependent’ fashion. Because patterned, repetitive activity shapes and changes the brain, chaotic experiences that occur during sensitive times in the child’s development, create chaotic, develop-mentally delayed dysfunctional organization in the brain. But then follows this positive statement:

Neural systems, and thus children, can however change with dedicated amounts of focused repetitive positive activities (Perry & Hambrick, 2008:42).

Our conclusion: although the emotional damage may be very severe and devastating, healing is always possible, especially if prayer and a pastoral approach is added to this advice. One of the pre-conditions for healing is usually resilience, especially from the side of the counsellor, to eventually change those “... chaotic, developmentally delayed dysfunctional organization in the brain” as Perry and Hambrick (2008:42) described it.

Fred Littauer (1994:19) defines the rejection that he experienced as a child, as the intellectual knowledge that somebody loved him, but the emotional inability to believe it. He describes his experience as follows:

“I knew my parents loved me. They always worked hard to provide for me, my three brothers and my sister. The problem was that although I knew intellectually that I was loved, I didn’t feel emotionally that I was loved. I was a victim of rejection. I had heard the term, but I never dreamed it applied to me.”

Therefore, he says that whenever he met someone who asked for counselling, he often started with the question: “Did you FEEL loved as a child?” Although some people indicate very clearly that they had experienced no love, the general reactions would be: “I still know that my parents loved me.” Then Fred referred to his original question: “Did you FEEL loved as a child?” Often, after having thought for a while about this question, the person would answer, “No, I do not think that I really FELT loved.”

Rejection could thus get a grip in a very subtle way

► Parents already wounded

Saffer (2012a) describes how,

... To the degree our parents and caregivers are not able or willing to meet our needs, we develop coping mechanisms and strategies - patterns that we carry into our adult lives. By the time we reach adulthood, we’ve had years of practice with these coping patterns and we begin to believe that these patterns are who we really are!

Burney (2012) gives a very striking description of this process in his book, Codpendence: the dance of wounded souls. He says that many of our parents were emotionally abused in childhood because their parents were emotionally abused in childhood. Parents were however children’s’ role models who taught them how to relate to themselves and their own emotions.

We learned to relate to ourselves as emotional beings from the role modelling of the adults we came in contact with and the messages we got from the way they treated us. For example, when the role model of what a man is, does not allow a man to cry or express fear, when the role model for what a woman is, does not allow a woman to be angry or aggressive, that is emotional dishonesty. When the standards of a society deny the full range of the emotional spectrum and label certain emotions as negative that is not only emotionally dishonest, it creates an emotional disease.

And we as counsellors so often in counselling, have to battle and spend much time and energy first, to establish a relationship of trust. And then secondly, to get behind these walls of ‘emotional dishonesty’ being built up, sometimes over generations!

Personally I do think Burney does have a point because over the years in counselling I have so often...
spent a lot of time battling to get behind such individual walls of ‘emotional dishonesty’ being built up very high because of pain and hurt.

**Shame and anger from the womb – validating our feelings**

In his book, *Family secrets* (1996:152), Bradshaw points out how secrets operate destructively in the interpersonal relationships in families. As children our feelings were seldom validated. We were angry, and instead of someone saying, “I hear or see how angry you are,” we were told, “Don’t you ever talk back to me again.” Our anger was invalidated. The same thing may have happened with our sadness, our fear, even our joy, if we expressed it too exuberantly.

We can however help our counselees connect with their own experience by saying what we hear and see them saying and doing. For example, you might say,

“I hear how sad you are. Your voice is high-pitched, and it is cracking. I see the tears in your eyes and your lips quivering.”

Help them for the first time to make contact with emotions buried years ago.

When many of our parents could not let us have our own experience, it was probably because they had a dark secret (Bradshaw, 1996:152). They had lots of feelings that their own inner voices criticized – their parents had not been able to let them have their anger or fear or sadness or desire or joy. A father who cannot let his children cry (usually his male children) usually has a secret – he desperately needs to cry, but he condemns that need in himself. A father who ridicules his children’s fear is also hiding his own secret fear - and that father is actually in desperate need of help!

In this regard the Christian psychiatrist, Dr James Schaller (1999:157), says that we commonly repeat many of our fathers’ behaviours – especially those that hurt us. An important step as part of the healing process, according to Schaller, is to make the effort to learn to know your father and his history as well as possible - his story, his circumstances, his anxieties, his sadness, his joys, etc., because like Schaller (1999:157) puts it, in a certain sense “… your father is ‘in you.’” Thus, how better you learn to know him, the better you will understand yourself.

“His likeness dwells in your body, his words echo in your mind, his fears move you, and his dreams motivate you” (Schaller, 1999:157).

**Unhealthy surviving mechanisms become havens of security**

Eventually the unhealthy surviving mechanisms people have adapted to, in order to survive over many years, have eventually become their security. They have become familiar with the present dysfunctional milieu and for some of them it is a frightening thought just to consider a new and healthy lifestyle, because they also wrestle with a fear for the unknown. In situations like these it demands plenty of godly wisdom, patience, discernment, humility and guidance by the Holy Spirit to be an effective counsellor.

One of the consequences is usually that there is no basis of trust that you can build on. Out of fear they would sometimes rather choose to avoid you or easily cancel the next appointment. Like Clinton (2006:117) describes it:

> Wounded people on a ‘Jonah path’ away from God’s presence will board any ‘ship’ (addiction) promising a rapid journey in the opposite direction.

Working with them thus implies that you often have to start with the most basic issues in order to first gain their trust and build a relationship.

**Acting out the unresolved trauma**

One of the amazing aspects of emotionally wounded and traumatized persons is the fact that they do not necessarily ‘remember’ past events – they rather ‘relive’ them over and over again (Clinton, 2006:48). And by reliving their trauma repeatedly, very often without realizing it, as John Bradshaw (1996:36) says, they are unconsciously acting out their unresolved trauma.

In this regard Jan Frank (1995:11) describes the anger against her stepfather who molested her as a child, by comparing it to a simmering teakettle. She says that, by the time she had reached adulthood, the kettle was boiling so vigorously that water and steam were escaping out of control. Against thisbackground her advice is then that only through facing the problem, you can begin to identify the anger and channel it towards its source.

- **Aggression**

Another problem with emotionally wounded, hurt and lonely people, is that they often tend to become terribly aggressive. In their desperation to avoid more pain they may actually run over other people in the process. But most of the time they are still acting out their unresolved pain of the past, and their actions and their words are actually cries of
desperation – SOS signals – but tragically, often not interpreted and heard as such.

Bradshaw (1996:49) says unexpressed anger could often be the root cause of severe headaches and backaches and a host of psychosomatic disorders

- **Shaming ourselves**

According to Burney (2012) the most destructive thing about the emotional abuse we suffered because our parents were wounded, was that we incorporated the messages we received from their behaviour into our relationship with self. The final consequence:

> We emotionally abuse ourselves on a daily basis.
> If we had healthy self-esteem, we would not allow anyone to emotionally abuse us - including ourselves.”

The challenge and the starting point here is usually to guide our counselees to a point of self-forgiveness.

► **Our bodies are often crying out**

Ps 32:3 says: “For when I kept silent, my bones wasted away through my groaning all day long” (ESV).

Arterburn (2005:123) says that the author of this Psalm realized what science only had discovered many years later, namely that aspects such as guilt, resentment, sin, and silence, have a physiological impact on a person. They all combine to create an emotionally and physically sick person, who misses the best of life because he or she is stuck in the past and is convinced that it can never be changed.

There are usually a number of disadvantages connected to maintaining bitterness, hostility, hatred, fear of being hurt and anger. These emotional states come with increased blood pressure, hormonal changes that lead to cardiac disease, and impaired immune function – there is evidence according to Arterburn (2005:125) that, for example, neurological function and impaired memory may also be a result.

And then he adds:

> “The lack of forgiveness is a potent internal cocktail that you administer to yourself to your own detriment every day.”

Christian people often underestimate the extremely difficult process needed to change fundamental aspects of our behaviour because there is usually a cost connected to deep radical healing, and for many the price is too high. Meier and Wise (1995:187) define this process as follows:

> Complex forces are behind everything we do. Rather than make the adjustments, many people simply become ill.

Psychosomatic sickness may then be an easier adjustment than realignment. Others would choose alcoholism or any other addiction to the basic change that might produce a new personhood.

**Willing messengers**

What a privilege to be called and equipped and sent out by Him who said in Luke 4:18:

> “The Spirit of the Lord is on Me; because of this He has anointed Me to proclaim the Gospel to the poor. He has sent me to heal the brokenhearted, to proclaim deliverance to the captives, and new sight to the blind, to set at liberty those having been crushed...” (New King James).

The need out there is still exactly the same today as when these words were written down. The answers and the solutions are also still the same. God only needs more messengers who are equipped and willing, to be sent out. ■

*To be continued in the next issue.*

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**Bibliography**


http://www.creativegrowth.com/creativegrowth.htm Date of access: 28 April 2012.
Narrative principles and practice in South Africa today

Ms Mantoa Nzeku presented on this topic at the SAAP Conference in March 2016.

This contribution was co-authored by Dr Andre de la Porte CEO: HospiVision, Lecturer and research associate at the Centre for Contextual Ministry and Ms Nzeku, HospiVision mentoring and capacity building coordinator and lecturer at the Centre for Contextual Ministry.

The narrative approach was developed by Michael White and David Epston during the 1970s and 1980s. This theory holds that the knowledge and stories (narratives) emanating from people’s culture, families and experiences shape their lives. People give meaning to their lives through the stories they tell. Narrative therapy is an empowering, collaborative, non-pathologizing and non-blaming approach to counselling and community work.

It centres people as the experts in their own lives and views problems as separate from people. It assumes that people have many skills, abilities, values, beliefs and competencies that will assist them to change their relationship with the problems influencing their lives. The word ‘narrative’ refers to the emphasis that is placed upon the stories of people’s lives and the differences that can be made through particular tellings and retellings of these stories. In this collaborative approach counsellors and counsellees are seen as equals.

The narrative metaphor leads us to think about people’s lives as multi-storied and to work with them to experience their life stories in ways that are meaningful and fulfilling. For a narrative practitioner a story is made up of events, linked by a theme, occurring over time and according to a plot. Underlying the “plot/theme” is a set of discourses about ourselves, other people, relationships, the world we live in, any beliefs in transcendence we may hold and often also about the ultimate meaning of life. A discourse can be defined as a set of ideas; a system of statements and convictions and principles that are taken for granted as true, or are considered common place understandings.

A discourse also sustains a particular word view. These discourses are socially constructed. The metaphor of social construction helps us to understand and to consider the ways in which every person’s social and interpersonal reality has been constructed through continuous interaction with other human beings, human institutions and environments. Thus we develop a better appreciation for the influence of social realities on the meaning of people’s lives.

People often approach us with “problem saturated” stories with negative and/or catastrophic outcomes which leave them feeling disempowered and hopeless. They might feel at the mercy of relational, societal, circumstantial and even divine forces. As they are telling these stories they are in fact confirming the discourses on which the “plot” of the story is built.

Ms Nzeku concluded her presentation by defining key concepts such as the narrative understanding of the concept of story, discourses, externalization, unique outcomes, incisive conversational questions, reframing and re-authoring. These concepts were applied in practical situations. Specific narrative practices in containing, defusing and debriefing were explained and illustrated.
Transformation in the Workplace: The role of Appreciative Inquiry in Change

Dr Johan Dill presented on “Transformation in the Workplace” and conducted a workshop at the SAAP Conference in March 2016.

The theme of the conference “Healing as a Pastoral Challenge” was excellently introduced to the attendees by Prof Wentzel Coetzer. He demonstrated effectively how pastoral counsellors can deal with trauma and pain in individual counselling sessions.

Dr Dill discussed the pastoral challenge faced by counsellors today from a different perspective. His focus was on the pastoral challenge as he saw it more and more within the workplace and industry, where most working people spend their days in stressful and challenging environments.

He quoted from his late father-in-law’s thesis in 1969 (Prof Ernie Marais) where he mentioned that psychological categories of threats were general anxiety, interpersonal conflict, personal frustration and fear of failure. Dill said these themes of challenging stress and pain are still found in the workplace today.

Dill then positioned himself as a public practical theologian and said he identified with many practical theologians, such as Daniel Louw (hermeneutical approach), Gerkin (hermeneutical approach), Dirk Kotzé (systems-constructivist and narrative approach), and more recently also with Gänzevoort (empirical-reconstructive and critical constructive approach). From a public theological point of view, he identified with Koopman (theology to fulfill its public role towards the community). Dill said he used hermeneutical, contextual, constructivist and public aspects as a pastoral counsellor working within the workplace alongside workers.

Dill views the modern workplace of business and manufacturing as a complex environment where people have to function optimally. The difference between business and pastoral counsellors is the difference in background and goals. Business exists firmly in the marketplace with the associated culture of making money. Pastoral counsellors have their origins in theology, human sciences and psychology. This calls for a different client-pastor relationship than in the church. The pastoral counsellor will always be confronted with two clients: the business and its management on the one hand and the employee (or groups of employees) on the other hand. The pastoral counsellor will function at the axis of these two groups all the time, and thus generate a shared story, co-created by the individual and the organization.

From a methodological point he uses the narrative, participative action research and appreciative inquiry pastoral counselling methods to deal with clients. In the process individual interviews are alternated by different focus groups and eventually healing in this context is different from a context where only individual interviews take place. Healing is a… “shared story, co-created by the individual and the organization, based on a mutual sense of responsibility for the business, and promotes success as a whole”. (As quoted from Marc Kahn 2014 in “Coaching on the axis”).

Dill ended off his workshop by presenting a case study Manufacturing of a spiral casing product at DCD Heavy Engineering” with the plant manager, Mr Nico Fourie (who explained the technical and the people challenges during the whole manufacturing process). They also explained what Dill’s interventions in the process were and what positive results were achieved after many months on the challenging project.

This case study confirmed what Dill said earlier that the pastoral counsellor has an important role to play by being empirically close to people in the workplace, where they practice so-called lived religion and the pastoral counsellor can affirm their self-worth and rekindle their hopes and dreams.
The role of cultural dynamics in healing in African context

Prof Elijah Baloyi presented a workshop on the topic at the SAAP Conference in March 2016. He is Professor at the Department of Philosophy, Practical and Systematic Theology at the University of South Africa. Besides his academic career his is a Reformed pastor in Pretoria.

My talk on this topic has been orchestrated amongst other things by the reality that without sufficient knowledge of the context of African people, the issue of pastoral care and counselling does not always yield the desired result.

There has been negligence towards the fact that the Western epistemologies and its realities neglected the African worldview which it intends to serve theologically. It is relevant to check how much people are being drawn into the Pentecostal churches as well as African Independent Churches due to the understanding and misunderstanding of the concept of healing.

No one is doubtful that the mainline churches are fast becoming empty, while the above mentioned churches are enjoying massive growth in the same piece of land. I am of the conviction that since African blacks treat life holistically, pastoral caregivers should also think twice before providing their intended services.

The influence of traditional healers, as well as the ancestral belief which is usually accompanied by witchcraft and sorcery, sometimes becomes a hindrance towards pastoral care kind of healing. Viewing sickness as caused by witchcraft and sorcery will always regard western form of healing as inappropriate.

Africans live communal life, which makes it difficult for Western individualised form of help to penetrate the mind of an African. Traditionally, elderly people has experience of life to impart to the young ones, implying that a young person cannot easily advise the elderly person, regardless of him being the pastoral caregiver.

On the other hand, for males coming from the patriarchal worldview which dominated women, it is difficult for men to receive healing practices from a woman. Hence many traditional old men do not want to be in hospitals in which the majority of nurses are women.

To conclude, the Western and African worldviews are very different. Therefore anthropological information is very important to pastoral caregivers who wish to serve in the rural black communities. ■
The 2016 Conference in pictures

The long and the short of it …
Pastor Henk van Zyl and Pastor Abimbola Ademeso

Past Vincent Mazibuko introduces Dr Johan Dill

Prof Wentzel Coetzer was the keynote speaker

Rev. Barbara Louw, Rev Wynand Louw, Dr Vorster Combrink and Pastor Abimbola Ademeso during a tea break
Boundaries (Part 1)

By Dr Hanlie Meyer, Counselling Psychologist in private practice.

The concept of boundaries has been around since the creation. In the beginning God placed the seas, day and night and people within boundaries ... (Genesis 1:26 to Genesis 2:3:16–17). God meant boundaries for man’s freedom, delineating his authority and for his protection.

God intended for man to have intimacy with Him through complete obedience to the boundaries He set. However, man interpreted it as spiteful and inhibiting - preventing him to become like God - and he rebelled.

This is the first incidence of boundary violation. In the words of Shane Willard, man exchanged the opportunity of intimacy with God for the possibility of finding his way between wrong and right. When man transgressed God’s boundaries in the beginning, he lost his spiritual authority as a result of his disobedience and lost his spiritual discernment.

Is it surprising that we try to enforce man-made boundaries without success to this day? Losing our spiritual authority through judging God and disobeying Him, left us powerless and without the foundation that causes others to respect the boundaries.

Without obedience to God, intimacy is lost and spiritual authority is lost. All efforts to set boundaries fall apart and we have to resort to coercing, manipulating, setting rules, violence, abuse, crying... Symptoms of the actual root cause: rebellion against God’s authority.

In his 1972 publication, Spiritual Authority, Watchman Nee said “The acts of God issue from His throne, and His throne is established on His authority. All things are created through God’s authority and all physical laws of the universe are maintained by His authority. Hence the Bible expresses it as ‘upholding all things by the word of His power’ which means upholding all things by the word of the power of His authority.”

“For God’s authority represents God Himself whereas His power stands only for His act. Sin against power is more easily forgiven than sin against authority, because the latter is a sin against God Himself. God alone is authority in all things; all the authorities of the earth are instituted by God. Authority is a tremendous thing in the universe – nothing overshadows it. It is therefore imperative for us who desire to serve God to know the authority of God.”

The archangel committed this sin against the authority of God and he became Satan as he was thrown out (Isaiah 14:12–15; Ezekiel 28:13-17). Rebellion against God was the cause of Satan’s fall – and he took mankind with him.

Man’s tendency to judge God comes directly against His authority. Man battles to bend the knee before God. The more hurt and disillusionment there has been, the more the person judges God’s wisdom, love, caring and positive attitude towards man. The more doubt there is, the more man feels that he has to protect himself and look after himself. Fear of rejection and fear of failure took over as a result of the rebellion against God.

Fear prevented man to turn back to his Protector even when the latter came looking for him in the garden! Even though man had sinned against God’s authority, things would have turned out completely different if he had not hidden but instead confessed his sin at the feet of the Creator. If he had turned to God, intimacy would have been restored. Now the question is – will there be any redemption? We will look into that in the next edition!

More about this in the next edition...
News from the SAAP Executive

Professionalisation of Pastoral and Spiritual Counselling

At the recent AGM the SAAP Chairperson reported on developments regarding the SAAP amalgamation with the Association for Ministry Training Practitioners (AMTP), as requested by SAQA last year. The Executives of the two merging associations had previously agreed on a name for the joint body, which will be the Association of Christian Religious Practitioners (ACRP).

SAAP has nominated Dr Tertius Erasmus, Mrs Marieke Willers and Ms Mantoa Nzoku from Executive to serve on the first board of the joint body, ACRP. They will serve alongside members nominated from the AMTP Executive.

The AMTP Executive has submitted an application to CIPC for the change of their name to ACRP. This was done in order to keep the AMTP registration as a Non-Profit Company, instead of applying from scratch. Once this name change has been registered, an application for recognition as a professional body will be submitted to SAQA by the ACRP Board.

On approval from the ACRP Board, SAAP will “dissolve” and become the Board for Pastoral and Spiritual Counselling (BPSC), as approved at the recent SAAP AGM. However, our organisation will continue functioning as always - just with a new name and under the umbrella of the professional body, ACRP.

SAQA envisages that other “church related” organisations with “Christian Religious Practitioners” will also find a home under the ACRP umbrella, as separate boards on the same level as the Board for Pastoral and Spiritual Counselling. Each board will keep its own identity and function in its unique field of focus eg. Pastoral and Spiritual Counselling, General Ministry, Ministry Training, Missionary Ministry, etc.

The SAAP Executive is committed to keep its members updated on all developments. So, please be sure to take note of all communications in e-mails and the SAAP Notes.

Admin assistance

We are pleased to announce that Mrs Lindie Steenkamp has been appointed on probation for three months from March to May 2016, to assist with the SAAP administration. She has already been of tremendous help and you might just receive a call or e-mail from her in the days to come.

SAAP Conference and AGM 2016

According to feedback the SAAP conference held on 4 and 5 March 2016 was a huge success. Some feedback was that more time can be allocated to future conferences, especially to allow for more discussion after presentations.

The four speakers did an excellent job and the more or less 60 attendees were indeed privileged to share their knowledge and expertise.

Articles on all presentations are published in this edition of the SAAP Notes and full electronic versions can be requested from the SAAP office.

The AGM was attended by 40 registered SAAP members. The most important matters tabled were the latest developments in the professionalisation process (as reported on elsewhere in this newsletter) and a name for the new Board that SAAP is to become. The AGM approved the name, Board for Pastoral and Spiritual Counselling (BPSC) for our organisation, once SAAP dissolves to function under the umbrella of the proposed professional body.

Money matters

Last but not least...! Money matters as usual! Invoices for annual fees have now been issued to all SAAP members, with 30 days allowed for payment. Thank you so much for payments made already, some even in advance! May this be the first year for 100% payment of fees.

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<tr>
<th>SAAP CONTACT DETAILS</th>
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<tbody>
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<tr>
<td><strong>Branch:</strong> Woodlands</td>
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<tr>
<td><strong>Account no:</strong> 1020501553</td>
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<td><strong>Branch code:</strong> 136-305</td>
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<td><strong>Please note</strong></td>
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<td>▪ Cheques must be made payable to &quot;The Southern African Association for Pastoral Work&quot;.</td>
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<td>▪ Fax or e-mail proof of payment to the SAAP Secretary.</td>
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<td>▪ Please state your initials &amp; last name or group/centre name as reference for any deposit made.</td>
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