With 2017 almost at mid-point, so many things have already happened: We had a successful site visit from SAQA and our application to be recognised as a Professional Body is now in the home stretch.

The last months’ hard work was so rewarding. Our Professional Body, ACRP (the Association of Christian Religious Practitioners), will bring a new dimension to who we as CPSC (the Council for Pastoral and Spiritual Counsellors) are and how we are going to function as a specialist division.

As the sun is setting on SAAP, an exciting new day is dawning for CPSC. Our dream of 25 years is coming to life as SAQA completes their evaluation process.

In the new dispensation, we will have four designations, namely: Religious Practitioner, Advanced Religious Practitioner, Religious Professional and Religious Specialist. These designations will be allocated to you as soon as the professional body has been recognised. Anita will guide you through this process. We are very fortunate to have a competent and capable replacement for Marieke, who has served us so well during the previous 10 years.

Our task is now to start functioning as part of a professional body - that is why we need excellence and competence in our practice. We have to abide by our own Ethical Code, our Code of Conduct and Scope of Practice. These documents will be forwarded to you in the near future.

To be professional also means that we have to be properly trained and have sufficient experience. That is why training and Continuous Professional Development (CPD) are compulsory for every caregiver.

As Pastoral and Spiritual workers, we have the privilege to represent the real Pastoral Caregiver, Jesus Christ, on earth. We will become God’s voice and God’s word in many lives and that is why we have to be focused on God’s will and His ways.

We can only give what we have received and can only teach what has become part of us – that is why we cannot be Pastoral Caregivers without a living relationship with our living God, Jesus Christ. To really care is to understand, to interpret and to guide your client so that he/she can make informed choices and work towards a new life in Christ.

May we take up our calling and work towards a profession that reflects God’s compassion and care. Let us be worthy representatives of God in our communities. Let us all pray that our application to be recognised will succeed and that our dream will be realised in the near future.

- Dr Tertius Erasmus
**Choosing the right legal structure for your business**

By Sankie Greyling

One of the most important decisions made by an entrepreneur when starting a business should be the legal structure of their business. Kobus Engelbrecht, head of marketing at Sanlam Business Market, confirms that the legal structure can have serious long-term consequences for your business’ success. The legal entities that entrepreneurs can choose from are:

- Sole proprietorship
- Partnership
- Private company
- Business trust
- Personal liability company (for members of professions such as attorneys, medical practitioners, accountants or quantity surveyors)
- Combinations of legal entities from the above.

The type of business you register with the relevant authorities will depend on the nature and size of your business, as well as on your specific business needs. Legal entities must be registered at the Companies and Intellectual Property Commission (CIPC). You need to structure your business in a tax-efficient way, but you should never choose a certain kind of business for tax reasons only.

**The right legal structure**

The following aspects should play a role in selecting the optimal legal structure for your business:

**Number of business owners**

A sole proprietorship can be used only by one business owner. But even if you are the sole owner, you may prefer to register a private company, an incorporated professional practice (if your professional association allows the use of this legal entity), a business trust, or a combination of these legal structures.

**Continuity**

If it is important to you that your business continues after your death, you should choose a legal entity that will allow for continuity:

- A sole proprietorship as a legal entity is not separate from your personal estate, and a business operating as one will therefore cease to exist after the owner dies.
- A partnership will dissolve upon the death of any one of the partners.
- A private company is a legal entity separate from the personal estate of the owners, and will therefore offer continuity of your business after your death.
- Although an inter vivos (living) trust was never meant to be used as a legal entity for a business, it can be used as such. The assets will be owned by the trustees in their capacity as trustees and will therefore be separate from the personal estates of the trustees.

**Cost of administration**

Running your business as a sole proprietorship will cost you nothing extra, but using a private company as a legal entity will be on the other end of the cost scale. If, however, the benefits you derive from the particular structure you choose, outweigh the cost, it would be worthwhile to incur the extra cost of the administration.

**Tax**

The different legal entities are taxed differently. Sole proprietorships and partnerships are taxed according to individual income tax scales (currently between 18% and 41%). A private company is taxed at a flat rate of 28%. An SME (Small Business Entity) private company is taxed on a sliding scale (currently 7% to 27%). On any amount declared as a dividend, 15% dividend tax will be levied. A business trust is taxed at a flat rate of 41%.

The different legal entities are also treated differently for capital gains tax purposes. Any capital gain by a sole proprietorship or partner is included at a rate of 40%. For private companies and trusts, the inclusion rate is 80%. All legal entities will pay transfer duty on the purchase price of an immovable property according to a scale of between 0% and 13% of the value of the property.

**Security**

A question every business owner must ask is: What will happen to my personal assets if my business goes insolvent? In the case of a sole proprietorship or partnership, the business owner’s personal estate is always at risk.

If you trade as a private company or trust, your business and your personal assets are separated. In the event of your business going insolvent, your personal assets will be protected, provided that you did not sign surety in your personal capacity for the debts of your business.
**Financing your business**

A sole proprietorship, a partnership and a trust can only raise finance from outside the business in the form of a loan. A private company can sell shares in the company to an investor, and therefore provides more options for financing the business.

**Combination of legal entities**

It is possible to structure your business in a way that you use the benefits of different legal entities. You can, for instance, run your business as a private company, and set up a family trust which owns the shares in the company. In doing so, you can save huge amounts of money in estate duty, as the value of the shares in the company appreciates in the hands of the trust and not in your own.

**Record keeping**

Good record keeping is key in a prosperous business. As a business owner, it is crucial that you will keep records that will reflect your business status accurately. This will help you to prepare your financial statements and complete tax returns accurately. Your record or accounting system must suit your business and should comply with all regulations, legally and otherwise. A company is required by law to appoint an auditor who will conduct an audit and sign an audit report relating to its financial statements. Usually the auditor will also assist in determining the taxable income and the amount of tax to be paid. In the end, it is a lot easier for a professional to do this.

It is important to note that deciding on the legal format of your business can be tricky, and it is always advisable to employ the services of legal experts in the field of small business ownership. They will be able to weigh up the costs and benefits of all the options open to you, and help you to ensure future business success by choosing the most appropriate structure for your business needs.

**Source:** adapted from

---

**The importance of active listening skills**

Effective communication is an important requirement in counselling. Strive to develop active listening habits and appropriate responses.

Each meeting with a counsellor is an opportunity for the client to express emotions, feelings and thoughts in a safe, confidential environment. An effective counsellor encourages and empowers the client to make steady progress by always creating a caring, supportive and safe environment.

**The importance of listening**

Counsellors must demonstrate an interest in their clients’ lives – their wellbeing, problems and difficulties. Give the client full, undivided attention throughout the duration of the one-on-one counselling session to ensure communication remains open. The client should respond positively by interacting on a deeper level.

Active listening requires more than just listening to what a client says. Also pay attention to the client’s non-verbal communication - body language, as well as the tone, speed and pitch of voice.

It involves taking an interest in the other person, making sure they are comfortable about disclosing personal information and providing support and understanding.

Always look at the client to show respect. Show attentiveness by sitting straight or leaning forward. Maintain eye contact and respond appropriately.

**Attending skills**

Attending means giving a person your full attention, to what they are saying or doing. A client can only make progress if the counsellor is fully supportive. Tracking is a key skill – really following the flow of what the client is saying. Truly focus to follow the logical flow of the conversation.

A counsellor must make the client feel welcome and relaxed about sharing their emotions, feelings and thoughts.

The counsellor should avoid distractions, including the natural ongoing dialogue in his/her head, forming judgments and the urge to provide too much information. Allow the client to do most of the talking.

The counsellor’s tone of voice is important. Slowing down speech will make the client feel more relaxed and less rushed. It will convey that the counsellor has adequate time to listen to the client’s problems and concerns.
The counsellor should also set an agenda for each session, so that the client can identify and acknowledge the progress made over time.

**Selective attending**

Clients may find that they are unable to express themselves freely, due to fear, lack of confidence or other overwhelming feelings.

A counsellor should therefore gather as much information as possible by listening for clues to why the client exhibits a particular behaviour pattern or holds limiting beliefs.

A counsellor should pay particular attention to what is being said as well as to the way the client is speaking – whether they are displaying distress, discomfort, anger, etc – or on a particular phrase or sentence.

**Positive response**

Responding in a positive manner requires focus, concentration and an interest in the other person, and in what is being expressed. A counsellor must provide this supportive service throughout a client’s counselling experience.

The lack of clear responding and reflecting skills usually result in an insufficient level of counselling and the client will not be motivated and encouraged to continue with open disclosure.

Responding in a counselling environment requires that the counsellor’s attention is focused on the client’s feelings and verbal expression at all times.

Being encouraging, motivating, reassuring, coaxing, challenging and praising will all provide the client with a positive response to their comments.

Asking questions, making statements and suggestions, offering solutions and informing are also effective methods of good response.

**Reflective counselling**

Positive reflecting can be done by repeating the exact words that have been said, mirroring the tone of the client’s voice. This offers confirmation that the counsellor has understood everything the client has expressed, and now wants to clarify the issues or problems with the client. It validates the client and provides further opportunity to talk.

Paraphrasing or summarising (putting information into your own words) is also a good way of relaying the fact that what has been said is important, and that the message has been understood. Focus on the content of the comments and the feeling and meaning of this disclosure.

Reflecting requires the counsellor to remain aware throughout the counselling session. Perseverance and patience are also important.

**Active listening as the key**

Active listening and truly attending to the client during sessions are clearly the keys to effective counselling. This allows counsellors to offer appropriate guidance, encouragement and provide additional support when needed.

They can also set clients some homework, so that they continue to experience empowerment after the counselling session has finished. This helps to entrench positive behaviour that results in greater satisfaction and healed lives.

**Source:** Adapted from http://www.thecounsellorsguide.co.uk
Counselling families in a short term and structured approach

Introducing the McMasters Model of Family Functioning

By Rev Muriel Kossmann, Pastoral Therapist (MDiac), recently retired school counsellor and now in private practice in Cape Town CBD.

Families are the fibre of society. And yet this fibre of society is in danger of losing its stability or even seems to fall apart as families are facing massive challenges.
These could be the effect of marital problems on the children, parenting issues, abuse or even the effects of crime on the family or joblessness – just to name a few. Consequently, families in need will come for help to organisations like FAMSA, an NGO in the field of relationship counselling or to professionals in private practice. I personally work as a pastoral therapist at the FAMSA Observatory office in Cape Town twice a week.

There are many different approaches to family therapy and it is difficult to say that the one approach is more efficient than the other. And that is exactly the reason why most of us as professionals work in an eclectic and integrated way. At FAMSA, when working with families, the McMasters Model of Family Functioning (MMFF) is used, which I will introduce in this article.

What is the McMaster Model of family functioning and how does it work?

The MMFF is based on the assumption that the primary task of today’s family, as a unit, is “to provide a setting for the development and maintenance of family members on social, psychological and biological levels” (Walsh 2003, 584). Therefore, the MMFF works with areas of basic family functioning. The areas of family functioning that the model focuses on are those that seem to have the greatest impact “on the emotional and physical health of family members” (Epstein 2003, 582).

The model is based on the assessment and treatment of the six dimensions of family functioning. These areas are assessed at the beginning of family therapy. The treatment consists of improving these areas of functioning.

These six dimensions of family functioning are:

1. Problem Solving - the family’s ability to deal with and solve problems in a way that preserves the effective functioning of the family.

2. Communication - communication is the verbal exchange of information within the family; non-verbal communication is not included in the model. Verbal communication can be clear versus masked and can be direct versus indirect communication.

3. Roles - the repetitive pattern of behaviour by which family members fulfill family functions. The following roles are examined: Provision of resources, nurturing and support, adult sexual gratification, personal development and maintenance and management of the family system.

4. Affective Responsiveness - under this dimension, the range of affective responses of the individual family member is examined.

5. Affective Involvement - the extent to which the family shows interest in and value for activities of individual family members.

6. Behaviour Control - defines the pattern a family adopts for handling behaviour in specific areas.

The McMasters Model

The basic principles of the McMasters Model are described below.

The McMaster approach has a basic framework, namely the McMaster Model of Family Functioning (MMFF) as well as a therapeutic model, which is the Problem-Centred System Therapy of the Family. The basic framework for the McMasters approach includes the different dimensions of family functioning, while the process of therapy is guided by the Problem-Centred System approach.

It is a time-limited approach, taking between six to twelve sessions for the completion of the therapy. The sessions take place weekly during the first stage of therapy.
During the assessment phase, the strength areas of the family as well as the growth areas are established. On the grounds of the assessment, the therapist and the family develop tasks for each family member to assist in the family growth areas. These tasks are like ‘homework’ that become part of the treatment contract which is also drawn up together with the family (see the example below).

After about six sessions the sessions are spaced out, like every fortnight, monthly or even bi-monthly towards the completion of the treatment contract.

A healthy family

One interesting point stated by the McMaster research team is to stay away from terms like ‘normal’ or ‘not normal’. Epstein, one of the founding members of the MMFF, suggests that the term ‘health’ is more appropriate, as “a healthy family is neither necessarily average nor merely lacking characteristics. Rather, it will describe positive features that indicate a healthy functioning. The McMaster approach of Family Functioning contains a description of such a set of features” (Epstein 2003, 582).

The MMFF is a fascinating model, with over 50 years of research behind it.

As a short term and clearly structured approach to family therapy, it involves the whole family. In other words, all family members living under the same roof becomes part of the therapy process. Hence the model prevents that only the person showing the symptoms of a malfunctioning family system is sent for therapy.

The inclusion of the entire family is vital for this approach because it examines the total family system. When members of the family are missing, the dynamics differ and the assessment will be incomplete. The total system might need changing, which needs all parts of the system present. The only exception is the assessment of roles, when sexual gratification of the parents is assessed.

The areas of family functioning the model focuses on, are those that seem to have the greatest impact “on the emotional and physical health of family members” (Epstein 2003, 582).

The process of therapy needs to always be transparent to the family.

The family is responsible for the success of the therapy in terms of effective change. In this therapy process the family recognises their own strength and shortcomings and learns to effectively use problem-solving methods.

There is a high emphasis on assessment in this model. The family system and its problems need to be fully understood by both the therapist and the family itself, before the next stage of therapy, namely contracting, can begin.

The model deals with the here and now and not with past events. Hence the emphasis of the therapy is on current problems and not their history. This can be either problems the family brings into therapy, or those raised during the assessment of the six dimensions of family functioning.

The McMaster Model works towards changing the behaviour of the family. The preferred behaviour is formulated as a request and must be worded as a measurable or observable change of behaviour.

The four stages

The model focuses on the following four stages:

a. Assessment

During this stage, the six dimensions of family functioning are assessed. This is done very detailed and can take up to three sessions.

b. Contracting

During this stage, the expected change of the behaviour of each family member is spelled out in a very detailed manner. Additionally, the therapist compiles a list of tasks for each family member, to improve the family functioning. This drawing up of tasks is done in cooperation with each member of the family.

c. Treatment

During this stage, the family practices the tasks and reports back in therapy about the progress, success or possible difficulties.

d. Closure

In this phase, the process of therapy is reviewed and evaluated. Most behaviour changes of family members have been completed. Usually a follow up meeting in six months is agreed on.

The response of the families to this model of therapy is very positive and encouraging. At FAMSA we have used the model for many years. FAMSA also offers training in the McMaster Model in an intense one week course, as well as monthly supervision sessions, where cases are presented and practised in role plays.

Example family treatment contract

Following is an example of the family treatment contract.

http://www.saap.za.net
Example family treatment contract

Family name: ______________________

Problem List

Mother & Father
Mother feels pressured, not getting help around the house, especially with handling children. Father not getting enough attention from spouse, has trouble expressing himself, gets too involved with work problems. Therapist noted that the father had a quick temper and was clinically depressed.

Parents & Children
Parents cannot sit down and discuss issues with children. Parents bothered that son disrupted them at work. Also, bothered that son quitted school. Parents upset with daughter for not sticking to any weight program. Therapist noted parents were not consistent with children and did not follow through with disciplining them.

Children
Daughter resentful of time she has to look after her younger brother. Feels neglected by parents and needs more attention. Her weight problem is an issue. Younger son is not contributing to any household chores. Son lies to parents, teases his sister constantly, and, since quitting school, does nothing constructive.

Tasks

Mother & Father
Mother and father will set time aside each week to discuss children’s behaviour and how husband can help spouse regarding household duties (2 to 4 ways). Father will discuss work and family issues with spouse. They will say two positive things about each other during the week.

Parents & Children
Son will return to school and will not call parents at work. Son will contribute to household chores, including looking after his brother twice per week. (If son calls them at work or does not do chores, they will take away his privileges: no TV, no borrowing the car, or staying in the house, depending on the offence and discussion between parents). Daughter will stick to one diet for at least 4 months. Mother can ask about diet only once every 3 weeks. Parents will go out with daughter once a week to a movie or dinner. Family will discuss together how they are doing, 30 minutes per week, discussing each other’s interests and feelings and if each is following up on his/her tasks.

Therapist’s expectations
All family members will attend therapy sessions and call in advance if they cannot attend. Family members will complete tasks and be prepared to discuss the outcome in therapy. Family will revise and adjust problem list as needed. Father will take prescribed medications for depression as indicated. All family members present and the therapist have to sign.

Signatures:

____________________  __________________
Family Member    Date
____________________  __________________
Family Member    Date
____________________  __________________
Family Member    Date
____________________  __________________
Therapist    Date

Boundaries (Part 6)

Dr Hanlie Meyer is a Counselling Psychologist in private practice.

Previously we focussed on what it means not to take the name of God in vain: to live in such a way that the hope that rests upon that Name will not be disappointed.

The importance of the responsibility that comes with the freedom from a life enslaved by fear, a low self-image, feelings of emptiness and deadness was emphasised.

The amazing thing is that this responsibility does not mean taking on more burdens or trying to be better! It actually means to let go of all that and to allow the Holy Spirit to take control of our lives. What makes it difficult, though, is that we are not sure that it will profit us to let go of the control of our lives.

Fear of failure and fear of being let down due to previous hurts, ascribed to a lack of intervention from God or punishment from God for wrongs done, prevent us from inviting Him to take over. This motion of distrust has been the story of mankind from the fall. Satan wanted them to believe that waiting on God was not the way to fulfilment. They had to believe that God did not mean it well with them.

Succeeding in this, they had the “right” to judge God and doubt Him. The boundary between man and God had been crossed there. Instead of man being in an intimate relationship with God mirroring His image – living out what He intended them to be and become – they now started projecting their image of Him on Him.

This is exactly what God had prohibited them to do in Exodus 20 when He instructed them not to make any graven image of Him. To make an image of God implies that one can fathom Him, define and delineate His dimensions and form and take Him where one wants Him to be and expect of Him to be what one needs or wants Him to be. This can also be a figurative image: one can tell oneself and others that God does not trust one with blessings; God punishes; God has favourites; God is cold and removed. This image indicates that the one who does it, has set him/herself in the place of God.

All interpretations are then filtered through this projected image. In this process the whole point of being created in God’s image is nullified. In fact the person who creates this image of God will him/herself mirror this exact image created by the person him/herself.

This is so because God intended man to image Him – so man will either project the true image of the loving God through living in an intimate trusting relationship with God, or will show the world a broken image of God. Overstepping this boundary will ultimately cause an enormous loss in authority and thus also a loss of protection.

The choice is ours to make: God will not prevent us to form a wrong image of Him. He will encourage us not to do it, will spell out the consequences if we continue with our way of thinking and eventually allow us to experience these consequences. After all, if you want to judge God according to your broken lens and want to tell Him Who and What He should be, you must take the responsibility and the consequences. We find this spelt out quite clearly in Romans 1.

As a result of the fall, man changed the original purpose of his creation from love to performance. With the emphasis on performance comes the possibility of failure and resulting from this: fear. When love is replaced with performance, competition comes into focus. With competition comes greed and violence and cruelty.

This is indeed the reality that we live in now. But this was not God’s intended reality and will never be His ultimate reality. His reality is a relational reality where love and caring for one another are the main aspects, but then love and care as He does it.

So how can we change our broken image amidst a violent and cruel reality where no mercy is shown and everybody has an apparently better answer to our problems?

When we read 2 Cor. 3 we find Paul describing the situation from the viewpoint of Israel: a veil lies over their hearts and minds. Their minds have become calloused – they see what they see and believe what they believe – all tainted through their experience and presuppositions. Hardened hearts lose the ability to understand the heart of God. Paul says it has lost the power to understand the message that in Christ there is a new covenant.

http://www.saap.za.net
What would be the solution? Again Paul comes with the way out (2 Cor. 3:16–18): turn in repentance to the Lord. The Greek word used is “Kurios” – depicting Jesus as the Ultimate Authority.

As a wounded person you and I need to at least start by acknowledging that what we experience(d) is not from the heart of God. We need to acknowledge that we have a broken image of God, tainted by the violence and cruelty inflicted by those who have chosen performance and self-improvement at the cost of love and have in effect mangled love into a performance.

We then need to confess to God that we sit in judgement on Him as a Father and have crossed the boundary between the Creator and the created. Then we can ask of Him to destroy the trauma-bonds and the damage done by the perpetrators.

We also need to forgive those who have inflicted the wounds, as the price for their sins has been paid in full by Christ. The Lord who is the Spirit will strip away the veil and restore to us the power to understand who God really is.

---

**Parent Effectiveness Training**

By Liesl de Villiers

The following are a few thoughts on effective parenting, with reference to a short course, Parent Effectiveness Training, which I recently attended.

As adults we often assume instinctively that we automatically possess all the qualities required to bring up our own children. Unfortunately, this is not always the case, because our sole reference is often the way that we ourselves have been raised.

The course “Parent Effectiveness Training” questions a number of common assumptions, e.g. that parents always have to be consistent in their behaviour towards their children, as well as the need for punishment (often physical). The course provides a fresh perspective on parenting, relationships and its connection with the concept of emotional intelligence.

We should listen to children, rather than just focusing on their behaviour. By focussing on a child’s behaviour, in relation to the parent’s own values, the emotions of the child are often ignored or undervalued. Listening to the child is fundamental to dealing with his/her emotions, to re-balance the child, and to facilitate communication with the child.

The course also focuses on the correct time to deal with problems. For example, when both child and parent are in a state of acute emotion, it is not the right time to deal with a problem, because at such times the voice of the child often remains effectively unheard. It is worth repeating that the latter is fundamental to building a sound relationship between parent and child.

Hence, the course underscores the need to confront the child without harming his/her self-confidence or your own relationship with the child. In this regard, it is worth bearing in mind that parents do have their own needs, which implies that children may or should at times be confronted, if necessary. The question is how?

The course deals extensively with the concepts of discipline and punishment. Whilst it is the parent’s right to decide on these issues, this training course suggests an alternative way to deal with parenting within the core family, where the outcome represents a win-win situation, and neither the parent nor the child is, or feels, worse off.

While serving as an Au Pair in Holland in 1997, it was made clear to me that it was against the law to physically punish a child for any transgression. At the time, my own personal attitude to this was ambivalent, but after having attended the Parent Effectiveness Training course recently, I realised that it would indeed be preferable to work with the child’s “inner being”, i.e. his/her heart, rather than to resort to physical punishment.

This realisation underlined for me the need, in my own practice, to listen even more carefully than before to my clients, who have the right to be heard. The mere knowledge that you have been heard genuinely, often serves as internal motivation to change and improve your behaviour.

It is unfortunately true that we live in a world of intense interpersonal competition, with little room for failure, but the key to a better life might be to listen more to the other, and to allow others the freedom to experience their own God-given emotions. The key is to speak less and to listen more.

The course “Parent Effectiveness Training” would be useful to professionals, like therapists, as well as to parents and others, who desire to improve their own communication skills, with their own children as well as with others.

Find more information and resources at www.parents.co.za.
Notes from the office

Dear SAAP/CPSC Member

It is hard to believe how quickly time has passed since the previous SAAP Notes! Perhaps my being new contributed to the overall feeling of days being too short and time flying too swiftly! Thank you for SO many kind, warm words of welcome from many members during this time. It really brightened my days!

→ Professionalisation process

The wonderful news is that the time also felt so short due to all the interesting and important developments on the home front! We realise there are still many questions regarding the process of recognition of the Association of Christian Religious Practitioners (ACRP) as overarching professional body, as well as the internal process of re-registration of SAAP members as CPSC members. CPSC (the Council for Pastoral and Spiritual Counsellors) is the pastoral counselling division of ACRP.

Therefore I am giving feedback on both these processes. There is also feedback on our successful visit with ACC in SA (the Association of Christian Counsellors in SA) confirming their joining CPSC. Furthermore you have received the first as well as the second announcements and the concept agenda for the first ever ACRP Conference and AGM planned for August 2017.

Recognition of ACRP as professional body

The SAQA site visit took place at the ACRP office in Colbyn, Pretoria on Monday 24 April 2017. We worked very hard to have everything ready for the visit as per SAQA requirements and documents were drafted and edited to meet every requirement stipulated in their agenda.

The visit was performed in a very positive manner and we trust that it will be smooth sailing ahead. They will present our application to the SAQA Quality and Standards Committee for evaluation and, if successful, it will be presented to the SAQA Board for final approval.

We are very hopeful that this process will be completed by end 2017. The excitement is understandable as the professionalisation of pastoral work has been SAAP’s objective and dream for more than two decades.

Reregistering SAAP members as CPSC members

As already mentioned, SAQA is evaluating the counselling division of ACRP as a functioning professional body. One of the criteria to be recognised as such is that members need to be in good standing within the professional body, as indicated in the fourth set of invoices distributed in April 2017. An important requirement to be in good standing is fully paid subscriptions.

A big thank you to each and everyone who have already paid their subscription for 2017. However, 89 subscriptions are still outstanding. It is important that these are paid as soon as possible, as only members with fully paid 2017 subscriptions (which were due on 31 January 2017) will qualify to be reregistered as members of CPSC.

If the reregistration happens during 2017, a pro rata calculation will be made to address the fees which have already been paid and the balance will be deducted from the next (2018) subscription. For everyone in good standing, there will be no additional registration or administrative fee for this reregistration process.

Introduction of the affiliation fee

Starting 2018 with reregistration, an annual affiliation fee will be due to ACRP as the professional body. The amount of the fee should not be substantial and will be communicated as soon as it has been determined.

I intend on tackling the lengthy reregistration process alphabetically. This will result in different registration months for different members which will in turn lead to different annual renewal dates of individual subscriptions.

New certificates for CPSC members

Another exciting new feature is a registration certificate with an expiry date as per SAQA requirement. This certificate will be valid for a period of 12 months and it will then be re-issued as soon as both the abovementioned subscription and affiliation fees have been paid.

Renewal notices will be sent two months before the certificate expires and it will be renewed on receipt of the followings year’s subscription and affiliation fees. Members in good standing will
therefore always have a valid certificate with a confirmed period of validity printed on the certificate, which can be displayed publicly as proof of registration.

**Continuing Professional Development (CPD) points**

A further SAQA requirement is that accredited CPSC members should earn a minimum of 20 SAAP/CPSC CPD points annually, of which 3 points should be for Ethics, Human Rights and appropriate legislation. SAAP members should already be familiar with this requirement which was implemented in 2015. CPD points can only be credited to a member with fully paid subscription.

**Welcome to the ACC**

The Association of Christian Counsellors (ACC) in SA is joining us at the end of their financial year in August 2017. A successful meeting was held with prof Nicole Joubert and the ACC Board on 11 April 2017 and their intention to join CPSC was confirmed. To allow you to get to know them better, the ACC newsletter is attached to this e-mail. Further good news is that the ACC will also join forces with CPSC for a combined new newsletter in future.

**Events 2017**

**ACRP Conference**

You have already received the first and second notices and proposed concept agenda for the first ACRP Conference planned for 25-26 August 2017. The agenda is focused on informing us all on the structure and functioning of ACRP.

Thank you for the positive response already received. Please make every possible effort to attend this important and informative conference, symbolic of our combined future as the CPSC, within the umbrella body, the Association of Christian Religious Practitioners (ACRP).

**Our newsletter**

A hearty thank you to members for submitting contributions to SAAP Notes. Remember that you can earn SAAP/CPSC CPD points for articles published in the newsletter that contribute to the field of pastoral counselling in general. Feel free to contact me for contributions and please also send a recent photograph of yourself!

**August issue of SAAP Notes**

The August issue of SAAP Notes will probably be delayed, since we will include feedback and pertinent news on developments following the ACRP Conference and Annual General Meeting of 25-26 August 2017.

Kind regards and warm wishes

Anita

---

**Invitation to**

**The first ACRP Conference and Annual General Meeting**

**25 - 26 August 2017**

**Pretoria** (venue still to be confirmed)

Please diarise these dates and make every effort to attend this very important conference.

The overall theme of *Professionalisation of religious professions in the Christian tradition in South Africa* will elaborate on the unfolding recognition of these professions.

The highly informative presentations will fully explain the functioning of ACRP and its three councils, being the

- Council for Pastoral and Spiritual Counsellors (CPSC),
- Council for General Ministry Practitioners (CGMP), and
- Council for Ministry Training Practitioners (CMTP).

---

**SAAP CONTACT DETAILS**

<table>
<thead>
<tr>
<th>SAAP Admin Officer</th>
<th>Banking details</th>
<th>Please note</th>
<th>DISCLAIMER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anita Snyders</td>
<td>Nedbank</td>
<td>Cheques must be made payable to “The Southern African Association for Pastoral Work”. Fax or e-mail proof of payment to the SAAP Admin Officer. Please state your initials &amp; last name as reference for any deposit made.</td>
<td>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.</td>
</tr>
<tr>
<td>E-mail: <a href="mailto:admin@saap.za.net">admin@saap.za.net</a></td>
<td>Branch: Woodlands</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Postal address:</td>
<td>Account no: 1020501553</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PO Box 704, Newlands, Pretoria, 0049</td>
<td>Branch code: 136-305</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cell phone: 082 600 6578</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fax: 0865105840</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>