



AUTUMN NEWS

2011 Professional Development

Cost: \$10 (CCAA(SA) members & affiliates)

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4th April 2011 , 7pm

DR JACKIE AMOS

Interventions, Modes & Methods

*Parallel Parent & Child Therapy
Parent and Child Therapy
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President's Report: Rob Salmon

Greetings to one and all. The year has arrived with a vengeance and already we are well and truly into Autumn. Trust your year has started well.

Families – they can be such a blessing in our life or sometimes a curse – and they can also fit somewhere in-between those two extremes. I have just been Father-of-the-Bride at my daughter's wedding (March 12th). It was such a tremendous time celebrat-

ing the happy event with family and friends. Those of you who have been involved in such events know the stress they can also bring, but overall it was a wonderful time with beautiful weather and a wonderful range of people attending. It brought back memories of my own wedding a number of years ago (31 in fact on 8th March) and how it was a juggling act trying to keep family members happy – now I realise that this is an impossible task.

One of the thrills was to see some relatives attend from interstate, who, due to the dysfunctional way our family has been operating, has not had much to do with me or my wonderful family. It was so good to see these members enjoy the wedding and reception which included time relating with my family. There was such an immediate bond. The following day we also caught up with all the family members at Victor Harbour (including the newlyweds) where we enjoyed tea and beyond, with an agreement to catch up again soon. An email followed from one of my adult nephews sharing his excitement for the weekend and the acceptance into the family – wow – it was so exciting and thrilling to hear.

I share this story as an example of hope of the healing that can come as we seek to hold healthy boundaries that keeps us safe. Families sometimes make it difficult for us to be ourselves and then the question arises as to whether we are true and kind to ourselves when we feel that maybe we are not allowed to be ourselves. We seek to help our clients to live their lives with freedom, to be real and achieve real intimacy with those around. As counsellors, we too cannot truly love another without truly loving and caring for ourselves.

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President's Report *(cont.)*

Rob Salmon

March has been a busy month and by the time you read this I will have attended both a PACFA Council meeting over a weekend as well as the 3 ½ day CCAA National meeting/s. The PACFA meeting had quite a different 'World Café' format in which up to seven council delegates sat around tables and were given the opportunity to discuss issues which arose from the reports. This format was very pleasing. Each table had a 'host'. After a time the different delegates would shift to other tables to continue the discussion with 'the host' remaining to fill new members in on the preceding discussions. A 2 minute feedback followed given by the 8 hosts on the information gathered.

It was very different but allowed everyone the opportunity to contribute. The limited time was used wisely and this achieved what I saw as very positive results. My congratulations to Dr Ione Lewis and the Board on their innovative way to conduct meetings. I have also been voted in as a Board Member and would appreciate your prayers as I seek to serve in this area and represent you and CCAA.

From the PACFA meeting I gained a better understanding of PACFA's role in the counselling profession. They are so much more than just an institution who can help us get rebates, but also help regulate the profession of counselling and psychotherapy, which is their overall goal, as well as achieve recognition within our communities including government organisations. Their purpose is to show that we offer an excellent service that helps people achieve the quality of life people were meant to enjoy.

Blessings, *Rob Salmon* CCAA(SA) President

Encouragement for the Journey

An Article by Dr Willem A. Boereê

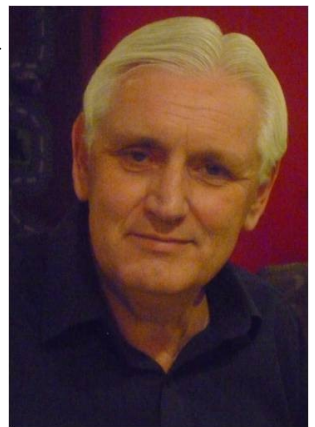
Dip. C.D., B.A., M.A. (Counselling), M.A. (Psychology & Counselling), Ph.D.

Some years ago, I noted, affixed to the wall of a dear friend's home, the following words: Beware of the barrenness of a busy life. Those words left a deep and inefaceable touch upon my heart and mind and became the catalyst which removed me from the horns of a dilemma. By way of background, I need to state that I had come out of a Fundamentalist Church where performance was prized over and above persons and it was thundered out from the pulpit that "rest awaits us in Heaven—not on earth." Accordingly, my life had been a guilt driven performance. On the other hand, that same pulpit had also invited me to sing W D Longstaff's immortal classic: Take time to be holy, speak oft with thy Lord; Abide in Him always, and feed on His Word.¹ Here, then, was the crux of my dilemma; viz, not to be involved in some type of ministry each night of the week meant that I was less than spiritual and yet the spirituality that was authentic could only be had by withdrawing alone with God. The supposed dilemma, however, is based upon a fundamental error which states that ministry in God's Kingdom and time alone with God (to develop the inner life) are mutually exclusive. Either you move out and work for God or you withdraw and worship God. Either you were a hero who did great things, or you were a hermit who did nothing. What a travesty! What a tragedy!

Ministry and meditation are part of the same rhythm. It is this gentle and beautiful rhythm which characterised the life of our Lord Jesus. For example, in Luke 4v40-41, we see our Lord's precious ministry toward the multitudes and yet, in verse 42, we read: At daybreak Jesus went out to a solitary place.² In his book entitled *Dare to Journey*, Dr Charles Ringma says: One of the most basic rhythms of the inner life is the movement from our restless senses to an inner solitude in order to re-engage the world with new creativity and hope. It is the movement from where we are—with our struggles, burdens and pains—in order to drink again at the fountain of life, the place of God's encouragement where we can find inner renewal for our ongoing participation in our world.³

Those of you who have been to hear a Symphony Orchestra will know that upon one's entrance into the theatre, one is met by a veritable cacophony of sounds. Each instrumentalist is either tuning his/her instrument or else playing a part of the night's performance so as to practice. The audience is both restless and exited and every person tries to speak over the other person in order to be heard. Suddenly, however, the conductor comes on to the stage and a hush falls over orchestra and audience. Then, with the movement of his baton, he leads that orchestra to bring forth the most sublime of symphonic sounds in measured harmony. It seems to me that the eternal God likewise has picked up His baton of grace and Heaven sounds out in full glory: Be still, and know that I am God.⁴ So as to develop our inner lives for our ongoing participation in our counselling work, let us hear the three movements of this sacred symphony.

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Introducing our new CCAA(SA) Committee Members:

Annemarie Klingenberg



When I decided on my career change into counselling, I remember being approached by a friend who said: "Annemarie, why are you studying counselling? I did not think you had so many issues?" Hmm. Is that why we become counsellors? To sort out all our own issues? Well, supervision surely highlights all the issues, but for me becoming a counsellor was so much bigger than that. I believe it is a calling. When Paul teaches in 1 Corinthians 12 about spiritual gifts, he teaches that some of us are apostles, some prophets, some teachers, some miracle workers, some have gifts of healing and some are able to help others (v 28). As counsellors, I believe that we are included in Paul's teaching and hence our work as counsellors is a ministry in God's Kingdom. At least that's why I became a counsellor and I regard it as a true privilege and a huge blessing.

So what did I do before? I practised law in South Africa. My career started in the public service as a legal adviser. I then moved to the merchant bank environment, and finally ended up with my own law practice where I specialised in wills & estate planning, trusts, contracts, conveyancing and debt collecting. Moving to Australia in 2004 gave me the opportunity to follow my heart's passion for counselling. I studied and obtained an Associate Degree and Graduate Diploma in Counselling from Tabor College. While studying I gained employment at Flinders University as a tutor for Practical Legal Studies. I then worked for two years as chaplain in a primary school. Since 2010 I have my own counselling practice under the name, Inkwasi Life Counselling which operates in Aberfoyle Park. The Inkwasi, the African fish eagle, reflects some of my native roots to the Zulu nation and my love for the bird and what it represents to me (See Isaiah 40:31). I work with clients from all age groups and enjoy the variety this offers. I love challenging the abilities of adults and enjoy the enthusiasm of children. How awesome is it to see people develop and grow to their full purpose and potential?! This year I am also privileged to tutor two of the counselling subjects at Tabor College which provides many hours of fun and stimulation.

Other than counselling, I am married to a patient and gentle man for close to 20 years and have two beautiful teenage children. I love spending time with my friends and drink far too much coffee with them (although it's always decaf). I love travelling but would have to turn my counselling practice from a hobby into a business before I'll be able to do much of that. I believe that as professionals we need the support and camaraderie offered by a professional association. The CCAA provides this in addition to the important aspects of professional development and accountability. As CCAA members we also have the additional privilege of working with an association that shares our core values. I therefore gladly serve on the Board of the CCAA and hope to serve its members diligently.

N.B. It is with deep sadness that we Farwell two members from our Committee both resigned early this year due to changes in life circumstances. We have appreciated their support on the committee and I am sure they will continue to do so in whatever way they can. We had asked Annemarie and Donna to consider joining us in late 2010 and it is wonderful to have them with us now, especially with these two people's resignations. Anne Marie and Donna have been coopted on to the committee and will be up for election at our AGM . Rob S

(Next issue: Donna Albrecht)

Newsletter Contributions:

Do you have an article you would like to see published in our CCAA(SA) seasonal newsletter? The CCAA(SA) Committee are keen to publish articles of interest by our members, so please forward your submissions to our President Rob Salmon at robsalmon.ccaa@gmail.com

Encouragement for the Journey

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An Article by Dr Willem A. Boereê

Dip. C.D., B.A., M.A. (Counselling), M.A. (Psychology & Counselling), Ph.D.

1. The absence of performance – Be still

The one word which characterises our 21st Century is the word BUSYNESS. Many of our so called labour saving devices actually increase our activity. Emails carry with them an unspoken but unmistakable pressure that we respond at once. Mobile telephones mean that we can be contacted immediately and woe betides the person who has his or her unit turned off. Conferences have breakfast meetings so that no valuable time is lost—indigestion notwithstanding. Many of you know that I enjoy movies and I have a significant private collection. One movie which illustrates this obsession with busyness most humorously is a film entitled: *The gods Must Be Crazy* which, in its opening scenes, contrasts the Bushmen of the deep Kalahari with the Businessmen of the city. The Bushmen are deemed “uncivilised” yet, in their simplicity, enjoy a contented life. The Businessmen are deemed “civilised” yet endure a profoundly complicated life and are so busy that one person needs to drive to the end of his street simply to post a letter. No wonder God calls us to be still.

The words “be still” are not a command, they are a comfort; they are not an injunction, they are an invitation; they are not a rule, they are a rest; they are not a pronouncement, they are a promise. The words “be still” are to be seen as an encouragement, not an encounter; an acceptance, not an admonition. The very essence of Christianity is to learn to be with our Lord as a precursor to ministering for our Lord. Mark tells us that The Lord Jesus called His Apostles so that: they might be with Him and that He might send them out.⁵ Relationship precedes reaping. Worship precedes work. Brennan Manning, in his book entitled *The Wisdom of Tenderness* purports: If we feel ourselves harassed by busyness, dejected by our unmet needs for affection, and concerned that our lives are a grave disappointment to God, our self-worth may rise or fall, like sails responding to the wind, on the approval or disapproval of others.⁶ In marked contradistinction to that, however, if we trusted that letting ourselves be loved by God is more important than loving God, never again would we tolerate the machinations of manipulative religionists who distort the face of God.⁷

Let’s attack the sacred cow. Busyness is not to be equated with spirituality, walking with God represents spirituality. Eugene Peterson has captured the very essence of that in his translation of Matthew 11v28-30: Are you tired? Worn out? Burned out on religion? Come to me. Get away with Me and you’ll recover your life. I’ll show you how to take a real rest. Walk with Me and work with Me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with Me and you’ll learn to live freely and lightly.⁸

2. The assurance of intimacy – and know

The word “know” as we have it in our English Bibles comes from the Hebrew “yada”⁹ and means to have an intimate knowledge of someone. The word is identical to the one found in Genesis 4v1 where it reflects the most intimate of human relationships. God is not inviting His people to have an intellectual knowledge of Him and, thus, know all about Him; He is inviting us to have an intimate knowledge of Him and, thus, know Him. It is eminently possible to be as straight as a gun-barrel doctrinally yet as empty as a gun-barrel spiritually. We may subscribe to the inspiration of Scripture (I certainly do) and yet know nothing of the inspirational thrill as described by the two formerly dispirited disciples on the Emmaus Road who, after their personal encounter with the Risen Redeemer, said: Were not our hearts burning within us while He talked with us on the road and opened the Scriptures to us?¹⁰ We may be able to give an excellent address on the matter of the Bible’s use of anthropomorphisms to describe God and at the same time know nothing of being held in the loving arms of God (Deuteronomy 33v27, Isaiah 40v11). We may stand on the Deity of Christ (as indeed we should) yet know nothing of His divine embrace. I say this because for many years, even after my conversion, I knew how to dot every “i” and cross every “t” doctrinally but, unfortunately, I knew nothing of being with God. Let us beware lest, like highly trained chefs, we prepare the costliest of meals for others yet scarcely lick the crumbs from our own fingers. What good is it to serve generous slices of the Bread of Life for our clients when we ourselves hardly ever place a crust of that into our own mouths.

As an amazing corollary to knowing God let us never forget that our Lord Jesus deals with us not as a herd but as individual sheep inasmuch as He says: My sheep listen to My voice; I know them, and they follow Me.¹¹

3. The amazing Grace of God – I am

The words “I am” come from the Hebrew “Hayah”¹² and are identical to the words given to Moses in the desert at the point of God’s call upon him: I am who I am.¹³ I am not so much interested in the grammar of these two words (I am no Hebrew scholar) but I am very interested in the grace of these two words. God’s purpose in appearing to Moses on that occasion was to reveal His plan; namely, to transform a nation of despised slaves into a nation of His sons and daughters. God’s grace has not changed. He is still in the one who loves to transform His people. Paul knew that and, in 2 Corinthians 3v18, his divinely inspired pen pours forth: And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into His likeness with ever increasing glory, which comes from the Lord, who is the Spirit.¹⁴ If, in our Counselling Practices, we would have people see in us a reflection of the Lord Jesus; then, like the Apostles of old, men and women will have to note that we have been with Jesus (Acts 4v13).

And so today I set before you the words: “Beware of the barrenness of a busy life.” For many years I knew all about doing but precious little of being; being, that is, with God. As a Christian Counsellor I retreat into the presence of God so that He through me might re-engage with my clients.

Acknowledgements

¹ Sankey, I. D. Compiler (undated) *Sacred Songs & Solos*, Marshall, Morgan & Scott, Ltd, No. 608. ² Luke 4v42: *The Holy Bible* New International Version (1984) Zondervan, Michigan. ³ Ringma, C. (1992) *Dare to Journey—With Henri Nouwen*, Albatross Books Pty Ltd Sydney. (Introduction) ⁴ Psalm 46v10: *The Holy Bible* New International Version (1984) Zondervan, Michigan. ⁵ Mark 3v14: *The Holy Bible* New International Version (1984) Zondervan, Michigan. ⁶ Manning, B. (2002) *The Wisdom of Tenderness*, Harper Collins Publishers. San Francisco. P. 4. ⁷ *Ibid.*, P. 16. ⁸ Peterson, E. H. (2002) *The Message: The Bible in Contemporary Language* NavPress, Colorado. ⁹ Gesenius, W. (1847) *Hebrew-Chaldee Lexicon to the Old Testament*, Baker Book House. P. 333. ¹⁰ Luke 24v32: *The Holy Bible* New International Version (1984) Zondervan, Michigan. ¹¹ John 10v27: *The Holy Bible* New International Version (1984) Zondervan, Michigan. ¹² Gesenius, W. (1847) *Hebrew-Chaldee Lexicon to the Old Testament*, Baker Book House. P. 221. ¹³ Exodus 3v14: *The Holy Bible* New International Version (1984) Zondervan, Michigan. ¹⁴ 2 Corinthians 3v18: *The Holy Bible* New International Version (1984) Zondervan, Michigan. **Note:** Personal pronouns, denoting Deity, are capitalized as a mark of reverence.