

Designations of ACRP

People in ministry who are registered with ACRP are referred to as affiliates, and they are registered on different levels of designation.

The term “designation” indicates the professional status which is awarded by a SAQA recognised professional body.

A designation is awarded to a person who has the required SAQA recognised qualification, or alternatively has proved competence via a process of *Recognition of Prior Learning (RPL)*

ACRP recognises 4 levels of designation that are registered in terms of the National Qualifications Framework Act, 67 of 2008:

- Level 1: Religious Practitioner.
- Level 2: Advanced Religious Practitioner.
- Level 3: Religious Professional.
- Level 4: Religious Specialist.

A person who is registered on a lower level can work towards a higher level of designation through further training and through longer professional involvement.

The guiding light Newsletter



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A message from Bishop Phomane of ACRP

To all Board members and members of the ACRP, I take this opportunity to wish you God's blessing in the year 2021.

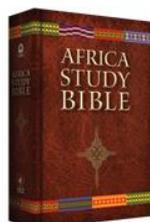
The year 2020 will go down in history as the year of turmoil, confusion, pain and sorrow. It was a year when the challenges started whereby we experienced the sudden changes of the plans we made as individuals. Church groups and organisations were not able to do things in a normal way. Our plans, our projects were derailed by the Covid19 pandemic. The challenges still remain, and that will be the new normal, but not the end of continuing working for our Lord in His vineyard. The great commission continues, and we must “walk by FAITH...” though not foolishly. Unfortunately, some of our friends, colleagues and family members lost the fight and we are still reeling from the impact of this pandemic. God is still in control and our mission that HE proposed for us will continue. This is an uncharted terrain and our goal during this time is to encourage our leaders to comply with Disaster management regulations for the greater good of mankind. The Church doors are closed, but worshipping is still going on.

I pray that this organisation will continue to grow and its shoot will sprout from these adverse conditions, The Lord being our Helper.

Yours in His vineyard,
Bp Nat P Phomane
Member of ACRP Exco

ACRP-Core Ethical Values and Standards for Good Practice

- ❖ *Respect for all persons: Affiliates should respect all persons and acknowledge their intrinsic worth, dignity and value.*



Oasis Int. has been intensely involved with the development and distribution of books by authors speaking to the African contexts. The African Study Bible is one of these. They have provided us with a series of articles we will be sharing with you in the upcoming months. Please read part 2 of their sponsored article on the next page.

Article sponsored by OASIS International – Publishers of the African Study Bible

The History of Christianity in Africa - Part 2

As we continue our review of the four overlapping waves of the growth of Christianity in Africa, we move from the 1500s in Nubia and Ethiopia to the coastal areas dominated by Catholicism and the growth of the Evangelical church in the late eighteenth century.

Wave Two: Portuguese Catholicism

From 1420 until 1800, Portuguese politics and Christian missionaries from Portugal and Spain dominated much of coastal Africa. A controversial decree by the pope, called the Padroado, granted to the king of Portugal all rights to economic, military, and evangelistic activities in the areas he controlled. Slave traders and missionaries wrestled with one another for the souls of Africans. Portuguese missionary efforts were spread too thin, however, to make a significant, lasting impact. Kongo and Soyo (kingdoms of Angola) and the Republic of the Congo were exceptions. There, Catholicism, indigenous popular Catholicism, and traditional religion clashed for centuries.

Wave Three: The Evangelical Era

Evangelical Christianity was both a movement of spiritual revival as well as a force for justice. It combined a passion for personal religion with a crusade against slavery and changed the face of Africa forever. Evangelical Christianity has been described as a fourfold commitment to the Bible, the cross, conversion, and mission.

In the late eighteenth century, evangelical and other British leaders formed a movement that sought to abolish slavery. Great nineteenth-century British leaders such as William Wilberforce (member of the British parliament and champion of anti-slavery legislation), Thomas Clarkson (leader of the anti-slavery society in England), and Granville Sharp (English abolitionist) did much good. Evangelicals in Africa such as Ottobah Cugoano and Olaudah Equiano were just as crucial to the anti-slavery cause. They were two Nigerian former slaves who lived in England and published stories of their liberation and conversion to Christianity. Many African slaves who were freed during the American Revolution found their way to the Canadian maritime provinces where their faith was deepened by the fiery preaching of Henry Alline of Nova Scotia. Sierra Leone, a West African colony for freed slaves, was founded in 1787. From Freetown, the capital of Sierra Leone, the evangelisation of West Africa began through liberated slaves such as Samuel Ajayi Crowther, the first Anglican bishop in Africa. Liberia, founded for free-born American blacks in 1822, played a similar role.

The evangelical revivals of the eighteenth and nineteenth centuries in the United States and England produced the modern missionary movement. Denominational missions and faith missions such as the Africa Inland Mission, Sudan Interior Mission, Sudan United Mission, and the South Africa General Mission (later the Africa Evangelical Fellowship) influenced African societies. Schools, hospitals, churches, and many social agencies in Africa were the result of missionary efforts in partnership with African Christians. The same partnerships translated the Bible or a portion into more than 640 African languages, an effort which has helped promote literacy as well as the knowledge of God.

To learn more about these waves, as well as to read the complete piece, see the article entitled [The History of Christianity in Africa](#) in the *African Study Bible*.