

Continued Professional Development (CPD)

ACRP as the SAQA recognised professional body for religious professionals has the responsibility to introduce CPD.

The purpose of CPD:

- It aims to enhance knowledge, skills and ethical prowess that underpins competent practice
- To keep persons who are professionally registered up to date with new developments in the professional environment.
- To provide a route to persons in the profession to systematically increase their level of qualification.

A Systematic or structured participation in CPD programmes will also open the possibility of being registered on higher professional levels over time.

ACRP recognises 2 categories of CPD:

- Random CPD: Topics may deal with any theme on ministry or theology related to the relevant scope of practice.
- Structured CPD: the programme has to be aligned with modules of an accredited qualification, and must include the relevant theoretical, practical and workplace components

ACRP

Association of Christian Religious Practitioners

ACRP is a professional body recognised in South Africa by SAQA in terms of the section 13 (1)(i)(ii) of the National Qualifications Framework Act 67 of 2008 - SAQA Reg No.: PB 0000110

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The guiding light Newsletter



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A message from Dr Nontando Hadebe of ACRP

**“The test that tested me” Living with Covid-19
‘[...] walking about in the middle of the fire unharmed [...]**

On 4th January 2021 I was diagnosed with Covid-19. I thought I had flu when I experienced: on and off shortness of breath; weakness of body; painful throat, loss of appetite and nausea. I went into 14 days of isolation at home. My symptoms did not become severe for which I am thankful to God. I want to share the journey inward that I took. On the first day, I was awake all night processing the reality that I was Covid-19 positive, that this virus that caused and continues to cause the death of so many people is now residing in my body and worse still that I am a transmitter of this virus with potential to infect and harm others. I was worried for my family and those around me. It was a terrifying moment. I sat with these thoughts in shock the whole night wondering what to do with this situation. I laid my thoughts before God and slowly but surely I was given the grace to ‘faith think’, that is to apply my faith in this reality facing me. These principles came to mind: God did not promise that I would be exempt from trials or difficult situations that people experience in the world - I am in the world and therefore the experiences that affect others will affect me; the difference is the presence of God with me - just as God did not stop the Hebrew boys from being thrown into the furnace in Daniel 3. It was God’s presence with them in the fire that made it possible for them to walk in the fire and not be harmed. I therefore could live with Covid-19 and not allow it to destroy me and my faith. I can ‘walk about in the fire unharmed’ continuing to serve others (I asked friends to send prayer requests so I could pray for them); read Bible, reflect on my faith journey remembering God’s faithfulness in my life as source of hope for the present moment. Even in isolation I knew God’s call and life principles had not changed. For example, the call to love and serve others. I could not allow Covid-19 and isolation to stop me from living my faith and being a channel of God’s love, compassion and care for others. In addition, I need to be a good steward of my body and health which means to learn more and be informed about the virus and doing everything to keep my body healthy. I was advised to keep hydrated all day with hot liquids (tea, mixture of ginger/lemon/garlic/mint and soup), healthy diet, take vitamins and steam regularly. Later the doctor prescribed antibiotics. I am not a medical professional and so am not suggesting cures or making claims – I am just sharing my story and experience. So, remember each body is different, our experiences of Covid-19 are different and always consult with a medical professional about your symptoms and the care you need to address your symptoms.

I also experienced traumatic moments when a friend died of Covid-19 during my isolation – it was a necessary reminder that this virus kills and to be in prayer for those who have lost loved ones. Another friend was hospitalized, a reminder to continue praying for patients in hospital and health care workers. This virus calls us to community, service and connection with others.

Covid-19 is a call to mission for Christians – we cannot be bystanders watching from a distance, fearful and paralyzed. Our response should be that of Isaiah: “Here am I send me” (6:8) even in lockdown we are agents of God’s compassion and creative ministry through what we have: time to pray, send inspirational messages, call families who lost loved ones or have loved ones in hospital, give, read bible, share meals, respond to projects in our communities and journey inside to encounter God and deepen our faith. We live responsibly: wearing masks, washing hands and social distancing. This experience was indeed a test that tested me and I got through and am recovering – thanks be to God, prayers and support of friends and family. Paul reminds us in Romans 14:8

“If we live, it’s to honor the Lord. And if we die, it’s to honor the Lord. So whether we live or die, we belong to the Lord”



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 the these.

Please read part 3 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 3

This third and final article adapted from the *Africa Study Bible* article entitled, [The History of Christianity in Africa](#), concludes the history review. Wave One illustrated the history of early Christianity in North Africa and Ethiopia. Wave Two touched on the growth of Catholicism along the African coast and led to Wave Three and the spread of Evangelicalism. The final overlapping wave will take us now to the present day.

Wave Four: Indigenous Movements, Pentecostalism, and Post-Independence

The shape of missions changed in 1884–1885 with the Berlin Conference in Germany. At this meeting, European powers partitioned Africa for colonization and trade. Europeans justified their imperialism as being a part of a civilizing mission to an Africa. Africa answered the challenge of colonialism through the voice of new prophets like William Wadé Harris of Liberia and members of the Organization of African Instituted Churches (African initiated churches—AICs) throughout the continent. These AICs took the names of Zionism in Southern Africa, Aladura in West Africa, and Roho movements in Kenya. When independence dawned in 1960, Christianity below the Sahara was no longer merely a European import. Christianity in Africa now included many churches with an African understanding of Christianity and African ways of worship.

Many of the newly elected presidents of independent African nations had graduated from missionary schools and were affiliated with specific Christian denominations. But in spite of these connections, many ruled in a way that promoted themselves as saviours of their countries. Many new nations took control of missionary schools, hospitals, and social agencies in the 1960s. Then in the 1970s and 1980s, they staggered under the weight of the obligations they had taken on. In many cases, African governments that were once critical of the church asked churches for help in education, medicine, and nation building.

By the 1990s, charismatic Christianity had transformed the face of many Christian traditions. Today, most Christians in Africa have been touched in some way by Pentecostal methods and teaching.

Two significant trends in Christianity in Africa since independence are the emergence of a large African theological fraternity composed of both Catholics and Protestants and a new missionary zeal on the part of the African church. This new era of African missions is still in its infancy, but it promises that the story of Christianity in Africa, begun in a quiet corner of Alexandria, Egypt in the first century, is now a global movement changing the world.

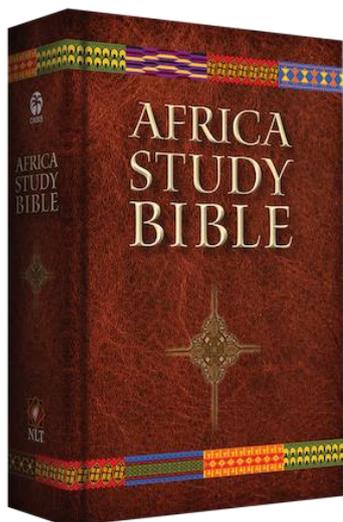
Hopefully, from this brief study, you will be encouraged and emboldened to continue to share the good news of Jesus Christ to the nations.

*The two **Must Have Resources** for the private library of pastors of the African continent. Together they form a complete library!*

Both available from ACRP office
(place orders by sending an e-mail to acrp@acrpafrica.co.za)

1. African Study Bible (ASB) Hardcover

General Editor: Dr John Jusu



Key features:

The Africa Study Bible (ASB) was written by 338 contributors from 48 African countries, making it the most ethnically diverse, single-volume, biblical resource to date.

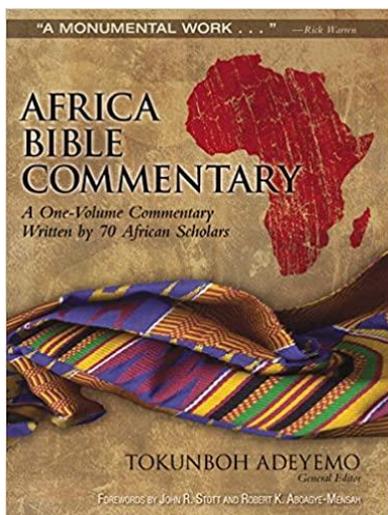
- It was built from the ground up by scholars and pastors in Africa who see the critical need to make Scripture relevant to our everyday lives.
- It contains more than 2,600 features that illuminate the truth of Scripture with a unique, African perspective.
- It is an all-in-one course in biblical content, theology, history, and culture.
- "Touchpoints", "Proverbs" and "Stories" gives an African perspective on the Bible and also show parallels with African wisdom.
- An absolute treasure of 2100 pages

Price: R450.00 (excluding delivery costs outside of Pretoria). A discount for orders of 10 or more can be arranged.

"The African Study Bible is a pacesetter in using the African experience for understanding the Bible. I recommend it highly to those who have sought to understand life and the world from an African perspective". **Dr Mvume Dandala**, former presiding bishop of the Methodist Church of Southern Africa and former head of the All Africa Conference of Churches.

2. African Bible Commentary (ABC) (Hardcover)

General Editor: Dr Tokunboh Adeyemo



Key features:

- One-volume Bible commentary produced by African theologians, in Africa, for the needs of African pastors, students and lay leaders—and for the world.
- Section-by-section interpretive commentary, providing a useful guide to the entire Bible.
- More than 70 special articles dealing with topics of key importance in ministry in Africa today, but that have global implications.
- 70 African contributors from both English- and French-speaking countries in Africa
- Transcends the African context with insights into the biblical text and the Christian faith for readers worldwide.
- An absolute treasure of 1585 pages.

Price: R450.00 (excluding delivery costs outside of Pretoria). A discount for orders of 10 or more can be arranged.

"A rich and valuable contribution to biblical knowledge and understanding. I commend it to Christian leaders, not only in Africa but the world over". **Dr Justice James Ogenyi Ogebe**, High Court Nigeria

VACANT PASTOR'S POST: TRINITY LUTHERAN CHURCH – ZULULAND

Trinity Lutheran Church – Zululand, is a small Congregation of 110 members, which reflects the multi-cultural and multi-racial dynamics of our South African Society. There are three preaching places, Empangeni, Richards Bay and Darnall. Attendance averages 30 adults and 10 children in Empangeni. In Richards Bay only 7 members and Darnall 11.

Job Description:

Minimum Three Sunday Services in Empangeni, one in Darnall and one or two in Richards Bay. Confirmation Classes, Prayer Group, Bible Study, Counselling where necessary, empower others to do various Ministries and promote growth in the Congregation.

Requirements:

- Theology: Within the United Evangelical Lutheran Church in Southern Africa, we require a Bachelor of Theology and the internship, normally two years. If the Pastor is from another church, a discussion between the Pastor and a small team from the church will assess suitability, as the Pastor will be accountable to NELCSA AND PART OF Pastor's convention, etc, (but in this case the Pastor will be paid by the Trinity Congregation)
- Evangelistic or Missionary gift will be good for Trinity.
- Language: English (German will be an advantage). Musical talent of some sort a great advantage. Drivers License and computer literate. Retired Pastor will also be considered. Trial Period of one year.

Remuneration:

Trinity offers a salary and accommodation. A vehicle allowance. Cellphone & data for church work.

Please send CV to: eileen.epiater@gmail.com

Contact Eileen Piater 083 603 6857