

ACRP Code of Ethics (continues)

The core ethical values and standards for good practice continues from Issue 5 as follows:

7. Confidentiality: Affiliates should treat personal or private information as confidential in professional relationships with the persons they minister to – unless overriding reasons confer a moral and lawful obligation to disclose such information.

8. Compassion: Affiliates should be sensitive to, and empathise with, the needs of the persons they minister to, and seek to create a safe environment and mechanism for support where appropriate and possible.

9. Tolerance: Affiliates should act respectfully towards persons who have different ethical beliefs from deeply held personal, religious or cultural convictions. This principle does however not deny the right and duty of the affiliate to proclaim the message of faith and wisdom as contained in the Bible and the relevant faith tradition, as understood and subscribed to by the affiliate. It also does not preclude the right of institutions to set and apply rules of membership of faith institutions in terms of confession and ethical conduct – to the extent that such rules are not in conflict with the core ethical values as contained herein.

(To be continued...)

ACRP

Association of Christian Religious Practitioners

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



PO Box 12424
Queenswood
0121

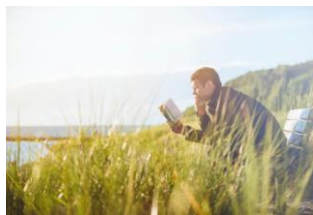
E-mail: acrp@acrpafrica.co.za
Website: www.acrpafrica.co.za
Cell: 073 557 4716 / 082 443 2830 (am)
082 600 6578 (am)

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The guiding light Newsletter



Issue 6 – May 2021



Message for Today - Adapted from the daily Scripture reflections of Bible Media.

This message was written by Barend Vos, a well-known Christian writer and minister.

A Sequence

Read 1 John 4: 17 – 21.

"We love because God first loved us" (v. 19)

Hopefully it's already clarified in everyone's mind: God loves us and so we love him. In this ground rule, there is no question of having to gain or deserve God's love, no room for disagreement or even of reasoning. God loves us, He first loved us. Point.

God's love for us is a fact. We may simply accept God's love.

The only possible response to this is to say thank you and to love him. End of story.

Or is it the beginning? Surely so, if we take John at his word when he speaks straight about love-for-each-other and says: You can't say you love God and you hate your brother. Then you lie. For God's commandment reads: Whoever loves God must also love his brother.

Actually, this is simply the beginning, because love-for-a-fellow-human-being is a verb. Nothing less than a command. An exhausting, gruelling, all-consuming command from God. But that's the only way we can get rid of our suspicion towards each other. And we can go to bed in peace.

Lord, your love for me results in an entire chain reaction. I praise you for that!

Message for Today is published by Bible Media on a daily basis and reaches more than 5,800 readers daily. Bible Media is hereby recognised as the main donor who made the early phases of the ACRP development path possible.

Please visit the Bible Media webpage at www.bybelmedia.co.za.



Oasis Int. has been intensely involved with the development and distribution of books by authors speaking to the African contexts. The Africa Study Bible is one of the these. Please read part 6 of their sponsored article on the next page.

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CHRISTIANITY'S AFRICAN ROOTS - PART 6

An African as “the Father of Orthodoxy”

One of the most important debates about the person of Christ originated in the African city of Alexandria. In the early fourth century, Arius began teaching that only the Father was truly God eternal—without a beginning—and that Jesus Christ was not fully God and was not eternal. He had a beginning. This teaching appealed to Gnostics and converts from paganism because it seemed easier to understand than the mysteries of the Trinity. The Emperor Constantine called the Council of Nicaea in AD 325 to settle the matter. The resulting Nicene Creed gave guidance to Christians by declaring that Jesus was “true God of true God, begotten not made, of one substance with the Father”.

Despite the creed, the “Arian Controversy” debate continued for fifty years, led on one side by Athanasius, an African born in Egypt, and on the other by Arius, an African born in Libya. Athanasius, bishop of Alexandria, defended the deity of Christ and is labelled “Father of Orthodoxy” by the Eastern church. “Jesus that I know as my Redeemer cannot be less than God”, declared Athanasius at the Council of Nicaea. He is also called “Father of the Canon” by some Protestants because he was the first to identify the twenty-seven books of the New Testament that we use today.

Although the church in Alexandria grew rapidly, when it suffered persecution about AD 250 under the Roman emperor Decius, many Christians fled into the desert. When Rome turned its attention elsewhere, most Christians returned to Alexandria, but those who remained in the desert as hermits were the beginning of Christian monasticism, an African institution that had a profound effect on Europe, particularly Ireland and Britain. They lived a simple lifestyle of prayer, some enduring harsh persecution and martyrdom. Mark in Alexandria, Cyprian in the Maghreb, and Vibia Perpetua in Carthage all died for their faith.

The Christianity that came back to Africa under European missionaries was Western in thought and colonial in spirit. For instance, Egypt, which figures prominently in the Bible, is not usually presented in Western Bible studies as an African country but as the essentially Middle-Eastern society it is today.

Africa Today—Standing on the Shoulders

If we lose this tradition and forget to honour our history, we will not discover the wealth of early African Christian resources. We stand on the shoulders of our African Christian ancestors—the martyrs, teachers, clergy, and intellectuals—who have already run the race of faith. Their witness gives us an example and encouragement (Hebrews 12:1). We should not neglect them nor the rich treasures they offer. These ancient African brothers and sisters are roots of Christians throughout the world.

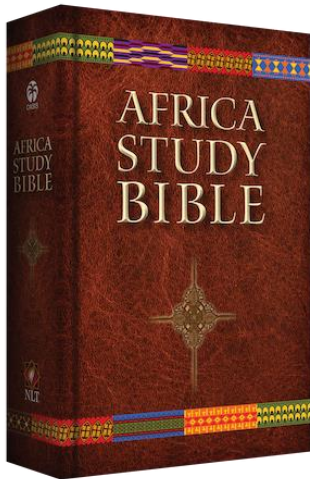
To learn more about Africans who contributed to the founding and development of the faith, as well as to read the complete piece, see the article entitled [Christianity's African Roots](#) in the *Africa Study Bible*.

*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 cgmp@acrpafrica.co.za)

1. Africa 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.

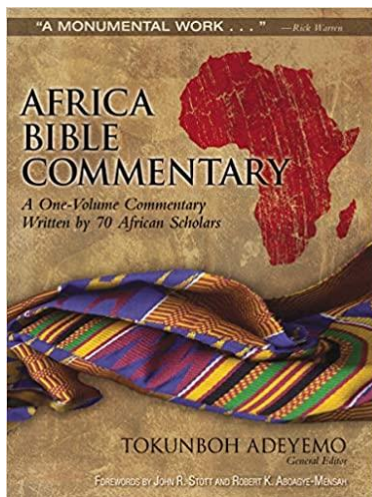
- It was built from the ground up by scholars and pastors in Africa who see the critical need to make Scripture relevant to our everyday lives.
- It contains more than 2,600 features that illuminate the truth of Scripture with a unique, African perspective.
- It is an all-in-one course in biblical content, 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). A discount for orders of 10 or more can be arranged.

"The Africa 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. Africa 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). 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

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