

ACRP Code of Ethics

An affiliate of ACRP have moral or ethical duties to his/her church/ministry members and to society. These duties are based on the ethical principles as understood by persons whose faith is grounded in Jesus Christ as Lord and Saviour, and are in keeping with the Bible as Word of God, also with principles of the South African Constitution (Act No. 108 of 1996), the Bill of Rights enshrined therein, the obligations imposed on affiliates by the ACRP Rules Document, the Scope of Practice and the Ethical Values and Standards for good practice.

The core ethical values and standards for good practice are as follows:

1. Respect for all persons:

Affiliates should respect all persons and acknowledge their intrinsic worth, dignity and value.

2. Best interest and wellbeing: Affiliates should, to the best of their ability, act in the best interest of persons. No action will be taken that amounts to abuse of power or that could knowingly harm persons physically, emotionally or otherwise. This undertaking however does not preclude the affiliate from exercising his or her right to freedom of expression as enshrined in the Constitution.

3. Human rights: Affiliates should recognise the human rights of all persons.

(To be continued...)

The guiding light Newsletter



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A message from Mrs Rooks Moodley, Director: EC NGO Coalition

HOW TO LEAD IN A VUCCA (Volatile, Uncertain, Complex, Covid, Ambiguous) CONTEXT: LEADING FROM YOUR INNER WORLD

As the Apostle Paul writes in Philippians 2: 1 – 4 “Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfil my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others”.

As I reflect on the above text and consider the impact of the VUCCA Context I would love to encourage all leaders to “Lead from your Inner World”. There are 5 components that I would love to share about your inner world. Please take time to reflect on the following:

1. Your VALUE determines your VALUES

We are reminded in Gen 1: 26 “Let us make man in our own image and after our own likeness”. This verse reminds me that we have intrinsic (eternal) value but too often our focus is on extrinsic (temporal) value. Let us refuse any one to tell us we are not good enough but let us take our lead from the scriptures that we carry INTRINSIC VALUE (made in God’s own image and likeness). Let us reflect on our VALUES. SHARED VALUES result in SHARED VALUE (OUR VALUES UNITE US).

2. World Views

What are our views concerning things in the world, this determines the way we view the world. If we have stereotypes or prejudices it robs us from seeing the beauty in the diversity within our nation. Let us take time to unlearn, learn and relearn so we do not allow our world views to obstruct our vision of how we see the world and its people.

3. Cultural Frames/Paradigms

What about your cultural beliefs that can be a hindrance/ obstacle to seeing the value that other cultures bring into the earth. God designed the human race in such a way that every culture (tribe) has a rich heritage and when combined we create a beautiful world. Let us take time to value every culture and their contribution to society, let us appreciate Unity in Diversity.

4. Ethical/Social/Moral Consciousness

How is your conscience, does it still bother you if you do not do things right or the right things, if not then your conscience is dead and that will affect your ethical, moral and social consciousness. If a little child is begging on the street on a cold day without a jersey or shoes it should move your heart to respond. Take time to reflect if you are not moved by the things that grip our Father’s Heart then we are alive but we are actually dead.

5. Daily Routines and Habits

Aristotle says: “Excellence is the daily mastery of things”. If we practice good/ bad habits daily it will eventually become part of our daily living and soon happen organically due to mastery. Let us assess our daily routines/ habits, are they good or bad?

As you reflect on **Leading from the INNER WORLD in a VUCCA Context**, take time to invest on the eternal things rather than the temporal. Our purpose on earth is summed up in Luke 22: 37 – 40 paraphrased “Love God, Love People”.

Let me conclude with 1Cor 13: 13 “And now abide faith, hope, love, these three, but the greatest of these is LOVE.”

*Article sponsored by OASIS International –
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CHRISTIANITY’S AFRICAN ROOTS - PART 4

Africa was one of the cradles in which Christianity was first nourished. *Sankofa* is an Akan word from Ghana meaning “returning to your roots, recapturing what you have lost, and moving forward”. Looking at the African roots of Christianity we discover believers who are a gold mine of spiritual resources and intellect. Exploring their memories will root us in history and empower our vision.

At the beginning of Jesus’s life, Mary, Joseph, and the baby became refugees in Africa when Herod ordered the slaughter of young boys in Bethlehem. We are not told where they went, or how long they were there, but a fourth-century Coptic church was built on the spot in Cairo where it was believed they stayed.

And at the end of Jesus’s life, Simon, an African Jew from Cyrene, was forced by the Romans to carry his cross toward Golgotha where he was crucified. Cyrene, in modern Libya, was founded by Greeks and Jews more than two hundred years before the birth of Christ. Simon probably lived near the Cyrenian synagogue in Jerusalem.

An African as Writer of a Gospel

John Mark, also from Cyrene, wrote the earliest of the four Gospels. He was born to a Jewish family of the tribe of Levi and grew up in Africa until, due to civil unrest, the family moved to Jerusalem. Mark was the cousin of Barnabas and, according to Coptic tradition, Peter married his distant cousin. The first Christian church met in Mark’s mother’s large house, where the Holy Spirit came upon the believers, and—according to some traditions—where Jesus ate the Passover with his disciples. John Mark was discipled by Peter and heard his preaching and teaching in Rome which he incorporated into the Gospel of Mark.

The significant influence of the early African church was concentrated in three areas. First, Alexandria, Egypt, was the intellectual capital of the Mediterranean world. John Mark, Alexandria’s first bishop, was martyred there in AD 68, but the church thrived and expanded its roots in Africa and beyond. Second, the largest Christian community in the Maghreb (an area from modern Libya to Morocco) was Carthage, in modern Tunisia. Three early popes were from this region. Third, Coptic Christianity flourished in Egypt and Sudan. In the early fourth century, Christianity was declared the state religion of the Kingdom of Aksum, part of modern Ethiopia.

Many of the African Christian leaders of the first few centuries were known for their writings and teachings. Tertullian from Carthage (160–215) is said to be the father of Western theology. Clement of Alexandria (150–215) was called a messenger of Christianity in a philosopher’s garb. The great theologian Origen of Alexandria (185–254) created the Hexapla, a massive edition of the Old Testament containing six versions in parallel columns. Origen is called the “father of biblical criticism” because he was one of the first to develop a theory of interpreting the Bible.

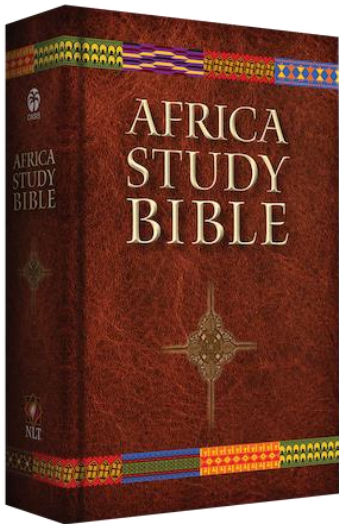
In the next newsletter, we’ll learn about an African considered to be the greatest of these church fathers.

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(place orders by sending an e-mail to cgmp@acrpafrica.co.za)

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General Editor: Dr John Jusu



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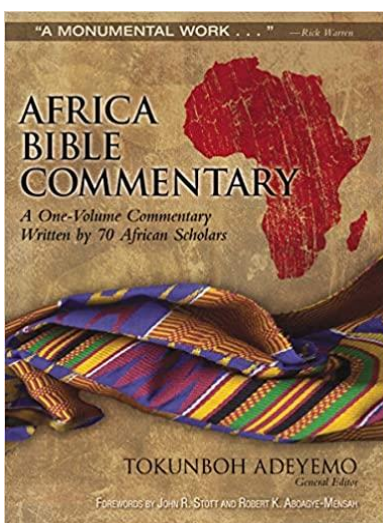
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