

Mission Trip Report

Craig and René Brannan
May 14 – June 7, 2019

6/10/2019

Rural KwaZulu Natal, South Africa ...and Next Steps



Equipping the Next Generation of African Rural Servant Leaders



Point of Reference
Map of Africa

Empangeni

- East coast of South Africa
- North of Main Port approx 180 km from the main city DURBAN





This was Ellie's first plane trip; what a trip. We left home on Tuesday May 14th at 6:00pm and arrived in Durban at 4:30pm on Thursday the 16th; almost two full days of travelling. Ellie slept for about three hours total of this journey. I drove René to her Dad's home in Durban; he has been quite sick. Our car rental gave us problems though, so after dropping off René and Ellie, I went back to the airport to exchange the car. I then drove to Empangeni and arrived there at 6:00pm.

I settled in with the Khumalo family again; this is my 12th visit to KwaZulu Natal. Pastor Shadrack, his wife Gugu, and children Sthandiwe (13) and Syambonga (6) have always been incredibly kind and gracious hosts.



Friday May 17, 2019: Evaluation Meeting with Pastor Shadrack

1. Pastoral Conference

Building on our discussion with Pastor Paul Carter in March, Pastor Shadrack expressed the need for us to follow through with a Pastoral Conference for African Rural Pastors. He reiterated that “Pastors must let the Bible speak for itself and not try gimmicks or impose their ideas on the text of Scripture. Pastoral conferences will encourage rural pastors to go back to the basics of the Bible”. Furthermore, he emphasized the need for rural pastors to develop a biblical paradigm of suffering as designed by God. This is needed to mature pastors and serve as model of integrity for the congregation, in learning that trials are a necessary part of ministry life. God tests us as He did Israel and Jesus, to prove the quality of their character and demonstrate genuine faith (Deuteronomy 8:1-5, Matthew 4:1-11, Romans 8:17, 2 Corinthians, 1 Peter 4:19).

2. Defining and staying focused on Leadership Development:



Pastor Shadrack agreed with Pastor Paul’s counsel that for the rest of 2019, Craig and René are to focus on defining and refining the four essentials of God’s mission through them, called ***Equipping the Next Generation of African Rural Servant Leaders***. Craig and René will define these four essential areas of ministry first through mini reports, and then through a website that they are working to develop with Peter Gallagher. To those who are reading this report for the first time, it’s important to note that this is not a new concept or mission. Rather, it is the result of twelve visits to mission in rural KwaZulu Natal, in collaboration with strategic African and South African partners (the discussion between Pastor Shadrack and Craig of these four essentials will be defined in a more detailed report; below is a brief summary of that meeting).

1. Theological Education

The first essential to equipping the next generation of African rural leaders is to equip and entrust rural pastors to handle the truth of God’s Word. Confirmed atheist and award-winning columnist Matthew Parris wrote an article published in the London Times on December 27, 2008, which stated that the Christian message, not money, is the ONLY way for lasting change in Africa. He writes,

“Now a confirmed atheist, I’ve become convinced of the enormous contribution that Christian evangelism makes in Africa: sharply distinct from the work of secular NGOs, government projects and international aid efforts. These alone will not do. Education and training alone will not do. In Africa Christianity changes people’s hearts. It brings a spiritual transformation. The rebirth is real. The change is good.”

I used to avoid this truth by applauding – as you can – the practical work of mission churches in Africa. It's a pity, I would say, that salvation is part of the package, but Christians black and white, working in Africa, do heal the sick, do teach people to read and write; and only the severest kind of secularist could see a mission hospital or school and say the world would be better without it. I would allow that if faith was needed to motivate missionaries to help, then, fine: but what counted was the help, not the faith.

But this doesn't fit the facts. Faith does more than support the missionary; it is also transferred to his flock. This is the effect that matters so immensely, and which I cannot help observing."

Parris understood that the Christian worldview shaped by God's Word is the ONLY means for sustaining change in Africa. This is true in the rural areas of KwaZulu Natal. The foundation for Pastoral Sustainability, Counselor Training and Strategic Mentorship begins with African rural pastors and godly women being trained, equipped and entrusted with the WHOLE COUNSEL of God (Acts 20:27). The Apostle Paul wrote in 2 Timothy 2:2: 'What you have heard from me in the presence of many witnesses entrust to faithful men [and women], who will be able [qualified] to teach others also.' This will be accomplished in **eight primary ways**:

(1) **Bible School and Theological College:** Biblical and theological training is being accomplished through Zululand School of the Bible and Mukhanyo Theological College. There are seven Zululand School of the Bible students, and fifteen Mukhanyo students (2 Timothy 2:2 1-7, 22-26, 1 Thessalonians 2:1-13).

(2) **Curriculum:** Present curriculum will be evaluated and updated wherever necessary. New theological and practical curriculum will be written and added to the Zululand School of the Bible courses to deepen and strengthen the African rural pastors' knowledge of God's Word. Mukhanyo Theological College main campus has already expressed interest in having Dr. Craig collaborate with them on certain courses.

(3) **Baptist Theological College:** LORD willing, the goal is to have ten men complete a Bachelor of Theology degree in order to teach God's Word with competence at Mukhanyo Theological College. There are currently five pastors and pastoral candidates studying or considering enrolling in a Bachelor of Theology degree at Baptist Theological college.

(4) **Master of Theology:** LORD willing, the goal is to have five men complete their Master of Theology in order to deliver excellence and competence in teaching God's Word; there is currently one pastor currently working on his proposal for his Master of Theology. Pastor Shadrack Khumalo will enroll in his Master of Theology in 2020, and two more students will work on their Master of Theology in the next four years.

(5) **Pastoral Conferences:** These conferences will effectively encourage and equip African rural pastors who believe in the inspired, inerrant, infallible Word of God with critical biblical and practical tools.

(6) **Practical Onsite Training:** Pastor Shadrack and Dr. Craig will visit rural church sites and meet with the rural pastors for strategic training and discussion of God's Word and the Application (1 Thessalonians 2).

(7) **Pastoral Theological Fund:** A "5 Category Support Fund" will be established to financially assist African rural pastors at different levels of study who meet certain criteria to be defined in a "Pastoral Theological Guidelines Book".

(8) **Strategic Mentoring:** A mentee is a disciple (just as the mentor is a disciple); both should be humble, teachable learners. A mentor, as the supposed mature and experienced pastor, ought to point the mentee to live a biblical and practical life in maturing, transforming and reforming into the image of Christ. This is done through established Christ-focused, gospel-proclaiming, biblically sound, disciplined and compassionate African rural, local churches that seek to first serve the community, being the example of Christlikeness, making the teaching of Christ attractive. African rural pastors have asked for mentoring (please see point #4 of Strategic Mentoring for the list of pastors and servant leaders).

2. Pastoral Sustainability:

The second essential in *Equipping the Next Generation of African Rural Servant Leaders* is developing disciplined church plants intentionally initiated by African rural pastors. The church plants focus on modelling a biblical self-sustaining stewardship for and with rural orphans and vulnerable children (OVC) to young adults so that they witness firsthand how to depend on God's hand, and work with their hands. This is a paradigm shift from a "hand-out"; this is more than just a "hand-up". It is equipping this next generation of African rural leadership who *work with their hands to meet their family needs and to serve others in need* (1 Thessalonians 2:1-13, Matthew 25:14-30, 2 Thessalonians 3:6-12).

This is not without its challenges. In discussion with Pastor Shadrack, other rural pastors, and African students, there have been eight concerning realities that have shaped the African rural mindset; these will be discussed in a forthcoming report. Dr. Craig and Pastor Shadrack identified two critical needs when addressing pastoral sustainability:

- (1) **Pastoral Sustainability Guidelines in a Polices and Procedures Manual:** Pastor Shadrack and Craig agreed that a blueprint or "manual" must be developed to provide clarity in the following areas:
- To provide clear definitions and clarity as to the "why" and "how" pastoral sustainability will exist.
 - To thoroughly assess who the rural pastor is as a person. Pastoral sustainability is not developing entrepreneurs, but servant leaders who have the vision to model Christlike service to the lives of orphans and vulnerable children, not just enrich themselves.
 - To develop a realistic understanding of the African rural pastor in their rural area. How is what is being asked of him beyond his skill set and competency level? How is the pastor being set up for failure?
 - To explain "what it costs", depending on the Pastoral Sustainability project being undertaken.
 - To prayerfully find strategic partners with key African rural pastoral leadership and network partners on the ground in KwaZulu Natal.
 - To provide guidelines for an area-wide "Pastoral Sustainability Mentor" who will collaborate with African rural pastors. Initially, the Pastoral Sustainability Mentor may be a short-term missionary or national network partner. The Pastoral Sustainability Mentor should eventually be an African rural pastor who will collaborate with fellow brothers in Christ.
 - To define financial and business accountability. African rural pastors will be trained on how to run a business.
 - To prevent "helping that hurts" from the financial supporters in Canada who can then give intelligently with clear accountability structures. These guidelines will also prevent enabling or rescuing rural pastors from prayerful and biblical collaboration and stewardship guided by the Lord.
 - To start small. This first edition will focus on TWO Pastoral Sustainability projects in order to remain focused. This will be done in a network partnership with "Inkukukaya" and "Farming God's Way". (These will be explained in a forthcoming report).

(2) **Pastoral Sustainability Project Fund:*** Upon approval by ABWE Canada, pastoral staff and elders of First Baptist Church, Orillia and key African rural pastoral leadership, a “Pastoral Sustainability Project Fund” will be established through ABWE Canada based on the guidelines, policies and procedures defined in the Pastoral Sustainability Guidelines Manual:

- It will function as a “start-up fund” for the initial outlay of material or resources required to run a successful sustainable business.
- All money will be accounted for on a spreadsheet.
- After the first year, the pastor will begin to repay 50% of the start up funds on an agreed repayment plan.
- A separate account will be opened, in which the funds are paid and will be used towards the next start up fund for the next business.
- Funds will only be made available to a rural pastor once the “Pastoral Sustainability Guidelines Manual” has been read and fully explained.
- There will be a signed contract with the Area Pastoral Sustainability Mentor.
- The account will be supervised by the Area Pastoral Sustainability Mentor and another spiritually mature African pastor for accountability and integrity of this fund.

**(All the above will be explained in detailed forthcoming guidelines)*

3. Counsellor Training:

Pastor Shadrack and Craig agreed the trajectory of biblical counsellor training needs to address two pressing challenges:

- (1) Address the immediate hurt, trauma and shame that orphans and vulnerable children (OVC) to young adults have endured.
- (2) Biblically present or remind OVC’s of their unique redemptive roles that are available to them, because of and under God’s New Covenant accomplished through completed work of Christ on their behalf. Hence, Biblical Counsellor Training will instruct OVC to young adults with biblical and practical tools that will realign hurting OVC and young adults to a restored, redeemed and repaired relationship with a new Father. This will encourage them to embrace those they are with their new Father and therefore who they are as He works in and through them by His Spirit.

This will be accomplished in four ways:

- (1) Develop and write biblical counselling books, workbooks and facilitator guides. These workbooks will include YouTube videos to assist both the counsellor and counselee.
- (2) Gather thorough biblical, academic and field data prior to writing, in order to develop contextually relevant biblical counselling books, workbooks and facilitator guides. These will be co-authored with godly and biblically minded African Rural Orphan Project managers, social workers and psychologists in these fields.
- (3) Hold workshops and training seminars to equip, train and encourage rural pastors, Orphan Project managers, and social workers in how to counsel orphans and vulnerable children to young adults affected by trauma, shame and insecure attachments. These rural pastors, Orphan project managers and social workers will then train others.
- (4) All books, workbooks and leader guides will be made available for free on Craig and René’s website. These will include downloadable PDF files and training videos.

4. Strategic Mentoring:

The last things a person might say before they die can often be a summary of what they have believed throughout their lives. The Apostle Paul laid down some key characteristics of not just who a mentor should be, but how he ought to serve God: disciple and mentor others. A mentor is a servant leader; they are to prayerfully, biblically and practically be an example of Christlikeness. A mentor is to equip, encourage and entrust God's Word to the mentee through Spirit-filled service, so that God's purposes and plans are unfolded for the mentee within their rural context. 2 Timothy is the last letter Paul wrote prior to his death, in which he was passing the baton of mentoring to his young disciple Timothy. In Chapter 1, Paul calls Timothy to be a guardian of sound teaching. In Chapter 2, Paul challenges Timothy to entrust God's Word to faithful men who will also mentor and teach others. This will be done through a disciplined and focused life that is tested by the tough trials of life, handling God's Word. In Chapter 3, Paul exhorts Timothy to remain in the basics of what he has learned by being equipped through Scripture. Finally, in Chapter 4 Paul exhorts Timothy to be preached to preach and mentor others.

(1) Craig and René are committed to the mentoring and encouraging of:

- **Twenty key rural pastors and pastoral candidates** - at Zululand School of the Bible and Mukhanyo Theological College and Baptist Theological College.
- **Pastor Shadrack Khumalo** - Pastor of Empangeni Baptist Church and key partner in the gospel and building the next generation of rural leaders. Pastor Shadrack is completing his Bachelor of Theology degree and will be pursuing a Master of Theology degree.
- **Pastor Bogane Musane** - Pastor at Bethel Community Church near Mtubatuba. He is a Farming God's Way graduate and Zululand School of the Bible student with a deep concern and passion for his community. Pastor Bogane developed strategic gardening to mentor youth, and around 50 meet regularly in his house. He led a witch doctor to Christ.
- **Pastor Andile and Hellen Buthelezi** - Pastor of Mtubatuba Baptist Church, Pastor Andile is biblically sound. They developed a day care at their church site for the community.
- **Pastor Wilson Shezi** - Pastor at Ngqamzana Community Church, meeting at Izulu Orphan Projects site. Proof of concept project for Pastor Sustainability.
- **Pastor Eric Ntuli** - Pastor and also Center Manager for an organization that takes care of special needs African rural children in the deep rural areas of Bulwar near Pietermaritzburg. He has completed his Bachelor of Theology and is pursuing a Master of Theology: "The Holy Spirit in Empowering of the Believer in the Ministry". Pastor Eric is a certified Mukhanyo Theological College lecturer.
- **Pastor Steve Maka** - Originally from Congo as a refugee, he wants to be able to discern the Bible and learn how to teach. Pastor Steve has a desire to understand leadership and how to work with failure. He wants Dr. Craig to prayerfully assess his strengths and weaknesses, and he wants develop wisdom, insight and understanding. Pastor Eric wants to work through a list of requirements for a pastor and practical application of the Bible and pastoral life. He wants to use his church to hold pastoral conferences on Spiritual Leadership from Zambia and Congo.
- **Pastor Eric Buthelezi** - Site Manager at Musa, Pastor Eric has an incredibly compassionate heart for OVC. He wants to understand biblical truth and has an evangelistic heart.
- **Vincent Jobi** - He has a desire to be a pastor, with an incredible heart in partnership with his wife Mama Jobi. It is so easy to forget these "silent servants", like Pastor Eric, Dr. Gavin and Elain Charleton. BUT - God sees. I believe they need encouragement, prayer and visiting to practically and biblically address pressing issues; the counsellor workbooks will be made available to them.
- **Pastor Mboniseni Buthelezi** - A pastor two hours south of Empangeni in the deep rural area of Nkandla (this is the same area where the last President of South Africa has a home - Jacob Zuma). He is a humble

and teachable pastor with a desire to teach the truth of God's Word. Pastor Mboniseni has a desire to be taught "how to be a servant leader who has the courage that God told Joshua have".

- **Pastor Vincent Cwele** - A man after God's heart with several challenges in ministry in the rural area, he is a young pastor with a desire to honor the LORD. Pastor Vincent has an authentic desire to preach the Word accurately. He asks for ministry guidance and servant leadership, and to learn how to not lose perspective in times of hardship. He "no longer wants to preach randomly, but to work through the Word of God accurately."
- **Pastor Nhlanda Lucky Msomi** - Pastor in the township of KwaMashu, two hours south of Empangeni. He has a real heart for ministry and keeps the class laughing and in good spirits. He is seeking mentorship in counselling, biblical interpretation, basics of ministry, administration, conflict resolution in the churches, and sermon preparation. Pastor Nhlanda also seeks to learn about church leadership: how to help elders function, the basics step by step, and how a pastor should conduct himself in his family, as well as work on personal disciplines and how to live when not fully supported by the church.
- **Kevin Sukreben** - Paramedic, supervisor of paramedics. He is in Disaster Management for the KwaZulu Natal Government Department of Health and looks after ten hospitals and sixty-two clinics. God has led him all these years: "I have served the government and secular business for thirty years as a supervisor and manager, and now I want to serve God for thirty years." Kevin wants to complete his Diploma in Theology with Mukhanyo Theological College, then enroll for a Bachelor of Theology at Baptist Theological College. Kevin, who is 55 years old, will then pursue his Master of Theology; he is a man of great depth and experience. He is also very humble and teachable.
- **Ngcebo Mledtse** - A young man with a real care for orphans and vulnerable children, he works for Ashling McCarthy at "I Learn to Live". Ngcebo teaches Computer Code and is also highly involved in an afterschool program for around 100 children at Izulu Orphan Projects. He has a shepherd's heart and is a very capable believer. He is going to be involved in developing the counselling manuals and workbooks and has a deep desire to be mentored.
- **Phumlani Zungu** - A highly competent man; he is studying a degree B.Ed. Phumlani works with Ngcebo at "I Learn to Live". He Loves teaching Maths and Science and learned computer programming which is Computer Code; he has also learned Programming Language. He would like to be mentored in servant leadership skills and how to study and teach the Bible. He is praying about enrolling in Mukhanyo Theological College.
- **Simphiwe Masuku** - Teaches basic computer. Simphiwe loves the LORD, and he wants to focus on administration; he is quiet but alert and competent.
- **Sibusiso Makhoba** - A highly competent student; he is completing a B.Ed and he translates. Sibusiso is praying about studying a Bachelor of Theology through Baptist Theological College. He would like to be mentored spiritually.
- **Snotho Zulu** - Has a deep desire to know God's truth. God has gifted him with the ability to retain the knowledge of His Word; he wants to know how to study the Word of God and do sermon preparation. He wants to know how to disciple believers, and especially how to have a servant's heart. He said he wants to prepare well before he "jumps into" being a pastor. He is going to read and re-read a chapter of the Bible and then focus on one verse and memorize it.
- **Sabelo Mthethwa** - Wants to serve the LORD and be a witness through all the incredible loss and challenges he has faced. Sabelo wants to know how to preach the WORD and be faithful to the LORD; he wants to understand biblical leadership.
- **Sibusiso Dlamini** - A new student who is considering pastoral ministry; he is new in his faith and requires discipleship. Sibusiso has a heart for Christ but requires certain disciplines within the Christian walk.

- **Protas ThembiNkosi** - A young man who was studying with Zululand School of the Bible. He is now studying a B.Ed. at University of South Africa. He would like to teach the Bible one day as a teacher-pastor. Protas will study Theology at Baptist Theological Seminary; he wants to move beyond just head knowledge of God's Word, to heart understanding of the biblical text.
- **Velinkosini Sisoka** - Veteran police officer of twenty-six years. Velinkosini is studying to be a pastor and is working on his Diploma in Theology with Mukhanyo Theological College. He has shown interest in studying a Bachelor of Theology degree.

(2) Strategic mentorship will be done in the key Orphan Projects and key partners:

- **Dr. Gavin and Elaine Charleton** - Of MusaweNkosi Ministries (Musa), founded in October 2001. There are 40 orphans being permanently served and loved in the area of Entoyeni (about 30 km north of Empangeni-Rural area). Their desire is to demonstrate and teach them the love of God through Jesus Christ.
- **Londiwe Sibiya** - A godly self-sacrificial social worker who works at MusaweNkosi. She is working with Dr. Craig in developing and writing the twelve workbooks and counsellor guides.
- **Patience Sibanda** - Another godly social worker who will be partnering with Londiwe and Dr. Craig in developing and writing the counsellor manuals and training tools.
- **Thembi Manzi** - Social worker who works with Patience and Londiwe with a heart for orphans and vulnerable children. She is seeking to learn how to understand trauma and shame, and its effects on attachments in the lives of OVC.
- **Kate Bain** – Izulu Orphan Projects and Poverty Stoplight. Dr. Craig and Kate will be developing a concept paper of trauma, shame and insecure attachments and how this is hindering orphans and vulnerable children to young adults in successfully working.
- **Mpume Shange** - Manager of Izulu Orphan Projects (cofounded by Kate Bain). IOP is located in Ngqamuzana, 30 km West of Empangeni (in a rural area). 240 orphans are given school uniforms and school. 105-110 children are fed everyday in an after-school program. Their purpose: counsellor training, servant leadership training, biblical conflict resolution training, team building and encouragement skills, and values.
- **Ashling McCarthy** - Founded and developed a not for profit organization called "I Learn to Live" which is on the Ngqamuzana, IOP site. Ashling has done extensive research on orphans and vulnerable children and adolescence. She has extensive knowledge of the plight of OVC in KwaZulu Natal. Ashling aims "to invest in the lives of orphaned and vulnerable school children and unemployed youth in a holistic manner, to help them get the best out of the education system and ultimately, the workplace". She is seeking to partner with us to develop and implement these biblical and practical soft skills proposed by the R.E.F.O.R.M.E.D. model.
- **Loressa Kritzinger** - Director of Ikaya Likebaba (see: <https://www.ikhayalikebaba.co.za/>). Loressa is seeking to address her values and what is not working in terms of Orphan Projects in KwaZulu Natal and providing a way forward. She will be working on a concept paper with Dr. Craig so that holistic care and equipping is given to OVC.
- **Thando Jiyane** – Biblically minded clinical psychologist. She has her own practice and works for the KwaZulu Natal Government Health Services. She has had extensive experience in counselling and wants to assist orphans and vulnerable children to understand trauma and shame, and find healing.

Saturday May 18, 2019

Dr. Craig was able to get a game of squash in, and at the same time share this ministry with his squash partner who is a lawyer in the area of Empangeni.

Dr. Craig reviewed his lessons for Mukhanyo Theological College course material: Biblical Interpretation, and his Ziluland School of the Bible course material: Old Testament Survey. Dr. Craig finalized the Sunday service and message with Pastor Shadrack, and went through the expectations for teaching for the week.

Sunday May 19, 2019

Dr. Craig preached at Empangeni Baptist Church; the message was well received. Dr. Craig then had a lunch meeting with Londiwe Sibiya and Patience Sibandu.



Londiwe works as a Social Worker with MusaweNkosi, and Patience works for a Christian organization working with OVC. Both ladies have accepted Christ as their Lord and Saviour. These godly social workers emphasized the need for thorough assessments of an orphaned and vulnerable child's life. It is the goal to reunite them with family, but often it is a challenge to find out who their parents are.

Ultimately, a child needs a sense of belonging and attachment. Both Londiwe and Patience stressed the need to understand the whole child spiritually, emotionally, cognitively, relationally and physically so that the child has a "sense of belonging". Ultimately, they agreed, ALL belonging begins with the child choosing a restored relationship with God as their "new Father" through a belief in the sacrificial death of His Son, Jesus Christ. Without a redemptive relationship, there will be no sense of belonging; the orphaned child will end up bitter.

We are all relational beings, therefore we will either relate to others filled with contempt, intolerance, bitterness and resentment – hurting others. Or, we will relate to others with compassion, empathy, mercy, grace, kindness, forgiveness, not keeping a record of wrongs; rather serving them for their good. All secure attachments begin with a relationship with God who is close and enduring (Hebrews 13:5-6), a secure base where the child will find safety (Psalm 27, Proverbs 2:7-10), a safe haven who the child can turn to when unsure (Psalms 91, 27:10, Isaiah 49:15-16), who perseveres with the child in challenges and suffering (James 1:2-12, Deuteronomy 8:1-5, Isaiah 30:20-21, Hebrews 12:1-15), and who identifies with their emotional turmoil (Psalms 34:18, 56:8-9, James 1:19-20, Jeremiah 3:20-22, Matthew 26:38, Matthew 27:46).

The child's ultimate sense of meaning in life will come from regaining a biblical worldview that represents God's call and purposes, that resembles God's person and character, and that develops restraint according to God's principles and precepts. All this can be accomplished because of the death, burial and resurrection of Jesus Christ (Genesis 1:26-27, Genesis 2:15-17, Hebrews 1:1-4, Colossians 1:15-19, John 1:1-14).

Together with Dr. Craig, Londiwe and Patience are going to develop and write workbooks for children that will assess the spiritual, emotional and thinking strategies of children to adolescence in the areas of:

- Understanding their family of origin and attachments
- Shame and complex trauma
- Emotional maturity
- Understanding and challenging learned helplessness
- Early maladaptive schemas
- Complexity of grief
- Personality of a child
- Conflict restoration
- Developing biblical and practical values and how one might sabotage them

Londiwe and Patience will eventually hold seminars to train fellow social workers using these materials, while presenting the Gospel.

May 20-24, 2019 – Teaching at Mukhanyo Theological College and Zululand School of the Bible

Mukhanyo Theological College: The fifteen students were so grateful to First Baptist Church for supplying one of the main study texts: “How to Study the Bible for All Its Worth”.



We give thanks to our LORD who has blessed us through First Baptist Church.

Front row (left to right):

Pastor Andile Buthelezi, Pastor Steve Maka, Thandazile Thenjwayo, Hellen Nkosi, Dumile Myeza, Sabelo Mthethwa, Pastor Vincent Cwele, Charmain Joseph, Kevin Sukreben

Back row (left to right):

Pastor Eric Buthelezi, Velinkosini Sisko, Pastor Enoch Shongwe, Pastor Lucky Msomi, Pastor Innocent Buthelezi.

The name of this course was “Bible Interpretation”; it was intensive and focused on working through a text.

- They had to read, then re-read the Bible chapter.
- They then had to divide the chapter into paragraphs (passages of Scripture) without referring to their Bibles.
- Each paragraph was given a theme as to what the passage itself is communicating.
- They were to circle at least three key words or phrases in each paragraph (passage).
- They had to then describe the epoch of the passage to the book of the Bible being studied (epoch: the division of redemption history in which the text under study reveals particular theological themes).
- In line with this, they had to describe which covenant the passage finds its context.

- They then had to describe the genre of Scripture (The particular category of literature being studied: i.e. is it poetry, prose, historical narrative, Prophets, Wisdom Literature, Gospel, Apocalyptic, etc.) Determining the right genre helps to determine the rules of interpreting the passage.
- They then described theological points that are present in the chapter and passages.
- They were to identify the main verse or verses.
- They had to describe the Fallen Conditioned Focus of the passage and chapter (Fallen Condition Focus: the sin or need that the Bible student shares with the people in the passage that needs God’s grace in Jesus Christ).
- They had to attempt to identify how Christ is portrayed in the passage or chapter (as per Luke 24:44).
- They had to describe the exegetical point of the passage (the summary statement of what the passage means and is teaching).
- They then had to describe the homiletical idea (a summary statement of the main idea or theme of the sermon which could be preached based on this passage).

The class spent the whole day defining “Hermeneutics”, “Exegesis”, “The Challenges of Preaching the Old Testament”, “The Necessity of Studying and Preaching the Old Testament”, “Biblical Theology, “Covenant”, “Christ throughout Scripture, “Developing a Clear Understanding of the Gospel in the Old and New Testament”, “Understanding the Fallen Human Condition”.

Every student pointed out how this was an entirely different way of working through Scripture.

Zululand School of the Bible:



Front row (left to right):
 Pastor Bongani Msane,
 Sibusiso Dlamini,
 Nkosingiphile Zulu.

Back row (left to right):
 Pastor Zephania Lembede,
 Pastor Wilson Shezi,
 Thembinkosi Dlamini.

Not seen in picture Sibusiso Makhoba (Translator and Student)

The class focused on Old Testament Survey: Genesis to Deuteronomy. The truths from God’s Word were new to the pastors; they had such a hunger to know the basics of God’s Word. At some point during the class, they all clearly understood the critical importance of understanding the Book of Genesis as foundational to the rest of the Bible, particularly Genesis 1-3. All of them exclaimed how they have never seen the Scripture in this way before.

Friday May 24, 2019 – EXAM DAY!!!

Mukhanyo Theological College- Exam Day. The students are writing.



Zululand School of the Bible- Exam Day (Sibusiso Makhoba (standing) is translating the exam).



This entire week Dr. Craig had the privilege of getting to know Pastor Eric Ntuli, an accredited Mukhanyo Theological College lecturer. He is a pastor and also Center Manager for an organization that takes care of special needs African rural children in the deep rural areas of Bulwar near Pietermaritzburg.

He has completed his Bachelor of Theology and is pursuing a Master of Theology. Pastor Eric has a love for God's Word and His Son Jesus Christ; a humble and authentic man of God.

Saturday May 25, 2019 – Start Marking Exams

After Exam Day, **Dr. Craig had 104 exams, quizzes and assignments to mark!!** Dr. Craig then went over his sermon for preaching at Mtubatuba Baptist Church on Sunday May 26, 2019.

Sunday May 26, 2016

Dr. Craig preached at Mtubatuba Baptist Church. This is an extremely receptive group of believers to God's Word who love the LORD.



Their old building...



Their new building.
This is the classroom
for the Litha Day
Care Center.

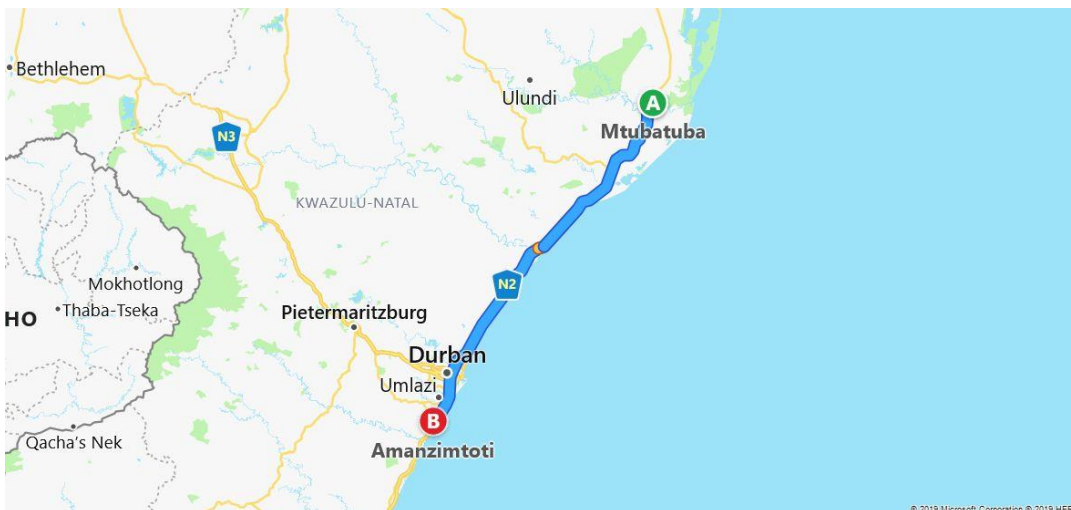
Worshipping our Lord.



Pastor Andile Buthelezi.

This building is still used for meetings, bible study, and some children's activities.

After service, Dr. Craig left Mtubatuba, picked up René at her parents in Durban and drove to Amanzimtoti for a field counsel meeting taking place Monday morning; a 3-hour, 50-minute drive south.



Monday May 27, 2019

Dr. Craig and René attended the Durban ABWE Field Council Meeting - it was special getting to know Darin and Kathy Ishler better and have René meet them. Pastor David Morris and Virginia, his wife, will be leaving the Durban Field at the end of the year after 34 years. However, Pastor David will be coming back as a short-term missionary over the next number of years to continue to strengthen and support the ministries. It is incredible to witness what God is doing in Empangeni, and in the South through African rural pastors.

Craig, René, and Ellie then drove back to Empangeni for a meeting with Izulu Orphan Projects from 5:30pm-8:00pm, where Craig is a board member. God is streamlining the staff and the work of the ministry; He is moving Kate to Cape Town to be a facilitator for Poverty Spotlight (See: <https://www.povertystoplight.org.za/>). IOP is being competently run by IOP Manager Mpume Shange; they feed around 100 school children a day. Ngcebo is a young man who works for “I Learn to Live” and is responsible for the spiritual growth and life of these children. He prays with them before a meal.



Tuesday May 28, 2019

Dr. Craig and René met with Kate Bain, co-founder of Izulu Orphan Projects. We discussed the possibility of renting her house and tentatively secured a rental agreement.

Kate would like Dr. Craig to work on a concept paper that addresses the following question: *“Why do orphans and vulnerable children and those in poverty seem to remain in a state of learned helplessness and victim status even though they are given all the resources to succeed?”*

Many times, Kate and Dr. Craig have discussed that poverty cannot be reduced to economic hardship alone; however, it is ignorant to believe poverty has nothing to do with economical disparity. It is a short-term solution to hand out economic or subsistence relief, i.e. more money, hand outs, better jobs, better houses, cleaner water, cleaner clothes, better environments, all while ignoring the LONG -TERM solutions for recipients of poverty: restored relationships. Kate, a woman with vast and long-term experience with OVC to young adults, is convicted that:

“Poverty is not a lack of resources. Poverty is caused by broken relationships... broken relationships and how this has impacted other relationships in the community. We need to help these orphans develop healthy

attachments again...to God and to one another. What has been identified by Poverty Stoplight is that these children, teenagers and young adults need counselling due the trauma of seeing their ailing parents die in front of them, being reduced to poverty and not being able to make secure attachments with one another. They lack spiritual, practical life skills.”

Food, water, shelter, jobs, etc., while important, are ALL external solutions. Some may challenge: “Well, the ears will not be open until the stomach is full, with clothes and a warm blanket, sitting on a firm chair, protected by secure and permanent shelter.” Again, this is true, but does this sustain the inner person throughout life? In fact, research has shown that this simply sustains a learned helplessness, a sense of dependency, victim status and hands held out.... resulting in “hand-outs”.

In Scripture, although used literally, the term “hand” is also used as “the agency of redemption and restoration (Ezekiel 20:33–34). To be engraved on the hands of God was to be at the center of His power and control of history (Isaiah 49:16). Zechariah sings of Messiah’s power (hand) to save His people from their enemies (Luke 1:71, 74), and John points to the keeping power of the “hand” of Christ (Jn 3:35; 13:3)”. [1]

It is Dr. Craig and René’s conviction to move away from hand-outs to ***Equip the Next Generation of African Rural Servant Leaders.***

Because of God’s restorative and redemptive hands through Christ’s pierced hands, rural African pastors and servant leaders in rural KwaZulu Natal will learn to handle the Word of Truth in order to release “shackled hands” of orphans and vulnerable children (OVC) to young adults who are adopted into and secure within God’s secure hands, knowing:

“I give them eternal life, and they will never perish. No one can snatch them out of My hand. My Father who has given them to Me is greater than all. No one can snatch them out of My Father’s hand....” (John 10:28-29).

In the safety of their new Fathers hand (Psalm 27:10, Isaiah 49:15-16), OVC to young adults worship and serve God with their hands first within biblically mature, disciplined local churches, and consequently are guided by mentors and the hand of the LORD in developing a Biblical and practical hand-up for OVC to young adults, discipling and mentoring them to work with their hands through self sustaining stewardship depending on God’s Hand. This will guide them through biblical counsel and life skills in order that they can be matured and humbled under God’s Mighty Hand so that they handle life; and learning to serve others by being an example of diligent, mature hands in their generation and to the next generation to whom they will hand over this calling.

In the afternoon, Dr. Craig marked exams and papers for Zululand School of the Bible and Mukhanyo Theological College.

Wednesday May 29, 2019

Dr. Craig met with Elaine Charleton, co-founder (with her husband Gavin) of MusawenKosi Ministries (Musa) which was founded in October 2001. There are 40 orphans being permanently served and loved in the area of Entoyeni (about 30 km North of Empangeni (see YouTube for a history and description of Musa presented by Gavin and Elaine: <https://www.youtube.com/watch?v=spRZ70diZjM>).

[1] Ryken, L., Wilhoit, J., Longman, T., Duriez, C., Penney, D., & Reid, D. G. (2000). In Dictionary of biblical imagery (electronic ed., p. 361). Downers Grove, IL: InterVarsity Press.

This meeting was an incredible eye opener to the natural condition of the human heart and mind. Post-apartheid KwaZulu Natal has had a long history of corruption and bribery (<https://www.iol.co.za/news/south-africa/corruption-and-bribery-rife-in-kzn-296560>) with attempts to confront it (<http://ggln.org.za/media/k2/attachments/SoLG.2010-Afesis-corplan.pdf>). Unfortunately, there has been increased corruption in the Department of Social Development in KwaZulu Natal. The very institution that ought to bring relief to OVC has exploited them and frauded the government of millions of dollars (<https://mg.co.za/article/2010-01-20-r300m-corruption-in-kzn-social-department> and <https://www.sanews.gov.za/south-africa/kzn-social-development-takes-steps-end-fraud-corruption>).

Musawenkosi has felt the effect of this in the local areas of the Department of Social Development where there has been significant corruption. In light of this, Musa has been investigated several times in a span of time; Elaine's fear is that they were looking to close Musa down. However, the high standards she keeps at Musa and the projection of the children is so evident. All their records and administration were in order. God brought in a number of independent auditors who were making sure that the Department of Social Development was providing the services it has been mandated to do. Nonetheless, it has been a trying time for Elaine, Londiwe and Eric Buthelezi as they were not told the overall purpose of the audit. Praise God that the audit in fact revealed the excellency in management of Musa, and the godly motive to take care of these children.

Scripture is clear on this theme:

“Do not exploit the poor because they are poor and do not crush the needy in court” (Proverbs 22:22)

“Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.” (Proverbs 14:31)

Proverbs 22:16 clearly captures the corruption that is taking place in South Africa, and worldwide: “Whoever oppresses the poor to increase his own wealth, or gives to the rich, will only come to poverty.”

For over 20 years Gavin and Elaine's faithfulness to our LORD is an example of taking care of God's little ones, persevering in secret, because this is what God rewards.

In the afternoon Dr. Craig had an introductory meeting with Thando Jiyane, a clinical psychologist who works both in a private practice and for the KwaZulu Natal Health Department. Craig was introduced to Thando through Kate Bain; she is a godly woman with a passion to share Christ with those who hurt and point them to our great God and Saviour Jesus Christ. She has worked extensively with children and adults with trauma and mental health challenges. When Craig discussed a biblical paradigm for counselling, trauma and shame she was intrigued. Craig and Thando are going to begin the process of outlining approaches to creating a workbook on trauma and shame from a biblical perspective, which will apply to a Zulu culture and context. Thando has begun to study theology and is working on planting a church with her husband.

Dr. Craig and René then took Gavin and Elaine Charleton to dinner for further discussions and fellowship.

Thursday May 30, 2019

Dr. Craig and Rene visited Andile and Hellen at the Litha Day Care. Litha Day Care (which means “Rays of Hope”) is a ministry of Mtubatuba Baptist Church. There are 19 children enrolled from 2 years old to 6 years old.

Hellen, who just had a baby a month ago, is tirelessly teaching these children the Word of God. In everything she teaches, she brings in the Gospel of Jesus Christ. All the children are from the rural area of Mtubatuba. This is the same room Dr. Craig preached in the previous Sunday.



Hellen has two helpers; one has teaching skills and the other takes care of general duties at the Day Care.



Pastor Andile said they need between CAD \$30,000 to CAD \$40,000 to add the main sanctuary, offices and youth room on the left-hand side of this building. Yet, they go on and serve God irrespective.

The children were fascinated with Ellie; they had not interacted with a white child before.



René “the Baby Whisperer” Brannan was in her element, looking after Pastor Andile and Hellen’s baby Nsindiso which means “Salvation”. His English name is Samuel.



Above: Nsindiso and his Big Sister Gracie. Her Zulu name is Bungcwele which means “Holiness”.
Below left: Gracie and her little Brother Izwilakhe which means “His Word”.
Below: Gracie, Izwilakhe and Sboniso, Hellen’s sister’s son.



Left: Ellie sitting at a classroom table with Pastor Andile’s and Hellen’s son, Izwilakhe.



Pastor Andile, Hellen and the other African rural pastors who are seeking to reach orphans and vulnerable children, not just with the gospel but their very lives, remind me of Paul's explanation to the Colossian church:

*"I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. **For this I toil [serve/work to the point of exhaustion], struggling [agonizing] with all his energy that he powerfully works within me.**" Colossians 1:25-29)*



Left: Ellie saying goodbye for now...see you soon!

From Pastor Andile and Hellen's ministry, **we went to Pastor Bongani** in Dukuduku, north east of Mtubatubu in the St. Lucia Wetlands (lots of Hippos and Crocodiles in this area).



Pastor Bongani Msane

Pastor Bongani has an incredible heart for OVC. He regularly holds "Day Camps" or "Youth Rallies" to share the gospel.

He has an authentic under-shepherd's heart and is the model of a self-sustaining pastor. He has experience in Farming God's Way (<http://www.farming-gods-way.org/>).

Pastor Bongani has been discipling Bonkosi, a young entrepreneur. He is keen in partnering with Pastor Bongani in a number of self-sustaining stewardship ventures: Baking Bread, Inkukukaya (Chickens and Eggs) and Gardening-Farming God's Way. Dr. Craig, Pastor Bongani and Bonkosi are going to put a proposal together as to the cost for starting up the chicken business and Baking Bread.



A gift for visiting....



Bonkosi

Dr. Craig then worked through into the following morning to complete all marking.

Friday May 31, 2019



Dr Craig met with and mentored Miss Mpume Shange. She is Manage of Izulu Orphan Projects. She has done follow-up on many of the 125 OVC homes that were surveyed by Poverty Stoplight. What became evident to her is that while many of these homes could identify vocational skillsets that they as a family could embark on, individually the emotional trauma that many suffer with in the home was not adequately addressed.

Mpume is wanting to be mentored, trained and equipped so that she can train other lay counsellors to address the trauma that these orphans and vulnerable children face. She emphasised that without the children understanding their need for a new Father, a heavenly Father by receiving Christ as Lord and Saviour, that there can be no way forward. Without God she will only be teaching them techniques. The children to young adults need sustaining change from the inside out. This can only take place through developing a biblical understanding of change where God gives a new heart, a new mind and a new spirit.

A S.O.U.L. change is required:

S. **Servant** who represents God’s call (image) so they allow God’s purpose to work in them and through them:

- Resembling God’s character (likeness) so they demonstrate God’s love, mercy, grace, etc.
- Restrained by God’s convictions, conditioning their minds by God’s Spirit.
- Revealing their SIN that has conditioned their lives.
- Redeemed/restored through God’s Son.
- Renewed by the sealing of God’s Spirit, continually filled to live convicted and courageous lives for God’s glory by serving their own generation.

O. **Ownership** for their lives through opportunities that come through inevitable obstacles.

U. **Understanding** their unique roles as godly men and women.

L. **Listen. Learn. Love.**



“if you pour yourself out [give your soul or pour out your soul] [exhaust yourself] for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday.” Isaiah 58:10

“... I rescued the poor who cried for help, and the fatherless who had none to assist them.” Job 29:12

Friday Afternoon: Pastor Shadrack and Dr. Craig visited with Pastor Wilson Shezi

Pastor Wilson’s chicken business was a “proof of concept” business in partnership with Inkukukaya, considering the need for pastoral sustainability in the rural areas.

Right: This was Pastor Wilson Shezi in March 2019. When we visited, he was very discouraged as he lacks the finances to be able to sustain his business. He has gone from 96 to 21 chickens. Please view the interview Dr. Craig and Pastor Shadrack had with Pastor Wilson explaining his dilemma: <https://www.youtube.com/watch?v=EMxz-sFeIOU>



Pastor Wilson needs mentorship and guidance if this business is to succeed. There is a pressing need for pastoral sustainability mentorship to be created to provide the encouragement, troubleshooting and evaluation of the overall running of these businesses. This is why looking at pastoral sustainability from a systemic perspective is so critical. Dr. Craig will be defining some Pastoral Sustainability Guidelines in partnership with farming and chicken business experts. African rural pastors and partnerships must be identified soon if Pastor Wilson is to get the help he needs. Pastor Wilson lives on almost nothing, as the YouTube video explains; he is but one example of the desperate assistance that is needed. It is unwise to react on one hand, but on the other hand, after visiting him could he be left with nothing to assist him? He is the Pastor of Ngqamzana Community Church which meets at Izulu Orphan Projects site, that is attended by orphans and vulnerable children. Izulu Orphan Projects is providing him with some funds for the next few months, but then his income ends; he left his job to be able to go full-time as a pastor.

Pastor Craig has set up a **Pastoral Stewardship Project Fund South Africa** with **ABWE Canada**; please visit <https://www.abwe.ca/support-gods-work/ways-to-give/>. There are details on how you can give to this **Pastoral Stewardship Project Fund South Africa**. All cheques must be made out to "ABWE Canada" with a note indicating that the money should be given to **Pastoral Stewardship Project Fund South Africa**. OR, you can give directly online using the link above; all donations to this fund are tax receiptable. Dr. Craig will ensure the funds go directly to the pastors in need and he keeps receipts and records of transactions.

Saturday June 1, 2019

Dr. Craig worked on the Mission Trip Report for part of the morning.

René, Dr. Craig and Ellie went to explore shops and look at current prices for cell phones, food, etc. so they could budget wisely. They then took the rest of the day off.

Late afternoon they took Ellie down to the beach for an hour to relax.



Can she EVER move!!!!



In the evening, **Dr. Craig and René ministered to the Khumalo family** and took them out for dinner so Gugu did not have to cook!

Sunday June 2, 2019

René and Ellie went to Church at Empangeni Baptist Church; Dr. Craig was sick in bed.

Dr. Craig, René and Ellie had lunch with Cecil and Rita Pillay. “Aunty Rita”, as she is affectionately known, runs the catering for the Zululand School of the Bible and Mukhanyo Theological College. She and her faithful partners are the reason the pastors can eat delicious meals all week.

Dr. Craig worked on the Ministry Report in the evening.

Monday June 3, 2019

Meeting with “I Learn to Live” Team:



Left back: Ashling McCarthy (Founder).
Phumlani Zungu
Ngcebo Mledtse

Right front:
Simphiwe Masuku

Who are the “I learn to Live” Team?

I can’t say enough about this incredible team of servant leaders who work tirelessly for our Lord.

- **Ashling McCarthy** - Founded and developed a Not for Profit Organization (NPO) called “I Learn to Live” which is based at the Ngqamuzana, IOP (Izulu Orphan Projects) site. Ashling has done extensive research on OVC and adolescence. She has extensive knowledge of the plight of orphaned and vulnerable children in KwaZulu Natal (*see her Masters Thesis: Ashling McCarthy, 2010, Master Thesis: An Exploratory study of the non-kin models of care available to orphans and vulnerable children affected by HIV-AIDS in KwaZulu Natal: <http://researchspace.ukzn.ac.za/xmlui/handle/10413/122>*)

Ashling aims “to invest in the lives of orphans and vulnerable school children and unemployed youth in a holistic manner to help them get the best out of the education system and ultimately, the workplace”. She is seeking to partner with us to develop and implement these biblical and practical soft skills proposed by the R.E.F.O.R.M.E.D. model.

Ashling makes the trip up from Durban once a week, and stays over with Kate Bain, such is her commitment.

- **Ngcebo Mledtse** - A young man with a real care for orphans and vulnerable children. He teaches Computer Code and is highly involved in an afterschool program for around 100 Children at Izulu Orphan Projects. He has a shepherd’s heart and is a very capable believer. He is going to be involved in developing the counselling manuals and workbooks, and has a deep desire to be mentored.
- **Phumlani Zungu** - A highly competent man, he is studying a degree B.Ed. He works with Ngcebo at “I Learn to Live”. He Loves teaching Math and Science. He learned computer programming, which is Computer Code, as well

as Programming Language. He would like to be mentored in servant leadership skills and how to study and teach the Bible. He is praying about enrolling in Mukhanyo Theological College.

- **Simphiwe Masuku** – He teaches basic computer and wants to focus on administration. He loves the Lord. He is quiet but alert and competent.

Dr. Craig and the “I Learn to Live” team discussed the different styles of leadership and their impact on teaching and modelling Christlikeness to students. They identified their type of personality and conflict styles and how this might impact one another.

We will be co-authoring several workbooks together that will be used in the African Rural Primary School in Ngqamuzana, which is very close to the IOP site. The “I Learn to Live” team discussed how they have assisted and taught the children how to problem-solve, and in doing so come to understand themselves. They see the importance of introducing biblical truth into the lessons, especially when it comes to the children understanding their identity as potential children of God. All children need to know they can have a new Father who has “adopted them in Christ”. Then there will be the need for follow up and a biblically based church in which Pastor Wilson Shezi is being trained to preach the Word.

These four incredible individuals are in the trenches, working firsthand with the OVC to young adult who had felt the impact of either being orphaned and vulnerable and/or struggled to be valued as a person. They go into the heart of this rural area to reach these children with both hard skills and soft skills. They are also wanting to plant the gospel of Jesus Christ through these materials.

Action Plan:

- 1) Dr. Craig and the “I Learn to Live” team will agree on ten specific themes that they believe the children to young adults need to learn in order to live.
- 2) They will outline a potential curriculum and write it together.
- 3) The “I Learn to Live” team will work through each theme themselves in order to effectively teach and model these themes to the children to young adults. We shall begin with the theme of “Values”.

Dr. Craig then met with Velinkosini Sisoka.

Warrant Officer Velinkosini is a veteran police officer of 26 years in the South African Police Services. Velinkosini is studying to be a pastor. He is working on his Diploma in Theology with Mukhanyo Theological College. When he has completed his diploma, he plans to study a Bachelor of Theology degree at Baptist Theological College.



Velinkosini has a compassionate heart for the people in the rural area of Enqoleni (“en-TO (pronounced with a clicking sound)-leni”), 17 km west of Empangeni. There are 25 members in the church of Enqoleni Mission

Church, a Lutheran denomination, and each of them are struggling financially. He believes that self-sustaining stewardship is the answer to provide sustainable income for both church members and also for the church. He has been mentoring Mbasobhi Biyela, an 18-year-old teenager who lost his parents to HIV/AIDS when he was still a baby. Mbasobhi was raised by a single grandmother (Gogo, pronounced “Gor-Gor”).

Velinkosini is going to contact Pastor Bongani Msane who specializes in gardening and teaches “Farming God’s Way”. There may be a way for him to teach the members of Engoleni Mission Church how to be self-sustaining. What’s exciting about this, is that both have met at the Zululand School of the Bible/Mukhanyo Theological College training week over the last two years. Pastor Bongani is committed to discussing this possibility with Velenkosini; this is moving in the right direction in which the solutions to sustainability come from within the pastors collaborating together.

Velinkosini, who has the heart of a pastor, believes that young people like Mbasobhi now have an opportunity to become self-sustaining and become stewards of what God has given them.

Tuesday June 4, 2019

Dr. Craig and René met with Loressa Kitzinger, Director of Ikaya Likebaba.



Left: Ikaya Likebaba was originally designed to be transitional housing for orphans and vulnerable children. They have now expanded to house parents and Loressa is wanting to think through this strategy. Loressa is seeking to address her values and what is not working in terms of Orphan Projects in KwaZulu Natal and providing a way forward. She will be working on a concept paper with Dr. Craig so that holistic care and equipping is given to OVC.

[\(https://www.ikhayalikebaba.co.za/\)](https://www.ikhayalikebaba.co.za/)

Below: Ellie, enjoying a snack with the children at Ikaya Likababa. What struck home for Dr. Craig and René is the honour they have of being able to adopt Ellie; a person cannot visit Ikaya Likebaba without it leaving a deep, deep ache for God’s little ones.



The rest of the day was spent attempting to get a bank account, which did not materialize because of a problem on the lease agreement. It was extremely minor, but the bank said Dr. Craig and René would have to come back with the correction. The problem is that their landlord had to go to Cape Town on an emergency business trip. God knows! They were, however, able to get quotes on two vehicles. They were also able to look at prices of various items they will need for ministry in South Africa. This just takes time!

Dr. Craig and René took the Khumalo family out for dinner for their second-to-last night as a thank you and for some fellowship.

Wednesday June 5, 2019: Evaluation meeting with Pastor Shadrack

Pastor Shadrack and Dr. Craig both agreed that it has become evident the Zululand School of Bible (ZSoB) format of four weeks of Bible training per year does not fulfill 2 Timothy 2:1-3, 15. Traditionally, ZSoB classes have been held for one week every three months. If African rural pastors are to mature and deepen their faith theologically, and if the “Whole Counsel of God” is to be preached to God’s people in rural areas entrusted to them, then there must be significant changes (read Acts 20:17-27: could rural African pastors say this?).

Therefore, the African rural pastors need more consistent, focused training if they are to deepen their faith and understanding of God’s Word from Genesis to Revelation. Pastor Shadrack believes that when Dr. Craig begins teaching in January 2020, the pastors are to be taught once a week. After much discussion, it will be proposed to the rural pastors that the time they will be instructed will be Sundays from 1-4pm. The one-week intensives will therefore be a time of summary and examination. This will also create a discipline for the pastors at ZSoB to get into the habit of studying weekly. Pastor Shadrack will start discussions with individual pastors and students.

Another discussion between Pastor Shadrack and Dr. Craig was that Mukhanyo Theological College students and pastors training will be required to meet once per week for classes. While many have disciplined themselves in self-study, it is required that more class intensives take place at least once a month. We could use Richard Bay Baptist Church as a possible venue.

Meeting with Social Workers

In the afternoon, Dr. Craig was introduced by Patience Sibanda to another African social worker, Thembi Manzi, who also works with orphans and vulnerable children. Thembi is a godly woman who lives out her salvation with fear and trembling as she believes God uses her in the lives of OVC. Along with Patience and Londiwe, she wants to develop biblical and practical curriculum that will assist her in giving OVC hope through understanding their relationship to God as a new Father.

Meeting with Empangeni Church Leadership

Following the meeting with the social workers, Dr. Craig met with the church leadership of Empangeni Church. It was agreed that Dr. Craig not be under pressure to be the sole fundraiser for the each of the one-week intensive training sessions of African rural pastors at Zululand School of the Bible and Mukhanyo Theological College. Dr. Craig is not the “great white hope” to solve all financial problems. Pastor Shadrack conveyed his concern that some of the African rural pastors may see Dr. Craig as the source of help which is not healthy. There was discussion about “helping that hurts”. God alone is to be sought through prayer, as He is the Provider for all needs, not a missionary. Dr. Craig relayed the contents of a meeting he had with his own pastor. Pastor Paul Carter’s concern was that this may lead to becoming a problem in terms of African rural pastors creating a dependency on Dr. Craig. This is God’s ministry. God alone is to be given the Glory.

This, of course does not take away from Dr. Craig raising funds for theological education or pastoral sustainability. However, it is to be done through God’s leading and in conjunction with clearly defined guidelines that will regulate support of African rural pastors. These funds are to be monitored and evaluated, and accountability is to be given to ABWE Canada, and reports to First Baptist Church, Orillia and supporters. In doing so, giving may be questioned and evaluated on a regular basis.

Example: Current Costs for Running the Training Weeks for Zululand School of the Bible and Mukhanyo Theological College, May 20-24, 2019.

ZULULAND SCHOOL OF THE BIBLE: 20 – 24 MAY 2019

INCOME AND EXPENDITURE

NO:	EXPENDITURE DEFINITION	AMOUNT	REMARKS	INCOME SOURCE	AMOUNT
1.	Student’s Manuals	R12 600.00	Student work book / Manuals	Dr Brannan’s Sponsor	R20 800.8
2.	Lecturers	R6 000.00	x2: E. Ntuli & J. Currie	Student Course Fees	R5 250.0
3.	Interpreter	R1 000.00	Translate English to Isizulu	EBC student sponsor	R1 000.0
4.	Stationary	R876.00	Paper, Binders for workbooks		
5.	Telephone	R850.00	To contact & relay info. to students		
6.	Catering	R5 131.65	14 meals for 28 people over 5 days		
7.	Gas (LPG)	R674.60	Used for cooking & Student shower		
8.	Courier Service	R245.00	Transport of Manuals to EBC		
9.	Municipal Utility Bill	R1 200.00	Lights, Water and other services		
10.	Maid Services	R900.00	Salary for cleaning up venue		
11.	Computer Software	R1 098.00	Balance from total cost of R7 230.		
	TOTAL	R30 575.25		TOTAL	R27 050.89

Cost to EBC: R3 524.36 Outstanding Students Fee: R3 250.00

Divide these above costs by 9 or 10, as this is the exchange rate. In summary, each week of training costs around CAD \$3,000.

What is the critical takeaway from the above meeting? The following evaluation perfectly captures the above leadership meeting. It is taken from “When Helping Hurts: How to Help the Poor Without Hurting Them or Yourself” by Steve Corbett and Brian Fikkert (see various helpful book reviews: <http://www.brianvirtue.org/2013/03/paternalism-and-when-helping-hurts/> and <http://southwood.org/files/pdf/WhenHelpingHurtsSummary.pdf>).

Corbett and Fikkert emphasise “**The Poison of Paternalism**”. Paternalism is when the missionary over time becomes the “Father” of the national people. The “Father” sets all the policies and procedures without partnership and consultation of the national people of that country. Policies, procedures and power are determined by the missionary who believes they know what is best for the national people. It becomes a position of superiority.

Paternalism boils down to a simple truth – ***don't do things for people that they can do for themselves.*** You likely are doing damage to them, yourself, or both if you do. But there are ways you can possibly identify the poison of paternalism at work. These are all clues that we need to take a step back and repent of our assumptions and seek a renewed perspective. There are **5 types of paternalism:**

(1) Resource Paternalism

When wealthy entities or organizations with large resources view the solutions as requiring merely the addition of new financial or material resources, *while the real solutions require helping a community steward their own resources.*

(2) Spiritual Paternalism

When missionaries aim to go “do” missions “to” people, assuming they are the experts and failing to recognize that people in *poverty often have great spiritual depth.* There’s much to listen to and learn from. Yes, poverty has social injustice attached to it...even corruption in governments. But do not forget that **POVERTY BEGINS WITH BROKEN RELATIONSHIPS** that must be redeemed and restored by God, through Jesus Christ, sealed and continuously filled by God’s Spirit. The perfect relationship can only permanently change and sanctify broken relationships. God must give a new heart, a new mind and a new spirit. All broken relationships begin with an inner change of the individual, who then learns to allow God to work in them and through them to **SERVE** others and not themselves.

(3) Knowledge Paternalism

When we think we have all the best ideas about how to do things, we assume we know best. It never occurs to us to ask people who are likely the best experts of their own communities what we can learn from them. Brief note – this is rampant everywhere in the missions and business world. Learn to listen to the community that is being served. Seek to understand **BEFORE** “diagnosing” superficial solutions. Many times, missionaries are attempting to “solve questions and be the answers” that the national people are not asking.

(4) Labour Paternalism

“Hey, let’s send a building team!” How is this the best use of God’s resources? Do the national people even want ALL foreign labour force? How does this rob national partners of the opportunity to be involved with their own people? What are the dangers of voluntourism? This is doing work that people could and should do for themselves. Doing work for people that they should be doing themselves robs them of ownership, participation, dignity, and other important things important to development and healthy community.

(5) Managerial Paternalism

Basically, this happens when entities or organizations of power enter into a different context or community with less power and take over. Integrated with some of the above elements, it’s when people of power just take over, control, and end up being in charge of various works, decisions or projects that affect another community as if they are the experts.

These 5 types of paternalism are real, both in local missions and overseas missions. Therefore, it’s critical to:

- Prayerfully know who to partner with, where, when and how.
- Develop sustaining partnerships that are in sync with God’s agenda, purposes and plan.
- Keep in step with God’s Spirit and leading.

- Ensure God’s Word and gospel is clearly understood but with applications that help the national people.
- Not impose a preunderstanding of ministry that is irrelevant to the national people.
- Admit where missions have failed, need to be modified or changed.
- Know when to leave.

This meeting with the Empangeni Leadership Team emphasised the need for Dr. Craig and René to monthly examine and evaluate their effectiveness with the African rural pastor and servants on the ground in KwaZulu Natal.

Farewell Fellowship with Empangeni Baptist Church

Empangeni Baptist Church hosted a farewell dinner for Dr. Craig, René and Ellie. It was a time of testimony, encouragement, counsel and prayer. This has been Dr. Craig’s 12th visit, and what this has clearly highlighted is how much there is to learn about depending on God’s timing for missions.

These African rural people are God’s! God DOES NOT NEED Craig and René Brannan! This is NOT Craig and René’s Ministry – It is God’s! He has graciously chosen us and allowed us to equip the next generation of African Rural Servant Leaders. But He ALONE determines to whom and when and how!

May He alone be given the Glory!

“Now when David had served God’s purpose in his own generation, he fell asleep...” Acts 13:36

June 6-7, 2019

Left Empangeni June 6 at 9:00am and arrived home June 7 at 7:00pm!

NEXT STEPS – Craig and René’s Ministry Goals for June - August 2019

Craig and René’s Ministry Goals June and July 2019:

Ministry Focus	Reason	Examined/Evaluated	Completed
Reimbursement	To recoup costs from mission trips and expenditures for ministry tools	ABWE Canada	
Counsel and Coach: Next Step Counseling and Coaching	To biblically and practically minister to clients strengthening in their faith and work through challenges to support Brannan Family	Pastor Paul	

Complete courses on shame and trauma	To develop current skills on the critical themes of shame and trauma. To fulfill requirement of CPCA for CEU		
Preliminary document: Theological Education Support Fund Policy and Procedures	To define the parameters of support	African rural pastors and leadership	
Preliminary document: Pastoral Sustainability =Stewardship Support Fund Guidelines and Procedures	To define the parameters of support	African rural pastors and leadership	
Develop functional website for KwaZulu Natal Mission	To provide updates on mission, a resource to access free books, workbooks and video for training	Peter Gallagher, Pastor Paul, Pastor Shadrack, African rural pastors and leadership	
First draft of first book and workbook: "Design" for Counsellor Training	To define God's original design for all humankind: relationship conditioned by His Covenant - to represent His Call and resemble His Character, restrained by His Convictions and roles defined in collaboration with God	Pastor Paul Carter, Pastor Shadrack Khumalo and reviewed by African rural pastors and partners	
First draft of second book and workbook: "DeFORMED" for Counsellor Training	To describe what went wrong and how this affected ALL human relationships	Pastor Paul Carter, Pastor Shadrack Khumalo and reviewed by African rural pastors and partners	
Connect with support partners and First Baptist Church, Orillia	To keep this ministry before support partners and First Baptist, Redeemer City Church. To work through Ministry Report with church, small groups, etc. To raise outfit and passage	Pastoral staff and Elders, First Baptist Church, Orillia and ABWE Canada	
Connect with the next generation of potential Canadian servant leaders from 12 years old to young adults.	To identify and develop the next generation of Canadian servant leaders who become missionaries in their Jerusalem, Samaria, Judea and	Pastor Paul and pastoral staff	

	the uttermost parts of the world		
Frist draft of Biblical and Practical Addiction Recovery manual	To work with Dan Spoelstra on an addictions recovery manual	Pastor Paul, Pastor Evan	
Mentor 20 African rural pastors and 8 ministry partners (See ministry report of list of pastors and servant leaders)	Strategic Mentorship: Pastors agree to using the Robert Murray McCheyne Reading plan (RMM). Send them explanations on specific scripture on the reading plan. Contact them individually on weekly basis through email or WhatsAPP.	Pastor Shadrack and Pastor Paul, ABWE Canada	
Contact and secure a container from container company	To be able to ship books and a few furniture items to Kate Bains' house	Pastor Paul	
Exercise	1 Timothy 4:8	Pastor Paul	
Spiritual growth and Scripture study with René	1 Timothy 4:8, Ephesians 5, Colossians 3, Galatians 5 RMM Reading	Pastor Paul	