

CHAPTER 4

A CHINESE MISSIONARY IN LENASIA

4.1 INTRODUCTION

In this chapter the mission work of the Chiang family in the community of Lenasia will be recounted. It will be a case study of Chinese missionary work in Indian and Black South African communities.

The spiritual strategy that was developed will be described, which includes the training of disciples of Jesus Christ, as well as relationship building. It also built on the experience among the Gbandi of Liberia. This Chapter will also explain how a sort of spiritual warfare was developed, using, among others, a Prayer Mountain strategy, prayer to unite the body of Christ and the organisation of a March for Jesus.

4.2 SOME BACKGROUND ABOUT SOUTH AFRICA

4.2.1 Economy

Presently (2001) the SA economy is growing at the rate of about 2% a year and the level of inflation has dropped. This is a turnaround from the

preceding years when a negative growth rate was reflected. But this is not a high enough growth to create the jobs needed to eliminate poverty. To eliminate unemployment an economic growth rate of 8,8% a year would be necessary (Froise 2000:16).

4.2.2 Politics

The Union of South Africa was formed in 1910. A white minority parliamentary republic was created in 1961.

- **Apartheid**

In 1948 the National Party (NP), with its ideology of apartheid, won the (Whites only) general election. That brought on an even more rigorous and authoritarian approach than the segregationist policies of previous governments (S. A. Yearbook 2000/01:30). In the mid-1950s the Government took the drastic step of overriding an entrenched clause in the 1910 Constitution so as to be able to remove coloured voters from the common voters' roll. It also enforced residential segregation, expropriating homes where necessary and policing massive forced removals into coloured "group areas" (S. A. Yearbook 2000/01:31).

- **The End of Apartheid**

The introduction of apartheid policies coincided with the 1949 adoption, by the African National Council (ANC), of the Programme of Action, advocating a renewed militancy. The Programme embodied a rejection of white domination and a call for action in the form of protests, strikes and

demonstrations. There followed a decade of turbulent mass action in resistance to the imposition of still more harsh forms of segregation and oppression. Matters came to a head at Sharpeville in March 1960 when 69 demonstrators were killed by the police. A state of emergency was imposed and detention without trial was introduced. Black political organisations, like the ANC and PAC (Pan-Africanist Congress) were banned and their leaders went into exile, or were arrested.

F W de Klerk, who had replaced P W Botha as State President in 1989, surprised Parliament and the country at large by unbanning the liberation movements and releasing political prisoners, notably Nelson Mandela, in February 1990 (S. A. Yearbook 2000/01:33).

- **Birth of a Democratic South Africa**

After a long negotiation process South Africa held its first democratic election in April 1994 under an Interim Constitution. Nelson Mandela became the president. A significant milestone of democratisation during the five-year period of the Mandela presidency – after which he voluntarily retired – was the exemplary constitution-making process. On 2 June 1999 a second democratic election was held and President Thabo Mbeki took the reigns (S. A. Yearbook 2000/01:34).

4.3 LENASIA

The history of Lenasia dates back to the early apartheid period. The White

government moved Indian soldiers from Johannesburg to this area where a military camp was built. At that time the land owner's name was Mr. Lenz and because the soldiers came from India, people called him "Lenz of Asia", hence "Lenasia" got its name.

The population in the area was 76 038 in 1999. At that stage it could be divided into Lenasia (48 710), Lenasia South (26 787) and Zakariya Park, which had just started (Statistics S. A. 1999).

The Lenasia vicinity has been divided by apartheid into different areas: the Indians had to stay in Lenasia, Daxina and Zakariya Park, while the Coloureds lived in Eldorado Park and Ennerdale. In time some so-called "Squatter Camps" of Black people came into being around these suburbs.

4.4 THE RELIGIONS OF LENASIA

According to the census the religious composition of Lenasia (predominantly Indian population) was 70% Muslim, 25% Hindus and 5% Christian (Statistics S. A. 1999). In the Black areas Christians are in the majority. The people from the different communities live in isolated groups. They don't talk to each other. Every group keeps to its own practices. (Interview Pastor's Chairman Johnny Challen 1999)

4.4.1 Hinduism

As about a quarter of the Lenasia population is Hindu, we give some background to this religion.

- **Introduction**

Hinduism is one of the oldest religions in the world. It is not a missionary religion, but its numerical growth is marginally slower than the birth rate. The orthodox view is that one can only be a Hindu by being born a Hindu – a Hindu is born, not made (De Beer 1996:27).

- **Hinduism in South Africa**

What makes an understanding of Hinduism in South Africa so important is the fact that, outside of India and Sri Lanka, South Africa has the second largest Hindu community in the world, after Malaysia (De Beer 1996:27). The great majority of Hindus in Africa, approximately 568 000, live in South Africa. 61% of the Indian population in South Africa is Hindu (Johnstone 1993:498), while 99% of South African Hindus are of Indian extraction and a mere handful are of other races (De Beer 1996:28). Brijlal calculated the following demographic profile of the South African Indian population: 62% Hindu, 19% Muslim, 13% Christian and 6% other (De Beer 1996:28).

Most Indians came to South Africa as indentured labourers for the sugar industry in KwaZulu-Natal and later stayed to make this their home. Since then, Hinduism has spread to all the provinces of South Africa, but KwaZulu-Natal remains the centre of South African Hinduism with more than 80% of South African Hindus residing there (De Beer 1996:28).

Most South African Hindus are descended from southern India and are of Dravidian descent – resulting in the practice of a form of Hinduism typical of that region. Due also to the working class origins of the community, a popular ritualistic form of Hinduism predominates over the more philosophical forms. The South African Hindu community and language groups can thus be broadly distinguished in two main classifications (De Beer 1996:29):

- The Dravidian community (63%), originating from South India, with the main language groups: Tamil from the Madras area in Tamil Nadu (45%) and Telegu from Andhra-Pradesh (18%).

- The Indo-Aryan community (37%), with origins in the North and Central India. The main language groups are Hindi from Bihar and Uttar Pradesh (30%) and Gujarati from Surat and Kathiawad (7%) (De Beer 1996:29).

The South African Indian community has suffered three main uprootings. The first was the departure from India and their settlement in South Africa. The second was removal from the countryside and resettlement in the cities. The consequent disruption of community ties and the attenuation of the family structure, or *kutum* and the acculturation process under the pressure of Western influence led to the breakdown of the Indian network of communities (De Beer 1996:30). The third great uprooting was the result of the socio-political apartheid legislation. During the period 1961-1970, half the Indian population of greater Durban was uprooted and removed to other areas, as a rule far from their places of employment and traditional places of worship (De Beer 1996:30).

“No religion in the history of the world has had so many diverse forms and local varieties of expression as Hinduism, which might be spoken of as the syncretistic religion par excellence. Throughout its history Hinduism has been able to incorporate various deities and thousands of local traditions, but despite such incredible diversity, it has nevertheless maintained certain essential features which make it distinctive. These characteristics may be described on the basis of Figure” (Nida 1968:34-35).

[Picture]

- **Hindu Religion**

This is not the place to deal extensively with the ancient world religion of

Hinduism,⁶ rather it is to introduce this religion here with the purpose of understanding the people of Lenasia.

Hinduism was not "founded" in the strict sense of the word. It has no fixed creed and defies definitive or coordinated systematisation. Hinduism grew out of human observation of nature and life. In the background is a form of animism and it includes a multitude of religions, beliefs and religious customs. Furthermore, the religion differs from place to place. That of North India is quite different from that of the South, while the most diverse ideas are to be found within it: animism and polytheism; philosophy and ritual; worship of the All-Spirit and of demons; mysticism and possession (De Beer 1996:30).

- **God and Worship**

A Hindu worships all the deities. This is referred to as *puja*. It is conducted to an idol made of gold, silver, bronze or even clay. Since God is omnipresent, He is present in stones, animals, i.e. everywhere. A person sees divinity in every aspect of creation whether it is animate or inanimate. Worshippers would commit a grave error by seeing an essential distinction between the idol and the Supreme Lord, for they are one and the same

(<http://www.uni-giessen.de/%7Egk1415/hinduism.htm> 2000 Feb 14).

John Dawson in the Hindu Classical Dictionary observed that:

"The Aryan settlers were a pastoral and agricultural people and they were keenly alive to those influences

⁶ An extensive literature exists describing different aspects of Hinduism. The work quoted here (De Beer), is a popular introduction which can be used for more in-depth studies.



which affected their prosperity and comfort. They knew the effects of heat and cold, rain and drought, upon their crops and herds and they marked the influence of warmth and cold, sunshine and rain, wind and storm, upon their own personal comfort. They invested these benign and evil influences with a personality; and behind the fire, the sun, the cloud and the other powers of nature, they saw beings who directed them in their beneficent and evil operations. To these imaginary beings they addressed their praises and to them they put up their prayers for temporal blessings. They observed also the movements of the sun and moon, the constant succession of day and night, the intervening periods of morn and eve and to these also they gave personalities, which they invested with poetical clothing and attributes. Thus observant of nature in its various changes and operations, alive to its influences upon themselves and perceptive of its beauties, they formed for themselves deities in whose glory and honour they exerted their poetic faculty”

(2000 Feb 15 <http://www.uni-giessen.de/%7Egk1415/hinduism.htm>).

- **Cults and Rituals**

Sacrifices play a major role in Hinduism. The Vedic sacrificial cult specified that the ritual was necessary for the ordering of nature, the dominating

principle being that the world is full of beings and powers which must be favourably inclined (De Beer 1996:34).

A *samskara* is a series of rites that have to do with purification, protection, family ties and social position. Originally there were 42 such *samskaras*, which ordered life from mother's knee until long after death. Various rites are observed during pregnancy and the birth of a child, significant of which are the naming ceremony, the first cutting of the hair and piercing of the ears. At age 12, a son will receive the sacred cord which will protect him throughout his life (De Beer 1996:36).

Complex rites surround *death and funerals*. After the funeral further rites will be observed, 16, 40 and 365 days after the death, rites which will especially be aimed at the provision of a new body for the departed (De Beer 1996:36).

Hinduism is essentially an individualistic and not a congregational religion, so the temple is visited only sporadically according to the needs of the individual or family⁷. Visits to the temple may take place when the name of a child is to be determined; in cases of illness; when a child falls at school; in cases of unemployment; in times of marriage; when financial embarrassment strikes; when a new car is to be blessed; when an unexplained catastrophe or accident

⁷ It may be interesting to find out how worshipping in the temple has affected the Indian churches. I have often wondered, "Why do the Indian churches lack unity?" For example, when one denomination opens a Bible College, other denominations do not join in, but they form their own. A further question I have is why are the churches unable to work together? There is a lack of teamwork. Even churches within the same denomination do not have unity. Is it the individualistic nature of the people's religious background?

befalls a person or family and so on (De Beer 1996:36). Special festivals, however, begin at the temple. In South Africa there are the regular festivals of Kavadi and Draupadi (De Beer 1996:37).

- **Sorcery**

Sorcery is so common in Hindu folk religion that it cannot be ignored. Although philosophical Hinduism rejects sorcery as alien to Hinduism, Tantric literature, among others, allows for it. If someone has a case against another (usually one of jealousy), the sorcerer is visited to obtain the necessary medicine for the enemy. The medicine is then sprinkled on the food of the unsuspecting victim, or hidden in the target's workplace or house, or buried on the property. The victim, having been smitten by illness or mishap, may in turn consult a sorcerer who will arrange a reciprocal spell to be cast on the attacker (De Beer 1996:38).

- **Books and Philosophies**

The Sutras, of which the Brahma Sutra is the chief, are brief aphorisms or maxims. They contain interpretations of philosophic systems and refutations of opposing beliefs. Orthodox thought was later developed in the Samkhya philosophy and attained its climax in the Vedanta Sutras (2000 Feb 16 <http://www.uni-giessen.de/%7Egk1415/hinduism.htm>).

The **Bhagavadgita** gives much attention to Krishna as an *avatar*, or incarnation, of Vishnu. The book also includes, among others, the doctrines of the three paths of Yoga towards union with the divine (De Beer 1996:33-34).

The **Ramayana** is the work of a single author, Valmiki. The story represents the endless struggle between good and evil, the gods and demonic powers. Rama represents the ideal man and is worshipped by millions of Hindus, while Sita represents the ideal woman (De Beer 1996:34).

The law books. The best-known law book is the "Laws of Manu" which deals with such matters as marriage, inheritance and so on (De Beer 1996:34).

- **Some of the Main Doctrines**

As previously indicated, Hinduism contains within itself the most conflicting of concepts of divinity, from belief in a multitude of gods (polytheism) to the divinisation of all things (pantheism); from belief in an impersonal divinity to belief in a personal God (theism), from worship of the gods to a deep involvement in the occult and belief in demons (demonism); from sophisticated philosophical concepts to the most primitive religious practices imaginable (De Beer 1996:38).

There is a view that there is only one all-spirit, Brahman, who is in everything and everybody, The most appropriate idea is that God gave birth to the universe and accordingly the universe is referred to as the "egg of Brahman", effectively divinising humankind, the world and everything that occurs in it (De Beer 1996:40).

Karma, the belief in the law of cause and effect and *Sansara*, or reincarnation, are some of the basic beliefs. When someone dies, the soul is reborn in another form of existence. Depending on the previous life, the new life will be

a progression or retrogression. The wheel of rebirths turns inexorably, knowing no beginning and no end (De Beer 1996:42).

- **Castes**

Although the Indians are very friendly people the community is strictly divided among class and religious lines. There is very little friendship and contact across these boundaries.

4.4.2 Islam

• **Introduction⁸**

Five times each day, hundreds of millions of Muslims all over the world face Mecca to pray. They are part of an Islamic community that spans the entire globe, numbering about 900 million adherents and continues to spread its message successfully throughout Europe, Asia, Africa and North America. There are more than forty-four Muslim countries (Esposito 1991:3).

It was especially since the Islamic Revolution in Iran in 1979 that the Christian world has become increasingly conscious of Islam and the hundreds of millions of Muslims living especially in the lands of the Middle East, North Africa and parts of Asia. Since the 13th century the Christian Church saw the so-called Saracens, Turks and "Mahometans" as no longer a serious threat. Today the whole spectrum from the modern secularists to conservative evangelicals seem to have very little sympathy with what appears to be a

⁸ The same applies with Islam. This can form a study on its own but only the background to it is given here.

troublesome people with nothing to offer the modern age but hijackings, hostage crises, terrorism, fanatical fundamentalism and the like (Gilchrist 1994:1).

Lenasia is a strong Muslim area of which 70% are Muslim. The tensions are high. A young Muslim man in Lenasia became a Christian and pastor. The Muslims burned his house and wanted to kill him. Eventually, he has built a big church in Lenasia (Shabier Wadee, Pastor in the Church of Shalom Ministries, oral testimony, 1997).

- **The History of Islam**

The two great world powers in the Prophet Mohammed's time were the Byzantine and the Persian Empires. Mohammed was involved in the trading business and he definitely had knowledge of Christianity because of the flourishing caravan trade routes running north south and east west through Mecca (Nehls 1994:2). Unfortunately, however, he had contact with a Christian Church that was then deeply divided over doctrinal disputes, especially the doctrine of the Trinity and the person of Christ, while the Byzantine Emperors fiercely persecuted the different heretical sects (Nehls 1994:2).

Mohammed is thought by Muslims to be the last and final prophet, after prophets like Abraham, Moses and even Jesus. He was born in AD 570 in a humble and deprived family. His father died before he was born and his mother died 6 years later. His grandfather and uncle, Abu Talib was responsible for his upbringing. In AD 582 Muhammad began travelling to

Syria with trading caravans. On one of these journeys he met Bahira a Nestorian Monk, who stated that Muhammad was a prophet. In AD 595, at the age of 25, he married Khadijah, a wealthy widow. He worked in her trading business.

In AD 610, while Mohammed was meditating in a cave on Mt. Hira near Mecca, he received his first call to be a prophet (Sura 96:1-5). A few years later persecution from Mohammed's own tribe forced him to flee to Medina. In time he became a political leader and in 629 he returned to Mecca as conqueror, destroyed all idols in the Ka'aba and declared Mecca as a holy city of Islam. In 632 AD Mohammed died in Medina and his followers immediately began with an aggressive crusade of expansion.

- **The Quran**

For the Muslims the Quran is the eternal, uncreated, literal word of God sent down from heaven and revealed to Muhammad in Mecca by the angel Gabriel who dictated it to him. It consists of 114 chapters (Suras) of 6 000 verses (Nehls 1994:4).

- **Basic Muslim Beliefs and Practices**

The word "Islam" actually means "submission" or "surrender", and a Muslim claims to be a person who submits to Allah. Anyone who lives in complete obedience and submission to Allah's will, whatever race, colour, community, or country, is a Muslim (Nehls 1994:6).

A Muslim believes in **Allah** (Sura 37.35). He is One; far superior than and

removed from man's accusations, desires and love. He is not three, he begets not, nor is he begotten (Sura 112:1-4). Allah decrees everything, both good and evil. Fatalism remains very strong in the Muslim world (Nehls 1994:6).

The Angels (Sura 35:1) include four archangels (among them Gabriel) and an indefinite number of ordinary angels. About 25 biblical persons are mentioned as prophets by name. Muhammad is not only *Nabi* (prophet) but also *Rasul* (Apostle or Messenger) of Allah.

There is a **Last Day** (Sura 2:62), the Day of Judgement, when all people will be judged according to their deeds.

The Five Pillars of Islam are:

- **Recital of the Creed** (*Shahada*): "There is no God but Allah and Muhammad is his messenger".
- **Prayer** (*Salat*) The recital of the ritual prayers five times a day (Surah 17:78-79).
- **Alms giving** (*Zakat*): (Sura 2:271-273).
- **Fasting** (*Sawm*): Prescribed during the month of Ramadan for all. The fasting is between sunrise and sunset (Sura 2:183-187).
- **Pilgrimage** (*Hajj*): All Muslims are expected to make the pilgrimage to

Mecca once in their lifetime (Surah 2:196-197).

Sometimes the Holy War (*Jihad*) is also included among these basic beliefs.

4.5 CHRISTIAN MINISTRY IN LENASIA

4.5.1 The Churches in Lenasia

The Church of the Nazarene was the first to be established in Lenasia in 1958. This Church does not seem to be growing because they did not succeed in forming more branches or attract many people. The same is the case with the Dutch Reformed Church (now the Reformed Church in Africa), which started in 1962. The third one is the Brethren Church. For a long time they remained at approximately 30 members. Only last year did they start a branch. The Faith Evangelical Church started in 1970. They have also remained stagnant. Only last year they started a new branch (Johnny Challen, Chairman of Pastors Fraternal, interview, 2001).

Since then about 40 new churches were established in Lenasia. Most of these churches are about 30-50 members strong and they use school buildings. Only a few have more than 100 members and with their own buildings (interview with Johnny Challen 2000).

Johnny Challen said:

“Most of the churches are not orientated towards reaching the Muslims and Hindus. They only try to

keep their members from moving out of their church. Even though the Christians are only 5% of the population, they do not want to work together, instead they are fighting, criticising and condemning each other. The bigger churches swallow up the small churches. Everyone wants to build their own small empire"; they do not have God's kingdom mind. They lack a vision of the world and the Kingdom" (Interview the Chairman of the Pastor fraternal).

"The result is that they isolate themselves. They want other churches to come and visit their church, but they do not reach out to others. The Churches that grow usually do it by "sheep stealing" and this causes even more division between pastors and churches. So, when one church started a crusade and tried to invite all the other churches, the other churches also started their own crusades. It seems that the purpose is to stop their sheep from moving out of their church" (Chiang's research in the pastor's fraternal).

It seems as if most Indian Christians prefer spending money on new clothes and on interior decorating. They change curtains about twice a year, buy furniture on hire purchase and take bank loans to purchase cars and give their houses a facelift. Consequently, most give very little to the church. The result is that the pastors' salaries are very low, on average about R3 000 per

month and the figure is even lower in the smaller churches. The pastors are left with no money for books, let alone a full theological education. This is sad because the pastors need to be educated in order to educate the congregation. Due to the low salary of pastors, most have to work part-time. The ministry appears to be an unattractive job. People are reluctant to make a total commitment to the church – they hesitate to become God's servant or even consider going to Bible College. Society looks down upon this job because of the meager salary it brings. A change of attitude is required within the Indian churches.

The Indian churches in Lenasia are mainly Pentecostal. The focus is not on the teaching ministry, but on "praise and worship" and this takes up most of the time. When visiting an Indian Rhema Church, the singing lasts for two and half-hours. When it is time for the message, the pastor merely asked if the praise and worship blessed everyone, even today the Lord didn't give me a message? The response was "yes". The ZCC church sings the whole afternoon and has either a short message or no message at all. The music is repeated every week. Since the pastor has no study books, he encourages the congregation to sing more. Music is like drinking wine: enjoyable, but leaves you feeling empty the next morning. Indian churches are similar to

ZCC in that they have much singing but little preaching and teaching (Research from Pastor's Fraternal 2001)⁹.

4.5.2 Mission in Lenasia

It is important in the context of this thesis to relate the mission work of Life Challenge (LC). A German missionary Gerhard Nehls established this ministry in 1975. The attempt was to motivate, mobilise and assist churches in sharing the gospel with Indian and Cape Malay Muslims in South Africa. At present, there are still six missionary families with one lady involved, although a total of eleven families have been involved since starting the ministry. Even though the number of full time workers seems to be small, many people from various churches are presently active as co-workers. Many more have been going through the programmes of Life Challenge.

In 1985 Gerhard Nehls together with Uli Lehmann started work in Lenasia. The two soon realised that they would never reach the Muslims in Lenasia by themselves, so they paid attention to training and evangelistic materials instead. In the course of the years extensive training material for Muslim

⁹ The writer proposed a solution for this problem. He encouraged pastors to divide the Sunday service into 20 minutes of singing followed by 40 minutes of preaching in the first hour. In the second hour, the church should be divided into their various home cell groups. It is advisable to use an environment of different classrooms, so home cell leaders can locate their members easily. This will help to solve the problem of low home cell attendance on weekdays. Some churches have no home cells, only cottage meetings. The above strategy will give new believers an opportunity to participate in home cells. When they gather on a weekday, they will be familiar with each other and eagerly look forward to coming together.

evangelism had been produced, with an emphasis on practical issues. In addition various small handout booklets, tracts etc. have been published that are especially geared to explain the Gospel to the Muslims in a contextualised but uncompromising manner.

Basically their strategy for Muslim outreach was the following:

- The church must reach out to the Muslims.
- The public must be educated about Islam. Islam had to be exposed for what it really is in order to counter the influence of Islam.
- The method of Muslim outreach was to systematically visit "door to door" and to keep record cards of each home.

It was mainly young students from the White communities who were trained by LC to do the visitation. They were given clear guidelines of the following

Muslim "Dos" and "Don'ts":

- Always show respect for your Bible, never place it on the floor, nor handle it in a disrespectful manner. If you have a marked Bible and the Muslim friend sees it, explain why you did so (Muslims never write in a Quran).
- A good knowledge of the Bible and the way of salvation is necessary. Do not give the impression that you know all the answers, rather be honest, pray

and search for a suitable answer.

- Jesus told stories or taught in parables. This might be a very useful way to present the gospel to the Muslims because they enjoy stories. Use illustrations from every day life that may convey biblical truth.
- Learn to ask good questions. Many times a well-placed question can stimulate people to think and promote conversation.
- Muslims differ in what they believe, especially when it comes to an explanation of their faith. It is wise to clarify concepts by asking the person, "What do you mean by that?"
- When entertaining Muslims, never serve them food containing pork or bacon, or offer them any alcoholic beverages and do not present food with your left hand. This is considered to be the dirty hand and is not used for taking or receiving food.
- Use literature wisely! Promote the Bible. Use only literature designed for Muslims and read it yourself beforehand! Return to find out whether it was read.
- It is not advisable to discuss politics with Muslims. This may build up unnecessary obstacles.
- If you like writing personal letters, do so. Even a postcard from your holiday can be a meaningful way of showing care and interest (Nehls 1994:8).

Through the literature published by Life Challenge, its influence was felt in many churches in South Africa and it has touched lives throughout the world. Consequently, the ministry of Life Challenge was constantly confronted with action and reactions from the Islamic Propagation Centre International (IPCI). This centre was spearheaded by Mr. Ahmed Deedat, a self-proclaimed scholar of the Bible and is known for his public debates with various Christian leaders. Because of this confrontation and the effects of the IPCI on Muslims and Christians, the LC missionaries had to do a large amount of research and writing to be able to give sound answers to Islamic objections.

In 1986 Life Challenge merged with SIM (Society of International Ministries) and the reasons were more or less the following:

- SIM had a new office in South Africa and they had missionaries who were willing to work with Muslims.
- SIM had the administrative ability to handle the financial area, making it possible for Life Challenge to do door to door personal evangelism.
- Only Germans and Swiss worked in Life Challenge. Whereas LC had only seven couples, SIM had 2500 missionaries. Hence it was advantageous to be merged with a bigger mission and to benefit both spiritually and financially.

Despite all the good work done over an eight-year period, the work of the LC missionaries in Lenasia practically came to an end in 1994 when the Chiang

family joined the SIM work in Lenasia.

4.6 THE WORK OF THE SIM CHINESE MISSIONARY IN LENASIA

4.6.1 The Beginning

4.6.1.1 A Personal Biographical Introduction

During the holidays of 1983, while Chiang was studying at Fuller Theological Seminary, he attended a Vineyard Conference. Among the speakers were Dr. Peter Wagner, Dr Ed Silviso and two other speakers who had the gift of prophecy. One of these told Chiang to stand up in the meeting. His prophecy went something like this:

You are God's handiwork. God has done good work in your life. His call and His purpose is much bigger than your geographic area. God sees you as a good spy. He will allow you to know the inside of the situation. You will know what needs to be done and how to see through the enemy. God will send you to many places. You are going to take back some hostages who will become very important people of God. You are part of God's 'Special Forces' and the Lord is going to use you to go deep into the enemy's territory, because there are some men God wants you

to bring out. You carry a very unusual anointing. You have the presence of a military man and are a good servant. There are some people who want to serve with you. You will inspire many young men and you will see these young men do great things for the Lord.

The following day, a second prophecy was made by another speaker:

I can see there are some broken pieces and God is calling you to put them back together. You are a patient man who will be able to handle it. The Lord wants you to know that some of the churches are shattered and scattered and you will help put them back together. God is giving you a ministry of reconciliation because you are a reconciler. You will bring people back together by the power of God that is in you. God will lead you with a new determination to do His purpose. Next year, when God recommissions you and sends you back into the battlefield, you will be better equipped with new weapons. Your destiny is in His hands.

The next year Chiang came to South Africa. In 1995 one of his prayer warriors, Brian Marian, told him that he had a dream about a warrior who took his arrow and shot it from another country. The arrow landed in Lenasia. He

understood it as meaning that God has sent Chiang to come to Lenasia and bring a revival through his ministry.

4.6.1.2 The Beginning

In 1994 the SIM missionaries the Chiangs, who previously worked in Liberia, began their new ministry in Lenasia, South Africa. This was the year that politics changed in South Africa and many people expected that this would cause a civil war. With regards to religion, the Muslims participated in many strikes and demonstrations against the government. Life Challenge also experienced a very dry season in ministry at this time because many churches did not want to co-operate with the missionaries. The Muslim outreach mission gave up and changed to other kinds of ministry.

The Chiangs lived in ext. 4 in Lenasia which is a middle class area. Opposite ext. 4 is ext. 2 where there is a high crime rate and a high rate of drug and alcohol abuse. This meant that Chiang could minister in both the middle and lower classes and was also able to do outreach work in these areas. The Chiang family started to attend the CRC (Christian Revival Church).

When they arrived in Lenasia they lived in an outbuilding. They spent 2 years looking for a house. They looked at 55 houses without any success until, in 1996, the mission bought a mission house that was bigger than the outbuilding. The size of the house made it possible for a Bible study and disciples group to be started.

Their son, Daniel Chiang, attended the government school in Lenasia, but found that the level of education was two years lower than that in Singapore and so, after one week he moved to the Anglican Primary School in Rosettenville. The school fees are very high, but the Lord provided a 70% scholarship for Daniel.

The Chiangs were very depressed in their new mission field. They feared that their ministry was hopeless. At that time Life Challenge missionaries came to Lenasia only twice a week. There was nothing much to do – the ministry was very easy, but they were not satisfied with this type of structure. During this difficult time, the Lord taught them to wait upon Him and to learn ministry through prayer. Since there was not much outside ministry, the focus was on the inside prayer ministry. The Holy Spirit guided them to pray for a new vision, a new direction for the family, for co-workers for the mission, the country and its political situation, society, the different races, the removal of hatred, for the pastors, the believers, the removal of barriers between churches, the unity of the churches and co-operation and teamwork ministry among the churches. They prayed earnestly for churches to come together to preach the gospel, to serve people of all nations and to fulfil the great task of the world mission. The purpose was to change the difficult situation by faith, by prayer, by leaning on God and trusting in His Word according to Genesis 18:14 which says: "Is anything too hard for me?" He created a dream by faith. Within 4 years they were able to testify to God's faithfulness and His wonderful miracles. He changed people's hearts and history.

SIM Missionary Pastor Tuan said that he had worked among the Indian pastors

for 3 years in Lenasia before they began to accept him. Pastor Chiang also need time to change the image of LC into SIM for the pastors accepted him and invited him to the pastors' fraternal. They were pleased to accept his discipleship strategies and goals. He became a part of them and he considered this a big breakthrough.

4.6.2 The Spiritual Strategy of the Chiangs

4.6.2.1 Introduction

- **The difficulties of working among Muslims**

Life Challenge worked for eight years amongst the Muslims but they found that the church responded coldly. The LC/SIM missionaries worked among the Indian Muslim community in Lenasia. They promoted the vision of Muslim ministry to all Indian pastors and Christians. They gave training and held seminars in the churches regarding the Muslim outreach, as well as the follow-up for Muslim converts. A Bible study was held every week for new Muslim converts. He continued with this approach, but even where he has made some Muslim friends, few of them were willing to accept Christ.

Anybody who takes part in Muslim evangelisation will agree that it is a strong spiritual warfare. There are many difficulties and obstacles as well as strong resistance and opposition from the Muslim community itself. Christians are being persecuted – some even lose their lives. This ministry appears to be fruitless and hopeless, causing many believers to become discouraged even to the point of giving up, due to depression caused by a loss of interest.

- **The Start of the Work**

In 1995 the director of the Mission came from Cape Town to consult with all the pastors in Lenasia. They encouraged the pastors to do a ministry evaluation with the purpose of seeking a co-operative method of witnessing to the Muslim people. They came to do an evaluation of the past 15 years.

After much thought and prayer Life Challenge mission decided to withdraw their team and change their work to some other form of ministry. The Chiang family also made a decision to leave Lenasia, move to Pretoria and teach in a Black Bible college. This meant that all the missionaries were to leave Lenasia.

The directors had a discussion about this with the Indian pastors. They stated that all the missionaries of Life Challenge were free to leave, but they requested that Paul and Grace Chiang stay. The Chiangs were very disappointed, but the pastors insisted that they liked the Chiangs and preferred them to stay because of the similarities between Chinese and Indian culture. The pastors went on to say that they approved of the ideas of the Chiangs as well as their strategy that was appealing. They also said that because the Chiangs lived among the Indian people they felt they were part of the Indian community.

So, finally only the Chiang couple was left in Lenasia. He said to the directors: "I want to leave, but you want me to stay, so I have one condition. If you really want me to stay, I request that you allow me to use my own strategy instead of the strategy of Life Challenge". The directors wanted to know what the new

strategy was, so Chiang outlined his strategy which was to train the home cell leaders of all churches to do Muslim outreach. This meant that Muslim outreach would no longer be the sole responsibility of the mission. Chiang stressed that he wanted to co-operate with the pastors to train home cell leaders first and then teach them Muslim outreach. The directors agreed to allow him to implement this strategy for a period of two years on a trial basis. If there were no results, he was to adopt the Life Challenge tradition. He has been using his strategy for six years now and he has not been asked to return to the old Life Challenge tradition.

4.6.2.2 Outline of the New Strategy

The strategy developed by Paul and Grace Chiang can be systematised under four headings, which will be discussed in more depth: The incarnational approach; The building up of the Christians through home cell groups and Bible study; The emphasis on prayer; The striving for unity.

4.6.2.2.1 The Incarnational Approach

- **Colonial and Incarnational Approaches**

There were differences between the Chiangs' approach and the traditional approach. He used the incarnational approach, whereas the LC missionaries used the old colonial missionary style.

There seems to be two types of missionaries in the mission field. One type stays in the missionary compound far away from the local people. That may be

likened to God coming in the form of an angel. The other type is the incarnate missionary who does not live in a mission compound but among the local people. That was how Jesus functioned.

The LC strategy was to work independently with their own door-to-door personal evangelism. They neither co-operated nor communicated with local Indian churches or pastors. The result was that when Muslims became new believers, they did not have shepherds to look after them. This caused the new converts to revert to their old ways.

Another difference with the Life Challenge missionaries was in lifestyle. They prefer to live 50km away in White areas, which are cleaner, safer and have better houses. This meant that they lived far away from the Indian people and all of the prayer meetings and co-workers meetings were held in White areas. The LC missionaries did not incarnate with Indians, but they expected the Indians to follow their style. They communicated that theirs was the best way. As the Indian people could not function in that way, they gave up. Eventually the Johannesburg LC missionaries, feeling ineffective, decided to leave the ministry.

In contrast with the LC method, SIM's way was a more incarnational and democratic method. The Chiangs followed the SIM pattern, so when they arrived in South Africa they moved directly into the Indian area. The main reason why the Chiangs did this was so they could be available to the Indian

people¹⁰.

- **The advantages of the Incarnational Approach**

There are many advantages of living among the people.

- a. Missionaries are able to learn the culture through daily contact and also through special occasions such as weddings, funerals and dinners. They have learned to cook many Indian dishes, because Grace asks the neighbours many questions about Indian cooking herself. Consequently, the people soon accept the missionaries as a part of their community.
- b. It is natural for the people to go to the missionaries when they are in need because closer relationships and friendships are built. Many people have come to our home in need of counseling and prayer. One Christian woman used our guestroom for a day of fasting and prayer. A pastor's daughter came and spent a week with us because she suffered from back pain. Grace ministered to her in prayer and counseling and also gave her a massage. She has been healed and refreshed.
- c. Grace is happy to be a part of the Indian community. She always socialises with people on the streets and in the shops and also gets to

¹⁰ One conversation that Paul had with one of the LC missionaries was as follows: Chiang: "You come to work in an Indian area for two days a week, for 4 hours each time, but we stay here 24 hours a day, 7 days a week. We are always on stand by, going to funerals, weddings, visiting the sick, or accident victims. The Indian people can come and visit us anytime and we are able to have morning devotions and daily Bible studies to help make disciples every day. You only come here 8 hours a week, that means we do more here in one year than you have in 7 years".

know different families.

- **Incarnational Ministry and the Church**

Incarnational ministry also implies that the local church needs to be self-governing, self-supporting and self-propagating. Chiang found that in South Africa the missionaries exercised too much control over the local church, especially in the Indian areas. The church and the Christians have totally lost their own culture and language and totally copied the lifestyle and rituals of the Western missionaries. It was as Roland Allen described such a situation a century ago:

“When we establish a mission abroad we make a European the bishop of an enormous diocese and the diocese is ruled by him essentially in the same way as a diocese is ruled by a bishop at home. He has under him a certain number of white priests who are in charge of districts which they habitually call their parishes and they govern their parishes on essentially the same principle as the parish priest at home governs his. They conduct their services in precisely the same way as their brethren at home. They use the same Prayer Book and the same ritual”

(Allen 1991:136).

The result of it all was that the control of the LC failed. Conversely, the SIM missionaries, in an incarnational way, tasted the fruits of success.

The following describes some of the aspects of the ministry of Grace Chiang. This will illustrate what living and working in the community could accomplish.

Grace was invited by 6 churches to lead the ladies Bible study group. Her prayer and dream however was to use her own house as a prayer house. Eventually she was able to establish a prayer group and a Bible study group in her house. By 1998 this group had grown to 5-7 ladies.

A new ministry has taken root every Wednesday morning, after the normal Bible Study. This is a ministry to visit the sick, pray for them and share the gospel with them (by the ladies Bible Study group). This resulted in actual requests for visitation from sick families. It was discovered that some sick people had left the church for a long period because they were not clear about salvation. Every Tuesday, Grace and the other 5-7 ladies divide into 2 groups and proceeded to visit these families. God really answered her prayer because Grace wanted to be involved in teamwork.

Every Wednesday afternoon the Ladies group cooked food for the poor and for the Black students in the squatter camps. Neither SIM nor the Indian churches had ministered in squatter camps before. After 2 years of prayer, the Lord sent a Black lady called Gertie to Grace. Gertie had a burden for her own people, so every Tuesday morning we joined forces and did door-to-door personal evangelism with her,

Grace taught the ladies about the parables of Jesus Christ from 9 -10am. Then from 10 -12 am they went to the squatter camp where they taught the same parable. This is the most practical method of training co-workers.

Several Black ladies were willing to accept Christ into their hearts. After a while a Christian lady called Ellen declared that she also wanted to use her home for Bible study, so it was started there too. Consequently, she became one of our co-workers. Between 9 and 11 am visits are done and at 11am a Bible study group meets at Ellen's house. In this way the Lord opened up work also among non-Christian Black ladies to enable them to grow and accept Christ.

In time Grace was also be instrumental in establishing a Christian Women's Club. The purpose was the promotion of unity among the churches, as well as drawing non-Christian members through the discussion of different and interesting topics. Even a Bible Study group for Muslim women could be established through the contacts already built-up.

Another unique ministry was what can be called "Massage for Message". When Grace went to Hong Kong, God provided sisters in Christ to teach her about massage ministry. On her return to South Africa she began teaching the Ladies Bible Study Group how to combine the use of massage skills with sharing the gospel. In this way not only were many helped towards healing, but also even Muslim ladies come to Grace for a massage. Grace got many opportunities to share the gospel through massages.

- **Understand the Culture Differences**

We may wonder why did Life Challenge (LC) fail to achieve its mission goals in spite of 8 years of good effort? Why would the local Indian church leaders

reject the operation mode of the LC missionaries? The key problem was probably a matter of cultural misunderstanding.

David Hesselgrave (1978:204), when thinking about the cultural gap, muses:

It must have been the great gulf which divides Eastern and Western ways of thinking that Rudyard Kipling had in mind when he wrote his oft-quoted lines: 'East is East and West is West, And never the twain shall meet'.

He quotes FH Smith who espoused "not two, but three cognitive approaches to reality: (1) the conceptual; (2) the intuitional or psychical; and (3) the concrete relational". He differentiated between Chinese, Indian and Western thinking, and thought that the priorities of the cognitive processes in the West, China, and India are as follows:

West: Conceptual, Concrete Relational, Psychical

China: Concrete Relational, Psychical, Conceptual

India: Psychical, Concrete Relational, Conceptual

On the other hand, ER Hughes agreed with Smith in the larger dimensions of his analysis, but offers what seems to be a more likely order in the case of Chinese thinking, namely that the conceptual takes priority over the psychical mode of thought. Hesselgrave accepted Hughes's order or priority, and then digrammes the three ways of thinking as follows (Hesselgrave 1978:207-208):

[Picture]

4.6.2.2.2 Home Cell Groups and Bible Study

It is very difficult for Muslims to become Christians. Missionaries tried to do door-to-door personal evangelism every week for years. They found that in a period of 10 years only two or three Muslims were won for Christ. LC (Life Challenge) missionaries used youth from white areas to evangelise Indians in their own neighbourhoods in a door-to-door fashion without using local Indian church members.

Chiang realised that this method was unfruitful and a waste of time. He is from Taiwan, Grace from Hong Kong, so it does not make sense that they traveled thousands of kilometers to Lenasia in South Africa just to win only a few Muslims for Christ. To him this would be a waste of time and money. Anyway, this method had been tried for more than 20 years with no results. Why not Indian to Indian? His plan was to train home cell leaders from all the different churches. Training should include a home cell leader's training course as well as a course in Muslim outreach. The home cell leaders and

cell members had to be trained and encouraged to do Muslim outreach every day to their neighbours in Daxina and Lenasia.

He has already put this strategy into practice. He has trained the cell leaders of 15 churches. About 10 leaders per church attended. In this way the total number of 150 leaders were already trained. With such large-scale outreach from the Christians, Muslims will accept Christ and will not easily turn back to their old ways because the Cell Love Net will be around them.

It was not easy to arrive at this point. One has to accept that the local Indian church has no interest in Muslim outreach, but the question is why. The Indian people are divided into three classes: high, middle and low class. The Muslims are the higher classes and the Hindus – from which group most Christians came – belong to the lower classes. This is a stumbling block for the Christians in relating to the Muslims.

That is why Life Challenge tried in vain for 8 years to interest the local churches in their Muslim outreach seminar. Nobody was interested. Some of the pastors told Chiang that whenever they saw Life Challenge missionaries, they saw a Muslim face and they were tired of hearing about Muslim outreach. Chiang was initially seen as having the same focus, so he decided to change his approach. He said that he did not come to talk about Muslim outreach, but more focus on church Growth! Chiang told the pastors that he studied church growth under Peter Wagner and if they wanted their churches to grow, he would help them. The pastors were happy to hear about this. Chiang explained to them that this would involve a 4-month training course for all

home cell leaders. The training course was about becoming a good home cell leader and it included training on how to do outreach to Muslim and Hindu people. The outreach training was not the main focus of the training. The churches became excited about this and within 2 years about 15 churches invited him to train their home cell leaders.

Many old believers still lack systematic Bible knowledge. They only know small parts of the Bible, so Chiang decided to teach them the Bible chapter by chapter. Home cell leaders were also trained to teach the Bible systematically. This method was also adopted from Korean churches.

He found that most Christians do not really lack evangelism skills and methods, but they feel no burden for the lost. There is a lack of love and patience towards perishing souls. He encouraged them to start Bible study groups, to love and obey God's Word and to take responsibility for honouring God's Great Commission, with a willing heart. From this followed an encouragement to do door-to-door evangelisation amongst the Muslims and Hindus. He wanted them to experience the challenge and the joy of sharing the gospel with unbelievers.

They experimented with several different methods of doing Muslim outreach. Recently they encouraged Christians to reach out to their lost neighbours and to share God's love with them. Neighbours and friends are invited to home meetings. When a cell group reaches the number of 10 people, it is to divide into two groups. The cell groups form a kind of love-net, showing concern for neighbours mainly through friendship evangelisation.

Chiang is invited increasingly by 42 different churches for preaching in Sunday services and provides training for Home Cell leaders from Lenasia in Zakaria Park and Ennerdale. He thank God for allowing him to be servants of all churches for the purpose of church growth - 16 Churches have joined the training course.

The training course is a four-month course: one month on Muslim Evangelism and three months on leadership and Bible Study. The more Chiang does training work the more leaders get involved. Many pastors said to Chiang: "Since you came to train us, our spiritual life has grown and revived". Another 6 churches are still in the waiting list. He prays with pastors over the telephone and some of them come for counselling.

The Bible study in small groups led to an enlargement of the vision. As already said, 70% of the church pastors in Lenasia have never been to formal Bible College; 65% are tent makers, only 35% are really working full-time for the church (interview with Johnny Challen).

Hinduism does not encourage studying. People merely follow the priest. Religious books are not used. They are based on fixed rituals, which exclude book references. Consequently, when Hindus convert to Christianity, they continue this approach. In 1998 Chiang established a pastor's library in Lenasia, but only two pastors responded by borrowing books. Pastors do not only dislike studying, but they are intimidated by the idea. And if they do not study, how are they going to feed their 'lambs and sheep' and care for them? If God does not nourish them, how can they nourish others? (Based on

research by SIM conducted by Grace Chiang, 2000).

Jesus' strategy was to build up workers and not buildings. He built up disciples for three years. This implies that making disciples is the greatest commission, so before He went to heaven He said to His disciples to go and make disciples of all nations. If He told them to make believers of all nations, without making disciples, maybe the church would only have lasted for the first century. But because the disciples in turn made disciples the church grew by geometric multiplication.

Chiang's vision for Greater Lenasia was to encourage all the pastors to work together, to break through the cultural, denominational and racial barriers. And he prayed that a university level Bible College would be established in the South area of Ennerdale, Eldorado Park, Lenz and Daxina. In Ennerdale there are 27 churches, Eldorado Park 26 churches, Lenz 22 churches, Daxina 21 churches and Zak Park 4 churches, totaling about 100 churches. If each church sent 10 youth to Bible College, there would be 1 000 students at the Bible college. If in one year, 100 students graduate from Bible College, in ten years 1 000 students will be able to start 1 000 churches. By that time all the mosques and Hindu temples will close down. The city will have been taken for God's Kingdom. The churches had to develop a kingdom mind and not only "my-church" growth, but also God's Kingdom growth.

One church could not start a Bible College on a BTh degree level. They needed each other. The College physically had to be in a neutral area belonging to every denomination. If it were held in a church, some churches

would not send their youth for fear that it would be affiliated with that denomination. By having a non-denominational building, each denomination will more readily support the college.

Although not yet off the ground, some progress has been made in giving shape to these dreams. In 1998 God opened the door for Chiang to teach at the Faith Bible College. In 2000 God opened another door for him to teach at the International College of Bible and Mission, as well as at the Moses Marian Bible College. Here he is teaching the high school students the Word of God and training the teachers to teach the Bible to the students. There are 1 200 African students in this school, but there is a lack of teachers to teach the Bible.

4.6.2.2.3 Prayer Ministry and Prayer Mountains

- **Introduction**

The concept of Prayer Mountains originated in Korea. People there go in great numbers to actual mountains but sometimes other facilities may be called "Prayer Mountains". Usually the Prayer Mountain consists of the prayer houses, caves and a large capacity prayer hall but it does not have a kitchen, because the purpose of people going there is for fasting and prayer (Chio 1981:49 translated by writer).

In Korea many pastors fast and pray at Prayer Mountains for 30-40 days at a time (Chio 1981:8 translated by writer). Many church members from different churches go to Prayer Mountains in Korea. Dr Yongi Cho's church has about 5 000 people at a Prayer Mountain daily and about 2,5 million went to the

Prayer Mountain for revival every year (Chio 1981:14 translated by writer).

For many years already Chiang has put a great emphasis on personal prayer. In 1968 when he was 18 years old, he used to pray on his house roof every morning, noon and evening – like the Apostle Peter did in Acts. In 1975, while studying at the Baptist Seminary (built half way up a mountain), Chiang went to pray at the top of the mountain three times a day for three years with his prayer partner Mr. Chai. Still to this day, the students of the Baptist Seminary use the Prayer Mountain. Chai has also built some prayer mountain caves for students. In 1987, while in Liberia, Chiang built a mountain Prayer House for the use of the Gbandi church members. During 1990 Chiang went to Korea to several Prayer Mountains to learn first hand about the "power through prayer". In December 2000 he also erected a Prayer Roof on his house.

- **The Prayer Mountains of Lenasia**

In 1994 Chiang came to South Africa. The following year, Chiang and Brian Marian started the Prayer Mountain Ministry in Lenasia. From the top of the mountain they could see 12 suburbs below the mountain. They learned from Moses to raise up their hand for spiritual warfare and intercession prayer for all the churches from different suburbs. They prayed for unity and revival, that there would be no more division or hatred against each other. Through this Prayer Mountain Ministry some 40-prayer warriors came forward, 70% of which went to Bible College.

In 1996 Chiang and Pastor Johnny Challen went to Daxina (Lenasia South) to look for a site for a Prayer Mountain. At first only Chiang, Brian Marian and a

few others went to the Prayer Mountain to pray. After Chiang encouraged the pastors, 5 to 6 pastors joined in. For the next two years there were about 5-10 people attending the Prayer Mountain.

On one Easter morning in 1998, a group of 175 prayer warriors came together from different churches and denominations. They met on the Prayer Mountain at 5 am. It was a wonderful time of praising God for the resurrection of Jesus. Prayer included intercession for all cities as well as prayer for revival. After this Easter service there was an increase in the number of prayer warriors going to the mountain. Irrespective of weather conditions, which can sometimes be very cold, at least 35 - 45 people gather on the Prayer Mountain every Saturday.

In Badplaas in Mpumalanga there is a Prayer Mountain called "Emmanuel Prayer Mountain". It was started 10 years ago by Pastor Kim, a Korean. Through the Emmanuel Prayer Mountain and the Mountain Bible College they already established 119 churches in South Africa, Malawi and Mozambique (Kim 1998 interview by writer). So, in November 1997 Chiang led 59 prayer warriors to Badplaas for a two-day prayer retreat. In September 2001 they established 320 Churches (Kim 2001 interview by writer).

On the 20th of August 1998 Chiang handed the leadership of the Prayer Mountain over and proceeded to start another one in Zakariyya Park (or Zac Park). On the 23rd of August 1998, Chiang went to Zak Park to meet with Pastor Johnny Moodley about the Prayer Mountain ministry. Chiang and Pastor Moodley prayed together on the mountain. After this they met with a group every Saturday for one month. Chiang at first took the leadership in

order to teach Pastor Moodley the concept and then handed it over to him. Pastor Moodley was responsible for the prayer group and it is still continuing today.

In 2000 Chiang went to the Roodepoort Pastors' Fraternal to talk about the Prayer Mountain ministry. Young Pastor Dion was very interested in this and prayed with Chiang and some prayer warriors about this matter. Pastor Dion fell in love with the Prayer Mountain ministry and instead of praying every Saturday morning, he now prays every morning at 6 am on the Prayer Mountain. When he tried to encourage other pastors to join him, they said that he was crazy and they could always pray at home. However, after 6 months a few pastors did join him every Saturday to pray on the mountain. Later 2 SIM missionaries joined Pastor Dion, together with the other coloured pastors to continue with the Prayer Mountain ministry in Roodepoort.

In Dec 2000 Chiang started another Prayer Mountain with the coloured pastors and the Black people of Ennerdale. They first went to the mountain with the intention of visiting the people of the squatter camp on top of the mountain. When asked whether they went to church, some said they went to the Redemption Centre Church below the mountain. The following week Chiang invited Monty (the first Prayer Mountain leader) to go with him to the Prayer Mountain in Ennerdale. While climbing the mountain they invited the Christian squatter camp people to join them on the mountain to pray together. At the first meeting 12 people attended. Some of the Black ladies prayed before the Lord with tears. When we came down from the Prayer Mountain and passed the squatter camp, some of the Black brothers asked Chiang why

he did not call them to this because they wanted to join in. So, the following Saturday Chiang invited more prayer warriors from the Indian area to go with him to the Ennerdale Prayer Mountain to pray together with the people from the squatter camp. In the end 12 Indian people, 6 Coloureds and 15 Blacks attended, making it a total of 33 people.

All of these prayer ministries are still continuing today and none of them have closed down. Every time before Chiang left to start another Prayer Mountain, he appointed a reliable prayer warrior to lead the mountain prayer. This is an amazing miracle.

One time during the winter Chiang suggested to the Lenasia prayer warriors that they stop until summer. They were adamant that they wouldn't stop, no matter how the weather may be. Then Chiang realised that this prayer movement is from God, an unquenchable fire.

Another lovely prayer ministry came into being in August 1998 when Chiang started the Light House daily morning devotions with a group of Indian people. A group of brothers asked Paul to lead them for morning devotions from 5 to 6 am. They come together to study God's Word and pray before they go to work. They are growing in the Lord and are on fire for Him. They also witness for Christ among their friends.

4.6.2.2.4 Unity among Churches and the Jesus March

- **Working for Unity**

“The unity of the Church is ...a powerful missionary weapon. This unity, which the world must be able to see, must bring it to acknowledge that Christ is the Sent One of the Father” (Boer 1961:189).

It is the Holy Spirit who effects the unity of the Church. The wonderful fellowship of the early Church was a direct outgrowth of Pentecost. Believers were of one heart and soul and had all their things in common. When Ananias and Sapphira sinned against this fellowship they sinned against the Holy Spirit (Acts 4:32-5:4), The holy Spirit is the Spirit of communion (2 Cor 13:14), and the source of gifts that make for unity (Gal 5:22-23), Jew and gentile have access by on Spirit to the Father and are built together for a habitation of God in the Spirit (Eph 2:18-22). Believers must give diligence to keep the unity of the Spirit in the bond of peace (Eph 4:3), The fellowship of the Spirit, with exhortation in Christ, consolation of love, tender mercies and compassions, requires that believers be of the same mind, have the same love, be of one accord (Phil 2:1-2). For in one Spirit all have been baptized into one body, whether Jews or Greeks, whether freemen or slaves, and all were made to drink of one Spirit (1Cor 12:12-13). We are one body in Christ (Rom 12:5), all are one in Christ Jesus (Gal 3:28) (Boer 1961:200).

The Indian pastors said to Chiang, that Indian people are very divided because they do not accept each other, even between churches. So when Life Challenge mission, YWAM, OM mission and Youth for Christ mission tried to unite all the Indian churches together it did not work out. It was like putting

them together with their enemies (Interview Chairman of the Pastor Fraternal Johnny Challen 1999). The pastors rejected many missionaries that had worked in Lenasia previously, so Chiang decided to seek out how he could win their heart to earn their approval and their co-operation.

In the past most churches did not associate with each other due to misunderstandings, especially 'sheep-stealing'. Since Chiang came out of a pastor's family, he enjoys caring for pastors. He realised that the pastors were the key to more unity. This led to a new strategy: "If the pastor does not come to see me, I will go and see him; if the pastor does not like me, I will love him nevertheless. The pastor is the boss and I am the servant. I will not do what I want, but work in submission to the pastor".

God guided Chiang to the strategy to build friendships with Indian pastors one at a time. An Indian person once told him, "When you date ten girlfriends, you cannot date them all at the same time, you must date them one by one. You must date them at different times and in different areas, otherwise, you will lose them all". So, one by one, he began building relationships with each of them.

Chiang visited all the pastors, one after another, listening to their struggles and trying to understand their needs. He took the role of a friend and servant. He found out that for over half of the pastors, the church ministry was only a part-time job and some of them had no theological training. Realising that many of the pastors had very few books they could use to prepare their sermons, he opened a small pastor's library in his home to help them. He taught them how to use the computer to study the Bible and encouraged them

to take Bible College courses.

They were working alone and they needed a lot of encouragement and help. Chiang prayed and asked for the Lord's wisdom to help meet the needs of these pastors and the churches – that they might be strengthened and united together. So he prayed for and with them in person and on the telephone. All this was on a one on one basis. When they were sick, have a funeral or a wedding, when there were church problems or crises, he was always there for them. It was after he had built up a good relationship with the pastors that he was invited to preach in churches, 42 different churches which included training in 16 of the churches.

The Chairman of the Pastor's Fraternal Johnny Challen later said to SIM director Jim Smith, "I have been working in Lenasia as a pastor for 40 years. Most missionaries that worked in Lenasia were only invited by about two churches to preach and the other churches would never open the door for them. Most of our community does not accept outside people, only their own. Chiang is very different, because we feel he is just like us. He has been a great influence by giving us many new ideas and unifying all the pastors. I have never seen anyone like him in my 40 years of ministry in Lenasia".

But all this took a long time. In 1994 a pastors' fraternal meeting was held in order to bring unity through prayer. Chiang started to create an address book for the pastors' fraternal. He visited every pastor and wrote down their name, address and phone number and birthday and prayed for them every day. In 1995 a pastors' fellowship night was held. Pastors and their wives gathered

together to have fellowship in unity and love. The total number that came was 50. They had heart to heart fellowship, which went on until 11pm. We thank God that through prayer; unity of the pastors was brought about.

In February 1996 two speakers, Dr Silvoso from Argentina and John Dawson from America came to hold a conference of prayer for unity and reconciliation. The first thing the chairman did was to kneel down, confess his sins and ask the Black people to forgive him for his bad attitude towards them in the past. Then all the co-workers knelt down and confessed their sins to the Black people. The Black people also went to the altar, knelt down and confessed their sin of unforgiveness. Everyone cried before the Lord and hugged one another. The meeting was supposed to have closed at 12pm for lunch, but the Holy Spirit moved in such a way that everyone wept for two more hours. This meeting resulted in the tearing down of many barriers between the races and denominations. The Holy Spirit came down like a fire transforming everybody.

The Indian pastors left the conference with a change of heart, determined to work much harder to maintain unity among themselves. They reasoned that if God could work it in the white churches, then why not among the Indian churches? After the conference, a 40-day fast and prayer was held. All the churches participated in this.

In the same year Grace and several ladies from different churches also came together for a unity movement. God answered their prayer by blessing their ministry every month. More than 100 women attended the women's club and

there were many new converts. They also started a feeding scheme run by the Indian church every Wednesday. The women's club enjoys this very much and sees it as another bridge to win new converts.

The Chiangs experienced that after a few years in Lenasia and especially since they have moved into the mission house, the number of visitors to their home is increasing all the time. Apart from pastors and believers from different churches, the visitors also include Muslims, Catholics and Hindus. They come for counseling, prayer or for a massage. The community has accepted Chiang as a part of them; thank God that in a few years He has enabled them to establish good relationships with the people.

- **March for Jesus**

In time Chiang thought about a new symbol to help unite the churches in the community. The strategy he used was that of the March for Jesus. He was the main instigator for the event. His partners in getting it off the ground were the prayer warriors. They organised the first March for Jesus in 1998 and again a big one on the 10th of June 2000. There were about 5 000 Indian Christians and almost every church joined the march around the Muslim city of Lenasia.

Today, because of the individualisation of modern society, but also the existence of different cultures, churches tend to drift apart, especially in Lenasia. It seems as if everyone is working independently of each other. A Kingdom mindset or unity for God's kingdom is not present. That is why some symbol of unity had to be built.

The primary purpose of the March for Jesus is a national and international event that unites churches of all denominations in cities across the world to share their common faith in Jesus Christ. Taking the Church to the streets breaks down barriers between churches and leads to greater unity and cooperation.

In an atmosphere much like a family gathering, believers come together to march down their city streets. During the coordinated March, mobile sound units play lively music, sometimes written specifically for the March. Singing songs, reciting proclamations and waving colourful banners, participants show their love for God. The children especially enjoy these joyful processions. The March for Jesus concludes with a prayer rally for the city, nation and world, led by local pastors.

At the March Prayer Rally, Christians joined hands and hearts as they prayed for their city and their nation. Believers asked for God's wisdom and blessing on their local government officials. Christians set their denominational differences aside to come together for this unifying event. The March for Jesus served as a reunion of the entire Church in the city, celebrated by followers of Jesus from every background and race.

The March for Jesus allows an opportunity for groups to be reconciled as the entire body of Christ in a city gathers. The walls of suspicion, division and indifference, which sometimes exist between different churches and races in a city, are addressed. During the March forgiveness is offered and received in powerful, public ways. Such displays of understanding and reconciliation

demonstrate that we can live in peace with each other, only by the power of the Prince of Peace (USA 2000 Apr14, www.mfj.org/main/htm/).