

**Reports by Deputies for
Relations with
Indonesia/Philippines Churches**

as submitted to

SYNOD 2006

of the

***FREE REFORMED CHURCHES OF
AUSTRALIA***

West Kelmscott, Western Australia

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1. INTRODUCTION

Appointed by Synod Rockingham 2003, deputies met 11 times. Rev PKA DeBoer was appointed by synod 2003 as convener. Br John Bosveld continued as treasurer; Rev. W. VanderJagt continued as clerk. As members participating in our deputyship br B. Bosveld, br. W. Geurts and br R. Huizinga.

According to the mandate our report contains three parts. The first part deals with the Churches in Indonesia. The second section deals with the Churches of the Philippines. The last segment will give insight into the use of the 'Guidelines for deputies' and the financial aspect of our work.

2. CHURCHES IN INDONESIA

2.1 Gereja Gereja di Indonesia

- A. Deputies received the following mandate regarding the GGRI:
1. To continue the sister relations with the GGRI in accordance with the adopted rules.
 2. To continue to visit the conference/synods of the GGRI ... subject to available finance;
 3. To support the GGRI in a well-considered and responsible way with the intention of building up the reformed character of these churches. This will include giving instructions through yearly seminars if finances are available.
 4. To financially support br Pila Njuka (along with his family) to complete his studies at Hamilton, monitor his progress, and prepare for his return to Indonesia. To invite him to Australia on his way back to Indonesia. To ask the Indonesian churches how he could best be utilised in their midst, and to support him in the mean time. Where necessary to support his reintegration into Indonesia and among the churches.
 5. To monitor and determine the best possibilities to train Indonesian theological students - by either supporting and helping in setting up a college for theological training (for eg. In Kupang) or sending another student overseas to study.
 6. To monitor and report developments on the unity of GGRI with the GGRC. Where possible, to encourage these churches to fully put into practice the unity which they already recognise.
 7. To provide limited support to ensure that effective communication continues.
 8. To financially support ... Rev Yan Pariamalinya of the GGRI to study English for three months in Australia... subject to an expected request from the GGRI deputies and ... subject to financial arrangements with the Dutch deputies and subject to the availability of funding from the churches.
- B. With gratitude we can report that our contacts with the GGRI have been very good. The GGRI continues to show faithfulness to the Lord as He teaches in His Word and as explained by the Reformed Confessions. Deputies got an invitation to attend the synod in Karipi, [East Sumba] in 2003 [see attachment 1]. Br. John Bosveld visited this synod as our delegate. Two delegates [br. J. Bosveld and Rev. W. van der Jagt; br B. Bosveld came along as an observer] could visit the Conference of the Indonesian churches in Kupang 2004 [the report got lost due to computer problems]. Br John Bosveld and Brian Bosveld visited the Indonesian churches in 2004 [this was a personal visit, but upon the request of deputies the brothers visited the churches as well – see attachment 2], while Rev. PKA DeBoer and br Brian Bosveld visited the first session of their synod in Kalu [Sumba] [see attachment 3], December 2005. Upon

invitation of the Indonesian deputies Rev. W. VanderJagt visited the second session of Synod Kalu in January 2006 [see attachment 4]. At times deputies traveled to Indonesia for holidays or for other reasons. When this happened and there was opportunity to visit the churches credentials and a mandate were given. The most important issue at their synods and conference was the future theological training. During the Conference and Synod it was also possible to have good contact with the delegates of our Dutch sister churches so that we have a better understanding of each other's involvement in the support for the Indonesian Churches. During the Conference in Kupang the Indonesian Churches, the Dutch sister churches and the Australian churches could make a tripartite agreement regarding the theological seminary to be established. Initially the Indonesian churches were of the opinion that the theological seminary had to be located in Kupang [West Timor] but synod Kalu decided that the place for theological training would be in the vicinity of Waingapu [Sumba]. The appointed deputies for the theological training work hard to open the theological seminary as soon as possible. Initially the empty buildings of the previous theological school in Waimarangu will be used. The theological training and seminary will need ongoing attention and support overseas sister churches.

We could continue the support for br Pila Njuka during his study as well as his time of re-integration in Indonesia. Since Synod Rockingham br Pila Njuka successfully graduated from the Theological College in Hamilton. On his way back from Canada to Indonesia deputies invited him and his family to visit Australia. Deputies organized four evenings in our churches [Metro, Albany, Bunbury and Tasmania] during which he presented some of his study results and expressed his gratitude for the support received during his studies in Canada. After the Conference in Kupang the delegates visited the consistory of Kataka [Sumba] to discuss the re-integration of Rev. Pila Njuka. As a result the consistory of Kataka – with financial support from the FRCA - extended a call to br Pila Njuka in anticipation of the new theological seminary. Synod Kalu has appointed him as full time lecturer. However his actually work cannot begin until the college comes off the ground. In the mean time he has been busy among the churches to assist in preaching and has been working on preparing a curriculum for the planned theological college. Seeing that no college budget or finances is in place ongoing financial support of the church at Kataka to maintain Rev. Pila Njuka and his family remains necessary. As soon as the theological seminary has been established this support will be reconsidered.

At the moment there are no further developments showing movement toward closer unity between the GGRI and the GGRC. It is the impression of deputies that the two bond of churches are drifting apart. It has not been possible to organize combined seminars for the evangelists/elders/deacons in the GGRI/GGRC. Although there were initial plans for a combined theological training center, the GGRC is not involved in the present plans. Synod Kalu of the GGRI offered the GGRC mediation for their internal problems and appointed deputies to be involved if required.

Due to several practical reasons it was not possible yet to get Rev. Yan Pariamalinya to Australia to familiarize himself with Reformed church life

and to improve his English. At the moment we are waiting for the result of his visa application.

Deputies agree with a further request of the Indonesian deputies to support evangelist Benyamin Rohi to be invited to Australia to study English and to familiarize himself with the Australian churches for three months. Deputies are willing to contact the deputies of our sister churches in the Netherlands to make financial arrangements similar to that of the arrangements of Rev. Pariamalinya Yan [and Rev Yawan Bundi of the GGRC].

Limited financial support has been given so that it was possible to keep contact with the deputies of the Indonesian churches. There was also some limited support for the publication of the church bulletin. This bulletin is meant to be a tool for the communication within the GGRI and GGRC. Although it has been an important means to strengthen the reformed character of the churches, publication has not continued. The main reason appears to be the rift between the GGRI and the GGRC. Upon request from the Indonesian deputies some financial support was given to the church at Kalu for the completion of their church building with a view to the upcoming synod in Kalu. Deputies have reported this to the churches and received the approval of the churches to spend some extra money for this cause.

C. Proposal

1. To continue sister relations with the GGRI in accordance with the adopted rules;
2. To continue to visit the synods and conferences of the GGRI subject to available finance;
3. To support the GGRI in a well-considered and responsible way with the intention of building up the reformed character of these churches;
4. To continue the financial support of the church at Kataka for the support of Rev. Pila Njuka and to reconsider this support after the theological seminary has been established;
5. To support the plans to establish a Theological Seminary in Sumba and to make extra funds available for this cause;
6. To financially support Rev Yan Pariamalinya of the GGRI to study English in Australia and to familiarize himself with reformed church life for three months. This will be done according to the financial agreement with our Dutch sister churches and as per our previous mandate.
7. To financially support evangelist Benyamin Rohi to come to Australia to study English and to familiarize himself with the Australian churches for three months subject to a financial arrangements with the Dutch deputies and subject to available funding from the churches. This support will be given in a different year than Rev. Yan Pariamalinya of the GGRI and Rev. Yawan Bunda of the GGRC.

8. To monitor and report developments on the unity of GGRI with the GGRC. Where possible, to encourage these churches to fully practice the unity they already recognise.
9. To encourage the churches and their members to provide the means of support for the activities of deputies as mentioned in 4,5,6,7.

2.2 Gereja Gereja Reformasi Calvin

- A. Deputies received the following mandate regarding the GGRC:
1. To continue contact with the GGRC.
 2. To continue to visit the synods of the GGRC ... subject to available finance;
 3. To support the ... GGRC in a well-considered and responsible way with the intention of building up the reformed character of these churches. This will include giving instructions through yearly seminars if finances are available.
 4. To monitor and report developments on the unity of GGRI with the GGRC. Where possible, to encourage these churches to fully put into practice the unity which they already recognise.
 5. To provide limited support to ensure that effective communication continues.
 6. To financially support Rev. Yawan Bunda of the GGRC in a different year than Rev Yan Pariamalinya of the GGRI to study English for three months in Australia... subject to financial arrangements with the Dutch deputies and subject to the availability of funding from the churches;
 7. To encourage the churches and their members to provide the means of support for the activities of deputies as mentioned in 2,3, 5.6.
- B. The deputies br John Bosveld and Rev. W. VanderJagt visited the synod of the GGRC in 2004 [held at the same time as the Conference of the GGRI]. In our address [see attachment 5] we emphasised the 'dynamic aspect' of Christ's church gathering work in relation to their relationship with the GGRI and we continued with "We have a full sister church relation with the GGRI and as we pointed out in Ephesians 4 we believe that our Lord Jesus likes to see unity, also among the two federations here in NTT, and again we like to encourage you to take the step of unity. We have reported your desire to become full sister churches at our last synod. It is for this reason that we got as part of our mandate "to monitor and report developments on the unity of the GGRI with the GGRC. Where possible, to encourage these churches to fully put into practice the unity they already recognise." We like to use our presence today to encourage you to go in this direction. At the moment you face many challenges. Last synod you made the decision to register your churches under the name GGRCalvin. You faced some problems in your application for this registration with the government. At the moment the registration has not been finalised yet. If we are right, some of your delegates present at that

synod said that if registration would not be possible under your adopted name, they would go in the direction of joining the GGRI. On top of that since your last synod you faced some difficulties in the cooperation with the GGRI for the theological training of the students. At the moment it seems that there is no progress possible regarding the theological training. For all these reasons, brothers, we plead with you; consider the possibility that Christ's churches entrusted to you join the GGRI. Yes, we realise that this is not the easiest way. It is as if this move is not justified because of the history of your churches. A lot of your leaders have put a lot of effort into the establishing and guidance of a true reformed church. The blessings you have received are many. It is the Lord who has blessed the works of your hands. But it is also the Lord who has given this opportunity to become one with your sister churches of the GGRI. In this way you can really show that you as churches want to follow the mandate of Christ to actively seek the unity with all who believe. We agree, it will not be the easiest way. For we have to deny ourselves. But is this not the way in which we are able to show that we are willing to follow the example of Christ as we read in Philippians 2? ... This, brothers, is applicable to all of us as individuals. But this is also the guideline we have as churches. Let us set aside every possibility of selfish ambition in maintaining the status quo. But dare to move in faith and follow that example of Christ in self denial. In the end our name, our plans, our schools, our history are not important. We may look for the benefit of the congregations. For the aim is that 'every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Brothers in our Lord Jesus Christ, we confess that our Lord is our only Master. He may give you the power through His Word and Spirit to follow His directions regarding church unity and the other issues on your agenda. We are really thankful that you have invited us to be present at your meeting so that we may see the great deeds of our exalted Lord and Master Jesus Christ among You. We wish you a blessed meeting that serves the upbuilding of your churches."

During the talks with the deputies and individual ministers/evangelists we have pointed to the same things.

At the moment there is an internal conflict between the GGRC [Rev. Yonson Dethan] and GGRM [Rev. E. Fangidae]. It has everything to do with the official name of the church and the names on the Notari act of the churches [the 'notari' act is a requirement of the Indonesian government]. Br. J. Bosveld and Rev. W. VanderJagt spoke with both parties during the Conference in 2004, but to no avail. At the moment the parties involved are waiting for a decision of the supreme court in Jakarta. The GGRI have offered to mediate in these problems. There is also an increasing disunity with the GGRI. Deputies/members of the GGRC are no longer involved in the attempt to establish a theological seminary together. The GGRC did not request any funds from the FRCA to organise seminars for office bearers to strengthen the reformed character of their churches.

The support for Rev. Yawan Bundy to come to Australia to study English and Reformed church life is still pending. Due to the fact that the application of the visa for Rev. Yan Pariamalinya took a long time, it was not possible to invite Rev. Yawan Bundy yet. The previous synod stipulated that it had to be in a different year than Rev. Yan Pariamalinya. Deputies expect that the problems with the visa of Rev. Yan Pariamalinya

are solved so that we can proceed with an invitation for Rev Yawan Bundi as well.

It has to be noted that there is a good personal contact with the missionary Rev. Edward Dethan who works in contact with the GGRC. This work is supported by the Canadian sisterchurches. His mission post/congregation hasn't joined the GGRC. As a result of the difficulties the name GGRCalvin could not be registered with the government.

D. Proposal

1. To continue contacts with the GGRC;
2. To continue to visit their synods subject to available finance;
3. To support the GGRC in a well-considered and responsible way with the intention of building up the reformed character of these churches;
4. to monitor and report developments on the unity of GGRC with the GGRI. Where possible, to encourage these churches to fully practice the unity they already recognise.
5. to encourage the GGRC to support the theological training of the GGRI by way of prayer and sending their students to this college when it opens. It would also be beneficial to utilize the study of Rev. Yonson Dethan which he completed at the Theological College in Hamilton.
6. To financially support Rev Yawan Bundi of GGRC to study English in Australia and to familiarize himself with reformed church life for three months, but not in the same year as Rev. Yan Pariamalinya of the GGRI [provided that contact between these two bonds of churches is restored]. This will be done according to the financial agreement with our Dutch sister churches and is subject of available funding from the churches.
7. To direct the Deputies Relations Sister Churches, in our relationship with the Canadian Reformed Churches, that while doing mission work among our sister churches in Indonesia, they direct the result of their work to be joined in the bonds of the GGRI and along with us encourage the GGRC to put to practice the unity they recognise by being joined into one bond (federation) of churches.
8. To encourage the churches and their members to provide the means of support for the activities of deputies as mentioned in 4,5,6,7.

3. CHURCHES IN THE PHILIPPINES

3.1 The Reformed Free Churches and the Reformed Free Churches of the Philippines

- A. Mandate deputies
 - 1. Continue to support these churches in a well considered and responsible way with the intention of building up the reformed character of these churches.
 - 2. To visit these churches in an effort to establish better contacts.
- B. In the past period it was impossible to get in contact with these churches. Telephone calls were not answered. Addresses are not available. The people do not respond at all.
- C. Proposal
 - a. To terminate the contact with both Reformed churches of the Philippines RFCP;
 - b. The deputies remain as an address so that if they are still interested in contact they can contact deputies.

4. 'GUIDELINES FOR DEPUTIES' AND THE FINANCIAL ASPECT OF OUR WORK.

Support could be given according to the 'guidelines for deputies' as adopted by Synod Rockingham 2003, acts Article 86.

Deputies have tried to give support in close consultation with all the parties involved. The requests for support came via the respective deputies of the churches. The funds were used for the upbuilding of the reformed character of the congregations. On a regular basis the deputies have informed the churches and every year deputies presented a budget of the coming financial year and came with a financial statement over the past financial year. Reports about the work of our deputyship were published in *Una Sancta*. The books were audited by an external auditor.

According to deputies it is not necessary to change the 'guidelines.

Proposal:

Not to change the guidelines.

ATTACHMENT 1

MANDATE FOR DELEGATE VISITING SYNOD GGRI AT KARIPI SEPTEMBER 2003

Visit the General Synod of the *Gereja-gereja Reformasi Indonesia (GGRI) di Nusa Tenggara Timur*, scheduled DV for September 9-13, 2003 in Karipi East Sumba. Pass on the greetings of the Australian Churches and address synod as agreed upon by deputies.

1. Investigate the reasons and try help overcome recent tensions between the *GGRI* and the *Gereja-gereja Reformasi Calvin (GGRC)* in the context of determining the best course for theological training.
2. Determine from both the *GGRI* and *GGRC* what they consider to be the best approach for their churches for theological training – close the college in Waimarangu and institute a college of higher learning in Kupang, continue the college in Waimarangu (possibly supported by Australia) as a place for lower education and institute a college for higher education in Kupang (possibly supported by the Netherlands) or upgrade the college in Waimarangu to also include higher learner and possibly shift it to Molollo or Waingapu. Give some indication of what cost might be involved in all these options.
3. Consult with the *GGRI* deputies to determine what would be the best way for family P Njuka to resettle in Indonesia. It should be noted that although not specifically stated, students were sent to study overseas in the hope of the Indonesian Churches eventually being able to provide their own theological training.
4. Consult with the *GGRI* deputies to determine more clearly what is their reason is for suggesting that Maddi Mina Djara be sent to study in Korea (ask about language – does he have to learn Korean?) and advise that we consider study in a Reformed College preferable. Determine from them, which they consider to be a greater need – help to support the college in Waimarangu or to send another student overseas for further study and whether this study need to include full theological training.
5. Consult the *GGRC* deputies regarding the health condition of Yawan Bunda to make them realize that at this time it does not seem possible to support him for studies and speak to them about a possible alternate candidate. Consult with the deputies of the *GGRI* about when Yan Paraimalnya may be ready and available for English training in Australia. Make both these deputies and all parties aware that the Australian Churches have not yet received official reply from the *Gereformeerde Kerken (v)* that they will support this project.
6. Upon return, report to deputies.

Report GGRI Synod Karipi September 2003.

Mandate 1/ I addressed the Synod at Kapiri, I had the address translated in Indonesia by Br. Pila, I read the first two paragraphs in Indonesia and then Rev. Madah Biha took over and read the rest. Copy of speech attached. The minister from the convening church who opened the synod, at the close of synod spoke a few words of appreciation concerning the address I gave.

Mandate 2/ The tension between the *GGRI* and the *GGRC* has damaged their relationship. Rev. Boersema in his resent visit to Kupang tried to heal the differences, but

has not been successful. With the result that Holland has terminated their support, (this is what caused the misunderstanding, because Holland only put their support on hold) I don't know whether that is also for the Waimarangu school or not, or only for the new plan to start the higher education in Kupang.

Mandate 3/ I tried to organize a meeting with the deputies of the GGRC while I was in Kupang, But Rev Yonson Dethan was in Scotland and the others didn't want to organize a meeting, the time was also very short, since I was only in Kupang for two days. Concerning point 3 on my mandate, I had an extensive talk to both Rev. Madah Biha and brother Anaratu Watuwaya who both are members of YPTR, the foundation for the theological training. These talks were about where would be the best place for the theological training. We came to the conclusion that it would be best in Waingapu, and then at the same time for the church building and manse for the church in Kalu. This was brought up at synod, and synod decided to mandate their deputies to further investigate the possibility for this plan, come up with cost etc. And find ways and means to finance this project, through the sister churches or other sponsors. We have to wait and see. In connection with this I spoke to brother Anaratu, for he was given the special mandate to come up with a blue print for the buildings, that he should be careful not to come with drawings of Cathedrals but something that is affordable and manageable to start.

Mandate 4/ Synod decided that the deputies for this will be mandated to confer with the Australian deputies what is the best way to support the Family Pila Njuka. Synod also decided that it would be best for br Pila Njuka to lecture at the Theological collage.

Mandate 5/ I conferred with the deputies about our questions and concerns about br Maddi studying in Korea, they fully understood our concern especially the language and the different backgrounds in the study, also for further years ahead. It is likely that they will seek sponsorship either from Holland or Canada and seek the help of the Australian churches for their collage.

Mandate 6/ Concerning Rev Yawan, I spoke to him about us supporting him to Australia, and the broken relationship, and the reaction of Rev Yonson Dethan etc. I told him we were very willing to support but there must be a brotherly atmosphere which is not there at the moment. I asked him please tell Rev Yonson Dethan to get in touch with me, if they want to carry on with the support of Rev Yawan or if they have another person instead of him. He fully understood my request, which was witnessed by Rev Mada Biha. Rev Yawan would relay it to Rev Yonson Dethan, so if they still wanted us for support, they will contact us. Concerning br Yan Primalinya, their suggestion is that he gets some private English lessons and some English lessons at our high school. Beside this they would like him to get instructions from our ministers on the following subjects;

The Church Order.

The Confessions

Church Leadership course

What should be at Synods and how it should arrive there.

Mission and who is responsible for the task, etc.

Gave br Yan Primalinya Rp 600,000 for lessons in conversation English for four months and arranged with Rev Madah Biha to organize his passport and investigate what visa is required. If all goes according to plan br Yan Primalinya can be in Australia half way February next year for three months.

Report on Visit to Indonesia 3-9-2003 to 16-9-2003.

Day one starts off with waking by alarm clock at five o'clock, after a short night sleep, for the previous evening we had consistory meeting and coming home checked my email and yes nine of them. From Rev. Pol, br Pila Njuka, Rev Madah Biha and a few other letters to be printed to take along with some photos which I could not print. Some last suggestions how to deal with the situation in Indonesia etc. So before dawn breaks off to the airport. Now the most difficult part of the journey begins by saying good buy to your beloved wife. Have to do with out her care for the next two weeks, and she wonders how I can cope without her.

Arriving safely in Denpasar, first of all arranged the tickets to fly to Kupang the next day. Than off to the hotel, this was arranged beforehand a packaged deal organized by br R Van Dongen, well done. Spent the rest of the afternoon sorting out the last emails and reading them.

Next morning off to the airport, arriving safely in Kupang at about 12.30 Noon. No Rev Madah Biha to pick me up, the mobile phone came in handy, after a good half hour he was there with a bemo. Arriving at his place, (a very nice manse where he lives, and a excellent quest room) he with his wife along with the consistory of Bakunasi are very thankful for the good help they received both from Holland and Australia, so they could finish the house and also receive guests from overseas.

All afternoon we discussed the problems between the GGRI and the GGRC. We discussed at length how to overcome the proble. Br Pila Njuka had sent me some emails concerning these problems and Rev Madah Biha and I could use some of the remarks br Pila Njuka made. Like did the GGRI recognize the GGRC enough in there position in the YPTR. He also urged them strongly for brotherly unity, on these points Rev Madah Biha fully agreed. Br Pila Njuka had some concern that Rev Madah Biha withdrew his letter of support for the GGRC being registered with the government. Rev Madah Biha said how can I really support it, if we think that we should become one federation. The decision of the GGRC at their last synod was that if they could not be registered they would unite with the GGRI. This of course is a valid reason not to give them a letter of recommendation to be registered. Also Rev Eli Fangidea and Rev Yonson Dethan had a big argument at the Government office embarrassing for the hearers. The government simply says, to the GGRC just join with one of the other churches.

In the evening I could witness the sincere ness of RevMadah Biha and br Maddi putting the bulletin together, also on this point there is no co-operation together with the GGRC. It was the GGRC's turn to put the bulletin together, but they had not done it. The bulletin expenses are also supported by Holland. Rev Madah Biha will keep me informed how the budget for this is going. Rang up sr Mary-Lyn but Rev Yonson Dethan was still in Scotland, arranged to meet up with her the next day, and also with Rev Yawan.

Had an in depth discussion with br Maddi about his future studies, also in connection with going to Korea. Talked about the differences between the Reformed, and the Presbyterian teachings, in the meantime Rev Madah Biha joined in. We agreed that it would be better to have the same back ground as the other students have had, I had received from Rev Madah Biha the speeches held at the Mission conference in Thailand in February 2003. Br Maddi promised me that he would read them, for to me this whole mission matter on this conference is a lot to be desired, even some of the speeches are not scriptural correct. This led that Rev Madah Biha and I had another long talk on Friday morning about what he had brought up at our synod that we should join the ICRC again. After explaining the position of the FRCA and the ICRC, he could understand the position of the FRCA and

why we had withdrawn. He agreed that being members of the ICRC, has consequences and that your yes must be yes and your no, no.

This led our talk to the history of the Reformed churches and the Presbyterian churches. He wanted to know the differences between the Reformed and Presbyterians, he thought we had the same principles. Of course in one way we have, but as reformed churches we have some principle differences and have put the questions to the Presbyterians about the covenant. Who did God make a covenant with Abraham and his seed, or only with the elect, about the church, Lord Supper, the effectual calling and the non-effectual calling, the sincere ness in the calling etc. Afterwards he said to me that he understood our concern in sending br Maddi for instance to Korea, and our differences with the Presbyterians. I rang Rev. Eli Fangidea but he was in Java so I couldn't visit him. So we went to see if br Benni was home, but he had gone teaching at the High school in Tarus.

In the afternoon we visited sr Mary-Lyn, this was very brief for she had some police men asking her for some statements concerning an accident. This gave me a nice opportunity to have a good talk to revYawan. At first he was somewhat shy to use his English but soon over came that problem, and talked freely. I explained to him a bit of the history what had happened, for this purpose I had taken the emails along between Rev Yonson Dethan and myself. Talked especially about his sickness, and that as deputies didn't understand that we were asked to help him with his sickness. Our question was, could we support him? I told him it was not up to him to decide these things, although he also is one of the deputies for churches abroad, but to discuss this with Rev Yonson Dethan and come back to us about it. I told him that also the broken relationship must be restored, we are very willing to help, synod also gave us the mandate to seek further contact and help toward the GGRC. Even if there is a misunderstanding let brotherly love continue, it is up to them to contact us, if they decide not to proceed with RevYawan himself than maybe with some one else. I was glad that Rev Madah Biha was witness to it all, I told him that it puts him in a difficult position. He said he understood but also agreed with us. We left with good understanding and brotherly love.

We also met up with br Samuel who is an evangelist in Uel. Uel is a mission post of the GGRI, they are building a house for him there so he can be with his congregation. We talked about some mission aid matters, these are always difficult matters to deal with. In the evening we had dinner at brother Ero Doko who is a brother to Rev Doko, and school teacher in Sabu. He was in Kupang, they are very thankful for the support they receive from Tasmania, we further arranged the co-operation between Sabu and Tasmania. They have had support now for some years for mission work, and have established a small congregation and are in the process off buying some land for a church building. I gave him a sum of money to buy the land, I told him usually we are very willing to help, but from their part they must report, for if no report there will be no support. We like to know where the money is used for, and that the money that is sent is used for the purpose it was sent for. I told him that also the history has shown that a lot of money, at times, had gone missing and that makes us to be very careful. Although he spoke some English, with the help of Rev Madah Biha I think he understood it all very well.

Late at night Rev Madah Biha and I finished off the address of our deputies to synod. During the night I noticed that Rev Madah Biha was still on his computer, he was finishing off some proposals to synod. This was three o'clock in the morning, the night before was well pass one o'clock to finish the bulletin. All this had to be photo copied to take to Sumba, the bulletin looked very impressive.

Saturday morning after a rice and chicken breakfast we were off to the airport to fly to Sumba. We arrived safely at the hotel at one o'clock, after lunch we decided to go and visit Rev. Doko in Melolo about 65 kilometers. The bed was too tempting for Rev Madah Biha

and he soon fell fast asleep. At 4.30 Rev Madah Biha borrowed a motorbike and we were on our way, we discussed a few things with Rev. Doko concerning Rev Yawan, he feels that Rev Yawan would be a good teacher for Hebrew and Greek. He hadn't heard about Rev Yawan's sickness. Further we discussed a few proposals for mission aid. We had also received a letter from a student named Windy, (he has finished three years at Waimarangu and is now studying in Malang for some higher education) although Rev. Doko applauded the fact of further study, he said he was not sent by the collage nor by the consistory of Melolo, it was his own doing. In the meantime his mother past away and his Dad doesn't have the finance to support him, he is asking 5.800.000 rupiah about \$1200 Australian. Rev. Doko advised me to first of all find out if he plans to come back to Sumba to serve the churches. (I have had some more correspondence on this also from Rev. Pol). Rev Doko also had some difficulty's with this collage although it seems a good collage there are tendencies of liberalism at the collage.

Rev Madah Biha went through to Melolo to finalize a few things for the synod, in the meantime the clock kept ticking along, so they offered me something to eat. They did not have much, only some rice and vegetables, at least it was something for I hadn't had any thing since one o'clock. In the meantime Rev Madah Biha came and joined us, and we discussed where the agenda of synod come from. Synod itself or only what the churches put on the agenda, also the position of chairman of ecclesiastical meetings, also the approval of the Acts of previous synods etc. Promised Rev Madah Biha to send him the book of Van Oene, " With common consent." There seems to be some misunderstanding concerning these issues. At nine o'clock the temperature had dropped considerably, and we had to go back all the way to Waingapu, so we huddled together on the motorbike and arrived safely at our destination. Sunday morning we attended the church in Kalu where Evangelist Yan Primalinya did the liturgy and seeing he is not a ordained minister as yet, he humbly asked the Lord for the blessing, Rev. Madah Biha preached from Gods Word, Gen. 3 and Rom 6:23 Theme was, The World seeks all sorts of answers, but our answer is in Scripture, to die to sin, that is to know our sin , it is life with Christ. After the church service we had a cup of coffee with br Yan Primalinya and his wife (but without our usually cream cake) .

In the afternoon Rev Madah Biha visited some people in Lai handung, so I went for a stroll through Waingapu. There are quite a few colossal churches, with capacities of well over thousand seats. Also well attended on a side street behind another house there is the small church of Kalu, dirt floor etc. where God's children come together only in small number, yet under the faithful preaching of Gods Word, your thoughts go out to where the scripture say, God chooses the weak things of the world to shame the strong, He chooses the lowly things of the world and the despised things-and the things that are not-to nullify the things that are. You marvel that God still gathers Himself a people out of every tribe tongue and nation, unto life eternal, and how good it would be if we as Australia churches could be a help to these brothers and sisters, in helping them to keep the flame of faith burning. Hopefully we can help them in keeping the theological school going in whatever way, be it in a building right in Waingapu or supporting more students in the theology. Sunday night we talked about these things with Rev Madah Biha and br Yan Primalinya, also the possibility of buying land in Waingapu, may be as a combined church, manse, theological school and dormitories. We also talked about what the possible discussion at synod could lead to.

Monday morning we again experienced some of the uniqueness of Indonesia. Arising at 4 o'clock to be ready by five to catch the bus to Nggongi. We had to wait patiently till after six before it arrived, being well packed not only with people but all sort of materials from vegetables, chickens tied firmly to Bamboo sticks and hanging upside down on the side of the bus, bags of rice in between the seats, petrol and you name it and I think it was all

there. About nine o'clock we stopped some where at the side of the road. A horse that was tied to a tree was soon hoisted on the top of the roof rack on top of the bus. Our suitcases were shoved aside to make room for the horse and after firmly tying it down we were again on our way.

Arriving safely at our destination at two o'clock in the afternoon, (it was only about a hundred kilometers, but it took the best part of the day) we soon enough introduced each other and settle in. The next five days were taken up by the synod, some of the decisions you already received and the acts will be sent to us. That might still take up to four month, but the following is a brief report of synod. On Tuesday morning the synod was opened by government officials, who came with a fleet of fifteen, four-wheel drive cars. It seemed that the whole government was there, it was amazing that all joined in the worship service with reciting the apostle creed singing hymns etc. The synod was opened with scripture reading from Matth. 25. The theme of the sermon was on the talent given to each of us. Then we all received the blessing.

BRIEF REPORT OF THE XI SYNOD OF GGRI – NTT HELD IN KARIPI, TANARARA ON SEPTEMBER 09 – 13, 2003.

1. Inauguration

The Reformed Churches of Karipi as the host church opened the Synod with a service led by Rev. Em. P. Kamuri. After the service, the Chairman of the Committee of Synod preparation was welcomed to present his report. Afterwards the Chairman of the Deputy of relations Rev. M. Biha addressed and requested the Head of Sumba Timur District Ir. Mehangkunda to address and officially inaugurate the Synod.

In his address Ir. Mehangkunda emphasized that the government is in full support for GGRI-NTT and invites the church to participate as the partner of the government in the development of the District of East Sumba. The government expects that the Synod be able to establish its program for the growth of the congregation including in improving the welfare of the congregations.

Almost all of the high rank officials of the Government of East Sumba District attended the inauguration, which shows the appreciation of the government toward GGRI-NTT. As the realization of support to the Synod, the government donated Rp. 7.5 million.

After the address the Head of the District officially opened the synod and he took part in lunch feast.

2. After lunch feast the consistory of host the church continued the Synod with the collection of credential letters and the selection of Moderamen.

The selected moderamen were:

- Rev. DH. Doko (Chairman 1)
- Rev. PR. Awangu (Chairman 2)
- Rev. A. Njurumana (Secretary 1)
- Ev. F. Tipakaya (Secretary 2)

The participants of this Synod were 28 delegates, namely 21 primary delegates and 7 secondary delegates

With the selection of moderamen, the Synod was continued with the address from the delegate from sister churches.

Br. J. Bosveld as the delegate FRCA Deputies, presented a written address translated by. Br. Pila Njuka. He read the first paragraph and Rev. Madah Biha continued to read the rest.

Afterwards Rev. Madah Biha read the written address from BBK.

3. After the reading of the addresses from both sister churches, the program and agenda of the Synod were determined. Meanwhile the fact that the minutes of the previous Synod was very late to get to the local churches drew much attention and was widely discussed. Therefore, the Synod decided to assign the moderamen to finish the Minutes within three month period and authorized them to approve and sign the Minutes. That way the Minutes to be sent to the churches is an approved version and legally binding.

All the items scheduled for discussion in the Synod were discussed and as planned, the Synod was concluded on September 13th, 2003 and produced several decisions. The decisions were among others:

1. Response to Pila Njuka's study progress report
 - a. The synod expresses its appreciation toward the report
 - b. The Synod congratulates Br. Pila for the achievement and progress in his study and life
 - c. The Synod encourages and support him spiritually
2. Response to suggestions from FRCA
 - 2.1. Issues in relation with the tension between GGRI and GGRC
 - a. The Synod respects the position of Reformed Churches in the Netherlands who requires the reconciliation with GGRC as a condition to continue donation to theological education in NTT.
 - b. Because the reconciliation efforts done to maximum and GGRC has been unwilling to cooperate in YPTR, the Synod decides to terminate the cooperation with GGRC in YPTR
 - c. The Synod warmly welcomes the offer of FRCA to support the theological education of GGRI – NTT in Sumba
 - d. GGRI still desires to reconcile with GGRC to cooperate in theological education.
 - e. GGRI still recognizes and accepts GGRC as sister church and desires that the cooperation and relation be maintained.
 - f. As a consequence of point b, YPTR is mandated to change the Notary Act of the establishment of YPTR.
 - 2.2. Regarding the sponsorship for br. Maddi's theological study.

In relation with FRCA's offer for GGRI to decide whether to have her theological education supported or to have br. Maddi's study supported, the Synod decides to have the theological education supported. The Deputy of Relations is mandated to seek sponsorship for Br. Maddi.

- 2.3. The Synod agrees to move the theological school from Waimarangu to Waingapu and mandates YPTR to design a proposal for the development of the school to FRCA Deputies other sister churches and donors as well as finding a suitable location for the building.
- 2.4. The future of Br. Pila Njuka: in line with suggestions of FRCA, Synod decides that YPTR and Deputy of Relations to confer with Australian Deputies about what is the best way to support the family of Pila Njuka, and the Synod decides Br. Pila would lecture in theological school as it is in compliance with the purpose of sending him to study.
- 2.5. Synod mandates the Deputy of relations to arrange the departure of Br. Yan Primalinya to Australia.

3. Archive Keeping Board

The synod decides to establish an office to keep the church's archives. This is to be included in YPTR's project.

4. Preparation of the 8th conference of GGRI next year in Kupang

In line with the 8th conference of GGRI in Kupang, the Synod:

- a. Mandates the Consistory of GGRI Kupang to organize all matters pertaining to the conference
- b. Determines that the budget of the conference to be Rp. 30 million; where GGRI NTT is in charge of providing Rp. 10 million (Rp. 600,000 for each local church).
- c. Each local church will be represented by 1 delegate in the conference in addition to delegates of lecturers and deputies.
- d. Synod mandates Deputy of relations to invite sister churches.

5. Annual seminar of GGRI NTT.

The Synod decides to conduct a seminar each year and to arrange and prepare it, Deputy of Relations and YPTR are mandated.

6. Construction of the church building of Kalu Church.

The Synod agrees to build the church building of Kalu Church. Due to the fact that the current location is not adequate in terms of accessibility, and position (behind a house), the consistory of the church is mandated to find other strategic location. While the Deputy of relations is mandated to seek support from sister churches.

7. Letter of appreciation to the Deputies of FRCA and RCN.

The Synod mandates Deputy of Relations to write a letter of appreciation to the Deputies of FRCA and RCN.

8. Next Synod

The Synod selected Kalu Church to be the host of the X Synod. The Synod is to be held in the forth week of August 2005 DV.

Address to Synod of the GGRI September 2003

Esteemed Brothers

You who are together as the ninth synod of the GGRI.

I do not have to introduce myself, for we know each other. You also know the churches of Australia. We have a good relationship, as proof of this is that your chairman of your deputies for relation with churches abroad addressed our synod, and he did so on behalf of your churches. He send the best wishes to our churches. We are thankful for that and find it a great privilege to be able to acknowledge each other as churches of the Lord Jesus Christ.

Let us first of all congratulate you with the institution of the two new churches recently, the church of Wera and the church at Kalu, now you have reached apparently the same amount of churches her in Sumba, as your sister churches in Australia, at least we have something in common; let us not joke about it; the Lord gathers Himself churches to be pillars of the truth and let us encourage each other in this calling.

On behalf of your sister churches in Australia, we bring you our Christian greetings, and we pray that the Head of the Church may richly bless the work of your synod. It is by His blessing that you may be gathered together as churches of our Lord Jesus Christ. It is also our prayer that He may grant that the decisions you make are for the benefit of the churches and are shown to rest on the foundation, which is the Lord Jesus Christ.

Our Lord God has revealed the complete way of salvation to us in His Holy Word, May the Holy Spirit enlighten your minds that you may fulfill your task here at synod to God's glory and the benefit of His chosen people, You have been called to make decisions let them be for the up building of the church. The apostle John warns against false teachers, for he says "If anyone comes to you and does not bring this doctrine, do not receive him," Well brothers we see all around us increasing tolerance for compromising the truth. Stand firm, that the churches here in Indonesia may be the pillar of truth for only than will your decisions promote the work of the Lord Jesus Christ. All your decisions have to be accepted by the churches, unless it can be proven that they are in conflict with God's Word. Therefore, for the benefit of the churches, let your minds be guided by the Holy Spirit. You have to make some decisions concerning the Theological school. This is very important for the continuance of the Lord's churches through the generations. As you know, we in Australian love to help you establish yourselves in such a way that eventually you can fully train men prepared to proclaim God's Word from your pulpits and be sent out to declare the gospel to others who do not know Him. Along with you, we look for the Work of the Lord to continue strong and faithful among the churches and to spread far and wide throughout the world.

Pdt. Madah Biha addressed our synod on your behalf by the mouth of Rev. Boersema, and said that it is not recommended that our students would study at STT Setia Jakarta for it is interdominational and he said we have no super vision over it, We are encouraged by your conclusions for we too know that the error of church pluriformity that prevails among Christians today is very dangerous. We realize that when speaking these words of encouragement, a greater task also falls on our shoulders to help you as much as we can. We are also aware of the struggles among yourselves to come to agreement concerning theological training. We urge you to find harmony in this matter and not let differing opinions hinder this very important work. Where will the churches continue the training, here on the Island Sumba or Kupang? We are aware that there are some advantages and disadvantages of it being here or there. Come to a brotherly agreement, brothers, and do not let the work of our Lord be hindered. Do not let this give cause for tensions among you and difficulties, for instance, between you and the brothers of the GGRC. Let me remind

you what the apostle Paul says in Philippians 2 “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.” Brothers in the Lord, of the same faith, should be able to work together in harmony. We know that we are all weak and fail in many aspects of life, and that we all have a sinful nature, but let us in pray ask the Lord to guide us and let us than also be guided by the truth of God’s Word.

In the mandate that the deputies in Australia gave me, I’m instructed to speak with you about how we can be of the best possible help for you in theological training so that young men are well versed in the Reformed doctrine; be it in Australia or somewhere else. Pdt. Madah Biha, in his address to our synod asked us to support Maddi for further studies. As deputies we like to know the long-term benefit for this. Of course, we know that it will be for a good purpose, but it may be helpful if synod in its decisions look carefully at what results we are looking for. We know that all our efforts depend on the Lord’s blessing, but He also directs us to work in a wise way, and no one builds a tower without first sitting down to make the plans.

In his address, Madah Biha passed on your plea, for us to reconsider our position toward the ICRC, Brothers, Rev. de Boer has already answered it in his reply; namely, how much unrest it caused in our churches. He gave this address at our synod, but perhaps some of you have received and read a copy of this speech. If not, I have one with me. You are welcome to look at it. The issue was that some churches were of the conviction that it was against scripture and confession, since withdrawing from the ICRC we as churches have been able to work together in peace. The decision to withdraw from the ICRC was made for the sake of peace within our bond of churches, and not because it was unscriptural to be a member.

Our Synod cannot decide to rejoin the ICRC because it has to come to synod via one of the churches. Synod can not set its own agenda, and none of the churches has come with a proposal to synod to rejoin the ICRC.

However, let me remind you what it means to be member of this conference. I quote the first two aims, and then you will have to judge yourself if you live up to it, also in your relationship with the GGRC. The first one is: “To express and promote the unity of faith that the member churches have in Christ;” And the second; “to encourage the fullest ecclesiastical fellowship among the member churches:” Brothers I don’t like to be harsh, but let our yes be yes and our no be no. I don’t even see the full ecclesiastical fellowship between the GGRI and the GGRC! If you cannot come to agreement and live in harmony with one another when living close together, how can we say this of churches whom we hardly know and have not contact with? Let us first learn to live in uprightness before the Lord our God. If we agree to these kinds of statements, let us then also live them. There seems to be brokenness in various ways. We have agreed to help support the publication of a church bulletin aimed at increasing unity in the churches. Is it working? There appears to be big problem regarding the YPTR. You are sister churches with the GGRC. If so, where is the encouragement to have the fullest ecclesiastical fellowship? These are not just a few questions. We like to put it to your heart. We have previously told you that if you are really one in the faith, you should become one bond. Just like the Lord directs the churches through His word, in Scripture, for true believers among the Jews and Gentiles to be joined together as one, not just in word, but also in practice, so also you must be one. Consider well what the Lord teaches in Ephesians 4 and 1 Corinthians 12. It is because of what the Lord teaches in these passages that we find it difficult to accept two bonds of churches from one and the same place.

In Ephesians chapter 4 it is the Lord Himself who says to us through the Apostle Paul that: "I therefore ... beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one **body** and one Spirit, just as you were called in one hope of your calling, one Lord, one faith, one baptism; one God and Father of all, who is above all and through all and in all." May we as your sister churches in the Lord, urge you to seek that unity of peace so that the work of our Lord may continue also in this part of the world. Satan likes us to be divided. Christ wants us to be united on the only foundation He has given, that is, the gospel of salvation through Christ as revealed in Holy Scripture. It is only on that foundation that true unity can be found.

May God Bless You

Thank you

ATTACHMENT 2

REPORT FEBRUARY 2004 INDONESIA JOHN BOSVELD AND BRIAN BOSVELD

Day 1/ On the 16th of February at 8 o'clock in morning we, that is John Bosveld, Martin Plug, Brian Bosveld and Grant Bosveld, boarded the airplane that took us to the very familiar place of Denpasar, in the afternoon in the hot humid **tropical climate**, we had ample time to change money etc. to be well prepared for the oncoming slaughter on our back pockets, by experience we know very well how in need these people are, but more of that in the report. We also picked up our tickets for our flight to Waingapu and from Kupang back to Denpasar.

Day 2/ On Tuesday morning we flew to Sumba, Waingapu, and were met by Pdt. Doko who knew we were coming via br Pila in Canada, via his sister in Waingapu. He had trouble with his English at first, but after a while he was getting use to the English language again, it was very good to have him with us, although Brian and Grant speak the Indonesia language marvelous well, something to be jealous about. Arriving at the hotel we soon were met by Pdt. Raja from Nggongi, the church at Nggongi is supported by mission aid to repair or renovated their church building. He said that they had made good progress with it, we arranged to come and have a look at it, and see for ourselves for he had a costing sheet with him for the money they had spent and the amount they still would need to finish the project, most of the afternoon was spend in talking about the situation in Sumba especially concerning the theological school, for we had learned that the situation with Holland had take a turn for the better. Holland had promised now to support the school, but the point of discussion at the moment is where to start the school, we understood from the discussion that from Holland they think it would be better to start the school in Kupang, although this would be some what in conflict with their synod decision, but it was good to hear that they are working to get the school going again. Pdt. Doko was very disappointed that the school was closed at the moment, but there are prospects that it will open up again for the time being in Wai Marangu, until the final decision is taken where to start the new school. Pdt. Doko is also of the opinion that if at all possible it would be good to buy a house for br Pila and his family, it would be good that it would be in his name, for that would release the churches of a great burden for now and the future, even if the house was bought in Waingapu, and he would lecture in Kupang, for to swap houses is not difficult in their culture, I asked him if he could put it in writing and maybe get it signed by Pdt. Mitingu, he had to laugh about that request. Pdt Doko was also of the opinion that the churches had made a good decision to have the school in Waigapu and to change it again would not work for the benefit of stability and peace among the churches, although he has no principal difficulty if it would start in Kupang.

In the meantime Martin, Brian and Grant went and visited Ev Kombombu, the heavy rain did not stop them, for even if you get wet thru and thru the weather is very warm

In the evening we had a meeting with Rev. Boersema, see Brian's report about that meeting.

At this meeting Rev Boersema informed us that he has been appointed as missionary again, and that he would travel to Sumba 3 or 4 times per year for one month at a time. His task would be to give lectures and training for those evangelists who have studied at Waimaragu and could use some extra training prior to becoming ministers. On one of these trips he would also try and give some training to the consistories, possibly church order, confessions, how to conduct homevisits and whatever other requests may come.

Rev Boersema also informed us that Holland via the Indonesian deputies would give Rp 9,000.000 per year for repairing some of the church buildings.

At present the Dutch deputies are also considering setting up a fund to support the evangelists who can't receive enough support from their sending church. This fund would need to be taken care of by the Indonesian churches with some guidelines. Perhaps supporting evangelists with a certain amount up to a five year period. (these were only some thoughts and not decisions).

We also spoke about the decision of Synod regarding the Theological college. Rev Boersema felt that this decision was based on misunderstanding information. He still felt Kupang was the better position for the college. Rev Boersema encouraged us to try and help the GGRI and the GGRC to try and resolve the tension they are experiencing. We also spoke to Rev Boersema about if they would still support the cost of English lessons for Yan Parimalinya and for Yawan Bunda as per previous arrangements. Although Rev Boersema can't answer on behalf of the Dutch deputies, he did say he could see no reason why they would not support this if requested.

Day 3/ Wednesday morning we had a look at a house which br Pila recommended to us to have a look at, a solid house a big block very close to every thing, good position, We estimated the block to be about 1200 sq meters. On our way back to the hotel it again started to rain so we cut ourselves some banana leaves as umbrellas it must have been a sight to see some of these westerners walking along the street scared to get wet but we got home dry, in the meantime we met up with br Yan Primalinya who just came back from English lessons, arriving at the hotel Pdt. Mitingu was there with br Ferdi who was the scribe of the last synod, I had promised him a type writer and having one with us, we could fulfill that promise he was very glad to receive one, we had a most enjoyable time together. Seeing we also had a few suitcases of clothing with us and they had to go to Melolo, it was decided that John Bosveld would go on the bus with the suitcases and Brian and Grant on a motorbike and Martin Plug on another motorbike and we would meet up with each other again at Pdt. Doko's place. ***(Uncle John was really a bit scared to go on the back of the motor bike, so he preferred us to get some practice riding in the traffic first).*** Arriving at Doko's place he was busy reading the Clarions which we had taken along, he likes to keep up with the news of the churches and what is going on, a good result of him having had the English course, it is of great benefit for the churches there. As Mission Aid committee John and Martin had a talk to br Benjamin to see if he could arrange a committee in Sumba, who could be responsible for the mission aid affairs, to set up a bank account for any one from the church to borrow money to start some thing for them selves, and than we also discussed with him the possibility that the committee of Australia for Children of Light would like to have a person, or a committee, where they could have contact with to arrange the sponsorship for children, Pdt. Mitingu was there as well and he fully agreed that if at all this could be arranged in a responsible way it could have great benefit for the future, the name of Yan Primalinya was mentioned for this as well but Benjamin would follow this up, we gave him Rp 50,000 for investigation.

Day 4/ Thursday morning we prepared ourselves for the trip to Nggongi, travelling on the inland road was magnificent a great beauty of creation we saw in the steep valleys with its beautiful small rivers watering the rise paddy's etc. you have to see it to believe the real beauty of it all, with the road running along the peak of the mountains with drops on both sides of hundred of meters, stopping here and there to see the beauty of it all we reached Tana Rara at noon, some one told us that Nggongi was still about thirty kilometres away. We made a visit to the church in Tana Rara and spoke briefly to a few ladies, the minister was gone. We travelled on to Karipi where the last synod of the GGRI was held and spoke to the elder there he was very surprised and also glad that we stop by, after strengthening the brother hood we travelled on. But soon the heaven opened up and the rain came pouring down in buckets, and being on the motorbikes we couldn't see much, so we

missed the turn off to Nggongi, when the rain eased off a bit we stopped and asked our way only to learn that we had missed the turn about forty kilometres back, it was too late to turn around and still go there so we carried on and arrived in Waimarangu drenched wet, we had a look at the church and the school there both need quite a lot of repair done to it, we were very welcomed there and had a cup of tea, while our cloth was drying we also had a look at the buildings of "DE Verre Naasten" where years ago it all seemed to be a hive of busy activity and people working here and there, now every thing was very quite like it was a Sunday morning. We also had some information from Indo how to go about with Mission Aid fund to help the people there.

Day 5/ Friday morning. First thing in the morning we had a meeting with "Pak Made" from the organization Yayasan Sumba Sejahtera, this organization is to help people set up for business etc. very interesting. After this meeting Martin, Brian and Grant travelled to Hanggaroru to see to the mission post which Rockingham supports. While I spend the day in Waingapu, in the morning had coffee at brYan's place and arranged with him to come with us the next week to Kupang so that he can arrange for his passport, rang up Rev Madah Biha concerning this and also arranged it with him, then we went to the office of the boat for the bookings to Kupang this would be via Sabu. In the afternoon nothing much could be done for it rained very heavily again. **Sumba 2004.**

In the evening we had a bite to eat on the side of the road it was quite sufficient especially for the price we paid about \$1.80 each.

Day 6/ Saturday. We travelled on our motorbikes to Kataka where we had a meeting arranged with the consistory, the first thing on the agenda was br Pila and his return to Indonesia. The first question was, who would be responsible for his return and his upkeep, it was decided that we would be responsible for his return trip, and we would take a letter along with us, from them, for the new formed committee Yastri, for br Pila had already received a letter from Yastri, to tell him there would be a place for him teaching at the Theological school, this letter would contain, to ask them to organize, maybe with the help of the Australia churches to take care for br Pila's needs when he and his family arrive back in Indonesia. Later, we realized that really speaking Kataka Consistory is responsible themselves for br Pila and they should ask for help if they can not financially cope. All this was sorted out when we had a meeting with the committee of Yastri. After this the delegates from Rockingham had a long talk about the support they receive and many questions were asked concerning the extra expenditure etc, believe it or not but after some bargaining it was all settled, a real Indonesia way of finishing things off. It was a very good meeting started off with bible reading and prayer, at the end praise and honour was given to our Heavenly Father who has called us to serve Him, He has given us very much in Jesus Christ, serving Him gives much blessings. Great appreciation was expressed toward Rockingham for the help, so they can work in Gods field. After a nice lunch we again left and attended a meeting in Wera with the representatives of the consistory also to finalize some of the financial commitment for the church building and manse in Kanjonga-Litang, after some bargaining the agreement was made that they would pay or supply at least half of the labour cost, and Rockingham would meet the other cost toward the buildings.

After this we had a look at the peanut fields very nice how beautiful these field looks, especially seeing the destructive work of the grasshoppers, on the corn fields, apparently they can destroy a whole field with in a couple of hours and nothing much can be done about it, only to look on in devastation, indescribable, made us think of the plague mentioned in Egypt or the prophecies of Amos. Some fields are completely eaten and other fields are spared. How good to be able to help them in their great need, of the riches God has given us both in spirit and financially. Saturday evening brYan and his family came and visited us at the hotel, a nice evening together. We noticed a bit of improvement in his English, but not as much as we hoped for, talked to him about it he explained that

the teacher had concentrated on the grammar and written English, and not on the spoken part as yet.

Day 7/ Sunday Morning. Early rise, and after a breakfast we took to our motor bikes again, this time to go to Petawang to listen to Ev Benjamin Rohi, on our way there we were joined by others on motor bikes and also a guitar to have a musical instrument in the church, the church service was very much like our own, using the same liturgy we are use to. It was held in a room of the elder very cramped, for the new church building was half way finished.

After church service I went to Pdt. Doko, while the others visited Benjamin, spent a very nice morning with the Doko's and had lunch with them, their oldest daughter is studying in Kupang which takes more than half of his stipend, which leaves very little for the family to live off, and no money for his other two daughters to study, so I arranged with him that we would see to it that their other two daughters would get sponsors for their studies, they were very glad and thankful that it could be arranged, one of his daughters likes to study Natural Science, but she had no books or possibility to get them so this was also taken care of. Pdt. Doko again expressed his displeasure that the school in Waimarangu was closed it should have been kept open until an other facility was ready either in Waingapu or Kupang, this action is not good for the churches.

In the afternoon we visited Pdt. Hawu and his wife they were glad we came for a cup of coffee, although he is retired he still is very active, after this visit we visited Pdt. Amos, as mission aid we had supported them with his wife tumour in her neck, great love and appreciation were expressed for the help they had received, his wife is doing reasonably well, it is encouraging to see the money collected for mission aid through birthday appeals and the \$10 yearly contribution to come to good use to help the brother hood in Indonesia and elsewhere. At five o'clock we attended a church service in Wera where Evangelist Ragalawa preached on Lords day 4. It must have been Christ centred because that word we picked up a few times, and also reformed, for the words Heildelberg catechism was mentioned more than once, no we couldn't understand the sermon but it was good to sit with the brothers and sisters of the same faith under the preaching and blessing of the Lord.

Day 8/ Monday was set aside to have a easy day for some relaxation and some site seeing. But already early in the morning we were swarmed by the brothers who stayed practically all day. Later in the afternoon we went to Ev Kombombu's house to experience a youth club gathering, very good impression although the youth didn't speak up Ev Kombombu gave them a good talking what it means to be a Christian in a ungodly world. After much singing, with a new guitar which one of the girls received from Brian, we enjoyed a nice meal with them.

Day 9/ Tuesday was set aside to visit a place on the east coast of Sumba, we as mission aid had a request to support them in building a manse for their Pastor, seeing what was there to live in we have no hesitation to support this project, we also saw there the devastating effect of the grasshoppers, in East Sumba they had two very dry years so they couldn't plant their rice, now last November they had very good rains so they planted their corn but just before it was ready for harvest most of it was eaten by grasshoppers, some places worse than other places yet very devastating. So if we as mission aid can help them in building a manse for them it would be greatly appreciated. Late in the afternoon coming back after a long trip on the motor bike with all it aches and pains we bought our boat tickets for the next day .

Day 10/ Wednesday morning we packed our bags, for our trip to Sabu and Kupang, we did not know what to expect as far as food or drink is concerned, but we had a packet of crackers and one of us bought a packet of cheese in case we couldn't get any thing on the

boat, likely we had something with us otherwise we would have gone with out anything. We were told that the boat would leave at two o'clock so we had arranged that we would be taken there by the car of the hotel at twelve o'clock but at 1-15 the car still had not turned up so we got fairly well panicky but the owner of the hotel came to the rescue and took us there in his own car, but half way to the wharf the car broke down the front wheel bearings collapsed. We managed to wave down a bemo and paid him extra money to take us straight to the wharf only to find out that the boat would leave at four o'clock,

The boat was just an old rust bucket if you had any choice you wouldn't chose that way to travel for it had very dirty seats and cockroaches, lizards etc. running all over the place, but for the rest we had a very smooth enjoyable passage, under the tropical hot sun, the sun set at night was spectacular, after thirty six hours on the boat with a stop over in Sabu of five hours which we used to visit the brother of Pdt. Doko and had breakfast with them, we arrived safely in Kupang, where Pdt. Madah Biha welcomed us, seeing it was late Thursday night or early Friday morning we were glad to hose ourselves down and hit the sack.

Day 12/ Friday morning we soon organized our self, seeing our time in Kupang was only to be three days. In the morning Martin and John went to visit Pdt. Fangidea we had a good talk about the whole church situation, and of course hearing it from his side you can understand that they are grieved with the broken situation. We had arranged that Rev Yonson Dethan would come and visit us in the hotel, so very soon after we got back he arrived, it was good that we had some goodies brought with us for them for Mary-Lyn had asked if we could bring some special items along which they could not get in Kupang, this of course was a good start for us the have a talk with Pdt. Yonson about the broken relationship, he was found very willing to attend a meeting with the brothers of the GGRI but it had to be at a neutral place so we straight away organized it for Saturday morning at the hotel. We then went the have a look at the Bolok church and see if br Petrus would be there, for we had to organize a meeting with him concerning mission aid matters. Last year I left some money for them to beautify the front of the church building but that had not been done as yet.

We then asked Rev Yonson to drop us of at Rev Madah Biha for we were going to have afternoon tea there and dinner at night, it was good to see how they embraced each other, for they had not spoken to each other for a long time and you could see it had bothered them both. Friday night to our surprise Pdt. Fangidea came and visited us, a few times we just had to divert the discussion in a different direction for various reasons, but in all it was good to meet up with him again.

Saturday morning we started the meeting by prayer and reading from scripture Philipians 2 in attendance were Rev Yonson from the GGRC and Rev Edward who came along as a witness, and from the GGRI Rev Madah Biha and br Madi, we made it very clear to them that we were not going to argue about the past who was right and who was wrong. Our aim was only to bring the brothers together and that they sort out there problems, we had a good emotional meeting where in we also praised and thanked the Lord that He gives us His word and direct our lives to live according to it, they made a sure promise that they would meet each other in a other meeting and sort things out, we urged them that brotherly love must continue, for as the Lord Jesus said the His disciples John 14 I give you a new commandment that you love each other. After the meeting we went and visited the school in Noelbaki we were very impressed with the set up of the school and the professionalism of it all, Saturday afternoon and they still had two classes going, apparently they have had a good report from the government. While we were in Tarus which is only two hundred meters away from Noelbaki we also had a meeting with the deputies for churches abroad from the GGRC. (Brian will report on this) concerning Yawan etc.

At this meeting we again ensured the brothers from the GGRC that the FRC of Australia wanted to help the GGRC by supporting them in further training and that we were happy to support Rev Yawan in coming to Australia if his health allowed him and if the request came from the GGRC.

We also reminded them that the purpose of training was for the work of the Theological college which the GGRC and the GGRI were going to establish together with the support of Holland.

The deputies from the GGRC assured us that it was their desire still to work together with the GGRI and that Rev Yawan's health has improved a lot due to the medication he has been taking. (medication supplied by Canada) The deputies also again express disappointment that the FRC of Australia has not recognized them as a sister church. We explained to them that the FRCA was encouraging the GGRC and the GGRI to become one bond and then automatically the GGRC would become our sister church. The FRCA also considered that if they recognized the GGRC as sister church then the need to become one bond with the GGRI may not be pursued as strongly as it should. The GGRC explained that there was a lot of cultural and historical differences between them and it was very difficult for them to become one bond even though that is their desire. The GGRC also felt that if we also recognized them as a sister church that may even be of benefit for them to see a greater need to strive for full unity as one bond of churches and the FRCA would have greater influence over it. So the GGRC pleaded with the deputies to bring this request to the attention of the rest of the deputies.

As for Rev Yawan he seems to have a good understanding of the English language and is also able to communicate in English to a certain extent. All in all it was a good brotherly meeting where we could express our thoughts and disappointments.

In the afternoon we were picked up by Rev Edwar and first of all went site seeing, a beautiful dam not far from Tarus etc. after this we tried to get to the beach but some bridges were not strong enough to take the vehicle across or too rough to try to get across. In the finish we did get to the beach and some of us had a swim while others gathered some wood to make a fire for our late dinner, we really experienced a way of primitive style of cooking and preparing an evening meal, in the finish our stomachs were again filled and we were thankful for the food received.

Sunday morning day 14 arising early we took a taxi to go to church in Bakunasi, arriving there at seven o'clock, four Sunday school class sessions were going on, church started at eight o'clock, very much like our own liturgy. After the church service we first of all had a meeting with Yastri the committee for the theological school, we handed them the letter of Kataka consistory, but straight away pointed out that we overlooked the fact that br Pila must be called by own of the churches and then can be appointed by Synod to teach at the collage etc. (Brian will fill in the rest)

This meeting opened with the reading of scripture and prayer, at this meeting we spoke about the need for both bonds of churches the GGRC and the GGRI to work together in brotherly love, and that decisions made must be made which serve for the best of the bond of churches. We tried to make clear that at the last Synod in Karipi the deputy from the FRC of Australia did not promise that if the Dutch churches would not support the college than the FRCA would support the college. Our deputy said if the Dutch church decide not to support the Theological college anymore then the GGRI should seek support from the FRCA because it is very important that the Churches of Indonesia have a Reformed College where they can send their students. This is also the reason why the FRCA have supported Johnson and Pila to go to Hamilton Theological College so that they could be future teachers

at the College. This was not a promise but an appeal to them to continue with Theological training for their students and then to seek support for this necessary work. We also spoke to them about their misinterpretation of the decision of the Dutch churches. The Dutch churches did not say they would stop support but only that they would freeze the support or put the support on hold until the GGRI and the GGRC again start working together in brotherly love on the new college and then they would continue their support.(we received this information from Rev Boesema)

It seems that the decision of the Synod of Karipi made on misunderstanding information has caused extra tension between the GGRC and the GGRI and that this point may need to be reconsidered. After discussing the call that the new foundation made to Pila, for the need of him to work at the College it became clear that Pila needs to first be called by one of the Indonesian churches to serve as minister. After he has been ordained into the office of minister, he can then be appointed by Synod to become a teacher at the College. Pila needs to be under the supervision of a consistory and not under the direct supervision of the College. It was felt that the church of Kataka should consider to call Pila and that they can then request help from their sister churches overseas if they need financial support until the Synod appoints him to the college.

After the meeting we closed with prayer.

After this meeting we had another meeting with the deputies for churches abroad GGRI, this meeting was to discuss brYan Praimalinya and other relationships like the position of the Australian churches regarding our support etc. (Brian to finish this off as well)

This meeting also began with bible reading and prayer.

The purpose of this meeting was to encourage the deputies to try and restore the strained relationship with the GGRC and the request about br Yan Pramiliniya coming to Australia and the question for mission aid about who should be dealing with the different requests for support.

We again expressed the need for the deputies to make contact with the deputies from the GGRC and work on restoring the stained relationship. The deputies thought it would be best if first the chairman and secretary of each Deputies, get together for a meeting and then follow it up with other meetings. It seemed clear that the restrained relationship between the GGRC and the GGRI bothered these deputies and there seemed to be a desire to restore it again.

As far as br Yan is concerned the passport was organized and the application for visa was being looked at. The idea is that br Yan receives some training from the ministers and joins in with our school for some English lessons.

It was again confirmed that any requests within Sumba should go to the internal Deputies and if they agree with it to pass it on to the external Deputies.

The meeting was closed with prayer.

After having a beautiful lunch at Rev Madah Biha family, I had a look at Rev Madah Biha's house he is pitching the roof at the moment. Late in the afternoon we visited the Galilea church Pdt. Yonson had a catechism sermon , the attendance is steady around the sixty, which compared to a few years ago is twice as much, in the morning the attendance is around the hundred and fifty. In the evening Rev Madah Biha and Maddi came and visited us in the hotel. There is no official request to the Australian deputies for supporting Maddi for his theological studies, in the first place he is not quiet ready yet and their deputies are not sure whether to go via Australia or Holland that depends on whether he will study in Korea or Hamilton.

Monday morning day 15 at seven o'clock we had a meeting with a few brothers concerning matters of mission aid, we were quite satisfied with the result of them handling the finances, and distributing the money etc. at the moment we have no hesitation to put more money into the bank account. Although we had arranged for a taxi to pick us up, we had to cancel that for Ruth and her husband picked us up and brought us to the air port. We were on our way home again via Denpasar, looking back at our trip in Indonesia we were very thankful that we were able to make this trip and be a hand and a foot to the brotherhood in Indonesia, it had been a very rewarding trip, we are thankful to our Heavenly Father who made all this possible guarded us on our way and blessed the contact which we had. Again we could witness His great majestic creation as we flew across some of the beautiful Islands of Indonesia. But after fifteen days travelling it was good to be on our way home.

ATTACHMENT 3

REPORT OF DEPUTIES VISIT TO THE REFORMED CHURCHES IN SUMBA

On Monday, 29 August 2005 we boarded the plane for Denpasar Bali. We had left home with the following mandate:

1. Visit Synod of the GGRI
 - a. Extend greetings from the Australian Churches.
 - b. Determine how the relation between the GGRI and GGRC is developing. Are delegates of the GGRC present at synod?
 - i. Is there good co-operation between the two bond of churches
 - ii. Are serious attempts made to be united together as churches
 - c. Carefully listen to determine the preferred way to initiate theological training.
 - i. Recognize the urgent need to implement such training
 - ii. Best location of the school
 - iii. Possible instructors? Who teaches in which area?
 - iv. Reaffirm commitment to help finance this training as part of building up the reformed character of these churches.
 - v. Determine what necessary material may be needed (eg. Computers, Library etc.)
 - vi. Determine in which other ways these churches can be helped to build up the reformed character.
 - d. Determine that these Churches continue to show faithfulness to God's Word as maintained in the confessions. This is in agreement with the rule for sister-church relations which says: The Churches shall mutually care for each other that they do not depart from the reformed faith in doctrine, church polity, discipline and liturgy.
2. Visit some of the Churches in Sumba
 - a. The Church of Kataka
 - i. Speak about the ongoing support given to Rev. and fam. P. Njuka.
 - ii. Speak about the work that Rev. Njuka is doing
3. If possible, speak with deputies of GGRC
 - a. Determine the relation among the congregations in Kupang – viz GGRI, GGRC
 - b. Determine the situation in the GGRC – re congregations split off. Is there any contact?
 - c. Speak about the effect Rev. E. Dethan's mission work has on these churches. Does he call those among whom he works to be joined to the GGRI or the GGRC – or is his work kept entirely separate?
 - d. Are the churches burdened by social inequalities?

4. Supporting students
 - a. Determine what the situation is with regards to students coming to Australia to study?
5. Report to deputies:
 - a. A written report for deputies by the beginning of October

After a three and a half hour flight and a two day wait in Bali we flew to Sumba. On this flight we met Rev. and sr. J. Boersma along with some more guests including Rev. and sr. Klamer. We arrived in Waiangapu just before noon on 31 August. Upon our arrival at the Kalu church, synod was interrupted with hearty words of welcome. Seeing it was that time of day, synod went into recess for lunch. Previous acquaintances were renewed and new acquaintances were made.

Synod Kalu Waiangapu of the Gereja Gereja Reformasi NTT

Already during lunch break, we were informed that synod had appointed Rev. Howe as chairman, Rev. P. Njuka as vice-chairman, Rev. M. Biha as first clerk and Rev. P. R. Awang as second clerk. Synod had been busy going through the Acts of previous synod to affirm they were correct and the decisions were being implemented. Upon reopening synod, an official welcome was extended to the deputies that had just arrived from the Netherlands and Australia. The credentials were read, translated and we were officially received as representatives of sister churches. Rev. Boersma was a great help for us during synod by informing us about various matters and translating. We remain thankful for his assistance. Besides us, there were also guests from Yastri and Yakkersum.

Even though there were some difficult and personal issues, the synod progressed in a brotherly and orderly way. This included when the chairman was not feeling well and left the meeting for some time. The vice-chairman simply took over and the meeting continued. The only real disorderly moment was when the building shook and everyone jumped up and ran out. It was an earth tremor. Everyone looked at the building to make sure there was no damage and waited outside for some time to see whether there would be any further shocks. Nothing more happened and slowly the delegates went back into the building to continue the meeting. There was some exited talk and also certain stillness reflecting the impression it had on us all. It makes us realize how vulnerable we all are and how dependent on the Lord our God every moment of our lives.

The delegation to synod is different from Australia. Each classes delegate two brothers from every church, a primus and a secundus. Both primi and secundi delegates attend synod and are free to participate in the discussion and make proposals. Only the primi delegates vote unless he is not present; then the secundus votes in his place.

During the course of synod it became evident that the agenda could not be finished. It was decided to deal with the most urgent matters and reconvene synod DV January 3 through 7 to finish it.

Official Greetings:

We were soon given the opportunity to extend our greetings to synod. Rev. Njuka translated while Rev. de Boer spoke. The following words were spoken:

Esteemed brothers:

On behalf of the Free Reformed Churches of Australia we extend our hearty greetings. We greatly value our bond with you. Our unity is not simply that of one organization with another, but it rests in Christ. We both know Him to be the Head of the Church. We together rest on the foundation of His sacrifice by which we are cleanse through

forgiveness and sanctifying work of the Holy Spirit. As we are told in Ephesians 4; there is one body and one Spirit just as there is only one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. We therefore hold one another to His Word. The Lord's covenant promise is the same for you in Indonesia as it is for us in Australia and likewise His covenant obligation is the same for you and us. Our common foundation means that we both seek the Lord's honour and as the communion of His children direct one another to know Him and walk according to His Word.

Your work here at synod is not your own work. It is Christ's work. As office-bearers He has appointed you to take care of His flock. We therefore urge you all to carry out your task in serving Him. When your heart and mind is set on serving Him, you may also trust that He will help you. He will give insight into His Word so that you may apply it in the practical things among the churches and in the families.

Knowing that the church belongs to Christ and is His body, this unity is to be more than words and may not just remain well-formulated doctrine. It must also be shown in the practice of daily life. From 1 Corinthians 12 we learn how all the members of the body are to be united together so that if one member suffers we all suffer. The hand cannot say to the foot, I have no need of you; nor can the foot say it to the hand. Because the Lord speaks this way in His Word we look with dismay at the continuing and apparently widening gap between the GGRI and the GGRC Churches. We are well aware of recent difficulties among the GGRC Churches that has led to separations among themselves and added difficulty to your relation with them. But we are not aware of any principle reasons of doctrine or conduct for you to be separated. If you can recognize each other as true churches of the Lord, this must also show in practice of daily life. Remember how the Lord, through His apostles, had directed the Jewish and Gentiles believers to be united together as brothers and sisters. We understand the great need for theological training in Indonesia and are committed to help you with it. However, we do find it a great pity that the churches in Indonesia are not united in one bond with one theological college.

When saying all this, we will admit that at times we also have our struggles. At our last synod held in 2003 your deputies urged us to join the ICRC. We previously informed you that we would love to be united with all true and faithful churches. There are, however, some among us, who are convinced that the doctrinal and practical differences among the member churches of the ICRC are too great. This led to unrest among us. It was decided that it is better not to join this ecumenical organization while these differences remain and cause even greater unrest among ourselves. Some of us are convinced that unless there changes, we cannot pretend to be united while in practice we are not. It would not be honest. Having said this, may I be so bold to add that we find it inconsistent on your part to be members of the ICRC along with, for example, the GGRC while not being able to show this unity at home, in your own country. If there are differences in doctrine or unfaithfulness in practice then call each other to return and repentance – otherwise be joined together as churches in a practical way. Bothers, we speak this way for we know how the Lord calls us to be united together as His children. Again, we are well aware that division involves two sides and we speak the same way to the GGRC or to their delegates. We would also love to be united with them as sister-churches but have refrained while hoping and praying for you to first be united together here in Indonesia.

Brothers, we know that it is not always easy for you. We are well aware that you often struggle for lack of resources and ability to communicate. We will also admit that we who are blessed with many resources do not always use them in the best or most faithful way. We realize very well that the churches are gathered from men who are broken on account of sin and fall back into it time again. Let us together always remember how rich and blessed we are in Christ who removes our sins as far as the east is from the west. We

urge you to continue to live in this comfort and we commend you to care of our Father who is in heaven. All praise glory and honour be to Him!

Thank you

Next, Rev. Boersma was given an opportunity to pass on greetings from the churches in the Netherlands. No translator was needed because he speaks fluent Indonesian. In his speech he expressed appreciation for continued church relations. He mentioned that there have been some difficulties among the churches in the Netherlands, which led to some members leaving. Deputies have responded to what happened in a paper entitled: *Not beyond what is Written*. He encouraged the Indonesian Churches to be united, for example, in theological training. He reiterated that the Dutch churches were prepared to support such training and would accept whatever location the Indonesian Churches decide. While leaving it to them, his personal opinion is in preference for Kupang. This is mainly for practical reasons. He makes synod aware that the GKN(V) churches approach their relations somewhat differently from the Australian. The GKN(V) maintain all relations strictly through deputies while the Australian Churches also support the Indonesian Churches more directly by assisting evangelists. He has no problem with the method of the Australian Churches, but wants synod to understand that there is this difference.

Although he did not attend synod in any official way, Rev. Klamer was also given the opportunity to speak a few words. He passed on personal greetings expressing gratitude that he could visit the churches among whom he had been privileged to serve.

Having heard the guests, Rev. Biha was given the floor to officially respond to these greetings. In his speech he expressed understanding for the difficulty the Australian Churches have with the ICRC. He recalls how brother J. Bosveld had previously informed them about it. The difficulties the Australian Churches have with the ICRC gives him confidence that Australian churches also have understanding for the difficulties the Indonesian Churches have with relations closer to home. Something happened among the GGRC churches that led to a break among them. It became impossible to send an invitation to them for this synod without first synod determining to whom this invitation should be sent. The problem is that the GGRM has also sent a letter to synod with the request for synod to recognize their legitimacy. The deputies that make the invitations to synod did not want to prejudge the matter and therefore decided not to invite anyone.

Reading Reports:

After these speeches, synod returned to the matters on its agenda. The various committee reports and incoming correspondence on the agenda was read. From these reports we learn that the relations between the GGRI and GGRC has deteriorated. This includes that there has been no co-operation in YASTRI. We furthermore are told that some within the GGRC who now claim to be the continuing GGRM, allege that the name change had not been made properly and honestly. This matter was taken to the civil court. The lower court refused to deal with it for it is an ecclesiastical matter. However, the GGRM argues that name registration is done with the civil government and therefore rightly belongs to them. It is now being appealed to a higher court. The GGRM expresses further complaints that the GGRC and certain members among them have not always been fully honest.

From one of the congregations there was a complaint that a minister who had not been properly ordained was administering the sacraments. This man had come from the Bebas (Goussin) Churches". A classis had declared this minister eligible for call within the GGRI. So far, after five years, he received no call, but he has been ordained as an elder in one of the churches and also works as an evangelist. A previous synod has also chosen him as

chairman of the internal relations committee. The question now is; what is his ministerial status in the bond of churches?

A report was read from Yakkersum, which is a charity organization that works along with De Verre Naaste. Mission Aid Australia is committed to help in one of its projects, namely that every household is granted six mango trees. Some of their work is already evident.

These are only a few highlights of the more than sixty reports and correspondence that had been received. To help facilitate synod, the moderamen sat down to collate these items under various topics. When synod reconvened the next agenda item was theological training.

Theological training:

Synod took some time to deal with this matter. It first had to sort out some previous misunderstandings. The Churches understood that the Dutch Churches had withdrawn their commitment to support such training and that the Australian Churches were committed to support it in Sumba. It was partly for this reason that previous synods, including the extra-ordinary one had in December 2004, decided for a college in Waiangapu. It was agreed that this synod should recognize the previous misunderstanding and now re-decide the best location for such training. This decision is to rest on the practical basis of what is best for the churches. In the end it was decided that the college in Waimarangu should resume as soon as possible and continue until a college for higher training could be established in Sumba. When making the decision to establish the college in Sumba, the precise location was left open, pending available property and government registration.

The appointment of a college committee or board of directors prove difficult. There were two organizations in place, YASTRI and YPTR. This last committee is chosen from the various classes, including the classes of the GGRC. A need was seen for all the committee members to live close together so that they can easily communicate. The question arose whether it would be practical for anyone living in Timor to belong to this committee now that Sumba has been designated as the location for the college. With the hope that it may help overcome present tensions between the GGRI and the GGRC it was decided to maintain and reappoint YPTR to oversee theological training. This decision shows that the hope to overcome the rift between the GGRC and themselves weighted heavier than the practical considerations.

Beside Rev. Doko, who is already full time lecturer for the school in Waimarangu, synod decided to appoint Rev. Njuka, br Paulus and br Huki. These last two have finished all the courses in Waimarangu and graduated from studies at SETIA. They are eligible for call, and both have received calls and will sit their exam in November this year. Their appointment is conditional to them passing their exam.

Government registration for the college is considered essential. Without it, courses that are taught will not be recognized anywhere. To receive this registration there are certain courses that the college will be required to teach. This includes Indonesian language, computer skills, sociology and Indonesian political science. It was agreed that for the theological subjects instructors must be members of good standing among the churches. A proposal that, as much as possible, instructors for non-theological studies also be chosen from within the churches stimulated a lot of debate. They all appear to agree that this would be ideal, but it was argued that it may be necessary to hire outside help for it would be no good to take ministers from congregations to teach non-theological subjects and it may be possible to hire some local part-time help from instructors that live near the college. It was decided that this matter would be left to the committee. They will be entrusted to see who is most suitable to teach the various courses.

Mission:

There are a number of churches that send missionaries or evangelists to preach the gospel to those that do not know the Lord or have turned away from Him. Some time ago the Dutch churches decided that all support must go through the Indonesian deputies for relations with churches abroad. The Indonesian churches were used to do this work through their deputies for internal relations. To address the requirement of the Dutch churches, the deputies for relations with foreign churches, the deputies for internal relations and YASTRI (deputies for training) together appointed a subcommittee to look after the distribution of funding that comes from the Netherlands for spreading the gospel. This committee is known as BP3I. The Dutch deputies had encouraged the Indonesian churches to establish this committee. Both the Dutch and Indonesian deputies signed a document known as *Memory of Understanding* in which they agree that the funding would be channelled this way. This document affirms that the Dutch churches will support the Indonesian churches in various areas including, evangelism, mission, theological training, construction and maintenance of church buildings. Synod was not happy that the deputies took the liberty to establish this new committee. There was a proposal to get rid of this committee and have all funding channelled through the deputies for relations with churches abroad and from there through the committed for internal relations and then to the churches. Although synod was unhappy with the appointment of this new committee, understanding was shown for deputies' actions in view of the agreement made with the churches in the Netherlands. Because an agreement had been signed, synod decided to keep a subcommittee that is accountable to the deputies for internal relations. Emphasis was given that this is a *subcommittee*.

From this debate a church polity problem became evident. There is real danger that deputies begin to rule over the churches by deciding how funds will be distributed. The Indonesian churches are clearly aware that this could lead to a kind of hierarchy that they do not want. At the same time, foreign churches insist that the funding goes through their deputies for foreign relations. The Indonesians from their side understand the reason for this. If it is not done this way, the churches close to the coast where the airport is and foreign visitors arrive and spend most of their time have greater opportunity to know them and receive support. This session of synod did not have time to deal with the part of deputies report where concern is expressed over how two churches by-passed deputies for relations with internal deputies and directly requested a foreign church, the church of Rockingham, to support their evangelists. Thus, the problem becomes evident from both sides; can a synod in Australia restrict how the churches to give contributions? If so, does synod act in a hierarchical way? What about other organizations? Obviously synod has no authority over other charitable organizations such as mission aid. The same problem is found on the receiving end; can the Indonesian synod forbid its local churches requesting foreign aid. Must they always go through their deputies? Does that not become hierarchical? Although the Indonesian synod decides that requests should be made through the deputies, there is obvious hesitation to insist on it. They are thankful for each other when one of the churches receives foreign aid. They are thankful that the Church of Rockingham supports evangelists among them so that the gospel can be proclaimed. Perhaps, in the end, no satisfactory worked out system can be found. The autonomy of the local churches is treasured while they agree to bind themselves to the decisions of the major assemblies.

Support for building:

The Dutch sister churches have decided to support two churches each year for their building needs. They leave it to the Indonesian Churches how this money is to be used. They decided that the churches are to direct their requests and budgets to the deputies for

internal relations. These deputies, in turn, will make a proposal to the deputies for relations with foreign churches.

Relations with other churches:

There was a request from the Elios Church for closer contact and possible relations. There is one church in Java, and now also a congregation in Sumba. The Elios Church is of Presbyterian background. They have close ties with the (Kosin) Presbyterian Church of Korea. They have had previous contact with the GGRI, including that one man of the Elios Church taught at the college in Waimarangu. Their request included that the congregation in Sumba be given civil registration along with the GGRI. This request arose because the NTT government will not register any more Christian Churches. Synod decided to grant this request for two years and then review it. In the mean time they will be busy getting to know each other. The Elios churches also made it clear that they like to know the Reformasi Churches before entering into ecclesiastical relations. Much emphasis was put on the question of whether they were doctrinally one. That the Elios churches are allowed to have women in office is seen as an obvious obstacle.

Matters pertaining to relations with the GGRC, is postponed till the continuing session of synod. However, upon reading of the reports and when dealing with theological training, the sentiment was already expressed that the problem is more between the deputies than the churches. It was emphasized that the GGRC are still sister churches and they have much in common. The deputies' report was considered to be one-sided. The deputies' report ignored how the whole matter started over who signed the letter for registration of the GGRC name.

This matter spilled over into the committee for theological training. The chairman of this committee, a member of the GGRI passed away. The previous synod had chosen a member of the GGRC as vice-chairman but the committee members were hesitant to accept him as the chairman as the theological college had always belonged to the GGRI. As committee, they chose another chairman, but the vice-chairman would not accept him, for he thought that he should be chairing the meetings. The end result was that this committee hardly functioned and was left without members of the GGRC. As shown by its re-appointment of the YPTR synod wanted to have the matter reconciled and include the GGRC in the theological college.

Synod did take time to deal with the proposal to send a delegate to the next meeting of the ICRC. They decided to send Rev. Njuka provided that necessary funding could be obtained. They understood that it would be strange to ask the Australian churches to support this as they are not in favour of being members of the ICRC.

Church discipline:

Synod also had to deal with appeals regarding a discipline matter that caused a lot of tension and even division within a congregation. It would be inappropriate to report on the matter itself, but we were impressed with how synod first carefully determined whether the matter had been properly dealt with at classis and whether what the Lord teaches in Matthew 18 had been properly followed. The debates on this matter give us confidence to report that the Indonesian Churches maintain proper church discipline as taught in His Word.

Appeal:

Synod dealt with appeals from the Melolo Church: concerning the minister/candidate/elder. After quite some discussion it was realized that the churches through their past decisions had been instrumental to bring this strange and now difficult situation about. Synod acknowledged that this man had been received as a minister coming from another bond of

churches and had viewed him this way for over five years without questioning it. This is now accepted as his status even though he has also been ordained as an elder of a local congregation. Seeing that the minister involved is coming of age it was also agreed that the whole bond of churches together will grant him emeritus support when he reaches retirement age.

Provisional closing of synod:

On Tuesday evening synod was close with expressions of gratitude to the committees, moderamen, servicing ladies and guest. Well wishes were expressed. Above all gratitude was shown to the Lord for granting that synod could proceed in a brotherly way and He was sought to continue to care for His churches and its members as well as the sister churches nearby and far away.

Visiting Churches:

On Sunday we had the opportunity to visit the Petawang Church. We were granted the privilege of attending the Lord's Supper. Before church the consistory looked at and translated our travel attestations. Rev. Njuka led the church service. His sermon was on 2 Timothy 3:16-17. In his preaching he emphasized the need to walk according to God's Word. This is not man's word, but His word and has authority in every aspect of life. It is therefore important to daily read from it.

The churches come together for only one church service per Sunday. We were told that attempts to have two services failed because the members did not see the need nor did they come for a second service. In some cases it may be due to difficulty of transport, but that is certainly not the main reason.

Supporting Students:

During the course of synod we saw Rev. Y. Pariamalinya's passport. It had some water stains, but otherwise it did not look too bad. Rev. Biha told us that it had looked a lot worse, but the problem is that a passport is government property and they were not impressed with how quickly its property had been miss-used. Upon the failed attempt to obtain an Australian visa, the passport was invalidated. The suggestion to take it to Australia for a visa will not work. At synod we emphasized that we leave it entirely up to synod who would go to Austria – and we maintain our commitment to fund whoever comes, whether that be to apply for a new visa for Rev. Pariamalinya or for some else. Synod decided that an attempt will be made for him to get a new passport, but failing that, they appointed br. A. Radjah as alternate. During the debates the question arose whether the churches will request Australia to send more students to Hamilton. A lot of hesitation was expressed to make such a request seeing that the churches are already looking to Australia for long term support of their theological college.

We also met with brother Windi who was supported by the Elios churches for studies. The support included commitment to serve them for some time. When making this commitment brother Windi insisted that he did not have to work with women office-bearers. This request was granted so that while he served among them, the congregation where he was did not have any women in office. The time for this commitment has run out and now he is back in the GGRI. He hopes and looks for opportunity to study further.

In summary:

1. We visit Synod of the GGRI NTT in Kalu Waiangapu
 - a. On behalf of the Australian churches, we extended greetings and expressed the desire for the Lord to bless their work.
 - b. At synod we were informed that

- i. The delegates of the GGRC and GGRM are not present and were not invited.
 - ii. At present there seems to be no contact with the GGRC. At synod it was recognized that the problem appears to be more among the deputies than among the churches.
 - iii. At present there appears to be some contact with the GGRM.
 - c. Carefully listen to determine the preferred way to initiate theological training.
 - i. The urgent need for theological training was recognized. It was considered a pity that such training is presently unavailable. Action was taken by deciding to open the school in Waimarangu until the new school for higher training gets off the ground.
 - ii. It was decided that it is best for the GGRI churches is to have a theological college in Sumba. The exact location is left open.
 - iii. Besides Rev. Doko, Rev. Njuka is also appointed and brothers Paulus and Huki are conditionally appointed.
 - iv. The commitment to support theological training was reaffirm when greetings were extended.
 - v. The College committee is to determine what material may be needed (eg. Computers, Library etc.)
 - d. At synod, as far as we could determine, the GGRI are a bond of churches faithfully adhering to the confessions of God's Word.
2. Visit some of the Churches in Sumba
 - a. On Sunday we visited the Church of Petawang and were impressed with the normal liturgy and the orderly way the service progressed.
 - b. The Church of Kataka
 - i. Speak about the ongoing support given to Rev. and fam. Njuka.
 - ii. Speak about the work that Rev. Njuka is doing
3. Seeing that no one from the GGRC or GGRM were present at synod or in Sumba, it was impossible to speak with them.
4. Supporting students
 - a. Synod decided to request Australia to help Rev. Pariamalinya obtain a new passport and visa – failing that
 - b. To invite and help Br. A. Radjah to visit Australia to learn English.
 - c. Not to make further request for students to Hamilton at this time in view of the request to support theological training.

Conclusion:

In conclusion we express our gratitude that the Lord continues to gather, defend and preserve His church in Indonesia. As far as we could determine these churches show faithfulness to God's Word as maintained in the confessions, holding to the reformed faith in doctrine, church polity, discipline and liturgy. The convening church had made a banner expressing welcome to all who attended synod. This banner included the words of

Galatians 6:2 which says: *Bear one another's burdens and so fulfil the law of Christ.* The members of synod showed a sincere desire to be faithful to what the Lord teaches here!

ATTACHMENT 4

REPORT VISIT SECOND SESSION SYNOD KALU JANUARY 2006

Mandate for Delegate to continuing Synod of Gereja Gereja Reformatie Indonesian

1. Visit the continuing session of Synod
 - a. Determine how the relation between the GGRI and GGRC is developing.
 - i. Are the delegates of the GGRC present at synod?
 - ii. Is there any co-operation between the two bonds of churches
 - iii. Are serious attempts made to be united together as churches
 - b. Inter-church relations

How are the relations with the Indonesian regarding:

 - i. the Gereformeerde Kerken in the Netherlands
 - ii. the Canadian Reformed Churches
 - iii. the Vrije Gereformeerde Kerke SA
 - iv. are there other inter-church relations – if so, name them
 - c. Determine if these Churches continue to show faithfulness to God's Word as maintained in the confessions. This is in agreement with the rule for sister-church relations which says: "The Churches shall mutually care for each other so that they do not depart from the reformed faith in doctrine, church polity, discipline and liturgy."
2. From conversation with delegates:
 - a. Determine whether there are any further developments regarding theological training.
 - i. Is the building in Waimarang being renovated?
 - ii. Did the lecturing in Waimarang begin? If not, when will it?
 - iii. Are the GGRC co-operating in the planned Theological College?
 - iv. Has any work been done towards building the college in Waiangapu?
 - b. Determine what necessary material/equipment may be needed (eg. Computers, Library etc.)
3. Determine the attitude towards the ICRC
 - i. Rev. P. Njuka has recently been there – but the report cannot be on the agenda of synod. Determine the GGRI attitude towards the ICRC.
 - ii. Find out if there was also GGRC representation at the ICRC.
4. From conversations with delegates of various churches
 - a. The Church of Kataka
 - i. Receive assurance that the arrangement regarding transportation for Rev. Njuka is working.

- ii Speak about the work that Rev. Njuka is doing
- b. The Church of Kupang
 - i. Is there any need for the bulletin for the Churches in Timor to be published again?
 - ii. Is there some other way in which unity with the GGRG can be re-established?
- 5 If possible, speak with delegates of GGRC
 - a. Determine the relation among the congregations in Kupang – viz GGRI, GGRC
 - b. Determine the situation in the GGRC – re congregations split off. Is there any contact?
 - c. Speak about the effect Rev. E. Dethan's mission work has on these churches. Does he call those among whom he works to be joined to the GGRI or the GGRC – or is his work kept entirely separate?
 - d. Are the churches burdened by social inequalities?
- 6. Supporting students
 - a. How far is the visa application for Yan?
- 7. Report to deputies:
 - a. A written report for deputies.

Travel arrangements

Thanks to the Indonesian Embassy in Perth I could travel to Indonesia - after paying an 'emergency fee' for my visa – according to my time schedule. Upon arriving in Denpasar/Bali my plane ticket to Sumba was ready thanks to the travel agent in Umbud. It was not even necessary to wait till Saturday. On Thursday I arrived in Sumba, Rev. Pila Njuka was waiting and welcoming me at the airport. It was a great opportunity to meet our brother, his wife Hannah and family in good health. For the whole period I could enjoy the hospitality and care of the family. Because I arrived early I could travel to Rev. Doko and stay with his family [Rev. Pila Njuka had to attend a consistory meeting in Kataka].

During my stay at Rev Doko's place we could discuss several issues related to the Indonesian churches. It was also a pleasant and relaxing time. Rev Doko showed me around and took me to the [still empty] buildings of the theological training centre in Waiamarang. On Sunday I was allowed to preach in Hangga Roru. The sermon was translated by Rev. Pila Njuka.

Before my departure I had contacted sr Ani Kale [confessing member of the GGRKupang]. She was willing to be my personal assistant/interpreter during synod. Her help was very helpful.

Continuation Synod Kalu

On Tuesday morning 3rd January the vice chairman Rev Pila Njuka – in absence of the chairman Rev. Hawu - re-opens synod Kalu reads and reflect on Mathew 2:1 – 12. He wishes all the delegates a merry Christmas and a happy New Year. Herod was surprised as the wise from the East told him that the new King was born and he didn't want anyone else become a King except him. Therefore, he instructed to kill the babies who were under 2 years old in Bethlehem and around the city. Rev. Pila Njuka applied this story as follows:

when someone has pointed to be a head of something, then we say that he is too young or that he can't do that, then we are like Herod who didn't give any chance for other people to replace his place as a king. Therefore, we have to give a chance to other people to try it even he is young as he has the talent to do that.

According to the credentials some delegates from the first session of Synod did not return and were replaced by their alternates. Some of the delegates didn't arrive yet. But because the majority of the delegates were present it is agreed to start with the matters on the agenda. The credentials from the delegate send by the deputies of the Free Reformed Churches of Australia, Rev. W. van der Jagt, were accepted. He is welcomed as advisor who can be fully involved in the discussions at synod.

Synod agrees that they will try to discuss all the points on the agenda.

Klasis Pantai (Coastal Classis) asks whether it was right that the Indonesian Deputies for Churches Abroad were not willing to pay the church at Kalu the money from the FRCAustralia for the costs of the extraordinary synod. The Kalu church asked funding from Australia not through the Indonesian deputies. And FRCA sent the funds to the Indonesian Deputies for Churches Abroad but this deputyship was not willing to pay the amount to Kalu consistory.

After a lengthy discussion the conclusion is that a) all proposals and requests must go via the Indonesian Deputies for Churches Abroad to the deputies of the FRCA; b) it was wrong for Indonesian deputies to keep the funding from Australia for Kalu. The new to be elected chairman of the Indonesian Deputies for Churches Abroad has to prepare a draft proposal regarding instructions for the Indonesian Deputies for Churches Abroad for next synod. The conclusion is that something went wrong and that we have to learn from this experience to give the best thing to the churches and - of course - to God.

During the discussion some of the other delegates to synod arrive.

The Course for Evangelists (Kursus Kaum Awam/ Kursus Penolong Injil) as the agreement of Synod in Karipi was only organised for 3 days as usual, but it had to be a course for 3 - 6 months and all the internal deputies had to be involved in the course. The chairman of the YPTR/YASTRI explains that the course was organised for 3 days because there was no one available with a theological background who could conduct the course. So the course was attended by those who did not have a theological background. It is also true that the task of YPTR/YASTRI is not to organise courses. But it is stated that the synod in Karipi agreed that the course had to be organized by the YPTR/YASTRI and therefore the YPTR/YASTRI organised it in this way.

Contributions for the costs of deputies during the year (administrative, accommodation, transportation, meeting, and running costs). Synod has agreed that GGRI NTT will pay for the operational costs of deputies. The internal deputies have to make a budget for every year. The deputies have come with a budget for 2006 of Rp. 24.487.000. The coastal classis said that the 18 churches in NTT will contribute each Rp. 500.000 per year but they will still need donations from abroad. The conclusion is the 18 churches will contribute Rp. 150.000/year, so the total operational fee for internal deputy is Rp. 2.500.000/year. There is still more than Rp. 22.000.000 outstanding. Donators will aim the rest of the fee. It is the aim of GGRI NTT to be self-funding. In the Memorandum of Understanding of our previous synod in Kalu, DVN/ZHT of the Netherlands promised to aim at two thirds of the total fee for the synod and it asked GGRI NTT to show their commitment to the costs of transportation, consumption, and accommodation which is about one third of the budget.

In conclusion it is stated that it is the aim of GGRI NTT to pay one third of the total fee synod and the churches will try to cover the costs of transportation for their own delegates.

The Malamu church asked the internal deputy to come with a proposal to subsidise the supply of the Holy Bible and Book of Songs for the congregation, so it will be cheaper. It is decided that the internal deputy has to calculate the total need of Holy Bible and Book of Songs of the churches in the GGRI NTT and then – if necessary - the internal deputies have to come with a proposal to ask the GKV and FRCA for a financial contribution. The Malamu church needs to confirm how many copies of the books they need.

The question arises whether it is correct that two churches of coastal classis approach and ask funding from the consistory of Rockingham church without the involvement of the deputies. Rev. Pila Njuka explained that when he was in Canada he was approached by Rev A. VanDelden of the FRCRockingham about who to support by the church at Rockingham. At that time Rev. Pila Njuka recommended two evangelists, Benyamin and Stefanus.

In conclusion it is said that synod respect the official relation between GGRI NTT and the sister churches in Australia through the official deputies. But also that synod doesn't have objections if one of the local churches in the GGRI NTT have another special contact with any other sister churches abroad such as Rockingham. It is important to keep good contact with the deputies as well so that they are aware what is happening.

The recommendation regarding Rev. Yan Praimalinya to study in Australia. According to the information of Rev. Mada Biha the passport of Yan has been damaged. He needed to apply for a new one. There are some problems regarding the new application. Rev. Yan has to apply for the passport himself, he needs to be investigated and go for a forensic examination, the new passport application has to go through the judgement and human rights departments instead of the immigration department, and Rev. Yan has to pay an extra Rp. 400.000,- fee. The delegate from Australia states that Australia still stands behind his application but that it is a matter of urgency, otherwise the Australian churches will approach Yawan of the GGRC first.

Synod asks the delegate from the FRCAustralia whether it is possible to lodge the application now [and that the financial consequences of the application can be met]. The delegate answers in the affirmative. Synod decides to encourage Rev. Yan to lodge his application for a new passport this week, but if it is not success, then synod recommends Benyamin Rohi as replacement for Yan.

After the meeting the chairman of the Indonesian Deputies for Relations Abroad, Rev Yan and Rev. VanderJagt make a budget and Rev. VanderJagt made the required finances available. At the end of the week Rev Yan went to Kupang to apply for his new passport and got it without any further delay.

Discussion about the YRM. The coastal classis is of the opinion that the YRM is not active enough. The question is whether the YRM as a 'mitra gereja' [since Synod VII] is equal to synod or subordinate to the church. At the synod of Kupang the equality was emphasised. But the chairman [Ranja] underlines that the report is at synod only to ask some input from the churches, not to make decisions. The decisions at synod are still decisive. If so desired a proposal to change something has to come from one of the churches and can't be made by Synod.

The 'Serikat Persaudaraan' [church bulletin] There is a letter from the church at Melolo regarding an article in the Summer issue. According to Melolo it was not unifying but came with accusations. The advice is to send the criticism to the editor, who can put it in the bulletin and can come with a response. It is not possible for synod to discuss this matter. The editor says that they are happy with upbuilding criticism. It is also mentioned that synod can give some guidelines. One issue is about 6000rp. The contributions that has been asked is the input of articles. It is desirable to give all the members a copy of the

magazine. Perhaps it is necessary to ask the FRCAustralia for more financial support. The suggestion came to ask the members in the congregatikon a contribution of 2000rp. A lot of work for the bulleting can be done in the [to be established] office of the church: selling additional issues/copying.

Synod made a link between the chairman of deputies and the editorship of the bulletin. If there is another chairman, then there is also another editor. Paulus becomes agent for the coastal classis; Pdt Agus for Paberiwai Timur; pdt Huki in Paberiwai Ngadung and Maxi Ragalawa for classis Kupang.

Relationship with the GGRC. There is a letter from the GGRC [continuing; Rev. Fangidae] regarding the difficulties. De conclusion is that the GGRI want to stick to the decision of Synod 1992 to acknowledge the GGRM. The GGRI will appeal to them to seek peace with one another. The GGRI are prepared to send a delegation for mediation. It is said that this decision is contrary to the decision of Synod Karipi to acknowledge the GGRC. But their division and difficulties started later and now one of the two bonds of churches have the name GGRC. If we go back before that time that we acknowledged the GGRM we go back till the time before the beginning of the difficulties. The GGRI tries to stay neutral and unbiased. Synod appoints a committy Rev Mada Bihha, br Anaratu; pdt P. Hawu and br Era Hae. The expenses can be claimed from deputies.

Relationship with other churches

1. Contact with the Gereja Reformasi Injil Indonesia [GRII] [initiated from within the seminary of Dr Stephen Tong]. Some information was given. At the ICRC they were present as observer. At the moment they are member of an other international organisation. Dr Stephen Tong found the Reformed doctrine the most comprehensive. It is mentioned that our contact has to go in the direction of a sister church relationship. It is possible that Litinda can be of a positive influence. Rev. Mak from the Dutch sister churches teaches at this college. The deputies received the mandate to seek further contact.
2. Contact with the Gereja Bebas [the churches guided by the late Rev P.P. Goossens]. The deputies propose to install a committee for further contact. Although they had been invited to attend synod they did not turn up. In the informal contacts with members and ministers there are no problems, but the official contacts are problematic. The Dutch Synod Groningen already urges us to seek further contact. From the Bebas churches it is stated that it is not necessary to drag up the history of the church split. The Dutch delegate, Rev. J. Boersema, tells something about their relationship with the Nederlandse Gereformeerde Kerken. The Nederlands Gereformeerde Kerken are more problematic than the Bebas churches in Sumba. A special committee [Pdt Yan, Pdt Huki, Pdt Pila; pak David and Pdt Doko] will seek contact.
3. Contact with the Gereja Presbiterian Injili Indonesia (GPII). The proposal of deputies to establish further contact is adopted. At the moment two students of the GGRI are studying at their seminary. There is some information that one student stopped with his studies. The college is still at a development stage. Decided is that the deputies have to seek contact with the brother involved and to develop contact with the school management. They also received the mandate to seek further contact with the GPII.

Objections Classis Kupang against the extraordinary Synod. Classis Kupang states that the extraordinary synod was not a legal one as Art 7 of the church order is stated that the convening church needs the request of at least two Classis'. This did not happen this time. On top of that the YASTRI and the GGRB couldn't be present. In the discussion I have

mentioned that there is a danger in labelling this synod as illegal. If the meeting was illegal, the decisions were illegal as well. And this would imply that the whole discussion has to start anew. It might be true that in a formal sense there was not the approval of one Classis. But it was not well possible to call such a Classis together. It is important to agree that the churches have to learn a lesson from what went wrong, so that it doesn't happen again.

In conclusion there is much appreciation for what Classis Kupang has said. The wrong procedure is a lesson for the next time. Matters like a discussion about the Memorandum of Understanding [MOU], tripartite agreement and the help from the GGRB [Belanda]/FRCA will be discussed anyway. The decisions of the extraordinary synod are accepted and in the future the GGRI has to be more careful with the procedures.

Seminari Theologia Reformasi

It is necessary to talk about the STR because last synod decided to go back to the YPTR and wanted to talk with the GGRC. The previous synod even appointed a mediation committee to talk with the YPTR. The deputies report that they couldn't do anything because the GGRC do not exist anymore. The question is whether to go back to the YPTR or to do something else. There was an advice of a solicitor ['Notari'] not to continue with YPTR. This could cause legal problems [The GGRC is not registered as a legal church yet]. Some of the delegates are even afraid that they already have their own theological training school. But they don't know this for sure.

Synod decides to appoint a new YASTRI with the following 'pendiri' founders on behalf of the churches: Rev P.Hawu, Rev Sem Patinggaba, Rev P.Randjaawangu, Rev Madah Biha. As 'Pengurus' [board] are appointed: Chairman P.Hawu, Vice-chairman Rev. Meheng Paratu/Sulaiman Watuwaya; as treasurer I br Matius Ranga Li; and as treasurer II ibu Ina Ratu; clerk I br David Pudju Andung; clerk II br Marten Sanguwali. Br Anaratu is asked to be involved as well so that there is continuity. But Anaratu doesn't see the possibilities [he is too busy, and it is too far to be really involved].

The coast classis comes with a question about the Memorandum of Understanding [MOU] together with the Dutch churches. Rev Mada Biha explains the history of the MOU. After the explanation it is not necessary to talk about it anymore. The churches have to see the MOU as an outline regarding the [desired] help from the Dutch churches in the Netherlands. Perhaps it is possible also to involve the FRCA.

The relationship GGRI - GGRB

Not everything is clear, also not about the position of Rev. J. Boersema. Is he appointed to organise courses for elders/evangelists, or is he meant to be a lecturer? The courses can be done by our own ministers. Rev. Boersema emphasises that a good structure is necessary. It is not only necessary to teach at a college. The courses are necessary as well. The Dutch deputies now want to force something on the GGRI. Till so far the evaluations were positive. In the end we work towards a decrease of activities by the Dutch churches. All our activities are focussed on making the GGRI more self-sufficient.

The work will be discussed by the Classis.

Tripartite agreement GGRI – GGRB – FRCA

The coast classis came with some critical remarks. The deputies answer that this tripartite agreement was necessary to avoid misunderstandings [as previously with the FRCA] and that it was necessary to have some guarantees regarding the promised help.

The suggestion has been made to organise a meeting with the three churches involved to discuss everything in a tripartite consultation. As delegate of the FRCA I pointed to the fact

that we do not have only the deputies who are involved, but also Mission Aid, Church at Rockingham, Children of the light and Private initiative. But is there an agenda for such a meeting the FRCA want to be involved. All this will be discussed at meeting of deputies scheduled for the 20th January.

Course for evangelists

Has been organised for 8 times now with a lot of people in attendance. The question is whether this was according to the decisions of Synod Karipi: every time three days or was the intention to organise a course for 6 months or 1 year? Is it possible to make this a part of the STR as well? All this will be discussed at the meeting of 20th January as well.

Course Sunday school leaders [Guru Sekola. Minggu]

There is a huge demand for this course, but it is questionable whether this has to be organised by the internal deputies. Specialists regarding the religious education of children are mentioned: ibu Endang and Rev. Ponang. It is also suggested that the YASTRI can be involved.

The church office

Discussed is the function of the to be established church office. The meeting sees it function as a. Place of the archive; b. Book shop; c. Circulation of the church bulletin; d. copying reports etc; e. Information centre for the churches.

The board of Yastri

These points have some urgency due to the impending departure of br Anaratu [who is leaving early]. In the Badan Pendiri [board of founders] are Rev. P. Hawu, Rev. Mada Biha, br. Pala Ranjaawang, br Sem Patunggaba; convenor Rev P. Hawu. After the break they come with the proposal to appoint in the board Chairman David Pudju Andung; vice-chairman br Nd Meheng Paratu, clerk I drs Ngawur Mbeha; clerk II Sulaiman Watuwaya, treasurer I Matius Rangga Li, treasurer II Helena Ina Radja. As Badan Pengawas are appointed Rev Ragalawa, Rev Primalinya, Rev Ferdy Tipa.

Several speeches are held by the chairman synod, chairman new YASTRI to thank br Anaratu and the other brothers involved.

Draft revision Church Order

Asked is for the input of the local churches, classis etc. They can send their comments to the initiator Rev Mada Biha [assisted by br Huki L, br Agus Njurumana, br Meheng Paratu, Rev Pila Njuka). They will bring a final draft at the next conference. After the discussion there it will go as a final proposal to the synods of the GGRI. The next conference will be held in Kalimantan Barat.

The auditing of the books receives some attention. The question is who is allowed to do this. Important is that it is clear who is responsible. The deputies together with ZHT get the mandate to organise this. It is agreed that the auditing of the books will start with the financial year 2006.

Baptism of children from a heathen family

Classi Kupang comes with the question whether it is allowed to baptise children from a heathen family, who via the Sunday School attend the church, follow instruction and want to become member of the church [the heathen parents don't have objections]. If the consistory would say that they have to wait till they are an adult, the fear is that they will go to another church.

After an interesting discussion the meeting agrees that it is not possible to baptise children from heathen families. The covenant has been established with the believers and their seed.

Discussion difficulties in the church of Tana Rara. Decided is to ask the consistory of Tana Rara to postpone the ordination of candidate Johnny till the parties are reconciled. At the same time to call those who have difficulties to come back to church.

The last evening [Friday] it becomes clear that there are still five points left on the agenda. But these points can wait till next synod.

Only the proposal to install a 'rapat gabungan deputat' [kind of Jumbo-deputies who have to coordinate everything]. At the moment there is nothing in place. The Dutch and Australian deputies explain their situation in the GGRB and FRCA respectively. Nothing was decided regarding the 'rapat gabungan deputat' [at least that was my impression].

The chairman thanks all the delegates for their commitment during the meetings and closes Synod Kalu.

[For list of deputies see attachment].

After Synod I went with sr Ani Kale to Kupang and enjoyed the hospitality of Rev. And Ibu Mada Biha and his family. During this stay in West Timor I had the opportunity to visit Rev. Edward Dethan [mission worker on behalf of the Canadian churches] and Yonson Dethan [GGRC].

Talk with Rev. Edward Dethan

I could visit Rev. Edwar Dethan together with sr Ani Kale. He and his wife were very hospitable. I could give them a package from Team Timor containing a CD presentation about their work regarding the orphanage. Rev. Edward Dethan spoke highly over the recent visit of Team Timor to assist with building this orphanage [and the results are impressive]. Their involvement had a positive impact on the building of the orphanage, and another unexpected positive side effect was that it had a very positive impact on the spiritual attitude of the youth of the church mission post. Since their activities the youth is motivated to be involved in church. For example, a young brother who never came to church anymore, is attending the church services and is motivated to be involved. Also the other youth are more motivated to be faithful and active than before.

Rev. Edward Dethan also informs me that the consistory of his sending church did not decide yet that his church/mission post had to join the GGRC. Although the contacts are good they haven't joined the GGRC. Rev. Edward Dethan showed me the orphanage and the new church building [the older youth were present in the building; Rev Edward Dethan told that the table tennis table was an initiative of the youth itself]. There was a substantial growth of his mission congregation. He is also busy to instruct the members in the congregation in the Canons of Dort.

Talk with Rev. Yonson Dethan

Rev. Yonson Dethan was also very welcoming and told about his work regarding the school. Since the previous visit during the conference the school could expand. There is now not only a primary school, but on the other side of the road there is also a secondary school [including also vocational training]. The results of the schools are very good if compared with results elsewhere. Over 400 students attend the school. There are still more plans to develop the school. The school is very helpful, also for the establishment of the congregations. After our talk Rev. Yonson Dethan took the time to show me [and my personal assistant Ani Kale] around so that we could see the new school buildings.

At the moment there is not much contact with the GGRI. Rev. Yonson Dethan blamed the previous deputies that they were expelled from the committee to establish the theological training. I informed Rev. Dethan that there was still money available for a course project involving the GGRC, but that they had to come with a proposal. He suggested that our deputyship could organise such a course. At the moment the problems with the church[es] around Rev. Fangidae are not solved yet. But Rev. Dethan is convinced that the court of appeal in Djakarta will rule in their favour. In the mean time th GGRC is not registered with the civil government as an official church. He blames the deputies of the GGRI for that. Originally the GGRI would be their support church, but now they had to go to another more evangelical organisation to get their support to become registered. Rev Yonson Dethan left the impression that there was no initiative to seek further contact with the GGRI. It was my impression that he sought more contact with some Canadian sponsors [especially for his school project]. I tried to explain to Rev. Yonson Dethan that our deputies are still committed to the previous arrangements regarding Yawan but that the delay with the visa of Yan [GGRI] made it necessary to postpone Yawan's coming to Australia.

Return

After an very enjoyable time at Mada Biha's, I could leave West Timor earlier than anticipated, and thanks to a quick connection in Bali I could safely return home a week earlier than expected. It's a pity that I had to leave Kupang without my photo camera. I left it in one of the so many bemo's. Therefore it is impossible to show some pictures of my mission to the churches in Sumba and Kupang.

Conclusion / Recommenadtions

1. Relation GGRI / GGRC

There were no delegates from the GGRC [both 'Fangidae' and 'Yonson Dethan'] present at synod. At the moment the two bond of churches are not working together. The GGRI made the decision to mediate between the 'Fangidae's group and the Yonson Dethan group]. At the moment there are no serious attempts to seek closer unity. It is even my impression that Rev. Yonson Dethan [as important spokesman of his bond of churches] is no longer interested in seeking unity. With thankfulness can be noted that the GGRI is willing to mediate between the two formerly GGRC – churches. It is my impression that the 'mission-post' of Rev. Edward Dethan is more open to seek unity with the GGRI.

It is my recommendation to seek avenues to stimulate this unity, for instance that a next delegation tries to try to find out what the real blockades are and how to level out these blockades. It is also possible that our deputies seek contact with the sending church of Rev. Edward Dethan to discuss church unity in Timor-NTT

2. Contact with other churches

Contrary to our expectation during the second session of the Kalu synod nothing is said about the sister church relationship with the churches in the Netherlands, Canada, South Africa. The contact with the Dutch churches was discussed in so far it had something to do with the support of the GGRI. Visit the continuing session of Synod.

With gladness can be noted that the GGRI want to be active to seek further contact with the with the Gereja Reformasi Injil Indonesia [GRII], the Gereja Bebas and the Gereja Presbiterian Injili Indonesia (GPII).

I recommend to propose to synod to maintain our sister relationship with the GGRI because the GGRI truly wants to remain faithful in doctrine, church polity, discipline and liturgy.

3. Theological training

Through the decisions of synod and the installation of a new YASTRI all the requirements are there to speed up the opening of the new Seminary. The deputies can continue with initiatives to renovate the building in Waimarang. Although the lectures didn't start yet, it is the plan to start as soon as possible. At the moment the GGRC are not involved in the to be established theological training. There were even rumors that the GGRC established its own training. Perhaps it is wise to contact Rev. Yonson Dethan/the GGRC top encourage them to leave the differences of opinion behind and to make Rev. Yonson Dethan available for the work at the theological training [the actual reason why the FRCA supported him to study in Hamilton].

It is clear that for the to be established theological seminary extra funds have to be available, also because initially the church office will be linked to the Seminary. At the moment it is not possible to indicate what is necessary. But for the seminary we can think of office facilities [computer, telephone, copier, desks/chairs; set up library etc].

4. The relationship with the ICRC was not discussed at all and I have no idea what the opinion of the GGRI are about the ICRC. According to my information the GGRC was also present at the ICRC. I have only some personal impression of Rev. Pila Njuka.
5. The Church of Kataka is thankful for the arrangements regarding the transportation of Rev. Pila Njuka. It is my personal impression that the existing arrangement is still very demanding for Rev. Pila Njuka [he has to travel a lot by public transport during the week which takes an awful lot of time in less favourable circumstances]. At the moment Rev. Pila Njuka is involved in preaching and the consistory work of Kataka [he had to go there for advice because of some discipline matters in Kataka]. After synod this will change due to his position as chairman of the deputies.
6. According to the discussion at synod the bulletin is very helpful to promote the reformed heritage of the churches. It is possible that the Indonesian deputies come with a request for more funding for this project. Regarding contact with the GGRC it can be considered to send a special delegation to investigate what the real problems are in order to take all the blockades to church unity away.
7. It is my honest impression that Rev. Yonson Dethan is not really interested in working towards unity between GGRC – GGRI. It is also my impression that he distances himself from further contact with the FRCA. He did not give the impression to be very interested in the support for Yawan and training courses [with the available money of the FRCA]. It is my recommendation to write the deputies of the GGRC about the blockades etc to further church unity.

At the moment Rev. Edward Dethan doesn't work under the umbrella of the GGRC, although there is good contact.

8. During Synod we could do something about the delay of Yan's visa so that it was possible to obtain a new passport and start the process of obtaining a visa;

In conclusion I am thankful that I had the opportunity to be present at the second session of Synod Kalu. As deputy I have gained a lot of insight in the background of the issues related to our sister church relationship and I hope that by my presence and input I could contribute to the upbuilding of the churches in Indonesia.

Byford, 20th March 2006
Rev. W. van der Jagt

ATTACHMENT 5

ADDRESS DEPUTIES SYNOD GGRC 2004

[The original report about the visit at conference GGRI and Synod GGRC got lost due to computer problems].

Esteemed brothers in our Lord Jesus Christ,

As delegates of the Free Reformed Churches of Australia we like to express our thankfulness that it is possible to be present at your Synod. We were honoured by your invitation. We happily accepted your invitation to be present. Our presence is important to us. In it we may see something of the progress of the work of our Lord Jesus Christ. He as Head of the church is gathering His church from all over the world. He started to do so from the beginning of this world and He will continue to do so until the return of our Lord Jesus Christ. The apostle John is allowed to see our Lord and Master in His royal glory and majesty. When He sees Him His countenance is like the sun shining in its strength. And the most beautiful thing? He is in the midst of the seven lamp stands. In this vision [Revelation 1: 9 – 20] we may have a look at what the Lord does on earth among the churches. We may realise that Christ in His awesome glory is in the midst of His churches. He moves from one congregation to the other. In royal lustre He looks after them. For it is not necessary to be discouraged when we see Him in His glory. The glorious Lord says to John: 'Do not be afraid. I have revealed My glory so that you are encouraged every time again and realise that you may live under My guidance.'

Life can be very difficult. You have experienced that in your church life as well. The attacks of Satan come from all sides. We are threatened from the outside and we experience difficulties from the inside. But now we know that we have a glorious King; a mighty and powerful King. He is the One who conquered death and defeated the evil one. He has revealed Himself to John and to us in His invincible glory. He rules. He cares. He leads His flock. Then the outcome is certain: we may share in His glory. We can rejoice in the Lord.

We know that the appearance of the glorified Lord had a terrifying effect upon John. He says: 'And when I saw Him, I fell at His feet as dead.' But this becomes the occasion for the Lord's comforting words. He addresses John, but also the church of all ages; also you as the GGRC churches. For also we tremble at His glory. We stand face to face with this mighty and righteous Judge of heaven and earth. And we realise the sinfulness of our own condition. Our conscience accuses us. And therefore both now and in the days of His coming we are in need of His comforting words 'Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold I am alive forevermore. Amen. And I have the keys of Hades and of Death.' This is the message of comfort in all our fears.

Notice that your comfort is entirely found in Christ and what He now is. 'I am the First and the Last'. That means: He is the Lord of history. He has created everything. And He guides everything to the end. He is the Living One. He has life in Himself. He is the Beginning. He is the Last. It are truly comforting words. It is not necessary to fear in this world. Thanks to Jesus Christ our fear is changed into the sure hope of eternal life and glory in God's everlasting house. Blessed are they who put their trust in Him.

Christ orders John to write down everything 'you have seen, and the things which are, and the things which will take place after this'. What is seen by the apostle John sheds light upon the whole history of the church. It is the light of the coming Lord upon the things which are and the things which shall be hereafter in their historical development. The same forces are at work throughout history. The same events will happen again and again. But they increase in intensity as time progresses. It will become more difficult. But our focus point will always be the coming of the Lord in glory and the redemption of the

church, when the tabernacle of God is with men. All things progress from the Alpha and the Omega in a straight line. The moving force behind and in all things is the glorious Christ who will reveal the complete counsel of our redemption. Christ is King, forever and ever!

This is the reality you as GGRC churches may live in. Perhaps you experience the time you live in, and because of the shortcomings and sins of man it often is. But be assured that the King of the Church rules this world. And He comes quickly! That is the promise you as GGRC and we as FRCA have. This is often called the dynamic aspect of Christ's church gathering work. In His faithfulness He gathers His church in the unity of the faith. In the correspondence with your churches but also in the contacts of the last few days with your churches we were impressed about the faithfulness in which is worked in your churches. It is a great blessing that the gospel is proclaimed and the way it is done. The Lord has blessed your work greatly, also visible in the establishing of reformed education, the school, the care for the students who can't afford the reformed education themselves. All this is already a sign of the unity of faith amongst yourselves. It is the apostle Paul who says: "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." It is for this reason that the Lord had given apostles, prophets, evangelists, pastors and teachers for the equipping of the saints "till we all come to the unity of the faith and of the knowledge of the Son of God..." [Ephesians 4: 1-16]. As Australian churches we like to express our thankfulness that the Lord has given this unity in faith.

We have a full sister church relation with the GGRI and as we pointed out in Ephesians 4 we believe that our Lord Jesus likes to see unity, also among the two federations here in NTT, and again we like to encourage you to take the step of unity. We have reported your desire to become full sister churches at our last synod. It is for this reason that we got as part of our mandate "to monitor and report developments on the unity of the GGRI with the GGRC. Where possible, to encourage these churches to fully put into practice the unity they already recognise." We like to use our presence today to encourage you to go in this direction. At the moment you face many challenges. Last synod you made the decision to register your churches under the name GGRCalvin. You faced some problems in your application for this registration with the government. At the moment the registration has not been finalised yet. If we are right, some of your delegates present at that synod said that if registration would not be possible under your adopted name, they would go in the direction of joining the GGRI. On top of that since your last synod you faced some difficulties in the cooperation with the GGRI for the theological training of the students. At the moment it seems that there is no progress possible regarding the theological training. For all these reasons, brothers, we plead with you consider the possibility that Christ's churches entrusted to you join the GGRI. Yes, we realise that this is not the easiest way. It is as if this move is not justified because of the history of your churches. A lot of your leaders have put a lot of effort into the establishing and guidance of a true reformed church. The blessings you have received are many. It is the Lord who has blessed the works of your hands. But it is also the Lord who has given this opportunity to become one with your sister churches of the GGRI. In this way you can really show that you as churches want to follow the mandate of Christ to actively seek the unity with all who believe. We agree, it will not be the easiest way. For we have to deny ourselves. But is this not the way in which we are able to show that we are willing to follow the example of Christ as we read in Philippians 2? "Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfil my joy by being likeminded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interest, but also for the interest of others. Let this

mind be in you which was also in Christ Jesus, who being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in the appearance of men, He humbled Himself and became obedient to the point of death, even the death on the cross. Therefore God has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [Phil 2: 1 – 11].

This, brothers, is applicable to all of us as individuals. But this is also the guideline we have as churches. Let us set aside every possibility of selfish ambition in maintaining the status quo. But dare to move in faith and follow that example of Christ in self denial. In the end our name, our plans, our schools, our history are not important. We may look for the benefit of the congregations. For the aim is that ‘every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.’ Brothers in our Lord Jesus Christ, we confess that our Lord is our only Master. He may give you the power through His Word and Spirit to follow His directions regarding church unity and the other issues on your agenda. We are really thankful that you have invited us to be present at your meeting so that we may see the great deeds of our exalted Lord and Master Jesus Christ among You. We wish you a blessed meeting that serves the upbuilding of your churches.

Thank you