

# MISSION NEWS

## Mission Activities of the Free Reformed Churches of Australia

~ VOLUME 15  
~ ISSUE 5  
~ DECEMBER 2020



*"For I am NOT ASHAMED of the Gospel for it is the POWER of GOD  
for SALVATION to everyone who BELIEVES."*

Romans 1: 16

COVER PHOTO:

Fishing craft Melolo Sumba  
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## Guest Editorial

### The Labourers are few! (02)

*The harvest is plentiful,  
but the workers are few.*

*Ask the Lord of the  
harvest, therefore,  
to send out workers into  
his harvest field.*

Luke 10:2

#### Recap

Last time we looked at the difficulty of finding missionaries. Mission boards have a hard time locating men willing and qualified to call as missionaries. It seems to be a perennial problem. Jesus found 72 willing workers, but the number proved insufficient for the amount of work Jesus envisaged. In Judea and Galilee the harvest was plentiful but the workers too few. That must surprise us. For if 72 workers fall short of the required workers Jesus needed, how many workers will Jesus need when the Holy Spirit propels the gospel from *Jerusalem to Judea to Samaria and to the ends of the earth* (Acts 1:8)! Surely it must be in the hundreds! Read the letters of Paul to ascertain how each major church needed a plethora of workers (cf Romans 16) besides the preachers.

Twelve apostles certainly were not enough for this ambitious world-wide program of preaching.

But how does one receive such preachers and workers? Jesus' answer is simple: ask the Lord of harvest for them! Thus, in our church services we should pray for more missionaries; at home as well as in our (board) meetings we need to pray for them too. Jesus will provide. Of course, Jesus uses humans and human institutes to obtain such men. Thankfully, we can support a reformed, theological seminary that promotes missions.

But even then, we still fall short. Demand outstrips supply. The mission board sends out a questionnaire to all ministers in our (sister-)churches to ask if they would consider a call for mission work, but the board receives no positive answers from any!! What to do? Let's look at what reformed churches have done about it.

*Emergency measures*  
Our churches have practised flexibility in providing preachers –

either for the pastoral ministry or for missions. In times when faithful ministers could not be found or were scarce, the churches took extraordinary measures. The gospel has to be heard. People need to hear the true Word of God. That is the first requirement.

After the Secession of 1834 a scarcity of ministers faced the faithful churches.

What to do?

Well, one thing was certain.

The Gospel must be preached and taught. As a result, local ministers took up the task to train future ministers.

Quite an undertaking! Besides their busy task of preparing sermons, teaching classes, visiting the sick or elderly or those in prison for their faith, they still had to prepare lessons for the ministerial students. It was an impossible task! Yet each local pastor took up the job. It caused quite some division, since each minister had his own style and insights. No wonder the churches decided to open a seminary in 1854 at Kampen! It bred unity!

In addition, the churches recruited its best leaders (e.g. elders) to take up this task of 'exhorting' the congregations. Some of these 'exhorters' became ministers and article 8 of the Reformed Church Order.

Is the same true for mission work? Or does the commission to proclaim the good news to

Jesus attached no conditions about the availability of qualified men to his Great Commission.

If this is true, then what must be done if no ministers/candidates are available for call? A situation arose early in Armadale's task as calling church. No minister seemed available. Calls had



*Pastor Tony preaching in the highlands*

all nations rank as something secondary? Can it wait till more manpower is available, till all the established churches at home have ministers? Sometimes one has the feeling that the call to preach the gospel to all nations (including our own) is indeed secondary. But it is not!

been extended and declined. No more names of ministers or candidates appeared. What to do? Where could they turn to find a qualified worker? The harvest was plentiful, but workers were few, apparently not available.

The Board of Mission proposed to FRC Armadale

to recruit talent from within our own bond of churches. An ad was placed in the church magazine for men to come forward for this work, with the understanding that the successful applicant would receive theological training.

FRC Armadale



*Street-side Preaching*

proposed this to Classis South so this assembly could bring the proposal to the next synod. Classis agreed to do so. Synod 2004 decided to accept this proposal for a “Term Missionary.” It reads:

*To agree, as an exception, that a person trained with a Diploma of Theological Studies (plus missiological, language and cultural studies) can be ordained as a minister of the Word (missionary) for foreign mission work only (Acts, Art. 36, pp. 20-21).*

Such a person underwent a classical exam and upon completion of his term on the mission field was released from his ‘term-office’. He does not

continue as minister, unless, of course, he wishes to finish the theological training already received.

Another possibility was that such a trained person could present himself to classis to become a regular minister/missionary ad Art 8, CO.

And wonder of wonders, two men applied, both from the mission board! Both had the same surname, and both were teachers! Unfortunately, a decision had to be made

to choose one only. On the other hand, fortunately and actually, both men (Andrew and Wayne VanderHeide) ended up serving with distinction on mission fields in PNG.

*Does this work?*

From experience one has to thank God for the good outcome. Both men served exceptionally well, and gained much valuable experience which they can use back in their home congregations.

How is this possible? Never underestimate the thorough training which our youth receive at home, in catechism classes and in church-life as a whole, as well as at our John Calvin Schools. If you compare the level of knowledge and spiritual experience of these two men who went to PNG to serve compared with that of a native elder or even a native pastor there at that time, then you would be surprised to see how well these two fared. They exceeded the indigenous leaders of the church at that time! This, in itself speaks in favour of the 'experiment'.

Today a person can enrol in a three-year course at Theological Seminary at Hamilton to train for some form of mission work. One does not need to study the

Biblical languages which is a roadblock for many. Is this an easier route to obtain missionaries for home missions or overseas missions? Our judgment is reserved.

*Is this best way?*

No! We need well taught missionaries on the field! They often stand on their own. They are not going to phone their colleague three kilometres away at the next Free Reformed Church. No such option! Yes, the internet definitely helps to overcome the tyranny of distance. Assistance is as close as the click of a mouse. This is indeed true and has improved the work of our missionaries. But still it is true that they often work in isolation. This means they need a thorough training so they can face a multitude of difficult situations.

Instead of getting help, others look to these well-trained pastors for guidance on many issues. We need strong, capable leaders. In addition, they have to be able and ready to train the next generation of indigenous pastors and leaders. For this they need the best training.

Thus the best option will always be the normal rule rather than the exception,

namely, qualified men who have passed a thorough program of academic, biblical studies combined with practical experience in the language and culture in which they will work and live.

This does not exclude the exception noted above. But it should occur only at times when there is a drought, i.e. when the Lord withholds the blessings of men well trained at our seminary.

Thus, we come back to Jesus' command:

*The harvest is plentiful, but the workers are few.  
**Ask** the Lord of the harvest, therefore, to send out workers into his harvest field.*

Rev W Huizinga

## Armadale Mission Board

### CHAIRMAN'S MUSINGS

Many things have changed this year, it seems to be the year for it! One big change that has come to the Mission work done in PNG, is the change of the sending church. Just recently, at a Co-operating meeting, it was formally adopted that the Free Reformed Church of Southern River will take on the sending church duties. This concludes the task done by the Free Reformed Church of Armadale over the past 20 years.



The work in PNG is supported by 11 churches from Australia. These are: Albany, West Albany, Legana, Launceston, Busselton, Bunbury, Melville, Armadale, Darling Downs, Byford and Southern River. Of these 11 churches, 5 are Co-Operating churches which have the responsibility to adopt the working plan, budgets and (if any) strategy changes. The sending church then on behalf of the Co-operating churches has the responsibility to check on the mission board that it is working on the adopted plan. The sending church is also responsible for the calling of missionaries to the field. The 5 Co-operating churches are: Armadale, Byford, Darling Downs, Southern River & West Albany. These churches can provide up to 3 members on the Board, and it is the boards task to support fully the work done in PNG.

The Mission Board is extremely thankful to the church of Armadale and the effort and energy that they have put into this work. It was the FRC Armadale that felt obliged to

assist the work in Lae many years ago, and it has had its numerous challenges and also wonderful moments, one especially which was the institution of Living Waters last year. When I walked into the Co-op meeting last night, which was held in FRC Armadale's consistory room, on the wall was a huge map of PNG and some 'artifacts' which shows that the work in PNG is dear to their hearts. However, circumstances change, and it is with thankfulness that another church was willing to take on this workload. The mission board looks forward to working with Southern River, and we pray that God will continue to bless the work of everyone involved in this mission field.

Turning to the field, the workers on the field are planning their conference (see photo from the first day) which at the time of writing is in the future/current DV, and by the time you are reading this will be over. This is a good time for those in Lae and Port Moresby to get together to discuss items regarding the work being done in PNG,

and that the work is happening for the benefit of the federation. May God bless this time, especially as most members will also take a break from their normal task after the conference to catch their breath in what was certainly a year of change!

#### Prayer points:

**Pray** with thankfulness to God for the support and work of the Free Reformed Church of Armadale as sending church, and as they continue as a Co-operating church.

**Pray** for wisdom and strength for the Free Reformed Church of Southern River as they take over the sending church role.

**Pray** for Ben and Merinda and family as they continue to settle into their task in PNG

**Pray** that God will continue to give Pastor Ryan and Ruth the strength to do their task.

**Pray** for Sister Ruth as the pregnancy nears its full term, may God protect both mother and child, especially as the deJonges have to travel to Canada for the birth.

Frank Janssen

Chairman Armadale Mission Board

# HOW TO PLANT A CHURCH—II

## Sending Missionaries

In the previous edition of Mission News, I introduced the Pauline Cycle for church planting that has been developed by the missiologist David Hesselgrave and that we have adapted and adopted as our strategy for planting churches in Papua New Guinea.

The first step in the Pauline Cycle for planting churches is the sending of missionaries. As David Hesselgrave says, “If the work of planting churches at home and abroad is to be advanced, specialists in pioneering (i.e., evangelists and missionaries) must be called out, trained, and sent.” He notes that while it is of course the work of every Christian to be involved with mission, there are some who are called to take the lead.

The biblical case for this is clear. The Great Commission was given to the disciples, who then went and did as Christ had commanded them, going out and preaching the gospel, with the result that churches were established. Acts 13 gives a clear example of the church’s role in

### *Market Preaching*



commissioning and sending out missionaries when it describes the church at Antioch obeying the call of the Holy Spirit to set apart Paul and Barnabas for mission work, laying their hands on them and sending them off with fasting and prayer. I think that many people today have this idea that Paul was some kind of self-appointed, independent church planter, coming and going as he pleased. He wasn’t. He was a missionary of the church of Antioch.

Ephesians 4 makes clear that God has set apart some people for a special service in the church, and one of these positions is that of the evangelist. Philip, who went preaching throughout Samaria, was an evangelist. So was Timothy, who was tasked by the Apostle Paul to plant a church in Ephesus. There is debate as to whether this office of evangelist is still present in the church today. This is not the place to get into that, but

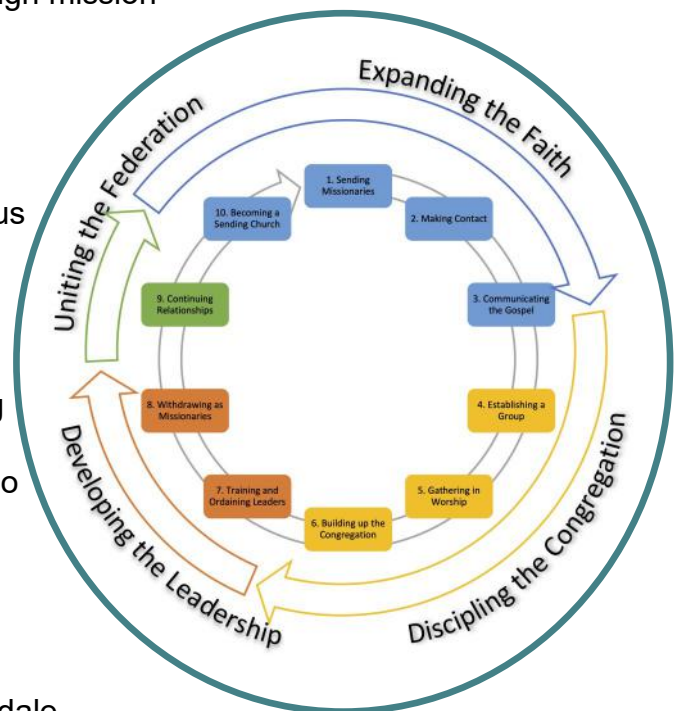
we can note that in the early church, there were some who were specifically given the task of going out and preaching and teaching the gospel. We can also note that our Reformed church polity has echoes of that office in the office of missionary—a minister of the Word who is set apart specifically for the task of going out and preaching and teaching the gospel.

Before jumping into the situation in Papua New Guinea, let me also say that I think that there is room for a lot more reflection, discussion, and action on this front with respect to home mission and local church planting. There are those who will argue against the calling of a home missionary by arguing that evangelism is the work of all the members of the church. I believe that evangelism is the work of all the members of the church. But this does mean that there is not a place for calling ordained men to spearhead, organize, equip, motivate, etc, those members in their task, while at the same time wielding the most potent tool that we have for mission and evangelism work, the official proclamation of the Word of God in preaching. But my purpose here is not to

discuss local mission, it is to discuss the foreign mission that we are involved with in Papua New Guinea.

The most obvious application of how this step is being carried out in PNG is with the sending of ordained missionaries who are busy with preaching and establishing churches. The Free Reformed Church of Armadale currently has one missionary working in Papua New Guinea, myself. The other missionary working with the Reformed Churches of PNG is Rev. Cornelis Kleyn, who is called by the Canadian Reformed Church of Toronto and works in Port Moresby as a teacher the Reformed Churches Bible College and also does extensive work in supporting the church plants in Port Moresby and surrounding areas.

A very important question with respect to the calling and sending of missionaries is: are there enough? The answer to this question from any missionary's perspective is likely to be, "No." I have been told that Rev. Ian Wildeboer used to say that we need to have 50 Reformed missionaries in



PNG. Realistically, however, we are long way off from 50. But what is the ideal number? I believe that whatever that number is, it is most likely a multiple of two. This was how Jesus organised his disciples in the first evangelistic work he gave them (Luke 10:1). It is also how the church at Antioch began its work in Asia Minor (Acts 13:2). Two are able to support and encourage each other, hold each other accountable, and fill in for the other in his absence. As to having more than two in one place, Adoniram Judson, the first American missionary, who worked in Burma for 35 years, was not in favour of having more than two missionaries work in once place at a time. He believed that when a third came along,



the team became less efficient, and therefore he should go to a new area and work there.

Unfortunately for our work in PNG, we have been unable to successfully call even a second missionary since I have arrived on the field and Rev. Ian Wildeboer left. We continue to pray that God would provide a second missionary for the work, and the calling committee remains active in their search for one. In Port Moresby as well, in spite of the New Zealand churches' efforts, they have also been unable to call a second missionary to serve at the RCBC and also remain active in their search.

We should note that the calling and sending of foreign missionaries is not the only outworking of this first step. At the moment, Rev. Tony O. Aufa, who serves as the church planting pastor in Wantun, also functions in many ways as a missionary: he is supported by the Living Water Reformed Church in Lae, he is working cross-culturally and cross-linguistically, and he is working toward the planting of a Reformed church in the Wantun Valley. We envision that moving forward, this will be the way that future Reformed churches will be planted in Papua New Guinea: with a foreign missionary called by a church overseas assisting a national

missionary called by a Reformed church in Papua New Guinea. Our experience in Wantun is that this model works well. The national missionary/church planting pastor is able to fully embed himself into a certain area and serve the locals there, while the expatriate missionary is able to give assistance with preaching, pastoral work, and leadership, while at the same time devoting time to other church planting and evangelistic work.

For national missionaries as well as for expatriate missionaries, the largest need we have right now is that there would be more of them. Our greatest barrier to growth, from a human perspective, is the lack of willing qualified, trained, and ordained men. Facing this reality, however, should not cause us to despair. Rather, it ought to cause us to pray more earnestly to the Father, just as our Lord Jesus commanded us. The fields are ripe for the harvest. Therefore, let us pray more urgently that the Lord of the harvest would send more workers into the fields.

In the next edition we will consider step two of the cycle, making evangelistic contact.

Pastor Ryan DeJonge

## *Birthday Corner*

### DECEMBER

Zachary DeJonge  
5 Dec 2018

Benjamin Kleijn  
19 Dec 2009

### JANUARY

### FEBRUARY





## 2020 College Year...

As I write this it's 3 o'clock in the morning and the campus is a hive of activity. Today is graduation day. Graduation day brings the whole church community together and when that happens food is certainly a vital ingredient. To show honour and respect to our PNG brothers and sisters it wouldn't do to have just any old food. It's important to have pig meat, to have bananas, to have sweet potatoes, etc. The pig meat needs to be cooked in the traditional way and that means digging a hole in the ground heating up rocks and then placing the meat on top of the rocks, covering it all and letting that steam for a number of hours. This all takes time, hence the early start. One of the real stresses of the day is making sure that you have enough food for everybody. The challenge is knowing how many people will come. In typical PNG fashion you don't get exact numbers and you don't get those numbers until just a few days before the event. We figure we have enough food for about 350 to 400 people. Hopefully that will be sufficient because it would be very embarrassing if we actually ran out of food.

This year our diploma graduate



The graduating class of 2020.

is a member of the United reform church of PNG. Our relationship with the URC is steadily growing and Onno's graduation becomes a significant step in strengthening the relationship with this group of churches. There are some significant differences between the URC and the reformed churches of PNG hoping that Onno can play a role in guiding the URC towards a more reformed approach of church government etc. It's important for you not to link the URC of PNG to the URC in America. The URC of PNG is a break

away from the United church of PNG, and they are leaning very heavily on the Reformed churches of PNG to understand what it means to be reformed and what the reformed principles actually are. The URC now has five students at the college, with more to come, and in this way we can be of benefit to them. Exciting times.

Today marks the end of the academic year and we thank the LORD that he has allowed us to remain open all year long without significant interruption in spite of COVID-19. Though we

up again without the need to quarantine for two weeks. Whatever happens we know that our Father is looking over us and is directing all events in such a way that his will is done. That gives us peace.

Our annual Reformed Ministries conference is coming up and typically we would hold that in Cairns but because of quarantine requirements etc we have decided to stay here in PNG. The plan is to meet the Lae half of the team in Rabaul and spend a week together discussing matters that relate to the churches and to the college. It won't be all work; there will also be opportunity for some leisure and enjoying one another's company. We are certainly looking forward to that.

Oh, by the way, there was plenty of food, the day turned out wonderfully well, and everyone went home very satisfied. Full bellies, plenty of stories, and new relationships. In between all of that, five students graduated, completing either the certificate course or the diploma course.

Praise the Lord.

In Christ alone

Mark Mulder



RCBC GRADUATION

have been short-staffed he has provided us with strength and energy to be able to continue the teaching program, and the students were able to complete all of the courses. What a blessing. We continue to pray that he will provide us with another missionary so that we can do our work here more effectively. In the meantime we depend on guest lecturers and we pray that COVID-19 won't prevent guest lecturers from coming next year. Hopefully a vaccine is found soon so that international borders can open

## NEW HOPE (HARAPAN BARU)

*"Those who hope in the Lord will renew their strength. They will soar on wings like eagles".*  
Isaiah 40:31



### New Hope Home November Update

And here we are about to enter the last month of 2020! In some ways this year seemed to drag on forever yet at the same time it is shocking to realize that we are almost at its end!

We are thankful to report that all New Hope residents are well and besides the normal sniffles and coughs, have enjoyed good health over the last three months. It is a true blessing to have nurse Esther around who is always ready to check in on sick children at the New Hope Home. She is very capable at diagnosing and giving the proper medication to treat minor illnesses and injuries. Having nurse Esther around saves the house parents and councilors a lot of time otherwise spent at the local health clinic where line-ups are enormous and effective care not always extended!

School attendance has been on and off, the pattern seems

to be that as soon as the green light is given a new case pops up and shuts everything down again. The majority of the Elpida students do not own textbooks and do not have access to online education. The overall sense the teachers get is that the students no longer care. It's such a sad situation but we hope and pray that in the New Year things will be back to normal.

At the New Hope Home the councilors continue to take time every day helping the children with their independent studies. They also make sure that they have weekly one on one meetings with each child to see how they are doing physically, emotionally and spiritually. As much as possible they try to keep these sessions informal, going for a walk or chatting while working in the

garden together. These sessions are very important to know what lives in the heart, give encouragement and support and show Christian love.

A few of the older children are currently in grade 12 and had to make a trip home to pick up their junior High School Transcript so that they can follow the High school exams next year. Because of the Covid Pandemic it proved very difficult and time consuming to get the transcript signed by the School Principal.





## Growing

On a positive note, we are very excited about the upcoming wedding of Novi and Onis. Novi came to New Hope 6 years ago and upon Graduating from High School continued her education at STAKRI where she is currently enrolled in semester 5 of the Religious Teachers Program. Onis also studies at STAKRI in the same semester but he is enrolled in the BA of Theology program. They have been dating for over a year now and are very convinced that although they did not come to STAKRI to find a husband/wife, yet the Lord in His Gracious care brought them together.

The wedding is scheduled for this Friday at the Dalam Tuak church of Gereja Reformed Indonesia Timor. If the weather holds up there will be an outdoor reception in the afternoon. It is wonderful to witness how the families on both sides together with the church and local community are helping this young couple get started.

The families are bringing the fattened pig, garden veggies and sacks of rice which should cook up a delicious meal! The women society has offered to help with all the cooking, cleaning and decorations. A Dalam Tuak Church member who happens to be a wedding organizer, generously offered to take care of the wedding dress and suit, hairdo and make up. An important milestone such as this of course must be documented so our talented daughter has offered to take care of this!

Onis and Novi will be living at the New Hope quarters after the wedding where they will join the team of house parents and councilors. It is so very exciting and humbling to see the continuation of future generations excited about

It is so very exciting to see the continuation of future generations excited about working in God's Kingdom.

working in God's Kingdom. Please remember this young couple in your prayers, that they may be an example to other young people of God's gift of marriage.

Blessings,

Femmy Dethan-Bouwman

# Kid's Corner

When you read the story of Jesus; birth in Matthew 1 and Luke 2-3 have you ever noticed that it starts with a big list of names? This list is called a 'genealogy' or something we might call a family tree. Matthew includes this family tree to show that Jesus is the promised one that God's people have been waiting for.

## Adam and Eve

were promised that someone will come from their seed that will crush the serpent's head  
(Genesis 3:15)

## Abraham, Isaac and Jacob

were promised that in them and their descendants all the earth will be blessed  
(Genesis 12:3)

## David

was promised that a King would come from his family line whose kingdom would last forever  
(2 Samuel 7:13)

## Joseph and Mary

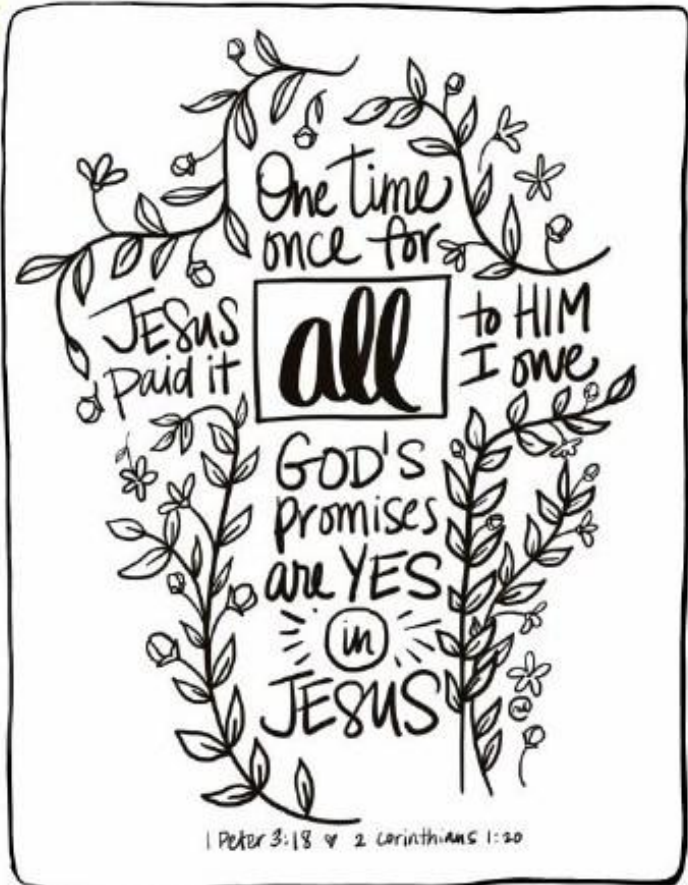
were promised that their very special Son would save His people from their sins  
(Matthew 1:21)

All God's promises, including these ones, find their YES in Jesus Christ (2 Corinthians 1:20)

### WORDSEARCH

Look for the people of Jesus' genealogy that you probably know well! If you need help, look up Matthew 1 and Luke 3. There are 18 names to find.

B	J	D	H	N	J	C	L	M	M
B	O	A	Z	O	J	U	D	A	H
P	O	V	C	M	J	M	D	H	B
N	A	I	N	O	R	A	H	A	B
R	O	D	S	L	E	P	K	R	X
I	Q	I	H	O	E	J	M	B	C
B	A	T	H	S	H	E	B	A	H
H	E	N	O	C	H	S	A	C	N
S	B	J	F	S	C	S	N	E	Y
H	T	U	R	B	I	E	I	X	L



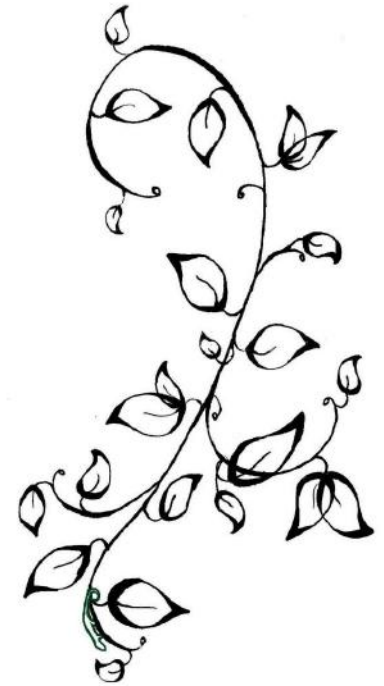
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# Kid's Corner

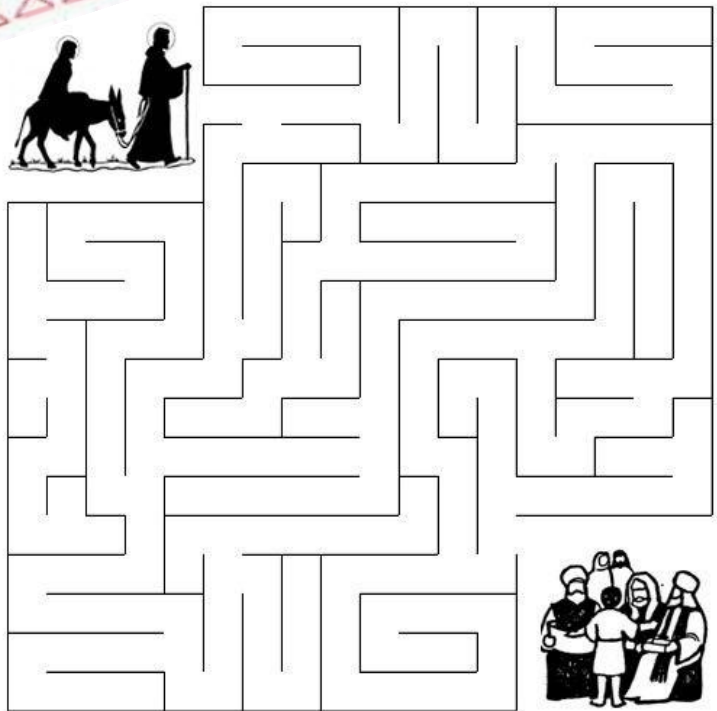
What are your Christmas plans this year? It's exciting to look forward to Christmas, not just because we might eat gummy food or get to have a holiday...

...but because we have time to stop and think about the joy we have in Jesus' coming to earth and what it means for us!

Here are some ideas for what you could do to spread that joy.



- Write cards for family and friends reminding them of the joy of Christmas and encouraging them. Make sure to include the missionaries that your church supports!
- Take some time looking up the different people in Jesus' genealogy to see how God used them to fulfil His promises
- Use Bible texts that talk about Jesus to make some decorations. Christmas is a celebration after all!
- Do an Advent Bible Reading Plan that helps you focus on how God has worked history to bring Jesus into the world.



# MISSION COMMITTEES

## Mission NE Papua New Guinea

*Sending Church:* Armadale

*Cooperating Churches:*

Byford, Darling Downs, Southern River, West Albany

*Supporting Churches:*

Albany, Bunbury, Busselton, Launceston, Legana, Melville

Chairman: F Janssen (FRC Southern River)  
General Deputy: R Dekker (FRC Darling Downs)  
Meeting Secretary: R Plug (FRC Byford)  
Report Secretary: D Hordyk (FRC Byford)  
Treasurer: E Eikelboom (FRC Byford)

Members:

K Bruning (A) B Dykstra (A)  
J Swarts (DD) V vanDyke (DD) E Vandenbos (SR)  
D teWierik (SR) N Dekker (WA) L t'Hart (WA)

Missionaries: Rev R & Mrs R DeJonge  
Mission Workers: Mr B & Mrs M van de Kamp

Web: <http://mission.frcarmadale.com/>

<https://www.facebook.com/groups/271603523844307>

## Kelmscott/Mount Nasura

Chairman: L vanBurgel  
Clerk: F Brits  
Member: F vanderLinde

## Mission Philippines—FRC Baldivis

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Members

H deJonge (B) D Veltkamp (B) J Bolhuis (K)  
Rev. S 't Hart (Mel) Rev. C Vermeulen (DD)

Supporting and building reformed churches on Mindanao island in and around Cagayan de Oro.

## Mundijong Mission (LITINDO)

Chairman: KA Wieske  
Secretary: C Bruning  
Treasurer: H deJonge

## Mission Indonesia

*Sending Church:* Rockingham

*Supporting Church:* Baldivis

Chairman (contact): Br E DeHaan (FRC Rockingham)  
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Vice-Chairman: Br B Bosveld (FRC Baldivis)  
Treasurer: Br G Jongeling (FRC Rockingham)  
Minutes Secretary: Br B Pleiter (FRC Baldivis)  
Correspondence English: Br Q Slobe (FRC Baldivis)  
Correspondence Indonesian: Br B Bosveld (FRC Baldivis)  
Consistory Liaison: Br D Geurts (FRC Rockingham)  
Member: Br G Bosveld (FRC Rockingham)

Evangelists:

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Rev Markus Ndhijawa - Tanabanas  
Rev Yan Pariamalinga - Bali  
Rev Balla Rihi - Maubukul  
Br Jhems Umbu Ngabi - Lae Wunga  
Br Arison Pekambani - LaAu  
Br Yan Laki Ngella - Lai Hobu  
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