

The Holy Way

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From the Holy Way USA Newsletter

Jayapura / Wamena

North-East Irian Jaya's History

There are several facts generally not known to the West about Irian Jaya but which are vital to the present day life of Christians in Irian Jaya.

- Until the 1930s, there was no Christianity in Irian Jaya. All worship was animism. Even today there are still tribes that have not been found that are both animistic and cannibalistic.
- Much tribal legend speaks about people who will come from far-off places with the knowledge of a savior. Tribal legend says that there will be great moves of God (maybe "a god") that will take place before the coming of the Lord (or, possibly, "a lord"). *[N.B. Scripture says that God is revealed in nature; these people are close to the earth so maybe it is possible for them to know of God, although they do not know Him. Psalm 19:13.]*
- Much tribal legend speaks of a savior who comes in the "end time." There is a myth that tells of a "king of justice and peace and righteousness" who has already come but will return. When this king comes, he will stop all wars and establish justice and people will not die any more and there will be no tears any more and he will rule the earth. *[N.B. Literally the tribal legend says that in the end time there will be a "queen of justice." Queen does not refer to the gender of the savior, however; queen refers to the qualities of the savior: gentle, merciful, righteous, slow to anger.]*
- Tribal worship is similar to what happened to the disciples on the day of Pentecost. Many tribal concepts follow "Christian" principles (e.g., tribal solidarity). Therefore, Christianity is quickly and readily accepted by many tribes, all they need do is switch to the Holy Spirit from their old animistic/evil spirits.
- Although many Western missionaries came here in the 1930s and 1940s, in the Balim (pronounced "Ball" + "eem") Valley, Christianity for the most part is more recent. About two to three decades ago there was a big move of the Holy Spirit, and vast numbers of people were converted to Christianity. (Animism consisted of worship of trees, rocks, mountains, and a cave or two.) Vast numbers of people burned magic charms and turned to the Lord. Christianity meant leaving the bad cultural traditions-tribal wars, mountain worship, witchcraft - for a way of life that was long awaited by these people).

History of the Holy Way Fellowship

In East Irian Jaya

The move of the Holy Spirit in Jayapura began in 1972 when a team was sent there after the 1972 Bible Camp in Lawang, East Java. The team began its ministry in a Pentecostal church in Jayapura; as a result of this ministry, many young people were converted. Also converted at that time was a man named Mr. Mulyawan, a mentor for the Holy Way in Jayapura. A charismatic prayer group was formed, called "The Holy Hill." The basis for the fellowship was Acts 2:42-47.

As this prayer group met daily, attendance at the meetings increased remarkably, consisting most of junior high, senior high, and university students.

In 1973 and 1974, the Lord allowed many trials to occur. These trials were pretty severe as the elders of the fellowship were asked to report on their activity to the government each day. Eventually, the government called each of the churches in Jayapura one by one to see who would be willing to support the charismatic prayer fellowship. The Rev. and Mrs. Yonatan Itar expressed an interest in the group and a willingness to support the group through their organization, The Philadelphia Educational Association.

The group continued to grow, and many people from Roman Catholic, Protestant, Baptist, and Pentecostal churches came to fellowship meetings. However, after a while, almost all of them left the fellowship. The group finally consisted of about a dozen members: Mr. Mulyawan and his family; Dolfinus Solossa, Andrias Athabu, and Yulianus Solossa (all university students); Mrs. Obed Billy and his family; Mr. Wim Eddy Kareth and his family; and Mrs. Sudiyanto and his family.

In late 1974, another team from the Lawang Bible Training Center came to Jayapura; it consisted of Mr. Kornilius Daito, Mr. Alfons Timo, and Mr. Philipus Sukampto. While they were in Jayapura, the fellowship came back to life. That team also added people from the Jayapura fellowship and did missionary work in Sarmi. On this team was Mr. Ruben Wehao, the head of the Protestant section of the provincial religion office.

This team held meetings in Sarmi and in the Irian Jaya interior-many people were healed of various sicknesses. The part of the team from Jayapura remained in Sarmi to continue ministry; the part of the team from the Lawang Bible Training Center returned to Lawang, East Java.

In 1975, two teams were sent from Jayapura to do ministry in Irian Jaya: one to Genyem and one to Manokwari and Ransiki. In 1975, Obed Billy received a vision from the Lord to build a ship named Imanuel. The ship's purpose was to evangelize among the smaller islands of Irian Jaya.

Also in 1975, another team was sent to Manakwari consisting of Dolfinus Solossa, Timothius Rokim, and Andrias Athabu. Through the efforts of this team, a prayer fellowship was formed in Manakwari which is now an established fellowship in the city. Dolfinus Solossa continued his journey to Sorong, West Irian Jaya, and then to the interior of West Irian Jaya (Ayamaru City).

In 1976, one team was sent from Jayapura to Wamena and another team was sent to the Lawang Bible Training Center to begin work on a boat.

In 1977, a Bible camp was held in Sentani, a small city near Jayapura. At this Bible camp, the vision for evangelism with the fire of the Holy Spirit throughout all of Irian Jaya became increasingly clear. The objective was to create unity among the Christian people so that they could become only one holy catholic church.

In 1978, a large number of leaders from fellowships in Irian Jaya attended Bible camp in Lawang. While they were in Lawang, their ministry in the Spirit was affirmed by Holy Way body to do spiritual ministry in Irian Jaya. In 1979, another group was sent to a seminar at the Lawang Bible Training Center where it received a vision of the body of Christ and the principle: worship together, live together, minister together.

By 1980, meetings were still being held at "The Holy Hill," but six smaller fellowships were holding

regular meetings around the Jayapura metropolitan area. New converts were encouraged to attend these meetings.

Between 1981 and 1983, the fellowship gained a deeper awareness of their purpose of worshiping, living, and ministering together. The purpose was expanded by the understanding of using the gifts of the Spirit for worshiping together, the fruit of the Spirit for living together, and the ministry gifts of the Spirit for ministering together.

In 1981, definite leaders were established for the fellowship in Jayapura, and, in 1982, The Holy Way in Irian Jaya established its Bible training center in Sorong. Also at this time, The Holy Way was given permission by the government to be an autonomous organization without the covering of The Philadelphia Educational Association. Presently, the head of all Irian Jaya operations is at the Sorong Bible Training Center.

The Purpose of The Holy Way Fellowship In Jayapura, Irian Jaya

In Jayapura, Irian Jaya, The Holy Way's fellowship introduces Christians to life in the Holy Spirit. This is for the maturity of those who have been Christians for years as well as new converts.

In this part of Indonesia, since Christianity is so new, most churches have various weaknesses. Some bring people to conversion, but do not teach Christian living after conversion. Other churches teach holiness, but do not get people converted. None of the churches introduce people to the power of the Holy Spirit, so many people follow the Lord for a while and then go back to tribal religions and tribal wars.

The Holy Way fellowship gathers Christians for the strengthening of these local churches. In some places, the need of the fellowship is to tend to pastoral needs, in other places it is to instruct in the gifts of the Spirit and sanctification and the power of the living God. In Jayapura, there are various outreach projects which fill the vacuums in the lives of so many Christians who might have fallen away from the Lord.

The Character of the Jayapura Fellowship

The people in Jayapura are from all over Indonesia. About 60 percent of them are natives of Irian Jaya. Their religious backgrounds are Protestant, Pentecostal, and Roman Catholic. The people here have a fantastic desire to know the Lord and be a "redemptive fellowship" in which new converts may experience life in the power of the Holy Spirit of God, share in his love, enjoy the fellowship of other Christians, and learn the purpose of God. The people are generous and work well together. They have world vision, and they pray for peace in America (even in Baltimore, Maryland!). Many people are under 35 and have families, there are some university students, some people are middle aged, some people enjoy being grandmother/grandfather figures for the two or three dozen children.

When the fellowship meets for worship, it begins by waiting on the Lord to see how he wants them to worship. Often, worship begins by singing new songs in the Spirit for forty-five minutes with half a dozen solos in the Spirit, several prophecies, and several visions. Often, someone shares a Scripture and has the anointing to teach the purposes of the Lord from that Scripture. Hymns and charismatic choruses, if used, usually come at the end of the worship after everyone has been in the presence of the Lord and has been commissioned to go into the world in the power of the Holy Spirit to live and serve God.

At one of the meetings, the Lord said,

My people, I have called you together to be steeped in My ways, to learn of me, to know My voice.

There will be a day when the wicked will try to drive My children away from Me. Those who know My voice will recognize that I do not speak through the wicked. Those who know My ways

will recognize the false when the wicked try to lead My children away from Me.

My children, seek Me. Listen to My voice. Know Me. Teach My ways to your children that they may teach My ways to their children.

Behold, the devil seeks an end to My kingdom. He has scattered much of my flock. He has swept a third of my angels from the heavens. Beware, He seeks you because you are My beloved. You are pleasing to Me. I want you to know the joy of My Holy Spirit because you have been faithful to Me.

Also that night, there was teaching on Deuteronomy 8 (don't become satisfied with riches and forget the Lord).

Fellowship schedule

The fellowship has a rather intense schedule. It is:

General worship: Tuesday/Saturday evenings

Communion: Fridays at noon

Small home groups: Monday evenings

Six-hour intercession and intercession/warfare for ministry: Wednesday evenings at 5

Elders meeting: Sunday afternoons (biweekly)

Groundbreaking

On June 30, 1987, there was a groundbreaking for a new building in Jayapura. The fellowship has been meeting in homes since its inception in Jayapura; however, the fellowship has grown to the point where it can no longer fit in any of the small homes. The new building will be approximately 50 meters by 75 meters (approximately 150 feet by 225 feet). There are several coconut trees on the property that will remain there. Additional tree planting is planned.

After the groundbreaking, the fellowship celebrated by breaking coconuts open, drinking the milk, and eating the meat. It is amazing what a native Irian Jayan can do with a machete, he can:

- 1) Climb a tree (over 30 feet high) with the machete under his arm and chop down the coconuts;
- 2) Break open the coconut shell leaving only a tiny hole to drink the milk from the coconut; and
- 3) Chop the coconut in half and trim the meat from the hard shell so it can be eaten with the fingers.

Sentani. On a hill near Sentani, a small city near Jayapura, part of the Holy Way's fellowship meets frequently to wait on the Lord.

The people are very proud of their home. On one of the hills, where General MacArthur planned Allied strategies for recapturing the Pacific from the Japanese, is a large monument erected to MacArthur's memory. World War II is still a large part of Indonesia's memories. The older people remember the horror of the Japanese control; a farmer occasionally finds a live bomb in his field. There are still sunken ships in Sentani Bay. Until the government passed a law, fishermen were using live bombs to explode fish from the bay.

The Holy Way fellowship meets at a housing project which brings about two hundred fifty children from jungle villages to the city for education. One of the supervisors of this operation is a member of The Holy Way fellowship and contributes to the Christian spirituality of the children in the project. The fellowship often holds days of prayer and fasting at this project.

At this meeting, Ed Stube spoke on Psalm 2, II Thessalonians 2:1-2, and Revelation 19-all about the second coming.

The Wamena Fellowship in the Balim Valley

Almost all natives of the Balim Valley claim to be Christian, but Christianity here is very recent. There were missionaries here before World War II, but they escaped to their homelands before the Japanese takeover. After World War II, mission fronts here were reopened. Protestants from Holland established a church in Wamena in about 1954; Roman Catholicism was established in 1958.

The Balim Valley is the center of all missions in the interior of Irian Jaya. As a result, more recent churches are here, such as Christian and Missionary Alliance, Grega Kristen Indonesia, and Baptist. There are two Pentecostal churches in town, one of which is less than a year old. (For Indonesia, only two Pentecostal churches in a town is very unusual-usually there are at least half a dozen for a city this size.)

Before Christianity, all people were animists. They worshiped rocks, trees, mountains, a cave, and sometimes tribal chiefs. Tribal worship and tribal wars were never completely given up for Christianity.

The people here live primitively. Although many now have concrete houses, there are many compounds in the city where life remains as it has for hundreds of years. The government has established schools in the Valley and has established social service agencies. Since most of these agencies are run by people from other parts of Indonesia, a mosque has recently appeared in Wamena City. There has been Islamic evangelism in the Balim Valley in recent years, too. Some people have converted to Islam, but their conversions may not be serious ones since the people still eat pork.

History

The Holy Way was introduced to Wamena in 1974 when a team from the Lawang Bible Training Center visited here. The team was Kornelius Darto, Rokhim, and Philipus Sukampto.

Dolphi Solossawas one of the first mentors here from Jayapura. Around 1982, the fellowship in Wamena dwindled to nothing. The present fellowship is a completely new group, started in just the last few months. Andi Koreth of the Sarong Bible Training Center has been there since only last spring. He is teaching fundamentals of Christianity and helping the fellowship to stabilize.

The fellowship has recently purchased a plot of land on which it will eventually build a prayer room for fellowship meetings. The plot is about 50 feet by 75 feet and has room for a small vegetable garden.

Prayer schedule

Intercessors gather each morning for a 5:10 prayer meeting at 4:30. Intercessors and other people gather again each day at noon for prayer which actually starts at a quarter of 12:00 and runs until a quarter of 1:00. Elders gather each Wednesday to wait on the Lord.

There are fellowship meetings four times a week which are for the entire fellowship. On Saturday, there are local prayer times, and twice a month everyone fasts all day on Saturday.

July 3, 1987 Elders Meeting

Since The Holy Way fellowship in Wamena is new, the elders are new also. As a result, the elders asked Ed Stube to pray with them and give them advice on being elders. Here is a three-minute version of what Ed Stube said;

Leadership is done by being in submission to the body. Christ said that if we want to be the head, we must be a servant. Ephesians 4 states that apostles, prophets, evangelists, pastors, and teachers are for the purpose of equipping the saints for ministering. This means that the main

function of the leadership is to encourage and build up the rest of the body in all of its ministry.

Elders must be able to discern supernaturally what is happening in the body so that they may use God's divine wisdom, rather than their own.

Elders must know whether the gift-prophecy, for example-is from God, from man, or from the enemy. If someone prophesies from the flesh or from elsewhere, he must be cared for pastorally.

After speaking with the elders and answering some questions on leadership, it became very obvious that the elders are wise men who spend a great deal of time in prayer listening to the Lord.

What we've done

Since this is a new fellowship (only a few months old), our ministry had to be one of encouragement. There were prayer meetings three nights in a row in which we taught on various subjects as the gifts of the Spirit and spiritual warfare. The Lord also planned a practical experience night. One night, the elders prayed for deliverance for most of the people in the room. That is, deliverance from smoking, stuttering, licentiousness, and demonic possession. Another night, we sang in the Spirit for 45 minutes to an hour with Spirit-lead solos and prophecies interspersing the changing moods of the worship. Prophecies were given; the Lord often said that he wanted control of all our lives; that he wanted to bless this people with the power and the serenity of His presence. However, the Lord also said that He demanded full obedience and surrender to His Spirit.

There was also prophecy that there would be much persecution towards the members of the fellowship. This, to some extent, has already started. The fellowship has not been received by all of the churches there, even though the fellowship is designed to encourage people in their relationship with the Lord and His church. This is unusual since at least one of the churches in Wamena has proselytized members from other churches and has been well received by the same churches that do not like The Holy Way. Additionally, one of the denominations that does not like The Holy Way in Wamena has totally accepted The Holy Way in Borneo (*Kalimantan*) and other parts of Indonesia.

Sorong

Ed Stube and I arrived in Sorong after an airplane ride followed by an hour-and-a-half boat ride from the airport to the mainland. We were greeted by Dolfi Solossa and at least two dozen friends from The Holy Way's training center and fellowship in Sorong.

The first night we were there, Ed Stube taught on reconciliation. It is necessary for us to be forgiving. Forgiveness is the way to experience the power of God and fully enter into His kingdom. Ed Stube ended by suggesting that if there were any differences among the people present, they should forgive anyone who had wronged them, and go to that person and seek reconciliation. (Almost no one made peace with anyone there.) At that time, we had no idea of how important this message was. .

The second night, I had two words of knowledge:

- 1) The worship had fallen into a set pattern - people were shouting because that's what they always do, a woman may shout out a solo in tongues and in Indonesian, then everyone shouts in tongues again.
- 2) Although everyone was there for the sake of the Lord, no one was there for the sake of his Christian brother. Christian community was lacking in spite of the fact that there were eight hundred people there, most of whom knew everyone else by name.

After a while, Ed Stube and I developed headaches from the "noise." Soon we felt tired despite having rested all afternoon. This prompted Ed Stube to share the two words of knowledge.

At this time, the Lord told the people that they had not done the forgiveness that he commanded to do the night before. Ed Stube also attached the fact that the spontaneous freedom in the Spirit had fallen into a stiff pattern. Singing songs at the beginning of every prayer meeting had become the norm, asking the Lord what He wanted to do was no longer an option. Dolfi Solossa then insisted that everyone who had resisted forgiveness the night before be forgiving - about five or six people did, including people who had left the fellowship a while ago and had come back just for that one evening.

A visiting Holy Way elder from Jayapura, Andi Athabu, then stepped up to the microphone and asked that those who had not forgiven any sins against them or had not asked for forgiveness for sins they committed themselves come up to the front of the room for prayer. Anyone else in the room who needed encouragement to forgive or ask forgiveness, but did not feel capable of coming to the front of the room, was to hold up his hand for prayer in a general way; the prayer was led by a leader at the microphone.

Eventually, about fifty people came to the front of the room for prayer. Dozens of others were hugging and shaking hands with friends around the room.

Ed Stube and Andi Athabu simultaneously asked the elders of the Sorong fellowship, "Who is going to pray for these people?" The Lord did not want visiting missionaries praying for these people, it had to be done by people in the local body. One of the elders stated that he did not believe there was enough love and forgiveness among the elders present for them to do it. After about twenty minutes or half an hour (with people still kneeling on the floor waiting for prayer), Andi Athabu, the visiting elder from Jayapura, and half a dozen elders from Sorong prayed for those fifty people. As this prayer was happening, the people kneeling on the floor and many other people from among the eight hundred people in the room were being reconciled to each other, the spontaneity of the worship returned as did the fellowship's enthusiasm. The meeting ended about 9p.m. with people leaving the meeting room laughing and shaking hands and joking about their selfishness and unforgiveness.

The following day at noon, a special elders meeting was held. Over forty elders from Sorong and the fellowships in the villages and towns around the city were there. Ed Stube was asked to speak to these elders. He cited Ephesians 2:20, "[you are God's household], built on the foundation of the apostles and prophets, with Jesus Christ himself as the chief cornerstone" (NIV).

Elders are not to be "fearless leaders" on the top of an organizational chart, but instead are encouragers, example setters who are part of the foundation of the fellowship. Their purpose according to Ephesians 4:13 is to build up and encourage others in their ministries. It was true that the key to the life of the fellowship hung on the elders. Although hundreds of people left the prayer meeting the night before laughing and singing new songs to the Lord, the Lord told us in a word of knowledge that the total unity of the body and its vitality hung on the elders. The elders received this message and broke into small groups-groups made up of people who were angry with each other. After about twenty minutes, these groups broke up and the forty-some elders came back together praising God for the renewed strength they had and for the renewed love they had because of forgiveness.

At this time, someone suggested going across the street to get a family that had left a year before because of some sin against them and were not able to forgive the fellowship. The elders wanted to apologize to these people and ask them not to remain angry, but instead forgive and rejoin the fellowship in its activities. When the elder who had gone to fetch the family returned, he returned with a dozen people who had left the fellowship. It seems that these people had started a fellowship of their own and were meeting at the same time that we and the elders were meeting. All the elders apologized and everyone in the room shared reasons for his griefs.

Everyone from the new fellowship shared about how he had never had peace about starting a new fellowship and about how he had longed to be a part of The Holy Way's fellowship. Several

of the wives of elders started crying and hugging each other; several of the men broke down into tears and started hugging each other. (Ed Stube shared that this is probably the biggest miracle he had ever seen, since there is never any hope of reconciliation after schism.)

That night, at the general meeting, there were well over eight hundred people present, because the group of people that had broken away from the fellowship had been rejoined. One of the men who shared was a man who had left over a year before. He shared that he prayed and fasted the night before for the reconciliation of the fellowship.

Again, that night, people were hugging and laughing and shaking hands with their dear old friends. Many of these people greeted Ed Stube and me the following morning as we left Sorong for Biak sharing about the joy the Lord has restored to them and to the life of the fellowship.

N.B. We saw Dolfi Solossa and other elders and members of the Sorong fellowship at the annual Bible Camp at Lawang a month later. He shared that the fellowship was still enjoying the enthusiasm the Lord had restored to them. More importantly, the fellowship was enjoying a new level of maturity in its walk with the Lord.

Jayapura

Recently an association of all the evangelistic groups in the area was formed. This includes missionary and indigenous groups. The government seems to be phasing out foreign missionaries.

At present they allow people to stay if they are engaged in building air strips in the interior or if they are translating the Bible into local languages. No new missionaries can get visas, but those who are here can mostly stay for the time being. Part of the agenda at the recent meeting of the association of evangelistic groups was to prepare recommendations to the government as to which ones should stay. Exempt from regulations affecting missionaries are: The Summer Institute of Linguistics (Wycliffe) people whose primary function is reducing languages to writing; and the World Vision people who are regarded primarily as social workers.

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