



**BADAN PELAYAN PUSAT
PERSEKUTUAN GEREJA-GEREJA BAPTIS WEST PAPUA**

The Fellowship of Baptist Churches of West Papua

Anggota: West Papua Council of Churches (PCC) ,

Anggota: Pasific Conference of Churches (PCC),

Anggota: Baptist World Alliance (BWA).

Alamat: Jl. Ita Waku Purom Padang Bulan No.001.PO BOX 1212 Jayapura-Papua 99012

Tlp/Fax 62-096-583462. www.westpapuabaptis.net. Hp: 082198917601, WhatsApp: 082177457208

THE CHURCH IS THE LAST BASTION OF DEFENCE FOR THE PROTECTION OF THE INDIGENOUS PEOPLE OF PAPUA

Greetings for the Opening of the 19th Congress of PGBWP Wamena, 10-15 December 2022

By Dr. A.G. Socrates Yoman, MA

President of the Communion of Baptist Churches of West Papua (PGBWP)

Invited brethren and participants in the Congress as an chosen nation, a royal priesthood, a holy nation, a people belonging to God himself (1 Peter 1:9), need to know the principles and history of the Baptist Church. The Baptist Church stands with the conviction of faith, that the Bible is a guide for life. The Baptist Church has some key principles, which are Autonomous, Independent and separation between the State or government. The Baptist Church has a motto: "One Lord, One Faith, One Baptist".

The Baptist Church is affiliated with or cooperates with the Baptist World Alliance (BWA), Australian Baptist Missionary Society (ABMS) or its new name Global InterAction (GIA), Asian Baptist Federation (ABF), Pacific Conference of Churches (PCC), West Papua Council of Churches.

Invitees and participants of the Congress whom the Lord Jesus loves and respects.

The West Papuan Baptist Church (PGBWP) adheres to a Congregational system in which the Highest Decision is born through a Congress which is held every five years which is called the Biggest Spiritual Feast for Baptists. The Congress is attended by representatives from 327 congregations, 2 Autonomous Churches, 27 Baptist regions from all over the Land of Papua, Institutions and Executives of the Central Service Board or the Presidency.

The purpose of the Congress is to worship God together during the Congress, to carry out a five-year evaluation of five main policies: (1) Evangelism; (2) Education; (3) Health Services; (4) Economic empowerment of Baptists; and (5) the struggle for

justice, peace and the right to self-determination; and drafting a new program and electing and inaugurating a new Presidential Executive for the 2022-2027 period.

The motto of the ministry of the Communion of Baptist Churches of West Papua (PGBWP) is "We Drink Water From Our Own Wells: Independent in Theology, Resources and Funds" (Proverbs 5:15).

Brethren, invitees, and participants in the Congress whom the Lord Jesus loves and respects.

The implementation of the 19th PGBWP Congress coincides with International Human Rights Day today, 10 December 2022. On this day, the entire global community around the world is commemorating and praying for victims of human rights violations which are crimes against humanity caused by war, conflict, and also victims of various forms of interests. In this commemoration, we remember their kindness, work and legacy they left for human dignity, justice, equality for world peace. Baptists, invitees and participants of the 19th PGBWP Congress, as an integral part of the global community participate in commemorating and praying for this International Human Rights Day.

Fellow invitees and participants of the PGBWP 19th Congress as an elected nation, a royal priesthood, a holy nation, a people that belongs to God himself (1 Peter 1:9), let's see the reality of the life of Indigenous Papuans.

This speech is built and based on Christian values, namely God's perspective, the Word of God, the Gospel as the power of God, human rights, the principles adopted by Baptist churches and churches in general and the noble values of humanity that are inherited from our Papuan ancestors over the Land of Papua.

"All writings that are inspired by God are beneficial for teaching, for reassuring mistakes, for correcting behaviour and for guiding people to the realm of righteousness" (2 Timothy 3:16).

The Baptist Church and God's churches must play an active role by carrying out their pastoral functions and tasks with a prophetic voice to test and uphold the truths as the foundation of Indigenous Papuans lives. Therefore, "Test all things and hold fast to what is good" (1 Thessalonians 5:21).

Talking about human rights includes: the right to live with dignity and respect as a civilized human being, the right to equal life, the right to education, the right to health, the right to economics, the right to freedom of assembly and public speaking, the right to get a job, the right to maintain historical heritage values, the right to maintain and care for language and culture, the right to protect land, the right to protect forests, the right to protect rivers, the right to live in peace, the right to worship, political rights which include the right to self-determination, and many other basic rights.

Invitees and participants of the 19th PGBWP Congress whom the Lord Jesus loves and respects.

There are several basic questions for the opening of the 19th PGBWP Congress which coincides with International Human Rights Day, 10 December 2022. The questions are as follows:

1. What is the situation of the rights of the Indigenous People of Papua for 59 years since 1 May 1963 until now?
2. Has the Church and State or the Government guaranteed the protection and expectations of indigenous Papuans rights to life?
3. Does the Church and the State or the Government build and promote the basic rights of Indigenous Papuans on the basis of truth, justice and respect for dignity, and political rights and other rights?

The answer: If yes, where is the proof? If not, where are the facts?

Invitees and participants of the Congress whom the Lord Jesus loves and respects.

Why, so I say that, the Baptist Church and the churches in the Land of Papua must test everything? Because we know from the light of God's Word, the Gospel of Jesus Christ, that Human Rights and the reality of life for Indigenous Papuans who include Baptists, live under lies, hypocrisy, pretence, historical falsification, ideology and narrow nationalism which is planted, cared for, maintained and inherited by the authorities of the Indonesian government.

Indigenous Papuans face legal injustice, human tragedy, economic paralysis, education, health services, injustice in political rights and historical injustice, marginalisation or eviction from their ancestral lands. All these injustices are constantly walking naked before our eyes. The problem of racism in the Land of Papua is a mirror to see this situation.

State power inspired by racism has given birth to a human tragedy and long suffering experienced by Indigenous Papuans which has never been corrected from the pulpits of the Church in Tanah Papua. There was a mistake by the government, namely the Government of Indonesia after taking over power unilaterally on May 1, 1963 based on the New York Agreement on August 15, 1962 and the Rome Agreement on September 30, 1962 and the implementation of PEPERA 1969 which was won by ABRI, now the Indonesian National Army. Papua was forcibly entered into Indonesian territory with the backbone of the Indonesian military or with gun muzzles.

Indigenous Papuans, including Baptists, from time to time have their human dignity and worth demeaned by the authorities of the Indonesian government by giving them labels and stigma: GPK, GPL, OPM, separatist, traitor, criminal group, and the most cruel and uncivilized label in the modern era which is the label of 'terrorist' given by the Coordinating Minister for Political, Legal and Security Affairs of the Republic of Indonesia, Prof. Dr. Mahfud MD.

Brothers and sisters, invitees and participants in the Congress whom the Lord Jesus loves and I love.

On the occasion of International Human Rights Day on December 10, we jointly highlight that since May 1, 1963 until now, for 59 years, the Indonesian rulers have produced, maintained, cared for, and used three labels and stigmas on behalf of the Republic of Indonesia, national interests and security and also business or the economy in Papua.

There are examples in front of us, military operations in Nduga, in Intan Jaya, in Puncak, in Yahukimo, in the Bintang Mountains, in Maybrat. To this day, as many as 67,000 refugees have not returned to their hometowns. School-age children do not receive proper education and have lost hope for their future. Health services became very bad as a result of the military operation that lasted for a long time. As a result of this war, the indigenous Papuans were expelled from their ancestral lands and military bases were built in the empty villages, and settlements for migrants or immigrants were built. This is a form of 'ethnic cleansing' of the indigenous Papuans from their ancestral lands.

This military savagery was well described by Father Frans Leishout, OFM, an eyewitness, as follows:

"On May 1, 1963 came the Indonesians. They give the impression of a band of robbers. The army that had been dispatched was quite a terrifying group. It's as if in Jakarta they just picked them up from the side of the road. Maybe this is really what happened." (Source: Pastor and Teacher for Papua: Markus Haluk, 2020:593).

The Indonesian Institute of Sciences (LIPI), now the National Research and Innovation Agency (BRIN) has found four root causes in Papua:

- (1) History and politics of merging or integrating Papua into Indonesian territory;
- (2) State Violence and Gross Human Rights Violations since 1965 until now;
- (3) Discrimination and Marginalization of Indigenous Papuans on the Land of their ancestors; and
- (4) Development Failure in the Land of Papua.

Brethren, invitees and participants in the Congress whom the Lord Jesus loves and I love

The military operations did not descend from the sky by themselves, but were all ordered by the president of the Republic of Indonesia, Ir. Joko Widodo. On December 5, 2018, the President of Indonesia, Ir. Joko Widodo ordered: "*Arrest all the shooters in Papua. Get rid of them down to the roots.*" This order was supported and strengthened by Vice President Yusuf Kalla on December 6 2018, "*This case is a major operation by the police and TNI.*" Chairman of the Indonesian MPR Bambang Soesatyo on December 13 2018 supported: "*The DPR proposes that the government stipulate military operations other than war in Papua.*" Wiranto on December 13 2018 supported this: "*Regarding the criminals in Nduga, Papua, we will finish them off.*"

Due to the impact of military operations, the economic life of Papuans is really bad, or destroyed and poverty has been created, wealth is robbed, stolen, plundered and smelters are built outside Papua in Java. Mining products in Namaangkawi, Ndugu-Ndugu (PT Freeport) in Mimika, oil in Sorong, gas in Bintuni, and other agricultural products were robbed and taken out of the Land of Papua. Indigenous Papuans as owners of mines, gold, oil, gas are impoverished, destroyed, mutilated with various labels and stigma from the Indonesian authorities.

Crimes against humanity such as Bloody Biak on 6 July 1998, Bloody Abepura on 7 December 2000, (Orry Doronggi and Johny Karunggu died at the hands of security forces while in police custody), Bloody Wasior on 13 June 2001, the death of Theodorus (Theys) Hiyo Eluay, and the disappearance of his driver Aristotle Masoka on November 10 2001, Bloody Wamena on October 6 2000, April 4 2003 and September 23 2019, the death of Musa (Mako) Tabuni on June 14 2012, Bloody Paniai on December 8 2014, the shooting of Pastor Elisa Tabuni in Puncak Jaya on 16 August 2004, Pastor Geyimin Nigiri in Nduga on 19 December 2018, Pastor Yeremia Zanabani in Intan Jaya on 19 September 2020, and there is the mystery of the death of Filep Samuel Karma, one of the fighters for West Papua's independence who died in a peaceful way on 3 October 2022.

There is criminalization and politicization of Papuan leaders. The governor of Papua, Mr. Lukas Enembe, was criminalized, Eltinus Omaleng was criminalized, Ricky Ham Pagawak was criminalized, and Barnabas Suebu was criminalized who is now free after serving his sentence, John Ibo was criminalized and there are still many Papuan leaders who are criminalized. Victor Yeimo was imprisoned for being a victim of racism. Papuan leaders are criminalized, politicized, imprisoned for fighting racism, the church is stigmatized, church members are mutilated.

The Baptist Church and churches in the Land of Papua are faced with an ethical, moral and faith choice to face the challenges of this human tragedy, this injustice. Because ethically and morally, murder and criminalization is wrong and in faith it is very sinful. State behaviour that demeans the human dignity of indigenous Papuans is not justified and must be opposed.

Brethren, invitees and participants in the Congress whom the Lord Jesus loves and I love.

There have been big mistakes that have been made by churches in the Land of Papua, including the Baptist Church. The Church always copies and pastes or continues what is produced by the State. The churches joined in and strengthened the labels and stigma produced by the State. Churches in Papua are involved in the labelling of Papuans as OPM, separatists, rebels, criminal groups, and terrorists. There is even something more extreme, namely the pastors and priests from church pulpits condemning and opposing Indigenous Papuans who are fighting for the right to life, human dignity and the political right to be independent over their ancestral lands.

Another error and mistake practiced by churches in Papua so far is that the Indonesian rulers are prayed for and given blessings including the President, Governors, Regents/Mayors to Village/District Heads in the villages. That is the duty and obligation of the Church and that is good. However, the problem is when faith, theology and the

voice of the pastor becomes discriminatory when at the same time, the church ignores in prayer from the pulpits the Indigenous Papuans who are fighting for an independent West Papua, the TPNPB, KNPB, ULMWP and other organizations who are fighting for the dignity of Indigenous Papuans.

This choice contrasts with the task given by Jesus Christ to the Church, Pastors and senior pastors, namely "Feed My sheep" (John 21:15-19). The Lord Jesus Christ gave the mandate and power to His Church to shepherd God's people as a whole, holistically, regardless of the differences in ideological views and nationalism that they fight for. The church does not side with any group or faction. The Church stands for all and stands for the oppressed, the neglected, the marginalized, and those that are silent. The church cannot be in a neutral position, because the Lord Jesus Christ himself is not neutral. The Lord Jesus Christ is not neutral, because He opposes the power of Satan and the power of sin and is on the side of God's people who are helpless, the weak, the crying, the imprisoned and the poor.

In the Land of Papua, in the life of the indigenous Papuan people, there are two groups of people. One group of supporters of Indonesia, and one group who are true fighters for West Papua's independence. These two groups live together in the Land of Papua and also come together to places of worship as God's Church to fellowship, witness and serve. Both those who are pro Indonesia and pro-Free Papua give to healing, tithe, give to evangelism fund, development fund and Kononia fund. When calculating the money given to the church members, the treasurer, assembly and pastor never separate the money from the pro-independence and pro-Indonesian congregations. However, while praying in the pulpit, elders, church leaders, pastors faithfully and regularly pray for the government from the center to the villages. Meanwhile the people who are pro-independence, TPNPB, KNPB, ULMWP and the Free Papua fighters are ignored and forgotten in the prayers in the pulpits of the churches.

Church leaders, pastors and pastors ignore the words of the Lord Jesus Christ:

"The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. and He has anointed Me to preach good news to the poor; and He has sent Me to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, to proclaim the year of the Lord's favour" (Luke 4:19-19).

The paradigm or perspective of the church that is wrong and mistaken in seeing God's people must change. The church sees people from God's point of view and not from the perspective of world government rulers. The church has been trapped, shackled and imprisoned and wrongly indoctrinated, that the government is God's representative or servant of God according to Romans 13:1-7.

In the Papuan context, the presence and behaviour of the Indonesian rulers towards Indigenous Papuan people is inappropriate and they do not deserve to be called a representative of God. The Indonesian rulers demonstrated by using the force of the Army and policy which oppressed and killed God's people since May 1, 1963 until now that they do not reflect the character and behaviour of God's representatives or servants. Who's representative and servant are they? We can categorize this iron-fisted ruler as 'the hand of the pharaoh' in the modern era in Papua.

Brethren, invitees and participants in the Congress whom the Lord Jesus loves and I love.

In front of church leaders, pastors, members of the Congregation as God's church were divided and grouped according to tribes and regions with the New Autonomous Region (DOB) which did not comply with government requirements. The New Autonomous Region is a political strategy for occupation to control land and natural resources. The new autonomous regions are missions for security, political, economic, business interests and to bring in or transfer the excess Malay population outside Papua. The DOB has become a machine of destruction killing and annihilation of Indigenous Papuans. DOB is the door to the destruction of Indigenous Papuans from their Papuan integrity and being made strangers among themselves. DOB puts Indigenous Papuans in serious danger and threat.

DOB is a new style military operation. The West Papua Council of Churches (WPCC) have called it a Remilitarization of the Land of Papua (Source: Pastor's Letter dated 7 October 2020). DOB is a military agenda to support occupation and dispossession of Indigenous Papuans and their extermination. DOB is a military agenda, this can be seen from General Abdul Mahmud Hendropriyono's statement:

"In the past there was an idea for 7 provinces. What is presented is always the requirements for a province. Yes, these are not conditions for a province, these are conditions for suppressing rebellion. This is a security issue and a political problem. Not like this. This is a security issue and a political problem. So, with conditions like that, yes, later when it's safe to make administrative requirements. That's it. Not even two million sir. In All of Irian, less than two million. That's why I said, this suggestion, how about if we transmigrate these two million. Where do we send them to? To Manado. Then, the people of Manado can move here (Irian). What for? Let them separate racially from Papua New Guinea. So, they don't feel like foreigners, let them feel Indonesian. Papuan means mean curly hair. That, that's the actual term for harassment. Curly hair, lower class people. If Irian is the light that shines through the darkness, Irian will replace Papua..."

Looking at the racist-based hate speech against Indigenous Papuans which was disclosed to the public from Hendropriyono, this reflects that Indonesia already has the evil intention to destroy the Papuan peopler. Yes, amen and it is true, what was conveyed by the late Mr. Herman Wayoi "The Indonesian government is only trying to control this area, then it plans to exterminate the Melanesian Ethnicity and replace it with Ethnic Malays from Indonesia..." (Source: Melanesian Ethnic Extermination: Breaking Up The Silence of the History of West Papuan Violence: Yoman, 2007, p.143).

Brethren, invitees and participants in the Congress whom the Lord Jesus loves and I love.

Indonesia has shown its character as a colonial nation. Similar to the character of the apartheid rulers in South Africa, this can also be seen from Indonesia's behaviour which has been applied to the Indigenous Papuans in the Land of Papua from 1 May 1963 until now. Under the leadership of the President of the Republic of Indonesia Ir. Joko Widodo they have imitated the character of the colonial nation's leader Peter W.

Botha, Prime Minister of South Africa in 1978, who carried out the politics of pitting people against one another, compartmentalizing or dividing the unity of the South African people by establishing puppet states, namely:

(1) Transkei Puppet State; (2) Puppet State of the Bophutha Tswana; (3) Puppet State of Venda; (4) Puppet state of Ciskei. (Source: 16 Most Influential Peace Heroes: Sutrisno Eddy: 2002, p. 14).

The modern colonial rulers of Indonesia are implementing theories and practices of occupation that are almost identical to those of the Apartheid rulers in South Africa by establishing the New Indonesian Puppet Autonomous Regions: Puppet Province of South Papua, Puppet Province of Central Papua, Puppet Province of Papua Mountains.

General (Purn) TNI Prof. Dr. Ir. Drs. Haji Abdullah Mahmud Hendropriyono, S.T., S.H., S.E, S.I.P., M.B.A., M.A., M.H., better known as A.M. Hendropriyono openly said that the Indigenous People of Papua only number two million. *"Not even two million sir. All of Irian, less than two million. That's why I said, this suggestion, how about if we transmigrate these two million. Where to? To Manado. Then, the people of Manado can move here (Irian)."*

Brethren, invitees and participants in the Congress whom the Lord Jesus loves and I love.

Rationally, if Indigenous Papuans only number two million people, then many provinces are not needed. From these data and facts it is clear, that the plans and evil intentions of the Indonesian authorities through military force are to bring in a surplus population of Malays totalling 250 million to be transferred to Papua to rob and occupy Tanah Papua and consequently indigenous Papuans will be destroyed and eliminated from their ancestral land.

In the context of exterminating and disappearing as well as eradicating Indigenous Papuans which number only two million, from their ancestral lands, Indonesian rulers from time to time have taken refuge behind reasons of national security, the threat to the Unitary State of the Republic of Indonesia from separatist movements. The state produces labels and stigmas for OPM members, separatists, traitors, criminal groups, and terrorists as shields or masks for those in power to hide behind all this stigma.

Politically and bureaucratically, Indigenous Papuans are being displaced, eliminated and marginalized. In Tanah Papua there has been an open and blatant robbery of the Papuan people's political rights by foreigners or Malay migrants. Examples are as follows:

1) Merauke Regency, of the 30 seats for DPR members, only 3 are held by indigenous Marind people and 27 seats are held by Malay immigrants.

(2) City of Jayapura with 40 seats, 27 Malay migrants and Indigenous Papuans have only 13 people.

- (3) Jayapura Regency, 25 seats, 18 held by Malay migrants and only 7 Papuan people.
- (4) Keerom Regency, 20 seats 13 Malay immigrants, and 7 Papuans
- (5) Sarmi Regency, 20 seats, 13 Malay immigrants, and 7 Papuans.
- (6) Mimika Regency, 35 seats, 17 Malay immigrants, and 18 Papuans.
- (7) Boven Digoel Regency, 20 seats, 16 Malay migrants, and 4 Papuans.
- (8) Asmat Regency, 25 seats, 11 Malay immigrants, and 14 Papuans.
- (9) Sorong Regency, 25 seats, 18 Malay immigrants, and 7 Papuans.
- (10) Teluk Wondama Regency, 25 seats, 14 Malay immigrants, and 11 Papuans.
- (11) Sorong Municipality, 30 seats, 24 Malay immigrants, and 6 Papuans.
- (12) Raja Empat District, 20 seats, 11 Malay immigrants, and 9 Papuans.
- (13) Fakfak Regency, 20 seats, 12 Malay immigrants, and 8 Papuans.
- (14) South Sorong Regency, 20 seats, 17 Malay immigrants, and 3 Papuans.

The reality of political dynamics is concerning for the future sustainability of the indigenous Papuan people, so the question is what is expected through the division of puppet provinces as a form of military operations and transmigration operations in the name of building a Malay immigrant bias?

Several indigenous Papuan scholars have not listened to and have completely ignored the voices of the majority of Papuans who disagreed and rejected the division of Indonesian puppet provinces in Tanah Papua. Several Papuan scholars have led the people of Papua into the mouths of tigers, lions and crocodiles, namely the Indonesian Puppet New Autonomous Region which has become Papuans destruction machine. The facts from the composition of the people's representatives in the fourteen regencies and cities that were written show, without a doubt, that the Indigenous Papuan people are on the road to annihilation on their ancestral lands.

Brethren, invitees and participants in the Congress whom the Lord Jesus loves and I love.

Under these circumstances, the Baptist church and churches in Papua have an active role in raising awareness and providing hope for the life of Indigenous Papuans by building quality faith in families, education, economic independence and strengthening church members to continue to have optimism by maintaining language, history and cultural values so that these are not uprooted from the roots of Papuan life.

This is a very worrying situation and in the face of the the naked colonialism carried out by the modern colonial nation of Indonesia against the indigenous Papuan people

in the Land of Papua, the Baptist Church and churches in the Land of Papua stand firmly as a Fortresses and the Wailing Walls of Indigenous Papuans as God's people. The oppressed, marginalized and exterminated Papuans give their hope and protection to the Church as Mama, Protector, Protector, Guard, Shepherd.

Thus, the Baptist Church and churches in Tanah Papua stand on the Authority of God, the Lord Jesus Christ and the Holy Spirit and the Word of God as a Fortress to save the Indigenous Papuan people. The Baptist Church and churches in Papua must stand strong and firm against all crimes and injustice, racism, colonialism, the robbery of Papuan's basic rights. The Baptist Church and churches in Tanah Papua must protect the indigenous Papuan people and the Land and provide hope for their future in their ancestral Land.

Brethren, invitees and participants in the Congress whom the Lord Jesus loves and I love.

The Indigenous Papuans, among them also Baptists are referred to as human 'monkeys' and 'gorillas'. This is evidence of the character and racist views of the Indonesian people towards Papuans. Those who maintain and express racist views come from Indonesian officials and officials who occupy important positions.

(1) General Abdul Mahmud Hendropriyono said:

"Move around 2 million people from Irian Jaya to Manado. Instead, people in Manado can be transferred to Papua." Or in other words: "all Irian people are less than two million, we will transmigrate these two million to Manado. The people of Manado can move to Irian, so that the people of Irian disappear quickly..."

(2) General Ali Murtopo said:

"If the people of Irian want to be free, you should ask God if He can be kind enough to raise an island in the middle of the Pacific Ocean so that they can immigrate there. You can also write letters to Americans. They've stepped foot on the moon, maybe they'll be willing to make room for you there. Those of you who are thinking about voting against Indonesia should think again, because if you do, the wrath of the Indonesian people will fall on you. Your tongue will surely be cut out and your evil mouth will be ripped out. Then I, General Ali Murtopo, will come in and shoot you on the spot" (Source: SEE NO EVIL: New Zealand's Betrayal of the people of West Papua: Maire Leadbeater, 2018:154).

(3) General Binsar Luhut Panjaitan on Friday, 19 February 2016 said:

"Yes, just go to MSG over there, don't stay in Indonesia anymore."

(4) Prof. Dr. Haji Mahfud MD, Coordinating Minister for Law, Security on April 29 2021 labelled Papuans "terrorists":

"The government considers that organizations and people in Papua who carry out massive violence are categorized as terrorists."

(5) Mrs. Tri Rismaharini Minister of Social Affairs on 13 July 2021 said:

"I don't want to see like this anymore. If it's like this again, I'll move all of them to Papua. I can't fire people if I'm not wrong, but I can move them to Papua."

(6) Mrs. Megawati Sukarnoputri on June 21, 2022 said:

"If you want to realize Bhineka Tunggal Ika, you have to be diverse. There is no business of black people having to intermarry with others. So what if people have dark skin? I mean, Indonesian people, why, Bhineka Tunggal Ika? You have to get this not only through physical and emotional ways, but genetic engineering. We're looking for that."

"I'm sorry, from Papua, right? Papua is black, isn't it? That's why yesterday I was joking with Mr. Wempi (Wamendagri John Wempi Wetipo). With Mr. Wempi, he's close. There he is. Coffee milk."

7. (7) Nurazisah Asril made a racist-based comment after seeing a photo of Frans Kaisiepo on the Rp. 10,000 bill.

"I do not agree with the image on the new money whose face resembles a MONKEY!!! Instead of putting on a hero's face, they put on that kind of face." (Source: Pastoral Letters: Papuan Churches Ecumenical Working Forum: 2012-2018:14).

(8) Farhat Abbas said: "When Indonesia became independent, Papua did not participate... only recently was it taken over by Indonesia from the Netherlands. So it's natural for Papua to ask for a separation from Indonesia..but don't let that happen. Indonesia will lose big because Papua has a large land mass and only has a small land area..the government should move half of the population of the densely populated island of Java to Papua..the Papuan people are powerless..invite them to intermarry so that the distinctive features of the Papuan face will slowly disappear.." (2012-2018:15).

(9) Ambrosius Nababan made a picture of a national figure from Papua, Natalius Pigai and wrote his racist beliefs as follows: "Adodoeee brother. How come the vaccine isn't the Sinovac brother but how come you said it's the rabies vaccine. I agree brother. let's buy the covid 19 vaccine from abroad. The government has doubts. our vaccine is not sinovac/Phizer. Our vaccine is the rabies vaccine."

Brethren, invitees and participants in the Congress whom the Lord Jesus loves and I love.

There are still many racist views from Indonesian officials or high-ranking officials and the Indonesian people, but in these remarks, I have only given a few example for the knowledge of the invitees and participants of the Congress. These quotes show how much hatred the Indonesian authorities and the Indonesian people have for Indigenous Papuans. It is clear that this hatred is based on racism that is, the Indonesian rulers and their people believe that Papuans to not deserve to live in their ancestral lands and must be destroyed because they are considered not as humans

but are considered 'monkeys', and 'terrorists' who are considered to be disturbing Indonesia.

This racial discrimination movement shows the atrocities and crimes of the State against the Papuan people in a systematic, structured, institutionalized, massive, widespread and collective manner over time since the December 1, 1961 military announcement and May 1, 1963 until now.

Looking at the hate movement and the elimination of Papuans based on racism, Herman Wayoi has recorded his observations and concerns as follows:

"The Indonesian government is only trying to control this area, then it plans to exterminate the Melanesian Ethnicity and replace it with the Malay Ethnicity from Indonesia. This has been proven by bringing in thousands of transmigrants from outside to inhabit the fertile valleys of the Land of Papua. There are two kinds of Operations, namely Military Operations and Transmigration Operations which show unquestionable indications of the intent and purpose of eliminating the Melanesian Race in this Land...." (Source: Melanesian Ethnic Extermination: Breaking the Silence of the History of Violence in the Land of West Papua: Yoman, 2007, p.143).

Within the dynamics of the social and political reality that is described, in the life of the indigenous Papuan people here are two paradoxical views, namely:

(1) Some Papuans take advantage of the Unitary State of the Republic of Indonesia in Papua to take advantage of the "mercy" from Jakarta in the political process of dividing districts and provinces. However, for Jakarta, they are not too concerned with the Unitary State of the Republic of Indonesia, Jakarta is focused on what are the opportunities to control and occupy the Land of Papua and annihilate Papuan people and control the Land of Papua and possess natural resources on and in the bowels of the earth of Papua. The most important goals, missions and orientations for Indonesia in Papua are the economy, security and politics and the annihilation of people. For Indonesia, the life and future of the Papuan population is not the business of Indonesians. Here, there are hidden agendas that Papuan politicians have never understood.

(2) The majority of Indigenous Papuans are aware that there are problems of human tragedy, injustice, gross violations of human rights and is an extermination of ethnic Papuans, land robbery, political rights and marginalization of Papuans from their ancestral lands and there are also serious humanitarian threats and there is no hope for Papuans life and future living in Indonesia. Because of this, the majority of Papuans believe that it is better for the people and nation of Papua to stand alone as an independent and sovereign nation. With this belief, December 1, 1961 is maintained as Independence Day complete with national symbols.

In a situation where Papuans are divided as members of the church, the Baptist Church must play an active role, remain strong and firm, to be the light of the world and the salt of the world in building the congregation to become people of faith, educated and knowledgeable, moral and ethical. The church builds awareness, strengthens unity, preserves the history of the church and the history of the nation, its language and builds a strong family faith base to maintain and protect Papuans and

protect the Land as a source of economic sustainability for family life and the wider community.

To protect Papuans in this split, there are two effective institutions that were established by God long ago standing firm and strong to protect and shepherd the Papuan people as members of the church and society. The two institutions referred to by the author are the family and the church.

(1) The Lord God made man, he was male and female and the Lord God gave power and blessings to men and women, so that they could live together and carry out the duties and responsibilities given by God. With God's power and blessing they multiply and multiply and fill the earth. With the power and blessing of God, they subdued and ruled over all of God's creation (Genesis 1:26-28).

(2) The Lord Jesus Christ founded His Church on a rock or on a strong and solid foundation of faith. "You are Peter and upon this rock I will build My church and the gates of hell will not overpower it. I will give you the keys to the Kingdom of Heaven. Whatever you bind on earth will be bound in heaven and whatever you loose on earth will be lost in heaven" (Matthew 16:18-20).

Brothers and sisters of the invitees and participants in the Congress whom the LORD Jesus blesses and I love.

As the lived reality for Indigenous Papuans is very bad and has become like a rotting festering wound, what is the position of the Baptist Church in West Papua? Is the Baptist church silent and running away from these facts?

The Lord Jesus Christ has given the church the task, mandate, authority and responsibility to shepherd the Papuan people, who are called church members or congregation members.

"Shepherd my sheep" (John 21:15-17). Why? Because there are thieves, robbers and murderers and deceivers on this earth. "The thief comes only to steal and kill and destroy; I'm coming, that they might have life, and have it to the full" (John 10:10).

In the task of guarding, protecting and shepherding Indigenous Papuans so that they do not become extinct from their ancestral lands, I as President of the Communion of West Papua Baptist Churches (PGBWP) recommend the following:

1. From the pulpits of the churches in Tanah Papua, change the old paradigm to a new paradigm, namely the churches pray for the Indonesian government and also pray for Indigenous Papuans who are fighting for justice, human dignity, equality, peace and political rights for a Free West Papua. Because the Papuan peoples struggle for self-determination is not being fought in the grass, in hidden places. Papuans fight in the open in ways that are moral, dignified and respectable in official forums at the national, regional and international levels. The church has so far been very wrong and made a big mistake, because the church in the pulpits faithfully, regularly, diligently prays for the government from the center to the smallest government in the villages, while the government or authorities are killing, mutilating

indigenous Papuans and stealing Papua's natural resources since May 1, 1963 until now.

2. The basis or foundation for praying for all of God's people is very clear, namely: God, or the Word of God, does not prohibit West Papua from becoming independent. The church does not prohibit an Papua from becoming independent. However, what God, the Bible, and the Church have forbidden is "DO NOT KILL and DO NOT STEEL" (Exodus 20: 13, 15).

3. The prayers from church pulpits in Tanah Papua, from Sorong to Merauke must spread the values of love and justice for all God's people, namely praying for Indonesia, praying for Indigenous Papuans who are fighting for an independent West Papua, ULMWP, TPN-PB, KNPB, and other organisations that struggle for humanitarian and political rights.

4. From the pulpits of the Baptist Church and God's churches in Tanah Papua, it is time to stop, remove and abolish the stigma, and labels that are put on Indigenous Papuans such as: OPM members, separatists, traitors, criminal groups, terrorists, monkeys and racist views that undermine the human dignity of indigenous Papuans. Because, these labels and stigmas never existed before Indonesia occupied and colonized the people of Papua on May 1, 1963.

5. From the pulpits of the Church throughout the Land of Papua, it is time to correct and rectify the historical mistakes of Papua, such as the New York Agreement of August 15, 1962, the Rome Agreement of September 30, 1962, and the undemocratic implementation of PEPERA 1969 which was won by ABRI. Agreements and the implementation of PEPERA has become the root of the prolonged conflict between Indonesia and the Indigenous Papuan people and as a result many parties have been sacrificed. The Church plays a role in saying that PEPERA, from the perspective of the truth of the Bible is wrong, must be corrected so that the problems of humanity and injustice in Papua can be resolved by way of peaceful negotiations for permanent peace in Papua and in Indonesia.

6. The West Papua Council of Churches (WPCC) wrote to the UN High Commissioner for Human Rights requesting a visit to Papua to monitor and see the situation in Papua directly. The West Papua Council of Churches has also increased the amount of Pastoral Letters and Moral Appeals for all people, including Indigenous Papuans, Indonesian Rulers, Indonesian people and also the international community. The West Papua Council of Churches exists as a common house, a common boat, and a common *honai* for all human beings.

7. The Indonesian authorities should immediately enable the return of the 67,000 refugees who are still outside their hometowns, so that Indigenous Papuans can live a decent life in their hometowns with a good health, life, good economy and proper education for their children.

8. The Government of Indonesia should immediately stop all forms of Military Operations throughout the Land of Papua, because during this Military Operation there were three types of victims which were members of the Indonesian Army, TPN-PB, KNPB and innocent civilians.

9. In the Land of Papua, out of the thousands of cases of crimes against humanity, two cases are still mysteries that need attention and credible independent investigations, namely the death of two major leaders, namely the Head of BIN Papua Region (Kabinda Papua) Brigadier General TNI I Gusti Putu Danny Karya Nugraha who died in Ilaga, Puncak, April 25 2021 and the death of a Free West Papua peace fighter, Filep Samuel Karma on October 1 2022 at Base G Beach, Jayapura. These two cases are still shrouded in mystery. Is it true that Brigadier General I Gusti was shot by TPN-PB? Is it true that Filep Karma's death was a single accident at sea?

10. From the pulpits the churches in Tanah Papua must speak as a prophetic voice and with the voice of a shepherd to stop the criminalisation, politicisation of Papuan leaders, and the stigmatisation of churches in Tanah Papua.

11. The Fellowship of the Baptist Churches of West Papua (PGBWP) by holding on to and guided by the Word of God which does not forbid West Papua's independence, should continue to pray from Baptist Church pulpits for the struggle of the indigenous Papuan people for independence which is fought for through various forms of forums, namely the United Liberation Movement for West Papua (ULMWP) in the same way that Baptists pray for the Unitary State of the Republic of Indonesia in the pulpits. This means that those within the Unitary State of the Republic of Indonesia and ULMWP are God's people who are pastored by the Baptist Church.

12. To end the history of the longest and longest conflict in Asia Pacific, Indonesian rulers and Indigenous Papuans must sit as equals at the peace negotiation table between the Republic of Indonesia and the ULMWP mediated by a neutral third party such as Indonesia's experience in resolving the GAM issue in Aceh on 15 August 2005 in Helsinki.

13. With regard to point number 11, the West Papua Council of Churches submitted an Open Letter on 26 August 2019 to the Government of the Republic of Indonesia to resolve tissues relating to Papua, as they did with the resolution of the GAM conflict in Aceh mediated by a third party on 15 August 2005 in Helsinki, steps taken together for the sake of a sense of justice. The Government of the Republic of Indonesia should hold peace negotiations with the ULMWP mediated by a neutral third party. The West Papua Council of Churches also submitted an Open Letter on September 13 2019 with the same message, and an Open Letter on October 7 2020 when The West Papua Council of Churches supported the statement of the President of the Republic of Indonesia, Mr. Ir. Joko Widodo on 30 September 2019 to fulfil his promise of meeting with Pro-Referendum groups. In my opinion, the Indigenous Papuan representative should be the official ULMWP forum.

14. The Indonesian government should immediately resolve the four root causes found by the Indonesian Institute of Sciences (LIPI) or now the National Innovation Research Agency (BRIN), namely: (1) The history and politics of the merger or integration of Papua into Indonesian territory; (2) State violence and gross human rights violations since 1965 until now; (3) Discrimination and Marginalization of Indigenous Papuans over their ancestral lands; and (4) Development failure in Tanah Papua. These four roots of the Papuan conflict cannot be resolved, covered up, eliminated or obscured by the expansion of the New Autonomous Region (DOB). Because, DOB is a military operation and is an attempt to occupy and marginalize and destroy Indigenous

Papuans on their ancestral lands. DOB is not a solution, but is a new problem that adds to the festering wounds in the body of the Indonesian nation.

15. On this occasion, I remind and encourage all Indigenous Papuans as well as our Non-Papuan brothers and sisters who were born and raised in the Land of Papua, and our brothers and sisters who come from Indonesia who live, work and serve in the Land of Papua from Sorong to Merauke, we should work together against the roots of the Indonesia-Papua conflict, namely racism, injustice, history of the 1969 Act, gross human rights violations, marginalization, extermination of ethnic Papuans, and robbery of natural resources so that Papua continues to have a voice and the actions of the Indonesian authorities are not obscured by the hectic new autonomous regions and various other forms of evil tactics.

16. The West Papua Council of Churches, and other churches that are not yet members of the West Papua Council of Churches continue to exist and should play an active role in protecting the land, forests, history and culture of Indigenous Papuans. Because, when land is taken by people, forests are cleared, history is erased, culture is destroyed, then Indigenous Papuans will not have a handle, a foothold and a guide in life. The strength and hope of Papuans is faith in the Lord Jesus Christ for their land, forests, history, and culture. The Church is the last bastion of defence, so the Church must play an important role for the hope and future sustainability of Indigenous Papuans.

17. The churches in Tanah Papua must get out of thinking like the State. The church must position itself as God's church which plays a prophetic role that actively conveys good news, news of joy, news of peace, news of change in the right direction, news of hope for life for everyone and more specifically Indigenous Papuans. The Church must change the perspective of the Indonesian government authorities with the light of the power of the Bible and the perspective of the truth of God's Word, so that issues of injustice, racism, gross violations of human rights, marginalization, and the extermination of the Papuan ethnicity are resolved fairly through honest, open and professional law enforcement. The issue of gross human rights violations must be resolved by bringing the perpetrators to justice in courts that provide justice for the victims.

The problem of racism must be resolved by viewing Indigenous Papuans as equal to Indonesian Malays. The problem of marginalization must be resolved by honourably recognising Indigenous Papuans as the owners of the Land of Papua. The historical mistake of PEPERA 1969 must be straightened out in history in an objective, fair and honest manner.

The church must play a central role in reviving and giving hope to the people of Papua so that life and the future are not controlled by outsiders, but Indigenous Papuans must stand with their own faith, ideology, nationalism, history and culture. The church must play an active role in helping Indigenous Papuans to not live in false history and identity. The church must give hope for the future of the Indigenous Papuans so that they are entitled to their ancestral lands, cannot be displaced and marginalized, and remain the masters and owners of this land.

18. The issue of Papua is not a matter for the Unitary Republic of Indonesia. Papua's real problems are the economy, business and mining. That's why, Indonesian elites; Entrepreneurs or owners of capital work hand in hand and support each other in the formation of the New Autonomous Regions – puppets of Indonesia throughout the Land of Papua. Indonesian rulers and businessmen have nothing to do with the Unitary State of the Republic of Indonesia. The Indonesia state is dead, it is only a shield or a mask to lie to the Indonesian people and also to suppress and kill Indigenous Papuans who are fighting for the right to life and the right to their homeland.

This speech with the theme: The Church's Last Bastion for the Protection of Indigenous Papuans, means that the Church must oppose and reject racism, fascism, militarism, colonialism, capitalism, imperialism, injustice, state violence, ethnic cleansing and discrimination of Indigenous Papuans, robbery of land, mountains, mines , gas, and forests belongs to Indigenous Papuans. The church must not sit behind pulpits and console itself and the rulers of robbers, thieves, murderers, deceivers, destroyers and hypocrites with Bible verses. The Gospel must be presented in the real world. The Bible is not in pulpits and air-conditioned rooms. The Gospel is present and lives with the little people who are neglected, oppressed and voiceless.

Finally, as I close, I would like to share one of the many stories of sacrifice. There is a heartbreaking true story of sacrifice that needs to be known and to be remembered. Pilot Albert Lewis, known as Al Lewis, on April 20, 1954 flew a plane from Sentani to the Balim Wamena Valley. This was the first flight in the history of evangelism in West Papua. Before pilot Al Lewis flew the plane in the Balim Valley area, Al Lewis stated his faith, as follows:


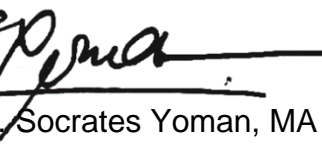
"I don't know what the price is to enter the Balim Valley, but I am willing to pay the price." (Source: History of the Catholic Church in the Balim Valley: Pastor Frans Lieshout OFM, 2007:21).

Sadly, on April 28, 1955, Pilot Al Lewis had an accident on a flight to the Balim Valley. He crashed into a high mountain next to Sekan. The plane and his body were found a month after the crash. The death of Al Lewis was a big loss for the extended AMA family, the Balim people, and also Papua.

Congratulations on this occasion of the 19th Congress of the Communion of Baptist Churches of West Papua (PGBWP), 10-15 December 2022. May the Lord Jesus bless us all.

Hubula, Wamena, 10 December 2022

Central Service Agency for the President's Communion of Baptist Churches of West Papua (PGBWP),

 President

Rev. DR. A.G. Socrates Yoman, MA