



Program

15th Biennial International Conference

International Reformed Theological Institute

**Peace among the Nations
Reformed Theology and Geopolitical Conflicts**

27-30 June 2024

Universitas Kristen Duta Wacana, Yogyakarta



Word of Welcome

A warm welcome to you to the 15th biennial IRTI international conference!

I am grateful that you, coming from all over the world, have found the opportunity to join us in Yogyakarta. And I am grateful to Universitas Kristen Duta Wacana for hosting us.

Our conference theme, “Peace among the Nations: Reformed Theology and Geopolitical Conflicts,” is highly relevant and urgent. The wars in Ukraine and Gaza and many other places around the globe primarily affect those who are the victims of violence, try to defend themselves against aggression (with or without military means), and long for justice and peace. These conflicts also have a global impact. They affect the international relationships, politics, practices, communities, and institutions in other parts of the world, in which we may be involved, academically and existentially. During the conference we will reflect on what’s going on in the world, what this means to human beings and communities, and what the Reformed theological tradition may (or may not) have to offer. Let us do this with intellectual rigor, with respect for each other’s positions and from a shared faith.

I wish you all a blessed conference!

Pieter Vos, director IRTI



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Program

TIME (WIB)	PLACE	SESSION
THURSDAY, JUNE 27, 2024		
<i>Optional</i> 09.00 – 12.30	Auditorium KOINONIA	Pre-Symposium: Theological Discourses on Coloniality
Program on this day, from 16:30-20:45 will be open to a wider public		
15.00 – 16.30	Auditorium KOINONIA	Registration desk open
16.30 – 17.30	Auditorium KOINONIA	Opening Ceremony
17.30 – 19.00	Auditorium KOINONIA	Dinner/ break
Plenary: Opening and Lecture Chair: Pieter Vos		
19.00 – 19.20	Auditorium KOINONIA	Opening and Introduction Conference Theme: Prof. Pieter Vos , Director IRTI
19.20 – 19.30	Auditorium KOINONIA	Words of Welcome: 1. Dr.-Ing. Wiyatiningsih , Rector UKDW 2. Prof. Robert Setio , Dean Faculty of Theology UKDW
19.30 – 20.00	Auditorium KOINONIA	Keynote lecture I: Dr. Hanns Lessing , <i>“Now It Is by This Resisting Evil by Force of Arms That We Prevent God from Coming to Our Relief” (John Calvin)</i>
20.00 – 20.30	Auditorium KOINONIA	Discussion
20.30 – 20.45	Auditorium KOINONIA	Devotion: Rev. Dr. Frans Manurung
FRIDAY, JUNE 28, 2024		
09.00 – 09.10	Auditorium KOINONIA	Devotion: Rev. August Corneles Tamawiwiy, MST
Plenary: keynote lecture Chair: Heleen Zorgdrager		
09.15 – 09.45	Auditorium KOINONIA	Keynote lecture II: Dr. Marietta van der Tol , <i>The Politics and Religion of Geopolitical Imagination</i>
09.45 – 10.15	Auditorium KOINONIA	Discussion
10.15 – 10.45	Auditorium KOINONIA	Break
Paper presentations 1 (two parallel sessions)		
1.1. Chair: Dorottya Nagy (Seminar Hall HARUN)		
10.45 – 11.00	Seminar Hall HARUN	Paper a: Prof. Emanuel Gerrit Singgih & Adhika Tri Subowo, MPhil , <i>Soccer, Geopolitics, and Religion: Muslim and Christian Imaginations on the Issue of Palestine – Israel in Indonesia</i>
11.00 – 11.15	Seminar Hall HARUN	Paper b: Stanislav Bondar, MA , <i>Eschatological Pessimism as a Justification of Russian Military Aggression</i>
11.15 – 11.45	Seminar Hall HARUN	Discussion
1.2. Chair: Wahyu Wibowo (Seminar Hall TASDIK)		
10.45 – 11.00	Seminar Hall TASDIK	Paper a: Prof. Pieter Vos , <i>‘Just Peace,’ ‘Just War’ and the War in Ukraine</i>

11.00 – 11.15	Seminar Hall TASDIK	Paper b: Gerry Nelwan, MA , <i>Rethinking Peace Strategy Through Hospitality Theology Approach in Post-Conflict Context in Manado City</i>
11.15 – 11.45	Seminar Hall TASDIK	Discussion
12.00 – 14.00	Hallway near HARUN, CHAPEL, and TASDIK	Lunch and Break
Paper presentations 2 (two parallel sessions)		
2.1 Chair: Tjeerd de Boer (Seminar Hall HARUN)		
14.00 – 14.15	Seminar Hall HARUN	Paper a: Prof. Koos Vorster and Prof. Nico Vorster , <i>A Theological-Ethical Perspective on Geopolitical Alliance Formation. The Case of BRICS</i>
14.15 – 14.30	Seminar Hall HARUN	Paper b: Dr. Handi Hadiwitanto , <i>Image of Jesus and The Challenge of the Religion –State Relationship in Indonesia</i>
14.30 – 15.00	Seminar Hall HARUN	Discussion
2.2 Chair: Pieter Vos (Seminar Hall TASDIK)		
14.00 – 14.15	Seminar Hall TASDIK	Paper a: Dr. Szilveszter Füsti-Molnár , <i>Secular and Political Religions: Faith in War. The Role of the Traditional Christian Belief in War Conflict and Peace</i>
14.15 – 14.30	Seminar Hall TASDIK	Paper b: Alosius Sinuraya, MA , <i>Reformed Reflections on the Use of Force by the State of Israel, 1948-1970</i>
14.30 – 15.00	Seminar Hall TASDIK	Discussion
15.00 – 15.30	Hallway in front of CHAPEL	Break
Paper presentations 3 (two parallel sessions)		
3.1. Chair: Heleen Zorgdrager		
15.30 – 15.45	Seminar Hall HARUN	Paper a: Prof. Cyril Hovorun , <i>Political Theologies in the Time of War (online contribution)</i>
15.45 – 16.00	Seminar Hall HARUN	Paper b: Defrita Rufikasari, MPhil , <i>Welcoming the Uninvited: Discussing Hospitality Theology on Rohingya's Refugee Context in Indonesia</i>
16.00 – 16.30	Seminar Hall HARUN	Discussion
3.2. Chair: Dorottya Nagy		
15.30 – 15.45	Seminar Hall TASDIK	Paper a: Dr. Kund Botond Gudor , <i>"The Faith Comes by Hearing!": Central-Eastern European Protestant Right of Resistance and Its Limits</i>
15.45 – 16.00	Seminar Hall TASDIK	Paper b: Dr. Tjeerd de Boer , <i>Just Civil War? How to Develop a 'Theology of Mission' in the Context of Civil War, in which Christians are Engaged?</i>
16.00 – 16.30	Seminar Hall TASDIK	Discussion
16.30 – 16.45	Hallway in front of the CHAPEL	Break
16.45 – 17.15	UKDW Campus	Campus Tour
17.15 – 17.30	Hallway in front of the CHAPEL	Break
17.30 – 18.30	Hallway in front of the CHAPEL	Dinner
Paper presentations 4 (two parallel sessions)		
4.1. Chair: Pieter Vos		
18.45 – 19.00	Seminar Hall HARUN	Paper a: Prof. Olga Lukács , <i>Healing of Memories in Romania – Bridge between Churches, Cultures and Religions</i>
19.00 – 19.15	Seminar Hall HARUN	Paper b: Dr. Richard Siwu , <i>The Church's Calling to the World for Missio Dei</i>
19.15 – 19.45	Seminar Hall HARUN	Discussion

4.2. Chair: Nico Vorster		
18.45 – 19.00	Seminar Hall TASDIK	Paper a: Prof. Leepo Modise , <i>Exploration of How Negotiated Peace in Underdeveloped Countries Results in Structural Violence: Healing Memories in South Africa</i>
19.00 – 19.15	Seminar Hall TASDIK	Paper b: Dr. Andiel Listijabudi and Dr. Wahyu Nugroho , <i>Indonesian Multi-Faith Biblical Hermeneutics of the Israel-Palestine Conflict</i>
19.15 – 19.45	Seminar Hall TASDIK	Discussion
19.45 – 19.55	CHAPEL	Devotion: Rev. Adhika Tri Subowo, MPhil
SATURDAY, JUNE 29, 2024		
09.00 – 09.10	Auditorium KOINONIA	Devotion: Rev. Devina Widiningsih, M.Th
Plenary: Keynote Lectures		
Chair: Pieter Vos		
09.15 – 09.45	Auditorium KOINONIA	Keynote Lecture III: Dr. Eric Patterson , <i>Ethics Beyond War's End: Reformed Just War Statecraft and the Goal of Peace</i>
09.45 – 10.15	Auditorium KOINONIA	Keynote lecture IV: Dr. Paulus Widjaja , <i>Just War Theory: Which and Whose Rationale? An Inquiry into the Moral Rationale of the Just War Theory from a Christian Pacifist- Nonviolence Perspective</i>
10.15 – 10.30	Auditorium KOINONIA	Break
10.30 – 11.15	Auditorium KOINONIA	Discussion
11.15 – 11.30	Auditorium KOINONIA	Break
Paper presentations 5 (two parallel sessions)		
5.1. Chair: Szilveszter Füsti-Molnár		
11.30 – 11.45	Seminar Hall HARUN	Paper a: Prof. Heleen Zorgdrager , <i>Ecumenical Fellowship Meets Geopolitics: Discussing Religious Interventions for Peace in Ukraine</i>
11.45 – 12.00	Seminar Hall HARUN	Paper b: Dr. Wahju Satria Wibowo , <i>Russia vs Ukraine: Religious Imagination and New Imperialism in the Perspective of Indonesian Society according to John Milbank</i>
12.00 – 12.30	Seminar Hall HARUN	Discussion
5.2. Chair: Nico Vorster		
11.30 – 11.45	Seminar Hall TASDIK	Paper a: Gyula Homoki, MA , <i>Theological Reflections on the Christian Attitudes to Warfare, Militarism and Pacifism in the Early Church</i>
11.45 – 12.00	Seminar Hall TASDIK	Paper b: Eric Sungmin Kong, MA , <i>Abraham Kuyper's Vision of Peace Amidst Global Conflicts: A Re-Examination</i>
12.00 – 12.30	Seminar Hall TASDIK	Discussion
12.30 – 14.00	Hallway in front of the CHAPEL	Lunch and Break
Paper presentations 6 (two parallel sessions)		
6.1. Chair: Szilveszter Füsti-Molnár		
14.00 – 14.15	Seminar Hall HARUN	Paper a: Dr. Martin Laubscher , <i>After Boesak? On Preaching Peace and the Struggle for Justice in South Africa Today</i>
14.15 – 14.30	Seminar Hall HARUN	Paper b: Javier Ricardo Salcido, MA , <i>Eastern Armed Conflicts and Western Emotional Wars: How are Western Political Actors Using Religious Language to Fuel Provincial Affective Polarization in the Context of the Current Armed Conflict in Gaza?</i>
14.30 – 15.00	Seminar Hall HARUN	Discussion
6.2. Chair: Tjeerd de Boer		

14.00 – 14.15	Seminar Hall TASDIK	Paper a: Prof. Dorottya Nagy , <i>Conviviality Conditioned by Colonialities Past and Present: Geopolitics and Theology in the Classroom – the Netherlands 2024</i>
14.15 – 14.30	Seminar Hall TASDIK	Paper b: Paulus Eko Kristianto M.Min, MPhil , <i>Interreligious Education for Peacebuilding on (Geo)political Conflicts</i>
14.30 – 15.00	Seminar Hall TASDIK	Discussion
15.00 – 15.30	Hallway in front of the CHAPEL	Break
15.30 – 16.00	CHAPEL	Meeting with the participants
Paper presentations 7 (two parallel sessions)		
7.1. Chair: Wahyu Wibowo		
16.15 – 16.30	Seminar Hall HARUN	Paper a: Dr. Jozef Hehanussa , <i>“This is Not Your Land”: The Indonesia Churches and the Issue of Rohingya Refugees in Indonesia</i>
16.30 – 16.45	Seminar Hall HARUN	Paper b: Elim Wilsen Taruk MA , <i>An Indonesian Woman Theologian Solidarity: Critical Responses on the Israel-Palestine Conflict and Its Impact on Muslim-Christian Relations in Indonesia</i>
16.45 – 17.15	Seminar Hall HARUN	Discussion
7.2. Chair: Heleen Zorgdrager		
16.15 – 16.30	Seminar Hall TASDIK	Paper a: Dr. Willem Jan de Wit , <i>“Do Not Put Your Trust in Princes”: The Reception of Psalm 146:3-4 through the Centuries</i>
16.30 – 16.45	Seminar Hall TASDIK	Paper b: Krueger Kristanto Tumiwa MA , <i>Eschatological Imagination without War: Re-reading Matthew 24:3-14</i>
16.45 – 17.15	Seminar Hall TASDIK	Discussion
17.20 – 17.30	CHAPEL	Devotion: dr. Szilveszter Füsti-Molnár
18.00 – 20.30	WESTLAKE RESTO	Festive Dinner
SUNDAY, JUNE 30, 2024 (SUNDAY SERVICE AND EXCURSION)		
PIC (Local Committee):		
1. Anna Iritasari		
2. Vania Sharleen Setyono		
07.00 – 08.00	Hotel	Breakfast at hotel
08.00 – 09.00		Heading to GPIB Margo Mulyo
09.00 – 11.00	GPIB Margo Mulyo	Sunday Service: Rev. August Corneles Tamawiwiy, MST
11.00 – 11.30		Heading to the Palace of Yogyakarta
11.30 – 12.30	Palace of Yogyakarta	Tour at Palace of Yogyakarta
12.30 – 14.30		Heading to Borobudur Temple
14.30 – 15.00	Borobudur Temple	Ticketing and getting ready for Borobudur Structure Tour
15.00 – 16.00	Borobudur Temple	Borobudur Structure Tour
16.00 – 17.00	Borobudur Temple	Free time at Borobudur
17.00 – 18.30		Return to Hotel

Pre-Symposium

Theological Discourses on Coloniality

The constructed global dis/order, inherited from past colonial empires, affects the lives of people worldwide. Many of the current violent conflicts as well as conditions of (exploitative) order, emerged from colonial domination and disruption, or were intensified by colonial interventions. With the influence of colonialism yet to be exhausted, for decades ecumenical theology has already been exploring ways forward. Reflections on colonial pasts and decolonial futures generally take place among senior theologians with strong international connections, but what about the younger generation and their experiences and knowledge of coloniality and its implications for Christianity worldwide?

Over the past year we have invited Indonesian and Dutch Christian students to reflect on the connected Dutch-Indonesian history. What is the theological relevance of this history? How does it shape our being and our views of the other? Do we have a theological vocabulary to engage with this history? And what does reconciliation look like, if at all possible? These are some of the questions Dutch and Indonesian students discussed. Apart from the theological and social relevance of these questions, young theologians' experiences and views will also shape future ecumenical church relations.

Our interpretations and conclusions from these conversations over the last year will be presented and discussed at a pre-symposium – connected with the IRTI 2024 conference – in the morning of June 27, 2024, at the Duta Wacana Christian University. We warmly invite you to join this symposium.

Registration

Please click this link to register for this symposium: <https://forms.gle/tavG4AWeRV6TMoga9>

For questions, please email Kor Grit at: k.grit2@pthu.nl

Program – Thursday 27 June 2024

Time	Presentation	
09:00-09:30	Registration	
09:30-09:45	Opening and welcome	Moderator
09:45-10:15	"Wacana Pascakolonialisme di Seminari di Indonesia: Studi di STFT Jakarta and STT BNKP Sundermann Nias." [English translation available]	Dr. Oinike Harefa [STT BNKP]
10:15-10:30	Open discussion	
10:30-11:00	Types of Religious Education and Postcolonial Theology. An empirical study case among High School Students in Tobelo, North Moluccas – Indonesia [Penerjemahan dalam Bahasa Indonesia]	Dr. Handi Hadiwianto [UKDW]
11:00-11:15	Open discussion	
11:15-11:45	Present Christian identities with past colonial histories: theological reflections at the Protestant Theological University [Penerjemahan dalam Bahasa Indonesia]	Dr. Kor Grit [PThU]
11:45-12:15	Closing discussion and questions	
12:30-13:30	Lunch	

Conference Theme

Throughout the ages, Christians have reflected on how they should relate to the magistrate or state, what their political responsibility might entail, and whether and under which conditions the use of military force is justified. Given the geopolitical nature of conflicts such as the Russian invasion in Ukraine and the Chinese claim on Taiwan, and given the many ongoing inter- and intrastate conflicts around the globe in which religion often plays an important role, these questions take on new urgency in our time and ask for profound theological reflection.

How are (geo)political violent conflicts, including their religious dimensions, to be understood theologically? How can political theology, theological understandings of the relationship between church and state, and ethical views on peace and war contribute to the clarification of what is at stake in actual conflicts and the moral deliberation about concrete responsibilities in these conflicts? What has the Reformed tradition specifically to offer concerning these issues? Are traditional understandings of the relationship between church and state still viable or should they be revised? How would a Reformed political theology after Christendom look like? And what does the eschatological vision of 'peace among the nations' mean given the (geo)political conflicts we face in our time? These and other questions will be addressed at the forthcoming 15th international conference of the International Reformed Theological Institute, to be held at Duta Wacana Christian University in Yogyakarta. Three sub themes in particular will be addressed: geopolitics and theology, church and state, and peace and war.

1 Theological Reflection on (Geo)political Conflicts

Nowadays, national and international conflicts often have a global political, economic, and social impact. Although other countries are not directly involved in the war in Ukraine, the strong political and military support of many countries to the Ukrainian resistance against the Russian aggression demonstrates the geopolitical dimensions and impact of this conflict. The threat of a nuclear escalation of this conflict seems to bring us back in the era of the Cold War with its delicate balance of opposing nuclear superpowers in the world. The position of China in the world cannot be overstated in this respect, which concerns not only its relationship to Russia, but also its worldwide economic power and political influence, which increasingly extends to the global south. Meanwhile, we face the continuing threat of terrorism and postcolonial conflicts at many places around the globe.

In all these conflicts and wars religion is a crucial factor. On the one hand, religious motives serve as justification for aggression and terror. The Russian invasion in the Ukraine is strongly supported by Russian Orthodox Church leaders, who justify it in terms of a 'holy war'. Islamist terrorism, i.e., terrorism of which the perpetrators and supporters claim to carry it out in the name of the Islam, is still threatening the world. On the other hand, religion motivates for peace building and reconciliation between enemies and across national or ethnic borders. Religious traditions and beliefs function as critical sources for ethical and political deliberation about (non-violent) resistance against oppression or the need to protect innocent people from violence by using (military) force. Against this background we seem to need sound 'political theology' that, moved by and involved in social issues, institutionally and substantively liberates the church from any instrumentalization and political abuse.

2 Church and State and the Use of Military Force in the Reformed Tradition

The religious dimensions of geopolitical conflicts also reflect various theological views on the relation between church and state, in particular with regard to the use of force. In the long tradition of theological reflection on this relationship, the Reformed tradition represents a view which still seems to be relevant. In this view the distinction between church and state is primarily to be understood as a repudiation of mixing the spiritual task of the church with the worldly task of the state, particularly the use of power and force in the spiritual realm. Reformed theologians stressed the duty to obey the

state as a God-given authority which has the right to use force in order to restrain evil and that therefore even 'un-Christian' governments should be obeyed. The backside is that the government should respect religious freedom.

The Reformed tradition understood obedience to the government on the basis of Romans 13 not as an endorsement of limitless power of the monarchs, but the plural "powers" in this Biblical text as also including inferior magistrates, who had their own divinely appointed duty to govern well and to protect the people from a tyrannous monarch, with the ultimate consequence of political resistance. Moreover, the distinction between church and state means that the church respects the specific task of the state as 'sword power' and therefore is not indifferent towards the question whether the state does its task well or not. This implies that the church as 'watchkeeper over the state' may be called to remind the state of its task to protect people under threat and promote justice and peace for all. Is this still a viable approach? What would this mean concretely in various political contexts in our time?

3 Ethics of Peace and War

In the Reformed tradition the right to resistance was closely linked to the idea of 'just war,' which not only is to be waged from a king against rebels, but also was interpreted as lawful resistance from cities and (church) communities to a tyrannical king. For Reformed theologians of the sixteenth century, magistrates might be obliged to fight wars in defense of religion, but they didn't see any mandate for offensive religious wars. In general, they stood in the broad tradition of Christian just war thinking (*bellum iustum*) stemming from Ambrose and Augustine and clearly distinguished themselves from the idea of 'holy war'. They followed the main principles of this tradition (*ius ad bellum* and *ius in bello*), founded in natural law and biblical teachings, which showed them a path between the justification of a 'holy war' on the one hand and Anabaptist pacifism on the other. Wars are to be fought by appropriate authorities (*right authority*) and only for defense, not for glory or any other interest (*just cause*), and in order to (re)establish peace and justice (*right intention*).

In our time the ethical principles underlying the just war tradition have become an integral part of international humanitarian law. The question is whether it is sufficient to understand justice only in such international legal terms. Aren't we in need of an understanding of justice as social justice? How could the Reformed tradition help to understand justice in such broader social terms? What would theological understandings of reconciliation and peace building add to just war thinking, including recently developed *ius post bellum* discourses that are aimed at the promotion of peace and justice after conflicts?

Keynote Lectures - Abstracts

Hanns Lessing (WCRC)

“Now It Is by This Resisting Evil by Force of Arms That We Prevent God from Coming to Our Relief”¹

Reflecting on the role of Reformed theology in geopolitical conflicts must begin with an acknowledgement of complicity. All too often, Reformed churches, supported by Reformed theologians, have justified wars for theological reasons. The emphasis on God’s sovereignty in the world outside the church invited identification with warring parties for the sake of the good. Several observers still see the influence of the “Fifth Monarchy Men” during the First English Civil War in the Reformed approach to war and peace. The apocalyptic Calvinism of this group dreamed of a Christian empire. They believed that to the saints, “shall God give [...] authority and rule over the nations and kingdoms of the world.”

In the first part, the keynote will engage with Ernst Troeltsch’s and Michael Walzer’s critique of Reformed thinking on war and peace and analyze its remaining significance as a warning against uncritical identification with the powers of the day.

The second part will describe the process of the World Alliance and World Communion of Reformed Churches to distance itself from this imperial legacy. This section will deal with the confessions of Barmen, Belhar and Accra.

The third part will look into the Reformed history from this empire-critical perspective and will particularly look into Calvin’s understanding of spiritual warfare. Despite its martial metaphors, Calvin does not identify with empire but tries to understand how God works in situations of war and persecution. In his letter to the congregation of Aix of 1561, Calvin acknowledges the value of the law that legitimizes the force of arms in well-defined circumstances. However, he does not encourage the Christian congregation to take up arms even if the law would allow it. His argument was that when Christians resist evil by force of arms, they prevent God from coming to their relief.

The fourth part explores the potential of this distinction between legal entitlement and leaving the space for divine intervention in conversation with theorists of peace-building, many of whom are from a Mennonite background.

The last part summarizes the argument and reflects on its significance for the church’s witness in geopolitical conflicts.

Keynote Marietta van der Tol

The Politics and Religion of Geopolitical Imagination

Political theologies undergird and contest geopolitical imaginaries, from the *Pax Americana* to the *Russkiy Mir* and the Chinese notion of *Tianxia*. The Russian invasion of Ukraine has shown that these imaginaries can feature prominently in political and religious rhetoric, even when (military) capabilities seem to speak louder on the battlefield. This lecture explores the geopolitical and religious moorings of the *Russkiy Mir*, its relationship to the decline of the *Pax Americana*, and its sanctioning of the war in Ukraine. Through this lens, the lecture considers wider questions about the meaning of war and peace, the contestation of world order, as well as the potentiality of ‘Political Theologies after Christendom’.

Keynote Eric Patterson

Ethics Beyond War's End: Reformed Just War Statecraft and the Goal of Peace

Christian just war statecraft focuses attention on three areas that span the spectrum of conflict, from pre-conflict deterrence and diplomacy through 'hot war' toward post-conflict settlements. The tradition begins with criteria for leaders making decisions about employing force (*jus ad bellum*) and, after that decision has been made, moral guidelines on restrained yet effective use of force (*jus in bello*). Because the goal of statecraft is some form of peace (i.e. the use of force in self-defense, to

¹ John Calvin, Letter to the Church of Aix, 1 May 1561

provide security, or to pursue justice), the just war tradition has an explicit focus on the morality of late- and post-conflict (*jus post bellum*). This presentation will overview the theological underpinnings of just war statecraft (e.g. vocation, justice, stewardship), outline the basic just war principles and distinctly Reformed contributions in the wider tradition, and focus attention on three post bellum categories: Order, Justice, and Conciliation. The presentation will focus attention on real world examples as cases for *jus post bellum*.

Keynote Paulus Widjaja

Just War Theory: Which and Whose Rationale? An Inquiry into the Moral Rationale of the Just War Theory from a Christian Pacifist-Nonviolence Perspective

The wars between Russia and Ukraine, Israel and Palestine, and now Iran and Israel, have once again raised concern regarding the appropriateness of the Just War Theory (JWT) in guiding the conduct of a state in war. In the last two decades, there are scholars, theologians included, who have been persistent in arguing for the appropriateness of JWT, despite the problems and complications in its execution. They argue that JWT is morally needed, not only to guide the state engaging in a war but, most importantly, to give justice to the actual and potential innocent victims, domestic and abroad, against the perpetrators who have inflicted harms upon them. Some other scholars have tried to modify JWT to make it more peaceful, including calling for attention to the development of *jus post bellum*, in addition to the existing *jus ad bellum* and *jus in bello*. I will challenge these arguments by making an inquiry into the moral rationale of JWT from a Christian pacifist-nonviolence perspective and showing that behind JWT there is a chauvinistic colonial mindset to pursue economic-political agendas of the warring states which do not necessarily address the needs of the victims it claims to defend. Instead of keeping busy with the adjustment of JWT to make it compatible with the war realities or even with the formulation of *jus post bellum* to make it sound more peaceful, people of the world need to seriously develop and pool the resources for education and advocacy of *via ad pacem* instead.

Parallel Sessions - Abstracts

Session 1.1

Prof.dr. Emanuel Gerrit Singgih & Adhika Tri Subowo, *Soccer, Geopolitics, and Religion: Muslim and Christian Imaginations on the Issue of Palestine-Israel in Indonesia*

Indonesia is a passionate soccer nation, although its national team never qualifies for the World Cup tournaments. However, in 2022 a junior team (under-19) reached the semi-finals of the European Under-19 Championship, which they lost to England. Then FIFA decided that Indonesia was to become the host country for the Under-20 World Cup in 2023. Soon there were strong reactions toward this plan, and the main reason was the possibility that Israel could participate in this event. Many Christians hoped for this event.

But Indonesia is the most populous Muslim country, a staunch supporter of Palestine, and has never recognized the state of Israel. Although there were government ministers who stated that Israel could participate following the principle of separation between sports and politics and that the Israeli team was going to compete in Bali, which is a non-Muslim province, the reactions became stronger, and even the governor of Bali was against the plan. In the end, FIFA decided to withdraw its decision, to the dismay of many Christians.

The role of discourse and ideology in radical geopolitics (Klaus Dodds) and the theory of modern social imaginaries (Charles Taylor) can be used to explain the binary opposition between images of Palestine (representing the Muslims) and Israel (representing the Christians), and by using the Postcolonial perspective, the aim is to break this binary opposition for a better relationship between Christians and Muslims in Indonesia.

Stanislav Bondar, *Eschatological Pessimism as a Justification of Russian Military Aggression*

This paper investigates Russia's full-scale war against Ukraine, emphasizing the role of eschatological rhetoric in Russian state propaganda and its impact on the worldview of Russian political elites, including Vladimir Putin. It analyzes how theological concepts like the Katechon, a defender against evil forces, and apocalyptic narratives depicting a cosmic battle between good and evil have entered Russia's public discourse and are used to justify the war.

Initially, the study explores Russia's depiction as a Katechon, influenced by philosopher Alexander Dugin, a self-identified traditionalist, and Orthodox Christian.

The analysis then tracks the progression of the eschatological narratives from marginal traditionalist groups, inspired by Carl Schmitt's ideas on the influence of Katechon in European politics, to more prominent figures in the Russian Orthodox Church. This shift has led to the formation of a new, pessimistic eschatology that contradicts traditional Orthodox teachings.

Lastly, it addresses the emergence of 'nuclear orthodoxy,' highlighting the endorsement of nuclear weaponry and threats against "anti-Christian territories" by key Russian figures like Vladimir Putin and Dmitriy Medvedev. The paper aims to contribute to the political theology discourse by examining how religious beliefs, particularly eschatological motives, are instrumentalized in geopolitical conflicts, specifically in justifying Russian military aggression against Ukraine and its accompanying nuclear strike threat.

Session 1.2

Pieter Vos, *'Just Peace,' 'Just War' and the War in Ukraine*

The Russian invasion of Ukraine has suddenly dispelled Europe's dream of living on a peaceful continent without any wars. European NATO member states decided to strengthen their armed forces, increase their military preparedness and send weapons to Ukraine. Yet, except calls for prayers for peace and care for Ukrainian refugees there is little ethical and theological reflection on the war in Ukraine in the Reformed world. This paper examines the potential of the Reformed tradition for ethical reflection on the war in Ukraine in relation to two dominant concepts: 'just war' and 'just peace'. The war in Ukraine requires ethical deliberation, in which not only the justification of military support to Ukraine, but also the prospect of peace and reconciliation should come into view. It will be argued that a just peace approach cannot be developed adequately without taking into account criteria of the just war theory and that a just war approach is always too limited in itself and therefore is in need of the concept of just peace. It will be indicated that Reformed Just War Theory of the sixteenth and seventeenth centuries presents a nuanced view on the relationship between religion and politics that recognizes the important role of religion in (geo)political conflicts and criticizes the theological legitimization of military-political aggression at the same time. In a final step, it will be explored where the credits of these approaches lie in the case of the war in Ukraine.

Gerry Nelwan, *Rethinking Peace Strategy Through Hospitality Theology Approach in Post-Conflict Context in Manado City*

This research aims to examine the peace strategies implemented in Manado City following religious-based conflicts, particularly those initiated by the regional government, independent institutions, and Christian communities. The research employs a qualitative method with descriptive analysis. Data will be gathered from journal literature, online and offline information sources, and relevant documents. Subsequently, the data will undergo analysis through the lens of Christine D. Pohl's theology of hospitality, which encompasses recognition and relationships that embrace strangers within the Christian tradition. This application of the theology of hospitality presents a novel alternative for fostering peace rooted in Christian culture after religious-based conflicts in Manado City. Emphasizing the significance of acknowledging and nurturing interfaith relations in the post-conflict scenario using a hospitality theology approach within the context of Manado City.

Session 2.1

Koos Vorster & Nico Vorster, *A Theological-Ethical Perspective on Geopolitical Alliance Formation: The Case of BRICS*

In 2024 the BRICS geopolitical alliance have been extended from 5 members to 10 members. This development raises political ethical questions. Although geopolitical alliance formations between nations could be considered as ethically acceptable instruments to reach legitimate goals such as greater economic prosperity, both World War I and II have illustrated how unethically constituted geopolitical alliances could present serious threats to peace and global stability. This paper poses the question: Seen from a theological-ethical perspective, which moral criteria are at stake in alliance formations? It then proceeds to a second question: In light of these ethical criteria, is the BRICS geo-political alliance ethically justifiable? From a theological ethical perspective, we posit that geopolitical alliance formations are acceptable when they 1) promote peace and justice, 2) counteract destructive concentrations of power, 3) serve the ethos of human rights and democratic values, 4) develop human potential and serve economic security. Based on these criteria the paper questions the moral validity of the BRICS formation. It argues that BRICS have not called member states involved in offensive wars to order, that nearly all member states have questionable human rights records, that the alliance serve as a means to protect authoritarian regimes in member countries, that it does not serve as a counter measure to power concentration in the world but, in fact, acts as an instrument to support illegitimate expressions of power, and lastly, that it has brought little economic advantage to member countries as a result of diverging economic philosophies. We conclude that BRICS does not satisfy the criteria for a credible geo-political alliance.

Handi Hadiwitanto, *Image of Jesus and The Challenge of Religion – State Relationship in Indonesia*

The idea that church is a 'watchkeeper over the state' and state has the main task to protect people and promote justice and peace for all, is a good thought regarding to the theme of peace among the nations, especially the subtheme of the church and state relation. It is necessary to have a strong relation between church (religion) and state but not dominating each other, which is the so called 'cooperation model' of the religion-state relation (cf. Fox 2008). In other words, the 'cooperation model' is a viable approach for the church-state relation and the peace movement. Based on empirical data (regression analysis) regarding to the relationship between religion and state among university students in Indonesia (Sterkens & Hadiwitanto 2016: 197), the attitude towards the cooperation model is strongly predicted by religious vocation about solidarity and justice and the image of Jesus as a model (Jesus is understood as an example of life). Meanwhile, there is another religion-state relation model, namely the 'religious state' in which the state is very close to only one particular religious tradition. We believe that the 'religious state model' within modern society is very challenging for peace within diversity (cf. Anthony et al 2015). Empirically, the attitude towards the religious state model is strongly influenced by the religious tradition of the single truth claim (monism) (Sterkens & Hadiwitanto 2016: 198). It is interesting because in Christianity, the image and the existence of Jesus, which is a predictor of the 'cooperation model', can be connected with the idea of the single truth claim, which is a predictor of the 'religious state model'. In this regard the 'religious state model' actually can challenge the 'cooperation model'. This paper will discuss the result of empirical research in Indonesia by Sterkens & Hadiwitanto 2016 further through four questions: how can we maintain the attitude towards the cooperation model as a viable approach for the sake of peace? How do we understand the attitude towards the image of Jesus as a predictor of the 'cooperation model'? How can the image of Jesus still predict the 'cooperation model' in the face of the idea of the single truth claim? What is the role of religious vocation of solidarity and justice regarding to the image of Jesus?

Session 2.2

Szilveszter Füst-Molnár, *Secular and Political Religions: Faith in War: The Role of the Traditional Christian Belief in War Conflict and Peace*

We aim to describe some of the characteristic elements of secular and political religions concerning armed conflict and peace. These belief systems also resemble traditional religions as well. They can shape the belief in war and provide moral justification. These systems offer a sense of purpose and identity. They can influence individuals and societies and justify conflicts for the advancement of ideologies or values.

To understand the impact of secular and political religions on beliefs about war, we must examine how these systems are constructed, evolve over time, and provide moral support. They can dehumanize the enemy and glorify one's own cause. They also influence collective identity and belonging. However, war is complex and has various causes beyond religion.

Studying how these belief systems adapt to new contexts and interact with traditional religious beliefs provides insights into their influence on war and peace. The relationship between secular religions and traditional religious beliefs in war is complex and nuanced.

Our goal is to explore some of the roles of traditional Christian beliefs in war and peace in the context and interaction of secular and political religions. Religion is significant in conflicts, particularly those with a religious dimension. Religious leaders become important in failed states. Religion is tied to ethnic identity and is crucial in managing conflicts.

Alosius Sinuraya, *Reformed Reflections on the Use of Force by the State of Israel, 1948-1970*

Reformed theology has always ruefully been aware of the necessity of maintaining the rule of law by military means. The Second World War had strengthened the conviction that democratic and Biblical values depended on the legitimate use of force, preferably sanctioned by the UN. Simultaneously, there was a growing commitment to conflict management by peaceful means, unilateral use of force by a national state becoming more and more circumspect.

Theological appreciations of Israel present a *casus sui*. In Dutch Protestantism, prominent theologians like H. Berkhof, G.C. van Niftrik and A.A. Spijkerboer accepted the enforced population exchange in Palestine in 1948 and the military take-over of Gaza, the West Bank, the Golan and especially Eastern Jerusalem in 1967. Not only did they consider the military take-over of land by the State of Israel as necessary for the survival of the Jewish people after the Holocaust, but they also affirmed the border change of 1967 by their theological exegesis of the Old and New Testament.

In our contribution we intend to discuss this phenomenon and related controversies. We also note the difference between Reformed theology in the Netherlands and in Indonesia during the era under consideration. Indonesian theologians (and Dutch theologians with strong Indonesian ties, such as J. Verkuyl) were far more reluctant than Berkhof and others to support the Israeli take-over of Eastern Jerusalem on Biblical and political grounds.

Session 3.1

Cyril Hovorun, *Political Theologies in the Time of War*

The paper will briefly compare two political theologies that underpin the war in Ukraine. One is based on the idea of civilizational exceptionalism, as it is embedded in the "Russian world" ideology. It stresses special relations between the church and the state. Another one stresses relations between the church and civil society. It was shaped primarily through the popular uprisings in Ukraine called "Maiands" — in 1990, 2003-4, and finally 2013-4, the latter known as the "Revolution of Dignity." Ukrainian public theology encompasses the ideas of human rights and dignity. It helps Ukrainians resist Russian aggression and may contribute in the future to rebuilding the country.

Defrita Rufikasari, *Welcoming the Uninvited: Discussing Hospitality Theology on Rohingya's Refugee Context in Indonesia*

The humanitarian crisis in the Rakhine region of Myanmar that involves the Rohingya minority has a severe impact not only on Myanmar's internal politics but also on other countries, especially ASEAN countries. Rohingya refugees first came to Indonesia in Sabang in 2009 as they had been forced by the Myanmar Military Junta using religious sentiment to leave Myanmar in 2012-2015. In November 2023, as the expulsion continued, they came again. This time, groups of Aceh people firmly refused to welcome them. In December 2023, a group of students in Banda Aceh forcibly and violently tried to expel the Rohingya refugees. I observe that Rohingya are victims of ethnic genocide and xenophobia. Rohingya people are diaspora refugees who are longing for land and home. In such circumstances, what kind of hospitality is it possible to demonstrate? In this paper, Giorgio Agamben's perspective on "citizens' rights" and

"the right to human life" becomes a point of discussion with theological notions about human hospitality in the Rohingya refugee context. It also becomes an invitation to engage with other interdisciplinary perspectives to make human life matter more than politics, and human lives become our objective in practicing the form of hospitality that Jesus showed us first.

Session 3.2

Kund Botond Gudor, *"The Faith Comes by Hearing!" Central-Eastern European Protestant Right of Resistance and Its Limits*

The specifically Transylvanian Protestant tolerance of Central European origin (1568) has shaped the coexistence models of numerous regional denominations for centuries. From the geopolitical fault lines of the 18th century to the present day, the demands of the Counter-Reformation, world wars, and the restoration of the status quo representing denominational peace have defined the theological thinking of the region. The profound biblical nature of the Calvinist-rooted right of resistance – "faith comes by hearing" - and the emphasis on God's sovereignty over conscience surprisingly managed to break down inter-denominational-ethnic and geopolitical boundaries in conflict. The desire for peaceful coexistence became a reality through prolonged negotiations and agreements carried out by political and ecclesiastical elites.

The paradox of socio-political peace lies in the assertion of the right of resistance, through which the paradigm of "love your neighbor as yourself" has become a way of life, social custom, and political agreement. The result of this exemplary coexistence model is the region's relative peace, behind which theological considerations transcend denominational and ethnic boundaries. This form of theological behavior, voluntarily assumed and applied in social life, suitable for achieving Christian peace, has become a centuries-old experience.

The presentation aims to illustrate the social, ethnic, and geopolitical ramifications of this theological model across centuries. The application of the right of resistance based on the idea of religious tolerance in a world burdened by multi-confessional, multi-ethnic, and geopolitical crises represents a possible tension-relieving, complex, and globally applicable social model, serving as an inspiration for other regions grappling with geopolitical crises.

Tjeerd de Boer, *Just Civil War? How to Develop a 'Theology of Mission' in the Context of Civil War, in which Christians are Engaged?*

Since many of the armed conflicts since 1945 have been civil wars it is important and necessary to apply just war theories to national conflicts.

By doing so we can take into consideration the influence of geopolitical factors on national politics in the relations – and tensions – between center and periphery, geography and economics, demography and religion and ethnicity.

This paper will deal with the context of civil war in Myanmar, where since its national independence in 1948 ethnic-based regional independence armies have been formed and operating against the consecutive military governments. More particular attention will be given to the Kachin ethnic minority, which is predominantly Christian, its mainline denomination, the Kachin Baptist Convention, and the church' mediating role in establishing peace and justice, regarding the situation of civil war between the Kachin Independence Army and the armed forces of the military junta.

Taking as a reference a doctoral thesis defended at the Lutheran Theological Seminary in Hong Kong by the seminary dean and faculty member of the Kachin Theological College and Seminary in Myitkyina, Myanmar, we will explore how the Reformed theological tradition of the right to lawful resistance from (church) communities against a dictatorial government could guide the church leadership in their mission 'as liberation to gain justice, dignity, freedom and equality'.

Session 4.1

Olga Lukács, *Healing of Memories in Romania – Bridge between Churches, Cultures and Religions*

The Assembly of the Conference of European Churches CEC, held in Trondheim in 2003, stated: "Europe is at a crossroads. The old wounds will heal and the borders between peoples will disappear. Fraternity among the churches in Jesus Christ can contribute to this healing process." The Assembly called on the churches to work to "heal the wounds and to fight the violence, terror and fear that are increasing in Europe, rather than fueling them further." Unfortunately, however, churches themselves have often become a source of conflict by

reinforcing prejudices between people of different cultural, linguistic and ethnic communities, thus hindering peaceful coexistence. Therefore, the “Healing of Memories” is a necessary process also for the churches, which requires cooperation with historians, cultural scientists, psychologists and sociologists.

In Romania, the “Healing of Memories” process aims in particular at the implementation of the Charta Oecumenica signed in Strasbourg on April 22, 2001. The 12 chapters of the Charter set out principles for the preconditions of interconfessional, intercultural and interreligious relations, the points of which were practically tested in Romania in an ecumenical project.

The project “Healing of Memories between Churches, Cultures and Religions” was initially preceded by interdenominational and interdisciplinary studies and consultations starting in 2005, in which the historical perspectives in Romania that were important for the churches, denominations and cultures involved were compared, which lasted seven years.

The outstanding historical perspective of the process of “Reconciliation through Remembering” aimed at gaining access to the different religious and historical perspectives of the participating churches, cultures and religions. In this process, participants were to learn as much as possible about each other, to respect each other’s values and views, and to learn to share the pain felt about different historical events, some of which had been passed down through generations. The process addressed both the positive relationships between churches and the conflicts and slights, condemnations and misunderstandings that different nationalities, cultures and denominations have faced over the centuries. Overcoming the internal, “deep-historical” injuries opens new possibilities of living together, and Transylvania could thus become a model for the whole of Europe in the future. The lecture presents the events and influences of “Reconciliation through Remembering”, which, within the framework of the process in the Transylvanian Reformed Church, have opened up ways to enable an ecumenical-interreligious new consideration of the common past.

I would like to present the achievements, challenges and difficulties in resolving the historical conflicts that we have had in the framework of the project over 7 years.

Richard Siwu, The Church’s Calling to the World for *Missio Dei*

This paper will present a “socio-theological” analysis of Reformed theological perception regarding to the present geopolitical conflicts. Historically Reformed theology emerged as a criticism toward the political system that centered more on authority than on wisdom. This political system concretely appears on the power authority of the King and Emperor, that has the character of Monarchism. Actually, this political system not only appeared in public society and civil institutions, but also in the church institution. The church institution also became such a “political power,” in which the “heavenly King” of the church is politically realized as the “top leader,” the Pope, as the one that has the highest political authority universally. In the Reformation, within this social and political system, a Reform Movement of the internal church institution emerged, with the intention of liberating the church from authoritarianism. This reform movement had a socio-political impact both in the church institution and in public life. In other words, the Reformation caused drastic changes both in the theological perception and in the political domain. Later in modern world, the Reformation became a gateway to democracy, in which authoritarianism was abolished. The most important development is the emergence of human rights, which is a guide for humans to have their private rights within the public life, as it has been declared by United Nations on November 8, 1948. Thus, the Reformation resulted in the spirit for developing the values of Human Rights in the human life, socially, politically, and religiously. Finally, the Reformed theological response to the issue of geopolitical conflict should be related to the church’s calling to the world for *missio Dei*, that is God’s mission in the world. In other words, the church’s calling to the world is none other than to participate in the *missio Dei*, that is God’s mission in the world. God’s mission in the world is to bring peace and justice in order to release the human from their suffering.

Session 4.2

Leepo Modise, *Exploration of How Negotiated Peace in Underdeveloped Countries Results in Structural Violence: Healing Memories in South Africa*

The year 1986 marks the dawn of South African negotiated freedom, initiated by the United States of America (USA). In this paper I will highlight the South African Massacres from 1960 to 1992, to stimulate the mind of the Global communities about what led to peace in South Africa. I will focus on the international turning point in 1986 because Russia realised its lack of sufficient international coalition as compared to the USA. The following point will be a leading point to this turning point: State of emergency; the Anti-Apartheid Act of the American Congress; The Summit in Reykjavik between Reagan and Gorbachev and pressure from the USA and other Western countries on the Apartheid regime. These pointers led to negotiation and the release of political

prisoners. The sets of talks that took place will be highlighted to illustrate how these talks led to the peaceful election on 27 April 1994 - and led to a government of national unity. Unresolved issues from the official negotiations have led to the establishment of healing memories (Truth and Reconciliation Commission).

The above-mentioned negotiations and strategies to establish and maintain peace in South Africa have managed to bring Political peace. Violence continues to breed violence (Lase, 2022). Negotiation and healing memories managed to establish and maintain peace on direct or political violence, but the current context in South Africa is another type of violence, namely Structural violence. This new type of violence manifested itself in Poverty; Unemployment; Inequality; Gender-based-violence; Farm-owners killings; Protest matches – Rhodes must fall; fees must fall; Post-Apartheid Massacre – Marikana. The main premise of this paper is that peacebuilding can be an act of violence, while conflict may be a “crucial means for resisting, constraining and preventing it”.

The research question that is related to the conference focus is: What does the eschatological vision of ‘peace among the nations’ mean given the past and the current South African conflicts which have an impact on (geo) political peace-building? What can the nations learn from the South African peace-building and maintenance through the healing of memories? The research method followed in this research is qualitative, where literature study, observation and document analysis will be employed to reach the intended research aims.

The thesis here is that peacebuilding ought to address all angles of life, rich and poor; weak and powerful on an equal basis to avoid peace that turns into structural violence to weaken the masses. The proposal for the solution to South Africa’s structural violence is the establishment of a universal income grant for the middle class and the poor to curb poverty; unemployment and inequality. The theological framework that will be followed in this paper is Political theology based on restorative justice. The hypothesis is that long-lasting peace will be maintained by healing memories - where storytelling will be a continuous process in church and society for checks and balances of redistribution of wealth.

Andiel K Listijabudi & Wahyu Nugroho, *Indonesian Multi-Faith Biblical Hermeneutics of the Israel-Palestine Conflict*

The pro and con positions toward Israel or Palestine (theologically as well as politically) have colored the social media in Indonesia. However, in Indonesia, a dominant assumption frames the multilayers and complex factors of this conflict as a war of religion (which it is not). One of the roots of this frame is the drowning of Palestinian Christian voices in the public sphere (in Indonesia) as many Indonesians (both Muslims and Christians) still think that in general, Palestine is Islamic.

To offer a broader perspective, this presentation will bring up the voice of a Palestinian Christian theologian, Naim Stifan Ateek, and his interpretation of the text of Nabots Vineyard (which has any connection to the situation of modern Israel-Palestinian position on land, power, and interpretation). Ateek’s hermeneutical points will be reread from a multifaith perspective by two communities (Christian and Muslim) in Yogyakarta: (1) the santri and ustads from Pondok Pesantren Aswaja Nusantara (representing the Muslim), and (2) students (in the 8th semester) of the Faculty of Theology Duta Wacana (representing the Reformed as well as Mennonite denominations).

Through the multifaith hermeneutics of these two groups that will read together the Biblical text and Ateek’s interpretation and afterward will try to maintain some interactions on the readings, we hope to offer several new meanings, create a better understanding as well as a changing paradigm in understanding this latent conflict between Israel and Palestine.

Session 5.1

Heleen Zorgdrager, *Ecumenical Fellowship Meets Geopolitics: Discussing Religious Interventions for Peace in Ukraine*

Religion and geopolitics have always had ties of one sort or another. Religions create a bond of solidarity between people and therefore can have an impact in the sphere of power and politics. A religion may also offer its own normative arguments about geographical arrangements and may in this way act itself as a kind of geopolitical ‘theory.’ Religious actors in today’s world take on multifaceted roles in geopolitics.

In this paper I focus on the role of ecumenical bodies as religious actors regarding Russia’s war against Ukraine. The idea of ecumenical fellowship of churches assumes a transnational bond of solidarity, of rendering assistance to one another in case of need, and of mutual accountability. How do religious bodies give content and shape to this Christian fellowship in their efforts and interventions for (just) peace in Ukraine?

I will analyse and compare three ecumenical documents that have been issued as a response to the Russian-Ukrainian war. The Assembly of the World Council of Churches issued the public statement ‘War in Ukraine, Peace and Justice in the European Region’ (September 2022). The General Synod of the Church of England

published 'The War in Ukraine and the Challenge to International Order' (February 2024). The Conference of European Churches launched the initiative Pathways to Peace, including a 'Concept behind Pathways to Peace.' Implementing a variety of events and projects, it seeks to enhance the vision of just peace facilitating exchange among European churches and promoting the voices of Ukrainian churches in the ecumenical debate. In my analysis I will pay attention to 1) the self-understanding of these church bodies as religious peace actors, 2) the concerns, strategies, goals displayed in relation to the war, 3) the implicit (geo)political theologies in the documents, and 4) the critical and differentiated reception of these documents by Ukrainian churches.

Wahyu Satria Wibowo, *Russia vs Ukraine: Religious Imagination and New Imperialism in the Perspective of Indonesian Society according to John Milbank*

The 14 March 2022 edition of BBC Indonesia published news that the Indonesian public praised Russia's actions and tended to side with Vladimir Putin (Russia) in the case of Russia's attack on Ukraine. Likewise, several other media published the same reportage. This can also be seen through conversations on social media such as research conducted by Voice of America (VoA), Kompas, CNN and several other media. This opinion is indeed somewhat strange because the Preamble to the Indonesian Constitution firmly rejects aggression from one country to another. But why is that? Because Putin is considered brave enough to fight the US (and its allies) as the country behind Ukraine. America and its allies are imagined as 'old enemies' because of economic dominance, values and that the US is fighting Middle Easterners who are labelled as terrorists. The last reason contains religious imagination in it. CNBC reported that Putin was considered pro-Islam and linked Putin's ancestors to Islam. Thus, in general there are 2 issues, namely economics and values which are merged in a religious mindset. This phenomenon will be analysed using the thoughts of John Milbank. After the events of 9/11 in the United States, Milbank wrote about Geopolitical Theology which highlighted, among others, (1) globalization, (2) an increasingly anarchic capitalism, (3) an increasingly authoritarian state, (4) the rise of neo-imperialism, (5) the apparent return of religion to public and political significance. Specifically, the analysis will focus on aspects 4 and 5.

Session 5.2

Gyula Homoki, *Theological Reflections on the Christian Attitudes to Warfare, Militarism and Pacifism in the Early Church*

Turbulent and war-torn times call forth critical investigation into the question of how earlier Christians formulated their approach to warfare and to what extent they found their own faith in the "gospel of peace" compatible with their submission to the civil authority established by God. Theologians and ecclesiastical historians have often found justification for their conviction in the writings of the Ante-Nicene fathers of the Church. While it is certain that after the so-called "Constantinian shift", the Church gradually accepted or even encouraged the secular militaristic campaigns of the Empire, in the first three centuries of its existence, a wide range of views – pacifist, militaristic or other more reluctant positions – seemed to be circulating in the local congregations. Rather than searching for "the" early Christian stance on the issue of warfare and possible Christian participation in militaristic activity, in my presentation, I want to enter into thoughtful dialogue with the fathers and highlight several theological arguments they formulated in their discussion. What relevance can the ancient Christian conviction that wars are the cause of demonic perpetuation carry for today? What does it mean theologically for us that the early church fathers forbade Christians to join the army because such participation would result in idolatry? How does the new identity of the believer as "soldier of Christ" problematize Christian attitudes to the world, the state and the self? The early Christian answers to such questions can contribute to our contemporary discussions about the practical and political consequences of our commitment to the "gospel of peace".

Eric Sungmin Kong, *Abraham Kuyper's Vision of Peace Amidst Global Conflicts: A Reexamination*

Abraham Kuyper was not only a pastor and theologian but also a pivotal figure in real-world politics, founding a political party and serving as the Prime Minister of the Netherlands. His political engagement began with his work "Ons Program" (1879) and culminated in "Antirevolutionaire staatkunde" (1917). This foundation sets the stage for an exploration aimed at retrieving his vision of peace, centered around the theme of 'Church and State and the Use of Military Force in the Reformed Tradition'. The objective is to delve into Kuyper's views on peace and war, specifically examining how these concepts interface with the relationship between the church and state and the role of military force, all within the Reformed tradition's framework.

Session 6.1

Martin Laubscher, *After Boesak? On Preaching Peace and the Struggle for Justice in South Africa Today*

This paper will delve into the oeuvre of the influential (Black Liberationist) South African Reformed theologian, Allan Aubrey Boesak, and see what we can learn – and especially as preachers – from his work and its reception over the past five decades. In doing so, I propose to go after Boesak in a threefold manner. First, I shall provide a genealogy of Boesak's thoughts on (preaching and theologizing) peace through the years. Developments concerning certain (key) consistencies and other (subtle and/or dramatic) changes will be revealed. Second, what about those critical voices who go after Boesak in a completely different manner? What sort of critiques are (and can be) raised against what he has "preached" throughout his life? What are the merits and findings after interrogating Boesak? Third, is it possible to go after Boesak in a way that will also (set us free and) take us beyond him? What sort of key coordinates are there for those who are after Boesak and his critics in the ongoing struggle for justice in the world today? Or what sort of peace prospects do the genealogical trajectories above have in store for me and other generations of preachers to come? In the end it will become clear what it means to re- imagine peace/preaching after Boesak in South African today.

Javier Ricardo Salcido, *Eastern Armed Conflicts and Western Emotional Wars: How are Western Political Actors Using Religious Language to Fuel Provincial Affective Polarization in the Context of the Current Armed Conflict in Gaza?*

The interconnectedness of the world enhances political dynamics in which a conflict in one place has negative externalities in another area. In the Middle East, people are fighting with weapons, and the casualties are human lives and people displacements to name a few. In the Atlantic world, people are clashing over the same conflict, but their weapons are emotionally charged theological statements, and the damage is an increase in affective polarization. In other words, political actors and the people at large have become emotionally polarized over the Israeli-Hamas conflict in Europe and North America. Families, coworkers, politicians, university faculty and staff, church ministers and many other groups are picking their side, often on loose theological and moral grounds, and therefore escalating polarization. Thus, this work provides a theological reflection on the use of theological language by secular state actors, i.e., Marine Le Pen, Geert Wilders, Donald Tusk and others in the Israeli-Hamas conflict, and also delivers suggestions for a Christian prophetic speech instead of polarising narratives. It is the job of Christian political theology, whether in international or local politics, to seek a "commitment to the dignity of friends and strangers" and this work aims to pursue that goal, particularly in these times when an armed conflict far away, also tears apart the solidarity at home.

Session 6.2

Dorottya Nagy, *Conviviality Conditioned by Colonialities Past and Present: Geopolitics and Theology in the Classroom – the Netherlands 2024*

This paper seeks to develop theological reflections on the question: what are the challenges posed by "geopolitics" in teaching theology-missiology for students enrolled in the Masters' Programme of the Protestant Theological University, the Netherlands? A majority of these students aim at becoming ministers of the Protestantse Kerk in Nederland (PKN; Protestant Church in the Netherlands). The paper frames the reflections through the triangulation of the concepts "conviviality" as developed by Paul Gilroy (from 2004 onwards), "participation" as elaborated by Marco Martinello (from 2005 onwards) and theories of coloniality (e.g. André Magnelli, An Yountae, Mayra Rivera, Robel Afeeworki Abay, Karen Soldatic). The paper argues that next to classical notions such as "culture", "mission" and/or "the other", "geopolitics" too should become a central notion in teaching theology-missiology at the PThU. The paper understands "geopolitics" as the intersection of questions related to land and politics, in this sense the term as an intersection even by its etymology (geo- politics) draws attention to notions such as "border", "contact zone", "limits", all part of the theological-missiological vocabulary. Theorizing and teaching on geopolitics may lead to modes of theologizing which emerge of a conscious contextualization of theological questions through worldwide connectivities past and present affecting the question of a peaceful living together in a multicultural, multiethnic and multireligious society in the Netherlands. Theologizing through the notion of "geopolitics" may lead to new modes of teaching mission history, mission theology and intercultural theology. This paper thus postulates the theological component of the geopolitics in the classroom.

Paulus Eko Kristianto, *Interreligious Education for Peacebuilding on (Geo)political Conflicts*

(Geo)political conflicts that have an impact on the international world are currently occurring, at least the war in Ukraine. This is not the responsibility of one or two religions alone. All religions are allowed to participate and contribute, meeting with political elements. How could it not be that a nuanced reading of religious teachings that encourages war allows for increased conflict rather than bringing about peacebuilding? Based on this, I offer interreligious education for peacebuilding on (geo)political conflicts. This is done through literature research on books and journals that discuss this issue. The research results allow for discussions on mapping (geo)political conflicts that are currently occurring, models of peacebuilding, shalom as a theological basis for pursuing peacebuilding, a model of an interreligious education for peacebuilding, and proposals for interreligious education for peacebuilding as per the sub-discussion. From the entire series of discussions, interreligious education is expected to inspire a joint movement of all religions to bring peace. This movement can be presented from elite circles to the grassroots, held from faith communities to society.

Session 7.1

Jozef Hehanussa, *"This is Not Your Land": The Indonesia Churches and the Issue of Rohingya Refugees in Indonesia*

Allegations have been made that the mafia systematically facilitated the Rohingya's arrival in Indonesia. Attitudes towards them vary. Community groups reject them due to their illegal arrival without valid travel documents and not entering through immigration checkpoints. In Aceh, they were welcomed with adequate food and placed in shelters provided by the local government. The presence of Indonesian ID cards with addresses in East Nusa Tenggara among some refugees caused problems. It is suspected that these ID cards were used to facilitate their entry into Indonesia and obtain government services. Community leaders have varying attitudes toward the Rohingya refugees.

The question remains: how will the churches in Indonesia respond to this issue? Is the Church silent because it perceives the Rohingya refugees as non-Christians? Or is the Church silent because it considers this issue the government's responsibility? Amidst the debate about the presence of Rohingya refugees in Indonesia, it is clear that the Rohingya refugee crisis adds to the complexity of transnational relations. Addressing this problem requires collaboration from multiple stakeholders, including religious institutions. With its moral authority and social influence, this paper argues that the church can significantly resolve this crisis through various means, such as providing humanitarian aid, promoting interfaith dialogue, advocating for human rights, and engaging in long-term empowerment initiatives. This study argues that the church can play an essential role in creating a more compassionate and inclusive society in the context of the Rohingya crisis in Indonesia. The study also considers how the advocacy of the Indonesian Church aligns or conflicts with the geo-political strategies of the state, highlighting the delicate balance between moral imperatives and realpolitik.

Elim Wilsen Taruk, *An Indonesian Woman Theologian Solidarity: Critical Responses on the Israel-Palestine Conflict and Its Impact on Muslim-Christian Relations in Indonesia*

The war between Israel and Palestine has become a global topic. To this day, war continues, but there is not much that can be done directly to stop it because of the political policies that govern each country. However, the impact of the war has been and continues to be experienced by other countries, including Indonesia. In Indonesia, there is a tendency for Muslims to declare their defense of Palestine, while Christians declare their defense of Israel. Ironically, apart from the commitment to eliminate colonialism as contained in the Preamble to the 1945 Constitution, religious factors still play an important role. In fact, Muslims in Indonesia have associated themselves with Palestinian Muslims, as if Palestine is only inhabited by Muslim people. Meanwhile, churches in Indonesia often link their alignment based on emotional relationships built up due to religious-historical factors, even confirming that Israeli military aggression carried out seizure of Palestinian territories is based on a mandate from the Bible to occupy Palestinian territories which was once the "Promised Land". In the end, such condition only worsens the relationship between Muslims and Christians in Indonesia, which has basically maintained conflict for a long time, for example because of the majority-minority issue in Indonesia. Therefore, the important question that arises from such conditions should be: How can the church contribute to world peace, if the church itself is involved in wrong alignment? This article focuses more on the position and role of the church, specifically the Toraja Church in creating world peace, considering that this is one of the church's important missions in bringing the Kingdom of God to earth. However, this can only be realized if the church also experiences repentance in understanding the complexity of the Israeli-Palestinian conflict openly, honestly, and fairly. Only in this way will the church be able to raise its prophetic voice, even if it means to stop

carrying out the “Holy Land” tours to Israel, which apparently contribute to Israel's military strength in intensifying its attacks.

Session 7.2

Willem Jan de Wit, “Do Not Put Your Trust in Princes”: The Reception of Psalm 146:3-4 through the Centuries

How is Scripture used in times of political conflict? This paper will take Psalm 146:3-4 as a case study and will look at it from a reception historical perspective. How has the Psalmist's call not to trust in princes has been understood and applied through the centuries? Several lines of interpretation can be distinguished. For example: (a) the princes are sometimes understood as the evil leader of the enemy (such as Antiochus Epiphanes in 1 Maccabees), so that these verses become an encouragement not to be too afraid of such a leader, (b) the princes are also understood as well-willing (foreign) rulers who however at any moment may change their attitude (commentators refer, e.g., to the way Persian rulers dealt with the Jews), (c) the princes are further understood as good rulers who are nevertheless mortal, and (d) the princes are even understood as a reference to the psalmist himself (by identifying him as David, so, e.g., Matthew Henry), who humbly warns people not to put their (ultimate) trust in him. - While the Psalm thus seems to put into question all human leadership, be it good or evil, and to call for trust in God alone, the Psalm is not necessarily understood as precluding all human agency and seems to have been related to messianic expectations from early on (see, e.g., 4Q521) and can be read as a moral call on humans to act like the LORD for the benefit of others.

Krueger Kristanto Tumiwa, *Eschatological Imagination without War: Re-reading Matthew 24:3-14*

War is a dreadful thing that is not supposed to happen. However, in Christian beliefs, particularly those pertaining to eschatology, war is something what must occur in order to achieve peace or salvation. As a result, the central question in eschatology is whether there must always be war at the end of time. This is questionable since the existence of such prophecies regarding the end times enables the church to justify war with good intentions. This study aims to rereading Matthew 24:3-14, which contains a prophecy regarding the end times, using a nonviolent ideological paradigm. The author's culture and beliefs may have affected the image of the end times, which is embellished with inter-national warfare. Rereading Matthew 24:3-14 yields an eschatological interpretation devoid of war-related nuances. Finally, this research can present other perspectives for how the church should respond to the current situation, which is war in numerous areas. The church recognizes that war is not acceptable and does not require it in order to secure God's peace and restoration.

Participants

No.	Name	Institution	Country
1.	Adhika Tri Subowo	UKDW	Indonesia
2.	Adjan Boogaard	Vrije Universiteit Amsterdam	Netherlands
3.	Agustinus Batlajery	Fakultas Teologi UKIM Ambon	Indonesia
4.	Albert Nijboer	Protestantse Theologische Universiteit (PThU)	Netherlands
5.	Alosius Des Afriando Sinuraya	Jakarta Theological Seminary	Indonesia
6.	Danang Kurniawan	Jakarta Theological Seminary	Indonesia
7.	Daniel Kurnia Listijabudi	UKDW	Indonesia
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12.	Eric Patterson	Regent University	USA
13.	Gerry Nelwan	UKDW	Indonesia
14.	Gloria Wilhelmina Verdina	Everlast Golden Electric Indonesia	Indonesia
15.	Gyula Homoki	Sárospatak Reformed Theological University	Hungary
16.	Handi Hadiwitanto	UKDW	Indonesia
17.	Hanns Lessing	World Communion of Reformed Churches	Germany
18.	Heleen Zorgdrager	Protestantse Theologische Universiteit (PThU)	Netherlands
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20.	Javier Salcido	TU Utrecht	Mexico
21.	Jozef Mepibozef Nelsun Hehanussa	UKDW	Indonesia
22.	Judith van den Heuvel	Protestantse Theologische Universiteit (PThU)	Netherlands
23.	Koos Vorster	NWU	South Africa
24.	Kor Grit	Protestantse Theologische Universiteit (PThU)	Netherlands
25.	Kornelius Lumbanbatu	Jakarta Theological Seminary	Indonesia
26.	Krueger Kristanto Tumiwa	Institut Agama Kristen Negeri Manado	Indonesia
27.	Kund Botond Gudur	Reformed Theology and Music, Babes Bolyai University	Romania
28.	Leepo Modise	University of South Africa	South Africa
29.	Marietta van der Tol	Lincoln College, University of Oxford	UK
30.	Marthen Tahun	Protestantse Theologische Universiteit (PThU)	Netherlands
31.	Martin Laubscher	University of the Free State	South Africa
32.	Nicolaas Vorster	NWU	South Africa
33.	Olga Lukacs	Babes-Bolyai University, Faculty of Reformed Theology and Music- Romania	Romania
34.	Paulus Eko Kristianto	UKDW	Indonesia
35.	Paulus Sugeng Widjaja	UKDW	Indonesia
36.	Pieter van der Wilt	Protestant Church Netherlands	Netherlands
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38.	Richard Siwu	UKDW	Indonesia
39.	Rieke Brouwer	Protestantse Theologische Universiteit (PThU)	Netherlands

40.	Serhiy Hovorun	Huffington Ecumenical Institute at LMU LA	USA
41.	Sico De Jong	Protestantse Theologische Universiteit (PThU)	Netherlands
42.	Stanislav Bondar	Protestantse Theologische Universiteit (PThU)	Ukraine
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46.	Wahyu Nugroho	UKDW	Indonesia
47.	Wahyu Satria Wibowo	UKDW	Indonesia
48.	Willeke Zigterman	Protestantse Theologische Universiteit (PThU)	Netherlands
49.	Willem Jan de Wit	Evangelical Theological Seminary in Cairo	Egypt

Sunday Service

For those who would like to attend a Sunday Service in English, you may participate the service on Sunday 30th June, 9 o'clock at the GPIB Margo Mulyo located at the heart of Malioboro Street, Yogyakarta. The service is prepared and will be led by a young lecturer at the Faculty of Theology of Duta Wacana. The local team is reserving a car/bus to bring you to the church. The service lasts for about 60-90 minutes. After the service, we will start the thematic excursion to the Palace of Yogyakarta and to the Borobudur Temple in Magelang, Central Java.

For those who prefer not to participate in the service but are already registered as participants for the thematic excursion, to the Palace of Yogyakarta & Borobudur, can go together with us in the car/bus to the city center. On Sundays, it is a Car Free Day (CFD) at Malioboro Street, so you can join the crowd, enjoy the surroundings, visit the Beringharjo Market, or just stroll down the street and take photos. But we would like to inform you that at 10:30 am we must be at the meeting point, which is the Church of GPIB Margo Mulyo. From there we will start walking to the Palace of Yogyakarta and begin our excursion.



Image Source: Kompas.com

The Margo Mulyo Protestant Church, also known as *Gereja Protestan di Indonesia bagian Barat* (GPIB) in Bahasa Indonesia, is a Calvinist Protestant church located at the heart of Yogyakarta, Indonesia. It has a rich history dating back to its establishment in 1857. Initially, the name of this church was in Dutch, namely *De Protestantse Kerk* (the Protestant Church). The church then became one of the places of worship for Europeans in Yogyakarta. This can be seen in the main hall, where there are still inscriptions in Dutch that read "*die in my geloof heeft eeuwige leven*" which means "who believes in Me shall have eternal life". Because of its historical value it is now declared as a cultural heritage.

This church is located near a three-way intersection that connects GPIB Margo Mulyo, Beringharjo Market, *Gedung Agung* (Presidential Palace), and the Vredenburg Fort. The building, a place of worship for Christians, has a Dutch East Indies architectural style as it is one of the buildings with Dutch colonial heritage.

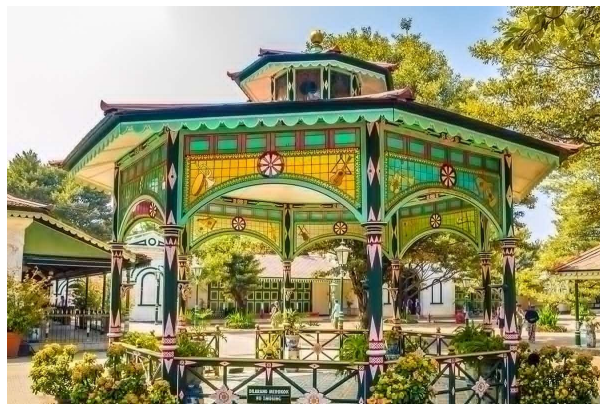
Today, the Margamulya Protestant Church continues to serve as a beacon of hope and faith for its members, offering spiritual guidance and support to all who seek it. Its commitment to serving others and promoting Christian values has made it a respected institution both within Yogyakarta and beyond.

Thematic Excursion

1. Exploring The Kraton, Reflection of Javanese Cosmos

PIC	: Anna Iritasari, S.Si.
Destination	: Palace of Yogyakarta
Schedule	: 11.00 – 12.30 am
Fee	: 15.000 IDR/person (Domestic) 25.000 IDR/person (Foreigner)

The Kraton (also spelled *keraton* or *karaton*) or the [Palace of Yogyakarta](#), is a grand complex that was meticulously planned to reflect the Javanese cosmos. This elegant complex of pavilions was constructed based on ancient beliefs, of the connection between the God, human and the natural realms. Each feature holds a special symbolic meaning related to the Javanese worldview, who consider the importance of Mount Merapi and The Indian Ocean.



The Kraton was built in the center, facing directly north towards the majestic Mount Merapi. Its south side was built facing the Indian Ocean, believed to be the abode of Kanjeng Ratu Loro Kidul, the Queen of the South Seas and the mystical consort of the Sultan. This splendid example of traditional Javanese architecture has no equal. The basic and original layout of the main building of The Kraton began its construction during the reign of Sultan Hamengku Buwono I, in 1755 - 1756.

This palace was designed to be more than just a royal residence. It was built to be a focal point of the Sultan's entire kingdom. When a sultan passed away, the cortege will leave by the southern gate and head its way to the royal cemetery located in [Imogiri](#).

Visitors can explore the palace's interiors on foot. The palace is open to visitors from 08.30 am to 12.30 pm except on Fridays and Saturdays which it closes at 11.00 am. It is closed in the afternoons. Note that there are also special rules made to be respected when you visit The Kraton, so please make sure you follow them for a memorable experience in Yogyakarta. After visiting The Kraton area, you can also stroll around the nearby attractions, such as Malioboro Street and Beringharjo Market.

2. Exploring Indonesian Buddhist Heritage

PIC	: Vania Sharleen Setyono, M.Si.TEOL
Destination	: Borobudur Temple
Fee	: 455.000 IDR/person (Foreigner)

Schedule 120.000 IDR/person (Domestic)
: 12.30 am

Borobudur Temple



Borobudur is a 9th-century Mahayana Buddhist temple in Magelang Regency, not far from the city of Magelang and the town of Muntilan, in Central Java, Indonesia. It is the world's largest Buddhist temple and consists of nine stacked platforms, six square and three circular, topped by a central dome.

Borobudur is built in the style of Mandala which symbolizes the universe in Buddhist teaching. This structure is square-shaped with four entry points and a circular centre point. Working from the exterior to the interior, three zones of consciousness are represented, with the central sphere representing unconsciousness or Nirvana.

Designated as one of the world heritage sites by UNESCO, Borobudur Temple will tell a lot about the history of Indonesia from its unique temple buildings and extraordinary architecture.

Source:

<https://en.wikipedia.org>

<https://borobudurpark.com>

Travel Information

Climate and Weather

A tropical country, Indonesia has two seasons, namely the dry and rainy seasons. The dry season (April to October) is mainly characterized by hot and humid weather. The average temperature during the dry season is 33°C and can reach the maximum temperature of 38 °C. It will occasionally rain during this season. The rainy season (November to March) is mainly characterized by heavy rains. The temperature during days that are not raining is similar to the temperature during the dry season.

For more information about the weather at our venue (Yogyakarta), you may check out this link: <https://www.accuweather.com/en/id/yogyakarta/211671/weather-forecast/211671>

VISA-related Information

a. Visa Exemption Facility

Visa Exemption Facility applicable to holders of passports from the following countries:

- | | |
|----------------------|---------------------|
| 1. Brunei Darussalam | 6. Myanmar |
| 2. Philippines | 7. Singapore |
| 3. Cambodia | 8. Thailand |
| 4. Laos | 9. Timor Leste, and |
| 5. Malaysia | 10. Vietnam |

Here are the requirements to obtain Visa Exemption:

1. Passport valid for more than 6 months since date of entry;
2. Return or onward ticket (which indicates the date of departure from Indonesia);
3. Visa exemption valid for 30 days and it is not extendable.

More information: <https://www.imigrasi.go.id/id/bebas-visa-kunjungan/>

b. Visa on Arrival

To check if you are eligible for Visa on Arrival (VoA) please consult the following link: <https://www.imigrasi.go.id/> . If you are eligible for a Visa on Arrival, please prepare the following documents to be submitted upon arrival.

The requirements to obtain VoA at the airport:

1. Passport valid for 6 months since date of entry;
2. Return or onward ticket (which indicates the date of departure from Indonesia);
3. Visa on Arrival fee Rp. 500.000,-

Travel by Train Between Yogyakarta Airport and City

The best way to travel from the airport to the city (and vice versa) is definitely by the Airport **Railink Train** (or **KA Bandara** in Bahasa Indonesia). You just have to pay IDR 20.000/person for it and IDR 50.000/person for Xpress Train (marked with a star ★). The Xpress Train will not stop at 'WATES' Station. It will travel directly to Yogyakarta Central Station ('TUGU' Station).

Jadwal Kereta Api Bandara
YA Lin Yogyakarta International Airport
 Berlaku mulai 1 Juni 2023

Yogyakarta → Wates → ✈️ YIA			✈️ YIA → Wates → Yogyakarta		
Departure	Departure	Arrival	Departure	Departure	Arrival
04:20	04:46	04:59	05:08	05:23	05:47
04:50	05:16	05:29	05:42	05:57	06:21
05:35		06:10	06:50	07:05	07:29
06:00	06:26	06:39	07:20		07:55
06:30	06:56	07:09	07:54	08:09	08:33
07:45	08:11	08:24	08:38	08:53	09:17
08:30		09:05	09:15		09:50
09:30	09:56	10:09	10:25	10:40	11:04
10:00		10:35	11:25		12:00
10:55	11:21	11:34	12:30	12:45	13:09
12:25	12:51	13:04	13:28	13:43	14:07
13:40		14:15	14:35		15:10
14:16	14:42	14:55	15:15	15:30	15:54
14:54	15:20	15:33	16:05	16:20	16:44
15:33		16:08	16:45		17:20
16:05	16:31	16:44	17:38	17:53	18:17
16:52	17:18	17:31	18:10	18:25	18:49
17:43		18:18	18:45		19:20
18:30	18:56	19:09	19:35	19:50	20:14
19:17	19:43	19:56	20:06	20:21	20:45
20:35	21:01	21:14	21:25	21:40	22:04

How to Buy Train Ticket? To purchase train ticket without creating an account, you can head to Railink Official website (<https://www.railink.co.id>) and choose your route. You can purchase tickets one week in advance. Similar to app, payment can be made with international credit cards and various local payment methods.

Traveling at Yogyakarta by Online Taxi (Gojek or Grab)

Gojek and Grab are the most convenient options for moving from one place to another. Not only for commuting, Gojek and Grab also have services such as food delivery, goods delivery services, and moving services – quite helpful especially for travellers.

To be able to use Gojek's or Grab's services, you must first download the app, and create an account. You can register with any international or Indonesian mobile number:

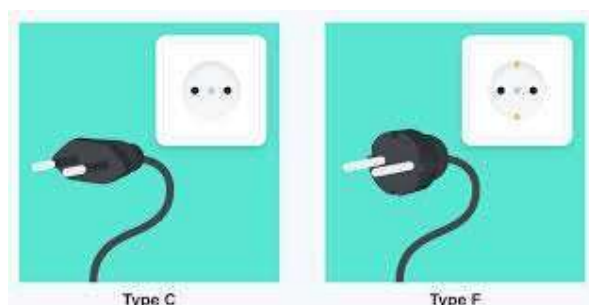
1. Select the app language or click "Continue in English"
2. If you don't have an account, select "I'm new, sign me up".
3. Fill in the required personal data
4. With the mobile number you entered, you will receive an OTP code via SMS.
5. Enter, and your account is ready to use.
6. It's that simple!!

General Information on Indonesia

- a. Indonesia Standard Time **GMT +7**
- b. Voltage and Electricity

In Indonesia, the voltage is AC 230V with a frequency of 50Hz. If you're from the UK, Europe, Australia and most of Asia or Africa, most of your phones, laptops and other gadgets could be charged like normal. However, if you come from countries like the United States, Canada, and most South American countries, the range of voltage differs here in Indonesia. Most power plugs and sockets in Indonesia are **type C and F**. This plug is the 2 pin socket and plug design

which is the standard European plug. If you're coming from a country that does not use this type of sockets, you should buy an adapter. Amazon sells plenty, but you can also find them in many local minimarkets around Indonesia.



Money Changer

a. Barumun Abadi Raya Money Changer

Jl. Mataram No. 100, Suryatmajan, Andurejan, Kota Yogyakarta, DIY 55271.
2,3 km from UKDW (7 minutes by car). Opening hours: 8 AM – 4 PM

b. Mulia Money Changer Malioboro

Plaza Malioboro, Jl. Malioboro No 52-58, Suryatmajan, Kec. Andurejan, Kota Yogyakarta, DIY 55213
2,4 km from UKDW (9-7 minutes by car). Opening hours: 10 AM – 6 PM

Venue Information

UNIVERSITAS KRISTEN DUTA WACANA (UKDW)

UKDW Campus is located in Yogyakarta City, Special Region of Yogyakarta.

UKDW address: Jl. Dr. Wahidin Sudirohusodo No 5-25, Kotabaru, Kecamatan Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55224

Website: www.ukdw.ac.id Email: humas@staff.ukdw.ac.id or oia@staff.ukdw.ac.id

ARTOTEL SUITES BIAN TI HOTEL

Jl. Urip Sumoharjo No.37, Klitren, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55222
1,3 km from UKDW campus (10 minutes by walking)

H-BOUTIQUE HOTEL

Jl. Prof. Herman Yohanes No.1, Terban, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55223
400 m from UKDW campus (5 minutes by walking)

Around UKDW Campus and Hotels

Bethesda Hospital (<https://www.bethesda.or.id/>)

Jl. Jend. Sudirman No.70, Kotabaru, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55224

- 170 m from campus, 5 minutes walking
- Open 24 hours
- Phone +62274 586688

Convenience Store (Lawson, Alfamart, Indomaret)

Jl. Dr. Wahidin Sudirohusodo, Yogyakarta

- 5-20 m from campus, 3-10 minutes by walking

- Opening hours: Lawson 24 hours, Alfamidi 07.00 am - 11.00 pm, Indomaret 07.00 am - 10.00 pm

Galeria Mall

Jl. Jend. Sudirman No.99-101, Terban, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55223

- 500 m from campus, 10 minutes walking
- Opening hours: 10.00 am - 09.30 pm

Superindo (Convenience Store)

Jl. Urip Sumoharjo No.38A, Klitren, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55222

- 500 m from campus, 10 minutes walking
- Opening hours: 07.00 am - 09.00 pm

Bumbu Desa (Restaurant)

Jl. Kartini No.8, Terban, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55223

- Menu: Indonesian (West Java)
- 450 m from campus, 6 minutes walking
- Opening hours: 10.00 am - 09.00 pm

Bellywise (Restaurant)

Jl. Candrakirana No.18, Terban, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55223

- Menu: Burger and Steak
- 400 m from campus, 5 minutes walking
- Opening hours: 10.00 am - 10.00 pm

My Kopi O! (Restaurant)

Jl. Candrakirana No.21, Terban, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55223

- Menu: Indonesian and Western
- 350 m from campus, 5 minutes walking
- Opening hours: 11.00 am - 11.00 pm

Kalis Donut and Coffee

Jl. Candrakirana No.23, Terban, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55223

- Menu: Indonesian food, Western food, donut, and coffee
- 400 m from campus, 6 minutes walking
- Opening hours: 08.00 am - 09.00 pm

Pempek Ny. Kamto

Jl. Prof. Herman Yohanes No. 1076, RW.10, Rt. 45, Terban, Kec. Gondokusuman, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55223

- Menu: Indonesian fish cake
- 300 m from campus, 5 minutes walking
- Opening hours: 09.00 am - 08.45 pm

Gudeg Sagan (Restaurant)

Jl. Prof. Herman Yohanes No 53, Samirono, Caturtunggal, Depok, Sleman, DIY 55223

- Menu: Gudeg (traditional food from Yogyakarta)
- 450 m from campus, 6 minutes by walking
- Opening hours: 08.00 am - 10.30 pm

Petit Paris Boulangerie and Bistro

Jl. Abu Bakar Ali No 18, Kotabaru, Kota Yogyakarta

- Menu: bread, croissant, cakes, cookies, and french food
- 1,8 km from campus, 6 minutes by car
- Opening hours: 08.00 am - 10.00 pm

You will find ATM centre, cafeteria, medical clinic, and book store inside UKDW Campus.

You will find a lot of local food stalls, fabric stores, batik clothing stores, opticians, and department stores along Jl. Urip Sumohardjo (in front of Artotel Suites Bianti Hotel).

Policy on Smoking

Smoking is NOT permitted on any University premises or grounds at any time, by any person regardless of their status or business in the University. This includes the use of e-cigarettes and vaping devices.

Medical Facilities and Emergency Numbers

Health services for students and visitors are available at UKDW Polyclinic located on the first floor of the Chiara Building. An on-campus ambulance service is offered by the General Affairs Unit to transport students and staff to the nearest hospital in case of emergencies (free of charge).

The Polyclinic is open from Monday to Friday, 8:00 AM to 1:00 PM. You can contact them through +62274563929 ext. 119.

In case of a health emergency, there is Bethesda Hospital behind the UKDW campus.

A Glimpse about Indonesian and Jogja Cuisine

Indonesian cuisine is a diverse and flavourful culinary tradition that reflects the country's rich cultural and historical influences. Indonesian cuisine is characterized by a wide variety of spices and herbs, resulting in bold and complex flavours.

- Nasi Goreng:** Fried rice with vegetables, meat, and spices. Typically served with a fried egg on top. You can ask the restaurant servers for the spicy levels.
- Satay/Sate:** A dish consisting of skewered and grilled meat, often serve with a savoury peanut sauce. Chicken satay (*Sate Ayam*) and beef satay (*Sate Sapi*) are the most common varieties, but there are also options like lamb, goat, or even seafood.
- Gudeg:** It is made by slow-cooking young jackfruit in a blend of spices, palm sugar, and coconut milk until tender, resulting in a sweet and savoury dish. Gudeg is often served with steamed rice, chicken, tofu, boiled eggs, and *krecek* (spicy beef skin).
- Gado-gado:** A refreshing and colorful salad made with a mix of blanched vegetables such as cabbage, bean sprouts, boiled eggs, tofu, and tempe, served with peanut sauce dressing. You can ask the restaurant servers for the spicy levels.
- Choose your own food and **'Selamat Makan!'**

Being knowledgeable about Indonesian cuisine can provide insights into local food practices, but practicing good hygiene, consuming safe food and water, and maintaining proper hand hygiene are crucial regardless of the specific cuisine you encounter during your travels. For reminder, each individual may have specific dietary restrictions or sensitivities. Feel free to ask the restaurant servers or kitchen staff for assistance should you have particular allergies to certain ingredients. Please also inform your host department of any allergies.

Mealtimes in Indonesia are as follows: Breakfast (7am); Lunch (12pm) and Dinner (7pm).

About IRTI

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Advisory board



Wahyu Wibowo



Szilveszter Füsti-Molnar



Sipho Mahokoto



Jessica Joustra