



FROM THE DESK OF THE NATIONAL PRESIDENT

Shalom Mitra Tuhan di Marketplace,

Saya baru kembali dari perjalanan bisnis dari beberapa kabupaten di Nusa Tenggara Timur di pertengahan Februari, 2018 ini. Saya melihat ada begitu banyak potensi dari propinsi ini, begitu banyak peluang bisnis yang bisa dilakukan oleh pengusaha-pengusaha

Kristen untuk berinvestasi di daerah ini, disamping manfaat lainnya adalah memberdayakan kantong-kantong Kristen untuk bertumbuh dimana sudah mulai banyak usaha merangkul dari pihak-pihak lain

Dalam edisi bulan sebelumnya, saya menyampaikan bahwa TUHAN begitu tertarik dan juga menuntut kita untuk berbuat sesuatu bagi marketplace. Namun apa yang bisa dilakukan oleh pengusaha Kristen jika ketertarikan Tuhan tidak bersambut oleh kita? Pekerjaan pembangunan Kerajaan Allah di marketplace bukan hanya pergi membagikan berita kebenaran namun juga berbuat sesuatu dengan usaha yang nyata, memberdayakan masyarakat sehingga membebaskan mereka dari belenggu kemiskinan, mencelikkan mata mereka yang buta huruf agar bisa mendapatkan pengetahuan yang pantas dan sekolah yang tinggi, bukankah pengetahuan yang benar memerdekakan? TUHAN dengan jelas berkata bahwa kita memiutangi DIA jika kita membantu mereka yang miskin, membantu tentunya bukan dengan sekedar memberikan uang tetapi memberdayakan potensi daerah setempat dengan bentuk usaha yang nyata. Haruskah mereka yang ada diserambi kediaman Kekristenan kita dibantu oleh mereka yang belum mengenal TUHAN?

Saya ingat sebuah penggalan lagu disebuah rumah kecil kala kunjungan bisnis saya "bagai pelaut yang karam merindukan...diufuk timur pagi merekah...". Tidakkah kita seperti fajar pagi bagi mereka jika kita membuat rencana usaha dan bertindak dengan usaha yang nyata di tempat tersebut? Mari kita berbuat sesuatu sebelum TUHAN memaksa kita.

Mitra Tuhan di marketplace yang luar biasa, mewakili seluruh National Board, kami menyampaikan terimakasih atas seluruh doa, donasi dan partisipasi anda bagi ICCC-Indonesia (International Christian Chambers of Commerce).

Sebelum menutup izinkan saya menyampaikan pemberitahuan dini bahwa ICCC Indonesia akan mengadakan Annual Members Gathering pada hari Sabtu, tanggal 7 April 2018. Informasi lebih jauh akan disampaikan melalui on-line flyers dan ICCC Newsletter bulan depan.

Sampai jumpa di edisi bulan depan, dan Tuhan Yesus memberkati anda sekeluarga.

Umu Pekuwali
National President
ICCC Indonesia
www.iccc-indonesia.com



ICCC INTERNATIONAL



IMPORTANT MESSAGE TO ALL ICCC MEMBERS

SAVE THE DATE!

November 2-6, 2018 in Jerusalem, Israel.

ICCC International Conference & IGM:

“The Commonwealth of Israel – becoming a blessing to the nations”

**Plenary sessions – Workshops – Panel/Seminar breakouts –
Business Matchmaking (in collaboration with Israeli partners) and more.**

Starting on the evening of Nov. 2 and ending with IGM and/or optional tours on Nov. 6.

Mark your calendar today and standby for more information and a formal invitation.
Pre-registrations will open in March.

This conference will mark a new chapter in ICCC’s involvement with Israel and offer new opportunities to develop relationships with Jewish brothers and sisters in the faith and in addition with the Israel business community at large.

Welcome!

ICCC International Board



VISI DAN TUJUAN ICCC



International Christian Chamber of Commerce (ICCC) lahir dari kepatuhan terhadap visi yang diberikan selama kurun waktu enam tahun kepada seorang usahawan Swedia J. Gunnar Olson, yang diteguhkan dengan nubuatan dan terbukanya pintu kesempatan disekitarnya yang sebelumnya tertutup.

ICCC merupakan panggilan yang serius dan menantang bagi pengusaha Kristen untuk mengenali jaman yang sedang kita masuki dan dengan terang dari pengenalan itu memasuki dimensi iman yang baru yang disediakan bagi mereka yang ... "takut akan TUHAN ... berbicara satu sama lain ... dan menghormati namaNya." (Maleakhi 3: 16)

Visi ini memanggil para pengusaha dan kaum profesi di seluruh dunia yang terbebani untuk saling berhubungan, bertukar pendapat, memperdagangkan barang dan menyediakan jasa, saling mendukung dan menguatkan secara rohani dan materi.

Berdasarkan eksistensi dari visi itu sendiri memproklamirkan otoritas Kristus yang mutlak diseluruh dunia.

Pada intinya ICCC adalah kehendak TUHAN untuk memperluas tali kasih-Nya, melalui gereja-Nya, didalam dunia usaha. Hal ini menuntut para pelaku bisnis mencari terlebih dahulu Kerajaan-Nya dan segala Kebenaran-Nya.

Urapan tersedia bagi mereka yang dengan mata melihat dan telinga mendengar panggilan jaman.

Sebagaimana halnya Raja Daud yang menerima urapan untuk menjadi raja, jauh sebelum dia menjadi Raja, yang keadaan pada saat urapan diberikan sama sekali tidak mungkin bagi Daud untuk menjadi Raja, demikianlah ICCC memanggil para pengusaha Kristen sebelum peristiwanya terjadi untuk mengalami kebebasan masuk ke dalam dimensi baru, dimana sasaran, strategi dan perencanaan bersama-sama diwujudkan-nyatakan sesuai dengan iman di dalam Kristus.

ICCC mencanangkan panggilan itu sejalan dengan rencana TUHAN bagi jaman ini sebagai kunci memperoleh berkat dan pertumbuhan dan agar dapat bangkit berkemenangan diatas gelombang ombak yang mengancam.

Panggilan ICCC: *"Mereka akan menjadi milik kesayanganKu sendiri, firman TUHAN semesta Alam pada hari yang Kusiapkan. Aku akan mengasihi mereka sama seperti seseorang menyayangi anaknya yang melayani dia. Maka kamu akan melihat kembali perbedaan antara orang benar dan orang fasik, antara orang yang beribadah kepada TUHAN dan orang yang tidak beribadah kepada-Nya."* (Maleakhi 3: 17-18)

KEYAKINAN IMAN ICCC:

- Satu-satunya TUHAN pencipta segala sesuatu dalam kesatuan Trinitas: Bapa, Anak, dan Roh Kudus.
- Keilahian TUHAN Yesus Kristus. Kelahiran-Nya dari rahim seorang Perawan. Karya penebusan dosa manusia melalui kematian-Nya diatas kayu salib. Kebangkitan-Nya. Hak otoritas diri-Nya atas dunia dan Kedatangan-Nya yang kedua kali dalam Kuasa dan Kemuliaan-Nya.
- Alkitab, sepenuhnya sebagai Firman TUHAN yang memberikan inspirasi dan berbagai peraturan bagi kehidupan yang dilandasi iman.
- Keselamatan pribadi orang berdosa dan kebutuhannya untuk mengalami proses regenerasi melalui karya Roh Kudus dalam menuju menjadikannya sebagai manusia yang dikehendaki oleh TUHAN, seutuhnya.



TRANSFORMED WORKING LIFE



Transformed Working Life (TWL) adalah Pelatihan resmi dari Kantor Internasional bagi anggota ICCC dalam memperlengkapi anggota dengan pengetahuan dan pemahaman latar belakang, tujuan dan penerapan prinsip-prinsip Kerajaan TUHAN bagi dunia bisnis dan profesi.

TWL diperuntukkan bagi anggota dan dapat diikuti secara cuma-cuma, namun terbuka juga bagi siapa saja yang berminat untuk mengikutinya.

TWL diselenggarakan dalam bahasa Indonesia dan dilengkapi dengan buku panduannya, yang telah diterjemahkan kedalam Bahasa Indonesia juga, sehingga para peserta betul-betul akan memperoleh manfa'at yang besar dan mengalami transformasi dalam kehidupan pribadi maupun bisnisnya.

TWL difasilitasi oleh anggota National Board yang terlatih dan dikoordinir oleh V.P. Teaching: Benjamin B. Juwono bersama dengan Teaching Team: Johanis S. Najoan dan Eliezer H. Hardjo

Transformed Working Life (TWL) akan ditayangkan dalam salah satu channel di Indonesia agar dapat dimanfaatkan oleh para pebisnis & profesional Kristiani di Indonesia bagaimana menerapkan prinsip-prinsip Kerajaan Tuhan dalam kehidupan berbisnis dan bekerja mereka.

TWL bagi members secara rutin diadakan pada hari Sabtu ke 2 setiap bulan dan terbuka dan dianjurkan bagi semua member untuk mengikutinya sebagai pembekalan wajib.



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SESI TWL



Allah Bapa mengundang kita untuk bekerja dalam Kerajaan Allah



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Jesus adalah Jalan – jalan rekonsiliasi

Karena seluruh kepenuhan Allah berkenan di dalam Dia. Dan oleh Dialah Ia memerdamaikan segala sesuatu dengan diri-Nya, baik yang ada di bumi, maupun yang ada di surga, sesudah Ia mengadakan pendamaian oleh darah salib Kristus (Colossians 1:19-20)

Sebab Allah mendamaikan dunia dengan diri-Nya oleh Kristus dengan tidak memperhitungkan pelanggaran mereka. Ia telah mempercayakan berita pendamaian itu kepada kami. (2 Corinthians 5:19)

“Ia telah melepaskan kita dari kuasa kegelapan dan memindahkan kita ke dalam Kerajaan Anak-Nya yang kekasih”. (Colossians 1:13)

Melalui kelahiran baru di dalam Kerajaan Allah– Kita telah menerima kewarganegaraan surgawi yang baru .

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Karunia keselamatan dan kehidupan dalam Kerajaan

- ✓ Keselamatan adalah sebuah hadiah dari Allah melalui iman di dalam Yesus Kristus .
- ✓ Kita sudah dilahirkan kembali di dalam Kerajaan Allah – kita diperhitungkan sebagai orang benar karena Yesus adalah kebenaran untuk kita dan mati bagi kita.
- ✓ Kebenaran dihubungkan dengan kehidupan dalam Kerajaan Allah, yang adalah tentang hidup dalam ketaatan dalam kehendak Allah. Hal ini jangan keliru karena kebenaran yang kita terima hanya melalui iman di dalam Yesus Kristus.
- ✓ Seseorang yang telah diberikan anugerah keselamatan oleh Allah, selalu ingin/rindu mengekspresikan kasihnya kepada Allah melalui kehidupan yang menyenangkan Dia.

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Bagaimana mengetahui Kerajaan Allah?

- *Kerajaan-Mu ialah kerajaan segala abad dan pemerintahan-Mu tetap melalui segala keturunan . (Mazmur 145 : 13)*
- Kerajaan Allah adalah dimensi spiritual dalam eksistensinya. Itu adalah domain nya Allah
- Kerajaan Allah dimanifestasikan melalui Roh Kudus.
- Kerajaan Allah adalah suatu kekuatan yang dinamis yang mempengaruhi sejarah, struktur politik dalam dunia ini
- Kerajaan Allah bertentangan dengan pengaruh setan dan alam kegelapan
- Kita diminta untuk mencari Kerajaan Allah terlebih dahulu –sebelum mencari hal lainnya!

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KERAJAAN ALLAH

"Sebab Kerajaan Allah Allah bukanlah soal makanan dan minuman, tetapi soal kebenaran dan sukacita oleh Roh Kudus Roma 14:17"

"Sebab Kerajaan Allah bukanlah terdiri dari kata - kata, tetapi kuasa" 1 Kor. 4:20"



"Kerajaan Allah datang tanpa tanda-tanda lahiriah. Sebab sesungguhnya Kerajaan Allah ada di antara kamu" Lukas 17:20-21"

"Tetapi carilah Kerajaan Allah dan KebenaranNya, maka semuanya itu akan ditambahkan kepada mu." Matius 6:33"

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Was Jesus an Entrepreneur?





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I feel a little sheepish asking this question. I am not eager to join the club of writers who claim Jesus for their particular cause or agenda. You can find books that identify Jesus as a CEO, the world's greatest therapist, an excellent manager, a revolutionary, a free-market capitalist, and, well, you name it. I once had a student who wrote a serious term paper on the theme, "Jesus as a Gentleman." Generally, the authors of these works exaggerate certain elements of Jesus's life while neglecting those that don't fit their schema. What emerges is usually a distorted Jesus.

Nevertheless, I think it's worth considering whether or not Jesus was an entrepreneur. By doing so, we can learn some things about Jesus, some things about God, and some things about our own work.

We don't know much about Jesus's working life. Matthew 13:55 refers to him as "the carpenter's son." Mark 6:3 identifies Jesus as "the carpenter." The Greek original of both passages uses the word *tektōn*. A *tektōn* built things out of physical materials. "Carpenter" is one possible translation. But a *tektōn* could also work with other elements, such as stone or metal. (Some ancient Christian writers believed Jesus was a stone mason or a smith.) "Craftsman" may be a more accurate translation than "carpenter." Today, we might call Jesus an "artisan."

In Jesus's time and culture, it was common for a son to follow in his father's occupational footsteps. Since Joseph was a craftsman, it makes sense for Jesus, as Joseph's oldest son, to have been one as well. Jesus would have been an apprentice to his father, learning the family business by his father's side. And, given the likelihood that Joseph died before Jesus began his messianic work, it's reasonable to believe that Jesus managed the business for some time.

Does it make sense to think of Jesus, the craftsman, as an entrepreneur? This is a bit of a stretch. Entrepreneurs generally start businesses; they don't inherit them. They take on considerable risk in order to build a business from scratch. No doubt there was some financial risk in Jesus's construction business, but it's probably more accurate to think of him as a small business owner rather than as an entrepreneur. (However, though Jesus lived in the small village of Nazareth, it's possible that he worked at times in the nearby city of Sepphoris, perhaps engaging in marketing and taking on more financial risk to build the family business. These things are possible, but we just don't have enough information about Jesus's life to know if they are true.)

Therefore, I'm not inclined to think of Jesus as an entrepreneur. "Small business owner" is a more accurate description of his professional life, in addition to craftsman. Of course, when we consider the astounding career change Jesus took on when he was around thirty, we certainly see plenty of his entrepreneurial attributes. Though his messianic work wasn't really a business venture, it certainly required plenty of vision, hard work, strategic choices, and risk taking. Still, I'm hesitant to call Jesus an "entrepreneurial messiah."

I do want to reflect a bit further on his work as a small business owner, however. There is something here that has profound implications for our understanding of God and our work.



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At around twelve years of age, Jesus became Joseph's apprentice. From that point onward he spent most of his waking hours learning his father's trade and engaging in the work of a craftsman. Then, when his father died, Jesus, as the oldest son, took over the family business. Not only did he build things with his hands, but he also handled the financial affairs of the business.

According to the Gospel of Luke, Jesus was "about thirty years old when he began his ministry" (Luke 3:23). If we accept the traditional view that Jesus spent three years doing his messianic work, then we can conclude that he worked in his family business for about eighteen years, that is, 55% of his entire life, or about 85% of his life beyond boyhood. To put it simply, Jesus spent the majority of his life and the solid majority of his adult life as a craftsman and small business owner.

I find this most curious, even disruptive. I believe that Jesus was (and is) God Incarnate. In Jesus, God came to live on earth as a human being. Yes, Jesus preached and healed and did miracles and died and was raised from the dead. Thanks be to God! Yes, these are of extraordinary importance, the most important things ever done by a human being. Yet, I find it fascinating that for most of Jesus's life on earth, he engaged in "ordinary" work. He built things with his hands and sold them. He managed the family business. He worked long hours, six days a week.

What does it say about "ordinary work" if Jesus, God in human flesh, spent most of his life doing it?

What does it say about God, if when God became human, he spent most of his adult life building furniture, homes, and walls?

What difference might it make in your life and work if you took seriously the fact that Jesus, God Incarnate, spent the bulk of his life working as a craftsman and small business owner?

Whether you're an entrepreneur, a small business owner, a clerk, a CEO, a teacher, or you name it, it's worth thinking about how the working life of Jesus makes a difference for you.

MARK D. ROBERTS

Dr. Mark D. Roberts is the executive director for the Max De Pree Center for Leadership at Fuller Theological Seminary. With years of experience as a pastor and non-profit leader as well as a mentor to leaders in business and other fields, Mark is deeply committed to helping the Church & Marketplace network serve leaders in the marketplace, education, government, non-profits, arts, family, and the church. Mark is married to Linda, a licensed therapist, spiritual director, and executive coach. Linda and Mark enjoy speaking together at churches and retreat centers on issues of discipleship, spiritual growth, leadership, and marriage. They have two children who are students on the East Coast.



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CORPORATE MEDIATION AND SERVICES

Corporate Mediation and Services (CMS) is known as the emergency clinic provided by the ICCC Indonesia to help and assist any company owned by the ICCC Indonesia members, individually and/or a partnership corporation belong to two or more members. In addition, CMS is also providing assistance to any company belong to non-members as long as they are willing to follow the rules and biblical principles offered by and through CMS.

I. SCOPE OF SERVICES:

1. To link and bring the companies together.
2. To provide consultation to the company in trouble.
3. To provide training to the staff using Transformed Working Life (TWL) training materials.
4. To act as a mediator between two or more parties that involve in conflict due to many reasons.

II. PROCEDURE:

1. The ICCC Member to contact CMS Centre
 2. The participating consultant to visit the company or companies which require help, to discuss about the problems and possible help and assistance to solve the problems.
 3. To pray together
 4. To set-up the follow-up
 5. The CMS will evaluate and submit a proposal on how to handle the problem.
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BUSINESS NETWORKING & OPPORTUNITIES



**Dr. Siamak G. Shahneshin, Founding Director
Architect, Urban Planner, Landscape Architect
Professor for Ecological and Sustainable Development
Member of :**

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Dr. Siamak G. Shahneshin is a registered architect, landscape architect, urban planner and educator. The work of his Zurich-based architecture and urban design firm (www.siamak.ch) focuses on creative solutions in multiple scales and typologies from multifamily housing and villa to landscape design to urban planning in a variety of different contexts, scales, and budgets, while dedicated to the Sustainability issues through transdisciplinary approach.

Siamak lived, studied, practiced and taught in four continents. This experience has deepened greatly his understanding of culture, climate, people and worldwide issues – an experience which comes to life in his teaching and design.

The office works side-by-side with the client and teams of fabricators, artists, craftsmen and engineers to produce an architecture that embraces the art of making within a larger agenda: to re-define the urban and social boundaries within and beyond the city. The work combines both digital fabrication and the hand made by working through a cross-disciplinary as well as a cross-production process to merge the seemingly unmergeable; bridging the gap between heart and mind, cultures and people, ecology and technology, nature and constructions. Yes, even bridging the gap between architecture and politics and economy, building bridges between the many ethnic groups in our society, our cities and our world.

Siamak's works have been exhibited throughout North and South America, Europe, and Asia. He was named as an *Emerging Voice* by the Architectural League of New York in 2012, and he has received multiple awards including the Academy of Architecture Arts & Sciences, USA. Siamak has lectured extensively within the four continents, and recently in Germany he is named *Ein Jules Verne unserer Zeit* (the Jules Verne of our time).

Siamak's approaches architecture as a discipline embedded in both practice and academia. The multi-layered pedagogy which he has developed addresses multiple scales of intervention and requires careful nuance when it comes to ethical and appropriate engagement of students. He has taught design studios in several Architecture and Urban Design programmes including AA London, GSD Harvard, SFIA, UC Berkeley, ASU Tempe, and ETH Zurich. He is also a regular guest critic at several institutions throughout North America and Europe.

Siamak began his academic career in the arts and humanities. His interest in Michelangelo and Leonardo da Vinci led him to Italy, then to the Avantgarde School of Architecture AA in London and to other renowned universities: Accademia di Belle Arti Firenze, ETH Zurich, GSD Harvard, KIT, Politecnico di Torino. He received numerous awards during his graduate studies including the Royal Academy of Fine Arts, Gilberto Guidi Award, the RIAS, and the Faculty Award and Citations for overall academic achievement. Siamak has published essays about contemporary architecture, urban planning, landscape architecture, and city.



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AKTIVITAS NATIONAL BOARD

National Board ICCC Indonesia mengadakan rapat pada hari Sabtu, 24 Februari 2018, dihadiri oleh enam orang: Umbu Pekuwali – National President, Tonny Soetjadi – V.P. Admin / Secretary, Mohan U. Vasandani & Manimbul Luhut Sitorus – Board of Advisors, Benjamin B. Juwono – V.P. Teaching / Regional Director Asia Pacific dan Eliezer H. Hardjo – Intercissors Coordinator. Beberapa hal yang dibahas antara lain Program Annual Members Gathering tanggal 7 April 2018, Sabtu, dengan Tema Umum: TRANSFORMED WORKING LIFE yang akan diisi dengan Launching Program Corporate Mediation & Services (CMS) yaitu program Emergency Clinic dari ICCC. Alternative tempat: Klub Kelapa Gading dan Hotel Santika di Kelapa Gading sports Mall.



(ki-ka): Umbu Pekuwali, Tonny Soetjadi, Eliezer H. Hardjo, Mohan U. Vasandani, Benjamin B. Juwono, Manimbul Luhut Sitorus





DEVOTIONAL

“Deeper in Prayer”



But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, “God, be merciful to me, a sinner” (Luke 18:13, ESV)!

Two guys go into the temple . . .

That’s how one of Jesus’ parables from Luke 18 begins.

Now neither one of these men was particularly likable. One was a Pharisee, a member of one of the three main sects in first-century Judaism, known for being over-the-top sticklers to the various rules of religion. The other was a tax collector, a position held by Jewish men who’d purchased from the Roman government the right to collect taxes in far-flung territories of the Empire. And any overage they were able to extort from the people, they generally pocketed. So needless to say—they weren’t very popular with the masses.

But between these two unlikely, unlikable characters, Jesus selected one of them to show us what it means to go deeper in prayer.

“The Pharisee, standing by himself, prayed thus: ‘God, thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector’” (Luke 18:11). He is the picture of what prayer is not—seeking a place of



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public prominence, looking down his nose at others, considering his own character to be superior to those around him.

But if you're wanting to go deeper in prayer, take a good accounting of the tax collector . . . because he gives us a picture of how to do it.

- *Take a humble position.* Posture is helpful in prayer. Kneeling is an indication of submission. Bowing your head communicates your awareness of God's honor above your own. Closing your eyes and folding your hands contributes to the earnestness of your heart. The tax collector **"would not even lift up his eyes to heaven."** He knew the kind of man he was. He knew the kinds of sins he'd committed. He approached God from a lowly position, from a heart attitude of humility.

- *Come with true contrition.* Contrition means heartfelt confession—sorrow and admission put together into the same package. To **"beat his breast"** didn't mean he was inflicting pain on himself as some sort of penance. This was more of a sign that said he wasn't seeking his own comfort in prayer. He was willing to go to the depths of himself with God, and to see it all . . . in all its ugliness. True contrition results in a change of direction from sin, which proves the sincerity of a heart that wants to be free of it.

- *Make sincere petitions.* **"God, be merciful to me, a sinner."** Only seven words. There's no need for eloquence when your heart is in prayer; no need to try to impress the Lord (much less other people) with your command of spiritual language. For as Jesus said, **"I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted"** (Luke 18:14).

The way up in prayer is down—down to where you don't care what it costs or looks like, down to where you want God more than you want anything else in the world.

Humbly. Contritely. Sincerely. Deeply.

Journal

- *Why should posture in prayer really matter? What are other situations in life where such considerations are important and reveal what's in your heart?*
- *When do you most acutely sense that you're praying to be heard by others? What can you do to eliminate the burden of ever feeling that way again?*

Pray

God, be merciful to me, a sinner. In Jesus' name, amen.



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